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Proceedings of the Eighteenth Session

September 30th, October 1st & 2nd



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Editor

Dr. S.Geetha Kannammal

Members

Dr. C. Balakrishnan
Dr. K. Suryamurthy
Dr. G. Sethuraman
Dr. N. Balasubramaniam

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EDITORIAL

Vellalar College, Erode, located in the historical Kongu region of Tamil Nadu hosted the Eighteenth Session of the Tamil Nadu History Congress. The Management and Staff of the College stood together in hosting the 18th Session which proved to be the embodiment of Kongu hospitality. This Session attracted a very large number of academicians from far and wide of Tamil Nadu. A few scholars from beyond Tamil Nadu also attended this session and presented their research papers. More than 300 papers were presented in this session posing a tough task for me to go through and include them in this Volume. Properly documented research papers without repetition and with Section Presidents recommendation have been included in this Volume.

The Editorial Board did a tremendous work of condensing some papers and recommended the inclusion of some papers as Abstracts. However, the Board had to take a decision of including only the titles of papers and names of such paper presenters which it considered are not upto the mark to be included as full papers. We regret for it. This time the General Secretary, as he promised, has obtained the ISSN for publishing this volume and to continue to have this status we need to ensure quality of our publication.

I take this opportunity to thank the ***General Secretary,*** *the Editorial Board members* ***Dr.C.Balakrishnan, Dr.K.Surya Murthy Dr.G.Sethuraman*** *and* ***Dr.N. Balasubramaniam*** *for their sincere and dedicated effort in bringing out this Volume.*

I am also thankful to the Research Scholars ***Thiru.K.Marimuthu, Thiru V. Murali, Thiru S. Ravichandran, Dr. C. Chitralatha*** *and* ***P. Suthakar*** *Dept. of History, Bharathidasan University for their immense help at all stages in the printing of this Volume.*

I duly thank the help of Research Scholars of the Dept. of Indian History, University of Madras, for collecting the papers from the venue.

S. Geetha Kannammal

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GENERAL SECRETARY'S REPORT

TAMIL NADU HISTORY CONGRESS, 2011

Prof. N. Rajendran*

Esteemed Vice-Chancellor of Bharathiar University Dr. C. Swaminathan, benevolent and enlightened host Thiru.S.S.Kandasamy, President, Vellalar Educational Trust, benevolent Secretary and Correspondent of the Vellalar College for Women, Thiru S.D.Chandrasekar, General President of the Eighteenth Session of Tamil Nadu History Congress Prof. K.Sadasivan, Respected Prof. P.Jagadeesan, Former Vice-Chancellor, Bharathidasan University, Prof. Y. Subbarayalu Eminent Epigraphist who will be releasing the Tamil Nadu History Congress Proceeding Volume, Pulavar Rasu, Prof. Shanmugam who will receive the award on behalf of Prof. K.V. Raman who could not be here due to health reasons, Prof. S.Gopalakrishnan [who will join us later this evening], Senior Historian of South India who will deliver the T.N.H.C. Endowment Lecture, Dr.C. Suseela the Local Secretary and the dynamic Principal of Vellalar College for Women, the Sectional Presidents, Professor R. Santhakumar, Dr. C. Suseela, Dr. M. Thilagavathi, Dr.T. Lakshmanamoorthy, the Advisory Committee Members of TNHC, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants, the Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary I extend a very warm welcome to all of you.

This is the first time that the annual session of the TN.H.C is being hosted here in this prestigious Vellalar College for Women, Erode. The College has not only pioneered women's education in the Kongu region but also created a niche for itself in the area of higher education, ably supported by the benevolent and enlightened management. I must record officially here that the college has come forward to host the 18th session of the TNHC at a crucial juncture with a large heart and warm reception. For this, on behalf of the TNHC, I am greatly indebted to the College Management and the Principal and staff members of this college for lending a helping hand when it was most needed.

Earlier, the 17th Session of the TNHC was hosted by NGM College, Pollachi on 8th, 9th and 10th October, 2010. The 17th Annual Session of the Tamil Nadu History Congress was inaugurated by Dr. C. Swaminathan, Vice-Chancellor of Bharathiar University; this is indeed a unique honour, the Vice-Chancellor inaugurating the T.N.H.C annual session successively for the second time. Moreover, Dr. Swaminathan, the V.C. belongs to the fraternity of historians. Benevolent and enlightened President of N.G.M. College, Pollachi Dr. B.K. Krishnaraj Vanavarayar delivered the Presidential Address. Eminent epigraphist and senior historian of South India Professor. Y.Subbarayalu delivered the prestigious TNHC endowment Lecture on an important theme "Sangam Literature and Archaeology - Some Random Thoughts". This scholarly Lecture was well received by the participants as well as by the media and press. Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. In this line the first historian to be honoured was Prof. N. Subramanian during the 16th session at Periyar Maniammai University, Thanjavur. Next, at National College Tamil Nadu History Congress honoured Padma Shri Iravatham Mahadevan, the Eminent Epigraphist for his distinct contribution to the realm of Tamil Culture and History for over five decades. Professor K. Rajayyan , former Professor and Head, School of Historical Studies, Madurai Kamaraj University, a distinguished historian of Modern Tamil Nadu was honoured at N.G.M. College, Pollachi. Dr. C. Swaminathan, Vice-Chancellor of Bharathiar University released the 15th TNHC Annual Proceedings Volume, Professor P. Rajaraman, former Principal, Professor and Head, Department of History, Collegiate service, Government of Tamil Nadu delivered the General President address.

The Sectional Presidents, Dr. P. Sabapathy, Prof. A.Karunanandam, Dr. M.C. Raja and Dr. Venkata Raghotham delivered their Sectional President Address for Political and Administrative

* Dean, Faculty of Arts, Professor & Head, Director Centre for Nehru Studies, Department of History, Bharathidasan University, Tiruchirappalli-620 024.

History, Socio-Economic History, Art and Culture History and Historiography sections respectively. A unique feature of the 17th session of the TNHC was more than 550 delegates attended the session at NGM College, Pollachi. Increase in the number of delegates shows the momentum gained and consolidated by the TNHC, during the years since its inception.

The Executive Committee meeting of the TNHC was held on the 8th evening and this was followed by the General Body meeting on 10th afternoon.

The General Body meeting was followed by the Valedictory Function. Dr. P. Jagadeesan, Member, State Planning Commission, Government of Tamil Nadu and former Vice-Chancellor of Bharatihidasan University, delivered the Valedictory Address.

It was a well attended Conference more than 264 research papers were presented.

As General Secretary of the TNHC I would like to place on record the able guidance of Shri Dr. B.Krishnaraj Vanavarayar, the enlightened President of N.G.M. College, the able leadership provide by Dr. N. Rajkumar, the Principal of NGM College and Dr. R. Muthukumaran, the dynamic Local Secretary and his dedicated team of faculty and volunteers for the excellent arrangements and the successful conduct of the 17th session of the TNHC.

I would like to place on record that the 17th Session of Tamil Nadu History Congress witnessed the establishment of two endowments alongside the already existing Dr. Prema Kasthuri Endowment. One was established by the Vanavarayar Foundation with Rs. 25,000. for the best article on Freedom Movement and the second established by Dr. S. Govindaraju former Professor of History, Annamalai University with Rs 25,000 for the best article in Art and Cultural History.

I take this opportunity to thank the Chairman and Member Secretary of the I.C.H.R, New Delhi for the financial assistance for conducting and publishing the proceedings of TNHC.

I have a request to make to our esteemed Vice- Chancellor of Bharathiar University, that a Department of History may be established at Bharathiar University, This is the Second time in Succession we are making this request. I know personally that the Vice-Chancellor is taking much-needed efforts. However, it is our duty to reiterate our request.

Before I conclude, I would like to thank the Office Bearers, the Executive Members and the Members of the T.N.H.C. for extending their sustained cooperation and support.

Thank You

GENERAL PRESIDENT'S ADDRESS

RESEARCH METHOD: A TAMILIAN PERSPECTIVE (A STUDY FROM SOME EARLY TAMIL WORKS)

K.Sadasivan*

Eminent historian and senior Professor K.V.Raman, learned members of the Executive Committee, Advisory Committee, Authorities of the College, Principal cum Local Secretary, General Body, Senior Professors, Sectional Presidents, other distinguished dignitaries, esteemed delegates, beloved scholar-friends, ladies and gentlemen,

I am beholden to the Executive Committee of the Tamil Nadu History Congress for having unanimously nominated me at the Seventeenth Session of the Congress held at Pollachi in 2010, as the General President of the Eighteenth Session of the Congress at the Vellalar College for Women (Autonomous), Erode, one of the premier women's colleges in Tamil Nadu, which is located in a sprawling campus with magnificent buildings and shady, lush green landscape. I feel, I am singularly fortunate to present my Presidential Address and conduct the proceedings in the presence of one of my mentors and revered *guru* Professor K.V. Raman, who, at once, is an art historian, an archaeologist, an epigraphist, a Sanskritist and a historian of tremendous potential and great standing and, above all a great soul,which played an inimitable role in shaping my career as an academic and a researcher. I feel honoured by honouring him. Sir, I yearn for your wishes and blessings! At this exhilarating hour of my life, I would like to record my humble and, at the same time, honest homages to my Professors and benefactors K.Rajayyan, N.Subrahmanian, M.Varadarajan, K.R.Hanumanthan, G Thangavelu, K.Nambi Arooran, Vedagiri Shanmuga Sundaram, P. Subramaniam, P.Jegatheesan, Y. Subharayalu, M.G.S. Narayanan, K.Basavaraj and Frykenberg, Fred Clothey Donovon Williams, David Ludden all in one way or the other have left their impress on me.

My association with the Tamil Nadu History Congress goes back to the days of its seedling, sprouting and growing periods from the 1993s, when late Prof. K.R. Hanumanthan, in fact, sown the seeds at Coimbatore, and Prof. P . Jegatheesan, Prof. G. J. Sudhakar, Prof. S. Kathirvel, Prof. C. J. Nirmal and many more young and spirited academics and researchers joined the band wagon and steered clear the way of the wagon up to date. Hats-off to them

II

To-day, I have chosen to make my presentation on a subject which is more related to research method and the Tamil tradition of research. I felt it necessary and relevant at this moment to make an enquiry into some of our Tamil Classical Works: whether we could dwell deep into the depths of these works and collect some pearls and pebbles to string an imposing and beautiful garland on research method only to beautify the Goddess of Tamil and Clio, the Muse. My reading of and enquiry into our Classical Works for over a decade bore fruit and the result is this presentation, which, in all aspects, I think, is maiden in this direction.

The material for constructing this piece of study is collected from some early Tamil Works such as the *Tolkappiyam,* the extant Tamil Grammar and Tamil Polity, *Tirukkural* a treatise of universal Tamil wisdom, and *Nannul,* a later day Grammatical piece *(Pinnul),* and some other *Sangam Classics.* I have consulted the various commentaries on *Tolkappiyam,* such as Ilampuranam Cenavarayam, Naccinarkkiniym, Perasiriyam, and the modem commentaries of Vajravel Mudaliar and the English translations of Prof. S. Ilakkuvanar and Prof. S. V. Subramanian and the critical studies of Prof. T.P. Meenakshisundaranar, V.Sp.Manickanar, M. Varadarajanar, Kamil Zvelebil, Rm. Periyakaruppan (Thamizhannal), and the works of P.S.Subramanya Sastri, S.Vaiyapuri Pillai, R.Kailasapathy, and the recent work of Thomas R. Trautnan. Since no critic or translator has studied *Tolkappiyam* in this perspective, I found ample scope for delineating this extant grammar in this direction. Similarly, amidst the famous seven and more than a hundred commentators, translators and editors of *Tirukkural,* I have depended more on the standard commentary of Parimelalagar, keeping a margin for

* Former Professor & Head, Department of History, Manonmaniam Sundaranar University, Tirunelveli-627 012

his Sanskritic bias, and the English translation *of G.V.* Pope. Heretoo, *Tirukkural* has not been set in this direction until at present though the work provides ample scope. I have used *Nannul* only to suppliment the ideas and aspirations, wisdom and thought found embedded in the *Tolkappiyam,* not only just as a grammatical piece, but as a treasure - house of ancient Tamil wisdom polity, society, religions economy, culture and thought.

In addition to these works, I made searching enquiry into A. C. Burnell's the classical study: *On the Aindra School of Sanskrit Grammarians* (1875 & 1986), M. Raghavaiyengar's *Collected Essays* (1938), R. Raghavaiyengar's *Tamil Varalaru* (3rd ed. 1979), P.T. Srinivasa Iyengar's *History of the Tamils* (1929), V.R. Ramachandra Dikshitar's *Studies in Tamil Literature and History* (1983), K.K. Pillay's *A Social History of the Tamils,* I (1976), and O.P. Kejarival's the *Asiatic Society of Bengal and the Discovery of India's Past* (1988). Another work of invaluable help in writing this address is the *Kerala Society Papers* (Vol. I & II, 2nd ed. 1997), a collection of articles of high quality and standard. Besides these, my own well-received article on "Tolkappiyar, *Tolkappiyam* and Aaraaicci" (2008) has inspired me to venture into this study.

In fact, I have got the inspiration to write this address only after reading Bishop Robert Caldwell's three major works: *A Comparative Grammar of the Dravidian or South Indian Family of Languages 1956,1903), A History of Tinnevelly* (1881) and a minor work on the *Shanars of Tinnevelly* (1849) and a lengthy article about Bishop Robert Caldwell by N. Kandasamy Pillai that appeared in the *Tamil Pozhil* under the caption "Caldwell Centenary Volume"(1958). Besides these, I had the fortune of refreshing my mind by reading some of the critical studies that were included in the *World Tamil Cemmozhi Manadu Kovai Sirappu Malar* (Tl.) (2010), *Dinamani Cemmozhik Kovai* (Tl.) (2010), and the *Valamar Kongu: Varalarum Panpatum* (Tl.) (2010). Moreover, I have been very much benefited by the articles that were appearing in the *Tamilmani* section of the daily *Dinamani.* Apart from these grammatical commentaries and interpretations and literary critiques, two more works one an outstanding work on *Early Tamil Epigraphy* by Iravatham Mahadevan (2003) and the other a lecture delivered by Dr.K.Y.Ramesh entitled *Indian Inscriptions: A Study in Comparison and Contrast* (2006) have very much helped me learn the evolutionary process of the Tamil script *(Tamil- Brahmi or Tamizhi),* particularly the evolution of *pulli* (dot) in inscriptions and analysing the date of Tolkappiyam and even Tirukkral.

III

Before entering directly into the subject matter of this study, I would like to draw your attention to what is meant by history. ''History" to me is the record of the progressive revelation and realization of the human past governed by time and space. It is the 'progressive revelation' or unfolding of the collective human experience in its march from savagery to civilization, from the stone tool-making animal to the atom bomb- making scientist, a man trying to conquer nature by his wisdom and intellect. It is thus the 'progressive realization' of the hidden truth about the past or the rhythm (the inner-meaning) of human life, i.e. the progressive and the regressive tides and trends, the ebbs and flows that helped shape the course or currents of history. The process of unfolding the past is not easy. It has to pass through a passage of a set method. This historical method as we follow today is an invention of Europe, which has come down to us from the Greeks and Romans and refined and defined by the renaissance Europe, and still further redefined and systematised by the scientific-minded Europeans. This Eurocentric historical method of the investigation of the past was brought to India by the Europeans, particularly by the Germans, the French and the English in the seventeenth-eighteenth centuries. That made Bishop Robert Caldwell say: 'The desire to know about the past and the analytical method of approaching the past are the two special characteristics of the European mind'

Both James Mill and Bishop Robert Caldwell in the nineteenth century and earlier Al Biruni in the eleventh century cast doubts about Indians' historical sense, historical knowledge, historical works and of any historical method at all. If Indians, north Indians in particular, did not have a sense of history, it was believed that the whole of India did not certainly have that knowledge or method. This is not true in the case of ancient Tamil Nadu. The purpose of this

address is to dispel this darkness that shrouded the minds of the Westerners and delineate the inquiring mind of the early Tamils by making an in-depth study of our Tamil Classical Works, the ***Tolkappiyam*** and the *Tirukkural.*

IV

Let us now turn our attention to know what is meant by research. Search after truth is research, whatever may be the subject or matter or idea of that study. Research needs the qualities of building up of a correct perspective and judgement, as of character, is of primary importance to men and matters, wherever the truth is hidden. Truth is manifest in manifold ways, the one thing the researcher has to do is to search, find out and unfold this hidden truth, which, according to Sri. T. Lakshmana Pillai "is a matter of effort." Adding a note of caution, he further says, " ... among other disturbing elements, excessive patriotism and supreme self- satisfaction, both concomitants of too much self-love and working against any open-mindedness, act as the greatest impediments to the discovery and promulgation of the truth". Truth is beyond our comprehension, our cognitive mind is always in search of it. This truth Tiruvalluvar calls *Unmai* ('that which is hidden inside') like the concept of *Kadavul,* which is "all pervassive but not comprehensible." The word *Unmai* like *Kadavul* has two parts: *ul* ('inner' = 'hidden'), and *mei* (body) ('outward figure'), *unmai* therefore means that which comes out from the 'in' through the 'body', either by 'word' or by 'deed'. Researchers, whoever may be and whatever may be the subject of study, have to unfold this truth. Regarding this K.G Sesha Aiyar, a renowned scholar of great standing, says, " ... the work of building up that story is manifestly difficult and it requires a stout heart as well as knowing head to attempt it, ...".

Research, including the concept and the word and its meaning, is Western and modern in origin. Its origin is traced back to the modern French (language), perhaps the result of the vast changes that came about in human thinking after the renaissance, which, in fact, had its beginnings in the 14th century Italy. During the 14th, 15th, 16th and 17th centuries French thought underwent radical changes and one of the major consequences was the evolution of the term *resercher;* which in English became *'research* 'meaning 'inquiry' 'investigation' and 'examination'. The *Compact Oxford Dictionary: Thessarus and Word Power* means by the term resercher as a "study of materials and sources in order to establish facts and figures to arrive at new conclusions"

Having learnt the meaning of history, the concept of research and the evolution of the word research, let us now turn our attention to our early Tamil Classics in search of the term and the process of doing it. It is surprising and refreshing to my mind to know that our ancients were not unaware of the concept and the method of inquiry into the past. However, it is unfortunate that they did not make any attempt to write a history of their past. It may not be inadvertent to hazard that they felt content with their poems referring to politics, society, economy, religion, thought and culture - all components of history in its totality in their singularly unique concept of nature and man within the gamut of *tinai* (physiography) i.e. land and people, and its two major cultural norms or components of *aham* ('inner *life') and puram* ('outer life').

Tolkappiyar, the great Tamil grammarian, and Tiruvalluvar, the saint of human wisdom, have left to us many terms and phrases referring to the concept of research. In *Tolkappiyam* any scholar could come across terms such as *muraiapata ennuthal* ('think: in an order'), *aaivu* or *aaraaicci* ('research'), *munaital* ('attempting' or 'taking effort') and *othal* (lit. 'reciting'). Of these terms *aaivu* or *aaraaicci* are commonly used by Tamil scholars in the academic circles to refer to any kind of research, literary or historical or scientific field. Let us now analyse the purport of each one of the terms. Tolkappiyar uses the term *othal* in the sense of research or continuous study. While classifying education Tolkappiyar categorises it into three: common education, professional education and research. He uses the term *othal* to mean research. But, in common parlance we know that the term *othal* means 'recitation'. For instance, *Othamaloru nalum irukka vendam* 'don't leave a day without reciting' some texts, the *nithinul* (work on *dharma)* or *mantra* (good verses). However, it seems from a verse in *Tolkappiyam* that the best among the lot are sent for research study.

The other term Tolkappiyar uses in *Poruladhikaram* is *munaital.* It comes in the context

of a scholar as *arivin munaivan,* which means a 'matured intellect' or 'a great scholar' indeed. It has commonly been attributed to *Dakshinamurti;* 'the God of Wisdom '. It may simply mean, 'a man of wisdom', who becomes wise by his diverse experiences. It is also possible to interpret it as to mean a 'researcher' who is continuously engaged in search of truth.

Other terms that we find in *Tolkappiyam* are *muraipata ennutal* ('think in an order') or ('organised manner') and *valuvintri arainthu* ('flawless or faultless research'). Any research work according to him, should be free from two short falls: not maintaining ''purity" or falling prey to subjective elements and avoiding that which has come down to us as ''tradition". Tolkappiyar expects a research work should not fall short of quality and standard. That was why he exhorts all research scholars to free them from the subjective elements.

These are found mentioned in the section on physical manifestations and traditional conventions. This section, in fact, speaks about original and secondary works as *mutal nul* and *vali nul* and all the steps in the preparation of a treatise. It makes special mention of the composition of a good work book. This part, in fact, deals with the matter of research.

The terms *aaraaicci* or *araaivu* and *aaivu* in its shortened form have been used in *Tolkappiyam* and *Tirukkural* to denote research. Besides, Tolkappiyar makes mention of phrases such as *aayum kaalai* 'at the time of research' or 'analysis', *oppittu aaraaicci* ('comparative study or analysis '). He exhorts researchers to guard them from defects and defaults *kutranga valukkalilirundu kaakka.* To Tolkappiyar these are the basic qualities of a real researcher.

Tolkappiyar says: *Karutal aaraaicci viraivu uyirppu enaank.* ('contemplation, investigation, haste and sighing'), They literally mean an enquiry into or examination of or investigation into the nature of an object or of a thing person or matter or an idea or an event. A veteran Tamil scholar Rm. Periyakaruppan means by the term as *keeraiyai aaivathu pol.* It means 'picking and chooting the leafy greens and eliminating the bad ones' . It may also simply mean weeding out the bad ones and selecting the better ones using one's discretion. In the historical sense, the Tamil phrase may mean careful sifting of facts from fiction or in the spiritual sense, it may mean choosing the good from the evil or it can simply be grading or screening.

The other terms referring to 'enquiry' are *aaraaital (aaivu), therital, theral* and *nadal.* These mean to 'search', to 'know', to 'choose', to 'inquire' into the nature of the object respectively. All these terms are logical and sequential. Before starting a research work, a scholar has to know the subject, to know to choose, to know to search, and findout and to enquire deeply into the truth. For the term nadal Thiruvalluvar says, 'to rationally distinguish between what is good and what is bad and what good be achieved. 'It exhorts a scholar to be alert in choosing the correct source for weaving his treatise.

While Tolkappiyar calls a reseracher a *munaivar* (' a serious- minded scholar'), Tiruvalluvar refers to him as *aaivin arivinar* (the 'learned scholar'). These two terms are interchangeable and we find them used at times of awarding research degrees as *munaivar* or *arivar.* But in Sri Lanka, particularly in the Tamil-based educational institutions, the term popularly used is *kalanidhi,* which literally means the 'art scholar', in which the word *kala* or *kalai* meaning the 'art' of the Dravidian and *nidhi* meaning the 'wealth' of the Sanskrit roots respectively.

The Western model of research classifies any research work! *book!* treatise as original, secondary and even as tertiary. But Tolkappiyar categorises it as original and that which strictly follows the original work. He refers to them as *mudal nul* and *vali nul:* Presenting the qualities of an original work, Tolkappiyar stipulates that such works should be free from two flaws, such as sacrificing *Ipurityl* (guarding from prejudices) and /tradition/, and it must have been written by a well read or well qualified scholar. He uses the term *munaivan (santran)* the learned person. He also makes mention of the term *vali nul,* 'that which follows', forwhich K. Meenakshi takes the meaning of' original text' , and attributes it as that has come down to us shown the Prakrit works. However, it is beyond doubt that Tolkappiyar might have thought of any other work that depended on the original work, *mudal nul.* Tolkappiyar uses the word *seyyul* (sev+ ul) or *yappu* in the sense of what

has been composed. Any research work is therefore a composition, following the prescribed norms of the seven kinds of grammar: *pattu* ('poem'), *urai* ('prose or commentary'), *nul* ('a systematically written treatise'), *vaimoli* ('the book of morals'), pisi ('the book of riddles'), *angatham* ('the book of satire'), and *mudusol* ('the book of proverbs'); the research work comes under the category of *nul* ('a well researched / studied treatise').

At present, it is sad to note that scholars, not all but majority, do not strictly adhere to the Tamilian or the Western principles of research. What makes me further sad is the wide prevalence of plagiarism, unacknowledgement of the authority or *verbatim* copy of the original work. To be safe from these flaws, Tolkappiyar has very clearly prescribed conditions for original and secondary works.

In the Western model of research, we come across a caption called the study of previous literature, which, in fact, puts any scholar in the right track, without deviating from the main theme. Study of previous literature helps the scholar where he/she should concentrate, what kind of repetition she/he should avoid and where he/she could get the sources, etc. and the merits and defects that could be found in the earlier studies and then which path he/she should tread. Tolkappiyar, in a single, at the same time it may appear simple, *seyyul* (poem) crisply, shortly and sweetly, says *munthu nul kandu muraipata enni,* meaning systematically think of previous works and then begin the work in the right earnest. He cautions scholars not to do research haphazardly, but to begin the work after getting the necessary frame and ideas by reading the earlier works and understanding the amount of work that has gone in it. Thus Tolkappiyar disapproves of plagiarism.

Research cannot be done in a vacuun; similarly, any grammatical/historical/scientific work cannot be produced/written like a fiction from pure imagination. For a poet to compose a poem there should be some ground realities that should inspire and induce imagination. These ground realities are variously called material (evidence) (source material), sources and, in the scientific sense, facts and figures or data. Tolkappiyar, as said above, classifies these as original and secondary works. But, R.G Collingwood in the 1970's classified these ground realities into evidence and information. That which is touchable and visible is evidence, and that which is audible and feeble is information. In historical research we depend upon both the evidence and information. Thiruvalluvar very ably divides them as ***meimai*** ("physical") and ***vaimai*** ('oral information'). Any information that comes out from the mouth knowingly or unknowingly is ***vaimai*** ('oral information') and that which is revealed physically is ***meimai*** ('material' or 'evidence'). To be very precise, truth comes out by means of words and deeds.

The next stage in the Western model of research is establishing the credibility and utility of the evidence and information by means of a process of criticism. Tolkappiyar himself prescribes the means of avoiding flaws and defaults by strictly maintaining purity and keeping the tradition without breaking them down. For this, he suggests certain procedures, though not directly coming under research, but under the concept of love, in which he lays down rules such as ***katcci*** ('evidence'), ***aiyyam*** ('doubting'), ***thelitai*** ('becoming clear') and ***therai*** ('choosing'). These four stages help a researcher establish the authenticity and credibility of the evidence and information. Only after the confirmation of these, we choose the authentic and credible ones for writing our treatise or piece.

In maintaining purity and keeping in good stead the tradition, a researher has to be balanced, by guarding himself herself from biases, prejudices, fallacies, by avoiding subjectivity altogether. Both Tolkappiyar and Thiruvalluvar lay down conditions that a researcher should act like an impartial judge, whose heart and head should be straight. Thiruvalluvar likens a judge to a matured man in *gnanam* ('wisdom') and *yogam* ('mental control'), who will not indulge in desire or attachment *(kamam),* hate or anger *(veguli)* and lust *(mayakkam).* At another place Valluvar wants scholars to avoid partiality or bias *(orutalaiyai).* Yet at another couplet Valluvar says *asantror,* a learned man should not bend his balance of judgement in favour or against. When emphasising judgement on an evidence Valluvar says:

> எப்பொருள் எத்தன்மைத்து) ஆயினும் அப்பொருள்
> மெய்ப்பொருள் காண்பது) அறிவு.
>
> (Kural:355).

Further for establishing the authenticity and credibility of(oral) information, Valluvar says:

எப்பொருள் யார்யார்வாய்க் கேட்பினும் அப்பொருள்
மெய்ப்பொருள் காண்பது அறிவு.

(Kural:423).

Referring to the impartial quality of a judge (a scholar), Valluvar says in a couplet, one should pass judgement only after learning the good and the bad:

குணம்நாடிக் குற்றமும் நாடி அவற்றுள்
மிகைநாடி மிக்க கொளல்.

(Kural:504)

For an impartial researcher what is required is a mind that does not hatefully criticise and wishfully exaggerate. He should examine without prejudice.

காய்தல் உவத்தல் அகற்றி ஆய்தல்
அறிவு டையான் கட்பட்டதே.
(முனைப்பாடியார், அறநெறிச்சாரம்) கோளக்கோட்டு : 22.

The above citations and discussions make one understand that a researcher should not fall a prey to subjective approach.

The last but one stage in the engineering of a treatise is synthesis and exposition. There is, unfortunately, no direct reference to this part in *Tolkappiyam.* However, one has to infer that the last part of any research is putting the findings in an order. More search has to be done to find out if there is any mention of this part of research anywhere in the early Sangam Works, whose date has generally been accepted between 3rd century BC. and 3rd century A.D. Even in the absence of any historical work, in the proper sense of the term, it is difficult, to state that the ancient Tamils had no sense of synthesis and exposition.

The last part of any piece of research is its conclusion. It becomes obvious from the study made above that ancient Tamils were aware of the meaning of research, the qualities of a researcher and the various stages of research, though not synthesis and exposition mentioned as such. At this hour, it is reasonable for any scholar to raise the question of the date or age of Tolkappiyar and Tiruvalluvar. The government of Tamil Nadu has accepted BC. 714 and BC.33 as the dates of Tolkappiyar and Thiruvalluvar respectively. Controversy still exists among scholars native and foreign, about their dates (ages). In my earlier studies made on the process of the evolution of grammar passing through the stages of gesticulation, birth of language (ideogram - phoneme), evolution of script, literature and finally, grammar, and since Tolkappiyar himself accepts that he had strictly followed the earlier tradition in existence in right earnest and since he speaks about the use of dot *(pulli)* and frames rules for borrowing words from other languages, it may not be far away from truth if we fix the early part of the second century A.D. or a little earlier in the last part of the first century A.D. Since I have made some studies about Athenkottasan, Tolkappiyar and Tiruvalluvar, I am of the strong opinion that both Athenkottasan and Tolkappiyar were contemporaries and might have lived in the two adj acent sides of the river Tambraparani, now called Kothaiyar i.e. Athenkode and Kappiyakkadu in the present Vilavancode taluk of the Kanyakumari District and that Thiruvalluvar might have lived in the last part of the second century A.D. in the Kalkulam taluk of the same District. From these I am led to infer that the ancient Tamils were well aware of the research method before the advent of the Europeans in the fifteenth century and the introduction of the Western model of research in the eighteenth century.

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ENDOWMENT LECTURE

WHAT INDEED IS THE ANTIQUITY OF TAMILS? KUMARIKANTAM - FACTS AND FANCIES

S. Gopalakrishnan*

I am grateful to the Tamil Nadu History Congress for selecting me to deliver the Endowment Lecture at its Eighteenth Annual Session. I am not so eminent in the field of Tamil history as those who have preceded me such as Iravatham Mahadevan, Y. Subbarayulu and K. Rajayyan. However, having heard the Presidential address of P. Rajaram an at Pollachi in 2010, dwelling on the origin of the Tamils, it struck me that I could tread in his footsteps and attempt to ponder over the vexed question of the antiquity of the Tamils with focus on the mythical Kumarikandam. Hence, the theme of this lecture.

In recent years many scholars who appear to be aggressive Dravidianists or committed devotees of the Tamil language, culture and civilization have written extensively on the Lost Continent Lemuria, also called Kumarikkantam in Tamil, which, according to them, was the original home of the Tamil-speaking people. These scholars include R. Mathivanan, Muthukumara Swamy, N. Mahalingam, and Sumathi Rama Swamy. Of all these works, the best researched and the best written is the work entitled *Fabulous Geographies, Catastrophic Histories - The Lost Land of Lemuria* by Sumathi Ramaswamy (Permanent Black, New Delhi, 2005). The main focus of this paper is on this work and its contribution to recent Tamil historiography.

What is Lemuria? It was the British scholar, Philip Lutley Sclater (1829-1913) who wrote a path-breaking article in *The Quarterly Journal of Science* (London, 1858) which made an assessment of the loss of land due to the fury of the ocean. He was also concerned with the flora and the fauna distributed all over the world. He was intrigued by the make up of an island off the coast of Africa called Madagascar which appeared to lack in most of the terrestrial life forms that characterized the neighbouring continent of Africa. In particular, he was taken with the anomalies posed by the only primate to be found in the island, the 'Lemurs'. He observed that while thirty different species of Lemurs were found in Madagascar alone, all of the Africa continent had about 12% while the Indian region had only 3%. He sought to explain this distribution pattern by insisting that some land connection must have existed in the former ages between Madagascar and India where the original stock, the Lemurs, are descended and flourished. This lost land was called Lemuria. Thus, Sclater offered an original explanation for the loss of land.

In the opening years of the 20th Century, the *theory* of Lemuria put forward by Sclater found an enthusiastic following in the so-called Dravidianists among the Tamil speaking people of the Madras Presidency. A complex network of praise, passion and practice centered round the adoration of the Tamil language. Tamil devotion mobilizes metropolitan labours of loss over drowned continents and submerged land bridges of a new narrative of origins in which Lemuria is recast as the birth place of the Tamil people, their ancestral homeland lost catastrophically to the ocean. As a result Lemuria acquired a commemorative density in the Tamil country over the twentieth century in such a way that such a thing is not seen anywhere else. Indeed, for the Tamil placemakers everything in the known world, man, music, medicine or martial art had its origin in Lemuria. The theory of Lemuria has had a decisive impact on Dravidian historiography. It may be of interest to know that in the V International Conference of Tamil Studies, held in Madurai in 1981, a short documentary film entitled 'Kumarikkantam', both in Tamil and English was screened.

The Tamil devotees began to propagate that parts of the lost continent of Lemuria lay in the area: South of Kanyakumari and so they called it 'Kumarikkantam'. In 1995 Dr. R. Mathivannan who was the Director of a project called 'Tamil Etymological Studies' pointed out that this ancient land submerged by the ocean was, in fact, the original home of the Tamils whose language was most natural (Iyal Mozhi) and oldest (Pol Mozhi) language from which all other languages in the world are derived. Mathivannan was

* Former Professor & Head, Dept. of History, Sri. Venkateswara University, Tirupathi.
Founder Director, Center for Contemporary Studies, Chennai.

a strong protagonist of the 'Pure Tamil' movement and conceived the etymological Dictionary Project for restoring Tamil to its original status of pristine purity. Acknowledging his indebtedness to his Guru Devaneya Pavanar, Mathivannan writes: "Tamil is a language whose script and grammar were standardized millennia ago". In another work published in 1991, Mathivannan gave a long table to prove the antiquity of Tamil. It was as follows:

Year before	Events
50,000	: Kumarikkantam Civilization
20,000	: A lost Tamil Culture of the Easter Is land which had an advanced civiliation.
16,000	: Lemuria submerged
6,087	: Second Tamil Sangam established by Pandya King
3,031 B.C	: A Chera prince in his wanderings in the Solomon Islands saw wild sugarcane and started cultivation in Tamilnadu.
1780 B.C	: The third Tamil Sangam established by a Pandya King
700-600 B.C	: Tholkappiam-the earliest extant Tamil grammar.

Mathivannan goes to the extent of saying that the Indus Valley Civilization had its origin in the 'Kumarikkantam' of the ancient Tamils. The people of the Indus Valley were Tamils. The Indus Script followed the principles of the Tamil grammar, *Tholkappiam.*

It seems to the present writer that this kind of approach and attitude of the Dravidianists is to be explained in terms of the politics of the Dravidian movement in the opening years of the 20th Century. The loss of the precious Tamil Literature was due to the submerging of Lemuria by what was called 'Kadal Kondalippu'. Most tragically the vast stretches of inhabited Tamil territory resonating to the sound of Tamil were for ever submerged, leaving Tamil speakers confined today to a small stretch of land on the Indian mainland. According to the Dravidian intellectual Nallaswami Pillai, the Kadal Kondalippu caused havoc to the Tamil language and culture. That is the reason why so much emphasis was laid on the theory of Lemuria. Unfortunately the Dravidianists had to struggle to produce evidence for the antiquity of the Tamil language and culture.

However, there is a distinct difference in perception of the Lemurian inhabitants in the point of view of Western scholars and the Tamil enthusiasts. According to the Western scholars, the primitive inhabitants of Lemuria were barely human, and do not have any trace of civilization. However the Tamil scholars hold Lemuria or Kumarikkantam as the birth place of Tamil Language and as a cradle of Tamil Civilization.

The antiquity of Tamil language got a boost with the publication of Caldwell's Book *The Comparative Grammar of Dravindian Languages.* J. Nallaswami Pillai wrote in the journal *The Light of Truth* or *Siddantha Deepika* that if you can believe in the tradition of there having been a vast continent south of Cape Comorin, all humanity and civilization flowed east and west and north, then there can be nothing strange in our regarding the Tamilians as the remains of a pre-diluvian race. Even the existing works in Tamil speak of three separate floods which completely swamped the extreme southern shores and carried off with them all its literary treasures of ages. Nallaswami Pillai gives a cautious conclusion that his theory stood on no serious historical or scientific evidence. The idea was enthusiastically taken up fully by a well-known Tamil scholar Mariamalai Adigal, who unlike Nallaswami Pillai, had no hesitation in proclaiming the reality of Kumarikkantam.

The name Lemuria came into the Tamil world only in 1903, and then it started gaining significance among the Tamil populace. Shri V.G Suryanarayana Sastri started using the name 'Kumarinadu' in his book *Tamilmoliyin Varalaru.* Thiru V. Kalyansundaram, the famous Congress Nationalist, and a noted Tamil scholar wrote emphatically that "the Lemuria of 'Western Scholars' like Ernst Haeckel and Scott Elliot was none other the Kumarinadu of Tamil literature".

The very name "Kumari" is suggestive of the pristine chastity and everlasting youth of the Tamil land. Later the legends linked the Devi Temple at Kanyakumari to Kumarikkantam or Kumari Nadu. The Kumarikkantam as mentioned in the old Tamil classics, has no reference to the Mesozoic continent of the Indian Ocean. There is no reference to the old boundaries of Asiatic tablelands. The Tamil literature

speaks of them as the original inhabitants of the great territory bounded by two seas on the East and West, by Venkata hills in North and submerged rivers Pahruli and Kumari on the South. Scholars like Somasundara Bharathi hailed Haeckel's concept of Lemuria being the cradle of mankind to mean that the Tamil land is the birth of human beings and contended that the Tamils were the first humans.

The features of Kumarrikkantam are given by Adiyarku Nallar, the commentator of *Silapathikaram*. According to him, Kumarikkantam was having a breadth of 700 *kavatam* of four kilometers each, south of Kanya Kumari containing 49 principalities; two rivers called Pahruli and Kumari flowed there and it also had a hill called "Kumari Kodu". The major cities in Kumarikkantam were Tenmandurai and Kapatapuram. This was also referred to in *Tolkappia Urai* of Ilam pooranar, Nachinarkku Iniyar and Perasiriar.

The Tamil Scholars V. G. Suryanarayana Sastri and Abraham Pandithar, lament about the loss of ancient Tamil Sangam works such as *Mudunarai, Mudukurugu,* etc. which had been swallowed by the Ocean. The only authority for this statement is the fact that several poems in the Sangam Anthology of later age refer of Oceanic threat and consequent loss of lands and lives.

The Tamil scholar K. Annapoorni thus delineates the extent of Kumarikkantam, which she calls as "Tamilagham": "Today the Tamilnadu that we inhabit consist of 12 districts within its limits. A few centuries ago, Ceranatu and a part of the Telugu land were part of Tamilnadu. Some thousands of years ago, the northern limit of Tamilnadu extended *700 Kavatam* to the south of Cape Kumari which included regions such as Panainatu, Mountains such as Kumarikotu and Mani Malai, cities such as Muttur and Kapatapuram and rivers such as Pahruli. All these, seized by the Ocean, constitute the Tamil Mother land in which we reside today with pride".

A great flood (Kadal Kol) is often given as the reason for the loss of literary wealth of the land of ancient time. Throughout history, land and water have perpetually struggled for supremacy. This first reference to the Telugu with swallowed the southern continent is mentioned in the commentary on an ancient grammar book called "Iraiyanar Agapporul Urai." This commentary, purported to be that of Nakkeerar, is dated approximately first century A.D. It refers to an anti-diluvian land wherein Tamil flourished for 8140 years. There were the Tamil Sangams (Academies) under Pandian Kings, first in Ten-Madurai and next in Kapatapuram which were subsequently swallowed by the ocean. The first Sangam had 4449 poets surviving 4440 years. The second Sangam lasted for 3700 years with 3700 poets. The Third Sangam was established in the present day Madurai. While Nakkeerar's commentary does not directly refer to the Kadalkol, Adiyarku Nallar, in his commentary on *Silappadikaram* supplemented this with the details of the land lost, Kumarikkantam. Place-makers struggle to translate the deep geological time of the Paleo-scientist with the secular universal chronologies of disciplinary history, the temporal reckoning was built around diluvial breakpoints called Oozhi (Pralayam) which brings to an end periodic arenas.

However, from the scholars' point of view there is no mention of when these floods happened. Historians like Siva Raja Pillai and Neelakanta Sastri observe that duration of the Tamil Sangams presents an incredible picture. The first Sangam had 9990 years with 197 Pandya Kings to give an average of 50 odd year's pre generation, which looks like an impossible figure in the history of men. Further, it is stated that 49 members of the last Sangam lived for 1850 years though 49 kings died during that period. Number of years allotted to different Sangam has also presented an unacceptable symmetry. Hence some of the historians consider these to be an admixture of facts and fantasies. While a large number of Sanskrit and Tamil texts referred to 'Kadal Kol', which could be taken as evidence based on tradition, rest of the history can be accepted only after separating the logical factors from hyperbole.

It is also interesting to note that the existing literary records rarely talk about the present of Sri Lanka in this context. While Sri Lanka could have been an integral part of the Kumarikkantam as the anti-diluvial landscape, it is interesting to note that Lemuria hardly figures in the Labours of Loss, even in the writing of these scholars from mainland who are Sri Lankan in origin like Kandaiya Pillai, Kanagasabapathi Pillai, Muthutambi Pillai, etc. At the same time, Kanya Kumari is given a pride of place, standing on the threshold as it were, between two places, that which is imagined to have been lost and that which believed to have survived.

The National Geographical Indian Ocean Floor Survey by Bunstead in 1967 gave the details of the Indian Ocean floor revealing a spectacular series of underwater ridges and mountains running down from the western half of Indian Ocean on an inverted T - Formation. The map depicts the features of "earth's wrinkled face" that was unknown. Submarine mountain ranges, mid-Ocean micros continent , under-sea river valleys and plains and jagged ridges and clefts in the sea bottom a support the starling new concepts about earth's geological past.

There were also several marine expeditions in the past 200 years to locate Lemuria. In 1872 and 1874 "Challenger Expedition" was undertaken to locate the Atlantic underworld at the Southern edges of the Indian Ocean. In 1904, H.M.S. Sealark took an expedition of the Seychelles and neighbouring islands. It was led by Stanley Gardner, a Cambridge biologist who opined that the land connection existed in these areas in the anti-diluvian times. In 1933-34 an Anglo-Egyptian expedition was undertaken by John Murry, which explored the western half of the Stanley Gardner posited idea of the Gondwana Continent which had sunk in part and the continental drift of India.

During 1959-1965 International Indian Ocean expedition map showed elaborate ridges and valleys. In 1998-99, Oceanographic work was carried out around Kargullen plateau in the southernmost reaches of Indian Ocean. Very interestingly, in an essay published in the London-based *Geographical Magazine* in 1957 titles "Peaks of Lemuria", Sir Hillary Blood, formerly of the Ceylon Civil Service (late Governor to the British Colony of Mauritius during 1954) wrote about the un-submerged hills of a sunken continent "all that remains above the waterline of the peak of Lemuria"; he called that as "pocket-handkerchief paradise". More recently, Richard Ellies has brought out a book titled *Peaks of Lemuria: The Story of Diego-Garcia* in 1993, in which he indicates that the islands under his stewardship comprise all the remains of the huge under-sea mountains.

Most recent views of the origin of civilization have been given by the recent excavation by the National Institute of Ocean Technology (NIOT) Chennai at Gulf of Khambat. In 2002 while exploring the flow of under-water current in the Gulf of Khambat in the western coast of India, scientists came across the remains of a sunken ship containing more than 200 artefacts; earliest of them being dated belong to 8th millennium B.C. An alternative hypothesis was given that the ancient course of river Narmada and Tapthi, located through sonar imaging, may represent the Kumari River and Pahiruli River. The Jothirlinga Sthalam Omkaresvar is located at the confluence of Narmada and a river called Kaveri. It would be possible that the origin of the Kaveri in Southern India was originally in Central India and got shifted through tectonic disturbances or *vice-versa?* Interestingly, there is also a Kumari river in Aravalli range. Is it possible that the Tamils were present in this region and moved to south when the Gulf of Khambat was created by the incursion of sea about 6000 years ago? The NIOT researches also show a submerged river in the Gulf of Khambat. Can it be the Pahiruli River? Interestingly, Purananuru speaks about the ancestors of Tamil kings ruling Dwaraka in western India 49 generations ago.

The Geological data also indicates that the Mesopotamia shelf and the mouth of Mesopotamain dispersion on the Northewest side of the Gulf underwent both submergence and uplift during the cenzoic period. The actual zone of the Gulf of Iran experiences repeated floods due to the combination of tectonic and glacial activates nearly 8500 years ago. Chamayal papers (2003) indicate that majority of the Khambat sediments is of marine origin.

Thus it can be concluded that the concept and reality of "Lost Continent", have undergone several "U" turns. The abject lesson is that nothing should be rejected out of hand just because concrete evidence is not readily available. Traditions are not meaningless. They are part of the civilization's institutional memory. They should be given due care and weightage. The efforts to validate the data on lost civilization needs a multidisciplinary approach by Geographers, Physicists, Archaeologists, Marine Archaeologists, Historians, Biologists etc. It is also necessary that all their efforts should converge. Tradition and memory of the tribal people are valuable linkages; and they should be explored to find out the facts. We have to organize archeological studies of shipwrecks, collect the legends of South and Southeast Asia. Satellite Radar explorations could bring out several facts. We also should study the links of south Indian languages like Tamil, Konkani, Coorgi, Telugu and Malayalam etc. This, I feel is the task ahead of the Tamil Nadu History Congress.

POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

TAMILNADU IN THE NATIONAL SCENARIO OF POLITICS AND CORRUPTION

M. Thilakavathi*

Esteemed General President, General Secretary, Treasurer, Members of the Executive Committee, Distinguished delegates and Friends, I express my deep sense of gratitude and Thanks to the Executive Committee Members and the General Body members of the Tamil Nadu History Congress for having elected me to preside over the Political and Administrative History Section at this XVIII Session of the Tamil Nadu History Congress being held at Erode. I consider it as a great honour and rare privilege bestowed on me and I take this opportunity to assure you that let us all work for the growth and prosperity of this Eighteen-Year-old Tamil Nadu History Congress.

Introduction

Today India is one of the most advanced countries in the developing world. India has successfully accomplished a 'Green Revolution' in agriculture and has a well-established political, administrative and judicial structure. It has also made progress in many fields of human activity during the past few decades. But The Political and Economic Weekly says "India is the biggest under- achiever." This is so because even after 64 years of Independence, millions of Indians are still living in poverty, without adequate food, access to clean drinking water and other basic necessities of life. The bitter truth is that India is beset with the problem of corruption in its polity, administration and society, which has brought about far- reaching and devastating consequences.

Corruption has been defined as "the use of public power for private profit in a way that constitutes breach of law" and as 'dishonest and illegal behaviour of people in position of authority and power.[1]

Corruption takes place in different forms. Getting bribes, showing favouritism, practicing nepotism and all such activities in consideration for material benefits are kinds of corruption which had been nurtured for over hundreds of years. It has permeated deeply into politics. The most corrupting influence on politics is exerted by business and industrial institutions. Politics is the fountain head of corruption not only in India but also in the world over. Corruption develops with greater development. It is submitted that lack of integrity of the officials is the real and vital cause of corruption. Infact, higher the office, lower is the integrity. Greater the wealth, greater is dishonesty.[2]

Generation after generation the human society is getting degraded due to highly self centered human behaviour. As a result, covetousness and corruption have grown enormously nowadays. In this address an attempt is made to study the concept of Politics and the penetration of corruption into it. The prevalence of corruption through the ages in historical perspective is dealt and an analysis is made on its growth and dimensions in the modern period.

According to Transparency International's Corruption Perceptions Index (CPI), India ranks 73 out of 102 countries. India's position in the back bench in the corruption list is not one of honour.[3] Yet, the land of ethics and Dharma capturing a rank in such a list is degradation. Politicians are fully aware that corruption and nepotism are the main reasons behind the fall of many governments in the past like the Roman Empire, the Bourbon dynasty in France, the Tsarist Regime in Russia, Chiang Kai-Shek's Government of China. But no lesson has been learnt from the pages of history.

Today the scenario in the entire country of ours is dishearteningly bleak. The poison of corruption has seeped down to all areas of national activity, in the wake of the recent bribery scandals which have rocked the Indian polity, corruption as a problem has once again occupied the foremost place in the day to -day activity. India tops the list for black money in the entire world with almost 1456 billion US$ in Swiss banks in the form of black money.

* Associate Professor of History, Travel and Tourism Management, Ethiraj College for Women (Autonomous), Chennai.

Kinds of Corruption

There are various types of corruption and they are:

* Pervasive Corruption
* Organised Corruption
* Monopolistic Corruption
* Bureaucratic Corruption and
* Political Corruption

When political corruption is entrenched, political activity is dominated by a monopolistic organization or faction that maintains its power in part through corruption and reaps large rewards from it.

Political corruption risks the emasculating Parliament, or diverting the political debate to issues of confrontation and not of co-operation. Corruption is one of the key concerns throughout the Indian political system and is in urgent need of attention, but it is not clear that the courts are the best places to initiate policy implementation as opposed to overseeing the constitutional implications of legislation.[4]

Political Corruption occurs predominantly in developing and less developed countries. It is usually associated with the electoral process which includes.

* Voting irregularities.
* Nepotism.
* False political promises.
* Paying journalists for favourable coverage of candidates and parties.
* Influencing voters by the distribution of money and material and
* Announcing freebies.

Main Causes of corruption

There are many causes for corruption, but based upon several research, surveys and studies, the following are the main causes:

* Lack of rules and regulations, transparency and accountability in public sectors.
* Lack of articulated Code of Conduct for politicians.
* Attitudes or circumstances that make average people to disregard the law.
* The change in the value system and ethical qualities of people.
* The morals and ethics have declined and most of the people give more importance to money than to value excellence.
* Bribes may provide a convenient means of getting work done or avoid any punishment.
* Tolerance of people towards corruption and
* Absence of strong public forum to oppose corruption.

There are people who would blame that the bureaucracy is corrupting the politicians, while some argue that it is only the politicians who are the root cause of corruption. In the post- Independent India these impressions are quite rampant. Some sixty years ago a corrupt person could not get respect in the society. He was looked down upon and even was condemned by the society. But now that condition has changed. The newly emerged affluent people are now given utmost respect in the society. The society does not bother about the source from which the affluence has accrued. This encourages the corrupt persons to proceed fast in their corrupt practices without any hesitation.[5]

Historical Perspective

Corruption and Bribery in Ancient India

Corruption in one form or the other has always existed in human society. Corruption, bribery and embezzlement are not recent phenomena. It is interesting to look back into the history of India to find corruption among Indian officers and ministers.

In olden days the scope of public administration was minimum. Therefore, the scope for corruption was also less. To collect taxes and administer justice, only a limited number of officials were appointed. They discharged their duties mainly using their discretion subject to equity and their conscience.[6]

The Atharvana Veda states that "The wealth earned through pious means flourishes. Those who earn through dishonest means are destroyed".

Corruption in a few forms has existed in India since ancient period. There are a number of texts which contain anecdotes of the contemporary life or advice for the ruler on statecraft, which indicates corruption existed in various forms and measures to check it were suggested. The Jataka tales talk about deceitful officers engaged in robbing the government

treasury. While condemning adulteration they remark that those who sold grains mixed with chaff would go to hell. Kautilya's Arthashastra, one of the oldest treatises on statecraft, prescribes a series of punishments for corrupt officials, whose activities may bring a king to disrepute. Emperor Asoka's edicts on the rule of dhamma, issued over the period 265-238 BC, instructed the officers to refrain from harassing the citizens.

Kautilya mentions about the two very high officials Samaharta (Collectors-General) and Samnnidhata (Treasurer and keeper of Stores). The accounts branch of the government had a complex organisation with classification of expenditure into current, recurrent, occasional and so on. Different registers were kept to facilitate checking and strict instructions were laid down for the detection of embezzlement. Frequent transfer of officials was recommended as a means of checking corruption. The Kantakasodhana courts were presided over by three Pradeshtris or Amatyas assisted by an army of spies. They tried all political offences, theft, murder, burglary, rape and even the use of fraudulent weights and measures and corruption of officials came under their purview.

In "Arthashastra" Kautilya says that the Mahamatras (the bureaucrats of his time) are like fish in the water. It is difficult to find out whether the fish is drinking the water or not and Kautilya's work states that officials err at anytime. Chief Justice of India remarked that, corruption had always been there, but in the olden days the media was not so open and there was a fear of authority which kept the extent of corruption effectively concealed from public knowledge.

In spite of its uninterrupted prominence through the ages; corruption had remained a difficult act to be abolished. Kautilya's Arthashatra written around 2000 years ago discusses corruption and its control.[8] Kautllva, refers to it as something inevitable. Just as it is impossible not to taste honey while collecting it, it is also impossible for a government official not to swindle, at least a bit of the King's revenue while collecting it.

The corruption problem in ancient India had been more in an increasing rate. This is quite clear from the way the contemporary writers like Ksemendra and Kalhana have condemned the government officials, as well as other employees of different institutions in their celebrated works. Ksemendra in his Dasavatara Charitam had advised the king to remove all the officials, ministers, generals and priests from their offices with immediate effect, who were either taking bribes themselves or had been indulging in corruption in some other way. There were a wide range of legal punishments like monetary, corporal, and even sentences to death for corruptions in ancient India for the depletion of treasury.[9]

Thirukkural on Politics and Governance

Thiruvalluvar has spoken words of wisdom on state administration by lucidly explaining the relationship between the king, his ministers and subjects. He has subtly put forward his views on the importance of various aspects like learning, friendship, and social service, while condemning corruption and nepotism, which had grown to the greatest extent in the politics of to-day.

Thiruvalluvar has allotted one chapter in his classic, Thirukkural for advising men not to covet another's wealth. Covetousness as referred to by Thiruvalluvar, 2000 years ago is similar to corruption which had infiltrated in the modern days in various spheres of human activity. Thiruvalluvar is very sharp when he speaks about this social evil. He says that if one covets another's well earned property without any sense of equity, one's home will be doomed and sin will accrue forthwith. (Kural:171). He advises not to aspire for the gain of wealth on illegal ways, saying that the resultant gain will never be good (Kural:177). Hence he proclaims that covetousness will lead one to ruin and that the pride of desirelessness to triumph. (Kural: 180). He further says that a cruel king's demand for money from his subjects is like an armed man robbing helpless travelers.(kural:552)[10]

The Pallavas

During the Pallava period Central and Provincial governments were not free from corruption. Mattavilasaprahasana clearly mentions about corruption.

The Chola Period

Cholas were also not free from the corruption. In the Chola period, eliminating corruption in public

life was paramount. In the clauses on disqualifying candidates in elections, corruption tops the list. Graft, or "Kaiyuuttu", disqualified the guilty for life from standing for election. If one has been proved corrupt during his tenure, he, his family members and even his blood relatives cannot contest elections for next seven generations. It is clear that Chola society foresaw that the corrupt person would install those relatives in the posts that mattered and run benami transactions and ensured that such men were not given any opportunity to participate in public life. This may be compared to the vociferous statements made by some politicians today that corruption is not an election issue thereby patronising this evil.[11]

Medieval Period

In the medieval period, corruption was quite prevalent. Yet Sultans like Ala-ud-din Khilji made great efforts to root out this evil. He brought about several reforms for a corruption-free administration. Students of History know that he followed the practice of branding of horses to check the evil practices in the procurement of horses for cavalry force. Merits alone were considered the qualification for appointments and promotions of officials. Officials or ministers who were indulged in malpractices and mismanagement of affairs were instantly removed and punished. This was followed only by a few later rulers. But the demon of corruption could not be cowed down.

During Aurangazeb's reign, the Mughal empire reached its zenith. But by passage of time corruption became rampant in the bureaucracy. Continuous and internecine battles, coupled with revolts from the farming community and others gave a great blow to the Mughal rule during the period of Aurangazeb. The dynasty came to the brink of the collapse, and it was accelerated by a long war with the Maratha rulers and this situation could not be checked due to the abominable growth of corruption in the Mughal Empire.

British Period

Even during the British regime, the situation had never improved. In fact, corruption had begun to enlarge its pastures to devour the entire land with its administration.

First large-scale corruption was observed during the rule of the East India Company. The merchants of the East India Company, who were then administrators, were engaged in amassing wealth, disregarding all norms of conduct. When the British Government took over the administration of India, they tried to build administrative machinery in India. However, the Department of Revenue, the police and the Excise, which enjoyed considerable discretionary powers, were quite susceptible to corruption. So was the lower laver of the judiciary.[12]

There are quite a few incidents, which proved that the prevailing, massive corruption in India has some roots during the British rule. Robert Clive of England and Dupliex from France were noteworthy in the sphere of corruption. While the French and the English fought a "Hundred years" war in Europe, they had several skirmishes in India in their bid to establish a Colonial Empire.

In the early period of the company's military activities, Robert Clive was very active and he became too greedy hence he was the main figure in many scams, which did not come to forefront. Historical events proved that Robert Clive was an expert in the loot policy, which had been widely practiced in India in the later days. British auction firm, Christie's, sold rare Mughal treasures worth £ 4.7 millions. These were spirited away from British India by none other than Robert Clive.

Clive's successor, Warren Hastings, who was Bengal's first Governor-General went one step further and outlived Clive in massive corruption. He looted treasures from various big and small Nawabs and Princes. But Hasting's corruption was quite blatant that the British Government ordered for his impeachment.

Hastings' misdeeds did not go unnoticed in England, and on May 30th 1782 the House of Commons had censured his conduct as contrary to the policy and honour of the nation and demanded his recall. The demand for his recall in 1786 for charges led to the famous impeachment, voted by Pitt and Dundas.[13]

Many of the English officials were trying to curb the evil practices in the administration. Charles Wood instructed the Government of Madras 'to institute an effective enquiry into the alleged use of Torture by Native Officers.' Bribe or Mamool was

universal during this time, and where payment could not be obtained easily, oppression was resorted to by using the combined forces of revenue demands and police authority.[14]

Inam Commission

An inam means ordinarily a gift by a superior to an inferior. In South India it is applied to the grant by the State (either originally or taking up a grant made by a village community) for the permanent right to occupy the land without paying rent to the State.

The large sacrifice of state revenues involved in these gifts and arrangements attracted the attention of the British administration at a very early period, and caused recognition of the importance of a general inquiry into titles to rent-free lands, coupled with the determination of a policy as to their continuance. The Madras Inam Commission was accordingly established on 6th November 1858 during the administration of Lord Harris and Mr. G.N. Tayler. On 13th May 1859 Sir Charles Trevelyan, ordered to confiscate lands from rich landlords who had received tax free land from the native rulers which was the beginning stage of corruption.[15] During the twentieth century, press in India made criticisms about the British policies in respect of Indian finances. The Desabhakatan and Quami Report, refer to Rs. *18½* crores shown in the budget, for the salaries of government officials. They commented that Indian revenues went to the Government exchequer to pay the high salaries of the Governors, Collectors, Magistrates, and other government servants without allocating the money for the well being of the Indians.[16]

The Imperial Budget -1921- 22

The Swadesamitran of the 4th March 1921 remarks as follows:- "This excess expenditure is due to the allowances given to the higher officials and also due to the expenditure incurred in connection with the military forces and equipments. There were two reasons for the increase of salaries. Mr. Montagu increased the salaries and allowances of the Europeans officials, so as to prevail on them to approve of the reforms introduced by him for the purpose of deceiving the Indians who wanted Swaraj. He created many new appointments, so as to gain over a section of the Indians to his side. He allowed the surplus revenue that was being derived by the Government from an unexpected source to be distributed freely among the higher officials. This resulted in the Government being kept in an unfortunate position that they have to compel the people to pay new taxes to meet the excessive permanent expenditure. This also pressurized the officials to frequently indulge in corruption every now and then.[17]

The large scale corruption that exists in the political and other fields today is due to the result of the mistake of the founding fathers of this nation, to establish an effective control mechanism over the men at the helm of affairs. Mahatma Gandhi remarked that "power tended to corrupt, and therefore, necessary steps are required to hold the demon of corruption at bay".[18] This was the outburst of Mahatma Gandhi against rampant corruption in Congress ministries formed under 1935 Act in six States in the year 1937. The followers of Gandhi however, ignored his concern over corruption in the post-Independence India, when they came to power. The sixty years of democratic rule has made the people so immune to corruption that they have learnt how to live with the system even though the cancerous growth of this malady had been eating out the vital moral aspects of Indian society.

Notable Scandals in Independent India

The history of political corruption in Post-Independence India began with the Jeep scandal in 1948, involving V.K.Krishna Menon, the then High Commissioner for India in London. Contrary to the demand of the opposition for judicial inquiry as suggested by the Inquiry Committee led by Ananthsayanam Ayyangar, the then Government announced on September 30th 1955 that the Jeep scandal case was closed. On February 3rd 1956, Krishna Menon was inducted into the Nehru cabinet as Minister without Portfolio.

Nehru himself was a person of complete probity and of noble disposition. He could not even entertain the thought that numerous politicians of his own political party who were the pillars of the battle for freedom and who had sacrificed a great deal for the welfare of the country, would, after assuming power, become easy prey to the bureaucracy of the country.

Lal Bahadur Shastri was aware of Nehru's reluctance to publicise this sensitive issue but he also knew that once Nehru was convinced of the essential need for such a step, he would readily accord his consent. Nehru trusted Shastri implicitly and held him in high esteem and affection because Shastri was well known for his honesty, integrity and moral principles.

Within span of few months, Shastri was able to persuade Nehru to agree to the appointment of a committee comprising some members of the Parliament and one or two senior officials to enquire into the problem of corruption and to recommend specific measures for dealing with every relevant aspect of this problem. As a result, Shastri appointed in 1962 a committee with K. Santanam as its Chairman.[19]

The Santhanam Committee which was appointed by the Government in 1962 to examine the issue of corruption submitted its report in 1964 and observed that: "There is a widespread impression that failure of integrity is common among ministers and that some ministers, who have held office during the last sixteen years have enriched themselves illegitimately, obtained good jobs for their sons and relations through nepotism and have reaped other advantages inconsistent with any notion of purity in public life".

Shastri ensured that as and when each interim report was received, action was initiated expeditiously for the implementation of the Committee's recommendations. A Central Vigilance Commission was established under a Central Vigilance Commissioner to supervise and co-ordinate all vigilance works throughout the machinery of Central Government. The existing Special Police Establishment was re-organized, expanded and named as the Central Bureau of Investigation.

A Code of Conduct for ministers was formulated and placed on the table of Lok Sabha and Rajya Sabha on 18th November 1964. This was an important step taken by Prime Minister Shastri after the demise of Jawaharlal Nehru for combating corruption in the political arena among politicians holding top-level positions of power.[20]

Besides instituting new machinery and promulgating new rules, codes, etc., for combating corruption, Shastri also took steps to deal with complaints of corruption or misconduct against several leading figures of the Congress Party holding high public offices such as those of cabinet minister and chief minister and he did so without any fanfare but with unyielding resoluteness. Unfortunately he passed away on 11th January 1966, after serving as Prime Minister only for 19 months. He was succeeded by Indira Gandhi in June 1966.

Period of Indira Gandhi

It is said that former Prime Minister Indira Gandhi did not fully heed to the warnings of Mahatma Gandhi and Dr. Radhakrishnan about the demon of corruption. In fact, she made an enigmatic remark that: 'Corruption is a global phenomenon" and stated that it cannot be completely rooted out.

Later Janata Party won the elections and a new government was installed in March 1977 under Prime Minister Morarji Desai. This lasted till 15th July 1979, since Desai lost his majority in the Lok Sabha and resigned. Then Charan Singh became the new Prime Minister on 27th July 1979. But he was in power for only 23 days. He resigned on 19th August 1979. The tenure of each of these Prime Ministers was much too short to enable them to make any serious effort to combat corruption.[21]

Meanwhile, Indira Gandhi had not given up. Strengthened and encouraged by Sanjay Gandhi, she fought back in the political arena. In the following election to the Lok Sabha in January 1980, she came back with a thumping majority on the strength of her slogan "Garibi Hatao". (Garibi Hatao, means, Abolish Poverty) However not much was done to combat corruption effectively during this period also.

Rajiv Gandhi's Period

Rajiv Gandhi became the reluctant Prime Minister of India in succession to his mother. He had inherited a corrupt polity and a defiled administration. There was much hope that he would combat corruption and regenerate India. In one of his statements he had reportedly observed that because of inefficiency and defalcation, only 15 paise in every rupee allocated for welfare programmes actually reached the people. In other words, 85 per cent of allocated funds were being robbed on the way. Surely this was an intolerable situation which needed to change.

The recommendations of the Santhanam committee were already available and provided a basis for further action. But Rajiv Gandhi's attention got diverted to other matters of State, away from the most important need of the people (Le.) honest administration. The purchase of Bofors field guns for the army from Sweden testifies the above statement.[22]

Post-Rajiv Gandhi period

Following the 1989 General Elections in which Rajiv Gandhi's Congress party lost its dominant position in the Lok Sabha, India has had 7 Prime Ministers-V.P. Singh, Chandrashekhar, P.V. Narasimha Rao, H.D. Deve Gowda, I.K. Gujral , Atal Behari Vajpayee and Manmohan Singh. All of them have been dependent upon coalition partners and outside supporters for survival. Four of these Prime Ministers, namely V.P. Singh, Chandrashekhar, H.D. Deve Gowda and I.K. Gujral could not complete even one year in office because of the instability of coalition partners and supporters outside the government. In relation to the menacing problem of corruption, none of them played a significant role because of the brevity of their tenure in office. V.P. Singh tried to get to the bottom of the Bofors payments scandal but without any significant success. Former Prime Minister Gujral was troubled by pervasive corruption and he referred to this problem in anguished tones in his Independence Day address. But he admitted that he had no magic wand which he could wield to drive away this demon.

The year 2011 has proved to be a watershed in the public tolerance of political corruption in India, with widespread public protests and movements led by social activists against corruption and for the return of illegal wealth possessed by politicians and businessmen in foreign banks over the six decades since Independence.

The recent scams are amazing involving unimaginably big amounts of money. It is estimated that more than trillion dollars are stashed away in foreign havens, while 80% of Indians earn less than 100 rupees per day and every second child is malnourished. It seems as if only the honest people are poor in India and want to get rid of their poverty by education, emigration to cities, and immigration, whereas all the corrupt ones, like Hasan Ali Khan are becoming rich through scams and crimes. The organisers of Dandi March II in the United States said as follows: "It seems as if India is a rich country filled with poor people".

Corruption: Stock Taking in States

High level corruption does not confine only to the centre. In States, crores of rupees are pocketed every year by political criminals in league with the bureaucrats. Not all States can be tarred with the same brush. It varies from State to State depending on the political leadership and high level of political corruption.

Corruption in Tamilnadu

Corruption among Government Servants

During the month of June 1948, corruption among government servants was brought to notice against 190 persons. Of these, 13 were let off as charges against them were not proved and proceedings against 168 were pending at the end of the month. Corruption was successfully detected in the case of the remaining 18 persons and they were suitably penalized and the punishment awarded to them is as follows:-

K. Shahul Hamid Baig Sahib, Deputy Inspector of Schools, Ramnad, Muslim Range (removed from service); S. Seshiah, peon, Sub-Registrar's Office (compulsorily retired); Francis, store-keeper, Saidapet (services dispensed with); A. D. Samuel, Veterinary Assistant Surgeon (increment stopped for one year); etc.[23]

The Santhanam Committee reported that two of the major contributory factors for the growth of corruption are, first, the partially acknowledged unwillingness to deal drastically with corrupt and inefficient public servants and, secondly, the protection given to the services in India, which is greater than that, is available in the most advanced countries.[24]

Former Chief Minister of Tamil Nadu M. Karunanidhi has been indicted by the Sarkaria commission for corruption in allotting tenders for the Veeranam project. Indra Gandhi dismissed Karunanidhi Government based on charges of secession and corruption. Former Chief Minister of Tamil Nadu M Karunanidhi had been cleared of

corruption charges made against him after his earlier tenure as Chief Minister in 1989-90. The Sivasubramanium Commission of inquiry, which probed the charges against Karunanidhi and his relatives, concluded that the allegations were baseless.

A drive against fifteen I.A.S. officers was undertaken by the vigilance and Anti-corruption Department. During MGR ministry "speed money" had to be paid to get files cleared quickly. Now "slow money" is paid to ensure that files do not move fast and the reports of hush money being paid to slow down the movement of files. "You cannot beat the bureaucracy in ingenuity when it comes to corruption" says Ramakrishnan.[25]

In 2001 Former chief Minister M.Karunanidhi, former Chief Secretary, K.A. Nambiar, and a host of others were arrested on charges of corruption in the construction of flyovers in Chennai. He and his party members were also charged under Sections 120{b) (criminal conspiracy), 167 (public servant framing an incorrect document with intent to cause injury), 420 (cheating) and 409 (criminal breach of trust) of the IPC, and Section 13 (2) read with 13 (1) (d) of the Prevention of Corruption Act.

Hari Bhaskar, former Chief Secretary, Tamil Nadu and for whom Chief Minister of Tamil Nadu J.Jayalalitha sought an unprecedented fourth extension was charge sheeted for his alleged involvement in a coal import scam when he was chairman of the Tamil Nadu Electricity Board.[26]

Efficient and honest civil servants were discarded like an old pair of shoes and the administration was filled with men who could panderto the whims of venal ministers like Kalpnath Rai, Sukh Ram to name a few. There are news about civil servants with personal integrity who refused to toe the lines of these venal ministers and either resigned or suffered, even physically. The classic examples are C. Umashankar, who had been about six years in the I.A.S. in the Tamil Nadu cadre and was transferred four times because he refused to please ministers and MLAs. He did not accept to distribute relief funds to non-existent persons or to undervalue government lands for private purchase and he did not over look the irregularities in such schemes as the Jawahar Rozgar Yojna or Integrated Rural Development Programme.[27]

Ms. V. Chandralekha, a young IAS. officer and Chairman, Tamil Nadu Industrial Development Corporation was severely burnt when acid was thrown on her face. She had refused to comply with the authorities in a deal connected with the Tamil Nadu Industrial Development Corporation. Several I.A.S. officers of Tamil Nadu were horrified by the acid attack on Chandralekha.[28]

With the formation of the United Front Government, a joint C.B.I. and Directorate of Enforcement investigation was started against top ministers for acquiring millions of dollars in violation to the provisions of FERA (Foreign Export Regulation Act) and for other corruption charges. Even Chief Ministers were not spared in case of their involvement in any corruption activates.

Although corruption charges and allegations have been made against politicians over many decades, in recent years top ranking politicians and bureaucrats have been arrested and in some cases convicted of corruption charges.

One wonders whether or not the Indian State is *all* serious about tackling the problem of corruption to ensure anti-corruption values and behavior among highly placed political functionaries.

Laws and Provisions in India to Tackle Corruption

Weeding out corruption today is a major challenge before Indian society. India is one of the fastest growing economies in the world and is attracting huge investments from developed countries. In spite of the healthy growth indices, a vast population still lives in poverty and does not have access to basic sanitation, healthcare and education. The country's progress is seriously hampered by all pervasive corruption. It is preventing the benefits of development from reaching the deprived sections of society. The lawmakers of India have always been conscious of this problem. The British enacted the first codified law, The Indian Penal Code, in 1860. It had a chapter dealing with offences committed by public servants involved in corruption and corrupt practices. later, a special piece of legislation was enacted, ie. The Prevention of Corruption Act 1947, to deal specifically with the problem of corruption in public life. Amendments were made from time to time to keep pace with the changing

times. Later on, in 1988, it was replaced by a more comprehensive and broad piece of legislation (ie.) The Prevention of Corruption Act 1988.

(i) The Prevention of Corruption Act, 1988 The Prevention of Corruption Act 1988 was enacted to consolidate different anti- corruption provisions from various pieces of legislation under one umbrella and to make them more effective. The Corruption Act is the main law for dealing with offences pertaining to corruption in India. However many avenues of corruption cannot be dealt with under the Prevention of Corruption Act, 1988. Hence, a few more Acts were introduced in this direction.

(ii) The Prevention of Money Laundering Act 2002 (Article 23 of the UNCAC) Many public servants are able to hold their ill-gotten wealth in foreign countries, which they subsequently transfer to their homeland through money laundering, disguising them as funds, apparently from a legal source. This Act empowers the Directorate of Enforcement, India, and Financial Intelligence Unit, India, both agencies of the Government of India, to investigate and prosecute such persons under this Act.

(iii) India and the United Nations Convention against Corruption 2003 (UNCAC) India has welcomed the UNCAC, which provides for international co-operation and mutual legal assistance in investigating cases of corruption and recovery of assets. India signed the UNCAC in December 2005

(iv) The Right to Information Act 2005 It is a well-known fact that too much of secrecy in public administration breeds corruption. The Right to Information Act aims at ensuring efficiency, transparency and accountability in public life. This Act requires all public authorities, except the ones that handle work relating to national security, to publish all information about their functioning at regular intervals through various means of communication, including the Internet. Now any person can seek any information from the concerned public authority just by filing an application almost at no cost. The public authority has to reply to the applicant compulsorily within 30 days. If the information sought is denied, the applicant has a right to agitate further before the appellate authorities under this Act. This can indeed be described as a revolutionary step towards the eradication of corruption from public life.

(v) Cases referred by the Central Vigilance Commission (CVC) and the Chief Vigilance Officers (CVO) of other Government Departments

The Central Vigilance Commission is a statutory body which monitors corruption in governmental departments. It supervises the work of Chief Vigilance Officers of all the departments of the government and issues guidelines to them. The CVC also receives complaints from the general public about corruption. It refers such complaints to the CBI for verification and investigation, if found to contain verifiable allegations.

What is the Jan Lokpal Bill, why it is important?

The Jan Lokpal Bill (Citizen's ombudsman Bill) is a draft of anti- corruption bill drawn up by prominent civil society activists seeking the appointment of a Jan Lokpal, an independent body that would investigate corruption cases, complete the investigation within a year and envisage trial in the case getting over in the next one year.

Drafted by Justice Santosh Hegde (former Supreme Court Judge and former Lokayukta of Karnataka), Prashant Bhushan (Supreme Court Lawyer) and Arvind Kejriwal (RTI activist), the draft Bill envisages a system where a corrupt person found guilty would go to jail within two years of the complaint being made and his ill-gotten wealth being confiscated. It also seeks power to the Jan Lokpal to prosecute politicians and bureaucrats without government permission

India Against Corruption (IAC) is a citizen's movement to demand strong anti-corruption laws. Lokpal bill was introduced several times since 1968, yet it was never passed by the Indian Parliament. After a fast by veteran social activist Anna Hazare and widespread protests by citizens across India, the Government of India constituted a 10-member Joint Committee of ministers and civil society activists to draft an effective Jan Lokpal Bill. The primary focus of IAC Movement is to ensure a strong Lokpal Bill.

Impact of Corruption on the Economy

Corruption occurs everywhere but it is more harmful to developing countries. Corruption is not

simply a problem to development. It is also a problem of governance. Corruption also occurs in industrial countries, but it does not obstruct the normal functioning of their social systems. Corruption has severely undermined national, social and economic development of countries. Indeed, corruption often leads to national collapse.

Ways to combat corruption

Election of honest and dedicated persons in public life and control over electoral expenses could be the most important prescriptions to combat corruption. We have tolerated corruption for so long. The time has now come to root it out from its roots. We have to stand together to eradicate this evil system, because it had already ran through the nerves of our society. We have to fight against it before it destroys the very existence of our society.

With the hope to bring down corruption levels, the Anti- Corruption Bureau of the CBI has launched a SMS campaign in Tamil Nadu, which is creating awareness among the public who are at a loss when faced with corrupt government employees who harass them and demand for bribes. The campaign was launched on August 1st 2011 which has already, reached more than 80 lakhs cell phone customers.

The International Organizations who are fighting against corruption accepted youth's participation as an important mechanism for the success of their campaign. They believe youth as a part of solution to the problem because change in the system requires change from the major part and at present youth represents the major part of the population especially in India. So, it is not wrong to assume that powerful youth will give us a corruption free nation, but certain approaches need to be followed to assure committed thinking of the youth for their country.

"Youth is a spark which can either burn or light the country."

Only positive approach will make sure that Indian youth will light the country which is under the dark clouds of bribery. It is the best medicine to cure the disease of corruption. The youth are not only the leaders of the future but also the key factor in the present scenario who will give us a systematic and full solution to the problems.

According to George Bernard Shaw "An ordinary person accepts the limitations of life in the society in which he lives and leads a peaceful life. The unreasonable man wants the society to change to his way of thinking." It may be recalled that when Gandhiji was in South Africa, he was thrown out in the middle of the night from the first class compartment of the train in which he was travelling, even though he had a valid first class ticket and it was because that he was an Asian. Many other Indians in his position would have accepted the injustice of the system and led a peaceful life. But Gandhiji who was a great moral leader thought this to be an unfair system and rebelled against it. Satyagraha was born in the mind of Gandhiji on that railway platform that night in South Africa.[29] Citizens who take an activist approach to fighting corruption in our country should follow the footsteps of Mahatma Gandhi in this manner.

To clear the society from evils, awareness against the evil practices like corruption should be created among the people. Writers, thinkers and voluntary organizations should all rise up to the occasion. Persistent attempts have to be made to build up the clear awareness in society so as to regenerate moral values and culture among our people. The corrupt and impure persons in public administration, political field and in all other walks of life are not to be respected but should be condemned. Then only the corrupt people will begin to understand the folly of their impure life and begin to rectify themselves.

Conclusion

We urgently need to reform our political system to have good governance and good State that enjoys moral authority. Dr.A.P.J.Abdul Kalam had always reiterated that "It is essential that the three pillars of democracy-Legislature, Judiciary and Executive- are strong in structure, pure in form and uncorrupted and unblemished in conduct.

If all people of India vow to root out corrupt practices with one voice, the survival of the demon is doubtful. It is the duty of every Indian to work for it to establish a corruption free India.

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DYNASTIC SYMBOLS OF LATER PANDYAS

P. Shanmugam*

The later Pandyas rose to power after dislodging Chola rulers in the later part of the 12th century. Though J. Kulasekhara I (1190-1218) initiated the struggle, it was M. Sundara Pandya I (1216-1238) who established the dynasty on firm grounds. He defeated the Cholas and other feudatories in the northern part of the Chola kingdom. The later Pandya rulers J. Sundara Pandya I (1251-1270), M. Kulasekara I (1268- 1312) and J. Sundara Pandya III (1304-1320) ruled the country for a century. In1310 the kingdom received a setback in the hands of Malik Kafur, who later established a Muslim kingdom at Madurai. During the rule of the later Pandyas numerous coins were issued from the royal mints to manage the economy. They were minted mostly in copper. On the reverses of these coins the royal emblem of the Pandya dynasty was imprinted.

The royal insignia of the Pandyan kingdom has changed over a period of time. This is best illustrated from a study of the coins of the Pandya kingdom. The Tamil literature and inscription provide some evidence to the coins of the contemporary period and give pictorial representations of their royal insignia. Some temples also have these royal symbols sculpture on the walls. One such representation is available on the wall of the south gopura in the Nataraja temple at Chidambaram.

The Pandyan emblem during the rule of the Sangam period was a stylized fish symbol. It is a single fish motif found on all reverse sides of coins. The earliest coins, namely Punch Marked Coins from Bodinayakanur display the symbol boldly on the reverse.[1] In most of the coins of the Sangam Pandyas single fish alone was represente.[2] On some coins the double fish motif was imprinted very rarely. From these representations one can not judge the position of the fish, whether it is lying on its belly or standing on its tail.The Sangam literature mentions that fish was the royal insignia of the Pandyas. They were known by their title, minavan, meaning "one who is possessor of fish". Later, the coins of Varaguna II (862-885) the stylized fish motif was changed to a life like fish symbol. Instead of one fish, coins displayed two fishes lying horizontally on their bellies (?), one below the other.[3] Coins belonging to the other kings of the first Pandyan kingdom were not available for study and therefore we could not understand the form of royal insignia depicted on the coins. The Velvikudi plates[4] of Parantaka Nedunjadaiyan (A.D. 770) mentions the rule of the kayal, fish (*cilayum puliy Ium)* in the territory. The kayal, or fish could represent here the royal insignia of the Pandyas. The fish motif of the Pandyas is mentioned in the Srivaramangalam plates[5] of Nedunjadaiyan (AD.877) as Iruinkayatanar yoruriudan natay". Again the Dalavaypuram plates[6] (AD. 905) refer that the double fish was engraved on the northern mountains (kayalilnai vadavarai pojittum).

When the Pandyas established their kingdom under J. Kulasekhara I (1190-1218) they issued numerous coins. However, coins minted by all the later Pandya kings are not available for our study. We have utilized all those coins supposed to have been minted by the later Pandya kings of the 12-14th centuries A.D. After the accession of M. Sundara Pandya I (1216-1238) numerous coins were minted and circulated. Several types of his coins were reported and studied by numismatists. On one type of his coins the double fish symbol is displayed on the reverse.[7] The double fish is shown as standing on their tails. Interestingly a 'new symbol was introduced in between the standing fishes. It was described in the beginning as a "scepter" and later "crozier". However the device could be best identified as a chendu, a Whip. This is a new addition made in the later Pandya coins from the time of M. Sundara Pandya I. His coins were minted with his titles included other symbols like umbrella, fly whisks, sun and moon.

Several types of coins of J. Sundara Pandya I (1251-1274) are available. On those coins the royal symbol was minted with some variations. In one type of his coins the double fish symbol alone was represented as the royal insignia of the later Pandyas. The chendu or whip was not represented on his coins minted with the title *ellantalaiyanan*, but the double fish motif alone was displayed. On some coins of this type, in the middle of the double fish the legend

* Formerly Professor, Dept. of Ancient History and Archaeology, University of Madras, Chennai-600 005.

ellantalaiyanan was included. On other coins with the title, *kachchi valanjum perumal* the double fish motif was represented cross wise[8] one lying horizontally on the other, standing on its tail. This type of representation is unique to the coins minted by J. Sundara Pandya I, and so far we have not come across this type of representation in the coins of other Pandya kings. In another type of coins of the same king, the double fish motif is found with the chendu in the middle. In a fourth type of coins the double fish motif is found with an umbrella. In this type of coins, the chendu was not represented.

The coins minted by J. Sundara Pandya III (1304-1320), also had the double fish device. In one type of his coins with the title *kothanda raman* the double fish motif is found with the chendu and sun and moon.[9] The double fish symbol appear on the coins of the Pandyas from the time of the 7th century A.D. However we find that the double fish motif has changed during the later Pandya rule and their positions altered and a new symbol was introduced in the middle of the double fish. This change seems to have occurred from the days of M.Sundara Pandya in the early part of the 13th century.

We could not find any reason for the adoption of fish motif by the Pandya dynasty. It was generally believed that the Pandyas ruled an area which included a long line of sea coast exploited by the Pandyas. Therefore they chose the fish motif as their royal insignia.

As told above, the royal emblem of the later Pandya coins show a symbol in between the double fish standing on their tails. The small figure, looking like a small staff whose upper end is curved like a hook has been described by numismatists in two ways as 1) scepter[10] by T. Desikachari, C. Biddulph, K. Ganesh, and 2) Crozier[11] by R.Nagaswamy and M. Mitesher. While scepter (cenkol) is a royal symbol for authority, crozier (thuratti) stands as religious symbol of the Christian Bishops. However crozier is leaf plucking tool usually held by a shepherd. The description of the symbol scepter may be appealing since it carry the royal motif. But normally the scepter could be a straight ornamental tool. Since the symbol which we described has no factual relationship with the scepter, the identification need not be accepted. Since the symbol is curved on top similar to the one held by a shepherd, the description could be appropriate and be called as croizer, the tool of the shepherd. However, both the descriptions could not appropriately suit the symbol for the reasons stated below.

The Pandyan royal emblems are depicted on the walls of some temples. On the wall of the South gopura of the Nataraja temples at Chidambaram, the symbol is clearly depicted. There the top of the "crozier" is not hooked, but twisted and circularly curled. This could not be used as a crozier. The object with the curled top could be rightly identifies as a "*chendu*" or whip. The chendu has different forms of which, the simplest one is the one depicted on later Pandya coins. The chendu otherwise called as "*chattai* was an important weapon of Ayyanar. It would be a small stick to which was attached a long rope. The rope will be coiled or shown as a small curved one on the top of a staff. Therefore the object in the middle of these coins is best described as a "*chendu*".

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Dr. ANNIE BESANT AND HER CONTRIBUTION TO FREEDOM MOVEMENT IN TAMILNADU

L.Thilagavathi*

Annie Besant, the prophetess of Indian Home Rule Movement was born in London on 1st October 1847. Her father was William Page Wood and her mother was Emily Morris. At the age of five, she lost her father and due to bad economic situation, Mrs. Wood was unable to care for Annie and she persuaded a friend, Ellen Marryat, to take responsibility for brining her up. In 1866 Annie married Rev. Frank Besant, the young clergyman. Her marriage life was not a happy one, because her independent spirit clashed with the traditional views of her husband and as a result, the marriage was broken in 1873. In 1874, she joined the secular society and soon developed a close relationship with Charles Bradlaugh, editor of the radical **National Reformer** and leader of the secular movement in Britain. She joined Social Democratic Federation, started her own newspaper called **The Link** and wrote series of articles for the welfare of women. In the 1890s Annie Besant became a supporter of The sophy, a religious movement founded by Colonel Olcott and Madame Blavatsky in 1875and this proved to be a turning point in her career.[1]

Thesophical Society

Initially the society made little headway in the United States and partly because of difficulties there and mainly due to the founders' interest in Indian religion a branch of this society was started at Adayar in Madras in 1882.[2]

The main Objectives of the society were

1. To form a nucleus of the universal brotherhood of humanist, without distinction of race, creed, caste, sex or colour.
2. To promote the study of comparative religion, philosophy and science.
3. To investigate the hidden laws of nature and the powers latent in man.[3]

Annie Besant's Visit to India

Annie Besant came to India on 16th November 1893 to participate in the Annual Convention of the Theosophical Society and later she dedicated herself for the cause of the society.

Home Rule Movement

During the era of freedom movement all classes of people, professing different religions in India played a vital role in showing their resentment against the British. The partition of Bengal announced by Lord Curzon in 1905 annoyed the nationalist and caused serious repercussions all over India. Numerous protests shown by the people of Tamilnadu prove the fact that beneath the face of diversity there was deep underlying unity. After that for a short while, the political activities got weakened because of the differences between the moderates and the extremist over their polices and over methods of implementing their programmes. The government also threatened the nationalists by suppressing their activities with iron hand. It was then Mrs. Anni Besant steped into Indian politics and national Movement.[4] She delivered a lecture on the methods of political work, emphasizing the value of constitutional agitation and condemned all violenc.[5] She also advocated the retention of the good relations of India with Britain by preachingIndia becoming a free nation within the British Empire.[6] Early in 1915, she wrote a series of articles in her paper the **New India** and later in her weekly the **Common Weal** by condemning the British administration and advocating the self-government popularly known as Home Rule.[7] Mrs. Besant left for Bombay in **1915** to secure the support of the Indian National Congress in the formation of Home Rule League.[8] She introduced resolutions in the Congress regarding the forming of Home Rule League. However, she was not able to get immediate support from the Congress.

Consent of the Congress

The Calcutta Session of the Congress in **1917,** with Mrs. Besant as the President was a great triumph for the Home Rule Movement. Mrs. Besant made a vigorous plea in her presidential address for the establishment of self-government in India. She proclaimed "A nation does not petition for freedom and the people had every right to obtain it my force".[9]

* Associate Professor of History, Arulmigu Palaniandavar Arts College for Women, Chinnakalayamputhur, Palani.

The movement in Progress

Mr.Arundale gave training to the Home rule volunteer corps and prescribed uniform for them. He also had taken an active part in the inauguration of the Boys Scout Movement as a branch of the **"Sons of India Order"** and the boy's scout was popularly called **'Shivaji Troops'**. Mrs.Besant tried to get the support of the Muslims through her article in the **New India.**[10] The **New India** started vigorous anti-Anglo Indian and. Anti-government propaganda from **1917.** After the Russian revolution of **1917** numerous pro-Communist articles began to occupy the pages of the **New India.** Following the path of the **New India** newspapers like the **Desabakthan** and the **Swadesamitran** began to make propaganda on Home Rule League.[12]

Suppression of the Movement

The Home Rule Movement gained popularity and strength between **1916** and **1917.**[13] The British government was alarmed at the growth of the Movement. Lord Pentland, the Governor of Madras undertook repressive measures to curb the Movement. He issued orders for prohibiting the students participating in the political Movements.[14] The government banned Tilak's and Pal's entry into certain provinces. Mrs.Besant was interned along with her two colleagues Arundale and Wadia': The arrest of Besant caused serious repercussion in the country. Protest meetings were held all over Tamilnadu. The All India Congress Committee demanded the release of Besant and her followers.[15] The Muslim League began to work independently without joining Home Rule League and the Congress, but it participated in the protest against the suppression of Home Rule League Because of the opposition to have leaders like Tilak V.O.C., Subramania Siva and others to Mrs. Besant's the-Home Rule Movement it began to loose its importance. They organized the rival Movement called the Indian Home Rule League with its head quarters at Poona.[17] Another source of powerful opposition to Mrs. Besant was the Non-Brahmin Movement.[18] To them the Home Rule Movement furthered the cause of Brahmins who were already advanced and were over represented in the services. The Non-Brahmins (excluding the depressed classes) outnumbered the Brahmins in the proportion of 22 to 1 and the Non-Brahmin untouchable Hindus outnumbered the Brahmins in the proportion of 5 to 1. The Brahmin and Non- Brahmin question cropped up paved the way for the rise and growth of the Dravidian Movement in Tamil Nadu.[19] The Home Rule Movement soon merged itself into the movements of greater importance like the non-cooperation movement and Khilafat movement in Madras Presidency.

Thus Mrs.Besant, though an Irish lady, contributed a lot for creating an idea, free Indian society and she was responsible for creating wide political awakening among Indians in the pre-Gandhian era. She was not only a good orator and journalist, she devoted her entire life for the upliftment of women and she is still remembered by Indians with great reverence for her noble services to the Congress and the masses. Her health began to be deteriorate and she passed away on 21 September 1933. She herself desired as her epitaph has only the simple words, "She tried to follow the truth".

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ROLE OF V.O. CHIDAMBARAM PILLAI IN THE FREEDOM MOVEMENT

T. Selvanayaki*

V.O Chidambaram Pillai, popularly known by his initials, V.O.C. was a famous freedom fighter of Tamilnadu. He was born on 5th September 1872 in Ottapidaram in Tuticorin District of Tamilnadu. He was a prominent lawyer, and a trade union leader. As a lawyer he pleaded for poor people. V.O.C was also an erudite scholar. He wrote a Commentary on **Thirukkural** and compiled ancient Grammatical work Tolkappiam. His works **Meyyaram** and **Meyyarivu** were praised for spontaneous style. During his young age the national movement led by Bala Gangadhara Tilak and Lala Lajpat Rai attracted the attention of Chidambaram Pillai. He loved and worked for the Congress party headed by Tilak.

Indian Political Scenario in 1905s

The British partitioned Bengal into two provinces. But the nationalists viewed the partition as a step to create a rift between the Hindus and Muslims. Therefore anti- Partition meetings and rallies were held in the different parts of India and Tamilnadu also.[1] People slowly began to realize the burden of British rule. They began to feel that the British were responsible for the country's poverty because of the exploitation of the masses.[2] Thousands of Indians were dying daily because of hunger and disease. The Aliens destroyed Indian Industries and shattered the Indian economy to piece.[3] The Swadeshi Movement looked like a panacea to the poverty-stricken masses. In Tamilnadu V.O.Chidambarampillai and a host of others attracted by the ideals of Ramakrishna Mission began to show much interest in nationalist politics.[4] The leaders advised the people to boycott everything that were foreign.

The Congress at its Benares session in 1905 records its emphatic protest against the partition of Bengal and in the Calcutta session of the Congress held in1906 they passed the following resolutions:

(a) to inaugurate the boycott Movement in Bengal,

(b) to advocate Swadeshi Movement,

(c) to give protection to indigenous industries by stimulating production of indigenous articles by giving them preference over imported commodities even at some sacrifice.[5]

The Swadeshi Movement in Tamilnadu

The activities of Tilak, Maharashtrian leader, gave encouragement to the Tamil nationalists in shaping their attitude. The most prominent extremist leaders in Tamilnadu were V.O.C., Bharathi and Subramania Siva.[6] Between 1906 and 1907 the people of Madras established three organistions for the promotion of swadeshism. The industrial association raised small contributions and established warehouses exclusively for storing and selling swadeshi goods. The Swadeshi League undertook the job of spreading the principles of swadeshism to the masses and the sale of Swadeshi goods. **Balabharath (young) Association** issued pamphlets in Tamil and tried to gain popular support for the progress of the Movement.[7] This Movement worked successfully in Tamil Nadu and it also paved the way for the rise of extremism in the country. On 30 April 1907 B.C.Pal along with Subramania Bharathi visited Madras Presidency and his visit proved to be a great success among the youth. Leaflets announcing his arrival were widely circulated and the students of Rajamundhry College and youth from various places assembled at the Railway station carrying the flags bearing the legends of **Vandemataram and Swaraj-ki-jai.**[8] The warm reception given to Bipan Chandra

*Associate Professor of History, Arulmigu Palaniandavar Arts College for Women, Palani – 624615.

pal in a way revealed the new trend of public opinion in the Madras Presidency.[9] His tour enthused the youngsters of Tamil Nadu a lot.

Swadeshi Steam Navigation Company

V.O.Chidambarampillai started **Swadeshi Steam Navigation Company** in October 1906 at Tuticorin to run steamer up to Colombo. He raised a capital of 10 lakhs of rupees and purchased two ships, **Galia** and **Lawoe** and launched sea competition with the British companies. For his activities he was affectionately called as **Kappalottiya Tamilan.** Subramania Siva along with V.O.Chidambaram Pillai preached the message of Swaraj and boycott more vigorously among the masses occasionally urging violent methods.[10] This daring trends excited considerable enthusiasm among the nationalist who readily came forward to adhere to the call of extremist.

V.O.C. as Trade Union Leader

At this juncture the extremist patriots sought to awaken the consciousness of the masses by following the cult of arms and bombs to free India from the clutches of British rule. An official report in 1906 points out that the only district where this culture developed was Tinnevelly and that too in the town of Tuticorin. V.O.Chidambaram Pillai and Siva desired to draw the workers to the nationalist Movement.[11] The pitiable working and living conditions of the workers of coral mills attracted the attention of the lawyers of Tinnevelly region the nationalist leaders.[12] The participation of the workers under the leadership of extremist gave a militant character to the national Movement. The Europeans were surrounded by crowds of strikers who made them join in the common cry, "Vande Matara".[13]

Arrest of V.O.C and Riots in Tinnevelly District

The government decided to punish the leaders like V.O.C., Siva and Padmanatha Iyengar who took the side of workers and helped them to get the increased wages against the wishes of their employers, who were whites. The Englishmen in the district, inclusive district Magistrate had began to tease them in all possible ways.[14] Their aim was to bind them over on "good behaviour Under section 108 of the criminal procedure code.[15] While they appeared before the Magistrate the police illegally arrested them and remanded them to custody on charges of conspiracy against the English.[16] This resulted in the outbreak of riots in Tinnevelly district under the leadership staunch nationalist who believed in creating the trend of terrorism.

Some of the leading revolutionaries at that time were V.V.Subramania Iyer and Neelakanda Brahmachari.[17] The collector of Tinnevelly R.W.D.E. Ashe was assassinated by Vanchi Iyer for having ordered police firing at rioteers of Tinnevelly when there were riots. Then he ran for a while and shot himself dead. 14 persons along with Neelakanda Brahmachari as the first accused were tried and punished. But Mr.V.V.S.Iyer, the Mastermind behind the riots escaped from the prosecution.[18] The murder of Ashe however was an isolated event of terrorism in Tamilnadu which proved the fact that the people were not willing to give their acceptance to terrorist activities.

His life in Prison

V.O.Chidambaram Pillai was sent to the Central Jail at Coimbatore on 9th July 1908. He was not treated like a political prisoner and he was treated badly for his love for mother country. He was made to drag the country oil- expeller (sekku) round and round to crush the seeds for oil instead of bullocks or any other drought animal. Because of this he earned the title **Sekkilutha Semmal.**[19] Chidambaram also suffered from mental agonies and the Swadeshi Steam Navigation Company demanded compensation from him. The company had been liquidated in 1911 and Chidambaram Pillai and his family lost all the wealth and property. Amidst his physical and mental agony Chidambaram was transferred to Cannanor prison and there he translated English Book As a man Thinketh of James Allen into Tamil. He was a prolific writer and good orator. In his autobiography he praised a lot on Vanchinathan.[20]

Last days of his life

V.O.C was released on 24th December 1912 with strict police observation. He began to live in Perambur with his family in poverty condition. On hearing his destitute condition Justice Wallace, the judge who sentenced Chidambaram Pillai later being the Chief Justice of Madras Presidency restored his bar license. Chidambaram Pillai spent his last years in Kovilpatti with utter poverty and debt, even selling all of his

law books for their daily survival. In his death bed he requested his friend Veerabahu to shift to the Indian National Congress Office in Tuticorin and there the valiant freedom fighter and political mentor breathed his last on 18 November 1936.[21]

Conclusion

Thus V.O.Chidambaram Pillai played an active role in the freedom movement and his name will ever be remembered in the annals of History of India. He is rightly called as ***Kappalottiya Tamilan*** and ***Sekkilutha Semmal***. The Indian Post and Telegraph department of India issued a special **Postage** Stamp of Chidambaram Pillai on 5th September 1972. A College in Tuticorin is named after V.O.C. The Public Park and the meeting ground in Coimbatore are named as V.O.C. Park and V.O.C. Ground. The Central prison in Coimbatore is preserving the yoke and oil grinding stone. The Bridge connecting the Tinnevelli and Palayamkottai is named as V.O.C. Bridge.

Let us pay homage to our Great leader, Freedom fighter V.O.C.

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A DISCREET SURVEY OF MEMBERSHIP IN THE CONGRESS

V. Ranganivas*

Members and political parties: a general account

Every political party looks for huge members. They try to recruit members from all sections of society. A supporter of the party remains outside the party. The member is a part of the party. The members and the party are bound to each other. The members work for the growth of the party, spreading its ideals and carrying out the commands of the party high command. Without members the party will be inactive. Various parties have various attitudes towards the members. The member system is a result of the 'cadre party' system. The parties lay the rules that the aspiring member should be willing to join the party, to sign the application form and able to pay the membership subscription. Once the persons have become the members they should do the assigned work, render whole-hearted support to the party and help the growth of the organization.

Non-electioneering parties restrict membership. The electioneering parties offer liberal membership. In the democratic set-up winning the election and forming the Government are the life blood to a party

* Associate Professor & Head, Department of History, DRBCCC Hindu College, Pattabiram, Chennai-72.

political parties form coalition with the other parties. The strength of a party is decided by the quantitative strength of the party. The parties badly want electoral support. The members canvass the party and implement action programme.

Generally, the membership of the party is an imposed one. The parties lure and woo people and 'make' them their members. They make false claims about the number of their members. They give false figures and improve their socio-political image and reap the benefits of 'non-existing' strength in the inter-party and intra-party elections.

Membership in Congress: Origin and Growth:

In the beginning the Indian National Congress was an elitist organization. It was not a mass party. Soon it became a movement for independence. So, everybody who wished to work for the freedom of India could become member of it. Membership became unrestricted.

After Indian Independence Congress became the ruling party. It ceased to be a movement and became a 'cadre party'. It became necessary for it to retain the 'ruling power', people considered the membership of Congress advantageous and prestigious. As members of the ruling party they enjoyed certain benefits. On the surface it seems hat more and more persons aspire to be members. The reality is different. The party has been chronically suffering from bogus membership. It is worthy to study the various causes of bogus membership in the Congress party, despite many repeated attempts of the organization to eradicate or check it.

In the beginning every well-wisher of India could become a member of the Congress party. In 1908. Congress adopted the first constitution. Regarding membership it was provided that:

"Any person who attained the age of twenty-one and expresses in writing his acceptance of the objects of the Congress as laid down in Article I of the constitution and his willingness to abide by the constitution and by the rules of the Congress can become its members".

In 1920 'Four Annas Membership' was introduced. In 1921 the age to become members was brought down to 18 from 21. No person could become a member of the two parallel Congress organizations simultaneously. In 1924 the four annas membership was substituted for yam franchise. Gandhi wanted the Congressmen to spin regularly and wear 'Khaddar'. But 'Yarn Franchisee' posed a lot of practical difficulties and was made optional in 1925. In 1934, the four annas membership was substituted by the delivery of the 2,000 rounds of prescribed quality of yarn per month. To be eligible to vote at a Congress session the member must be on the Congress register continuously for six months. He must be a regular wearer of 'Khaddar'. In 1938, it was relaxed that 'three months regular membership' will be enough for the member to vote. The 'Khadi' clause was simplified. In 1948 Congress constitution recognized three categories of members: Primary, Qualified and Effective. A person of 21 years of age could become a primary member. There were certain conditions to become a qualified member. Qualified member should pay a subscription of Re. 1. He should not be a member of any other political party. Effective members should devote a part of his time to national or constructive activity. The term 'effective' was vague. In 1951 the division into qualified and effective members as abolished. The class of active (kriyashil) members was created. Primary members could contest election of delegates or members of the Gram or Mohalla committee. In 1952 Primary membership fee was reduced from Re.1/- to four annas. The condition of two years primary membership for becoming active members was abolished.

According to the amendment of 1952 the primary members could become members of committees up to the mandal level. But they could not become office bearers. The problem of bogus membership shot up. The AICC took efforts to check bogus membership. Membership was continued as long as annual subscription was paid. An active member had to collect Re.10 annually and pay it towards the Congress Reserve Fund. There were provisions to hear the complaints of the members. Only the associated members could be members of two parallel Congress committees.

The constitution of 1957 made the collection of Re.10 by active member optional. The active member could either collect and pay Re. 10 or enroll 50 primary members each year or contribute annually 25 'guinds'

of self spun yarn of at least 16 counts. So, even the poor people could become the members of Congress. The two consecutive years of primary membership for becoming active members was revived. This provision attempted to check the enrollments of undesirable elements in Congress.

After the general election of 1957 the Congress party wanted to revitalize the organization. Jawaharlal Nehru wanted to strengthen the party at the grass-roots. The party looked for loyal and active functionaries. The associated members were denied the right to vote. They could not become members of executive or office bearers of any Congress committee.

The executives of the D.C.Cs and the P.C.Cs were to scrutinize and dispose complaints regarding the enrollment of members. But the irregularities and mal practices in the enrollment of members continued. Unhealthy intra party competitions paved the way or increasing bogus membership.

The Congress constitution was recast in 1964. Accordingly the members should have the minimum training and perform minimum tasks according to the rules prescribed by the working committee. The annual contribution was raised from Rs.10/- to Rs.12/ -. The alternative that the members should contribute 25 guinds of self-spun yarn was removed. The Mandal Congress Committee was replaced by a Block Congress Committee. The primary members were given the right to vote at the block level. But this led to further increase of bogus membership. The Jaipur session of 1966 withdrew the provision that the members should collect and pay Rs.12/-. S.K. Patil said "The clause was being misused".

In the 1967 General Elections Congress faced many defects. The 'Congress Re-organisation Committee' was framed to overhaul the party. The committee suggested an increase of membership fee from four annas to eight annas. Two years fee was to be paid at the same time. There were arguments for and against the increase of membership fee. The suggestion of automatic revival of membership was rejected. It was expected that it would increase the bogus membership.

The AICC strongly decided to eradicate bogus membership. The membership fee was increased to Re 1- biennially. The primary and active membership was to continue from January 1 December to 31of the following year. The active member had to make either a subscription Re 25 or to enroll 25 primary members biennially. The minimum duty of every primary member was to enroll at least one subscriber to any one of the periodicals published by any Congress committee. The primary and the active membership were to continue until the biennial subscription was paid. Membership was renewed by filling the renewal form.

The membership fee was the main revenue source for Congress. The moderate subscription was giving scope for bogus membership. Hence the membership for the primary and the active member was increased to Rs 25.

In 1974 the Congress constitution introduced permanent register for primary and active members. The registers had to be maintained by the blocs/ constituencies/ town/city Congress committees. Only the active members could have party tickets to contest for local body, State Assembly and Parliament elections. The active members had to contribute Rs 24/ biennially. He should also contribute a percentage of his income to the party. He had to undergo a compulsory training to contest organizational and other elections. The training was an awareness creation programme of he party ideology. It trained the participants to fall in line with the party expectations.

The Congress constitution of 1974 was mainly intended to remove the malpractices in the enrollment of membership. It attempted to do away with the persisting problem of bogus membership. The problem of fictitious membership, however, continues more vigorously of course. As per the present constitutional provisions there are two types of members: primary (ordinary) and active. Fifty primary dues paying members have the right to vote or contest for posts in the organizational elections. This is only leading to more and more bogus membership. Unscrupulous members enroll fictitious members in mass. They write the names of non-existing members in the register and pay the fee due. By paying the money they win the intra party elections and claim party tickets to contest other elections. The Former Prime Minister of India Mr. Rajiv Gandhi promised

and challenged to eradicate bogus membership. Later he openly confessed that he could not do it. Still in all the Congress sessions prevention of bogus membership is one of the top agenda.

Conclusion

The Congress Party has been struggling to do away with the bogus membership. It amends the constitution every now and then by increasing subscription fee, laying new rules like maintenance of register, spinning yarn, getting subscribers to the party magazines, organizing orientation programme and many such corrective measures. These amendments have had proved futile to prevent bogus membership. On the other hand these amendments have had adverse impacts on the poor and the loyal members. The -party high command has been wondering whether to relax the conditions for membership in order to increase the party base or to lay strict rules to stop bogus membership. But strong and hard rules will minimize the entry of new members and will reduce the party base. The party cannot afford to do that. Congress is a Mass Party.

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VELLORE MUTINY: A PREAMBLE TO THE SEPOY MUTINY, 1857

R. Velmurugan*

Introduction

In the nineteenth century the armed forees of the British East India Company grew in size. The company also organized forces in different parts of the Empire. Three Presidencies of India, Madras. Madras, became commercial and military headquarters of South India. They recruited native sepoys from available local man power. Minor rebellions had become common in the Madras Presidency from 1799 to 1805 against the British Government.

The consequences of the colonial wars between the French and the English in Carnatic caused changes in the Army Regulations. The English raised a body of native sepoys. It was followed by the French system of defence in the Madras Presidency. Then the entire British army in Madras presidency was divided into different battalions and regiments. Each regiment was under a Lt. Col.

The year 1796 is considered very important in the history of the evolution of the Indian Army in general and also the Presidency armies in particular. During this period, re-organisations of the army was effected. The function of Army was reviewed and its various defects identified. It led to a study of the state of Presidency armies in depth during this period.[1] In the same year, a great change took place in the British native army.Besides the regular local recruits, the British army incorporated the former soldiers of Tipu Sultan. The British army also increased the number of companies of soldiers. Most undesirable attitude of the British commanding officers was shown against the native sepoys. The officers of each branch of the company's army in every presidency were colonels. The Madras army may be taken as a specimen of the presidencies.

Pay and allowances

There was pay disparity among native sepoys of the presidencies and it caused resentment among the sepoys of Madras Presidency. With the sanctions of the Court of Directors, the pay of the native sepoys at Madras was increased from five rupees to seven rupees a month.

Salary and allowances of native sepoys were very little, Promotions and other benefits were denied by the British Army Officers, the native sepoys were used by the military officers for their wrong ends. The grievances of the native sepoys were not considered by the army officers as well as the British government.[2] They were waiting for opportunities to punish the officers and the Vellore station was the right choice for the sepoys to attain their goal.

New turban

In England soldiers in those days were usually ill-paid, ill-clothed and ill-provided. Hence to get recruits especially for overseas service was a difficult task. Generally, recruits were acquired by press-gangs which were employed by the East India Company under the authority or crown.

*Assistant Professor, Dept. of History, Kanchi Mamunivar Centre for Post-Graduate Studies (Autonomous), Lawspet, Puducherry-8.

The Madras Presidency introduced a new turban used by the sepoy establishment at various regiments of Indian Infantry15th March 1797. John Cradock, the Commander-in Chief of the British army was responsible for the introduction of the new turban, which was approved by William Bentick, the Governor of Madras. The British army used different types of turban in the army establishment. It made a common pattern for the whole army service. The change was necessary to enhance the looks of the army. There was no difference between the European and the native sepoys especially between the Hindus and the Mohammedans.[3]

The new turban was made of broad cloth, covering an iron frame and a leather cockade. The Army officers decided to make the sepoys look smarter as soldiers in the new uniform. The native sepoys assumed that the new regulations were to be the first step in Europeanization.

New dress regulations

The new dress regulations were introduced in the company army on 13th March1806, by Col. Agnew. According to the new regulations a native soldier shall not mark his face to denote his caste or wear ear-rings when dressed in his uniform. It was further directed that during all parades and all duties every soldier of the Battalion shall be clean shaved on the chin. It was also directed that uniformity shall, as far as was practicable was to be preserved in regard to the quantity and shape of the hair upon the lip (Section XI Para X of the army regulation).[4]

To bring about military uniformity among the troops all the sepoys were ordered to dress alike, shave their beards, cut their moustaches and bear no caste marks. The sepoys suspected that the new regulations were an attack upon their religion, and also an attempt to break the hereditary customs of caste. So, the British decided that the company's soldiers grew to be all of one faith and one race.

Sepoys dissatisfaction

The new dress regulations caused much agitation in the minds of the sepoys. The new orders which prohibited the sepoys from wearing the marks of their castes and to wear the new turban were against their customs and practice. The new regulations forbidding the use of *vibhuti,* earrings and beards while on duty. They made a distinction between the Hindus and the Muslims and there was a fear that they would be converted as Christians. This was the root cause of the great dissatisfaction.

The introduction of these reforms in the army affected the religious sensibility of the sepoys. The Hindus and the Muslims were not familiar with the English way of life. A Muslim would not like to shave his beard which is commonly associated with his faith. Some Hindus did not touch leather and the wearing of ear-rings and caste marks on the fore-head were also common among the Hindus.

The dress of the European brought degradation and humiliation and had a serious impact on the mindset of the native sepoys. The sepoys appeared to be like the Europeans.[5] The system of the British military was essentially different from that of any of the native powers. The military discipline, weapons, methods and practice were all new to them. The enforcement of these regulations and restrictions badly backfired and there was an open revolt against the British Colonial Rule.

Indian customs

In India the laws of caste and the laws of religion were part and parcel of the Indian society, certain customs of the Indians remained unchanged like wearing ornaments, caste marks and dress. The British attempted to reform India's Social Customs and introduce English habits. After the introduction of new dress code, a very sensitive problem arose mong the native sepoys and his family members. The family members and relatives of the sepoys in the new dress code found it difficult to marry away their daughters.[6] The new dress regulations deeply disturbed the Hindus and Mohammedans. The sepoys were particularly angered about the racist regulations.

Rumour

A rumour was spread among the sepoys by the Princes of Tippu about the new turbans which were made of leather of pigs and cows. Pig was a prohibited animal in Islam and the cow was sacred to the Hindus. The turbans made of the leather of such animals would constitute a grave sin against Hinduism and Islam.[7] The native sepoys decided that there should be disobedience to the command of the superior officers of each regiment. They also refused to wear the new turbans against their religious sentiments.

Martial Law

The military law of England had its origin in the year 1689 after the glorious revolution. The punishment to mutiny act was passed by the British parliament for the first time. His majesty's articles of war were extended to the three Indian presidencies of Calcutta, Madras and Bombay. Later it was modifications of new martial law for the company's forces.[8]

When Major Bose ordered the sepoys to wear the new turban, most of them were reluctant. Immediately the British Company in the Madras appointed a court of enquiry under the chairmanship of J. Mekerras, the Lt. Col. of the 2nd Battalion and the other members were Lt. Col. Thomas Mariott and Lt.Col. Forbes.[9] The court expressed that there was nothing wrong in the use of the new turban and also it bore no sentiments of caste. Then immediate measures were taken against sepoys who refused to wear. The native sepoys were not very active in their duties to the concerned army regiment. Those who refused to use the new turban were to be produced for court martial. After the court of enquiry, there was a serious problem for the native sepoys both in domestic and professional environment. They prepared a general master plan to attack the British army officials and restore the dethroned ruler of Mysore.[10]

Master plan

Majority of the native sepoys were reluctant to accept the order from the Vellore station as they were to wear the turban. They organized a secret meeting at night. They decided to attack the British army officers at Vellore Fort. The rebellion was also instigated by Fateh Ali, the second son of the defeated Tippu Sultan. He had been imprisoned at the Vellore fort since 1799. The rebels gathered at the Fort in the guise of attending the wedding ceremony at 2 a.m. on 10th July 1806. The native sepoys surrounded the fort and revolted against the East India Company Army. The rebels seized control for the whole day and raised the flag of the Mysore sultanate over the fort. Tipu's second son Fatch Ali was declared king.[11]

Vellore Mutiny

The sepoys shot at English officers and fired into European barrack. Nearly 1500 sepoys at the fort sparked the rebellion. Next morning at 9.a.m. the rebels were suppressed by British army and Vellore Fort was recaptured by Sir Robert Gillespie. About 350 sepoys were killed by the British Army. During Vellore Mutiny the contractor who made new turban was attacked. The Vellore mutiny was however rapidly quelled due to the quick action of the colonel. The sepoys of Hyderabad and Nandidurgan raised their voice against the new turban. The Commander-in-chief of Madras army John Cradock had ordered the removal of caste marks by the sepoys. The Vellore rising was planned in advance, but its timing and execution gave it the appearance of a spontaneous mass movement.[12] Vellore mutiny expressed the anger against the emerging British Empire in colonial India.[13]

Conclusion

The Vellore mutiny was the first illustration of a mutiny by native sepoys against the British East India Company. It antedates the sepoy mutiny of 1857 by half a century. The revolt which was waged in the South Indian town of Vellore one full day Mutineers revolted against the British Army in the Vellore fort. But it ended in failure. After that the British gained political control over the whole of India and the sepoy mutiny *created the growth of Indian nationalism.*

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FORMATION OF THE MADRAS LEGISLATURE 1909-1952

M.N. Mohamed*

It is generally acknowledged, with some reservations, that Britain is the mother of all representative bodies; strictly speaking, 'the Mother of parliament'. The Madras Presidency or the Presidency of Fort St. George occupied the southern portion of the Peninsula. The Presidency comprised of 27districts with a total area of 142,260 square miles By the introduction and implementation of the Regulating Act of 1773, the Governor General had a council of three members to assist him in carrying out the policies of the company.The Pitts India Act of 1784, enhanced the position of the Governor General of Bengal. Besides, it led to creation of an administrative set up in Madras on the Bengal model with the Governor and his Council of the members and commander in chief.

This was also the turning point in the Legislative History of the Madras Presidency.[1] The Charter Act of 1833 enabled the Governor General's Council, purely an executive body, to exercise legislative functions and a law member was added to it. This Act was an attempt at centralization and bringing in uniformity.[2] The Charter Act of 1853, enlarged the Governor General's Council for legislative purposes by the addition of the Chief Justice of Bengal, one other Supreme Court Judge and one paid representative of each Presidency or Governor's province. In all, the legislative Council consisted of 12 members. From 1833 to 1861, the Governor- General in Council was the role administrative as well the legislative authority.[3] It was thus a watermark in the legislative history of India, Madras too.

The Indian Council's Act of 1861.

The act of 1861 restored the legislative powers of the Council of the Governor of Madras, which was enlarged for legislative purposes by the addition of the Advocate-General, and four to eight members by the Governor, half of whom were to be non-officials. The act thus sowed the seeds of the future legislature as an independent entity a separate one from the Executive Council.[4]

The Act of 1892 and the Madras Legislative Council

The Act of 1892 raised the minimum and maximum number of additional members, exclusive of the Advocate - General, to 8 and 20, respectively. The Governor had the power to nominate all of them, but he could do so subject to certain regulations made by the Governor General-in-Council with the approval of the Secretary of State-in -Council. Under these regulations seven non - official members were to be nominated on the recommendations of various local, commercial and learned bodies. Thus, in course of time, the system of election came to be firmly established.[5] All the members held their seats for a period of two years and were eligible for re-election or re-nomination. The 1892 Act gave the Legislative Councils the right to discuss the annual financial statement and also to address questions to the government. Although the Act of 1892 fell far short of the demands made by the Indian National Congress, it was a great advance upon the existing state of things. By conceding the principle of election, and giving the legislative councils some control over the Executive, it paved the way for future progress.[6]

The Morley-Minto reforms Bill which was passed into the Indian Councils Act of 1909 received the royal assent on 2nd July 1909 and became an Act. As a result of the Minto-Morley Reforms, a package of constitutional concessions was formulated through the Indian Councils Act, 1909. This raised the strength of the Council from 20 to 50. Elections, though not direct, were introduced.

*Associate Professor of History, Sadakathullah Appa College, Tirunelveli-627 011.

The Act of 1919 and the Madras Legislative Council

For the first time, the Morley-Minto reform Act of 1909 introduced the system election; but it was not a direct one. The real representative Government was established from 1919 i.e. after the Government of India Act of 1919. The Act established a bicameral legislature at the Centre with increased powers and introduced Diarchy as a system of administration in the provinces. Diarchy meant division of functions into two components such as reserved and transferred.[7] The first, second and the third Councils under this Act were constituted after having conducted the General Elections were held in 1920, 1923, and 1926 respectively.[8]

The Act of 1935 and the new Legislature

The constitution and composition of the Provincial Legislature were governed by sections 60 and 61 of the Government of India Act, 1935. The Legislature consisted of two chambers known respectively as the Legislative Assembly and Legislative Council. So far as the Madras Presidency was concerned, diarchy was abolished. The Governor enjoyed discretionary powers and special responsibilities, which he could exercise without consulting his ministers. As per the Act of 1935, the Legislative Council consisted of not less than 54 and not more than 56 members of whom not less than 8 and not more than 10 were appointed by His Excellency the Governor in his discretion, the remaining members were elected. It was a permanent body and one third if its members retired every three years.[9]

The Legislative Assembly consisted of 215 members elected by voters arranged in separate electorates. Its tenure was five years, unless it was dissolved earlier. The Act of 1935 expanded the councils and extended the franchise and also improved the position of the labour, women and the minorities.

The First General Election

The first general election to the Provincial Legislature under the Indian Act of 1935 was held between the 15th and 20th February 1937. In many respects, this election was different from all the previous elections. About six and a quarter million people, corresponding to 13.2% of the Presidency's population, had gained the right to vote in this election, whereas in the previous election the electorate was only one and a half million or about 3.1 % of the population.[10]

Political Parties

The leading political parties contested in the election of 1937 were the Congress Party, Justice Party and the Muslim League. But in 1936 another Muslim Party emerged in the name of Muslim Progressive Party and contested in the election of 1937.[11] His Excellency the Governor appointed the following members as his Council of Ministers with effect from 14 July 1937.[12]

Sri. C. Rajagopalachariar - Public and Finance
Sri. T. Prakasam - Revenue
Sri. Yakub Hassan Sahib Bahadur - Public Work
Sri. Dr. P. Subbaroyan - Law and Education
Sri. Dr. T.S.S. Rajan - Public Health
Sri. Rao Sahib V. T. Muniswam - Agriculture
Sri. V.V. Giri - Industrial and Lobour
Sri. S. Ramanathan - Information
Sri .K. Raman Menon - Courts and Jails
Sri. B. Gopala Reddi - Local Administration.

In the mean time, the Second World War broke out on 1 September 1939. India was declared belligerent on 3 September without the consent of the people and without consulting the legislative bodies. The Congress Working Committee met on 14 September at Wardha to consider the situation.[13] The Congress Ministry under the Premiership of the Hon'ble C. Rajagopalachariar resigned on 30 October 1939. Thus, the representative body of the Government the Madras Legislative Assembly came to a halt for a short while up to April 1946.[14]

Election after the II World War

The elections to the Madras Legislature after the Second World War were held in March 1946. In the General Election of 1946 the Congress obtained an overwhelming majority securing 163 seats out the 215 seats in the Legislative Assembly and 32 seats out of the 56 seats in the Legislative Council. Sri.T.P rakasam who was chosen as the leader of the Parliamentary party, formed a ministry on 30th April 1946. After seven years, once again the Congress came to power. The Muslim League provided its main opposition.[15] The other Ministers of the T. Prakasam's Ministry were:

V.V.Giri	- Industries & Labour
Mrs. Rukhmani Lakshmipathi	- Public Health and Medical Department
Mr.T.S.Avinasilingam Chettiar	- Education
Mr.K.Bashyam	- Law
Mr.Daniel Thomas	- Local Administration
Mr.M.Bhakthvatasalam	- PWD
Mr.K.Kotti Reddi	- Hindu Religious Endowments and Irrigation
Mr.K.R.Karanth	- Law Revenue
Mr.P.S.Kumaraswamy Raja	- Agriculture & Fisheries
Mr.Vemula Kurmayya	- Public Information
Mr.B.Veerasamy	- Forest
Mr.R.Raghava Menon	- Transport & Housing.

Attlee's announcement and the Transfer of Power

On 20 February 1947, Clement Atlee, the British Prime Minister, announced that the power would be transferred into Indian hands shortly. In March 1946, Lord Mountbatten succeeded Lord Wavell as the last British Viceroy who was sent with the special mission of winding up British power in India. The Mountbatten Plan announced on 3 June laid down the modalities for the transfer of power. Radcliffe finally decided the areas that were going to be parts of India and parts of Pakistan. India was to achieve complete independence on 15 August 1947. But there was no change in the legislature.

Indian Independence Act and the Legislature

The previous Legislative measures continued even after Independence. Politically India and Pakistan were divided and lot of Muslims migrated from India to Pakistan and lots of Hindus from Pakistan to India. The new constitution also came into force on 26 January 1950. Hence the members of Legislature who were elected on 1946 once again took the oath in favour of the Crown on 26 January 1950. So the Madras Legislative Assembly as per the Act of 1935 continued up to 9th April 1952 and the Madras Legislative Council up to 20th April 1952. The Legislative measures of pre-Independence India came to an end and the new era started in 1952. The popular Ministry under the leadership of Sri. C.Rajagopalachariar assumed office with effect from the forenoon of 10th April 1952.[16]

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POLITICAL CULTURE IN TAMIL NADU TO-DAY

M.C. Raja*

As Tamils we are all proud of our Cultural, Literary and aesthetic heritage. Our heritage advocates not only morel convictions but also moral confidence, courage and strength.

1. Culture of Myths and Realities

Most of the elections under the Dravidian parties rule ever since the DMK came to power in 1967 were fought on the issue of Corruptions. Contesting party against the ruling party assured that it would root out the corruption and provide a clean administration with transparency in Governance.

In fact in 1967 the DMK's founding fathers mainly focused their attention on the corrupt practices that existed under M.Bhakthavatsalam, the then Congress C.M. Under C.N. Annadurai despite his illness and slow progress the popular image of the DMK government remained high. Thereafter on the issue of corrupt practices, the split took place with MGR departure. From then onwards the main theme of the opposition parties were "*Corruption Issues*" against the ruling party. The drama with "*Myths*" of assurances and "Reality' on the ground situation continues unabated to this day.[1]

(I)MYTH

Once elected to power, all forms of corruptions would be rooted and a clean administration with transparency in governance would be provided to the people thus improving the quality of their life.

Reality

In Indian Democracy when it comes to corruption, those in Governance give the impression that they are doing their best to minimize and gradually to eradicate it at all levels. When it comes to the execution of the approved policies and projects by the due process of law, those officials who are in charge of implementation, give the impression that they are doing their best without any interference and in accordance to the due process of law. If the two above major and minor premises are true, then the conclusion: That the Democracy is quiet Healthy and Normal and the process of governance is commendable.

However the truth of the matter lies in that, both the premises have been proved as also in our day to life. Inflations, skyrocketing prices, multi-core corruptions through contracts, abuses and misuses of power in appointments for the nominated positions of prestige and trust, in transfers, money laundering, smuggling activities, stashing ill-gotten money in to foreign banks, benami holdings and transactions, large scale tax evasions hoarding, essential commodities through evil trade practices such as on line trading etc. strikes, bandhs, hunger strikes, protest marches, traffic accidents and deaths, kidnappings for ransom, delayed judgments, break downs of law and orders are on Vote bank politics, caste and communal riots, politicization of religions, commercialization of education art and culture, police firings on riotous mobs resulting in deaths, legislative walks-out, party defections, shortage of food stocks, long queues at ration shops, long queues at employment registration offices, black money allegations, corrupt bureaucracy (with a culture of corruption perculating from above,) at registration offices, at revenue offices, political men and women (political persons in public life,) with misuse of power, and abusing of their positions and influencing thus working for a price, unrest among the youth, labour unrest, bonded labour and child labour, exploitation of women at lower and middle levels and the list goes on and on the argument that most of these ills and evils have been inherited from the previous regime. The excuses have been the same by all the incoming regimes and these ills will be passed on to the future regimes as well.[2]

(II)MYTH

All Tamil Nadu Political parties are based on sound political ideologies derived from well defined political philosophies which inspired its Founding Fathers and the Present Leaders who served and sacrificed their all for the popularity of their parties.

*Associate Professor of History, D.D.E, AnnamalaiUniversity, Annamalaingar-608002.

Reality

In Tamil Nadu, the political parties have no strong political ideologies. Even the youth are not attracted to parties on the basis of their ideologies. Opportunism is the only ideology. Opportunities are the only basis for attraction towards parties, towards political leaders, who dole out to their followers what they deem it as the criteria!

(III) MYTH

The Nationalist Party like the Congress, the Humanist and internationalist Parties like the two Communist Parties, the Dravidian parties like the DMK, the AIADMK derive their inspiration from their Founding Fathers as well as those who labored to establish regional roots for their parties. These Leaders include, Gandhiji, Nehru, Kamaraj, Rajaji, Thiru VI Ka etc, Thanthai EVR and CNA, and MGR, host of Communist Leaders like Ramarnurthy, P.Jeevanandam. Singaravelar, AK Gopalan, etc. Hence the present party leaders continue to mouth their speeches, and inspire their followers to serve the public.

Reality

Less said is better regarding the deviations of their present day followers through their unsparing life styles and personal examples!

IV: MYTH

Most of the rewards to the beneficiaries as Ministers, as Chairmen of various committee and Corporations as party District Secretaries as legislators etc are based on a Balanced considerations such as of sound political knowledge, seniority in the party hierarchy, personal sacrifices, regional/ territorial basis, castes communal representations to the most deserving and highly intellectual candidates and above all to those with clean records both in their personal private as well as public life.

Reality

Personal loyalty to the Leader, preparedness for a share in the spoils of the public life, ability to share with powers to be, are the only consideration today. Personal greed's-not just competence or knowledge of the basic needs of the constituents they represent are the guiding principles in distribution of political posts and positions to day!

V: MYTH

In England they say that every born child is either a little conservative or a little liberal or laborite! Similarly many believe that people are divided for generations as those belonging to this or that party affiliation! Even certain communities and castes are branded as loyal to this political school of thinking or that school of thinking based on their castes and affiliation to their caste leader and caste party! Thus many imagine that caste based and communal oriented political parties have considerable followers to tilt the apple carts during the election times.[4]

Reality

In a way rethinking and applying the Reasoning Process during elections is a healthy trend. In this respect, Tamil Nadu voters proved their sound judgment and wisdom by not voting on the considerations of Caste or Community or even regional loyalty. This indeed is a Healthy Democratic Trend. Thus in some political parties they have more of the leaders than the number of followers in them. Some Leaders who were proud of their personal attractions to their caste followers have been shown the back doors by their so called loyalists! The credit partly should go to the charismatic personality of the present Chief of the ruling party.

VI: MYTH

Some educated and enlightened persons felt that those who triumphed at the recent elections, would remember their own past mistakes and lapses and more so of the factors leading to the downfall of their predecessors in the previous regime-factors such as the arrogance of power, indifference to the temptations of making the most out of nominated postings , promotions and transfers etc.[5] In short misuse of political patronage and keeping blind eye to wards those who misuse the power or make money among their own ranks etc is proving gradually disillusionment to the impartial observers.

Reality

Hard Lessons are yet to be learnt by the present regime which seems to be attempting to excel

even the previous regime while indulging in similar actions and activities for which the previous government was thrown out.

VII: MYTH

By just distributing consumer goods to the common people, and by offering them cheap rice and certain limited quantum of provisions, the welfare needs of the lower classes and those below poverty line are fulfilled.

Reality

Due to the sky rocketing prices and malpractices indulged by the trading and commercial segments, all are affected. Thus a measure of rice may cost at Rs. 1/- but the common salt costs Rs. 8/- per measure!

VIII : MYTH

While the cleaning the debris of the misdeeds indulged by the previous DMK government, the present regime is pursuing the age old game of "an eye for an eye and tooth for a tooth," with the belief that people may never ever vote them to power!

Reality

This will ultimately boomerang if the judicial decisions are adverse to the governmental actions. Moreover acting in haste, and arresting repeatedly under fresh charges thus depriving the basic personal individual rights would ultimately create a sympathy wave as it created when the present Chief was harassed under concocted charges. The possibilities of the witnesses turning hostile and even official classes turning their coats are not ruled out!

The Culture of Freebies

In spite of ideological deficits and philosophical poverty, election manifestoes of the political parties in Tamil Nadu are becoming the decisive factors for winning the votes. It is raining freebies in Tamil Nadu once again. If Thalaivar (The then Tamil Nadu chief minister and DMK chief M. Karunanidhi) does not give you, Amma (AIADMK supreme J. Jayalalalithaa) will. If Amma promises anything free, Thalaivar will get you the same twice over. According to political analysts, the tipping point in freebies came during the last state elections, held in 2006. It is generally believed in political circles that the offer of free televisions and subsidised rice at Rs 2 per kg tilte the balance in favour of the then opposition (the Dravida Munnetra Kazhagam), which was voted to office.[6] Having tasted success, the think-tank within the then ruling DMK party sincerely believed that whatever be the quality of administration, law and order, growth trajectory of the state, power and water crises, quality of infrastructure, and corruption charges hurled against it by the then opposition AIADMK party, they hoped that they can get away. Unfortunately, the opposition in office at that time (the All India Anna Dravida Munnetra Kazhagam) too came to believe in this idea- of influencing voters and winning their loyalty through a series of brazen freebie promises.

DMK Manifesto

DMK election manifesto 2011 came as no surprise to the voters. In an attempt to lure voters this time the DMK has decided to shower goodies on all categories of people. The women were promised 35 kg rice free, free mixies or grinders, SC and ST students in the first year of their engineering course in government colleges will be given laptops, free dialysis for patients with kidney ailments, new insurance for fishermen, free bus passes for senior citizens.[7]

The manifesto promised increase in maternity leave for government servants by a month and pregnant women assistance has been raised to Rs.10,000. This time around the DMK has also assured teaching of foreign languages like French, Spanish, Chinese Arabic in all the universities apart from setting up universities in all districts. The fishing community has been promised increase in subsidized diesel and kerosene along with a new insurance scheme. To attract the rural sector the DMK of promised waiver non-farm loans and their interest in stages. Subsidized farm inputs will be home delivered, states the manifesto along with Rs.10000 assistance in drip irrigation systems.

The AIADMK Manifesto

In an election campaign the AIADMK supremo stated that coming April Tamilnadu Election 2011 would be conducted. Our AIADMK have the following steps of Manifesto in this election are:

Free Mixies and Grinders to Women. Fan to each woman in a state. 3 phase Connection across the state in 4 years. 20 Kgs of free rice every month for all Ration card holders. Free laptops for Senior School Students and Engineering Students.* Free four sets of Uniforms and a pair of Shoes for School Childrens.* Military forces will be involved to eradicate the electricity theft.* 4 grams of Gold "Mangalyam" for Brides from poor families. 20 lts of water daily for all families living below Poverty Line.* Free Houses of 300 square feet each cost Rs. 1.8 lakh to 3 lakhs for below Poverty line families." Free four sheeps for Poor families." 60,000 cows for 6,000 families to developieg Milk Production. *Women's self groups will get loans up to Rs.10 lakhs worth 5%. * Four months maternity leave for Pregnant women and also benefits of Rs.12,000.*Rs.25,000 to Poor Women for Marriage Assistance. * Free Cable connections for the public.* Free Houses of 300 square feet each cost Rs.1.8 lakh to 3 lakhs for below Poverty line families. Free four sheeps for Poor families.* 60,000 cows for 6,000 families to develop Milk Production. * Women's self groups will get loans upto Rs.I0 lakhs worth 25%.* Four months maternity leave for Pregnant wome7"and also benefits of Rs.12,000.* Rs.25,000 to Poor Women for Marriage Assistance * Free Cable connections for the public.

The Culture of Political Vendetta

In 1967 DMK came to power in Madras province 18 years after its formation and 10 years after it had first entered electoral politics. This began the Dravidian era in Madras province which later became Tamil Nadu. Five years ago, Jayalalitha's AlADMK lost Tamil Nadu assembly polls making room for Karunanidhi's installation as the Chief Minister. During his reign, Karunanidhi made sure that Jaya was entangled in half a dozen corruption cases. She was jailed for 27days and for the last two years, there was hardly a day when she was not produced in a special court before a judge. Jaya's house was raided exposing thousands of expensive personal items. She was badly humiliated, insulted and her ego was severely hurt. She vowed publicly that if she ever came to power again, she would treat Karunanidhi in a similar manner. She vowed that she would lock him in the same cell in which she was kept and make him eat from the same shoddy pot from which she was made to eat. In the recent elections, her wish came true. Her party swept Tamil Nadu polls and an overconfident Karunanidhi lost heavily. Madame swung into action right away. Apart from the three mentioned above, she has sent a dozen leaders and roughly 8000 DMK workers behind bars. Those incidents have highlighted new developments as political vendetta has infected the Indian political system badly! This reminds us that how outgoing Prime Ministers of Pakistan are victimised. Zulfiqar Ali Bhutto was hanged by General Zia. Benazir's family was uprooted from Pakistan by Nawaz Shareef. Her wealth was confiscated. Her husband Asif Zardaree was subjected to brutal torture with his tongue being cut and him being confined to a cage. Benazir had to leave Pakistan with her children for her safety. She could not set foot in Pakistan. Nawaz Shareef was subjected to a similar fate by General Pervez Musharraf. He too has been exiled to Saudi Arab. Thank God he was not hanged. He has nothing left in Pakistan under his name. We have heard of political vengeance across Africa and in Muslim kingdoms. However, naked victimisation, naked vengeance of this kind is unheard of in India. This is something that discerning political critics attribute to lower levels of political development, intolerance, strong feudalistic tendencies and weak democratic practices to our inherent socio cultural reasoning processes! As all of us are aware from our past and on going experiences in our public life, that whenever the union governments are different from state governments and if the union government has sufficient majority in the Parliament. then the possibilities of con fltcts and confrontations are limitless. Funds are denied from the center and Governors are employed as agents to spy and control states. They misuse the police, intelligence agencies, and vigilance departments and so on. They frame false charges and corroborate false evidence to somehow rope the outgoing leader's neck. Politicians must learn that power is not permanent. If they victimise their opponents falsely today, it's going to be their turn tomorrow. This is not to sympathise with DMK's present position nor to plead any merciful attitude to Karunanidhi, but to be cautious and careful in not alienating the public opinion through arrogance

of power or by passing the due processes of law. Karunanidhi is equally behaving as a wounded Tiger blissfully forgetting his own record of misuses, abuses and unpardonable mistakes against democratic processes and the rule of law.

Conclusion

A lie will never become a "Truth, "even if it is repeated neither through family controlled A media nor through muscle power and money power misuses. SATYA MEVA JAYATE "Truth will Triumph" has been our State MOTTO which is seen by all who have eyes to see and brains to understand. All our languages and literature contain eternal truths beautifully summed up by Abraham Lincoln in a sweet sentence thus.[9] "You can fool some for some time and all for some time but not all for all times." neither platform speeches, nor propaganda through pulp news and electronic media can conceal the untruths for ever. Populistic schemes will never eradicate noverty. starvation and unemployment and hunger deaths! Statues,[10] king-size banners and cut-outs will not bridge the ever increasing gaps between the rich and the poor. As Mahatma Gandhi pointed out policies such as "an eye for an eye and a tooth for tooth will only make the entire humanity only to become blind". Education system should provide not political leadership but 'Moral Leadership" not only for our public life but also for all vocations and walks of life if we have to progress and march forward with peace, unity and harmony.

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EMERGENCE OF POLICE FORCE IN TRAVANCORE

A.Kumaraswamy*

The Dalawai of Travancore was convinced that an efficient police establishment was essentially necessary for the good government of the country.[1] Two battalions of Nair sepoys and one company of cavalry were organized by him as 'body guard and escort to royalty'. European officers were appointed to head the force. The police duties which had till then been discharged by the military were entrusted to a separate police corps, independent of both the judicial and revenue departments and working directly under the orders of the Dewan.[2] The Karyakkars were prohibited from levying fines or inflicting other punishment at their own discretion on the accused persons and from keeping persons in confinement under their own custody. There came to prevail a spirit of rivalry between the Karyakkars and the police officers which operated as a safeguard against the police confining innocent persons and collecting money from the people under the pretext of apprehensive smugglers or detecting crimes.[3] The duty of the police daroghas and tana naicks consisted in the prevention and suppression of offences, investigation of crimes, and in charging culprits before duly constituted courts. The police were also to execute the decrees of the courts, and apprehend the revenue defaulters on the requisition of the tahsildar or other government servants. Munro employed the police profitably to prevent contraband trade which was greatly detrimental to the revenues. Ward and Conner describe the police establishment in the following words: "a corps of six to eight hundred men composed principally of the natives of the other coast, forms of Police - a completely civil establishment, which under the immediate control of the Dewan executes all services connected with the internal tranquility of the country. A Naick and ten peons are stationed at the Cutcherry of each District. The pay of the peons perhaps may be considered too small; this is a cause and perhaps believed an excuse for their committing petty aggressions on the ryots, in which the timid and passive disposition of the lower classes greatly encourage them.[4]

Munro considered it expedient to retain the police establishment under his immediate direction. The necessity for the reorganization is thus described by him. "No form of government could be more calculated to obtain a complete command over the persons and property of the people or more fitted for the purpose of oppression and of war.[5] There are exactly the purpose which it is our policy to defeat and the end will in some respect be attained by introducing into the country a balance of authority by depriving the Karyakkars of the judicial and military powers which they exercise and reducing them to the situation of mere revenue officers. The formation of an efficient police for accomplishment of the views which I have described and the duties of the Police have been regulated with reference to these views.[6]

The suppression of the military and militia institutions in Travancore and the demolition of the northern and southern lines exposed the State to very great loss from the smuggling of tobacco, pepper and other articles of the which the monopoly constituted a principal source of its revenues. The reorganized police force was of great assistance in preventing such clandestine trade.[7]

A large portion of the legitimate functions of the police had been performed by the Karyakkars under the Dewan.[8] One of the rules laid down by Munro was that all offenders whom it might be requisite to place under restrains should be delivered over to the custody of the police. This measure produced very appreciable results and put an end to the practice usually followed by the Karyakkars in putting indiscriminately all the accused in irons and subjecting them to cruel treatment.

Munro issued premptory instructions prohibiting the Karyakkars from levying fines or inflicting other punishments at their own direction on the accused persons and from keeping persons in confinement under their own custody. [9]

The Karyakkars invested with powers of general control and supervision in all matters, revenue, magisterial and police, subject to the orders of the Dewan as head of the administration and Chief Magistrate. The Dewan Peishkar was Collector and

*Associate Professor of History, VOC College, Tuticorin.

Magistrate as well as Superintendent of police with range. The Tahsildar was the head revenue officer, the Sub- Magistrate and the head of police in the taluk. There were thirty one officers who were divisional Sub-Magistrates and Police Amins and their power were co-extensive with those of the taluk Sub-Magistrate.[10] There were four other officers besides, who, in addition to special revenue duties, were also charged with magisterial and police functions. They were the commercial agents at Alleppey, the Superintendent of Cardamom Hills, the Conservator of Forests and the Superintendent of the Central and Southern Coffee Districts.[11]

To assist the Magistrates and Sub-Magistrates in the work the prevention and detection of crime and apprehension of criminals, there existed certain officers under the designation of Extra and Assistant Extra Police officers and Police Inspectors. Various officers under the designations of Kothuval, Anainadar, Vicharippu, Police Naik, Jamedar, Havildar, and Duffadar were also in existence. A body of men known as Naikans, Muthalpars and peons were also there. The police force did their duty satisfactorily. [12]

The inhabitants built houses out of towns and lived there without fear. Men and Women, the latter with costly ornaments, traveled by the highways night and day without apprehension. Isolated bazaars were often found, mere boys and girls were in charge. The crops in the fields were guarded only against beasts or birds by women or children. Men moved about without arms of any kind for protection. Cattle were let loose to graze, and return, often without anyone to look after them. But such evidentiary facts need not be multiplied.[13] The reform introduced by Munro was to a certain extent successful. There were however, certain serious defects.

The police force of the country was thoroughly reorganized, a well-trained, well-equipped, well paid and properly controlled force was thereby substituted for the old establishment which was nothing but a hand maid of the department of revenue and the magistracy. The first and mot important step taken towards this end was the separation of the police from the Magistracy.[14] The old police force of the country was admitted by all as utterly inefficient to prevent and defeat crimes. It was an ill-paid and ill-disciplined source, and very often an engine of oppression in the hands of revenue subordinates who were Magistrates and police officers as well.[15] Such a combination of police and Magisterial functions in the hands of incompetent officers was as injurious in practice as it was objectionable in principle. Confinement in a police Thana was found to be a short - cut to exact gratuitoms services or collect government dues. It was therefore resolved to separate the police from the magistracy and to place from the former under the control and supervision of a separate officer the police organization authority. The subordination of the District Superintendent of Police to the district Magistrate has been vexed issue since the enforcement of the police Act. Thus police force in Travancore had emerged.

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Dr. P. VARADARAJULU NAIDU - A PIONEER JOURNALIST - PATRIOT

R. Peter Perinba Raja*

Dr. P. Varadarajulu Naidu, popularly known as South Indian Tilak, was born on 4th June 1887 at Rasipuram in Salem District of TamilNadu. He took an active part in the Indian National Movement from the age of 19 since 1906.[1] He was mainly responsible for the growth of the Congress party in South India through his fiery patriotic speeches and writings in newspapers. This paper only deals with Dr.Varadarajulu Naidu's contribution to Journalism and how he rendered unique service to our nation, labour and society.

Dr. Varadarajulu as a Nationalist - Journalist

Dr. P. Varadarajulu Naidu entered the field of journalism in 1918 by following the foot steps of G. Subramania Iyer's ***The Hindu*** in 1878 and ***Swadesamitran*** in 1880, Subramania Bharathi's ***India*** in 1907 and Thiru. Vi. Ka's ***Desabakthan*** in 1917. Dr. Naidu bought ***Prabanchamitran*** in 1918 from Mangalam Shanmuga Mudaliar. Thereafter, he started his own weekly ***Tamil Nadu*** in the year 1919 and later converted it into a daily. His Telugu newspaper ***Andhrapraja*** in 1922 and an English daily, ***The Indian Express*** in 1932 also created political awakening and national consciousness among the people in Madras Presidency.

Dr. Varadarajulu and the Tamil Weekly Prabanchamitran

Dr. Naidu used Prabanchamitran as an effective tool to rouse the Tamil people and make them get involved in the freedom struggle. Particularly, Dr. Naidu wanted to enlist the workers in the freedom struggle. So, he published articles like Patriotism and the Present State of India in support of the labourers in his ***Prabanchamitran***, which induced the Harvey mill workers to support the Home Rule Movement.[2] But the Government found his articles as objectionable and fined him Rs.1000/-. This finally caused his first internment on 29th August 1918. As a true Nationalist - Journalist, he brought the workers into the national fold. He also considered this arrest as a prelude-to safeguard the freedom of press.

Dr. Varadarajulu and the Indian Express

Dr. Varadarajulu was an early founder of '***The Indian Express***' in 1932.[3] Later it was handed over to K. Santhanam's ***Free Press of India*** and the Goenka group. The above picture of the first issue of the ***Indian Express*** had an ornate masthead with a crest resembling a heraldic coat of arms inscribed with a motto in Tamil, i.e. "Swarajya Vazhave Sugavazhvu" or only a life of freedom is a life of happiness which was also the motto of Tamil Nadu daily. The front page was completely devoted to seven display advertisements. The paper was priced at one anna and published from the ***Tamil Nadu*** press at 41,42 Mukkar Nallamutha Chetti street, George Town, Madras. Dr. Varadarajulu was assisted by K. Santhanam, a loyalist of Rajaji, who was earlier in the service of ***The Hindu***. Dr. Varadarajulu declared his paper's credo in the first editorial: "Owing no allegiance to any political party in the country, it will stand staunchly for freedom. It has non-communal outlook and it will advocate justice to all communities in political, social and economic life with a view to welding all of them into a great Indian Nation".

Dr. Varadarajulu and Tamil Nadu

Dr. Varadarajulu Naidu attained great fame in publishing and successfully circulating more than ten thousand numbers of a vernacular weekly, ***Tamil Nadu*** from 1919 upto 1949, with a four year gap, from 1936-1939. He also published ***Tamil Nadu*** daily from 14th April 1927 onwards.[4] Some men who started their journalistic career with Tamil Nadu got shaped into efficient editors - Hariharan (***Veerakesari***) Masilamani Pillai (***Tamilan***) N. Thandapani Pillai (***Desabakthan***) Alphin Fernando (***Tamilmani***) A.N. Sivaraman (***Dinamani***) V.N.Rangasamy Iyengar (***Vande Matharam***) Seenivasa Rao (***Anantha Pothini***) and Va. Ra. (***Gandhi***). Many scholars who had worked under Dr.Naidu as sub-editors during different periods, rose to great heights in course of time. Some of them were K.Santhanam (Member of the Constituent Assembly), N.D. Sundaravadivelu (Vice-Chancellor of the University of Madras), T.S. Chokkalingam (Editor of ***Dinamani***), K.N.Panikkar (The then Indian Ambassador in France) and Ma. Po. Sivagnanam (Great Freedom fighter and leader of the Legislative Council in TamilNadu).[5]

Emblem, Motto and structure of TamilNadu

The emblem of ***Tamil Nadu*** is a combination of two symbols- ஏர்உழவர் & கொடிஉழவர் or "The Ploughing

* HOD of History, St. John's College, Palayamkottai - 627 002.

Field and the Battle Field", i.e., the farmer who is the backbone of India and the struggle for a free India.[6] A tri-colour flag, standing for the national flag of the future independent India, is at the centre of the emblem. A farmer carrying a plough, representing the masses of India, stands within the flag. A pair of swords, one on each side of the flag, with the pointed edges converging at the top of the flag, perhaps symbolize the freedom struggle. The title of the weekly, ***Tamil Nadu***, is really the name of the Madras Presidency, and forms an integral part of the emblem, with தமிழ் (Tamil) on one side of the flag and நாடு (Nadu) on the other side.

The Paper's motto சுயராஜ்ய வாழ்வே சுகவாழ்வு, meaning, "only a life of freedom is a life of happiness", is prominently recorded just beneath the emblem mentioned above.

The emblem and the motto indicate the freedom fighter Dr.Varadarajulu's belief that the Indians and the other people also can be truly happy only in a country free from foreign rule and domination.

The emblem and the motto of the ***Tamil Nadu*** also indicate Dr.Varadarajulu's objectives in publishing the newspaper. The above-mentioned emblem was used in the Tamil Nadu newspaper from its commencement on 14th April 1927, and was also used later in the Tamil Nadu weekly from 1932 to its closure in 1949.

The Emblem used Earlier is appropriate that this emblem is compared with the emblem used earlier in the Tamil Nadu weekly from its commencement in 1919 to 1932 and shown hereunder.

This earlier emblem, a simple one, prominently displays the name of the weekly, தமிழ்நாடு, Tamil Nadu, and Mother India in its centre, gently reining eleven horses; there are two angels, one at the top left comer and one at the top right comer; and all these are set against the background of the rising sun and the Indian map.

It is thus clear that the second, revised emblem, used on a permanent basis is superior to the first one. While the first emblem is picturque and ornamental, the revised emblem is ideological. The revised emblem is especially more meaningful with the words Swarajya Vazhve Sugavazhvu, "only a life of freedom is a life of happiness". One can easily see that Dr. Varadarajulu was particular about revising the original symbol, and including this motto, because he was patriotic and because he wanted this motto to work in the hearts of the Tamil readers every day.

The role of Tamil Nadu in the Freedom Struggle

Dr. Varadarajulu used Tamil Nadu as a weapon to popularize Gandhi's Non-Co- operation Movement and sought people's support to Gandhi to achieve freedom for the country.[7] Dr. Naidu used TamilNadu to attack the British imperialism. His editorials like Sarkar Pokku or The manner of the Functioning of the Government, dated 22nd January 1927 and Sarker Pidivatham or The Stubbornness of the British Government, written on 29th April 1932 advised the British government to give up the repressive measures and acts against the freedom fighters.

His articles in ***Tamil Nadu*** under the titles of ***Sudhantira Yudham*** or ***War of Freedom*** (12.6.1912), ***Repression*** (4.9.1921) and ***War of Liberty*** (20.11.1921) boldly demanded freedom for the country. The British Government arrested Dr. Naidu for the second time in October 1921 for the publication of his article ***Sudhantira Yudham*** or ***War of Freedom***.[8] This Tamil Nadu Article Case became very famous when Dr. Naidu's friends Rajaji, E.V.R. Periyar, Dr. T.S.S. Rajan and Adhi Narayana Chetti extended their full co-operation to Dr. Naidu and his newspaper ***Tamil Nadu*** which finally made the people to get involved in Gandhi's Non-Cooperation Movement. During this case, Dr. Varadarajulu, the selfless patriotic fighter boldly stated in the court, "As a non-cooperator, I have no idea of resisting the charges brought against me and shall gladly undergo such suffering as may be intended to be Unposed on me by the government". Finally, he was awarded Rigorous Imprisonment for 34 months.

Dr. Naidu's editorials were simple and reached the common people directly. The other contemporary newspapers like ***The Hindu, Swadesamitran, Navasakthi*** and ***Kudiarasu*** often republished the editorials of TamilNadu.[9]

Tamil Nadu was a pioneer Tamil daily to publish two editorials, one on a national subject, and the other on a regional theme. [10] This new practice was followed by ***The Hindu*** and ***The Indian Express*** and later. Patriotism, Social and economic uplift and religion, sports, fine arts and literature were the burning themes of these fiery or thought provoking editorials. [11]

His ***Tamil Nadu*** Office very often served as an abode of freedom fighters. C.R. Das during his tour to Madras presidency, stayed at Salem Tamil Nadu Office.[12] On 12th August 1927, under the leadership of

Subbarayalu of Tirunelveli, freedom fighters like N.Somayajulu and others started from Tamil Nadu office with axes and hammers and demolished the statue of Col. Neill, who had burnt old men and children in the 1857 Sepoy Mutiny.[13]

As a nationalist, Dr. Varadarajulu fought for the freedom of the country and as a humanist, he took efforts to transform the society into one based on equality and brotherhood. Dr. Naidu was a free, fair and bold journalist who advocated equality of women, social equality and published many articles in favour of the safety and security of women. His newspaper also supported the self - respect ideals of E.V.R. Periyar. His newspaper also played a vital role in Cheranmadevi Gurukula dispute, Vaikam Satyagraha and worked for the equality of Brahmins and non-Brahmins.

Tamil Nadu's contribution to development of Tamil Literature

Dr. Naidu's ***Tamil Nadu*** contributed a lot for the development of Tamil language and literature and allotted a separate column for Tamil Ilakkiyam. [14] Dr. Naidu wrote in chaste Tamil and coined suitable words in Tamil. Dr. Varadarajulu is one of the architects of modern Tamil, greatly responsible for liberating Tamil from a very heavy admixture of Sanskrit and English words. He also boldly gave up the pure Tamil style of Maraimalai Adihal and Thiru. Vi. Ka. and strongly believed that colloquial or used Tamil language would only develop the Tamil language.[15] For instance, some papers wrote waterfalls, வாட்டர் பால்ஸ் in Tamil. Dr. Naidu wrote it as Aruvi in a simple and beautiful manner.[16] Moreover instead of using pure and simple Tamil words, Tamil Journals used English words such as "bureaucracy- பியூரோக்ரசி." But Dr. Varadarajulu used simple Tamil language instead of writing English, Sanskrit and pure Tamil language. For example, where Thiru.Vi. Ka. used the expression Ven Porkasugal in Navasakthi, Dr. Varadarajulu wrote Roobai for Rupees.[17] Where the purists wrote Polisarin Tupakki Pirayogam, Dr. Varadarajulu wrote Polisar Chuttarnar, when he wanted to say that the police shot at a crowd.

Dr. Naidu also attracted the public through his cartoons in ***Tamil Nadu*** after Bharathiar.[18] ***Tamil Nadu*** was the first daily to publish Bharathiar's songs in picture form. Some of the famous cartoons in ***Tamil Nadu*** were compiled and published in book form as TamilNadu Vinotha Padangal or ***Tamil Nadu*** Extraordinary Pictures.

Dr. Varadarajulu's ***Tamil Nadu*** influenced the people with patriotic fervor to take active part in liberating the country from the foreign yoke. Therefore, V.O.C rightly pointed out that "Like G. Subramamia Iyer, Dr. Varadarajulu successfully conducted a weekly and daily for 20 years with the gap of only one day. Dr. Varadarajulu has indeed left an indelible mark in South Indian Journalism". [19]

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HISTORY OF RANIPET : A STUDY

A. Krishnamoorthy*

Introduction

For knowing the local history of the people, place and their life cum culture it is absolutely necessary to study history of a place in detail. Ranipet is located on the eastern part of Vellore District.[1] It is bound on the north by the Ponnai and Andrapradesh, on the south by Arcot, and on the west by Thengal Village.[2] Walajahpet is one of the region's of Walajah Nawabs, which is on its eastern side. It is situated on the North bank of Palar river just opposite to Arcot and lies on the Chennai - Chittoor Bangalore National Highway Number.[3]

Demography of Ranipet

As per 2001 Vellore District census report Ranipet had a population of 47, 236. With males 49% females 51%. Ranipet has an average literacy rate of 80% higher than the national average of 59.5% of which male literacy is 83% and female literacy is 73. In Ranipet 11% of the population is under 6 years of age.[4]

Education is the key that opens the rapid growth of progress of the society. There were 12 primary schools, 8 middle schools 6 high schools, 4 higher secondary schools in Ranipet area. Due to its industrial estabhishments people come forward to education their children. So there are the private self – financine schools in this area. There are 4 industrial Training institutes and 5 arts and Sciences Colleges, 4 and Engineering Colleges situated within 3 kms range from Ranipet.

Formation of Ranipet

Ranipet means queen's seat. It was a part of the town of Arcot made famous by Robert Clive in his defeat of French. Ranipet was originally called Hasnalipet. It was built in 1774 by Sadhllakhan in honour of the youthful widow of Desingh Raja of Gingee who committed Sati upon her husband's death. Out of respects of Desingh Raja's valour and his wife's devotion, the Nawab Sahllakhan formed a new village opposite to Arcot on the northern bank of Palar river and named it as Ranipet.[5] Afterwards the town gained importance due to the establishment of a European cantonment. About a mile west of Ranipet is a remarkable tope extending along the palar river.

Ranipet Railway Station

In 1853 the first railway line was laid from Thane to Bomby. The second railway line in India was laid form Thane to Bomby. The second railway line in India was laid in 1889 between Madras Royapuram and Ranipet.

Municipal Administration

Ranipet was formed into a municipality in 1958. It started functioning on 21st October 1958. The area of municipality is 2.64 square kms. The municipality of Ranipet now has 30 election wards. There are 23 welfare schemes been implemented. The chair port has been reserved for a SC Woman candidate.

The Establishment of the Scudder Memorial Hospital

The American Arcot missions were started at Walajah, Ranipet in 1853. They started medical dispensary in 1866 at Ranipet under the eminent leadership of Dr. Silas Scudder at Ranipet near to the Railway station. Dr. Silas Scudder saved the life of local ruler, the Nawab of Arcot, Sadullakhan when the was bitten by a Copra. They were to serve as the Ranipet dispensary more than half century till new Scudder Memorial Hospital was opened in 1928.[6]

Research Institutes

There is the institute of Veterinary Preventive Medicine. This institute was originally Known as Serum Institute. It was established at Madras (Present day Chennai) in 1932 to produce anti-rinderpest serum and bull virus to combat rinderpest which was rampant then, posing serious serious threat to the livestock population. In 1942, the institute was shifted to Coibatore Agricultural College as an emergency measure due to World War – II. In March 1948, the institute was shifted to the present campus at Ranipet, facing the National Highway No. 4 (Chennai – Bangalore) at a distance of 114 km from Chennai. Its Campus with 192 acres (0.78 km2) area was acquired by the state government from the army under

*Associate Professor & Head P.G & Research Dept. of History, Arignar Anna Govt. Arts College, Cheyyar–604 404.

post war construction scheme.[7] The institute has got vast development over 73 years and it's now engaged in the production of various vaccines, reagents and pharmaceutical products for treatment of ailing animals. In addition, the institute extends disease investigation service to the field veterinarians.

Thomas Company

There are a number of large and medium leather industries in this area making both finished leather articles such as shoes and garments for export. There are other small scale industries in Ranipet mostly engaged in chemical, leather and tool making. These industries are the major lifeline for the town. Ranipet had to face 2008 repression. As a result leather business and exports got affected. Now it is recovering.

Bharat Heavy Electricals Limited

The town is home to the Boiler Auxilaries plant of Bharat Heavy Electricals Limited (BHEL), a major Central Government owned enterprise. Bavina Cars is planning to set up a manufacturing plant at a cost of rupees 300 crores. The company has been permitted to produce 25,000 cars annually. However the town been a victim of serious groundwater pollution by heavy metals and is considered as one among the most toxic plates.[8] With growth in the IT industry, kids and youngsters educate themselves and move out of the town to find appropriate job opportunities. There has been a huge brain – drain in the past decade due to insufficient opportunities for technology workforce moves out to the nearest metropolitan city, Chennai or other places such as Bangalore, Bombay, Delhi, etc. Some others even end up finding the right opportunity through consulting firms in the United States where their are valued with proper use.[9]

Socio-Economic Conditions of Ranipet

Prior to 1976 Ranipet was a small municipality. In 1976 the district administration started (SIPCOT) State Industrial Promotion Corporation of Tamil Nadu. It consisted more than 64 medium industrial units as well as 36 small industrial units under Small Industrial Development Corporation (SIDCO) under Tamil Nadu Government. Apart from them there are 21 Tanning industries and 26 leather and allied product industries in Ranipet.[10] The social condition is mixed. All castes and religious groups live together with communal Harmony, majority of them belonging to scheduled castes, Muslims, Christians and less percentage of caste-Hindu people.

In Ranipet industrial area more than five thousand women are engaged in shoe factories and rest of the women are engaged in beedi works. So the status of women is better in the society through adequate employment.

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E.V.R. NAGAMMAIAR (1885-1933) HER SERVICES TO TAMIL SOCIETY

Bhanumathi Dharmarajan*

Periyar E.V. Ramasamy still continues to be a guiding star Tamil Nadu, who taught self-respect to Tamilians. He waged a constant war against discrimination on the basis of caste. His relentless services to the liberation of women and their betterment is unique. It is a fact that many of us would not have come to this position without his efforts.

Periyar's thoughts regarding feminism does not fit into any of the feminist theories. It embraces all of them. As old adage says 'charity begins at Home' Periyar started liberation and equality of women from his home. He trained his wife Nagammaiar in his rational way. The part played by her in the national movement and in social reform movement is very important. She stood with her husband in all his endeavors.

Periyar's original Tamil book "Penn yaen Adimai Aannal?" published about 75 years ago is considered as a magnum opus in matters related to women's liberation. It was translated into French and released in Paris on the 9th July 2005.[1] It is prestigious to own this book.

Nagammaiar was the daughter of Rengasamy and Ponnuthai. Rengasamy was a distant uncle to Periyar through his mother's side. Nagammaiar was born in 1885. Both EVR and Nagammaiar were playmates. When they grew up both loved each other. But E.V.R's parents opposed this on the basis of status. Both EVR and Nagammaiar stood firm and finally their marriage was conducted in 1898 when EVR was 19 years old and Nagammaiar was 13 years Old.[2] EVR slowly changed his conservative religious wife into his rational path. In 1900 a girl baby was born to them but it expired within 5 months. After that they had no children[3].

Nagammaiar along with Kannamaiar picketing Toddy shops (1921)

Gandhiji visited Tamil Nadu in Sep, 1921. During this visit he stayed at E.V.R'S residence at Erode.[4] Picketing in front of Toddy shops as a part of Non-co operation movement was decided on the request of both Nagammaiar and Kannammaiar. They explained to Gandhiji the agony of the wives tortured by their drunken husbands and strongly stressed to draw a policy towards prohibition of liquor[5] Gandhiji accepted this worthy suggestion and the ladies also pleaded to launch an agitation in this regard.

E.V.R became an obedient disciple of Gandhiji and as a part boycott of colonial honours resigned 29 public posts he held at that time including the Municipal Chairmanship, Erode town.[6] He gave up his business and closed newly started powerloom mill. He also undertook the constructive programme such as spreading the use of Khadi, picketing toddy shops, boycotting the shops selling foreign cloth and eradication of untouchability. Nagammaiar and Kannamaiar relinquished soft costly silk sarees and started wearing Khadi cloths. Periyar's mother who was then 80 years old, also wore Khadi cloth.[7]

Gandhiji asked to cut down the trees from which toddy was procured in order to draw the attention of the Government towards the Policy of prohibition. To accomplish this command E.V.R. had cut and uprooted about 500 coconut trees from his grove.[8]

Usually toddy was extracted not only from coconut trees but also from palmera trees and date palmera trees. But E.V.R was so committed to the cause and he got cut down 500 commercially lucrative coconut trees owned by his family.

Prohibition movement spread in all the districts of Madras Presidency. Corps of Volunteers, 'Thondarpadai' to picket Toddy shops were organized by E.V.R. At the end of November 1921 E.V.R. along with hundreds of volunteers picketed Toddy shops without caring for 44 ban order. All of them were arrested and imprisoned for one month.

Nagammaiar and Kannamaiar bravely jumped into the agitation and they lead women volunteers for picketing in front of liquor shops. In those days women of higher caste did not even come out of their homes. The participation of these two ladies drew hundreds of other women into this movement.[9]

The British authorities in Erode town were alarmed as they had to arrest more than 10,000 people

* Guest faculty, Department of Indian History, University of Madras, Chennai-600 005.

including hundreds of women. This would create more confusion and law and order problem. Therefore they were forced to lift 144 ban order.[10]

This was the only incident through out India that 144 ban order was lifted before the prescribed time-limit.[11]

When the British Government decided to come to a compromise regarding the Non-co-operation movement, a meeting was organized at Bombay by Sir Sankaran Nair and Pandit Madan Mohan Malaviya. Pandit Malaviya asked Gandhiji to withdraw the picketing in front of Toddy shops before the talks could start. But Gandhiji replied that it was not in his hands but the two ladies at Erode were to decide over that implying both Nagammaiar and Kannamaiar.[12] This news was flashed in the daily 'The Hindu' dated 19th Jan, 1922. Nagammaiar and Kannamaiar's participation in the national struggle became such a great important one.

After the death of Periyar while paying a tribute to both the women in 'Kandeepam' (24-12-1973) K.Kamaraj mentioned that both Nagammaiar and Kannamaiar of Periyar's family as they were the first women who dared to participate in the agitation and courted arrest. He further stated that this incident stunned the Erode Town.

Thus the first plunge of Nagammaiar and Kannamaiar into freedom movement was a grand success!

Nagammaiar in Vaikom Struggle 1924

Though Periyar was the president of Tamil Nadu Congress Committee (1922) he supported he Tamil Nadu Justice Party Government's Legislative move to create the Hindu Religious Endowment Board to end the exploitations of the Brahmins in Hindu temples and he appreciated Communal G.O. of the Justice Party Government. The Depressed Classes in Kerala were not allowed to walk in the streets around Hindu Temples. The local Congress leaders C.K.Madavan and Kesava Menon launched an agitation at Vaikom for securing freedom for all the classes to use public paths. Vaikom was under the Princely State of Trivancore.

The agitation went on for many days and all 19 of the Congress leaders were arrested and imprisoned. There was dearth of leaders to carry on the sathygraha. Leaders like George Joseph, Kesava Menon, Kurur Neelakanda Namboothiri were in prison. They decided that only Periyar E.V.R could lead the agitation and a secret letter was also sent to that effect through a special messenger.[13]

E.V.R. received a telegram also. Despite his illhealth he immediately proceeded to Vaikom with Aiyamuthu and others. As the ruler of Trivancore was a friend of E.V.R. he showed leniency towards E.V.R. But E.V.R rejected the gestures, participated in the agitation and courted arrest. After this Nagammaiar with S.Ramanathan arrived at Vaikom. She took up the leadership of the agitation. She traveled each and every village nearby propagating the aim of the Sathyagraha. Women from Tamil Nadu and Kerala joined the agitation in lagre numbers. The Sathyagraha went on with greater enthusiasm than before for many days.[14]After a month E.V.R was released from the jail. He again lead the agitation with Nagammaiar and Kannamaiar. Muslims, Christians and Swami Srathanantha from Punjab joined the movement. He donated *Rs.20,000-* for the movement and joined the agitation with 30 volunteers.[15]

The orthodox Brahmins of Vaikom performed sathru sangharayaga. But the agitation was strengthening day by day.[16] Periyar was released with instructions to leave the State. But he disobeyed the instructions and once again led the agitation. On this he was arrested for the second time and imprisoned at Aruvikuthi an island jail on 24-4-1924. After some time the king of Trivancore died and all the political prisoners including E.V.R.were released. The Queen patched up a compromise with Gandhiji and accepted to allow the depressed classes to walk along the streets of the Hindu Temples. Thus Vaikom sathyagrah a was a success and E.V.R was acclaimed as the Hero of Vaikom. In the Vaikom struggle the role played by Nagammaiar is immenmorable.

E.V.R. Nagammaiar and the magazines

The magazines and newspapers published from Erode were managed by Nagammaiar in the absence of Periyar. The 'Justice' and 'Kudiarasu' were well maintained by her. The 'Revolt' a new magazine was registered in her name. She was the editor of that magazine. The authorities were reluctant to register 'Revolt' and Nagammai went to the Registrar office

and magistrates court many times. Her persuasion only made the registration possible in 1928.

Muvalur Ramamirthammal worte about Nagammaiar in Pongal Malar of 'Murasoli'. She appreciated the love and affection of Nagammaiar with which she was able to integrate the members of the movement in those days. Her motherly affection towards cadres and her leadership qualities went a long way in consolidating the self respect movement in early days.[17]

Nagammaiar's social services

Periyar E.V.R and Nagammaiar promoted self-respect marriages, inter- caste marriages, and widow remarriages. Self-respect marriages advocated by them were performed without rituals and prohitha and without much expenses. Such marriages started a social revolution in Tamil Nadu.

On 8-12-1929 both E.V.R. and Nagammaiar arranged the inter-caste marriage of Kunjitham and Gurusamy. E.V.R. and Nagammaiar printed the invitation in their name. This was the first of this type of marriages which threw Ct- away all conservative hackles and a new era dawned in Tamil Nadu. Sami-chidambaranar and Sivagami Ammaiar marriage was also arranged under the leadership of Nagammaiar. This was both a widow remarriage and an inter-caste marriage. Following this, many people advocated such inter-caste marriages.

E.V.R Nagammaiar's special prayer

Periyar E.V.R. was arrested as soon he came out of Trivancore has he publicaly Criticised the Government few months earlier. Nagammaiar managed the affairs of the self-respect movement in the absence of E.V.R. 'Navashakti' daily dated September 12th 1924 recorded her statement. This shows how much dedicated she was to the committed cause of her husband. The statment was "my husband E. V.Ramasamy Naikar was released on the first day of this month from Trivancore Jail. Again this morning by 10.00 '0' clock he was arrested for political cause. He happily took leave saying that at least one year imprisonment would be awarded. I pray the almighty and Mahatma Gandhiji for his longivity of life so that he can go to jail repeatedly on account of national Cause." She also appealed to the members and other leaders committed to E.V.R to complete the work of E.V.R. with respect to Vaikom satyagraha.

Nagammaiar accompanied her husband in all his foreign travels. Thus she was a wife, a friend, a mother, a minister and everything to E.V.R. She suddenly passed away on 11th May 1933. Her 35 years of partnership actually guided and shouldered all the endeavors of Periyar E.V.R. On her death E.V.R. wrote, "Nagammaiar lived and wanted to live not for the sake of her self instead she devoted her entire life for my sake. I realized this every moment. I am preaching about women's liberty and honour of women. I do not deserve to claim that I observed not even one percent of it in the case of agammai".[18]

Tribute to her memories

In 1959 Periyar E.V.R. started an orphanage at Trichy for girl children. In the beginning only 13 children were staying there. Gradually the number increased-In 1980 the centenary year of E.V.R, the general secretary of Dravida Kazhagam K.Veeramani constructed the present Periyar centenary Educational Institute for girls. It was managed by Maniammai. It was inaugurated by the then Prime Minister V.P.Singh. About 2000 children have been benefitted through this institution. It is very interesting to note that this institution is headed by R.Thangathal who was brought up in the same institution.

In 1989 the Government of Tamil Nadu inaugurated the Nagammai Memorial Free Education Scheme for women up to degree level. Later on it was extended to PG degree also. Thousands of girls benefited by this Scheme every year. Nagammiar and her services are remembered by the Women of Tamil Nadu.

To conclude, the services of Nagammaiar to Tamil Nadu is unique. The history of such unsung Heroines are to be brought to light for the benefit of the younger generation.

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NON BRAHMIN PROTEST IN TRAVANCORE DURING THE 19th CENTURY : A STUDY

J. Albaris*

The aim of this paper is to highlight the Revolt of Non Brahmins in Travancore. The non-Brahmin movement in Travancore was mainly a revolt against the monopoly of Tamil Brahmins enjoyed in the administrative service of the State. The Tamil Brahmins who were famously known, as Pattar Brahmins were regarded by the Malayali speaking natives of the state as foreigners, though they were residents there for centuries. Their origin is obscure. Nothing is known as to when they came and settled in the southern part of Kerala. However, the 18th century witnessed an inflow of these Brahmins from Tanjore and Tinnevelly Districts of Madras Presidency into Kerala. Their aim in crossing the border was only to avail themselves of positions of power and profit in the Tiravancore and Cochin administrative services. Since they had been exposed to English education much earlier than the non-Brahmin castes in Kerala, they had the earliest opportunity of securing government jobs when the administration of Travancore was reoriented on western style. Originally these Pattar Brahmins were employed as tutors, temple managers, cooks and personal attendants to the members of the royal families of these States.[1] The Maharajas who were enamoured of Brahminical way of life, appointed *them us mirasdars,* munshis (bench clerks) and accountants in the newly, reorganised set-up of the administration. A few of them acquired lands and became landlords. Those who settled in Palghat Taluk pursued professions like money-lending and cultivation, despite the fact that a large number of them were employed as temple attendants.[2]

The Nambudiris who were at the top of the social hierarchy claimed a higher status than the Pattar Brahmins. Yet, there was actually no rivalry between them. Moreover, the Nambudiri Brahmin families who lived in Travancore and Cochin States were few in number. The Pattar Brahmins who had acquired knowledge of the Vedas occupied a very important position in the social set-up of these States. They despised the Nairs and treated them as inferiors. They in turn, exercised greater control over the Ezhavas, who, inspite of their numerical strength, were given a low position in the caste-ridden society of Kerala. The caste system in all its severity and rigidity divided the Hindu society into innumerable exclusive groups mutually hating and cooperating only to degrade the other.[3] The rigidity of caste kept the lower castes in permanent bondage and ignorance. Throughout the 19th century, the Ezhavas worked as landless labourers and as cultivating tenants. They were bereft of education. In fact they were prevented from entering the school lest their approach should pollute the atmosphere. "They were totally excluded from reaping the political or administrative benefits.[4] They smarted under the social injustice and disabilities imposed on them by centuries of tradition. These social constraints imposed on the community had adverse effects. Mass conversions of the Ezhavas

* Associate Professor, P.G. Dept. of History, Alagappa Govt. Arts College, Karaikudi.

to Christianity was the logical outcome of the rigours of caste tyranny. The downtrodden section of the people thus joined the new religion since "the humanitarian activities of the Christian missionaries assured them a modicum of rights and privileges enjoyed by the caste Hindus.[5]

With the introduction of western education and the spread of liberal and democratic ideas, the downtrodden underdogs broke the shackles of customs and traditions and became more and more conscious of their fundamental rights. The Ezhavas were not the only one section, discriminated by the Government of Travancore. The Nairs and Syrian Christians, despite their English education, were also given unfair treatment. History reveals that there was "a distinguished line of Dewans, who had sprung from the Nair class arid they were renowned as much for their administrative capabilities as for their deep-seated devotion to the throne.[6] During their heyday, almost all higher appointments were also held by them. Though they had been slow to take advantage of English education, they were not lagging behind any community in the field of higher education. A good number of them had become graduates. But, in spite of their having kept themselves abreast of the times, they occupied only the lowest rungs of the official ladder. The reason was not far to seek. Travancore was ruled from 1817 to 1872 for about half a century by a number of foreign Dewans one after another, who systematically introduced their relatives, castemen and friends into the State service. They scrupulously avoided Nairs being appointed in any higher positions. Even efficient and well-educated Malayali Sudras were denied the opportunities of entering the Huzur and Revenue Offices. The judicial and revenue branches of the administration were mostly in the hands of foreign Brahmin graduates.[7] A vast number of the Brahmins were free from taxation. In fact, they were the favoured children of the Government of Travancore. Their undue predominance and monopoly in the administration of the State created a feeling of animosity rather than jealousy among the non- Brahmin communities. The hostility and protest of the non-Brahmins were expressed through a weighty memorial, prepared by K. P. Sankara Menon, a Vakil of High Court of Madras' in 1891, and signed by more than ten thousand people of different castes, creeds and calling. Even signed the above memorial.

The signatories included several officials of the State, leading members of the bar at Trivandrum, Alleppey, Quilon and Parur and rich landlords of various communities. The memorial was printed both in English and Malayalam and submitted to His Highness the Maharajah of Travancore. This was the first visible sign of social discontent in the State. It accused the administration of following a pernicious policy of denying admission to able and educated Malayalis to the various offices and of promoting carefully the interests of foreigners, especially the relatives and castemen of officials in power.[8]

As a corollary, the Brahmins submitted a counter-memorial to the king which refuted the arguments and allegations of their antagonists. However, there was no perceptible improvement in the attitude of the Maharajah, Then came the revolt of the Ezhavas against the caste tyranny. It too appeared in the form of a memorial which was. submitted to the Maharajah of Travancore under the leadership of Dr. P. Palpu. It was sighed by 13,176 members of the Ezhava community. They pleaded therein for ordinary civic rights. The reply of His Highness was whimsical. He asked them why don't you change the religion. These memorials reveal that the system of Government in Travancore was distinctly feudal. It reduced most of the people to the condition of hewers of wood and drawers of water to their lords.[9]

The non-Brahmin protest in Kerala had a different behavioural pattern since it was not opposed to the native Nambudiri Brahmins even though their predominance created a condition of general degradation.[10] The reason was obvious. They were not contenders for jobs in the administrative set-up of Travancore. In fact, they were content with their traditional status. It was therefore a conflict between the 'foreign' Brahmins and the 'native' non-Brahmins. Nevertheless, the revolt of the non-Brahmins indicated that there was an intellectual awakening among the masses which callenged the dominance of the Brahmins.

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VALIANT BESANT: AN ALIEN AS THE SAGA OF DEDICATION IN THE INDIAN FREEDOM MOVEMENT

M. Rani*

There are many gifted women in India - writers, artists, musicians, philosophers, politicians scientists, social workers who can hold their own against all competitors. They had emerged from the troubled society to regulate the confused society as saviours. This sort of women had been pointed out by Thomas Carlyle as "Heroes" or according to Dharmic View as "Avatar". One among them was Mrs. Annie Besant. She was a born pragmatist who never lost her thoughts to action and action to thoughts[1] The teachings, experience, knowledge and philosophy of Mrs. Annie Besant in diverse fields resemble the work of Swami Dyanand, Swami Vivekananda and Mahatma Gandhi.[2] Mrs. Annie Besant came to India when the public life was benighted with social evils like infanticide, child marriages, offering girls to deity, illiteracy etc. In such a gloomy condition, she brought bright light by dedicating her life to the upliftment of Indians. This diamond soul had played a prominent role in the freedom struggle of India. The foundation of the Home Rule Movement was a romantic political saga of her career in the long drawn struggle for India's independence.

To propagate the principles and ideology of the Home Rule Movement, the method used by her was a novel one. It was mainly through the media of discussions amongst various groups, organisations, a series of lectures in district headquarters, launching of fund - raising campaigns amongst the rich philanthropists and common people, publication of literary books, newspapers, and pamphlets with main emphasis on Swarajya, conduct of personal tours to various regions of India, by seeking the support and sympathy of university - authorities, teachers and students and last but not the least, to send deputations to England in order to mobilise British Public opinion.[3] Her Home Rule Movement aroused the minds of people all over this sub-continent. She stimulated the social consciousness of the Indian public by her brilliant lectures and the organisations she founded and supported. Moreover she enunciated new principles of education which remain valid today for rising worthy generations of Indian citizens. Her contribution to India's freedom was truly tremendous. People like Gandhi, Jawaharlal Nehru, Sarojini Naidu, C.P.Ramaswami Aiyar and many others were influenced by her. A burning love of freedom was one of her characteristics. She founded Home Rule Leagues, Swadeshi bazaars, organisations of the Sons and Daughters of India, schools and colleges in order to implement her programme and give her fiery words concrete shape and form.[4]

The HRL branches were quickly founded at Adyar, Kumbakonam, Madanapalli, Madurai, Calicut, Ahamedabad, Allahabad, Benaras, Bombay and Cawnpore.[5] The League preached everywhere Swadeshi, boycott of foreign goods, temperance, national education, labour welfare and responsible Government. Gana Banu published by Subramania Siva propagated the values of the HRM.[6] The emergence of Mrs. Annie Besant on the political scene of India was a significant phenomenon at that point of time when the country stood in need of a leader

*Associate Professor of History, Vellalar College for Women, Thindal, Erode-12.

who should give a practical lead to the nation.[7] The first meeting of the HRM of Mrs. Annie Besant was held in Madras on September 3, 1915. As many as 500 persons enrolled as members of the league.[8] She started her political campaign by giving a political lecture in Madurai in the year 1915.[9] Mrs. Annie Besant made the HRL as her independent organisation. Hence the first meeting was held on September 3,1916. Mrs. Annie Besant was made its first president, G.S.Arundale its Organizing Secretary, .P.Ramaswamy Aiyar and K.T.Telang were General Secretaries and B.P.Wadia the Treasurer.[10] The functions of the League were conducted by these four officials from its headquarters at Adyar. With this strong conviction she formed the HRL on 3rd September 1916 to agitate for the cause of Indian Self Government.[11] Within a year, the league had 63 branches in Tamilnadu, nearly half of these in the Madras presidency.[12] This period (1914-1918), is of great significance, the history of the national struggle for it was the first time that a woman, Mrs. Annie Besant, led the national Movement and she wrenched Indian politics out of its automatic and placid theorizing made it a living and vital issue before the country and the whole Empire.[13] She briefly explained the meaning and definition of the HRM to the Indians. Home Rule means the education of the people. free and compulsory for every child. Impressed by her efforts many people joined the HRI. In order to spread the message of the HRM, Mrs. Annie Besant started the two papers. 'The New India', a "Daily" and the 'Commonweal', a weekly.[14]

The HRL opened its office on October 6,1916, at No.10, Esplanade, Madras. A shop for the Home Rule Literature, books, pamphlet, pictures. photograph etc was also opened in the same place.[15] During the Home Rule Movement many of the Theosophical lodges were converted into cell for the propaganda of Home Rule Movement. Mrs. Annie Besant went on tours to many places, number of times and delivered a number of speeches on Home Rule Movement. She frequently visited Madurai Theosophical lodge* which she converted into HR lodge.[16] This lodge was the first lodge to be converted into a Home Rule organization. At that time in all the provinces of India the Theosophical Movement had taken firm root in Madras Presidency. There were 161 lodges in Madras Presidency. Mrs. Annie Besant felt that the price of India's loyalty was India's freedom. She conducted propaganda in favour of Self-Government in India. She was confident of India's capacity for immediate Self- Government. The Theosophical lodges served as the centre of agitation for Home Rule an in many places thereby gave the impression that the Theosophists and Home Rulers were one and the samc.[17] In order to stem the tide of the HRM, the Government of Madras debarred the Government pleaders and public servants from taking part in Political Movements.[18] Action was taken against Mrs. Annie Besant's writings in New India under subsection (1) of section 3 of the Press Act of 1910, *.

The HRM was the least affected by any of the restraints. On the other hand, it was gaining its intensity, with the prominent citizens of Madras like V.S.Srinivasa Sastri, T.V.Seshagiri Iyer and G.A. Natesan throwing in their lot with Besant. Institutions like the Young Men's Indian Association, the Ramakrishna Mission and the Madras Mahajana Sabha also supported her. When the warning of Lord Pentland and his request went unheard by the Home Rule Leaders, the internment order was passed on June7,1917.[19] But with this order, the HRM grew popular. Mrs. Annie Besant and her colleagues in the political and journalistic world G.S. Arundale and B.P.Wadia were interned by the Governor Lord Pentland in exercise of section 3 or defence of India Rules 1915.[20]

The internment order was instrumental in strengthening the freedom movement not only in India but abroad.[21] Mrs. Annie Besant though she was interned, addressed an open letter to the people asking them to keep the Home Rule Flag flying under any circumstances. Hence the arrest of Mrs. Annie Besant instead of retarding the HRM led to its intensification. To disseminate the ideals of the movement, Home Rule stamps were sold at one pie each. The stamp had the portrait of Mrs.Annie Besant encircled by a scroll "For God, Crown and Country, interned on June 16,1917." The supporters of Mrs.Besant observed August 16, 1917 as "Internment Day" in Madras as well as in all the districts. Women were also mobilized to the Home Rule Agitation - The Government of Madras directed the District Magistrates to discourage holding of public meetings by Home Rulers. In ERODE action was initiated

against S.S. Venkataramana Aiyer, a Vakil and the President of the HRL for hoisting the Horne Rule Flag.

The Government of Madras ordered the release of Mrs. Annie Besant and others on September 7,1917.[22] The three internees were of course released on September 17, at 11A.M. With all the furs and furore over her unconditional release Mrs.Annie Besant emerged out of the place of internment as a "Veritable National Hero". The entrance of Mrs.Annie Besant in the political arena of Indian Freedom Movement opened a new era. Of course, she captivated and articulated the idea of HRM. Many provinces in the Madras Presidency came under the cry of her HRM. She restored unity in the ranks and files of the Indian National Congress. She became a red rag to the British Bull.[23] As a result of her ceaseless efforts, a strong public was generated which in turn led to political mobilisation. She influenced students, advocates, worker, government servants and also endeavoured to weld together the Hindus and Muslims. Thus it is no exaggeration to call Mrs. Annie Besant as the forerunner of Gandhi. These years are of far greater importance in the History of Women's Movement. It was due to the lead given by Mrs. Annie Besant that an organised movement for the emancipation of women and to put forward the demand for political rights for women came to be established.

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COALITION POLITICS: TRENDS IN DMK - CONGRESS RELATIONSHIP

K. Mohanasundaram* and D. Leslin**

The work examines coalition politics in India in the backdrop of trends in DMK - Congress relationship. Coalition politics is not new to India since it was experienced in some states like Travancore - Cochin and Patiala and East Punjab States Union from 1952 onwards. [1] From 1967 several states opted for coalitional arrangement. Later the centre also experienced coalition governments. The emergence of coalition politics changed the political dynamics in the states as well as at the national level. Political parties which antagonise each other earlier became alliance partners due to compelling political climate.

*Associate Professor of History, Islamiah College, Vaniyambadi.
**Associate Professor of History, Sacred Heart College, Tirupattur - 635 601.

It is interesting to note that the DMK and the Congress party which oppose each other strongly from the inception of DMK party became partners in coalition government later. Compulsions of political dynamics in Tamilnadu as well as the declining trend in the prospects of Congress as the single party capable of governing the nation changed the political equation between these two parties. The rapport between these two political parties for an electoral understanding as well as sharing power at the centre implies the uncertainties in the game plan of politics. However, the relationship between the two parties is not bed full of roses. Both the parties learned, in course of time, the mechanism to adjust to the pulls and pressures of each other. There are moments when the resilience gives way to open antagonism that threatened the survival of coalition arrangements agreed upon. This work briefly examines the course of Congress - DMK coalition making and the impediments to its continuation.

Congress - DMK relations - the early phase

The DMK party which emerged in the 1960's as an alternative to the Congress party in Tamilnadu successfully prevented the Congress to the saddles of power in the state thereafter. The DMK party strongly criticised the Congress leadership in centre and state to attract the attention of the then younger generation. It effectively utilised Tamil language, culture and the glory of the Tamil race in the past to stress the need of Tamilians governing the state and centre.[2] Through popular media like newspaper, radio, drama and cinema it highlighted the plight of the Dravidian race and reaped electoral gains. The DMK projected its image as the champion of Tamil's cause world over and stressed the need for an independent southern state. It resisted the northern domination in national politics. But DMK supported the Congress party under Indira Gandhi when the Congress was split into Indira Congress and Syndicate represented by old stalwarts like K. Kamaraj and Nijalingappa. The DMK support was necessary to some extent for the government of Indira Gandhi in the Lok Sabha between 1969 and 1971 to maintain a Congress majority.[3]

During emergency the DMK government was dismissed by the Indira Gandhi's government for its 'economic failures' in 1976. In reality, the DMK's opposition to emergency rule and its strong criticism led to DMK's dismissal.[4] However due to competitive politics in Tamilnadu between DMK and AIADMK, the DMK party entered into electoral understanding with the Congress in the 1980 Parliament election. [5]

When opportunity arose in the 1989 general elections, a pre - poll understanding was reached between DMK with anti - Congress forces. The other regional parties like the Telugu Desam Party, Assam Gana Parishad also supported pre - poll arrangement. Even though the DMK was unable to win even a single seat, Murasoli Maran who was a member of the Rajya Sabha was given cabinet berth in the V.P. Singh ministry.[6]

The assassination of Rajiv Gandhi in Tamilnadu and the Congress criticism of DMK for its possible connivance in the crime led to the worst electoral outcome for the DMK in the 1991 elections. From this time onwards the DMK was part and parcel of various non - Congress coalition arrangements in the centre under H.D. Deva Gowda and I.K. Gujral. The United Front government of I.K. Gujral was given outside support by the Congress which pressurised the government to drop the DMK ministers on the basis of Jain Commission report enquiring the assassination of Rajiv Gandhi. The Jain Commission report's implied indictment of the DMK government's handling of Rajiv Gandhi's security was projected as the cause for such pressure.[7] However, I.K. Gujral refused to comply with the Congress party's request and bowed out of office.

A.B. Vajpayee formed a coalition government in 1998 with the support of AIADMK and other parties. When Vajpayee refused to budge the pressure mounted by AIADMK with a hidden agenda it withdrew its support that led to its fall. The AIADMK ministers tried to ensure that the criminal cases against their leader were either dropped or placed in cold storage. The AIADMK also demanded the dismissal of DMK government in Tamilnadu. When Vajpayee refused to budge for this demand the NDA government fell in April 1999.[8] The stand of Vajpayee government on DMK government's dismissal as well as the estranged relations between AIADMK and BJP led to a major change in the pre - election coalition arrangement in 1999. The DMK which was known for its anti - religious sentiments aligned with the BJP, a

rightist party with serious religious agenda. In the general elections of 1999, the BJP led coalition formed the government. It completed the full term in 2004. In the next general elections for the Parliament, the DMK switched its alliance from BJP to Congress party. There were a number of factors responsible for the shift of preference by the DMK.

The BJP in the intervening years slowly re-established relationship with the AIADMK under the Chief Minister Jayalalitha. She was invited to the swearing in ceremony of Narendra Modi's BJP government in Gujarat and she attended it. She was the only Chief Minister whose party was not a member of the NDA to be invited. She also enacted law in Tamilnadu that aimed at preventing forcible religious conversions which gladdened the BJP leaders.[9] The BJP also refused to entertain the DMK pressure on the application of POTA by Tamilnadu government on MDMK leader Vaiko, who was imprisoned. It must be noted here that the MDMK was one of the alliance partner of NDA. It was regarded by some commentators as a move to force the DMK out of the alliance to pave the way for the smooth entry of AIADMK in to the BJP's fold.[10]

Forging Alliance - 2004

For the DMK this warning signal necessitated the review of its ties with BJP. The DMK realised the significance of Congress vote bank in the ensuing elections that may enhance the electoral prospects of DMK. Meanwhile, the Congress which frowned upon the idea of coalition earlier changed its mindset. The Congress party president Sonia Gandhi also stated that 'in the interim phase, coalition may be needed for the Congress to rise as the only party capable of providing good governance'. [11] The Congress party entered in to forging strategic regional alliances to gain majority in Parliament. It formalized seat adjustment with regional parties like DMK in Tamilnadu and other states.[12] The Congress DMK combine won all the Lok Sabha seats it contested. In addition its strategic partners CPI and CPI (M) secured the remaining four seats in Tamilnadu and the PMK got the lone Pondicherry seat. This election makes the Congress to accept the principle of coalition as an appropriate strategy to gain electoral dividends. The regional parties also realised the significance of aligning with a national party like Congress to play crucial political game at the national level. The 1999 and 2004 elections indicated the gradual decline of the national parties and the need to coalition government at the centre.

In the 2004 election the Congress - DMK combine performed well and paved the way for the Congress led UPA coalition government. Karunanidhi was praised for his role in forging the alliance that decimated the NDA alliance in the election.

The United Progressive Alliance government operated a complex web of mechanisms spanning the political and governmental level attempting to plug the weak links of previous coalition experiments. The basic management tool of the UPA is common minimum programme (CMP). The UPA government under Manmohan Singh instituted a power sharing formula for portfolio distribution. The process of bargaining for cabinet berths and the allotment of portfolios among the UPA coalition partners was terribly intense, even divisive. It was believed that the coalition partners agreed to the idea that for every three representatives, a party would be allotted one ministerial berth.[13] The second step of this agreement involves the actual distribution of offices among allies. The DMK party reportedly bargained for the plum portfolio allocation. Karunanidhi wanted in vain to make his nephew Dayanidhi Maran as the senior most cabinet member. He reportedly demanded the revenue ministry for S.S. Palani Manickam. There was news that he opposed P. Chidambaram's inclusion in the cabinet, much less with the important finance portfolio. Possibly, the DMK could have hoped to obtain some leverage if they have their own candidate in charge of revenue ministry as their arch rival Chief Minster Jayalalitha was under investigation for alleged non - payment of taxes. But Congress made P. Chidambaram the minister of Finance and stalled such prospects.[14] When the DMK did not get the promised berths, it made public the existence of an agreement on portfolio distribution in contravention to the normal practice of keeping such issues confidential. The DMK publicly complained that the Congress party did not give it the Revenue portfolio as originally promised. In protest, seven of the party's ministers did not participate in the ceremony of taking the oath of office. The finalisation of the ministry was delayed until May 25 due to the difference of

opinion with DMK. In order to please the DMK, Telangana Rashtra Samithi(TRS) leader K. Chandrasekhar Rao relinquished the coveted shipping portfolio in favour of T.R. Balu.[15] Other adjustments were also made in the sub - cabinet posts to finalise the deal. Thus the Congress by offering two of the three portfolios wanted by DMK; compromised with one of its important alliance partner to save the coalition arrangement from its inception.

Coalition Government and Congress - DMK relations

The DMK which secured the important portfolios maintained a cordial relationship with the Congress party. Another important development following the coalition government at the centre was the elections for Tamilnadu Legislative Assembly in 2006. The DMK entered into a pre - poll seat arrangement with Congress and other parties. A minority DMK government was formed with the outside support of Congress. The DMK which insisted key portfolios for its members in the central cabinet never allowed the Congress to have a cabinet berth in Tamilnadu. It was a long time demand of the Congress leaders from Tamilnadu. The denial of share of power to Congress in the state government was a disappointment to the Congress leaders and cadre in the state. Leaders like E.V.K.S. Elangovan used to pass caustic comments on this double dealing. Anyhow, the DMK needs the support of Congress for the survival of its minority government and the Congress needs DMK's support for the UPA coalition ministry. The two parties have become more dependent on each other.

The DMK party utilized the opportunity in the central cabinet to bring several major projects to Tamilnadu that includes several road and highway projects, desalination project as well as the Indian Maritime University. The Left parties which supported the UPA government from outside did not allow the Union Shipping Minister T.R. Balu to introduce the Bill on Indian Maritime University since they wanted the university to be started in Kolkata.[16] But the DMK was able to bring the university to Tamilnadu. The DMK party while influencing the policies and decisions of UPA government at the national level do not forget to work for the protection of its regional interest. Whenever a proposal threatens the vote bank of DMK it never hesitates to oppose such move. For instance it questioned the proposal of UPA government to disinvest shares in Neyveli Lignite Corporation (NLC), a profit making public undertaking that operates from Tamilnadu. The DMK even threatened to review its participation in the coalition government if it continued with the disinvest policy. The Prime Minister, in order to keep the DMK in good humour, decided to keep aside all decisions on disinvestments.[17]

Changing trends in Congress - DMK relations since 2009 elections

In the parliamentary election of May 2009 the DMK continued its alliance with the Congress party. The result of the election conclusively demonstrated that the Congress strategy of alliance formation paid it a rich dividend. The Congress improved its position by winning 206 alone. The DMK indicated paid in the protfolio allocation. However the DMK got seven seats in the ministry even thought it was unable to get seats for the candidates of their choice like T.R.Balu.

Impact of 2 G Spectrum

The congress –DMK alliance witnessed a major strain on 2 G spectrum issue. The 2G Spectrum became an important issue that tested the ablility of Congress- DMK alliance. The DMK even contemplated the idea to come out of its alliance with the congress by rocking the stability of UPA –I government. But the Congress floor managers proved earlier in the UPA-II government, that they can manage such exigencies by manipulating support from other parties. The withdrawal of the Left party's outside support was offset by Amar Singh's support that stabilised the coalition for the remaining term of office. Further, the DMK which faced the Assembly elections in April 2011 needs the support of the Congress party. Using the vulnerability of the DMK in this situation the Congress bargained for 63 seats in the elections. Its leaders stressed that they need ministerial berth in the post-election scenario. But the DMK - Congress coalition witnessed the worst defeat in the elections. The relations between the parties deteriorated further when some Congress leaders blamed DMK for their failure in election due to the 2 G scam.

Conclusion

Even though the Congress and DMK parties are ideologically poles apart, compulsion of practical politics brought the parties closer. The Congress split in 1967 and the DMK split under MGR provided scope for a mutually advantageous relation in the 1970's. But the Emergency halted the alliance to blossom further. The DMK played an important role in the coalition making attempts at the centre from the V.P.Singhs government in 1989. It was also part and parcel of other non-Congress coalitions under H.D.Deva Gowda and LK.Gujral. The way in which the coalition government of Vajpayee was forced to step down by AIDMK and the moral stand of BJP against the demand for DMK government's dismissal brought the two parties closer in the 1999 elections. Here again, the two parties are ideologically not compatible with each other. When the AIADMK was moving closer to the BJP in the intervening years, once again the DMK entered into the Congress fold for power sharing at the centre. The DMK strategy practically laid the foundation for sweeping victory for the alliance partners. Nevertheless the DMK pressurised the Congress to get maximum 'pay offs' in the allocation of ministerial berth in 2004 and 2009. When the position of Congress improved in the 2009 parliamentary elections it was reflected in the portfolio allocation to the DMK. But a number of issues, including the 2G spectrum allocation scam and the enormity of the loss to exchequer in addition to the media attack backed by opposition strategy put the alliance in a tight spot. When the Congress allowed the CBI to charge-sheet A. Raja and Kanimozhi in the spectrum scam it seriously jeopardized the relationship and the DMK announced its intention to fight the local election alone without any seat sharing arrangement with its long time coalition partner. It indicated the resolve of DMK to send the message that it cannot be pushed beyond certain limit. Since the AIADMK is making overtures to BJP for the 2014 parliamentary elections, the choice of Congress is rather very narrow considering the voter base of their faction ridden party in Tamilnadu.

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PROSCRIPTION OF THE NATIONALIST PRESS IN TAMIL DISTRICTS OF MADRAS PRESIDENCY (1908-1935)

M. Supputhai*

Introduction

The later half of the eighteenth century of India witnessed consolidation of the British rule over the scattered territories leading to enormous changes in the subsequent periods in the growth of modem education, transport, communication and governance of the nation mostly influenced by western thought for facilitating the colonial rule. The press as an effective medium of communication for conveying the news came to play an increasing role in reflecting the sentiments and aspirations of the natives.

Origin and Growth of the Press in Tamil Districts

Madras Presidency comprised of 26 districts. The 12 districts of the Presidency were viz., Madras, North Arcot, South Arcot, Chingelput, Coimbatore, Madura, The Nilgiris, Ramnad, Salem, Tanjore, Tinnevelly and Trichinopoly with Madras as the head quarters.[1] Tamil was the first to be exposed to printing in 1578 through the Doctrina Christum among all the languages in India.[2] In the Madras Presidency the first English paper to appear was the Madras Courier in 1785 under the editorship of Boyd. Then the weekly, Madras Gazette was established in 1797.[3]

The later period of the eighteenth century and the early part of the nineteenth century witnessed introduction of harsh press regulations imposed by the British Empire for consolidating their rule with a firm foothold and disallowing any dissent under Wellesly, the Governor General with pre-censorship and the Governors of Madras Presidency like Clive, Bentinck and George Barlow from 1798 to 1813 made the press control more expansive until some relaxation done by Lord Hastings in 1818. However the press again came under rigid control during the period between 1820 to 1830. It was during a little more liberal policy of Bentinck's regime of Governor Generalship (1828-1835) that seven papers came to be published. Subsequent Governor General Charles Metcalfe (25 March 1835 to 4 March 1836) conferred liberty of press to all the provinces thus paving the way for real beginning in the growth of the press in Madras.[4]

Political activity and journalism in Madras took a sudden leap forward with the advent of G.Subrahmanya Iyer in the public life of Madras at the close of 1870. In order to protest the Vernacular Press Act and the Arms Act of 1878 enacted by Lytton, the Viceroy of India, six young men [5] of Madras led by G.Subrahmanya Iyer established The Hindu on 20 September 1878 as a weekly, later tri-weekly in 1883 and daily in April, 1889.[6]

G.Subrahmanya Iyer also established the first Tamil newspaper Swadesamitran on 20 November 1881.[7] M.Veeraragavachari started a new Tamil biweekly the Hindunesan as a rival to the wadesamitran.[8] The assistant editor of the Madras Standard, A.Sangaralingam Pillai launched in the name of Periera a Tamil biweekly called the Swadeshi in 1904. Meanwhile Veeraragavachari fell into debts and sold on April 1, 1905, the Hindu and the National Press to S.Kasturiranga Iyengar and the Hindunesan to his brother S.Soundararaja Iyengar.[9]

S.N.Thirumalachari made use of the Brahmavadin press, Broadway and brought out the first issue of a Tamil weekly, the India on May 4, 1906.[10] C.Subramania Bharathi, the editor of the Tamil monthly, Chakravarthini joined the staff of the weekly, India and became the moving spirit behind the paper. Thus two Tamil newspapers viz., the Swadesamitran

* Retd. Associate Professor of History, Vellalar College for Women, Erode-12 .

and the India had come to take up the cause of swadeshi in Tamil Districts. [11]

These nationalist papers kindled patriotic spirit of the natives provoking the British Government to impose drastic measures on the emergence of such a trend. Seditious contents in the weekly India led the Government of Madras to pass the Newspapers (Incitement to offences) Act VII in June 1908 empowering the authorities to take judicial action against the editor of any newspaper which published any matter which in the view of Government amounted to incitement to rebellion. Hence the Government of Madras arrested M.Srinivasa Iyengar, the nominal editor of the India and he was prosecuted for sedition under sections 124 A and 153 A of the Indian Penal Code. [12]

Arthur Lawly, the Governor of Madras Presidency sanctioned the institution of criminal proceedings against the editors of the Swadesamitran and the India on August 11, 1908. [13] Hence G.Subrahmanya Iyer was arrested on 21 August 1908 at Coutralam and he was prosecuted for sedition under the Indian Penal Code. The Government withdrew his case on the grounds of health and his undertaking of good behaviour and released him on 5 September 1908 after securing a bond for five thousand rupees and two sureties for two thousand five hundred rupees each. [14]

Constraints of Press Control

The Government of India armed the Provincial Government with two weapons against what it considered as 'printed sedition'. One was to invoke the Indian Penal Code against journalists who preached both openly and covertly a rebellion against the British rule as a patriotic duty and the punishment inflicted was harsh, either deportation or imprisonment for long period. [15]

The other widely used measure was the Indian Press Act of 1910 which was enacted on 28 February 1910. It was primarily a preventive measure and a powerful weapon in the hands of the Government. Consequently every proprietor of a press and publisher of a newspaper was required to deposit at the time of registration, a cash security of not less than rupees 500 and not more than rupees 2000 with the Government. [16]

Between 1910 and 1916, the Government of Madras took preventive and punitive actions under the Indian Press Act of 1910 against eighteen printing presses and thirty three newspapers. They demanded cash securities from thirty eight applicants for starting new printing presses and from twenty one applicants for starting new periodicals.[17] The flow of printed sedition from Pondicherry into British India was being effectively prevented by the Government of Madras by the Indian Press Act of 1910. [18]

During 1911 the Government took action with a heavy hand under section 12 of the Press Act against five publications of C.Subramania Bharathi and they were proscribed in April 1911 and as such they ceased to exist. [19]

By invoking the Indian Press Act of 1910, the Government of Madras issued on 8 December 1913 the following notification, "In exercise of the power conferred by section 12, subsection (1) of the Indian Press Act, 1910 (1 of 1910), the Lieutenant- Governor in council hereby declares all copies wherever found of the printed leaflet in the English language headed "Liberty, Arise, Awake and Stop not till the Goal is reached" and commencing with the words "O! to struggle against odds, to meet enemies undaunted etc.," and ending with the word "Bande Mataram" in Devanagri character to be forfeited to his Imperial Majesty on the ground that it contains words which are likely to excite disaffection towards the Government established by law in British India" [20]. This notification prevented even the non-violent mode of expression of voice.

The Indian press Act of 1910 and the Defence of India Act of 1915 that were in force during the years of the First World War were definite obstacles for the growth of the press. V.O.Chidambaram Pillai, an extremist and ex-convict attempted to start a daily by name, Paropakari in 1913 and another journal Tamilmagal in 1916. Both the journals failed to come up owing to the demand of cash security by the Government. [21] The other extremist Subramania Siva started in Madras a religious monthly, Gnanabhanu in April 1913. The journal vigorously spread the

sentiment of nationalism by publishing religious and philosophical articles and verses of the Tamil revolutionaries like C.Subramania Bharathi and V.V.Subramania Iyer. The Gnanabhanu stopped publication in September 1916 yielding place for a political weekly. [22]

Annie Besant propagated the Home Rule and published articles criticizing the British economic policies towards India in her paper Commonweal which was published in 1914.Immediately the Government forfeited the security of Rs.5000/- deposited by the Vasanta Press where the Commonweal was printed. The Government of Madras demanded repeatedly from Annie Besant's New India in 1916 a security of Rs.2000, then Rs.5000 and then Rs.10,000 and its forfeiture failed to have effect upon the attitude of the nationalist press towards the administration. [23]

Thiru.Vi.Kalyanasundara Mudaliar started a daily 'Desabaktan' on 7 December 1917. [24] He condemned the Government of India for suppressing the people's sentiments and their press. Hence the Government forfeited the security of Rs.1000.Then he was asked to deposit a security of Rs.5000 on 10 March 1919. [25]

C.Subramania Bharathi a staunch patriot and poet-writer was arrested for his seditious writings on 24 November 1918 at Cuddalore and he was released on 15 December 1918 from Cuddalore jail on certain conditions. [26]

The enforcement of the Press Act during 1917, 1918 and 1919 implemented the Demand of Security from 38 presses and Warnings were given to 28 presses either for demand of security or publication in various places. [27] The publication of the Desabaktan was stopped on 10 September 1921 for its objectionable articles. [28] P.Varadajulu Naidu, the editor of the Tamilnadu was arrested early in October 1921 due to the publication of two seditious articles in his paper and was sentenced to nine months' rigorous imprisonment. [29]

Repeal of the Indian Press Act of 1910 and Its Impact

When the Non-cooperation Movement was suspended, the Government repealed the press Act in 1922 and retrieved freedom of expression. Consequently, twenty two journals were published between 1922 and 1929.[30]

C.Subramania Bharathi, a great patriot and poet composed several songs in salutation and praise of Mother India and on the enslavement of India by the British for which he was hounded out. The police seized 2000 copies of C.Subramania Bharathi's songs in a booklet in Tamil entitled "National Songs-Part I and II" in October 1928. [31]

Sutandira Sangu was published by Ganesan on 12 February 1930 and it painted a gloomy picture of the condition of India under the British rule during the famous Dandi March led by Gandhi. Hence Ganesan was convicted and the demand of security forced him to cease his publication in May 1930.[32]

The freedom of expression was again curbed when the Viceroy, Willingdon enacted the Indian Press (Emergency Powers) Act, 1931 by consolidating the earlier repressive Press related Ordinances of 1930. The Indian Press Act of 1931 was used to prevent the publication of the news about the Civil Disobedience Movement as it criticised the British Government for the harsh treatment of Satyagrahis. [33]

A copy of a book in Tamil entitled "Babu Subash Chandra Bose" written by T.S.Chokkalingam, printed at the Lakshmi Press and published by the "Gandhi" (Tri-Weekly) Office was proscribed under the Indian Press (Emergency Powers) Act. [34]

17 presses and 18 newspapers in Madras, New India in Chingleput, Oolian press and Oolian in Karaikudi, Tirunavukarasu press and Sukhodayan in North Arcot and Sri Ram Printing Works press and Desabaktan in Trichinopoly were demanded security under the Indian Press (Emergency Power) Act of 1931.[35] In addition to the forfeiture of security deposit, the Government of Madras ordered a strict censorship in 1931 and prevented news from reaching the offices of the nationalist papers. Accordingly the British ordered the postal authorities to intercept "objectionable" telegrams and open letters for the purpose of scrutiny during transmission. [36]

Nationalist papers published after 1931 such as Rajakula Deepikai, Gandhi, Vedikundu, Dinamani, Indian Express, Kudiarasu, Puratchi and Pahutharivu suffered very much by the forfeiture of security during the period between 1932 and 1934. [37]

Conclusion

The Government tried all possible methods including censorship and reliance on emergency powers to suppress the nationalist press. Yearning independence for India from the British, the Congress willingly accepted the help rendered by the nationalist press. The propaganda of the nationalist press in favour of Gandhi led to its growth in Tamil Districts. However the British Government relaxed their control over the press in 1937 foreseeing the eventual independence of India in the not too distant future. Thus the British Policy of curbing and proscribing the nationalist papers could not mitigate or neutralize the emerging patriotic spirit among the masses.

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WARFARE IN THE LATER MEDIEVAL TAMIL COUNTRY

A.Thennarasu*, P.Govinda Reddyand A.Chandrasekaran*****

During the later medieval period the supremacy of the Mughals began to decline. The Tamil Country during this period was not effectively under the control of one paramount ruler. The Vijayanagar rule extended its supremacy over many of the Tamil territories in which the Vijayanagar rulers introduced efficient administration. The Nayaks were appointed to take care of the administration of the Tamil territories. These Nayaks in later years became independent and there arose three administrative divisions with headquarters at Madurai, Tanjore and Ginji. These Nayaks had frequent quarrels with Tamil chieftains. At a later stage the Nayaks such as Tirumalai Nayak (1623-1659) had grown to the extent of opposing the Vijayanagara ruler, Sri Ranga III. Similarly, there were quarrels among the Nayaks, Sethupathi ruler of Ramnad Tamil chieftain. Generally, the territories were organized and protected under military basis. Forts at strategic places were constructed for defense against constant attacks by the neighbouring chieftains. Different methods of warfare and strategy were followed for the defense of the territories by the respective chieftains and rulers. Also, a well organized and efficient army was maintained for the defense of the Tamil territories.

The army of the chieftains consisted of the foot soldiers, cavalry, archers, elephantry and musketeers. There were also foreign elements in the armies. In addition, mercenaries were there as part of the army. During this time the methods of warfare and defense strategies were not very much advance in spite of developments around. Mughal ruler Babur established his rule in India in 1526 with the help of his mighty artillery force. Yet, these new practices of using modern weapons were not adopted by the native rulers of India. Tamil country still followed ancient systems of warfare which were very much outmoded and out- dated.

The people of the age were so much impressed with the importance of the forts that they built them in all conceivable places. Most of them however were built of mud, the construction of stone walls being permitted only in the case of places on the frontier. The most important forts in the interior were also built of stone. The Rayas of Vijayanagaram, following the ancient Hindu tradition have divided their forts into several classes. The Raya Vachaka mentions four kinds: Giridurga, Staladurga, Jaladurga and Vanadurga (Venkata Ramanayya, 1935: 120). However, these divisions were not found in the Tamil country.

Every conceivable article which was considered necessary to enable the garrisons remain comfortably for a long time was stocked in these forts. These articles were placed under the control of an officer whose loyalty was unquestionable. A garrison which was sufficient to repel all attacks of the invader was placed under him. As the defense of the country depended upon the forts, considerable attention was paid to maintain them in good conditions. Most of the forts had deep moats around them which prevented the enemy from coming near the walls. In order to check the advance of the enemy's cavalry "pointed stones of great height were fixed in the ground at the intervals of a lance shaft and a half'.

Generally, most of the forts were equipped with up-to-date weapons of offence and defense. On the walls of the forts were placed pasana yantras or catapults which showered stones, clubs and battle axes upon the enemies causing them much harm. Another weapon called dambholi which was worked by gun powder threw into the midst of the besiegers' balls of stone spreading destruction. Besides, there were explosive weapons such as akasa bana and arthachandra bana which were used in defending the forts against the invaders. The defense of the forts was left in the hands of Amaranayakas in whose loyalty the Vijayanagar as well as the local rulers had great confidence.

Each section of the army was commanded by a Nayaka. Salaries for the soldiers were disbursed by the Nayakas from their own revenues. The foot soldiers were paid by the nobles who were obliged to maintain thousands of soldiers and cavalry forces. The chieftains had their salaried troops to whom they paid their salaries. The soldiers were recruited to the army with great care and were given good training. However, the training of the cavalry absorbed all the

* Associate Professor, Dept. of Defence and Strategic Studies; **Professor and Head, Department of Anthropology
***Guest Professor, Department of Indian History, University of Madras, Chennai - 600 005

attention of the chieftains and rulers. Each soldier was individually skilled in the use of arms. It is also to be pointed out here that the soldiers during this period appeared to have been not very much familiar with drill, parade and other exercises which are ordinary practices in modem military education (Venkata Ramanayya, 1935:120. 125).

The foot soldiers in the army were of four categories. They were spearmen, archers, usqueteers and mussalmans and foreign soldiers. There were several spearmen and shield bearers in the army. The shield bearers carried shields on which several designs in different colours were painted. Many soldiers carried richly ornamented swords. The archers had bows plated with gold and silver. Some had only bows which were finely polished. In addition, soldiers had daggers at their waists and battle axes with the shafts and ends of gold and silver. The musketeers were armed with muskets and blunderbusses. The Muhammadan soldiers carried shields, javelins and Turkish bows with many bombs and spears and fire missiles. These Muhammadans were said to have been well versed in the use of their arms. Generally, while engaged in fighting, many of the soldiers put on different kinds of armours made of leather which covered the bodies completely leaving only face and the feet. These arm ours were strong enough to protect them against lance-thrusts or sword-cuts. The shield men did not appear to have donned any armour. The shields were so large that they cover the body completely.

The rulers of the Tamil countries strengthened the cavalry force for their mobility and power. There were also few elephants in their armies. The horses were fully caparisoned. The troopers wore the same kind of armour as the foot soldiers. They wore helmet-like head pieces with borders covering the neck and pieces to protect the face. Elephants were protected with armours of the same kind as the horses which covered all their bodies. It is believed that the faces of the beasts were protected by steel plates. They were armed with much ground and sharpened knives fastened to their tusks with which they caused much harm to the enemies. They were also carefully trained to batter the gates of forts in sieges and charge the ranks of hostile forces. Besides each elephant carried on its back a howdah in which were seated four warriors on each side. (Krishnaswami, A.1964).

The chieftains and rulers of Tamil territories were weak in artillery force. Though there were corps of musqueteers and several cannons, the artillery did not play a notable role in battles. However, in the neighbouring territory of the Bhamini Sultans, the Mussalmans made use of the artillery. The Turkish gunners whom they employed were trained in European wars. It was because of this reason that the Vijayanagar Empire as well as the Tamil territories were always subjected to military disasters caused by the Dhakhini Mussalmmans.

Many of the battles in the later medieval Tamil Country were skirmishes between the rival forces. Sword play and duels were performed as a part of training to army men. Horse trainees, washermen, carpenters, blacksmiths and food suppliers followed the army. Tents of the rulers and chieftains were surrounded by great hedges of thorns so as to protect the rulers from the assaults of enemies. Though artillery was introduced by Babur in India in 1526, as indicated earlier, Indian rulers took much time to adopt this method of warfare. Even after the advent of the Europeans, warfare and strategy in India and in the Tamil country in particular were outmoded and outdated.

In tune with the practice followed by the Vijayanagar rulers, the chieftains, the Nayaks and the representatives of Vijayanagar empire in the Tamil territories reorganized the army and made necessary arrangements for its maintenance in an efficient condition. To feed the horses and elephants and to keep them healthy, the rulers appointed Parupathyagaras, kamams, massagers and mudupu gollas for each state. There were also horse trainers, artificers, blacksmiths, masons, carpenters and washermen to take care of every aspect of military administration. The salaries of soldiers and the expenses of the military departments were met by the treasury department (Venkata Ramanayya, 1935:123-130).

As in ancient Sangam age the rulers of the Tamil territories had great regard for tradition which influenced their war - like activities to a great extent. They never invaded an enemy's country without formally declaring war at first. They also had strong faith in omens and astrology and they did nothing without consulting saints and astrologers. There were

also divine men to advise the rulers and to explain to them the will of Gods. It is also to be pointed out here unlike the emperors of Vijayanagar, the Tamil chieftains themselves to the battle fields to fight fierce battles. It is gleaned from Amuktamalyada that the emperor seldom went to war himself which is also attested by the foreign visitor Barbosa. The emperor sent his commanders and sufficient forces to overcome the enemies. However, Krishnadevaraya invariably led his troops in person (Venkata Ramanayya, 1935: 123-133).

Generally, the Tamil chieftains and rulers followed the custom of pitching a tent call veligudara in an open space outside the city before the commencement of the battle. The halting places on the routes were also carefully chosen by them so that the soldiers and war animals could get all provisions for their survival and operations. Scouts, spies for collecting information, and guards for security purposes also followed the army to offer their services during the course of march and warfare. When the army moved forward, the abandoned camp was burnt down. All the needs of the army many a time were supplied by the people in the neighboring areas.

The army in general did not march rapidly towards destination. The modem guerilla warfare was not much followed. The lightning attacks were also not practiced as they still believed in dharma yuddha. However, the battles commenced with the plunder of enemy's territory. In later times, Vira Pandya Kattabomman and other Palayakkars carried on this practice. But generally the civilian population was treated generously during the period of plunder and loot. Also, the armies entered and carried some men, cattle and valuables of the enemy's territories. The burning of villages and towns during the period of campaigns was a common practice. This undoubtedly caused misery in the enemy's territory (Venkata Ramanayya, 1935:135-38).

As the defense of the country mainly depended upon its forts much attention was given to their reduction during the course of an invasion. The forts of the Tamil chieftains in the later medieval period were equipped with the up-to-date weapons of offence and defense. Usually, forts were captured by effecting breeches in the walls. The elephants were useful in battering the gates of the forts. The military engineering skill of the armies were very much manifest in the construction of bridges to span a river or in the removal of stones and boulders which hampered the movement of the troops. The Bhamini Sultans protected themselves by a furious discharge of their artillery which decimated the ranks of the Hindu rulers of Southern India. The cavalry and elephants were also used by the forces to vigoursly charge the enemy's ranks. In general, the Tamil rulers protected the conquered territories with strong garrisons. The inhabitants of the conquered lands were treated with consideration (Venkata Ramanayya, 1935: 138-39).

From the middle of the fifteenth century during the reign of Achyuta Raya and later during Krishnadevaraya's rule many Dandanayakas raised the banner of revolt in the Tamil country. Chaluva Nayak set up standard of rebellion during Achyuta's reign. Turnbichi Nayaka ofParamakudi, the king of Tiruvadi supported him. Vira Narasinga Nayaka rebelled in the last years of Krishnadevaraya. During the occurrences of skirmishes too, outmoded practices were followed by the soldiers of rival forces. When Krishnadevaraya made an attack around 1518 A.D. on certain territories in southern Tamil Nadu the Pandyas of Kayattar resisted him. Kayattar was later annexed. Tenkasi Pandyas were also, brought under the control of Vijayanagar rulers.

During Krishnadevaraya's period (1509- 30) province of Madurai was reorganized. Governorship was created under Vishvanatha Nayaka and Palayakar system was introduced. In the sixteenth century the N ayakas became independent taking advantage of the decline of the Vijayanagar Empire. In almost all the battles fought between the Tamil chieftains and Vijayanagara forces it may be seen from the sources that advanced techniques were not used in many of the battles. Even when Sri Ranga was involved in a battle against the Mysoreans at Erode with Udaiyar forces, same old practices of warfare continued. (Sanjay Subrahmanyam and David Shulman, 1990).

Weakness of the Vijayanagara rule in the Tamil territories made the Kallars of southern Tamil Nadu to plunder the towns and the villages which were under the Nayak rulers. During the plundering raids also the native Kallars and other forces practice old

methods of offensive warfare. The Setupatis of Ramnad and other Palayakars were following the practiced of burning the enemy's territories during the course of campaigns and they laid them waste. A few Tamil chieftains had standing armies which were prepared for offensive and defensive warfare. (Radkhakrishna Aiyar, 1914).

The Tondaimans of Pudukkottai region maintained an army which was trained mostly by English officers. Generally, this army had its training prior to active field service. The Tondaiman forces commonly used swords, bucklers, spears, daggers, pikes and slings, bows and arrows, matchlocks and fire-arms in their wars against their enemies. They were also skilled in the use of strange weapons like Valari and Boomerang. Fouzdar, Sardar and Servaikkar were the military officers of the Tondaimans and the retainers were called Amarakaras. Bullocks intended for dragging the cannons, coolies and trained spies formed an indispensable appendage to the army. A mobile bazaar also followed every army to sell commodities that might be required for the army (Radkhakrishna Aiyar 1914).

Thus, warfare in the later medieval Tamil country was carried on with ancient tradition and outmoded methods and practices. The Tamil rulers never took efforts to at least know about the effectiveness of the war strategies of the alien rulers. It was this reluctance and lethargy on their part to learn new methods of warfare and to adopt them effectively deprived them of their royal possessions and made them vanquished for ever.

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IDENTITY POLITICS: THE EMERGING TREND IN CONTEMPORARY HISTORY OF TAMIL NADU

S. Jagajeevanram*

Introduction

Dravidian movement ideologists have articulated a cultural nationalist position for the past sixty years. But it has recently become the stressed theme in Tamil Nadu political culture. This paper deals with the emergence of Tamil political identity since the turn of the century and relates it to social, cultural, economic and transformation in the symbols linked to Tamil political and indicates the ideological priority. In a more general sense, it examines two crucial and interrelated themes of our time, the emergence of ideologies of cultural nationalism and their 'creation' of culturally defined groups which claim ethnicity or nationhood.

Origins of Tamil Identity: The Non-Brahmin Movement

Tamil Nadu politics in the early part of the twentieth century was dominated by the 'Brahmin-non-Brahmin' conflict. The term 'non-Brahmin movement' is usually applied to this early period. It was during this early period that the caste identity of certain groups of elite non-Brahmin was challenged

*Assistant Professor of History, L.N. Govt. College, Ponneri -601 204.

in the process of South Indian social change. Also, social and cultural 'differences' were politicized in ways which laid the groundwork for the emergence of Tamil political identity. However, Tamil political identity does not become widespread until the 1950s. First comes the concept of a non-Brahmin community which becomes synonymous with Dravidian-ness. Since Dravidian and Tamil identity meld together at a later stage, examination of the emergence of Dravidian political identity in the context of the non-Brahmin movement is the key to understanding the creation of 'The Tamil People'.

Fundamental to any analysis of polities during the period of the 'non-Brahmin movement' is an understanding of South Indian and cultural. The Vedic theory of the Hindu caste system designates four divisions or varnas: Brahmin, Kshatriya, Vaisya and Suddhra. These varnas are differentiated hierarchically according to occupation and ritual status. Brahmins, who are said to have originated in the mouth of Purusha (God) are the highest varna and are priests and scholars. Kshatriyas originate in Purusha's chest and are rulers and soldiers; Vaisyas are born from his thighs and are merchants and landowners; and finally Suddhras, originating from the feet of Purusha, are peasants, laborers and servants. Below the Suddhras and outside the Varna system are the outcastes or untouchables. In North Indian society the Vedic theory of Varna is realized at least to the extant that we find castes claiming Brahmin, Kshatriya, Vaisya and Suddhra status. In South Indian there are no ciear status about Kshatriyas or Vaisyas, so according to Vedic theology all castes are Brahmin, Suddhra or Untouchable. This potential for the cultural isolation of Brahmins, although not sailent in pre-modern history, become significant because of certain aspects of South Indian social change. This change appeared as origin of tamil identity.

The Justice Party and the 'Non Brahmin Movement'

Periyar to 1916 and the founding of the South Indian Liberal Federation (Justice Party), a political activity in Madras Presidency was dominated by Brahmins and had been oriented toward achieving home rule for India. Furthermore Brahmin dominance in the political arena was paralleled by the Brahmin dominance in the administrative arena and in university admissions.

Mass internalization of Tamil identity is intricately related to the pattern and development of Dravidian movement polities between the 1930s and 1970s. Radical Dravidian Movement organisations played a crucial role in both elite-mass ideological integration and in pervasive mass acceptance of Tamil identity. A brief summary of these activities helps clarify the organization dynamics relevant to the diffusion of Tamil identity. Although many aspects of Dravidian movement ideology have been touched on, it might be useful to summarize the entire ideology before discussing radical Dravidian movement ideology can best be described in terms of the cultural oppositions which structured the pattern of political demands and social reform goals.

These oppositions were linked to linguistic differences: the language of the northern Aryans was Hindi, the language of the southern Dravidians Tamil. Aryan culture and learning, it was argued, is transmitted through and based on Sanskritic tradition and its modern linguistic offshoot, Hindi. In contrast, Dravidian culture was said to be embodied in the Dravidian languages, Tamil, Telegu, Kannada and Malayalam. 'Imposition' of Hindi on Dravidian speakers (a continuing political issue in the all-India language conflict) therefore was a symbolic manifestation of the perceived cultural conflict between north and south, Aryan and Dravidian. Northern domination of the South was to be terminated with the formation of a separate nation, Dravida Nadu, composed of the four states where Dravidian languages were spoken. This nation would be 'caste-less and classless', following the supposed ancient ideal. Short of actual separation, Brahmin domination could be overcome through the effective political organization of non-Brahmins.

E.V.Ramasami founded the Self-Respect League to propagate his ideas on radical social reform. League members were extremely active in the northern Tamil-speaking areas of Madras Presidency. They traveled widely, holding public meetings and advocating religious, social and often economic[1] reform and they were influential in changing many of the social and religious practice of elite non-Brahmin communities. Between 1925 and 1944 the Self-Respect League continued its social reform activity. After 1938, the League (and the Justice Party) demanded an

independent Dravida Nadu. They also escalated agitational activities by moving from criticism of Hindu gods and goddesses to actual destruction of religious idols. In the meantime, Congress had managed to attract more adherents as non-Brahmins in party leadership positions as a Congress emerged as the most likely post-independence ruling party. In 1944, the Dravida Kazhagam was formed to try to win wider support for the ideas of social and Dravidian separation.

After the formation of the Dravida Kazhagam, propaganda activities entered a new radical social reform publications were produced; radio broadcasts were regularly arranged; the Dravida Kazhagam leaders edited and published pamphlets, journals and newspapers; large social reform conference were held at which Untouchables (Adi-Dravida) cooks were used; Untouchables were taken into temples and numerous Hindi idols were smashed in protest demonstrations. The central messages of Dravida Kazhagam propagandists were radical reform, Dravidian separation, Brahmin perfidy and the need for non-Brahmin unity. In 1949, the Dravida Kazhagam was spilt with 75% of the membership leaving to follow C.N.Annadurai and the Dravida Munnetra Kazhagam (hence forthDMK),The reasons for the spilt need not concern us here. What is important in radical social reform propaganda with even greater intensity, effectiveness and penetration of the mass consciousness than the Dravida Kazhagam. Unlike the DK, the DMK was interested in building a mass base for participation in electoral politics.

The DMK used films for political propaganda purpose at a point when cinema theaters were just being extended to the areas of Madras. It was common for people to walk as much as five miles to see a film were (and still are) seen repeatedly. Children re-enact parts of the film in ply and both adults and children memorize and sing these film songs. The DMK was also successful in attracting many Tamil scholars to the party. Its major leaders always made a point of speaking in scholastic (poetic) Tamil and all leaders were skilled in Tamil oratory. Since some of the top leaders were themselves Tamil scholars, the DMK was able to win a number of strong supporters in academic circles. The emphasis of DMK leaders on scholarly studies of Tamil helped to renew interest in Tamil literary and linguistic studies and also brought about a renaissance in Tamil literature. The DMK increasingly combined political and literary conferences, often having poetry contests on political subjects.[2]

Therefore, DMK ideas reached every area of life in Madras either through films, books, pamphlets, speeches, dramas, poems, dongs or newspapers. Apart from these, committed young people often went to the remotest corners of the state to spread the ideas of the DMK and to establish reading rooms and DMK branches. As a result, the basic ideas of the Dravidian movement were exposed throughout Madras State. Hence, during the movement phase of DMK development the ideology of the party was widely spread and began to take hold. Enough of the DMK ideology was accepted to cause large numbers of people to restructure their conceptions of political and social reality. What was widely internalized and accepted, however, were not the radical ideas, but the cultural definition of what it meant to be a Tamilian.

After 1957, the DMK entered electoral politics.[3] In the process of competing for political office, the party further had an opportunity to spread both is pragmatic policy alternatives and the cultural symbols of Tamil identity. By 1967 the DMK had won a majority in the Madras Legislative Assembly and has been the ruling on the State level ever since. 1957 the DMK has increased its representation of 13 in the Madras Legislative Assembly to 50 in 1962; 138 in 1967 and 184 in 1971. DMK victories can be viewed as an indicative of the spread and acceptance of Tamil Cultural nationalism. More indicative is the emergence of a faction in the Congress with a strongly Tamil nationalist orientation. As the DMK experienced success through manipulation of the symbols of Tamil nationalism, the demand for imitation of DMK methods became convincing to many inside Congress.

The coexistence of a Tamil nationalist faction within Congress underscores an important element in dissemination and internalization of Tamil political identity. After the DMK officially[4] abandoned the demand for separation, the contradiction between Tamil nationalism and all-India nationalism was gradually resolved by compartmentalization[5] of

political identity into state and national arenas. All-India political identity is emphasized on all-India issues. Therefore, a patriotic response of the DMK to the 1962-63 China-India war was consistent with the party's cultural nationalism. Tamil political identity is emphasized as relevant to the overwhelming majority of political issues. Thus all –India identity can coexist with Tamil identity albeit as a residual category.

Tamil Political Identity and Contemporary meaning

Emergence of the process I have identified as identity compartmentalization must be viewed in the context of the contemporary meaning of Tamil political identity. On the lowest level, internalization of Tamil political identity means the belief that Tamil Nadu forms a distinct, coherent unit, defined by language and culture. This belief cuts across political party, age, and caste. In the political culture, Tamil political identity is the stressed theme and, more important, since Tamil political identity and all-India political identity are located in distinct political arenas, it is possible for ardent Dravidian movement radicals to 'worry about' all-India problems and for Congress supporters to extol the greatness of ancient Dravidian culture, to deplore its present decay and call for cultural renaissance. Some Tamil nationalist Congress orators often parallel the messianic tone of the DMk.

Post-Independence Reforms and Tamil Identity

The role which radical Dravidian movement polities and specifically the DMK played in spreading the notion and facilitating the acceptance of Tamil political identity underscores the fact that cultural collectivities are not 'natural' phenomena. Cultural nationalisms and the cultural collectivities they create often reflect a complex etiology which includes political leadership, organization, and ideology as important variables. Transformation in the caste system provides the structural framework within a new identity could emerge. However, relative deprivation remains an important mechanism which gives political meaning to collectivities and legitimacy to nationalist 'solutions'.

Since Tamil nationalism was the central focus of DMK ideology after the late 1950s, it was Tamil identity which was accepted and internalization. Thus Tamil cultural nationalism is more than an expression of a few poetic politicians. Neither is it a manipulative device of DMK leaders. Rather Tamil nationalism has elements of both didactic model and mobilization mechanism for readjustment of power relations perceived as unjust. Tamil political identity, as a mass phenomenon, emerged out of a context in which concrete motivations existed for identification with a nationalism which promised power and 'justice' as well as cultural autonomy and integrity.

Conclusion

Emergence of Tamil political identity has been etiologically to the interaction of variables that are broadly social, economic and political in character. Transformation in the caste system and other dislocations resulting from modernization processes, social change and truncated economic development created the structural potential for emergence of new forms of identity. However, whether or not the potential for cultural nationalism is exploited leadership and secondarily on government policy. Collectivities, political identities, even nationalities are not natural phenomena to be 'discovered', 'Dravidian people', 'Tamil nation' are all ideological constructions for ordering South Indian political reality.

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1. In 1930, E.V.Ramasami traveled to the Soviet Union and returned committed to economic reform along communist lines. However, Marxist theory was never fully integrated into Dravidian ideology beyond the demand for a socialist society.
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M.A.ESWARAN: THE UNSUNG HERO OF ERODE DISTRICT IN THE FREEDOM MOVEMENT

S. Gomathi*

Erode District was formed on 17th September 1979 by bifurcation of the then Coimbatore District. Erode district is spread over an area of 8,170 square kilometers with a population of 20,68,492 as per 2001 census. It consists of three revenue divisions and three development divisions. Erode district comprises of seven taluks, five municipalities, one township, twenty panchayat unions, sixty town panchayats, three hundred and forty-three villages, five hundred revenue villages, and three thousands nine hundred and ninety-six hamlets.

M.A. Eswaran was born in a middle class family at Erode in Coimbatore District at on 25th October 1895.[1] His father was Muthu Karuppan Pillai and his mother was Venkata Lakshmi Ammaiyar. His father was a farmer. M.A. Eswaran had a younger brother and our sisters.

When M.A Eswaran became a grown up boy, he himself got interested in studies and came first in the intermediate Examination held at National College of Trichy. He was always punctual in his works. He never found solace in procrastination. He worked as a Khadi Board Inspector and Railway Engine driver for one year. Then he entered into the struggle for independence.[2]

M.A. Eswaran was one of the most loved and respected leaders in Erode District. Because he had never been self biased and his whole life was dedicated for social service. After 1943, he acted as a Social leader as well as a Social Volunteer.[3] His popularity was also due to his personal qualities. M.A. Eswaran said about his own life "The Main aim of only life has been the longing for sacrifice as against self-interest". Some nationalists from rode including M.A. Eswaran took part in Nagpur conference.[4] He was attracted by Gandiji's speech. As soon as he returned from Nagpur, he translated Gandiji's new thoughts which were revealed in Nagpur conference into Tamil and distributed them to the followers at Erode.[5]

The Congressmen of Erode began to implement the decisions of the Nagpur conference. All the activities of Erode Congress Office were intimated to the Madras Provincial Congress, and for these activities the role of M.A. Eswaran was uncountable.[6]

M.A. Eswaran joined the Congress Party and entered into the freedom struggle in Erode, with rigour and enthusiasm.[7]

M.A. Eswaran met Gandhiji and got his blessings. It was during this tour that Mahatma Gandhi became the semi-naked fakir. Hearing this news M.A.Eswaran also vowed not to wear footwear and not to get married until India's independence. He kept this promise till his death. M.A. Eswaran met Bharathiar in person and it is a true fact that M.A. Eswaran personally hear the songs sung by Bharathi and they both made the first and foremost arrangement for the basic education of youth.[8] To make their arrangements possible, Erode organised a movement and also made them aware of Gandhiji's principles. All the Harijans joined the Congress and it led to a great opposition from the conservative society.

The Congress leaders like M.A. Eswaran, and Arunachala Mudhaliyar had undergone many difficulties in the conservative society when they conducted. 'Abolition of untouchability'. They not only co-operated but supported Gandhiji in the development f khadi movement from 1921 to 1947.[9] Even though Non- Cooperation Movements were given up, the Khadi movement ad stared its process immediately.

In Erode, on 26th October 1921, a textile factory was established with Erode as the head and M.A. Eswaran, and Thangaperumal Pillai as it members.[10] Five thousand rupees was the amount invested to start it with fifty shares, and each share had been valued for rupees ten.

In March 1922, a 'Farmer's Association' was stared and the leader of the association was M.A.Eswaran.[11]The Association tried to include all farmers in the freedom struggle of India. It got succeeded and the whole credit of the success must

*Assistant Professor of History, PG & Research Dept. of History, Vellalar College for Women (Autonomous), Erode-12.

be attributed to M.A. Eswaran.[12] The unity of farmers under the roof of 'Farmer's Association can be well viewed on the incident of 1922. When the programmes of Non-Cooperation were carried on successfully in February 1922, a tragic event occurred at Chauri Chaura, a small town in the district of Gorakhpur, Utter Pradesh. A number of policemen came into conflict with twenty-one constables suffering grievous burns.

The history of the Lower Bhavani Project speaks about the efforts and the demand made by this great personality M.A. Eswaran.[12] In the election of 1946,T. Prakasam who became the chief minister was able to get the vote though from among number of persons, the valuable last vote was from M.A. Eswaran, who after getting the promise of sanchoning this project, granted his vote to T. Prakaram. This hero of this LBP is to be written in the annals of history.

As he was a staunch follower of the father of our nation, he followed his policy and aims till his death. He as Mahatma Gandhi is noted for "Simple Living and Dedicated Service". Though he was imprisoned for number of times he never stepped backward from his service to the people. Many times he has faced the Pinch of poverty and he has struggled hard to face his day today life.

A selfless and dedicated services rendered by M.A. Eswaran is undoubedly of great historical importance. No doubt, this unsung hero dedicated his life to the freedom movement.

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THE MUSLIM PRESS AND KHILFAT MOVEMENT IN THE MADRAS PRESIDENCY

M.S. Fathima Begum*

During the initial years of the Twentieth century, the Muslims in the Madras Presidency, in an attempt to defend their communal and religious interested, few Newspapers. *The Live-ul-Islam and Saiphul Islam,* exercised considerable influence among the Muslims in the Presidency. The Quami Report, Mukbir-i-Dekhan, Jaridah-I- Rozar, Malabr Islam also catered to the needs of the nationalist sentiments of the Urdu speaking Muslims of the Prseidency. The friendly atmosphere of the British and the Muslims over the communal award in 1909 was short lived. The change of attitude of the Muslim press towards the British became evident when the Partition of Bengal was annulled in 1911 and the Calipha of Turkey was humbled during the first World War. The Muslim Press in India emerged at the British policy towards Turkey.[1]

The Muslim Press and Khilafat Movement in Madras Presidency during 1919

In Madras Presidency the Khilafat Movement gained momentum. Though the total Muslim population of the Madras Presidency was only seven percent it had taken deep roots even before the Non-Co-Operation movement. They divided into three groups. The loyalist group headed by the Prince of Arcot and another group comprising both Urdu and Tamil speaking Muslim businessmen was led by Yakub

*Assistant Professor of History G.T.N. Arts College, Dindigul-5.

Hassan, the founder of the Madras Branch of the Muslim League. Yet another group composed of Urdu speaking Muslims was led by 'Fierce Pan – Islamist' Abdul Majid Sharar who was the editor to the Quami report, a Urdu Newspaper. Rajaji befriended the second group.[2]

An Urdu leaflet Zameana Bagawat Hindustan dated 8 January 1915 adopted the extreme stand and extended its support to Turkey and Germany. Another leaflet ***An Appeal to the Indians*** Was published in January – 1915. It supported the cause of Turkey and Germany in the war equating it to the religious crusade and declared that every one died in the war would reach Allah.[3]

The Promiment Muhammadans of Madras who opposed the British were the Yakub Hassan and the Abdul Majid Sharar, editor of ***Quami Report*** a Urdu Newspaper. Yakub Hassan decided to protest against the British and Allied powers to safeguard Turkey. He is reported to have made arrangements with the editor of Quami Report and others to start a vigorous agitation in Madras. He said that he would make the British Public understand that the feeling of Muhammadans is so strong regarding the interment of Ali Brothers.[4]

The ***Muslim Herald*** suggested the Mussalmans to hold a general meeting to give expression to the feelings and desires on the questions of Khalifate. ***Quami Report*** wrote that it is the duty of the British government to see that France, Italy and America continue to adhere to the idea that the existence of Turkey formed an essential element in the Government of Europe. Turkish question stated by some Europeans particularly Lord Wintorton, Sir John Bees, Sir Theordore Morrision, Sir.B.Fuller and others revealed the fact that the existence of Muslims depended on the existence of Turkey and if any injury was done to Islamic Khalifate the result would be of great unrest throughout Islamic world. The editor gave the translation of Sir Theodore Morrisons letter published in the ***London Times*** which was considered to be more eloquent than his first communication that dealt explicity with the questions of Turkish provinces. According to this arrangement Syria, Mesopotamia, Arabia and Asia Minor were to form separate kingdoms and enjoy more independent power.[5]

Jaridah-I-Rozgar dated 13th August 1919 were that the great European war was end that fate decree the outbreak between the Amir of Afghanistan and India. The Seven crores of Muthammadan's earnestly desire that Mr.Montagu the Secretary of State for India, would take their request into consideration and not to have the holy places from Turkish control and support the proposal of allowing Constantinople to remain the capital of Turkey as here fore. The British Prime Minister has stated "It is not the Amir or the object of the present war to take the Turkish Capital, Thrace or the rich lands of Asia Minor". By doing so Great Britain secure the confidence of whole Muslim world in its loyalty to pledges and record for its people.[6]

There are undoubted sings of agitation over the 'Khaliphate' and Holy places and clear sings of Pan-Islamic ideas among the Masses, traceable to Gandhi's Campaign of passive resistance to the common cause. A fanatical respect was exhibited for the Ali brothers, Gandhi, Tilak, Moulvi Abdul Bari, Ansari and Yakub Hassan. Some people claimed Gandhi as a followers of Islam.[7]

The Dasara and Muharram festivities passed without serious incident either in Madras or in the Mufassal. A preliminary meeting of the Muslim community of Madras was held on the 9th October to take concerted measures for convening a public meeting on the 11th October 1919 to give expression to Muslim views on the Khalifate and the future of Turkey. Abdul Majid Sharar, who represented the Muslims of Madras at the All India Muslim Conference held at Lucknow informed the audience that the following procedure had been suggested:

- Mass meeting should be held not only in large cities and towns but also in villages throughout India.
- Special prayers should be offered on 17th October in all cities, towns, villages in India for the preservation of the Khalifate and Turkish Empire.
- All Muhammadan shops should be closed and people in Government Service should take leave on that day. Mass meeting should be held on the Triplicane beach to pass resolutions. C.Rajagopalchari, a Salem Vakil volunteered to persuade Hindus to co-operate with the Muslims

on the 17th October. Posters were displayed in Urdu, Tamil and English inviting Hindus and Muhammadans to participate in the day's celebrations and most of the shops both Hindus and Muhammadan were closed. In the evening processions carrying flags and banners from all parts of the city met at the beach and the crowed which included many Hindus was estimated to have numbered nearly 20,000. Khan Bahadur Abdul Khuddus Badsha Sahib was voted to chair. The vernacular press generally expressed sympathy with the Muhammadans arguing that the Sultan of Turkey was not deprived of his secular influence as he could have no religious influence without proper status and secular powers.[8]

Muslim Press and Khilafat Movement in Madras presidency during 1920

On account of Rajaji's influences, the Khilafat committees in the presidency become, "as much as Hindu enterprises as Muslims". In Trichinopoly which was one of the Khilafat centre during the years 1920 to 1922 the Khilafat Committee was directed by two friends of Rajaji – T.S.S.Rajan and T.V.Swaminatha Sastri. They were assisted by Sayid Murtuza Saheb and Khaja Mian Rajuttar.

The Muslim Newspaper ***Jaridah-I-Rozgar*** wrote about the future of Turkey and referring the suggestion of ***London Times*** with reference to the solution of Turkish problem and to the contradictory views expressed by the French Liberal political Newspapers on the subject observed that the ***Times*** desired to hurt the feelings of Mussalmans. The '***Malabar Islam***' stated that Moslem were not to allow their caliph to be deprived of the power of protecting their places and all prestige. While traversing the remarks of Harrison the ***Quami*** Report stated that, "if the Khalifa of the Mussalmans be sent away from Constantinople Moslem Cry will become increasingly vehement and will continue as long as there is one Muslim alive". The paper referring to the news that peace conference decided to allow Turkey to remain in Constantinople on certain conditions remarked that Europe knew full well that it could not drive Turkey from Constantinople. The expulsion would mean digging one's own grave. The writer of *Jaridah-I-Rozgar* reference to a Washington telegram of the 14th February stating that Lord Curzon was the leader of the party supporting the view to expel the Turkey from Europe. The Muslim Newspaper ***Mukbir-I-Dekhan*** referred to the agitation in England led by Lord Bryce against the retention of Constantinople by the Turks. The ***Quami Reports*** referred to the Speech of Mr.Lioyd George and regretted extremely that if that with treaty with Turkey was concluded on his terms it would be a most humiliating peace ever known to the world.[9]

Muslim Press and Khilafat Movement after 1920 in the Madras Presidency

Congress Committee of Calicut sent a telegram to the Madras press announcing Yakub Hassan had resolved to address a meeting and the telegram was intercepted by the postal authorities Yakub Hassan and three others were arrested. Hartal was proclaimed for February 27. A Congress Committee meeting took place at Bezweda on March 31. Gandhi, Shaukat Ali and Mohammad Ali were present there. They planned to reach Madras on 1 April and then route to Erode they planned to attend the Muslim Ulema Conference and the meeting of Muslim volunteers. They visit of them to the presidency was alluded to in the fast fortnightly report. Shaukat Ali visited Guntur and at Madras addressed a large meeting in the beach on 2nd April. They left Erode and attened the Ulema conference and left to Bangalore. In that meeting Muhammad Ali were regretted the failure of local students to take their proper share in the movement. His speeches were violent and seditious but it was in Urdu and no reporters were available there to take notes. At Vaniyambadi sternous efforts were made to boycott both the Islamiah college and the Muhammadan Girls School. On the 17th August 1921 Yakub Hassan and other three convicted leaders were released from Cannanore jail.[10]

Urdu Pamphlet regarding Khilafat movement in Madras Presidency

Urdu pamphlet ***Awrang-I-Khilafat,*** published by Munsi Absan-ul-Haq pointed out that the Britishers completely destroyed the Naval power of Turkey. The author recollected the story of Mahabharatha where the Pandavas were guided by Lord Krishna and said that the Indians too were guided by Gandhiji. All the copies of a pamphlet which contained a speech in Urdu delivered at the Oudh Khilafat Conference on 1st May 1920 by Shaikh Mushir

Hussain Ridwani were declared forfeited for that contained objection able matter under the Press Act of 1910. Another Urdu pamphlet ***Tarana-I-Khilafat*** (son of Khilafat) written by Maulvi Mishah-ul-Islam Sidiqui urged the Muslims that every one of them should dedicate himself to the Khilafat and should take part in the Non-co-operation movement. ***"Takir-darbarace', Tark-e-Malavale-kuffer*** published from Lahore referred to the evils to which the Mahammadans were subjected to since the post world war period. ***Faryad-I-hind Hiusa*** Awwal (The lamentation of India) began with Europeans obtained a small plot of Land by deceiving the Indians and then caused on the Wealth of the Country. A Tamil leaflet Indian Muslims and Swaraj by Ibrahim preached the ideas of Khilafat and the Hindus-Muslim unity.[11]

The Congress decision of February 1922 to postpone the contemplated civil disobedience took the sting out of the non-cooperation campaign and weakened the Khilafat movement. The movement entered its final phase when on 24th July 1923 the treaty between the Allies and Turkey was signed at ***Lausanne.*** By it Turkey retained Istanbul but Thrace up to the Mericline. The conclusion of the peace treaty brought a genuine exhilaration to Muslim India. On 26th July 1923, corresponding with ***Idul-azha,*** the occasion was celebrated all over India as the victory of Turkish arms. The treaty was a turning point in Indian Pan-Islam. It marked the beginning of end of Muslim agitation against the British until the abolition of caliphate by Ankara in March 1924 took the wind out of its sails.[12]

Khilafat questions also lost relevance when Mustafa Kemal outsed the Sultan in Turkey, abolished Caliphate and declared Turkey a secular state in 3rd March 1924.[13]

Despite rigid stand on the part of Government this period from 1919 to 1924 witnessed a great success. By and large public opinion was moblished by the Muslim press in favour of Khilafat Movement. Further it was advocated by Ali Brothers and Gandhiji.

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SELF-RESPECT MOVEMENT - A STUDY

V. Vijayakumar*

Introduction

E.V. Ramaswamy (1872-1973) was a great social reformer. He was an embodiment of courage, intelligence qualities. His pragmatic approach to political and social problems made him to become the greatest revolutionary of his country. He wanted violent and radical changes in all walks of life of the people.

*Assistant Professor of History, LN Govt. College, Ponneri.

He started self – respect movement in 1925 because he wanted to eradicate the distinction between haves and have nots.[1] In the year 1935, he fought for the abolition of Hindi as second language. He started 'Dravida Kaghagam' in 1944. He requested his followers to wear black shirt to indicate that the Indian society is the bundle of superstitions and ignorance and its is to be enlightened and modernized through rationalism.

The self–respect movement of Thanthai Periyar is a social movement. It was started in 1925. It was intended to the non-Brahmin cause in the sphere, In 1923 he wrote in an article the reason for the starting of the movement in the following manner. "The self–Respect Movement came into existence only to teach the real truth of the ancients; a truth Justice existed where there no differences between people and justice existed between people. It comes only to save the society. Some cheats had taken advantages of the ignorance of our people, of the poverty of our people and in skilled into them so many sastras and puranams and bid them that they were low caste.

The self – Respect Movement comes to tell that god is common to all irrespective of caste, creed, colour, sex, rank and birth. There is no low caste or high caste in the society.[2]

Another aim of the movement was the liberation of women. It condemned child marriage and forced widowhood. The followers of this movement welcomed the Saradha Act for better and fitter life of the marriageable girls. They took series for the improvement of women in the society. They established Marriage bureaus and self – Respect substitute for women. They encouraged inter – caste marriages and remarriage of windows. They condemned the various rituals and ceremonies of the marriage. Brahmin purohitas were avoided at the time of marriages.

This movement published a monthly journal called 'Pakutharivu'(பகுத்தறிவு) to spread its ideologies. This movement did a lot in the literary field also. They published the three books Viz., 'Why Eve become enslaved' 'Materialism' and 'Kudiarasu Kalambakam'. Periyar E.V.R. attacked all religious minded movements like Brahminism, Muthammadanisms and Christianity. He imbibed the communist ideas, but when the later was banned in 1934, declared that his was no communist party but socialist.[5]

Periyar E.V.R. visited Singapore and Malaysia and propagated his principles of rationalism.

In 1931-32 E.V.R. visited Egypt, Russia, England, France, Germany, Portugal and Spain.[6] Wherever he went he studied their way of life and observed their habits. He came to a conclusion that poverty was the underlying cause for all the social evils. After his return to India he advocated the point of socialist Manifesto. The then ruling party in Tamil Nadu was Justice Party. It accepted his programme and introduced the same.

Conclusion

"Periyar was called the prophet of the new age, the Socrates of the South East Asia. Father of the Social Reform Movement, arch enemy of ignorance, Super situation, Meaningless customs and base manner". He is living in the heart of every one in the Tamil Country.

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AN UNSUNG HERO OF TAMIL NADU: A STUDY OF JUSTICE BASHEER AHMED SAYEED (1900-1984)

R. Abida Begum*

This paper aims to highlight the biography of Justice Basheer Ahmed Sayeed, a former Madras High Court judge and Muslim reformer of the 20th century. He was the first South Indian Muslim, who contributed for the intellectual and institutional foundation of Muslim's modernization in Tamil Nadu to empower the community. As the sufferings of the community worried him, he took an oath, to reform. educate the community and make the country progress. He was successful to a great extent in his efforts, despite the strong opposition from a section of the Muslim community.

Born in 1900 Justice Basheer Ahmed Sayeed received his education at an American Arcot Mission School. Tindivanam. After passing S.S.L.C. in 1916 he was admitted in the Intermediate Class at Madras Christian College, George Town and due to financial difficulties he got the Scholarship for his studies. He passed B.L. Degree Examination in 1923 and he enrolled as an Advocate in 1925 at Madras High Court after much hard hips. He became the Judge or the High Court in 1949. He retired from the bench in 1960.[1]

His Contributions to Politics

He was very patriotic by nature. During his college days in 1921, he decided to give up his studies to join the on Co-operation Movement led by Gandhiji, but due to his father's objection he on continued his studies. However, in summer, in vacation he joined the Indian National Congress and responded to Khilafat and Non Co-operation Movement. Though he got the post of a Lecturer at the University of Aligarh, he was not permitted by his father to join the post due to fear of his interest in politics. Finally he associated himself actively with the local Congress Leaders in Madras.[2] Due to his fluency in English and Tamil he was offered in 1923, the Secretary ship of the Madras District Congress Committee.

In 1925, he was also elected by the Tamil Nadu Congress Committee as a Member of the All India Congress Committee and continued till 1946. In 1926, he was elected as Joint secretary of the Provincial Congress Committee. In the same year he was elected to the Corporation of Madras for Muslim Constituency and Legislative Council on behalf of Congress Swarajya Party. In 1927, he was elected as a Secretary of the All India Khilafat Committee along with Mr. Shafee Muhammed at the instance of Moulana Abul Kalam Azad. He played a vital role as Member in the Legislative Council. He introduced a Bill for the better control and administration of Muslim Wakfs in the State of Madras, but as the Legislative Council was dissolved the Bill was lapsed. Later in 1954, the Central Government enacted the same Wakf Act. Then, as a member of Central Wakf Council, he gave suggestions for amendments to the said Wakf Act.

He was also a member of Public Accounts and Standing Finance Committee. He was twice on the panel of Chairman. In 1929, he was elected for the second time to the Legislative Council.

As a Social Worker

The social activities of Justice Basheer Ahmed Sayeed were many. In 1928, he along with Rao Bahadur D.V. Sesha Iyengar and other members of the Bar organised the Vigilance Association for taking steps to prevent Immoral Traffic among women and girls in Tamil Nadu and received recognition and financial assistance from the state government.[3] He also became a member of the British Empire Leprosy Relief Association for investing the required and doing the necessary propaganda against superstition and wrong notions about the disease.

For a short period, he became the President of the Red Cresent Hospital, Chennai, but as the State Government purchased it, he opposed it and came out. He also became the President of the Eastern Medical Association of South India, which was intended for the promotion of the Unani system of Medicine in Tamil Nadu. He persuaded the State and Central Governments for the establishment of College in the Campus of the Sidda Hospital in Anna agar,

*Assistant Professor, Queen Mary's College (Autonomous), Chennai-600 004.

Chennai and a Centre for Unani Medicine in a Campus of Royapuram.[4]

He also started the "Jameeyathe-Un-Nayath", (Society of the Nayaths) in 1937, for the betterment of the community, worked successfully until the partition of India in 1947.[5] A unique social gathering was organised by him in 1951, with a view to get over the reluctance of the men and women to participate jointly and freely in the Muslim festivals and celebrations and he named it as "The 51 Club", which successfully worked for two decades under his guidance. The main idea of the Club was to afford opportunities to the Muslim women to shake off their conservatism and participate freely in the social and cultural functions.[6] He also became President of the Sharfunissa Begum Mosque Trust, Chennai in1953. He became the member of the Board on Trustees of the Mosque. He was also nominated as a Chairman of a Committee in 1962. consisting of ten other members entrusted with the task of selecting the best feature films and the best educational films for children.

In 1972 he and his wife became the founder members of the Muslim Personal Law Board and also Members of the Executive Committee of the said Board. It has taken up the case of law of adoption, the payment of maintenance to the divorced wives as provided by an amendment of the Criminal Procedure Code, etc. and laws relating to Wakf's. He was also elected as a Director of the Egmore Benefit Society Limited in 1974.

The Islamic Society of India was reconstituted in Chennai in 1976, to find ways and means for the progress of Muslims in every walk of their life. He had a deputation to the Prime Minister on behalf of the Islamic Society of India Madras and the Muslim convention of South India on 13 May 1977 and urged him to secure adequate representation to the Muslim Minority Community in the State Assemblies. On this basis he met the then Prime Minister, Moraji Desai on 13th May 1977 and discussed on the socio-political problems of Muslims.[7] He also urged the Prime Minister to appoint a Minorities Commission soon to look after the problems and grievances of Muslims and other Minorities.[8]

Educational Revolution

As an educationist, Justice Basheer Ahmed Sayeed occupied various chairs and played prominent roles as a revolutionary in the education of Minorities. In 1925 he became active member of the Muslim Educational Association of South India (MEASI), which was started in 1902. Since 1945, it gave great impetus to the educational activities of the Muslim community in Tamil Nadu and about 13 Colleges were established and of which, S.I.E.T. Women's College was founded by him through MEASI. Also he felt a need for a central organization for tacking the problems of Muslim education in all their aspects. He organised the all India Muslim Education Society in 1970, had its first conference at Chennai, at S.I.E.T. Women's College Campus.[9]

In 1925 he also joined Anjuman-e-Himayat-e-Islam, which was running two Muslim Orphanages at Madras, one for boys and other for girls. As a lawyer he took active part in all development and legal activities. In the year 1965 he was elected as President of Anjuman-e-Himayat-e-Islam and went to Sri Lanka to collect the donation for the development of the orphanage buildings and succeeded. Finally due to misunderstanding he resigned it in 1972.

In 1927, he along with others started the Madras Library Association in order to popularise the habit of reading among the people through the Library Movement in India. So. he introduced a Bill in 1929. in the Legislative Council, called the Madras Public Libraries Act. It was welcomed by many educational organizations and institutions in the country, but due to many reasons it was postponed and became law in 1948. He continued to be its Vice-President ever since its inception.

In 1929, he assisted Raja Sir Annamalai Chettiar to establish a University at Chidambaram and he took a leading part in the passing of Annamalai University Bill into an Act in the Legislative Council. He became a member on the Select Committee appointed for the consideration of the Bill and he succeeded in including a seat for the MEASI, on the Senate of the University. He also became an ex-officio member of the Senate and Academic council of the University till 1949.

Founder of the New College and S.I.E.T. Women's College, Chennai

After Justice Basheer Ahmed Sayeed became a Secretary of MEASI in 1945, immediately he

undertook means and measures to safeguard the educational interests of the Muslim community. He then propounded a scheme to control and make arrangements for the higher education of the Muslim youth. With the idea to start a Boy's College, to be managed by the Muslim community, under MEASI, he collected funds from philanthropists of India and South East Asia. Then he purchased 12 acres of land with a huge two storied building thereon originally known as "Limbdi Gardens", for a sum of Rs. 4, 36,000 in the name of MEASI. Then he made application to the University of Madras for the affiliation of the "New College", sanctioned in 1951.[10]

His wife, Fathima Akthar. actively connected with the Muslim Women's Association and became its Secretary. The South Indian Education Trust (S.I.E.T.) was registered in October 1951, under the Central Act 21 of 1860, because MEASI failed to evince any interest in the promotion of women's education.

Later he collected funds in India and abroad with the help of his wife, Fathima Akthar. In 1954 he purchased a 16 acre land at Teynampet, for the purpose of women's college whose foundation was laid and foundation was laid January 1955 by the then Prime Minister of India, Pandit Jawaharlal Nehru. Moulana Abul Kalam Azad laid the foundation for the first Hall of Residence named after him. The college was inaugurated by Shri Prakasa, then Governor and Kamaraj, the Chief Minister of Tamil Nadu. The college in was raised to the grade college 1958. In aggregate a sum of 18 million was invested in this venture between 1954-1960. the Government of India made a total contribution of Rs. 4.5Lakhs, the State Government's contribution was Rs. 3.72Lakhs and the remaining amount was put up by the Trust from donations and loans on high interests from banks.

S.I.E.T. has also started a Matriculation Higher Secondary School in 1979, for boys and girls. And for the purpose of the Residential Matriculation Higher Secondary School, the Management of the S.I.E.T. constructed a new building for both boys and girls. running successfully at present. After all of these noble achievements, he died on April 1984.

Conclusion

Justice Basheer Ahmed Sayeed was a noble minded man and progressive thinker. His supreme interest was intellectual development of the people through modem education and he was successful in making the Muslims understand the importance of modern education.

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WOMEN AND PANCHAYATRAJ

S. Thilagathy*

Panchayati Raj, as a system of Governance has got ebbs and flows in Indian polity ever since India attained Independence. At present it has gained momentum in development administration as a sequence of failures on the part of the Indian section in administrating development in the rural areas through various approaches modeled on the west. Panchayat as a unit of administration carried out its function within the framework established by the provision or the constitution of India. Success and failure of the units are attributed depending on the sway of the units over the rural populace.[1]

*Assistant Professor of History, Vellalar College for Women, Erode – 12.

In ancient India village republics manifested the highest democratic tradition. Panchayat members were nominated by consensus or at time selected by lots, their screening was very rigid. The Panchayats played a very vital role in promoting the material, moral and intellectual progress of villages, The institution of panchayat survived with some changes during the Mughal and British periods. After independence Gandhiji expected that the constitution will restore to Panchayat their original position of dignity. He categorically stated that twenty men sitting at Delhi or Madras was no democracy. Article 40 in the Directive Principles says "The state shall take step to organize village panchayats and endow them with such powers and authority as may be necessary to enable them to function as a unit of self Government.[2]

The system of Panchayat Raj, which was initiated mainly for people's participation in the political and economic process some how has not been successful in ensuring women's participation. The champions of the Panchayati Raj system desired that rural women should not only become the. beneficiaries of development, but more importantly the contributors to it. The Balwant Rai Mehta Committee (1958) was particular that women should find representation in the rural political institutions. Hence it recommended that besides the twenty members of the Panchayat Samiti, there should be two women "Who are interested in working women and children" as co-opted members.[3] A Similar provision was suggested with regard to the village Panchayat, a the result of this recommendation a few states did make provision for Women's representation. The Maharastra Zila Parishat and Panchayat Samiti Act of 1961, provided for the nomination of one or two women in case no women was elected. The Andrapradesh Panchayat Samiti and Zila Parishat Act provided for the co- options of two women for each Samiti in addition to the possibility of women members finding membership in Panchayat samitis through the electoral process.

The Asoka Mehta Committee (1978) recommended that the PRI's be changed from instruments for the delivery of bureaucratic development programmes to structures for sharing power thus giving greater decision making to local council. This stimulated enthusiasm for a while in some states such as west Bengal, Karnataka, Kerala, Maharastra. Some states such as Karnataka and Maharastra even took the bold step of reserving 25 to 30% or council seats for women.[4]

Some states gave up nomination or co-option and resorted to reservation as the only way of ensuring women's representation in the PRI's. The Andhra Pradesh Gram Panchayat Act, 1964 provides for reservation of two seats for women if the total length of gram panchayat is nine or less, three seats, if the strength is between ten and fifteen and four seat if the strength is more than fifteen. In other words it ensured between 22 to 25 percent representation to women in this bodies. The Karnataka Act reserved 25% seats for women in January 1990, Bihar amended Act provided 30% reservation of seats for women.

The constitution (73rd) Amendment Act, 1992 Article 243 D(3) reads:

"Not less than one-third (including the number of seats reserved for women belonging to the scheduled castes and scheduled tribes) of the total number of seats to be filled up by direct election in every panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a panchayat.

And clause (4) of the Act has the following provisions "..... not less than one-third of the total number of offices of chairpersons in the Panchayats at each level shall be reserved for women,

Provided also that the number of office reserved under this clauses shall be allotted by rotation to different panchayats at each level."[5]

Women's empowerment is one of the major objectives of the third generation of panchayats in India. As such, the 73rd Amendment Act provides for reservation of one-third or seats for women in the PRIs. The participation of women in PRIs is considered essential not only for ensuring political participation of women in the democratic process but also for realizing the developmental goals for women. Participation of women in PRIs involves.

(i) Women as voters
(ii) Women as members of political parties
(iii) Women as candidates

(iv) Women as elected members of the PRIs taking part in decision - making, planning, implementation and evaluation and

(v) Women as members of Mahila Mandalas and their association with voluntary organizations.

It is true that Panchayati Raj has brought about some degree of social change. This is achieved both directly and indirectly. A study on the Panchayai Raj and social change sponsored by the government of Assam pointed out that while there were many variations in the performance of Panchayati Raj from place, to place its main role in changing the socio-economic life of the people could not be denied. There were changes in the value orientations of the people and in the leadership roles. The process of decision making got accelerated and the value of Panchayati Raj in serving as link between rural masses and the government at higher levels got recognized. Another important achievement of Panchayati Raj is that it increased the consciousness of the people about their rights. Rural people have increasingly become conscious of their social, economic and political rights. Panchayats have contributed to the emergence of new leadership in villages. With the introduction of Panchayati Raj, a number of officials like Block Development Officer, Mukhya Sevika, Gram Sevika, Social Extension officers in charge of health, education, social welfare and women welfare came into existence. These officials are supposed to play the role of agents of awareness.

However there were certain shortcomings, in the working of Panchayati Raj which proved expensive to the overall development policies launched by the government from time to time. The domination of the Panchayati Raj institutions by the economically and socially privileged classes have hampered the realization of the goals of Panchayati Raj institutions. The economically dominant social groups in the village maintained their supremacy in the panchayats and the weaker section of the society still lived in economic dependence and their exploitation continued as before. Majority of the rural people still behave on the patterns of caste and religion.

An enlarged and empowered Panchayat System with 33% membership of Women (including on third of total membership of SC/ST) alone can bring home the relevance and meaning or democracy at the local level for women. A participation in the same will throw up effective, experienced and politically trained women leaders from below. The experience of women functioning in many Semi-governmental and Non-governmental programmes like DWCRA, Mahila Mandalas, Mahila amakhya, as well as other programmes have confirmed this belief.

Conclusion

In the empowerment route, participation of women in decision making at all levels has special significance especially in a democratic set up. In our country the process of political empowerment has well begun when we adopted our Constitution and gained momentum when the Constitution was amended reserving for women one - third of seats in the local bodies, as also specified post of office bearers. This process is being taken to the zenith with the introduction of 81st Amendment bill providing for one-third reservation of seats for women in Lok Sabha (lower house) and state legislatures. However, women have to improve themselves through education, take an interest in public and social affairs and become popular leaders themselves. This new system of Panchayati Raj which gives importance's to women's participation in formal institution will help to rectify gender imbalances and to promote the interests of women. It has to be accepted that the increasing involvement of women in politics is a necessary step for a sound democratic society.

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BADUGAR PANCHAYAT (COOTU) SYSTEM

H.R. Sumathi*

The traditional Panchayat pattern of the Badugar is in no way linked with the modem panchayat. Traditional panchayat is meant for maintaining the caste. For every caste there is a panchayat, which settles its own disputes, looks into criminal and civil matters. In the traditional panchayat, the problem may be one that concerns the family or families of a lineage, an alliance or a caste group. It is exclusively for the caste and in no way connected with the aliens.

In the Nilgiris, every Baduga village has its own panchayat. They have their own uncodified laws, headmen and council to administer it. Their conventions are the presupposed laws. It is a part and parcel of the village life.

It is either a permanent institution or an intermittent one. It is summoned when circumstance demands it and dissolved after its work is done. Likewise the officials who

perform its executive and judicial functions may be appointed adhoc for the particular issue or for a longer period. This office may be hereditary or elected and sometimes partly elected. It is a standing committee and a court of Judicature.

Though it is a permanent body, now its members are nominated by the village people. It is only a honorary body, its membership accords social status. The members of this body are usually more than five and it also varies from one village to another according to its convenience. Generally an elderly person of the village may be requested to preside over it.

Its jurisdiction is within the boundaries of the village. There is a general feeling among the Badugar that, "where there is no panchayat, there is no god and the nature of the group whether lineage, caste group or caste is made clear and the boundaries of the groups are defined." Its cohesion is maintained, standards, common actions planned, and the purpose shown.

In this respect we must understand that every Baduga village has its own boundary demarcated by streams and hills. The common purpose and the activities may vary from village to village.

The village headman is called Gowda, and each village has its own assembly with a team of members under the helm of the Gowda, to look after the welfare of the village, by imposing taxes. Formerly he was the richest of the village and now it is not so. Usually it meets once in a year to expose the accounts regarding the collection of taxes and expenditure and the welfare measures. Normally it imposes 'thappu' [fine] which varies according to the nature of the-crime or offence. When customarily fine is imposed on a person, he must plead twice for the reduction of it, as the imposed fine naturally was considered high.

The most severe punishment the council can inflict is that of the boycott or ostracizion.[1] This involves the local withdrawal of social relations permanently. If a man is ostracized, his whole family living in one house are also involved. No one will speak or have any social relations with any member of his household, they are not allowed to draw water from the common springs inside of the village,[2] may not attend meetings, festivals and feasts. The boycott is the strong weapon against the hands of the family, lineage and kin groups are social imperatives and not optional. Reciprocal obligations, which contribute to the solidarity of group/ society, contribute obstacles to the acceptance of economic programmes that are not in conformity with the values of the target population. Man in society can never remain automistic and indualistic, rather he is invariably influenced by members of his family, lineage, neighbourhood and society.

In this connection, the village panchayat is only a lower court and the appellate courts are there. In most of the castes, there is a third or fourth appellate councils so that there is a regular gradation of panchayat. The appellate council of the Badugar is known as the Melcootu (higher panchayat). The most important matters are decided by the council composed of the headmen drawn from several villages, in the neighbourhood and presided over by the chief headman.

*Assistant Professor of History, Vellalar College for Women, Erode.

In the like manner, if a Baduga is not satisfied with the verdict of his own village panchayat, his next appellate is the panchayat of the neighbouring village. Even then if he is not pleased, he can go for a third 'Manda' an higher appeal which consists of the members of the nearby villages as a whole or the prominent persons with their respective Gowdas (Commune Panchayat) and the further appellate for the denial of justice is its Seemai or Betta (divisional Cootu), under the helm of the parpathy.

The final supreme judicial body is the Nakkubetta or Seemai [Nakku = four + Seemai = division] cootu.

Gradation of the Cootu

Panchayat	**Headman**
1. Village	- Gowda
2. Neighbouring villages	- Gowdas
3. Neighbouring Village(ur)	- Gowdars
4. Seemai (One division)	- Parpathi
5. Seemais (More than one	- Parpathis division)
6. Nakkubetta (all the four	- Nakkubetta divisions) Gowda i.e. Gowda of the presiding region

It shows that the leadership is one of the social control among the Baduga caste.

Any how they yield to the control of the Panchayat till date. At present the Nakkubetta Gowda is nominated on the basis of age, experience and education. The village panchayat system prevails till date.

But nowadays, very few go to the police stations and courts of law. At present the Seemai and Nakkubetta cootu is seldom called for and in very few villages, the panchayatdhars record their verdicts. An important feature of the Baduga village panchayat is the in-camera proceedings for certain cases as adultery, sex scandals etc.[3] Generally the elderly people with the village head or Gowda or selected panchayatdhars, not more than five or six, assemble in a separate place, according to their convenience to decide the deserved cases and impose 'thappu' (penalty) on the parties concerned. Their decision is binding on the whole village. In some of the villages instead of the headman and his team, the registered youth welfare association is formed to look after the village matters. In every village there is a common fund. The fines imposed naturally go to it. This fund is used for the common purpose of the village. Formerly, the accumulated fund was entrusted to the custody of the village headman and he gave the necessary amount to the villages in times of need for common purpose.

At present, all the villages have their fund in any of the nearby banks by joint account of the headman and secretary, and draw the required money whenever it is needed. The common purposes are the festivals, maintenance of water tanks, temple works and death ceremonies etc.

Generally when a village panchayat is called for a particular purpose the Badugas discuss it at home with the family members and then go to the panchayat.

A Badaga proverb says:-

"Maneyo Nudhithu Mandaga Hogu"

Mana - yo - Nudithu - Manda - ga - Hogu

House - at - Discuss - Panchayat - to it - go

It means, discuss the problems at home and then go to the panchayat with the problem discussed at home including the technical points and ideas, the debate and discussion is viewed in every angle. So, the verdict of it is always based on proper justice. Sometimes the panchayat fines both the parties concerned. Mostly all the disputes and problems of the Badugar are settled in the village panchayats. Generally, in all the caste, the importance of the caste panchayat has deminised due to the establishment and spread of the British system of Judiciary. The advent of lawyers on the hills has made the Badagas a most litigious people, and they resort to the court, which means expenditure of money, and neglect of agriculture.[4]

On special occasions when circumstances warranted Kotas and Todas also are participated in the panchayat of the Badugar and vice versa. The decision of the panchayat is known as Neiya, the Todas called it Noya, Neiya means proper or correct judgement.[5]

The unsettled disputes of Todas were taken-to the headman of the Badaga village or to the Parpathy

of a division where the Todas had been living,[6] and the judgments were delivered by the Badugar. Between Todas and Badagas the buffaloes in number were accorded as fine on the seriousness of the crimes or offences.

Pleading to pardon is to be taken to Tudige. Here, the ancientness of Kukal is established because the inhabitants of Kukal were originated from Tudige. A popular version dictates, "Kunde-ga hoge Kola uru", which means..... To get proper justice, one must go to Kundha and insert a walking stick at the keri (terrace in between the house and 'Mandakalu' [raised plat form] of the Parpathi).

Kol Urothuthu

Always Badagas are for the right judgment so even if the client did not get proper justice in the Nakkubetta panchayat, then he can appeal for better judgment and which act is called Kol Urothuthu.[7]

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BHATAVATSALAM IN THE GANDHIAN PHASE OF FREEDOM STRUGGLE

S. Kulasekaran*

The aim of this paper is to expose the early life, political entry and the formative period of Bakthavatsalam in his public life in the Gandhian Phase of Freedom Struggle. On 9th October 1897 Bhaktavatsalam was born in Nazerthpettai village, in Chengleput district to Kanagasabhapathi Mudaliar and Malligammal.[1] At the age of five his father died and was brought up by his maternal uncle Evalappa Mudaliar. His uncle appointed nasimmavariar to teach him.[2] He was sent to a Lutheran Mission School at Parasuvakkam to join sixth standard and later to Pinathur Subramanyam High School at Mylapore. He successfully completed his studies in 1916. U. V. Saminathaier tutored him in the intermediate class. His interest in literature induced him to write essays during college days. He showed much interest in the study of history and geography. Subsequently he joined as a student in the Presidency College, Madras and took B.A. Degree in 1920. At the age of twenty three he married Gnanasundara Ammal, the daughter of Gopalasamy Mudaliar, a reputed lawyer of Thanjavur.[3] As a youngman, Bhaktavatsalam imbibed the spirit of nationalism. The preachings of Vivekananda influenced him to a large extent. [4] The struggle for freedom going on elsewhere in India caught his mind towards the Indian National Congress. The inspiring speeches of Annie Besant, Bipin Chandrapal, Balagangadhara Tilak, Subrahmanya Bharathi and M.K. Gandhi attracted him.[5] He became a regular participant of most of the meetings organized by the Theosophical Society during Home Rule Movement. His interest in politics enabled him to pursue legal studies.

Gandhi's entry to the Indian National Movement inthe year 1915 marked the beginning of a new political phase. In February 1919 the British administration introduced Rowlatt Bills or Black Bills' in the Central Legislature.[6] Under this Act the Government of India armed itself with unrestricted powers to control the press, to try political offenders without jury and to

* Assistant Professor of History, Presidency College, Chennai- 600 005.

arrest and detain a person suspected or subversive activities for any length of time without trial.[7] The Indian National Congress welcomed Gandhi's call to oppose the Act. Gandhi organized protest meetings and demonstrations in several parts of India. On the 6th of April 1919 Gandhi started a nation wide agitation against Rowlatt Act. On 30th January 1919 Kasturi Ranga Iyengar presided over a Madras protest meeting against the Act. Gandhi arrived at Madras on the 17th March 1919 to lead the anti Rowhlatt Act agitation.[8] He announced a programme of hartal and fasting. Bhaktavatsalam was an active participant in implementing all these decisions of the Congress.[9] During the Non-Co-operation movement of 1919-1921, Gandhi visited all over India and explained to the masses his new concept of Satyagraha. Seeking the support of the young students, he addressed a meeting at the Law College, Madras. 10 Young Bhaktavatsalam who attended it was very much impressed and determined to be a sincere follower of Gandhi.

After completing his Law course, he took to legal profession and started practice as a junior advocate under Alladi Krishnaswamy Iyer. During this period he plunged into politics and became an active organizer of Congress meetings. In 1921, he was elected as a member in the District Congress Committees of Madras and Chengleput.[11] Since then he devoted his time mostly for Congress the betterment of by participating in important conferences and meetings held in other parts of India. In 1923 he attended the Congress Conference at Kakinada in Andhra Pradesh and in1924 participated in the annual conference of the Congress at Belgaum in Karnataka under the presidentship of Moulana Mohammad Ali and Gandhi.

Gandhi advocated to the people the use of Swadeshi goods and Khadi Craft. In order to educate the people he visited all over India. In Tamil Nadu the Congress was formed in 1924, a Khadi Board under the leadership of K.Santhanam.[12] When Gandhi visited Chengleput for the propagation of Khadi Craft, Bhaktavatsalam accompanied him. In the Madras Congress Committee a Meeting was held in 1927 under the presidentship of Ansari in which Bhaktavatsalam worked as Secretary.[13] In December 1928 people showed violent protest against the Simon Commission when it arrived at Madras. Bhaktavatsalam and Satyamurthy took active participation in these agitations.[14]

In December 1929 the All India Congress Committee held its session at Lahore under the presidentship of Nehru.[15] In it the Congress passed a resolution demanding complete independence for India. Bhaktavatsalam was one among the members who voted in favour of complete independence. (Purna Swaraj).[16] During the Civil Disobedience Movement in 1931 police lathi charged the picketers in Madras,[17] and in the police firing one person named Govinda Swamy was killed. Against this police action the public of Madras organized a protest meeting which was attended by atyamurthy, K.Kamaraj and C.P. Ramaswamy Iyer. Bhaktavatsalam acted as the ecretary of this meeting.[18]As Secretary of the Madras Mahajana Sabha, Bhaktavatsalam formed two committees, one under T.R. Ramachandra Iyer and another under R.N. Arokiaswamy Mudaliar. The committee after discussion passed a resolution criticizing the police measures that lead to firing. The Government on the other hand, was not inclined to take action against the police.[19]

On March 28, 1930 Rajagopalachari violated the salt laws at Vedaranyam.[20] in which leaders including Rajagopalachari, Satyamurthy and Kamaraj were arrested. Under Krishnayycu more than 150 persons including Bhaktavatsalam participated in the Satyagraha.[21]During Rajaji's Chairmanship of the District Congress Committee, Bhaktavatsalam served as secretary, several times. He participated in the All India congress conference held at Karachi in March 1931 under the president ship of Sardar Vallabhal Patel.[22]

In 1932 Bhaktavatsalam took active role ill the Civil Disobedience Movement and had to face severe police measures. On this ground he was beaten and kept in police lockups.[23] While in prison in 1932, he was selected as a member of the Board of Chengleput District. Thereafter he earned public recognition and was elected Deputy Chairman of the District Board Congress Committee and the member of Saidapet Taluk Board.[24] After the Civil Disobedience Movement, he involved in the propaganda campaign for prohibition and later became the Deputy Chairman of the Tamil Nadu Harijan Sevak Sangh, which received much support from the Congress after 1932.[25]

In 1935 the Congress committee elected Satyamurthy and Bhaktavatsalam, President and Vice-President respectively to lead the Congress' working in Tamil Nadu. In 1936, Satyamurthy continued as

Congress president while Kamaraj and Bhaktavatsalam were re-elected as secretaries.

During 1934-1935 Bhaktavatsalam and P.S.Kumaraswamyraja worked as joint secretaries in Tamil Nadu Civil Boards constituted for conducting the Tamil Nadu Congress Committee Regional Organization. Later on Congress Party formed a Sub-Committee with Bhaktavatsalam,Omandur Ramaswamy Reddi and Kumaraswamy Raja as members toenquire and control District Boards administration. In 1937 Bhaktavatsalam was elected as a member of the Madras Corporation and became Deputy Mayor of the Corporation of Madras for one year.[26]

In 1937 the Government ordered elections for the Madras Legislature. The Congress party captured 152 seats out of 215 m the Legislative Assembly and twenty six seats out of forty six m the Legislative Council. In July 1937 as the British Government assured of noninterference in the administration, the Congress formed ministry under CRajagopalachari.[27] There were nine ministers in the Cabinet. In the Madras Presidency Bhaktavatsalam was appointed as the parliamentary secretary. In the standing Committee of the Legislature, he was appointed as the Convener in the subject committee. From 1937 to 1939 Congress organized several conferences in Madras and in all these conferences, Bhaktavatsalam participated.[28] There were anti-Hindi agitations during 1937-1939 and Bhaktavatsalam along with other leaders made speeches in favour of Hindi.

Rajagopalchari's Ministry continued in power from 15th July 1937 to 29th October 1937. The ministry resigned along with other congress ministries in the different. provinces over the issue of the Indian involvement in the Second World War. Upto 1946 Bhaktavatsalam worked as the Convener in the Congress legislature. After resigning from power the Congress party now launched individual Satyagraha. In the different ,districts the agitators formed committees, raised anti-war slogans and issued anti war pamphlets. Numerous people courted arrest and imprisonment.[29] Bhaktavatsalam was involved in the individual Satyagraha and was convicted to six months imprisonment and a penalty of Rs. 250. During the Second World War he was appointed as the leader of the Regional Defence Organisation.[30]

Rajaji made speeches from Congress Party In favour of the partition of India, [31] which was opposed by Bhaktavatsalam, Kamaraj and C. Subramanyam. This led to his resignation from the Congress Party in 1942. In 1942, he took active part in the Quit India Movement, and for that he had to confront hardships and sufferings. He was arrested and convicted to undergo imprisonment for two and a half years.[32] He was released from prison in the year 1944.

In 1945 Lord Wavell became Viceroy, and by 1945 he released most of leaders from prison. In the general election of 1945, the Labour Party assumed power in England under Prime Minister Atlee. In the same year, Lord Wavell, the Viceroy, ordered for general elections to the provinces. In Tamil Nadu under the Leadership of Kamaraj, the congress committee was powerful and gained the support of the peasants and working classes. In the 1946 election Congress Party was successful and there was a tight contest between C.N. Muthuranga Mudaliar and T.Prakasam for Chief Ministership in which T.Prakasam came out successfully.[33] In his ministry Bhaktavatsalam was given the portfolio of public work department. In course of time T .Prakasam took to himself the major irrigation powers from Bhaktavatsalam, who in turn resigned from his ministry.[34] This created a situation in the Congress circles. To avert this crisis Prakasam gave back more powers to Bhaktavasalam. Now he joined the ministry again.

Thus Bhaktavatsalam's active involvement in the political and social sphere earned him a rightful place in the Gandhian congress movement. He clearly expressed and supported the views of the Gandhian principles and made a mark for himself in the history of congress.

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BRITISH GOVERNMENT AND ANTI - SALT SATYAGRAHA PROPAGANDA IN TAMIL NADU (1930-31)

D.Ebi James*

Gandhi, the leader of the nation commenced the Salt Satyagraha Programme on 12th March 1930 to break the Salt Law at Dhandi beach with 77 satyagrahis as an initial programme of Civil Disobedience Movement. Gandhi himself broke the salt law by picking the salt lying on the Dhandi beach on 6th April 1930.[1] Further he appealed to the people of the nation to start similar movement in their respective regions. In Madras Presidency the Tamil Provincial Congress Committee decided to conduct the salt satyagraha on Gandhian model. Rajaji selected 100 satyagrahis all over Tamil province and made a march from Trichy to Vedaranyam beach and reached on 28th April 1930. In meantime the Andhra Province Congress Committee organized the salt satyagraha at Marina beach in Madras on 22nd April 1930.[2]

Counter Propaganda

At the initial stage of the salt satyagraha movement the Tamil Provincial Congress Committee organized many rural, urban and district level meetings to propagate the concept of Gandhi's salt Satyagraha. By mobilizing the Congress volunteers, they spread up the programme and appealed to the media to publish Gandhian endeavors in their papers. Irked by this, the English authorities initiated the counter propaganda to disturb the pro-Gandhian endeavors all over India.[3] The government's counter propaganda was to combat and contradict the congress "campaign of lines, insinuations and innuendoes", the disregarding of which might create a situation of difficulty.[4] So the Government brought out leaflets from time to time as "a rejoinder to the allegations" made in the letter of Gandhi to the Viceroy as well as against the "mischievous and insidious

*Assistant Professor, Department of History, Rajapalayam Rajus' College, Rajapalayam.

allegations made by the Congressmen.[5] An earlier attempt was also made by H.G.Haig, the Home Secretary to Government of British India, by sending its official circular letter in January 1930, advising the Local Governments to take all practicable steps to counter act the Congress propaganda at their regional level.[6] To speedup the counter propaganda, the Home Department sent it's another office letter on 13th March 1930 to advice them to take necessary steps. For this purpose, they were disposed to think that the distribution of Anti-Gandhian and Pro-British publications in the form of circulations leaflets to justify the government actions regarding the implementation of salt tax. The Government of India sent this letter along with seven pro-British leaflets in English on the foresaid subject, which were prepared by the Director of Public information, New Delhi.[7]

The Government of India issued the seven pro-British leaflets such as (1) "The salt Tax", (2) "Is India growing poorer", (3) "The value of the Rupee", (4) "Land Revenue", (5) "The Revenue from Drink and Drug", (6) "Hand Spinning", and (7) "India's Dept".[8] The leaflets sent by the Government of India were modified by the Government of Madras to make them more lucid. The Governor of Madras decided to translate the leaflets except the leaflets entitled "The value of Rupee" and to be printed in Tamil Telugu, Malayalam and Kanarese languages immediately.[9] These letters not only countered the telling the enthralling points of the Satyagrahis but also justified the stand of the Government.

The Government of Madras was very much interested to circulate the leaflets The salt tax; The Land Revenue; The India's Dept, to cope up the situation of salt Satyagraha in the Madras Presidency.[10] They delayed in sending of these leaflets such as the "Is India Growing Poorer?" and "the Revenue from Drink and Drugs", due to its contents. But, they included all the other leaflets for circulation by the first week of May, 1930.[11] While circulating these leaflets, Master Man, the Public Department official of Government of Madras reviewed some of the leaflets and suggested that figures stated in the leaflet salt tax, referred to the whole of India.[12] He suggested the authorities to pin point the Madras Presidency figures in it. The suggestions made by Master Man was corrected and carried out by the British authorities in May 30.[13] The Government of Madras further collected the copies of each vernacular and in English, printed and circulated among the villagers of Madras Presidency, and some were sent to the Home Department, Government of India on 14th May 1930.[14] The Government of Madras fielded all the District Collectors and the important government officials to the villages of the Presidency.[15] The District Collectors camped in their respective district areas along with officials between 29th March and 12th April 1930 to distribute all the seven leaflets in vernacular for villagers; and circulated the English version of the said leaflets to the Colleges and the Schools located in the prominent town of Madras Presidency.[16]

Other leaflets brought out by the Government called the people by giving out the summary of recommendation made out by the 'Simon Commission'[17] and the 'Viceroy Announcement' made by them on 9th July.[18] These leaflets pointed out that the Simon Commission had recommended a very liberal reforms and that why would transfer more power to the Indians bringing about changes in the structure of the Government, franchise, and in the representation of the minorities. It also said that the country would gain more by participating in the Round Table Conference.

Loyalist Meeting

Apart from issuing the government publications the Government indulged in organizing loyalist meetings to counter the movement. It ordered the District Officers to organize public meetings in their respective districts and to "take all reasonable opportunities directly or through non-official mouth pieces of impressing upon the people the fallacies underlying the principal contentions of the Congress party as well as the letter impracticability of the Congress programme.[19] They wanted the District Officers to persuade the loyal elements in the Presidency, particularly among the professional classes, retired government servants and among the non-officials of standing, to organize public meetings and to refute the misleading Congress.[20] Again the government wanted the loyalists to impress on the people that the Civil Disobedience Movement would divert supplies from productive to unproductive

channels.[21] It also required the District Officers and their staff particularly in the course of their tours, to take all reasonable opportunities to convince the people not to join the movement. The Government desired "that the District Magistrates and Divisional officers should do more in the way of organizing public meetings and the meetings should be held as frequently as possible.[22] Many counter measures were organized in the every head quarters of all the districts of Tamil Province majority of the loyalists and local Jamindars were assembled in the meetings.

Initial Instructions

Another method adopted by the Government to discredit the movement was to make it suffer by sheer official disregard of it.[23] The Government of madras decided to disappoint the satyagrahis that they would all be arrested.[24] So the Government of Madras ordered the District Magistrates that arrests should be avoided. If the arrests and prosecutions became inevitable they should be confined as far as possible to the leaders.[25] Even the leaders should be arrested only after obtaining prior consent of the government.[26] By the end of March 1930, when the leaders of Satyagraha were making intensive preparations, the District Magistrates of the affected districts demanded "that preventive action should be taken against the leaders". It was however still the policy of the Government to take action before the law was actually broken.[27] This practice of the government admitted a large turnout from the Congress to the movement.

Making Salt Manufacturing a Physical Impossibility

While the officials were terrorizing the people, the Government found out another method to deal with salt satyagraha. It was to make the salt manufacturing a physical impossibility. Though the Government knew fully well that the salt preparation by the satyagrahis was going to be fiasco, since in its opinion, the manufactured salt would cost thrice more than duty salt.[28] Preparing salt fit to eat required some expertise, skill and equipments, which the satyagrahis lacked, it decided to make the salt preparation a physical impossibility. It ordered the destructions of natural efflorescence and sniggered to organize salt preventive petrol's to destroy natural efflorescence.[29] At Vedaranyam when salt began to form, the salt peons destroyed it 'Systematically and as quickly as possible'.[30] They also sprayed sand over the natural efflorescence.[31] When the Satyagraha was at its peak and when the satyagrahis day after day, attempted to collect the salt from the swamps with the thorny cactus. The non-violent satyagrahis tolerated this provocation of the Government everyday and practiced their preparations again and again without any hesitation.

Revised Instructions

Offended by the intimidator and provocative actions of the officials, frustrated by their failure to prepare salt in a large quantity, the Satyagraha deviated from their creed of non-violence and decided to resist the seizure of manufactured salt. Gandhi advised them to resist the seizure of manufactured salt and "wanted them to protect it like mother protects her baby." [32] The Government on their part, offended by the indignations that the satyagrahis were keeping on than by their open defiance of law in front of the eyes of Police and other officials. Depressed by the popularity that the satyagrahis were attaining by such open defiance and they being looked upon as heroes by the people, and fearing that such a course would bring about more disaffection. So they modified their initial policy and issued "revised instructions" to the District Magistrates permitting them "to arrest" if absolutely necessary.[33] Yet the Government advised against whole sale arrests, preferred leaders than followers and made arrest conditional upon resistance to the seizure of salt.[34] Again they wanted arrests to be done without much publicity, with maximum of fuss, and suggested quick trails and the removal of the convicted persons to a regular fail immediately so as to avoid "heroes" being garlanded and delivering a farewell messages.[35] At the same time the salt department was placed under the orders of the local Government and the local salt officials under the District Magistrates.[36] The revised instructions of the government gave a turning point to the movement by bringing about tussles between the volunteers and the Police.

The Press particularly the native nationalist Press like ***The Hindu***, the ***Swarajya***, the ***Navasakthi*** the ***Tamil Nadu***, the ***Ooliyan***, the ***Sudandra Sangu*** and the ***Navasakthi*** was a throne in the flesh of the Government. They openly advocated Civil

Disobedience. They provided separate space for the activities of satyagrahis, constantly condemned the high handed actions of the officials, and "by the implications that Civil Disobedience spelt the best form of patriotism, managed to provide considerable publicity for the movement"[37] So the Government decided to censor all news items connected to the salt satyagraha movement. Lord Irwin, the then Viceroy of British India who entertained the view that majority of newspapers were merely engaged in inciting violence and encouraging the Gandhian Civil Disobedience programmer passed the Indian Press Ordinance No. II, 1930 on 27th April 1930.[38] Gandhi regarded that "in its new form, the Act contains additional provisions making the whole piece deadlier than before.[39] In Madras Presidency the Government demanded security from 24 newspapers and 36 presses, of which 19 newspapers and 20 presses closed down.[40] The Congress party sought to evade the Press Ordinance by producing and distributing cyclostyled and printed bulletin.[41] To meet this, the Government promulgated the Unauthorized News Sheets and Newspapers Ordinance No. VII of 1930.[42] This Ordinance gave power to the Government to seize and destroy and literature of objectionable nature. This Unauthorized News-sheets and Newspapers Ordinance expired on 27th October1930.[43] After the expiry of Ordinance No.VII of 1930, there was substantial increase in the number of papers which wrote in favour of the Civil Disobedience Movement.[44] In Madras Presidency, the nationalists distributed pamphlets and handouts exhorting the people to join the Civil Disobedience movement.[45] The British Government decided to arrest the dissemination of such political literature as they could turn the public opinion against the British Government.[46] Lord Irwin promulgated a new Press Ordinance on 23rd December 1930 better known as the Indian press and Unauthorized News-Sheets and Newspapers Ordinance No. X of 1930.[47] This Ordinance was nothing but a mere renewal of the provisions of the Indian Press Ordinance No. II of 1930. The Editors of all the newspapers condemned all the above repressive measures of the government severely. But these Press Laws and Press Ordinances didn't hamper the tone of nationalist press in Madras Presidency. They remained as a very powerful media to disseminate the gospels of Indian nationalism.[48]

Official Pressure

In another practice, the Government directed its officials to exert pressure over the people through "all matters involving the exercise of their discretion. Such as for example the sale or grant of land, preference should be given to proved loyalist and disloyalties should be excluded. Similarly gun licenses were not to be granted or renewed to any person not unquestionably loyal".[49] As well as the government wanted the cancellation of gun licenses of those who were convicted of an offence in connection with the Civil Disobedience Movement and of those who were actively sympathetic with the movement. [50]

Intercepting Telegrams

In order to cause inconveniences to the Congress leaders in communicating orders to the volunteers and to the volunteers in seeking directions from the leaders, the Government used this measure. If ordered to stop transmission of telegrams calculated to support the Civil Disobedience Movement and advised strict application of Indian Telegraph Rules Nos. 13 and 156.[51] It authorized the Telegraph authorities to refuse objectionable telegrams and in case of doubt referred to the nearest civil or military authority.

Threatening the Government Servants

The Government of Madras drew the attention of the Government servants to Rule 23 of the Government servants conduct rules and warned that obvious punishment for participation in or overt sympathy with the Civil Disobedience Movement was dismissal.[52] Village officers who sympathized with the movement were to be dismissed and a substitute, not his heir, was at once to be appointed. [53]

Terrorizing the Parents

In order to prevent young boys taking part in the movement as volunteers the Government of Madras directed the District Magistrates to force the parents or guardians of such boys to execute bonds for the future good behavior their children or wards. The Government believed that it would bring about considerable advantage and secure the active co-operation of elders in keeping youth from further participation in the Civil Disobedience Movement.[54]

Attack on the Directing Organization

Using the Criminal Law Amendment Act, the Government of Madras declared the various Congress organizations as unlawful bodies. After this, the concentrations of volunteers at the headquarters of these Congress bodies were broken up by force after declared Unlawful Assemblies. They were again dispersed if collected in another place of refuge.[55] In order to give these organizations a still greater blow, 'Unlawful Association Ordinance of 1930' was promulgated. Section 8 of this Ordinance made all offences under section 17(1) of the Indian Criminal Law Amendment Act, 1908 shall be cognizable and nonmalleable.[56] Still worse was that the notifications under the Criminal Law Amendment Act was so drafted as to embrace the volunteers, and many of them were prosecuted under the Act on the basis of their previous association with the organization still illegal. [57] By introducing such drastic measures over the satyagrahis of the movement the Government of Madras satisfied on its implementations. But, they did not affect any way the volunteers and the general public in participating the salt satyagraha in Tamil Nadu.

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Taxation of salt was said to have been in practice from the earliest periods. British government propagated that salt tax wasn't the invention of the British Government, but continuing the existing tax policy with some modification. To prove that the Government take references from ancient literature like Mahabarata and Arthasastra. In Mahabarata chapter 70, Sloka 29 said "with regard to the gold mines and the like, the sources of production of salt. The king should appoint reliable ministers to decide the question of imposition of taxes, taking into consideration the profit and loss".[58] Further in Kautilyas Arthasastra, on chapter XII "Soon after the crystallization of salt is over, the Superintends of salt shall in time collect both the money and the quantity of the shares of salt due to the Government. ..... Imported salt shall pay one sixth portion to the king ..... Adulteration of salt shall be punished with the highest Punishment; Like wise persons other than hermits manufacturing salt without licenses".[59]

Further the Government of Madras took stem steps to curb the anti-British propaganda by passing the Emergency Ordinances in 1930 to subjugate the political activities of Congress leaders, publication of literature press etc. The counter propaganda made by the British Government did not dampen the spirit of the Gandhian programmes in any way. The peoples of the Tamil region whole hearty participated in the Salt Satyaraha and the other constructive programmes. The anti-British stand of the people prevailed up to the suspension of the Civil Disobedience Movement on 20th May 1934 by Gandhi.

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ROLE OF ARUPPUKOTTAI IN THE FREEDOM MOVEMENT (1920-1947)

M. Pitchaimari*

Introduction

India was under the British rule for about two centuries. The political oppression, economic exploitation, western education and western law contributed for the emergence of Nationalism in India.[1] Under the leadership of Mahatma Gandhi, the national movement changed as mass movement. Like other parts of India, Tamil Nadu also played a major role in the struggle for Independence.

Freedom Struggle in Aruppukottai

Aruppukottai is located on the national highway between Madurai and Tuticorin. Aruppukottai is the east frontier town of the Virudhunagar district. It is situated 55km in the south of Madurai. During the British rule, Aruppukottai was a growing town of old Ramanathapuram District. The freedom fighters in and around Aruppukottai organished many agitations. The Gandhi ground, Nehru ground, Tilak ground and Vinobava ground were important places selected for the agitations during the freedom struggle. Non - coperation resolution was passed in the Calcutta Congress in September 1920. Processions, meetings and hartal were organised by the Congressmen. R. Srinivasa Varada Iyengar was the only man who participated in it and later on others like Ve. Ramasamy Pillai, R. Dhanushkodi Reddiar, V. Thirupathi Reddiar, and R. Kumarmoopan grined the national movement.[2]

Civil Disobedience Movement

The Civil Disobedience Movement was started in December, 1929 at Lahore. The Tamil Nadu Congress Committee constituted an action Committee with Satyamoorthi as the President for starting the Civil Disobedience in the Madras presidency.[3] The civil Disobedience movement took different forms according to local conditions. In Tamil Nadu the agitation spread to the. interior districts like Salem, North Arcot, Madurai and Ramanathapura.[4] In the Ramanathapuram district the ground was prepared towards end of March 1930, by organising meeting at Rajapalayam, Virudhunagar, Sattur, Karaikudi etc., A meeting was arranged in Akamudaiyar Mahal, Aruppukottai. The Local leaders criticised the British government. The police used lathi charge on the mob and arrested eight Congressmen. Chellam Asari, Gurusamy Asari, Balakrishnan Srinivasavarada Iyengar, Mariappan Nadar, Angusami Mudali etc were arrested and put into jail in various places.[5]

Picketing toddy shops and foreign cloth shops

Picketing of Toddy shops and foreign cloth shop was going on very vigorously throughout Tamil Nadu.[6] Under the head of A.M. Somasundaram the freedom fighters marched towards a Foreign cloth store in Akamudaiyar mahal in Aruppukottai, in 1931. The Freedom fighter purchased the foreign cloths and burnt it in, front of the cloth store. Many people were arrested on that occasion they were released in the evening.[7] Toddy shops were functioning near K.K.S.N. Marriage Hall, Aruppukottai. The freedom fighters arranged a hartal in front of the Toddy shops in 1932. There about 10 Congress volunteers were arrested in the morning but released in the evening. Chellammal, Ramakrishna Chettiar, Thirupathi Chettiar, and Satu Gurusamy Naicker were important persons who were participated in these agitations.[8]

Individual Satyagraha

Gandhi decided to stop mass Civil Disobedience movement and started Individual Satyagraha in 1940. The main purpose of Individual Satyagraha was to assert individual rights to freedom of speech.[9] The individual, Satyagraha was very effective in Ramanathapuram district. R. Krishnasamy Naidu, Secretary of District Congress committee selected Satyagrahis and gave training at Sulaikarai near Virudhunagar.[10] In Aruppukottai, many Satyahrahis were selected and participated in the agitation. "Do not Join the army and Don't pay money for, the world war" was slogan of this movement. About 57 congress volunteers in Aruppukottai participated in this agitations K.K.P.N Kamathci was the first satyagrahi and V.Ethiraj Naiker was the second Satyagrahi in Aruppukottai.[11] Chellammal, Somasundaram Chettiar, M. Kamachi Chettiar, S.Kandasarmi Chettiar, M.S. Malliah Chettiar, S. Sivasankara Chettiar, P.P.Sundaralingam Chettiar,

* Assistant Professor of History, S.B.K. College, Aruppukottai.

N. Srinivasa Naicker, N.V. Srinivas Naicker, N.R.T. Srinivasa Naicker, K.Krishnasamy Naiker, and P.V. Ponnuchamy Naicker were important persons who were arrested during the agitations.[12]

Jaganathan riot

Jaganathan was a congress volunteer in Aruppukottai. He was arrested when he shouted slogan "Vante mataram and Mahatma Gandhigi Jai" through drum on 20th April, 1941. He was remanded in the sub-jail of Aruppukottai, [13] On 21 April 1941 a crowd of about 3,000 people under the head of Satu Gurusamy Naickar gathered before the jail gate due to the news that Jaganathan was badly beaten by the police as a result of which he died.[14] The police soon arrived and when they attempted to disperse the crowd. Some of them threw stones on the police. Thereupon the police opened fire and dispersed the crowed.[15] Thirteen Congress men were arrested in that connection.[16] However, the people satisfied after seeing Jaganathan inside jail. He was arrested under section 3(12) of Town Nuisance Act and sentenced to five months in Alipuram jail.[17]

Quit India Movement

In the Congress session held at Bombay, the resolution on Quit India Movement was adopted on 8th August 1942.[18] R. Krishnasamy Naidu, immediatly convened the District Congress Committee and passed a resoulution in favour of the Quit India movement.[19] In Ramanathapuram district protest demonstration was conducted at Rajapalayam, Karaikudi, Devakottai, Thiruvadanai, Poolankuruchi.[20] In Aruppukottai, the agitation programmes were prepared in the house of Ponniah Chettiar and Chellammal. The agitation also started from this house Congressmen marched towards Akamudaiyar Mahal on 10th August 1942. When the mob reached Akamudaiyar Mahal, the police warned the people to disperse. But the freedom fighters shouted aganist British regime. By the order of the Srinivasan Naidu, Sub-Inspector, the police beat the people. Many of them were wounded. The House of Ponniah chettiar was converted into hospital and wounded freedom fighters were treated there. The agitation continued for five days. Subbiah Chettiar, K.S. Kamatchi, Kasi Kandasamy A.M.Mookaiya and C.Somasundaram chettiar were arrested an put into Jail in various places.[21]

The Congressmen in Aruppukottai tried to destroy a bridge and cut off the telegraphic wire. The Government declared the prevention order of 144 in Aruppukottai on 15 August 1942. But the Congressmen hoisted the National Flag at Gandhi ground in Chinnapuliampatti, Aruppukottai. The police removed the National flag from Gandhi Ground. On 2nd October, 1942, the freedom fighters hoisted the National flag once again in the Gandhi ground. N.V. Srinivasa Naicker, N. Srinivasa Naicker, N.R.T. Srinivasan Naicker, K. Krishnasamy Naicker and V. Ponnuchamy Naicker were arrested and put into jail in various places.[22]

When the Quit India movement was arranged at Pullukadai street, Kovilangulam on 14th August 1942, Kaliappan Asari was the chair person of the meeting. Kandavel, Thangavel Chettiar, Vasudeva Naidu, Meenamba Naicker and T. Ramu were important persons who were participated in this meeting. The Freedom fighters spoke against the British Government. Srinivasa Naidu, Sub - Inspector of police, warned the people to disperse. But people did not yield. So the police lathicharged the public. Next day the Congress volunteers under the leadership of K. Muthuraman Chettiar, broke the seven pillars bridge near Ramanujapuram, Aruppukottai. Kandavelu Panikar, Meenamba Naicker and Vasudeva Naidu were important persons who were involved in breaking the seven pillar bridge.[23]

Conclusion

During the British rule, Aruppukottai emerged as a centre of freedom struggle, According to who's who of freedom fighters in Tamil Nadu, about 120 freedom fighters in Aruppukottai were arrested during the freedom movement an put into jai in various places in Tamil Nadu and Karnataka. When we study about the freedom fighters in Aruppukottai, we can identify the communication like Chettiars, Naickers, Pillais, Nadar, Maravar and Asari participating in the freedom movement without any expectations. They fought against the British imperialism without any discrimination among them. Women also participated in the freedom movement in Aruppukottai. Chellammal was one among the women volunteers who, was arrested during the individual Satyagraha and Quit India movement. Her role was very important. When freedom fighters were wounded during the Quit India

movement in Aruppukottai, her house was converted into a hospital and treatment was provided to wounded people.

The freedom fighters of Aruppukottai spent their punishment in the Alipuram, Madurai, Madras, Bangalore, Bellary, Trichi, Vellore, Tanjore, Palayamkottai, Aruppukottai, Virudhunagar, Sattur and Kovilpatti jails. Among them most of the freedom fighters were put into Alipuram jail. When India attained independence on 15th August 1947, the National Flag was hoisted in Nehru ground, Gandhi ground, Tilak ground and Vinobava ground in Aruppukottai. The freedom fighters were honoured by the people. They were invited as their guest in many places in and arround of Aruppukottai.

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LIFE AND MISSION OF B. PARAMESWARAN

A. Kalainesan*

I. Introduction

B. Parameswaran during his long career of public life for over 35 years had tackled different aspects of human problems - social, political, economic and religious.

B. Parameswaran's life as a political leader and social reformer was completely devoted for the cause of the uplift of the oppressed section of the Hindu-society. He stood as a champion for the amelioration of the Harijans in the midst of over dominating caste Hindus.

B. Parameswaran contributed to the emancipation and development of this depressed classes. This unique personality and revolutionary reformer has evinced a keen interest in me to venture into this study. This paper deals with the life and mission of B. Parameswaran which includes the landmarks in his life.

II. Early Life

B. Parameswaran was born on 20th January, 1913 in a small village Kozhiyalam near Madurandagam, Chengleput District, Madras State.[1] He was the son of Balakrishnan and Mrs. Subathra. In his early years his family was at Rangoon. He had his elementary education at Rangoon. His father was a timber merchant. When he was young he lost his mother.[2]

His family shifted to India and settled at his maternal grandfather, Diwan Bahadur R. Srinivasan's house. R. Srinivasan was one of the pioneers of the depressed classes uplift movement in South India and a member of the Round Table Conference.[3] He guided B. Parameswaran to go in for higher education. B. Parameswaran studied in Saint Gaberial High School and in the Presidency College, Madras.[4]

During his college days he was the Chairman of the Students' Union of the Presidency College, Madras. He was the first scheduled caste Chairman of the Students' Union. He took up history in his B.A. degree and completed the course successfully.[5]

His grandfather R. Srinivasan had a strong desire to work for the uplift and welfare of his own community. In 1891, he took active part in social service and started the 'Parayar Mahajana Sabha'. After a few years he started a weekly magazine called ***paraiyan***.[6] B.Parameswaran assisted him in publishing the journal. It was then B. Parameswaran learned about the miserable condition of the depressed classes. That made him an active social worker in all aspects.

Later he served as the Private Secretary to Diwan Bahadur M.C. Rajah for more than a decade.[7] Also he became an assistant to Dr.B.R. Ambedkar who was then President of the Scheduled Caste Federation and later the chief architect of the Constitution of India.[8]

In the beginning B. Parameswaran joined the Justice Party. He was attracted by Gandhian way of life and activities which inspired him very much. As a result of this he joined the Congress Party in the later days of his political career.[9] B. Parameswaran's ambition was to bring a phenomenal reform and to build a reformed society in all aspects. Untouchability, which was the greatest curse of the society, appealed to him to focus and concentrate all his attention on this aspect. This drove him to take up the task of social reform especially for Harijans. Untouchability was the greatest social injustice that affected him very much. The denial of primary necessities and social rights made him bleed at heart.[10] He worked very hard throughout his life to eradicate these evils.

III. Political Career

In 1946 he was elected as a member of the Madras Legislative Assembly from the constituency of Madandagam (Reserved) in Chengleput District. He was appointed the whip of the Congress Legislature Party in April, 1946 and Parliamentary Secretary to Minister for Law in June 1946. He became a member of Provincial Harijan Welfare Committee and a sub-Committee which emphasised the need of separate department for Harijan Welfare. He also became a member of the State Transport Advisory Committee, Veterinary and Agricultural College Selection committee, and Iron & Steel Advisory Board in the years 1947-49.[11]

*Assistant Professor & Head, P.G. Dept. of Historical Studies, S.S. Govt. Arts College, Tiruttani - 631 209.

As Minister 1949-52

On 6th April 1949, B. Parameswaran was appointed as Minister for Rural Development under the Chief-Ministership of P.S. Kumaraswami Raja.[12] His other portfolios were Cottage Industries, Khadi, Scheduled Castes and Tribes and Backward Classes Welfare, Prohibition and Forests.

Separate Department

During this period he achieved a lot for Harijans. According to the recommendation of the Provincial Harijan Welfare Committee, a separate department was formed for scheduled castes and tribes. It was called Harijan Welfare Department.[13] A number of Hrijan Welfare Schools were started for the Hrijans. New hostels were opened and scholarships were granted and midday meals was supplied to the students of the Harijan community. For the uplift of the backward classes, the Government of Madras constituted an Advisory Committee under the chairmanship of B.Parameswaran.[14]

Firka Development Scheme

A new Firka Development Scheme was introduced. The work and results were so good that the Government of India appreciated it very much.

The government wanted the other firkas also to follow and develop on the same lines.

It was decided to extend the scheme for other firkas also. B. Parameswaran was made Minister for Firka Development also.

In 1950 a Mat weavers Co-operative Society which was in existence at Ammapet was shifted to the colony and allowed to occupy one of the buildings with its own office and godown.

The Government of Madras had sanctioned Rs.3,640 for the construction of Model Harijan colony of sheds in the Tirumangalam firka The colony was constructed alongside the caste Hindu quarters in such a way that there was a fusion of Harijan and non-Harijan quarters.[15]

On 12th February 1951 the fifth batch of training of the Andhra Gramma Sevak Vidyalayam at Gopannapalem was inaugurated by B.Parameswaran, Minister for Rural Development. A short training camp from 30th January to 16th February 1951 for village workers was conducted. A special training course for weavers was commenced from 27th May 1951 with a special instructor.

Harijan Day Celebrations

Harijan Day was observed on the 30th of every month in all the districts.[17] It was celebrated on elaborate scale in North Arcot District on 30th May 1949. At Karai village near Ranipet, a Co-operative Credit Society was started on that day. Street cleaning, rural sports and games like chedugudu also became part of the programme. A public meeting was also convened in the Harijan cheri of Pinji, a suburb of Ranipet. On that day harijans were given rights to draw water for drinking from the common wells of caste Hindus.

At Arkonam also the harijan Day was celebrated. Besides rural games, bhajanas and running race were also conducted.

At Cheyyar a procession consisting of school children was taken through the villages and the adjoining cherries. In the evening there was a public meeting in the Cheri where prominent citizens of Cheyyar spoke.[18]

IV. MAYOR Of MADRAS 1953-54

B. Parameswaran was elected as an Alderman of the Corporation of Madras in November 1952 and he became a member of the Senate of the University of Madras in 1953.[19]

He was elected the Mayor of Madras on 17th November 1953.[20] This opportunity came to the scheduled castes once in eight years.[21] As a scheduled caste candidate he was elected unopposed in a unique manner as Mayor in 1953. Persons belonging to scheduled castes became mayors in 1937 and 1945 also. But there were contests.[22]

For the first time in the history of the Madras Presidency a minister of the state had become the Mayor of Madras.[23] It is noteworthy that Rajaji, a former Governor General of India, was then the Chief Minister of the Government of Madras. In the same manner B. Parameswaran had come from the ministerial chair to the mayoral chair.

Steady progress was achieved by the Corporation of Madras in the field of education during

the period of B. Parameswaran. The number of Corporation elementary schools rose to 258 as against 243 in 1952-53.

The total strength of schools increased from 75,113 in 1952-53 to 79,011 in 1953-54. Four nursery schools and twenty one adult education centres were also run by the Corporation of Madras.[24] During his period of mayorality sixty appointments were given to the members of Harijan community out of one hundred and eighty two appointments in the education department. Conservancy Inspectors were appointed from the scheduled caste.[25]

B. Parameswaran resigned on Tuesday, April 13, 1954 for he was appointed a minister in the Cabinet of the Madras State. There was nothing objectionable in a minister holding the office of Mayor also but he did not want to combine both the office as there would be administrative difficulties. He indicated that his successor would be a member belonging to scheduled caste, as the community had not had its full term of office.[26]

V. As Minister 1954-57

B. Parameswaran was sworn in a Minister for Harijan Uplift on the 13th April 1954 under the Chief Minister ship of K.Kamaraj.[27]

It was the second term for him. He was the Minister for Religious Endowments, Transport, Prohibition, Registration.Scheduled Castes and Tribes and Backward Classes Welfare for the period 1954-57.

Appointment of Temple Trustees

In those days, Harijans were not allowed to enter temples. B. Parameswaran took serious action to establish the rights and remove the injustice. He made Harijans the temple trustees.[28]

VI. Removal of Untouchability

Propaganda and publicity work was undertaken during the period of B.Parameswaran under the grant-in-aid schemes for the removal of untouchability.

During the year 1954-55 the Government of Madras sanctioned a sum of Rs.75,198 for printing and distribution of posters and monthly periodicals, awards to village headmen and social workers who rendered meritorious service for the cause of Harijan Welfare.

Deputy Sevaks and Assistants were appointed to carryon propaganda for the removal of untouchability.[29] Village Vigilance Committees were constituted in selected villages. The Harijan Day was observed on the 30th of every month in all districts.[30]

VII. Depressed Classes League

For the welfare of the depressed classes, a league was constituted. Jagjivan Ram, an important minister of the Central Government was the president of the league.[31] In 1952 B. Parameswaran became the Vice President of the All India Depressed Classes League. In October 1954, he became the president of the Madras State Depressed Classes League.[32]

A resolution calling upon the members of the depressed classes to support the Congress candidates in the general election1957 was passed at a meeting of Madras District Depressed Classes League held on 1stFebruary 1957. B. Parameswaran, Minister for Transport, presided over the meeting.

It was held in the premises of the League's office, Madras. It made an appeal to the community to lend its support to the Congress party which alone could do remarkable constructive work. he stressed the need for unity among them and said that their league was as essential as the Congress organisation. The League was trying to make them realise their own capabilities of which they were aware. He added that they should strengthen the Congress, which was mighty organisation striving for the uplift of the whole country. The meeting welcomed the resolution of the Working Committee of the all India Depressed Classes League and called upon the members of the depressed classes to support the Congress candidate according to the resolution of the Madras State Depressed Classes Leaguer.[33]

B. Parameswaran was nominated to Rajya Sabha in April 1958. As a representative in the Rajya Sabha he became a member of the Indian Railway Equipment Committee. He also became a member of the Advisory Committee on Home Affairs and Advisory Committee on Transport and Communications.

He once again became a member of the Madras University Senate in July 1961. He resigned his membership of the Rajya Sabha in 1962.[34]

In the year 1966 a non-official committee, under the chairmanship of B. Parameswaran, recommended

that the staff should be strengthened for expediting applications for allotment of house sites and provision of Rs.15 crores for acquisition of land and construction of the houses through cooperative societies. It also recommended that the scheme of providing house sites etc. be completed within a period of 2 or 3 years in all the districts and that the necessary steps be taken.[35]

Conclusion

Throughout his life he was a tireless worker for the uplift of the scheduled castes and scheduled tribes. He was sincere in educating them. He strongly felt that education alone could bring equality with other section of the people. His deeds were more than his speech. He was working for the cause of Dalits throughout his life. He passed away on 15th September 1966.[36]

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THE UNSUNG HISTORIAN OF SOUTH INDIA "CADAMBI MINAKSHI"

P.J. Biju Joseph*

At a time when most women were confined by social restrictions, Cadambi Minakshi's academic achievements and her thirst for research was astonishing. "She was a personally greatest woman scholar that India has yet produced" wrote William Willets a well known Scholar of Asian Art.[1] Cadambi Minakshi was the first woman post graduate in History from Madras Christian College. And also she deserved to be the first woman to receive a Doctorate degree from University of Madras. She was also a respected archeaologist who made several archaeological explorations through out South India, Minakshi was also considered as one of the authoritative person on "Pallava History". Her professional career as a historian and archaeologist spanned only four years. By then than she published more than 30 research articles, written four books, one published during her time and three posthumously and given countless lectures on South Indian History.[2] To Cadambi Minakshi studying history means to search for and discover the forces that are causes for those results. The art of reading and studying was the main asset of Cadambi Minakshi's career.

Her Early life and Education

Cadambi Minakshi was born in Tamil Brahmin family in Conjeevaram in 1905. Minakshi was named after her grandmother, who had worked hard for the welfare of widows along with Lady Madhavan Nair; even founded a Widow's Home in Madras.[3] Minakshi resembled her grandmother in her determination and courage. Cadambi Balakrishan, her father was a bench clerk in the Madras High Court. He died when Minakshi was very young. Her mother Mangalammal was a determined woman who wisely used the income from the agricultural land and maintained the family wisely. Her two elder brothers also got to work quickly and supported Cadambi Minakshi in the very means of her daily life. She took to study on western lines as a course, which in those days did not find accepted with the community. Though she faced strong criticism she took her under graduate studies in Women Christian College then headed by Eleanor MacDowgall.[4] After completing her B.A. at the Women Christian College in Madras in 1929, she desired to do M.A, History at Madras Christian College. But was out of bounds for providing higher education to women. But she was so determined to have higher education. With the help of her elder brother C.Lakshminnarayanan, a Professor in the college gave an undertaking assurance to take care of her. On that guarantee, Cadambi Minakshi was admitted to post graduate level of education. She then had an opportunity to work with eminent Professor Ferrand Edward Corley. She was the first woman post graduate in History from Madras Christain College. She then joined the Department of Indian History and Archaeology in the University of Madras then headed by the renowned Professor K.A. Nilakanta Shastri. In recognition of her distinctions in her earlier studies Madras University granted her a Scholarship in1931 for pursuing advanced studies in History. The scholarship was for two years but was further extended by another year.[5]

About her Doctorate thesis

The subjects for her investigation for her PhD thesis were i] The Historical Sculpture of Vaikunatha Permual temple, ii] The Kailasanatha Temple, and iii] The administrative and social life under Pallavs. One of the 'examiners A.D. Dixit remarked that anyone of the three subjects alone would have earned the degree for her. Large part of her findings became valuable reference materials for many scholars of Pallava history. Her crowning moment was in 1936 when she got her doctorate. She was the first woman to receive a Doctorate Degree from the University of Madras.[6] Cadambi Minakshi's first book was published in the 1938. Her Doctoral thesis was published as book under the title ***"The Administrative and Social life under Pallavas"***. This book was published by the University of Madras as a part of the History series edited by the doyen K.A. Nilakantha Sasthri. In her book she briefly discussed the administrative elements of Pallavas under various rulers. One of the South Indian Histories most disputed topic like Origin of Pallavas were also discussed by Cadambi Minakshi

* Lecturer, Department of History, Bharathidasan University, Trichirappalli.

in her book. According to her Doctorate thesis she claims that the Nagi legend of Scythians, which is also connected with legends in Tamil Literature and Pallava Copper plate as well as the annals of Cambodia deserves a special significance regarding the Pallava identity with Iranian Phalvas.[7] Like this many aspects of Pallava "History was analyzed in detail by Minakshi in her thesis which earned her a title "The Historian".

Her Deputation in Archaeological Survey of India

In 1937 the University of Madras granted her fellowship for a year. During this period she undertook the study on the history of Buddhism in South India. The archaeological tours she conducted in connection with these studies and the discoveries she made attracted the attentions of Archaeological Survey of India. The department entrusted and commissioned her to work on preparing archaeological memoirs of the Sculpture of Vaikuntapermual temple and Kailasanthar temple. Unfortunately before the results of her works could be published, she passed away. Her work was posthumously published by the Archaeological Survey of India and it remains an authoritative work on ***"History of Pallava Sculpture"*** under the title ***"The historical sculptures of the Vaikunthaperumal Temple, Kanchi"*** Vaikunthapermual Temple (Conjeeveram), Decoration and ornament, Architectural India Conjeeveram Relief (Sculpture), India Conjeeveram.[8]

Her contribution to Historical Research

Her professional career as a historian and archaeologist spanned only four years. By then she published more than 30 articles, written four books published one during her lime and three posthumously and given countless lectures on South Indian History. In her tender age. she maintained a Calico covered scrapbook in which she collected every piece of paper that had anything to do with newspaper clipping, letters, manuscripts and even invitations.[9] This scrapbook reflects Cadambi Minakshi's enthusiasm, energy, ambition, and quest for historical knowledge. She often traveled to historic sites like Manarakudi, Pudukkotai, Villupuram, and other places in South India where she discovered some new thing as she did at Mannargudi where she found a Buddhist centre, and also she found a palace site at the outskirt of Kanchipuram. When she was deputed by the Archaeological Survey of India she often visited Mamallapuram to compare the architecture and sculpture there with those of the Kailasanatha temple. Her study regarding the "18 Murti" aspects on Lord Shiva against both Puranic and Mythlogical backgrounds was unique.[10] She never hesitates to join issues with her counterparts in the research field. For instance she debated with Jouveau Dubrevil, the well known French archaeologist who wrote the seminal book on "Dravidan Architecture" on the origin of Sculpture of Kailsanathar temple at Kanchipuram. She made, several attempts though not with particular success to excavate the "Pallava medu" in Kanchi, where she found huge bricks approximately the size of the Mohenjadaro bricks. She had the fortune to work with outstanding men like T.N Ramachandra, Dr.F.H Gravely, Jouveau Dubrevil and the great K.A.Nililakanta Shastri.[11]

Conclusion

After a long period of the job hunt she received a job at Maharani College at Banglore as an Assistant Professor. In August 1939 Minakshi shifted to Banglore. She was set to start a spectacular career. But few months later she fell ill. On March 1940 Cadambi Minakshi passed away.

"It is cruel she died young whenever I think about it, pain engulfs me" these are the lines wrote by the eminent South Indian Historian K.A. Nilakanta Shastri in the year 1941 to Minakshi's mother. If the death was postponed in Cadambi Minakshi's life she would have definitely achieved more reputation which she earned in her short career. Even her death caused terrible loss to the family of History. Her way of life was prime mover of inspiration for the younger generations to pursue the historical knowledge as she earned.

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CO-OPERATIVE POLICIES OF JUSTICE AND CONGRESS MINISTRIES, 1920-1939

R. Sundaradevi*

The paper aims to highlight the policies of the Justice and Congress Ministries regarding the co-operative societies which were very beneficial to the depressed classes in Madras Presidency from second decade to fourth decade of the Twentieth Century. In the early 1920s, the Government of Madras became an ardent advocate of the cooperative movement. The Government was more interested in atilizing the Co - operative societcis for disbursal of loans to the depressed classes for the acquisition of housc sites in june 1921 it revised some of the provisions of the Agriculturists' Loan Act of 1884 to enable the 'depressed classes' to take advantages of the Takkavi Loan Schemes.[1] It also transferred the Cooperative Societies under the jurisdiction of the Registrar of Societies to the Commissioner of Labour. In 1922, the Commissioner of Labour was entrusted with the responsibility of supervising some cooperative societies within the city limits of Madras.[2] At the same time, cooperatives functioning under the District Labour Officers were instructed to distribute advances to the 'depressed classes' as part of loans needed for the acquisition of house-sites.[3] The co-operative societies however, failed to register profits.[4]

In view of these developments, the Government favoured the establishment of a committee that could suggest ways and means for the survival of the cooperative societies. The Townsend Committee, instituted in 1927, singled out administrative inefficiency as the real reason behind the failure of the cooperative societies, functioning under the Labour and Cooperative Departments. It was also critical of the Cooperative Act II of 1912.[5] It suggested that a central financial institution needed to be established for monitoring the financial operations of the land mortgage banks and the cooperative societies in Tamil Nadu.[6] Thereafter, the Royal Commission on Agriculture also stressed that cooperative societies needed to be strengthened both from administrative and financial considerations. In fact, a revamping of the administrative machinery was considered to be urgent in view of the government's land assignment policy.[6]

While the Madras Government continued with its exercises for improving the operations of the credit societies, the Government of India instituted the Central Banking Enquiry Committee in 1929. The Committee was entrusted with the responsibility of exploring the reasons behind the growing indebtedness among the poverty-stricken groups in both the rural and urban localities. In its report submitted in 1931, the Committee strongly recommended the expansion of cooperative societies. It also requested the government for the timely release of agricultural credit to a large section of the rural society, including the 'depressed classes'. These suggestions found approval from the Government of Madras. In the mid-1930s, the cooperative movement reached a high point. The government displayed a keenness to bring the majority of the cooperative societies under the sole administrative control of the Cooperative Department.[7]

* Ph.D Research Scholar in History, Presidency College (Autonomous), Chennai-600 005.

The Justice Party, which had assumed ministerial responsibilities in the early 1930s, favoured a strong campaign in support of the cooperative movement. The Justice Party's urgency was solely dictated by its political considerations. It believed that such a campaign could be utilized to combat the Harijan Upliftment Propaganda launched by the Tamil Nadu Congress Committee (TNCC). Though on paper the Justice Party supported the cooperative movement, the ministry's inability to launch an all-out campaign deprived the depressed classes of an opportunity to benefit from such a movement. The reluctance on the part of the non-Brahmin upper caste leadership to wholeheartedly involve themselves with 'depressed class' upliftment was clearly revealed in the official figures related to the distribution of house-sites. In the mid 1930 s, though there were more than 2,700 cooperative societies registered exclusively for the benefit of the depressed classes, barely 70,000 families came to possess house-sites in the whole of Madras Presidency. [8]

Thus the Justice Party's involvement with the cooperative movement at best remained negligible, if not inconsequential. The Justice elites, despite their vocal commitment towards the issue of depressed class upliftment, failed to initiate measures aimed at streamlining the operations of the credit institutions in the Madras Presidency. The half-hearted approach of the government posed serious threats to the existence of the financial institutions like the Christian Central Bank, which became the victim of a financial crisis. This crisis mostly resulted from over-lending and the failure to effect speedy recovery of the loan amounts.[9] The government's land assignment policy also greatly contributed to the failures of the cooperative movement. Throughout the early 1930s, the government held the opinion that the price fixed at the time of assigning house-sites to the 'depressed classes' could be recovered through easy installments. However, it failed to realize that any postponement of the collection of installments for a period of few years would directly erode the financial reserves of the cooperative societies, disbursing half the costs for the assignment of lands.[10]

C. Rajagopalachari, after accepting office of the Premier of the Madras Presidency became interested in exploring the weaknesses of the cooperative and the land assignment policies of the government. The Congress Ministry was not in favour of conditional grant of house sites to the 'depressed classes'. It insisted that only in some cases house-sites could be assigned free of initial payment and the amount be recovered through easy installments. The Congress Ministers insisted that adherence to a strict schedule posed difficulties to the assignees. On the other hand, the colonial bureaucrats opposed these views and insisted that 'depressed classes' , despite poverty could repay their loans through easy installments. These differing perceptions often gave rise to administrative complications.[11]

Then, the Congress caught in an impasse, appointed the Vijayaraghavacharya Committee to enquire into the functioning of the credit societies in the Madras Presidency. The recommendations of this Committee however came only after the resignation of the Rajagopalachari Ministry in 1939. The Committee recommended the improvement of agricultural credit societies, land mortgage banks and marketing societies. It also suggested measures for improving the functioning of the 'depressed class' credit societies.[12] However, the committee's recommendations failed to gamer support from the 'depressed class' politicians. The 'depressed class' Congressmen, like J. Sivashanmugham Pillai, criticized both the colonial bureaucracy as well as the Congress Ministry for neglecting the interests of the marginal groups in the society. They suggested that their upliftment could be achieved through the transfer of the rural cooperative societies to the Labour Department.[13] ' But, such proposals could not be put into practice, since the Second World War intervened.

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SUBRAMANIYA BHARATHI AS A REVOLUTIONARY POET

G. Ramakrishnan*

C. Subramaniya Bharthiyar was a Tamil Poet from Tamil nadu. He is celebrated as one of the greatest poets of South India. He was prolific and adept in both prose and poetry writing. He was one of the early independent Poets and played a vital role in pioneering independence movement.

Early Life

C. Subramaniya Bharathi, was born to Chinnaswami Subramania Iyer and Lakshmi ammal on the 11th of December 1882 in a village of Ettayapuram.[1] He was named as 'Subbiah' by his parents. His Father Chinnaswami Iyer was an important official in the court of the zamindar of Ettyapuram. He was educated at a local school in Tirunelveli. From his young age he learnt Music and at the age of eleven he was invited for a debate in Ettayapuram Court for composing poems and songs. He earned the name Bharathi. It was a title given to him by the pundits of Ettayapuram in recognition of his remarkable gifts as a debater and a poet, at the age of eleven.

Bharati lost his Mother when he was five, and studied in the Tinnevelly Hindu High School for three years from 1894 to 1897.[2] He was brought up by his disciplinarian father who wanted him to learn English, excel in arithmetic and become an Engineer to lead a comfortable life. Bharathi could not concentrate on his studies. He did not complete his schooling there because he fell out with his Tamil teachers. To instill a sense of responsibility in him, when he was Fourteen he was married to his younger cousin, Chellammal who was only 7 years old.[3] After his marriage he went to Banares to stay with his aunt and continue his studies. While in Benares he grew moustache and took to a turban worn in the north Indian style. He also got rid of his tuft, and dressing his hair in the European fashion, which distressed his uncle so much that the latter said that he would not eat in the same room with his nephew until he shaved off his moustache and grew his tuft again. The young man aping alien ways had made himself an outcaste.[4]

Later on he started editing Tamil weekly and English newspaper. These newspapers were also a means of expressing Bharthi's creativity. From religious hymns to nationalist writings, his subjects were diverse. His health was badly affected by various imprisonments by 1920. He was struck by an elephant at Pathrasarthy temple, Triplicane, Chennai.

Importance of Language

As a Tamil Poet, he ranked with Ilango, Tiruvallur and Kambar. His writings gave a new life to the Tamil language and to Tamil national consciousness. He involved actively in Indian freedom struggle. He was an Indian and then Tamil. He was fluent in many languages including Hindi, Sanskrit, English and he translated works from other languages into Tamil through his Poem. He said among all the languages I have known, I do not see any of them as sweet as Tamil. Bharathi published the Bhagavad gita in Tamil as well as ***Kannan Pattu, Kuyil Pattu*** and ***Paanjali sabatham***. He was not just a poet, he was a nationalist to the core, a revolutionary, who raised a strong tirade against social injustice. He turned into a aggressive nationalist. In his poems, we are confronted with deep Nationalism Revolutionary social ideals and of course at some places religious fervor.[5]

* Ph.D. Research Scholar, Department of Indian History, University of Madras, Chennai - 5.

His extraordinary and unequalled power of writing Poems, particularly Patriotic songs, fostered the spirit of nationalism among the people and motivated them to participate in the freedom struggle. In fact, his songs warmed and brightened the lives of the People and developed among them a sense of Patriotic feeling.[6]

Revolutionary Songs

Subramanya Bharathi (1882-1921) ushered in a similar awakening in the realm of Tamil poetry. Influenced by the movement in Bengal, he started writing nationalistic lyrical poetry in a simple and lucid style suitable for singing. He believed that any literary form should be simple enough to be understood by the common man. With remarkable understanding of the hold of folk music on people, he adopted forms such as chindhu and kummi and composed songs to suit these styles. In 1905 he published his own translation of Bankim Chandra's famous song 'Bande Mataram' in his monthly CHAKRA VARDHINI.[7] His collection of SWADESA GEETHANGAL (songs on swadeshi) was published in 1908 and another collection JANMA BHUMI (The Land of Birth) came out in the following year. When he started working for the daily SWADESAMITRAN (Friend of the Native) in Madras from 1915, a steady stream of poetry flowed his facile pen. It was his practice to sing his songs to groups of friends and also from political platforms. These songs of Bharathi set the basic pattern for the patriotic song in south India.[8]

Conclusion

From ages past, there were poets in abundance, poets who supplemented the scriptures and who polished the palaces by their poetry. But we have no poets like Bharathi. He was a great poet. He wrote poems for the people. He fought with courage and though the battle was not over during his life span, he gave an armory of thought enough for the successful termination of fight. He is the one who is not afraid of pointing out follies of his own people.

His poems are not mere hornets. He gave moral codes for the masses. He boldly differed from the ancient codes and placed before the people his great ideas. He gave a new vision altogether. He refused to allow the thought of Maya philosophy to have hold on people. He was not afraid of consequences. He raised his powerful voice against the tyranny of rich and threatened the whole world with dire consequences. He spoke in different tongue altogether. He fought for the freedom of people in its fullest and noblest sense. He wanted people to lead a full life, improve their land and enjoy all benefits of new era.

Notes & References

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கட்டப்பொம்மனும் புதுக்கோட்டை தொண்டைமானும் - ஓர் வரலாற்று ஆய்வு

அ.சின்னத்தம்பி*

புதுக்கோட்டைத் தொண்டைமான் அரசு

தொண்டைமான் என்ற சொல்லே அரசர், அதிகாரம் செய்பவர், தலைவர் என்று பொருள் கொள்ளும் வண்ணம் வழங்கி வருகிறது. *தோட்டி முதல் தொண்டைமான் வரை* என்ற பழமொழி வழங்கி வருவதைக் காணலாம்.[1] சங்க காலம் தொடங்கிப் பல்வேறு காலங்களில் தமிழகத்தின் பல்வேறு இடங்களில் *தொண்டைமான்* என்ற பெயர் நின்று நிலவிச் சிறப்புற்று விளங்கி வருகிறது. தொண்டைமண்டலமாகிய பல்லவ நாட்டினின்றும் குடியேறிய பல்லவராயர் அல்லது தொண்டைமான் என்னும் பட்டமுடைய அரசர் பலர் குளத்தூர், அறந்தாங்கி முதலிய

* கௌரவ விரிவுரையாளர், தொலைதூரக் கல்வி மையம், பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி-24.

இடங்களில் பல நூற்றாண்டுகளின் முன்பே விளங்கியிருந்தமை தெரிகிறது.[2] பெரும்பாலும் இவர்கள் எல்லா இடங்களிலும் ***தொண்டைமானார்*** என்றே அழைக்கப்பட்டுள்ளனர். இது அம்மரபுக்குத் தமிழ் மக்கள் கொடுத்த மரியாதையும், சிறப்பும், பெருமையும் ஆகும்.

இலக்கியங்களிலும், இலக்கண உரைமேற்கோள் பாடல்களிலும், கல்வெட்டுகளிலும், செப்பேடுகளிலும் சிறப்புடன் குறிக்கப்பெறும் தொண்டைமான் மரபினர் தமிழகத்தில் பல்வேறு காலங்களில் பல்வேறு அரசர்களிடம் மதிப்புமிக்க உயர் பதவியில் அமர்ந்துள்ளனர். பலர் படைத்தலைவர்களாகவும், அமைச்சர்களாகவும் இருந்துள்ளனர். [3] ஆனால், தனி அரசர் என்ற நிலையில் கல்வெட்டுகளும், செப்பேடுகளும் பொறித்து ஆட்சி செய்தது புதுக்கோட்டை மாவட்டப் பகுதியில் தான். புதுக்கோட்டை அரசமரபு 17-ம் நூற்றாண்டில் தான் ஏற்பட்டது என்று கூறப்படுகிறது.

இம்மரபினர் புதுக்கோட்டை மாவட்டம் ***பிலாவிடுதி, வடக்களூர், கல்லாக்கோட்டை, கறம்பக்குடி, நெய்வேலி, நரங்கியப்பட்டு, அம்மனிப்பட்டு, பந்துவாக்கோட்டை, மங்கள வெள்ளாளவிடுதி*** போன்ற இடங்களில் குடியேறினர். கி.பி. 1750-இல் புதுக்கோட்டைச் சமஸ்தானத்தின் அரசவைக் கவிஞரான வெங்கண்ணா என்பவர் எழுதிய ***தொண்டைமான்வம்சாவழி*** என்னும் தெலுங்குக் காவியத்தில் இந்திரன் வழி வந்தவர்களே புதுக்கோட்டை அரசமரபினர் என்பார்.[3]

புதுக்கோட்டை தொண்டைமான்களில் முதன் முதலில் ஆட்சி செய்யத் தொடங்கியவர் ஆவுடைத் தொண்டைமான். இராமேசுவர யாத்திரை வந்த விஜயநகர மன்னர் இரண்டாம் வெங்கடராயரின் யானை மதம் பிடித்து ஓடியது. மதம் பிடித்த யானையை ஆவுடைத்தொண்டைமான் அடக்கினான். மற்றும் யாத்திரை வெற்றியடைய உதவினான். அதனால் ***இராய*** பட்டமும், ***அம்மபாரி, முரசு, சிங்கமுகப் பல்லக்கு, மானியநிலம்*** அளித்துப் பாராட்டினார். இக்காலத்திலிருந்துதான் புதுக்கோட்டை அரசு வரலாறு தொடங்குகிறது. ஆவுடை இராயத் தொண்டைமான் 1661-இல் இயற்கை எய்தினார்.[4] ஆவுடை இராயத் தொண்டைமானுக்கு இரகுநாத இராயதொண்டைமான் என்ற மகன் இருந்தான். மதுரை நாயக்க மரபில் ஏற்பட்ட அதிகார மோதல் காரணமாக மன்னர் சொக்கநாதருக்கு எதிராக அதிகாரத்தைக் கைப்பற்றிய அழகாத்திரியை ரூஸ்தும்கான் என்ற மதுரைக் சுதரைப்படைத் தலைவன் வென்று ஆட்சியைக் கைப்பற்றினான். அதனால் சொக்கநாதரின் மனைவி மங்கம்மாளின் வேண்டுகோளினை ஏற்று இராமநாதபுரம் மன்னர் கிழவன் சேதுபதி ரூஸ்தும் கானை வென்று ஆட்சியை சொக்கநாதரிடம் ஒப்படைத்தான். அப்போரில் புதுக்கோட்டை மன்னர் இரகுநாதராயத் தொண்டைமான், சேதுபதி படையுடன் இணைந்து போரில் பேராற்றல் காட்டினார்.

சேதுபதிக்காகத் தொண்டைமான் எட்டயபுரம் போரில் வெற்றி பெற்று எட்டயபுரம் மன்னரைக் கொன்றார். இரகுநாதராயத் தொண்டைமானின் ஒரே தங்கையான காதலிநாச்சியாரைக் கிழவன் சேதுபதி திருமணம் செய்து கொண்டான். தம் நெருங்கிய உறவினரான இரகுநாதராயத் தொண்டைமானுக்குத் தனக்கு நிகரான அந்தஸ்துக் கொடுக்க வேண்டும் என்று எண்ணிய கிழவன் சேதுபதி புதுக்கோட்டைப் பகுதியில் சில இடங்களில் பன்னெடுங்காலமாக ஆட்சிபுரிந்த பல்லவராயர் மரபில் வந்த சிவந்தெழுந்த பல்லவராயரைக் கொன்று புதுக்கோட்டைத் தொண்டைமான் அரச மரபை விரிவுப்படுத்தி 1686-இல் இரகுநாதராயத் தொண்டைமானைப் புதுக்கோட்டை மன்னராக்கினார்.

புதுக்கோட்டை மன்னர்கள்

1. இரகுநாதராயத் தொண்மைமான்	- 1686 - 1730
2. விஜய இரகுநாதராயத் தொண்டை	- 1730 - 1769
3. இராய இரகுநாதத் தொண்டைமான்	- 1769 - 1789
4. விஜய இரகுநாதத் தொண்டைமான்	- 1789 - 1807
5. விஜய இரகுநாதஇராயத் தொண்டைமான்	- 1807 - 1825
6. இரகுநாதத் தொண்டைமான்	- 1825 - 1839
7. இராமச்சந்திர தொண்டைமான்	- 1839 - 1886
8. மார்த்தாண்ட பைரவத் தொண்டைமான்	- 1886 - 1928
9. இராஜகோபாலத் தொண்டைமான்	- 1928 - 1948.

ஆகிய அரசர்கள் புதுக்கோட்டை சமஸ்தானத்தை ஆட்சி செய்தனர்.

18-ஆம் நூற்றாண்டில் இந்திய அரசுகள் குறிப்பாக தமிழ்நாட்டில் எந்த ஒரு சமஸ்தான அரசும் பிற சமஸ்தான அரசோடு சுமுகமான நட்புறவுடன் காணப்படவில்லை. ஒவ்வொரு சமஸ்தான மன்னரும் பிற சமஸ்தானத்தை அந்நியரின் உதவியுடன் கைப்பற்றுவதிலேயே கவனம் செலுத்தினர். இச்சுழலில் வெளிநாட்டிலிருந்து வாணிபம் செய்யவந்த ஆங்கிலேயர்களுக்கும், பிரெஞ்சுகாரர்களுக்கும் இடையே கர்நாடகப் போர்கள் ஏற்பட்டன. மேலும், உள்நாட்டுப் பிரச்சினைகளிலும் தலையிட்டனர். இக்கர்நாடகப் போரில் கூட, இருநாட்டினருக்கும் இந்திய சமஸ்தான மன்னர்கள் மறைமுகமாகவும், நேரிடையாகவும் பல உதவிகள் செய்துள்ளனர்.[6] ஆனால், இப்போரில் பிரெஞ்சு தோற்கடிக்கப்பட்டு ஆங்கிலேயர்களின் கரம் ஓங்கியது. இதன் பின் ஆங்கிலேயர் வரி வசூல் செய்யும் உரிமையை நவாப்களிடம் இருந்து 1751-ல் பெற்றனர். ஆரம்ப காலக்கட்டத்தில் நவாப்பின் வேண்டுகோளின்படி வரிவசூலில் ஈடுபட்ட ஆங்கிலேயர்களை, இந்திய சமஸ்தான மன்னர்கள் ஒற்றுமையுடன் எதிர்க்கவில்லை. எனினும் சில சமஸ்தான அரசுகள் மட்டுமே எதிர்த்தன.[7]

ம.பொ.சிவஞானம் வீரபாண்டிய கட்டபொம்மனை (1760-1799), ஆங்கிலேயரை எதிர்த்த சுதந்திரப் போராட்ட முதல் வீரனாகக் கூறுவர். ***வீரபாண்டிய கட்டப்பொம்மன்*** என்னும் திரைப்படமும் கட்டப்பொம்மன் புகழ் பரப்பும் பணியில் பங்கு வகித்தது. சுதந்திரத் தாகமும் தன்மான உணர்வும் அஞ்சா

நெஞ்சமும் தாய்நாட்டுப் பற்றும் உடைய வீரப்பாண்டிய கட்டப்பொம்மன் தாய்நாட்டுக்காகப் போர்புரிந்து வெற்றிவீரனாக செயல்பட்டு, கடைசியில் தூக்கு மேடையை பூ மேடையாக நினைத்து தானே தூக்குக்கயிற்றை மாட்டிக்கொண்டு வீரவசனம் பேசி, மங்காப்புகழ் எய்தினான் எனக் கூறக் கேட்டிருக்கிறோம்; படித்திருக்கிறோம்.[8] ஆனால், உண்மை வரலாறு வேறு. கட்டபொம்மனுக்கு ***வீரபாண்டின்*** என்று சொல்லப்படும் அடைமோழியே கண்டனத்துக்குரியது என்பது இவ் ஆய்வாளரின் கருத்தாகும். ஏனேனில் கட்டபொம்மனுக்கு பாண்டிய, வீர எனும் அடைமொழிகள் எவ்வாறு எதற்காக புனைக்கப்பட்டன? அதாவது அவன் பாண்டியர் குடியைச் சேர்ந்தவனுமில்லை வீரப் பரம்பரையை சேர்ந்தவனுமில்லை. அவன் தெலுங்கு மொழியைத் தாய்மொழியாகக் கொண்ட கம்பளத்து நாயக்கன். அவர் வம்சாவழியினர் பண்டைக்காலத்தில் ஆந்திராவில் இருந்து தமிழகத்திற்கு பிழைப்புத் தேடிவந்தவர்கள் என்பது தான் உண்மை. மேலும் வரி, வட்டி, கிஸ்தி தரமுடியாது என ஆங்கில ஆட்சியாளரிடம் வீரமாக மறுத்து உரைத்தவனும் இல்லை. வரியை இப்பொழுது தருகிறேன், பிறகு தருகிறேன்; மழையில்லை; வானம் பொய்த்து விட்டது; தயவு செய்யுங்கள்; அடுத்த தவணையோடு சேர்த்துக் கொடுத்து விடுகிறேன் என்று கூறியவன் கட்டப்பொம்மன். கொள்ளையடிப்பதையே தொழிலாகக் கொண்ட கட்டப்பொம்மன், தமது தம்பியின் திருமணத்திற்காகவும் கம்பெனியாரின் நெற்களஞ்சியத்தைக் கொள்ளையடித்து விட்டு அங்குக் காவலராக இருந்த பாண்டித்தேவனையும் கொலை செய்து தப்பிச் சென்றவன் தான் கட்டப்பொம்மன். [9]

இதை அறிந்த கம்பெனிப்படைத்தளபதி பானர்மென் கட்டபொம்மன் மேல் குற்றம் சாட்டினான். இதனால் மதுரை கலெக்டர் ஜாக்சன் தன்னை வந்து சந்திக்குமாறு கட்டப்பொம்மனுக்கு ஓலை அனுப்பினான். 1798 ஆகஸ்டு மாதம் 27-ஆம் தேதி முதல் செப்டம்பர் 20-ஆம் தேதிவரை குற்றாலம், சொக்கம்பட்டி, சிவகிரி, சாத்தூர், ஸ்ரீவில்லிபுத்தூர், இரதமநாதபுரம் ஆகிய ஊர்களில் முகாமிட்ட கலெக்டர் ஜாக்சனைச் சந்திப்பதற்காகவும் கொஞ்சம் வரி கட்டுவதற்காகவும் மீதித் தொகைக்குத் தவணை கேட்பதற்காகவும் அவர் பின்னாலேயே 23 நாட்கள், 400 மைல்கள் அலைந்து திரிந்து பேட்டி கிட்டாமல்.[10] அலைக்கழிக்கப்பட்டவன் என்பது தான் வரலாற்று ஆதார உண்மை.

இதனால் ஆங்கிலப்படைத்தளபதி ***பானர்மென்*** பாஞ்சாலங்குறிச்சி மீது படையெடுத்துப் பாஞ்சாலங்குறிச்சி கோட்டையை முற்றுகையிட்டுக் கைப்பற்றி, கோட்டைக்குள் சென்று கட்டப்பொம்மனைத் தேடினர். ஆனால் கட்டப்பொம்மன் இரவோடு இரவாகத் தப்பிச் சென்று கோலார்பட்டியில் மாற்றுருவத்தில் தங்கி இருந்தான். இதை ஒற்றர் மூலமாகச் செய்தி அறிந்த பானர்மென் கோலார்பட்டியை முற்றுகையிட்டான். வீரபாண்டிய கட்டப்பொம்மன் ஒரு சிறந்த வீரர் என்றால் எதிர்த்து போர் புரிந்திருக்கலாம்.[11] ஆனால் படை வருகிறது என்பதை அறிந்து, அங்கிருந்து வடக்கு நோக்கி ஓட்டமெடுத்தான் கட்டப்பொம்மன். திருச்சிக்குத் தான் போவான் என்று வழிநெடுகிலும் காவல் போட்டான் பானர்மென். ஆனால் கட்டப்பொம்மன் திருச்சி செல்லவில்லை, இடையில் புதுக்கோட்டை மன்னர் ஆட்சிக்குட்பட்ட திருக்களம்பூர் அருகேயுள்ள முட்புதர்கள் அடர்ந்த காட்டிற்கு மேற்கேயுள்ள கலியபுரம் என்னும் சிறு கிராமத்தில் பதுங்கிக் கொண்டான். கட்டப்பொம்மன் புதுக்கோட்டைப் பகுதியில் தங்கியிருக்கிறான் என்பதைத் தளபதி பானர்மென் அறிந்து கொண்டு தனது மேலதிகாரியான லூசிங்டனிடம் தெரிவித்தான்.[12]

இச்சூழ்நிலையில் லூசிங்டன், புதுக்கோட்டைத் தொண்டைமான் அவர்களுக்கு ஓர் ஓலை அனுப்பினான். அந்த ஓலையில் வீரபாண்டிய கட்டப்பொம்மன் தப்பி வந்து தங்களது எல்லைப் பகுதியில் மறைந்து இருக்கிறான். அவனைத் தேடிக் கண்டுபிடித்துக் கம்பெனிப்படையினரிடம் ஒப்படைக்குமாறு உதவி கோரியிருந்தான். ஆங்கிலேயரின் நட்புக்கு உரித்தாக இருந்து வந்த தொண்டைமான், குற்றவாளிகளை தண்டிப்பது பொதுவான கொள்கையாக இருந்ததாலும், மேலும் அன்றைய காலக்கட்டத்தில் ஆங்கிலேயர்களை பகைத்துக் கொண்டால் தன் மக்களின் நலன் பாதிக்கப்படும் என்ற எண்ணத்தோடும், தமது படைத்தளபதி முத்துவீர பைரவ அம்பலக்காரர் மூலமாகப் படை அனுப்பித் தேடச் செய்தார். அம்பலக்காரரின் தீவிர முயற்சியால் திருக்களம்பூர்க்காட்டுப் பகுதியில் பதுங்கி இருந்த கட்டப்பொம்மன் 23.09.1799-ல் கைது செய்யப்பட்டான்.[13]

புதுக்கோட்டை மன்னன், விஜயரகுநாத தொண்டைமான் கட்டப்பொம்மனின் நெருங்கிய நண்பர் என்றும் அதனால் தொண்டைமானிடம் அடைக்கலம் கேட்டதாகவும், தொண்டைமான் அடைக்கலம் கொடுத்து நயமாகப் பேசி, விருந்துபசாரங்கள் செய்து, இரண்டு நாட்கள் தங்க வைத்து, பின் மாடியில் தூங்கும் போது கைது செய்யப்பட்டான் என்றும் ம.பொ.சிவஞானம் குறிப்பிட்டுள்ளார். ஆனால் கட்டப்பொம்மன் கைது செய்யப்பட்டது முட்புதற்காட்டில் என்று தான் வரலாற்று ஏடுகளிலும், திரைப்படத்திலும் கூட கூறப்பட்டுள்ளன. ஆனால் காட்டிக் கொடுத்தான் தொண்டைமான் என்று சில வரலாற்று அறிஞர்கள் கூறியுள்ளதைச் சற்று ஆய்வு மனப்பான்மையுடன் சிந்திக்க வேண்டியுள்ளது.

மேலும், தொண்டைமான், கட்டப்பொம்மனை நயவஞ்சகமாக ஆங்கிலேயர்களிடம் பிடித்துக் கொடுத்துவிட்டதாகக் கூறுவது ஒரு கட்டுக்கதை. இது முற்றிலும் பொய் என்று தமிழ்வாணன் தமது கட்டப்பொம்மன் கொள்ளைக்காரன் என்ற நூலில் கூறியுள்ளார்.[14] புதுக்கோட்டை தொண்டைமானும், கட்டப்பொம்மு நாயக்கனும் அருமை நண்பர்கள் என்று கூறுவதைப் பல வரலாற்று அறிஞர்கள் ஏற்றுக் கொள்ளவில்லை. மேலும், மறவர் பாளையங்களும், தெலுங்குப் பாளையங்களும் எதிர் எதிராகத்தான் செயல்பட்டனவே ஒழிய அவைகள் நட்புடன் செயல்பட்டதாகத் தெரியவில்லை. மேலும், பூலித்தேவன் காலத்திலேயே ஆங்கிலேயர்களுக்கு கட்டப்பொம்மன் வம்சாவழியினர் பயந்து கப்பம் செலுத்தியுள்ளனர் என்பது பல வரலாற்று ஏடுகளிலும் அறியப்படுகிறது. மேலும் கட்டப்பொம்மன்

மறவர் பாளையங்களில் புரிந்த கொள்ளைகளையும், கொலைகளையும் கேட்டுத் தொண்டைமானும், இவரது படைத்தளபதி முத்து வீரபைரவ அம்பலக்காரரும் உள்ளம் கொதிப்படைந்தவர்கள். இதற்கு காரணம் மறவர் பாளையங்கள் தொண்டைமான் உறவினர்கள்.[15] உண்மை இப்படி இருக்கும்போது எப்படி கட்டப்பொம்மனும் தொண்டைமானும் நண்பர்களாக இருக்கமுடியும்? மேலும் பானர்மென்னிடம் அகப்பட்டுத் தொல்லைகளுக்கு ஆளாகாமல் இருக்க திருச்சி சென்று, லூசிங்டனிடம் சரணாகதி அடைய எண்ணினான் கட்டப்பொம்மன். இதனால் கோலார்ப்பட்டியிலிருந்து தப்பியோடிய கட்டப்பொம்மன் எப்படியும் திருச்சி அடைந்து அங்குள்ள கம்பெனி அதிகாரிகளிடம் சரணடைந்து உயிர் பிச்சை கேட்பதே கட்டப்பொம்மனது நோக்கம் என்று கூறப்படுகிறது. இதுவே உண்மையும் கூட எனலாம்.[16]

பாஞ்சாலங்குறிச்சியைப் பொருத்த வரையில் கட்டப்பொம்மனைவிடப் பல வகையிலும் சிறந்த வீரனும் ஆங்கிலேயரை உண்மையிலேயே எதிர்த்தவனும் யாரெனின் கட்டப்பொம்மனின் தம்பி ஊமைத்துரையே. ஊமைத்துரைக்கு மக்கள் செல்வாக்கு சிறப்பாக இருந்தது. மக்கள் ஊமைத்துரையைத் தலைவனாக ஏற்று செயல்பட்டனர். ஆங்கிலேயர்களும் ஊமைத்துரைக்கு அஞ்சினர்.[17] பாளையங்கோட்டைச் சிறையிலிருந்து தப்பியது முதல் அதாவது 1801, பிப்ரவரி 2 ஆம் தேதி முதல் மறுபடியும் பிடிபட்டுத் தூக்கிலிடப்பட்ட வரை அதாவது 1801 நவம்பர் 16ஆம் தேதி வரை ஊமைத்துரை ஆங்கிலேயர்களுக்குச் சிம்மசொப்பனமாக விளங்கினர். மக்கள் செல்வாக்கு அதிகம் இருந்ததால்தான் ஊமைத்துரை குறைந்த நாட்களில் இடிந்த கோட்டையை மீண்டும் புதுப்பித்தார். இவரது அறிவுத்திறத்தையும், மக்கள் செல்வாக்கையும், வீரத்தையும் ஆங்கில படைத்தளபதி ஜேம்ஸ் வெல்ஸ் (James Welsh) புகழ்ந்துரைக்கிறார்.[18] உண்மை இவ்வாறிருக்க, புகழ்மொழி கட்டப்பொம்மனுக்குக் கிடைத்தது. மேலும், ஊமைத்துரை படைபலம் பெருக்கிக் கொள்ள வேண்டினான். ஆனால் ஊமைத்துரை போன்று உதவி வேண்டியா கட்டப்பொம்மன் புதுக்கோட்டை முட்புதர் அடர்ந்த காடுகளில் தஞ்சமானன்? இல்லை அங்கு திருட்டுத்தனமாக ஒளிந்து கொண்டான்.[19]

பழம்பெரும் வரலாற்றுச் சிறப்புப் பெற்றவர்கள் புதுக்கோட்டை தொண்டைமான் அரசப் பரம்பரையினர். அத்தகை வீரமரபிற்குக் களங்கத்தை உண்டாக்க வேண்டும் என்ற எண்ணத்தில் கதைகள் திரித்து தீட்டப்பட்டுள்ளன. இது தொண்டைமான் வழியினரைக் களங்கப்படுத்துவது மட்டுமன்று, அருமைத் தாயகத்தையே அவமதிப்பதாக இருக்கிறது. ஆங்கிலேய அரசுக்கு இந்தியாவிலேயே வரி என்ற பெயரில் ஒரு சல்லிக் காசு தராத தொண்டைமான், கட்டப்பொம்மனை காட்டிக் கொடுக்கவில்லை, காட்டில் வைத்து தன் படைத்தளபதி முத்துரைவ அம்பலகாரரால் கைது செய்து ஆங்கிலேயர்களிடம் ஒப்படைத்தான். இதுதான் உண்மையான வரலாறு! ஆனால், காட்டிக்கொடுப்பதற்கும், கைது செய்து கொடுப்பதற்கும் வித்தியாசம் தெரியாமல் காட்டிக்கொடுத்தான் தொண்டைமான் என்று கூறுவது கண்டிக்கத்தக்கது. மேலும், 18-ஆம் நூற்றாண்டில் நடந்த நிகழ்ச்சிக்கு தற்போதும் கூட காட்டிக் கொடுத்த பரம்பரை அல்லது காட்டிக்கொடுத்த மாவட்டம் என்று கூறுவது மிக மிகக் கண்டிக்கத்தக்கது. உண்மையான இந்திய வரலாற்றை படித்த எந்த ஒருவரலாற்று ஆசிரியரும் தொண்டைமான் காட்டிக்கொடுத்தான் என்று கூறத் தயங்குவார்கள்.

இந்தியா விடுதலையடைந்த பிறகு இந்திய உள்துறை அமைச்சர் சர்தார் வல்லபாய் படேல் அவர்களின் வேண்டுகோளுக்கிணங்க 1948-இல் இந்தியாவிலேயே சமஸ்தான இணைப்பிற்கு ஒரு முன்னோடியாக, கசானாவில் ஒரு பைசா கூட எடுக்காமலும், தன் கட்டுப்பாட்டில் இருந்த எத்தனையோ கட்டிடங்களையும் குறிப்பாக தற்போது செயல்பட்டு வரும் மன்னர் கல்லூரி, ஆசிரியர் பயிற்சிக் கல்லூரி, மாவட்ட ஆட்சி அலுவலகம், நகராட்சி அலுவலகம் நீதி மன்றம்) மற்றும் பலவற்றையும் இந்திய அரசு ஒருங்கிணைப்பிற்காக அப்படியே ஒப்படைத்துவிட்டு வெளியேறியது தான் தொண்டைமான் அரசு. இப்படிப்பட்ட தியாக உள்ளம் படைத்த ஒரு சிறந்த அரசை காட்க்கொடுத்த அரசு என்று கூறுவது தன் தாய்நாட்டிற்கே செய்யும் மிகப்பெரியத் துரோகமாகும். மேலும் தமிழகப் பாடப் புத்தகத்தில் காட்டிக் கொடுத்த தொண்டைமான் என்று கூறப்படும் பாடத்தையே நீக்கவேண்டும்.[20]

புதுக்கோட்டை சமஸ்தானம் சிறியதாயிருப்பினும் தமிழ்நாடு, முடிவேந்தர்களாகிய சேர, சோழ, பாண்டியர் ஆட்சிக்குப் பிறகு இதுவே தமிழ்நாட்டில் கடைசி தமிழ் அரசாட்சியாக விளங்கி வந்துள்ளது. ஆங்கில அரசாங்கத்திற்கு ஒரு சிறிதும் திறைசெலுத்தாத பெருமை பெற்று இந்திய நாட்டு ஏனைய மன்னர்களிலும் சிறந்து விளங்கியவர்கள். 1948-ஆம் ஆண்டு பிப்ரவரி முதல் நாள் இந்தியாவிலேயே முதன்முதலாக சர்தார் வல்லபாய் படேல் அவர்களிடம் சென்று புதுக்கோட்டை சமஸ்தானத்தை ஒப்படைத்தவர் மன்னர் இராஜகோபாலத் தொண்டைமான். இந்திய ஒருங்கிணைப்பிற்கும், ஐக்கியத்திற்கும் தன்னை ஒரு முன்மாதியாக (Role Model) மற்ற இந்திய மன்னர் கொள்வதற்கும், இந்திய ஒருங்கிணைப்பு வரலாற்றில் அழியா இடம் பிடித்த வீர பரம்பரை தொண்டைமான் பரம்பரையாகும். இந்தியத் துணைக் கண்டத்திலேயே எவர்க்கும் ஏற்படாத துணிவு புதுக்கோட்டை மன்னர் தொண்டைமான் அவர்களுக்குத் தான் ஏற்பட்டது. இப்படிப்பட்ட தொண்டைமான் வம்சாவளியைக் காட்டிக் கொடுத்தவர்கள் என்று கூறுவது இனியாவது களைய வேண்டும் அல்லது கண்டிக்கப்பட வேண்டும் என்பது இவ் ஆய்வாளரின் நோக்கமாகும்.

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பெரியாரும் கம்யூனிஸ்ட் கட்சியும்

S. நாராயணமூர்த்தி*

இருபதாம் நூற்றாண்டு தமிழக அரசியல் வரலாற்றில் ஒரு பெரும் மாற்றத்தை ஏற்படுத்தியவர் ஈ.வெ.ரா பெரியார். அவர் சமுதாயத்தில் சீர்திருத்தம் செய்ய எண்ணினார். அதற்கான நோக்கங்களைக் கொண்டிருந்த அமைப்புகளுடனும் சங்கங்களுடனும் சேர்த்து கொண்டு அவர் மக்களுக்காக பணியாற்றினார். அதற்காக அவர் தொடங்கிய இயக்கமே சுயமரியாதை இயக்கமாகும். மக்கள் அனைவரும் சமமான வாழ்க்கை, சமமான அந்தஸ்து பெற வேண்டும் என்று எண்ணி கம்யூனிஸ்ட் கட்சியின் கொள்கைகளை ஈ.வெ.ரா. வரவேற்றார். அத்துடன் அவர் சில நேரங்களில் கம்யூனிஸ்ட் காரர்கள், கம்யூனிஸ்ட் கட்சியுடன் இணைந்து செயலாற்றினார்.

ஈ.வெ.ரா. வும் சிங்காரவேலரும்

தென் இந்தியாவின் முதலாவது கம்யூனிஸ்ட் ம. சிங்காரவேலர் பொதுவுடைமை கருத்துகளில் மிகவும் ஈடுபாடு கொண்டவர்.[1] அவர் காங்கிரஸ் கட்சியில் இருந்தவர். பின் 1923 ஆம் ஆண்டு மே மாதம் 1 தேதி "லேபர் கிஸ்ஸான் கட்சி" யைத் தொடங்கினார். அக்கட்சியின் வளர்ச்சிக்காக மாதம் இருமுறை வெளியான "தொழிலாளர் குடியானவர் கெஜட்" என்ற ஆங்கில இதழையும், "தொழிலாளர்" என்ற பெயரில் தமிழ் வார இதழையும் நடத்தினார். அந்த இதழ்களில் அவர் பல தொழிற்சங்க தொடர்புடைய செய்திகளை வெளியிட்டார். 'புது உலகம்' என்ற விஞ்ஞான அறிவுப்பூர்வமான கருத்துக்கள் அடங்கிய தமிழ் மாத இதழையும் வெளியிட்டார்.[2] இந்தியாவில் முதல் முறையாக 1.5.1923 ஆம் ஆண்டு "மே" தினத்தை கொண்டாடியவர் சிங்காரவேலர். இருப்பினும் அவர் 1924 ஆம் ஆண்டு வரை காங்கிரஸ் கட்சியின் உட்பிரிவான சுயராஜ்ய கட்சியில் இருந்து செயல்பட்டார். அவரும் ஈ.வெ.ராவைப் போலவே காங்கிரஸ் கட்சியில் பொதுவுடைமை கொள்கைகள் ஏற்றுக் கொள்ளப்படாததால் அக்கட்சியை விட்டு வெளியேறினார்.

ஈ.வெ.ரா. வால் தெடங்கப்பட்ட சுயமரியாதை இயக்கம் பொதுவுடைமை கருத்துக்களை மக்களிடையே கொண்டு செல்ல ஒரு சிறந்த இயக்கம் என்பதை உணர்ந்து அவர் சுயமரியாதை இயக்கப் பணிகளில் ஈடுபட்டார். சிங்காரவேலரின் அறிவுத் திறனைக் கண்ட ஈ.வெ.ரா. 'குடியரசு', 'புரட்சி', 'பகுத்தறிவு', ஆகிய ஏடுகளில் 'விஷயதானம்' செய்யுமாறு 1931-ல் அவரைக் கேட்டுக் கொண்டார். அதிலிருந்து 1935 வரை பொதுவுடைமை சிந்தனைகள் பற்றி சிங்காரவேலர் சுயமரியாதை இயக்க ஏடுகளில் பல கட்டுரைகளை எழுதி உள்ளார்.[3]

* முனைவர் பட்ட ஆய்வாளர், தொலைத்தூரக் கல்வி நிறுவனம், வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை - 600 005.

கம்யூனிச அறிக்கையும் ஈ.வெ.ரா. வின் முகவுரையும்

1847- ஆம் ஆண்டு லண்டன் மாநகரத்தில் வெளியிடப்பட்ட 'கம்யூனிஸ்ட் மேனிபெஸ்டோ' என்ற சமதர்ம அறிக்கையை ஈ.வெ.ரா. 4.10.1931-ல் 'குடியரசு' இதழில் தமிழாக்கம் செய்து வெளியிட்டார். அதனுடன் அவர் ஒரு முகவுரையையும் எழுதினார். அதில் சமதர்ம உணர்ச்சி பற்றியும் ரஷ்யாவில் ஏன் சமதர்ம முறை வந்தது, அது ஏன் இந்தியாவில் வரவில்லை என்பது பற்றியும் பணக்காரர், ஏழை, மேல்சாதி, கீழ்சாதி ஆகியவற்றைப் பற்றியும் அவர் விளக்கி உள்ளார்.[4]

ஈ.வெ.ரா. வின் சோவியத் மற்ற அயல்நாட்டு பயணம்

சிங்காரவேலருடைய நட்பிற்குப் பிறகு ஈ.வெ.ரா. அயல் நாடுகளுக்கு சுற்று பயணம் செல்ல வேண்டும் என்ற எண்ணம் கொண்டார். எஸ். இராமநாதன் மற்றும் இராமு ஆகியோருடன் 13.12.1931 அன்று (Amboise) என்ற கப்பலில் அவர் தனது பயணத்தை மேற்கொண்டார்.[5] அயல் நாட்டுப் பயணத்தின் போது ஈ.வெ.ரா. சுமார் 3 மாத காலம் சோவியத் நாட்டில் தங்கி சுற்றி பார்த்தார். சோவியத் நாட்டின் அரசியல் இயக்கங்களையும், பொருளாதார, சமுக அமைப்பையும் நேரில் கண்டார். அவைகள் ஈ.வெ.ரா. வைப் பெரிதும் கவர்ந்தன. எல்லோருக்கும் வாழ்வு கிட்டி தொடங்கிவிட்டதை நேரிலேயே கண்டு உணர்ந்து கொண்டார். அந்த நாட்டில் மிகப்பெரிய மறுமலர்ச்சி ஏற்பட்டிருந்ததையும் அவர் அறிந்து கொண்டார்.

அச்சமயத்தில் ஸ்டாலின் முன்னிலையில் அங்கு நடந்த மே தின விழாவில் ஈ.வெ.ரா. கலந்து கொண்டார். இந்தியாவில் இருந்து வந்துள்ள நாத்திகத் தலைவர் என ஸ்டாலினால் அவையினருக்கு அறிமுகப்படுத்தப்பட்ட மரியாதையை அவர் ஏற்றுக் கொண்டார். அப்பயணத்தில் ஆப்பிரிக்க, கிரீஸ், துருக்கி, ஜெர்மனி, ஸ்பெய்ன், பிரான்சு, போர்ச்சுகள், இங்கிலாந்து முதலிய நாடுகளுக்கும் சென்று பல இடங்களையும் சுற்றி பார்த்தார். ஜெர்மனியின் பெர்லின் நகரத்திலும், ஸ்பெயின் மேட்ரிட் நகரத்திலும் தங்கியிருந்தார். இவ்வாறு ரஷ்ய, ஐரோப்பிய, இலங்கைச் சுற்றுப் பயணத்தை 11 மாதம் காலம் மேற்கொண்ட அவர் இலங்கையின் பல்வேறு இடங்களில் சொற்பொழிவாற்றி விட்டு 1932 ஆம் ஆண்டு நவம்பர் 11 - ஆம் தேதி ஈரோடு திரும்பினார்.[6] அன்றிலிருந்து காவல் துறையால் ஈ.வெ.ரா. தொடர்ந்து கண்காணிக்கப்பட்டு வந்தார்.

சோவியத் பயணத்திற்கு பிறகு ஈ.வெ.ரா. பொதுவுடைமை கொள்கையில் அதிக ஈடுபாடு கொண்டார். அதனாலேயே தன்னையும் மற்றவர்களையும் "தோழர்" என அழைக்குமாறு குடியரசு இதழில் 13.11.1932-ல் வேண்டுகோள் விடுத்தார்.[7] ஈ.வெ.ரா. சோவியத் நாடு போலவே அரசியலில் ஈடுபடக் கூடிய கட்சியை ஏற்படுத்த வேண்டும் என்று எண்ணினார். ஆகவே மூத்த தலைவர்களில் ஒருவரான ம. சிங்காரவேலருடன் ஆலோசனை நடத்தினார்.

சமதர்மக் கட்சி மற்றும் சமதர்ம திட்டம்

ம. சிங்காரவேலருடன் பொதுவுடமைக் கருத்துக்களை பற்றி ஈ.வெ.ரா. நீண்ட நேரம் விவாதம் செய்தார். அந்த விவாதத்தில் சிங்காரவேலர் மாபெரும் அக்டோபர் புரட்சியையும், சோவியத் யூனியனையும் பற்றி சரிவர புரிந்து கொள்ளும் வகையில் பல ஆலோசனைகளை ஈ.வெ.ரா. வுக்கு வழங்கினார். அதன் விளைவாக பொதுவுடமைக் கொள்கைகள் சுயமரியாதை கருத்துக்கள் கொண்ட 'சமதர்மக் கட்சி' என்ற ஒரு அமைப்பு 1932 டிசம்பர் 28, 29 தேதிகளில் ஈ.வெ.ரா. வின் வீட்டில் சுயமரியாதை தொண்டர்கள் முன் வைக்கப்பட்டது. அதனை தொடர்ந்து அக்கட்சியின் தொடக்க விழா பொதுக் கூட்டம் ஈ.ரோட்டில் நடைபெற்றது. அதில் ஈ.வெ.ரா. சிங்காரவேலர் மற்றும் பி. ஜீவானந்தம் ஆகியோர் உரையாற்றினர். சிங்காரவேலர் மற்றும் ஈ.வெ.ரா. ஆகியோரால் தனித்தனியே திட்டங்கள் தயாரிக்கப்பட்டு அவைகள் ஒன்றாக்கப்பட்டன. பிறகு ஈ.வெ.ரா. வால் சிங்காரவேலருடைய சில திட்டங்கள் அப்போதைக்கு தேவையில்லை என்று விளக்கப்பட்டு சமதர்மத் திட்டம் வெளியிடப்பட்டது.[8]

மீரத் வழக்கு

1925-ல் சிங்காரவேலர் தலைமையில் டாங்கே போன்ற சில ஆதரவாளர்களுடன் இந்திய பொதுவுடைமைக் கட்சி தொடங்கப்பட்டது. அவர்கள் கான்பூர் போன்ற தொழில் நகரங்களில் பாட்டாளி மக்களை ஒன்று திரட்டி ஆங்கிலேய அரசுக்கு எதிராக உரிமைக்குரல் எழுப்பினர். அதனால் மிரட்சி அடைந்த ஆங்கிலேய அரசு பொதுவுடைமைக் கட்சியை முளையிலேயே கிள்ளி எரிந்து விட எண்ணியது. அவசர அவசரமாகப் பல காரணங்களைத் தேடிப் பிடித்து அவர்களின் பேச்சுக்களிலெல்லாம் குற்றம் கண்டுபிடித்து அவர்களின் மீது வழக்கு தொடர்ந்தது. 20.3.1929 அன்று முப்பத்திரண்டு செயல் வீரர்களைக் கைது செய்தது. அவர்களில் இருவர் பிரிட்டிஷ் கம்யூனிஸ்ட் கட்சியை சேர்ந்தவர்கள், மற்றவர்கள் இந்தியர்கள் ஆவார். அவர்களில் எஸ்.ஏ. டாங்கே, அதிகாரி, எம்.ஜி. தேசாய் போன்றோர். அடங்குவர். அவர்கள் மீது இந்தியாவில் இருந்து கொண்டே பிரிட்டனின் மன்னர் ஆட்சியை கவிழ்க்க சதி செய்ததாகக் குற்றம் சுமத்தப்பட்டது. வழக்கு ஒன்று செய்யப்பட்டு அவ்வழக்கு 1933 ஆம் ஆண்டு வரை நடந்தது. இறுதியில் தீர்ப்பு வழங்கப்பட்டு 5 பேர் விடுதலை செய்யப்பட்டனர். 27 பேர் தண்டிக்கப்பட்டனர். அத்தீர்ப்பில் மூன்று ஆண்டுகள் முதல் 20 ஆண்டுகள் வரை சிறைதண்டனை பெற்றவர்களும் அடங்குவர்.[9]

மே தினத்தை கொண்டாட ஈ.வெ.ரா. வேண்டுகோள்

1933 ஆம் ஆண்டில் தமிழகம் முழுவதும் தொழிலாளர் தினமான மே தினத்தைக் கொண்டாடும்படி ஈ.வெ.ரா. வேண்டுகோள் விடுத்தார். அச்சமயத்தில் பொது கூட்டத்தில் ஈ.வெ.ரா. பொதுவுடைமைக் கருத்துக்களைப் பற்றி பேசினார். அப்படி ஒரு பிரச்சாரம் செய்ததற்காக ஈ.வெ.ரா.வுக்கு 9 மாதம் சிறை தண்டனை வழங்கப்பட்டது. ஈ.வெ.ரா. வுக்கு அத்தண்டனை ஜஸ்டிஸ் கட்சியின் ஆட்சியின் போது வழங்கப்பட்டது. சுயமரியாதை இயக்க தொண்டர்கள் மே தினத்தைத் தமிழகமெங்கும் கொண்டாடினர்.

ஈ.வெ.ரா. வெளியிட்ட சமதர்ம நூல்கள்

1933 ஆம் ஆண்டு ஈ.வெ.ரா. "மெட்ரியலிசம்" என்பதின் தமிழாக்கத்தை "பிரகிருதவாதம்" எனவும் 1934 ஆம் ஆண்டு "சமதர்ம உபந்யாசம்" என்ற நூலையும் வெளியிட்டார். அப்போது சென்னை மாகாணத்தில் நீதிக்கட்சி ஆட்சி நடைபெற்றது. ஆட்சியில் Home Member என்ற உயரிய பொறுப்பில் இருந்த சர்.ஏ.டி. பன்னீர்செல்வம், கம்யூனிஸ்ட் கட்சி 1934-ல் தடை செய்யப்பட்டது போலவே சுயமரியாதை, சமதர்ம இயக்கத்தினை ஆங்கிலேய அரசு தடை செய்ய ஏற்பாடு செய்வதை ஈ.வெ.ரா. விடம் கூறினார். அதனால் அப்போதைக்குப் பிரச்சாரத்தை நிறுத்தி வைக்கலாம் என்றும் ஈ.வெ.ரா. விடம் ஆலோசனை கூறினார்.[10] அதன் பெயரில் கோவை மாவட்ட அப்போதைய ஆட்சியாளரான ஆங்கிலேயரிடம் (வெள்ளையன்) "இப்போதைக்கு நான் (ஈ.வெ.ரா) சமதரும பிரச்சாரத்தை நிறுத்திவைக்கிறேன் என்று வாக்கு மூலம் பதிவு செய்தார்." அதன் காரணமாக ஈ.வெ.ரா. தமது சுயமரியாதை இயக்கத்தை பகுத்தறிவோடு கட்டுப்படுத்திக் கொண்டார்."[11] மேலும் அவர் குடியரசு இதழில் 1935 மார்ச்சு மாதம் 10-ஆம் தேதி ஓர் அறிக்கையினை வெளியிட்டார். அதைப் பெரிதாக எடுத்துக் கொண்டு கம்யூனிஸ்ட் கட்சியினர் பலர் ஈ.வெ.ரா.வை குறை கூறினர். இருப்பினும் அவர் கம்யூனிஸ்டுகளைப் பகைத்துக் கொள்ளவில்லை. இந்திய பொதுவுடைமைக் கட்சியின் அதிகாரப்பூர்வமான ஏடான 'ஜனசக்தி' யில் திராவிடர் கழகத்தின் செயல்பாடுகள் குறித்தும்அதனுடைய குறைகள் பற்றியும் பல கட்டுரைகள் வெளியிடப்பட்டன. இந்திய பொதுவுடைமைக் கட்சிக்கும் திராவிடர் கழகத்துக்கும் பல்வேறுபட்ட கருத்து வேறுபாடுகள் இருந்தாலும் திராவிடர் கழகம் இந்திய கம்யூனிஸ்ட் கட்சியின் வன்முறை வழியை எப்போதுமே எதிர்த்து வந்தது.

கம்யூனிஸ்ட் கட்சிக்கு பெரியாரின் ஆதரவு

கம்யூனிஸ்ட் கட்சிக்கு தடை விதிக்கப்பட்ட போது பெரியார் 'கம்யூனிஸ்டுகளுக்கு தடை." மற்றும் 'பொதுவுடைமைக்குப் புதைகுழி.[18] என்ற கட்டுரையை குடியரசில் வெளியிட்டார். 1951-ஆம் ஆண்டு இறுதியில் தெலுங்கானா ஆயுதப் போராட்டத்தைத் திரும்ப பெற்றுக் கொள்வதாக இந்தியப் பொதுவுடைமைக் கட்சி தலைமை அறிவித்தது. அதன் பிறகு கம்யூனிஸ்ட் கட்சி மீதான தடை நீக்கப்பட்டது. தெலுங்கான கம்யூனிஸ்ட்கள் மீது நடத்தப்பட்ட ஒடுக்கு முறைகள், சேலம் சிறையில் 15.2.1950 ஆம் ஆண்டு 23 கம்யூனிஸ்டுகள் சுட்டுக்கொள்ளப்பட்டது போன்ற காங்கிரஸ் அரசால் நடத்தப்பட்ட கொடுமைகளை எதிர்த்து கம்யூனிட் கட்சிக்கு ஆதரவாக பெரியார் குரல் கொடுத்தார். அவர் பல சொற்பொழிவுகள் கட்டுரைகள் வாயிலாக தனது கண்டனத்தை தெரிவித்தார். சுதந்திரத்திற்கு பிறகு கம்யூனிஸ்ட் கட்சியின் மீதான தடை நீக்கப்பட்டது. அதன் பயனாக அதனுடைய தலைவர்கள் அனைவரும் விடுவிக்கப்பட்டனர். அதன் பிறகு கம்யூனிஸ்ட்டுகள் அரசியலில் ஈடுபட முடிவு செய்தனர். மேலும் அவர்கள் ஈ.வெ.ரா. வுக்கும் விடுதலை ஏட்டிற்கும் நன்றி தெரிவிக்கும் வகையில் கம்யூனிஸ்ட் கட்சியை சார்ந்த எம். கல்யாணசுந்தரம் விடுதலை பத்திரிக்கையை சேர்ந்த சா. குருசாமிக்கும் உறுதுணையாக இருந்த திராவிடர் கழகத்துக்கும் விடுதலை ஏட்டிற்கும் இந்திய பொதுவுடைமை கட்சியின் சார்பாக நன்றியை குறிப்பிட்டிருந்தார்.[13]

1952-ஆம் ஆண்டு பொது தேர்தலில் கம்யூனிஸ்டு கட்சிக்கு பெரியாரின் ஆதவராவு

இந்தியா சுதந்திரம் பெற்ற பிறகு 1952-ல் முதலாவது பொதுத் தேர்தல் நடைபெற்றது. அத்தேர்தலில் காங்கிரஸ் கட்சியை வீழ்த்த வேண்டும் என்கிற நோக்கத்தில் கம்யூனிஸ்ட் கட்சி வேட்பாளர்களை ஆதரித்து பெரியார் செயல்பட்டார். திருச்சி நாடாளுமன்றத் தொகுதியில் பொது இடத்திற்கு கம்யூனிஸ்ட் கட்சி வேட்பாளராகப் போட்டியிட்ட கே.ஏ. ஆனந்தன் நம்பியாரை ஆதரித்து நடந்த பொதுக் கூட்டத்தில் பெரியார் கலந்து கொண்டார். அதில் பெரியார் "கம்யூனிஸ்ட் கட்சி பணக்காரர்களை ஒழிப்பதில் முதற்படியில் நிற்கிறது என்பதால் பணக்காரர்களை ஒழிப்பதில் திராவிடர் கழகத்திற்குக் கவலை இல்லை...ஆகையால் இப்பொழுது இரண்டு பேரும் ஒன்று பட்டு ஒத்துழைக்க வேண்டிய தருணம் வந்து விட்டது. இதனாலும் எந்தக் காரியமும் குடிமுழுகிப் போவதில்லை."[14] எனப் பேசினார். "தொழிலாளர் வேலை இழப்பு, உப்புக்கும் புளிக்கும் வரி, பஞ்சம், விலைவாசியேற்றம், கம்யூனிஸ்டுகள் மற்றும் தொழிற்சங்கம் மீதான அடக்கு முறைகள், பிரிட்டிஷ் மூலதன வரவேற்பு, பிரிட்டிஷ் அதிகாரிகள் தொடர்ந்து இந்திய இராணுவத்தில் பணியாற்றியது போன்ற பிரச்சனைகளை முன்வைத்து கம்யூனிஸ்டுகள் 1952 தேர்தலின் போது பிரச்சாரம் செய்தனர்."[15]

1954-க்கு பிறகு கம்யூனிஸ்டுகள் பெரியாரை தான் இந்த நாட்டில் உண்மையான கம்யூனிஸ்டுகள் பெரியாரை ஒரு பிராமணதுவேசி என்றும், வகுப்புவாதி என்றும், கலகத்தலைவர் ஈ.வெ.ரா. என்றும் கூறிவந்தனர். கம்யூனிஸ்டுகளின் அத்தகைய செயல்பாடுகளை பெரியார், "கூரைமேல் ஏறிக் கோழிபிடிக்கத் தெரியாதவன் வைகுண்டத்தைக் காண்பிக்கிறேன் என்று கூறுகின்றான் என்பதாகப் பெண்கள் ஒரு வசனம் சொல்லுவார்கள். அது போலத்தான் பார்பானிடத்தில் நெருங்க முடியாத கம்யூனிஸ்டுகள் "கம்யூனிசம்" கொண்டு வருகிறேன் என்று சொல்லுவது."[16] என்றார். மேலும் அவர் 1955 ஆம் ஆண்டு நடைபெற்ற மாவட்ட வாரியத் (ஜில்லா போர்ட்டு) தேர்தலில் கம்யூனிஸ்டுகளை தோற்கடிக்க எல்லா முயற்சிகளையும் செய்தார்.

1957 ஆம் ஆண்டு பொதுத் தேர்தல்

1957ல் நடைபெற்ற பொதுத் தேர்தலில் கம்யூனிஸ்ட் கட்சி 4 இடங்களில் போட்டியிட்டது. அதில் ஒரு இடத்தில் கூட அக்கட்சி வெற்றி பெறவில்லை. ஜீவாவும் தேர்தலில் தோல்வி அடைந்தார். எனினும் அவர் தனது தொண்டினை தொடர்ந்து செய்துவந்தார்.

1962 ஆம் ஆண்டு சட்டப்பேரவை தேர்தல்

1962 ஆம் ஆண்டு சட்டப்பேரவை தேர்தலில் பெரியார் கம்யூனிஸ்ட்களுக்கு எதிராக காங்கிரஸ் கட்சிக்கு ஆதரவு

அளித்தார். எனவே 1962 ஆம் ஆண்டு நடைபெற்ற சட்டப்பேரவை தேர்தலில் கம்யூனிஸ்ட் கட்சியானது 68 இடங்களில் போட்டியிட்டு 2 இடங்களை மட்டுமே பெற முடிந்தது.

மீண்டும் கம்யூனிஸ்டுகளுக்கு பெரியாரின் ஆதரவு

கம்யூனிஸ்ட் கட்சியில் இருந்த பார்ப்பனர் தலைமை 1964 வரையில் தன்னுடைய போக்கை ஒரு சிறிதும் மாற்றிக் கொள்ளவில்லை. இருப்பினும் மறைந்த பாலதண்டாயுதம் கம்யூனிஸ்ட் கட்சியை சேர்ந்தவர். அவர் 1964-க்குப் பிறகு கம்யூனிஸ்டுகள் சாதி ஒழிப்பு அக்கறை கொள்வோம் என்றும், பெரியார் அவர்கள் தொடர்ந்து பொது உடைமை பிரச்சாரம் செய்ய வேண்டும் என்று திராவிடர் கழக மாநாட்டில் வேண்டுகோள் வைத்தார். அதனை பெரியார் ஏற்றுக் கொண்டார். அது முதல் அவருடைய இறுதிக் காலம் வரையில் சமதரும பிரச்சாரத்தை பெரியார் தொடர்ந்து செய்தார்.

முடிவுரை

பெரியார் கம்யூனிசக் கொள்கைகளில் மிகவும் ஈடுபாடு கொண்டவர். கம்யூனிசமே உலக அமைதிக்கு வழிவகுக்க முடியும் என்றும் கூறியவர். ஆங்கிலேய அரசாங்கத்தால் ஏற்பட்ட நெருக்கடிகள் மற்றும் பல பிரச்சனைகளால் அவர் பொதுவுடைமை பிரச்சாரத்தினை சிறிது காலத்திற்கு நிறுத்தி வைத்தார். அதனால் பெரியாருக்கும் கம்யூனிஸ்டுகளுக்கும் இடையே பல்வேறு கருத்து வேறுபாடுகள் ஏற்பட்டன. 1952 ஆம் ஆண்டு கம்யூனிஸ்ட் கட்சி வெற்றி பெற பெரியார் பல வகைகளில் முயன்று மக்களின் நம்பிக்கைப் பெற்று தந்தார். ஆனால் 1952 ஆம் ஆண்டு பொது தேர்தலுக்குப் பின் கம்யூனிஸ்டுகளின் நேர்மையற்ற செயல்பாடுகள் அவரை கம்யூனிஸ்ட் கட்சிக்கு எதிராக மாறும்படி செய்தன. அதனால் 1957, 1962, 1967 ஆகிய தேர்தல்களில் பெரியார் கம்யூனிஸ்ட் கட்சிக்கு ஆதரவு அளிக்காமல் காங்ரஸ் கட்சியை ஆதரித்தார். பிறகு 1971 ஆம் ஆண்டு நடைபெற்ற பொதுத் தேர்தலில் தி.மு.கவினை ஆதரித்தார்.

பெரியார் "எதிர்காலத்தில் நம் நாடு மட்டுமல்ல உலகமே பொதுவுடைமை நாடுகளாக காட்சி அளிக்கும் என்றார்"36 பெரியார் தொடர்ந்து சுயமரியாதை இயக்கத்தின் மூலம் தொண்டு செய்து வந்ததின் காரணமாக தமிழக அரசியல் மற்றும் கம்யூனிஸ்ட் கட்சி வரலாற்றிலும் பல தாக்கங்கள் ஏற்பட்டன.

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கோ. இளங்கோ முத்தரையன்

ம. இராச சேகர தங்கமணி *

முன்னுரை

தமிழகச் சிற்றரசருள் முதன்மை மிக்கவர் முத்தரையர். இவர்கள் ஆண்டு வந்த நிலப்பகுதி முத்தரையர் நாடு என்றே நிருபதுங்கப்பல்லவனின் உத்தர மல்லூர்க் கல்வெட்டில் குறிக்கப்பட்டுள்ளது.[1]

தொடக்கக்காலத்தில் தஞ்சைக்கருகிலுள்ள நியமமும் செந்தலையும் வல்லமும் சில காலம், முத்தரையரின் கோநகரங்களாக விளங்கின. இரண்டாம் பெரும்பிடுகு முத்தரையன் காலத்திலிருந்து தஞ்சாவூர் முத்தரையர்களின் கோநகராகத் தொடர்ந்தது. முத்தரையர் பெயர்க்காரணம் குறித்தும் முத்தரையர் பூர்வீகம் குறித்தும் கருத்து வேறுபாடுகள் காணப்படுகின்றன. தமிழகத்தின் மூத்த அரையர்களாகத் திகழ்ந்ததால், (மூத்த+ அரையர்) முத்தரையர் எனக் காலப் போக்கில் திரிந்தது எனலாம். பாண்டிய நாடே இவர்களது பூர்வீகம்

* பேராசிரியர், 9/488, பாண்டியன் நகர், கரூர்-1.

எனக் கொள்ளலாம். இவர்கள் களப்பிரர் அல்லர், களப்பிரரை வென்றவர் எனக்கூறலாம். சைவ சமயத்தினரான முத்தரையர் சமணத்தையும் வைணவத்தையும் ஆதரித்தனர்;

இளங்கோ முத்தரையனின் முன்னோர்

முத்தரையரின் தொடக்க காலம் நாலடியாருக்கு முந்தியது. எனவே, கி.பி.ஐந்தாம் நூற்றாண்டிற்கு முன் முத்தரையர் அரையர் எனும் பெயரில் ஆட்சியாளராக இருந்தனர், என்று பு.சி.தமிழரசன் கருதுவார்.[2] சங்க காலத்திலேயே திதியன் எனும் முத்தரையர் மன்னன் ஆட்சி புரிந்தான் என்று தபுண்ணிய மூர்த்தி செட்டியார் கூறுவார்.[3] சாத்தன் என்பவனே முத்தரைய அரசகுடியின் முதல்வன் என்று கே.ஜி. கிருஷ்ணன் கூறுகிறார்.[4] சாத்தனை அடுத்து அவனது மகன் விடேல்விடுகு விழுப் பேரதியரைசன் எனும் சாத்தன் மாறன் அரியணையேறினான். இவன் இரண்டாம் நரசிம்மப்பல்லவனின் (700-728) சம காலத்தவன். சாத்தன் மாறனைடுத்து அரியணையேறியவன் மாறன் குவாவன்.

அடுத்து குவாவன் மாறன் எனும் பெரும்பிடுகு முத்தரையனும் பின்னர் இளங்கோவதியரையனான மாறன் பரமேசுவரனும் அரியணையேறினர். இவனை அடுத்து இவன் மகன் சுவரன் மாறன் எனும் இரண்டாம் பெரும்பிடுகு முத்தரையன் என்ற புகழ்மிகு வேந்தன் அரசுகட்டிலேறினான்.

சுரவன் மாறன்

முத்தகைய வேந்தருள் தனிச்சிறப்பும் நனிபுகழும் கொண்ட மாவீரன், சுரவன் மாறன் எனும் இரண்டாம் பெரும்பிடுகு முத்தகையன் ஆவான். வீரத்தின் உலைக்களனாய், வெற்றியின் நிலைக்களனாய் வாழ்ந்த ஆற்றல் மறவனான இவன், களம் பல கண்டு, வெற்றிகள் பல கொண்டு, பல்லவரின் பெருமையைப் பாரினில் உயர்த்துவதில் முனைந்து செயல்பட்டான். முத்தரையர் வரலாற்றில் மட்டுமன்றி, தமிழக வரலாற்றிலும், தனித்ததோர் இடத்தினைப் பெற்றுள்ள இம்மாவீரன்-தஞ்சைக்கோன், வல்லக்கோன், சத்ருகேசரி, ஸ்ரீ சத்ருமல்லன், அதிசாகசன், அபிமானதீரன், வான்மாறன்,ஸ்ரீ மாறன், செருமாறன், வேல்மாறன், சாத்தன் மாறன், தமராலயன் ஸ்ரீ கள்வர்கள்வன்-முதலான தோரணையான விருதுப் பெயர்களைப் பூண்டிருந்தான்.

சிங்க ஏறுபோல் திகழ்ந்த இம்மாவீரன் தமது பகைவர்களான பாண்டியரையும், கொடும்பாளூர் வேளிரையும், மணலூர், கொடும்பாளூர், திங்களூர், காந்தளூர், அழுந்தியூர் காரை, மரங்கூர், அண்ணல்வாயில், செம்பொன்மாரி, வெண்கோடை, புகழியூர், கண்ணனூர் முதலான போர்க் களங்களில் புறமுதுகிட்டு ஓடச்செய்தான்.

"தமிழ்ப் புலவர்களைப் போற்றிக்காத்துத் தனது பெருவெற்றிகளைப் பாவடிவில் வடிக்கச் செய்து, கல்வெட்டில் வரையச் செய்த இப்புரவலன், தமிழகக் கல்வெட்டு வரலாற்றில் சிறந்த இடத்தினைப் பெறுகிறான்- செந்தலைக் கல்வெட்டு தமிழக மெய்க்கீர்த்தி வளர்ச்சிக்கு அடிப்படையாக அமைந்தது எனக் கூறுதல் தவறாகாது"- என்று முத்தரைய வரலாற்றறிஞர் புலவர் க.மருதமுத்து அவர்கள் குறிப்பிடிருப்பது, இரண்டாம் பெரும்பிடுகு முத்தரையனின் காலத்திய தமிழ் இலக்கிய வளர்ச்சிக் கோர் முத்திரையாகும்."[5]

இளைய தலைமுறை முத்தரைய மன்னர்கள்

குவாவன் மாறன் பரம்பரையினர் செந்தரையைத் தலைநகராகக் கொண்டாண்ட அதே கால கட்டத்தில் குவாவன் சாத்தனைத் தொடர்ந்து இளைய தலைமுறையினர் புதுக்கோட்டைப் பகுதியில் ஆட்சியை நடத்தினர். இரண்டாம் பெரும்பிடுகு முத்தரையனுடன் மூத்த தலைமுறையினர் ஆட்சி முடிவுற்றது, புதுக்கோட்டைப் பகுதியில் ஆட்சி புரிந்த மன்னர்களுள் குவாவன் சாத்தன் என்ற விடேல் விடுகு முத்தரையன் குறிப்பிடத்தக்கவன் ஆவான். இவன் நந்திவர்மனின் 16-ஆம் ஆட்சியாண்டில் (கி.பி.811) புதுக்கோட்டை மாவட்டம் மலையடிப்பட்டியில் உள்ள திருவாலத்தூர் மலையில் வாகீசர் திருக்கோயிலைக் குடைவித்தான்.[6]

சாத்தன் பழியிலி

இவன் விடேல் விடுகு முத்தரையனின் மூத்த மகன். நார்த்தாமலையில் தன் பெயரில் பழியிலி ஈச்சரம் எனும் பெயரில் சிவன் கோயில் ஒன்றைக்குடைவித்தான்.[7]

சாத்தன் பூதியான விடேல் இளங்கோவதி அரையன்

சாத்தன் பழியிலியயின் இளைய மகனான இவன் நார்த்தா மலையில் சிவன் கோயில் ஒன்றினைக் கட்டுவித்தான்; பெருமழையாலும் பேரிடியாலும் இத்திருக்கோயில் சிதைந்தால் தென்னவன் தமிழதரையன் எனும் முத்தரையத் தலைவன் இதனைப் புதுப்பித்தான். இக்கோயிலின் முன்புள்ளதுவாரபாலகர் சிலையின் பீடத்தில் இதனை விளக்கிக் கூறும் கீழ்க்காணும் கல்வெட்டு உள்ளது.

"சாத்தான் பூதியாக இளங்கோவதிரையன்
எடுப்பித்த கற்றளி மழை இடித்தழிய
மல்லன் விதுமன் ஆயின தென்னவன்
தமிழதியரையன் புதுக்கு" [8]

இக்கோயிலுக்கு சாத்தன் பழியிலியன் மகள் பழியிலி சிறிய நுங்கை முன் மண்டபமும், பலிபீடமும் கட்டியுள்ளாள். மேலும் இவர் இக்கோயில் இறைவர் உலாவர, காளை வாகனமும், காளை வாகனத்தை வைப்பதற்குக் கொட்டிலும் அமைத்துள்ளார்.

இளவரசி சாத்தன் காளி

விடேல் விடுகு முத்தரையருக்குப் பழியிலி, பூதி ஆகிய இரு ஆண் மக்களுடன் சாத்தன் காளி எனும் பெண் மகளும் இருந்தாள். இவர் நியமம் ஆயிரத்தளி மகா ஒரு நொந்தா விளக்கெரிக்க 10 கழஞ்சு பொன் கொடுத்து நிலம் வாங்கித் தானமளித்துள்ளார். இத்திருக்கோயில் 13-ஆம் நூற்றாண்டில் அழிந்து பட்டதால், இதன் சில பாகங்கள் திருக்காட்டுப் பள்ளி அக்னீஸ்வரர் கோயில் மகாண்டகப் படிக்கட்டில் வைத்துக் கட்டப்பட்டது. நியமத்தில் முத்தரையர் கட்டிய ஆயிரத்தளி என்னும் கோயில் இருந்ததனை அறிவிக்கும் ஒரே சான்றாக விளங்குவது சாத்தன் காளியின் கல்வெட்டு ஒன்றுதான்.

பூதிகளரி (அமரூன்றி முத்தரையன்)

பூதிகளரி சாத்தன் பூதியின் மகன் ஆவான். இவனுக்கு அமரூன்றி முத்தரையன் எனும் பட்டப்பெயர் இருந்தது. ஆய்வறிஞர் திரு.கே.ஆர்.சீனிவாசன் அவர்கள் சாத்தம் பூதியும்,

பூதி களரியும் ஒருவரே ஆவர் என்று கருதுகிறார்.[9] இக்கருத்து பொருத்தமுடையதாகத் தோன்றவில்லை. இவன் பல்லவ வேந்தனாம் நிருபதுங்கனின் உடன் காலத்தவனாகத் தெரிகிறது.

கலையார்வம் மிக்க இவ்வேந்தன் புதுக்கோட்டை மாவட்டம் பூவாலைக்குடியில் புஷ்பவனேஸ்வரர் குகைக் கோயிலைக் குடைவித்தான். பூதிகளரி, ஆதித்த சோழனிடமிருந்து தஞ்சையை மீட்க முனைந்து செயல்பட்டான்.

தென்னவன் இளங்கோ முத்தரையன் (ஏறத்தாழ 891-909)

புகழ்பூத்த முத்தரைய வேந்தருள் இளங்கோ முத்தரையன் குறிப்பிடத்தக்கவன் ஆவான். இவன் எம்மன்னனுக்கும் உட்படாது தனித்து ஆண்ட சுதந்திர வேந்தன் ஆவான்.

ஆதாரங்கள்

இளங்கோ முத்தரையன் ஏறத்தாழ இருபது ஆண்டுகள் சுதந்திர வேந்தனாக கொடி கட்டிப்பறந்தான். தஞ்சை வட்டத்திலுள்ள திருச்சாத்துரை ஆதனவனேசுவரர் திருக்கோயிலிலும், திருச்சென்னம்பூண்டியிலும், திருக்கோடிகாவல் (கும்பகோணம் வட்டம்) திருக்கோட்டீசுவரர் கோயிலிலும், செந்தலை சுந்தரேஸ்வரர் கோயிலிலும் புதுக்கோட்டை மாவட்டம் கீரனூர் உத்தமதானீஸ்வரம் கோயிலிலும் காணப்படும் கல்வெட்டுகள் இளங்கோ முத்தரையனின் சாதனைகளை அறியத்துணை புரிகின்றன. எழுத்தமைமின் அடிப்படையில் நேமம் ஜாவதேஸ்வரம் கோயில் கல்வெட்டும் இவ்வேந்தனுடையதாகவே கருதலாம் என்கிறார் தபுண்ணியமூர்த்தி செட்டியார்.

நேமம் பிடாரி கோயிலுக்கு முத்தரையர் தானம் வழங்கியதாகக் செந்தலைக் கல்வெட்டு கூறும்.

> 'ஸ்வஸ்திஸ்ரீ கோவிளங்கோ முத்தரையர்க்கு யாண்டு
> யஅ (18) ஆவது நியம மாகாளத்துப்
> பிடாரியார்க்கு திருவமிதினுக்கும்
> திருவிளக்கினுக்கும்.....'

இக்கல்வெட்டுக் குறிப்பிடும் கோவிளங்கோ முத்தரையர், தென்னவனிளங்கோ முத்தரையரேயாவார். கல்வெட்டில் இம்மன்னின் ஆட்சியாண்டு மட்டுமே குறிப்பிடப்பட்டுள்ளது. இதன் மூலம் இம்மன்னன் எவர்க்கீழும் சிற்றரசனாக இல்லாமல் சுதந்திர மன்னனாக ஆட்சி நடத்தியிருக்கிறான் என்பது உறுதிப்படுகிறது.

திருச்சோற்றுத்துறை சிவன் கோயிலுக்கு உத்தமதானி என்னும் பெயருடைய தங்கவிளக்கு ஒன்றை இம்முத்தரையன் தானமாக வழங்கியுள்ளதால், இவனுக்கு ,உத்தமதானி என்னும் சிறப்புப் பெயர் இருந்துள்ளதை அறிய முடிகின்றது. இவனைப்பற்றிய செய்திகள் எதுவும் முதல் ஆதித்தன் மற்றும் முதல்பராந்தகன் கல்வெட்டுக்களில் குறிப்பிடப்படவில்லை.

யார் இந்த கோ இளங்கோ முத்தரையன்

இரண்டாம் பெரும்பிடுகு முத்தரையனே இளங்கோ முத்தரையன் ஆவான் எனச் சிலர் கருதுகின்றனர். பெரும்பிடுகு முத்தரையனின் பட்டப் பெயர்களுள் இளங்கோ முத்தரையன் பெயர் காணப்பெறவில்லை. மேலும், நாமம் பிடாரி கோயிலுக்கு இவன் தானமளித்துள்ள செய்தி செந்தலைக் கல்வெட்டால் அறியப்படுகின்றது. இதில் இளங்கோ முத்தரையன் இக்கோயிலைக் கட்டியதாகக் குறிக்கப்பெறாததால் பெரும்பிடுகு முத்தரையனும் இளங்கோ முத்தரையனும் ஒருவனாக இருக்க முடியாது.[14]

கல்வெட்டறிஞர் நடன காசிநாதன் இளங்கோ முத்தரையன் கொடும்பாளூர் மன்னன் சாத்தன் மறவனுக்கும் அரசி பூதி அரிந்தகைக்கும் பிறந்தவனாக இருக்கலாம் எனக் கருதுகிறார்.[15] இம்மன்னனை விடேல் விடுகு முத்தரையனாகிய குவாவன் சாத்தனின் மகனான சாத்தன் பழியிலி எனக்கொள்ள முடியாது. ஆனால் இவன் விடேல் விடுகு முத்தரையனான குவான் சாத்தனே என அறுதியிட்டுக் கூறுகிறார் M.S.கோவிந்தசாமி.[16]

புண்ணிய மூர்த்தி செட்டியாரோ இவன் விஜயாலய சோழனால் வெல்லப்பட்டவன் என்று கூறி இவன் காலத்தை மிகவும் முன்னே தள்ளுகிறார். வரலாற்றுச் செம்மல் புதுக்கோட்டை புலவர்.பு.சி.தமிழரசனும் முத்தரைய வரலாற்று ஆய்வாளர் பேராசிரியர். பெ.இராமலிங்கமும் இவன் பூதி களரி என்ற அமரூன்றி முத்தரையனின் மகனே என வாதிடுகின்றனர்.[17] திருமதி.பாலாம்மாள் இவன் 872 முதல் 890 வரை ஆண்டதாக குறிப்பிடுவார்.[17]

ஆதித்த சோழனின் இறுதிக் காலத்தையும் இளங்கோ முத்தரையனின் சுதந்திர ஆட்சியையும் கருத்தில் கொண்டு இவனை பூதிகளரியின் மகனாகவே கருதலாம். திருப்புறம்பியப் போருக்குப் பின் இவன் விடுதலை பெற்றான்.

இவன் முதல் ஆதித்த சோழனின் இறுதிக் காலத்தவன். இவன் கி.பி.891லிருந்து 909 வரை ஆட்சி செய்திருக்க வேண்டும்.

இவன் சோழ அரசுக்கெதிராகக் கிளர்ந்தெழுந்து, முதல் ஆதித்த சோழனிடமிருந்து தஞ்சைப்பகுதியை மீட்டு, முத்தரையரின் சுதந்திர ஆட்சியைப் பிரகடனம் செய்தான். ஆதித்த சோழனின் 27-ம் ஆட்சிக்காலத்திற்குப் பின்னர் (898) ஏறத்தாழ பத்தாண்டு காலம் ஆதித்த சோழனின் கல்வெட்டுகள் தஞ்சைப் பகுதியில் காணப்படவில்லை. இக்காலக் கட்டத்தில் சோழருக்கு இலையுதிர் காலமே. ஆதித்த சோழனின் ஆட்சி மறைந்தது; இப்பத்தாண்டு காலத்தில் சோழர் கல்வெட்டுகள் யாங்கனும் காணப்பெறவில்லை என்று கல்வெட்டறிஞர் K.G.கிருஷ்ணன்,S.சுவாமிநாதன்-ஆகியோர் குறிப்பிட்டுள்ளனர்.

இவ்வேந்தனின் ஆட்சிக்காலம் கி.பி.630-660 என்று முத்தரைய வரலாற்றறிஞரான திருமலை நம்பி, புண்ணி மூர்த்தியை விட இவனது காலத்தை மிகவும் முன் தள்ளியுள்ளார். இவ்வேந்தனது சிறப்புப் பெயரான 'உத்தமதானி' எனும் பெயரில் கீரனூரிலும் கீழத்தானியத்திலும் உத்தமதானீஸ்வரம் எனும் சிவன் கோவில்கள் கட்டப்பட்டன. மேலப்பழவூர்க் கல்வெட்டில் 'உத்தமதானி சதுர்வேதி மங்கலம்' எனும் கிராமம் ஏற்படுத்தப்பட்டது பற்றி முன்பே கூறப்பட்டுள்ளது. 'உத்தரதானி' எனும் பெயரில் திருச்சோற்றுத்துறை சிவன் கோயிலில் விளக்கு ஒன்று வைக்கப்பட்டதனையும் முன்பே கண்டோம். மாவீரனான இவன் திருக்கோயில்களுக்குத் தானங்கள் பல அளித்துள்ளான். தனது தந்தையைப் போன்றும், முன்னோர்களைப் போன்றும் சிறந்த கலைப்புரவலனாகத் திகழ்ந்தான். கீரனூரிலும்,

கீழத்தானியத்திலும் கலையெழில் மிக்க சிவன் கோயில்கள் கட்டப்பட்டன.

கலைப்பணி

கீழத்தானியம் உத்தமதானீஸ்வரமுடைய நாயனார் கோயில் கலைச்சிறப்பு

இக்கோயிலில் கருவறை கிரீவம், சிகரம் ஆகியவை சதுரமாக உள்ளன. இது ஏழுதள அல்ப விமான வகையைச் சேர்ந்ததாகும். சுவர்கள் தேவக்கோட்டங்களைப் பெற்றுள்ளன. தெற்கு,மேற்கு,வடக்கு தேவக்கோட்டங்களில் முறையே தட்சிணாமூர்த்தி, விஷ்ணு, திடராலணமூர்த்தி ஆகிய சிற்பங்கள் வைக்கப்பட்டுள்ளன. சுவற்றின் ஒவ்வொரு பக்கமும் நான்கு அரைத்தூண்கள் காட்டப்பட்டுள்ளன. நார்த்தாமலை பூதீஸ்வரத்தில் உள்ளது போலவே நந்தி உருவங்கள் கிரீவத்தின் நான்கு மூலைகளிலும் காணப்படுகின்றன. பல்லவர் காலம் தொடங்கி இரு ஒரு பொதுவான அமைப்பாக சிவன் கோயில்களில் அமைக்கப்பட்டு வருகின்றன. கிரீவ அதிட்டானத்தில் யாழிவரிகள் தோற்றமளிக்கின்றன. அர்த்தமண்டபத்தின் முன்பாக ஒரு அகண்ட முகமண்டபம் எடுப்பிக்கப்பட்டுள்ளது. அக்கோயிலின் முக்கிய சிற்பங்களாள கணேசர், சப்தமாதர்கள், விஷ்ணு, பைரவர், சுப்ரமணியர் போன்றவற்றைக் கொள்ளலாம். சதுரமான கிரீவம் மற்றும் சதுரமான சிகரங்களுடனான கோ.இளங்கோ முத்தரையனின் திருக்கோயில்கள் முத்தரையர் காலத்திய கலைப்பணியை வெளிப்படுத்துவனவாக உள்ளன.

சிற்பச் சிறப்பு

இளங்கோ தஞ்சையில் வாராகிக்குக் கோயில் எடுத்துச் சிறப்பித்திருந்தான். கால வெள்ளத்தால் அக்கோயில் அழிவுற்றதால் அங்கிருந்த இச்சிலை தஞ்சைப் பெரிய கோயிலின் தென்புறம் உள்ள சிற்றாலயம் ஒன்றில் எழுந்தருவிக்கப்பட்டு, வழிபாடு செய்யப்படுகிறது.வாராகி சிற்பம் 9–ஆம் நூற்றாண்டு முத்தரைய சிற்பக் கலைச் செழுமைக்கோர் எடுத்துக்காட்டாகும்.

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RELATION BETWEEN MYSORE AND VELLORE (1799 to 1806)

K.Rajeswari*

During the 18th Century Mysore produced two prominent leaders like Hyder Ali and Tipu Sultan who valiantly challenged the British authority through four Mysore wars. Though the war ended in the victory of the British it exposed the patriotic feelings of the Indians and created awareness in the minds of the people , about the danger of British rule in India. As a result of the war the family of Tipu was removed from the throne of Mysore and they were deported to the fortress of Vellore. Initially the princes were able to tolerate the dominance of British, but the burning in their hearts did not allow them to remain in peace. The sons of Tipu, princes Fettah Hyder and Moiz-ud-Din developed close contact with the natives of Vellore who were ready to adhere to their calls for the welfare of the state. The soldiers in

*Palani.

Vellore, who were not treated properly by the British, wanted to overthrow the British for safeguarding their religious faith, social traditions and culture.

Hindu - Muslim Unity

'For the first time in the History of India the Hindus and Muslims joined together and presented united front against their common enemy. To sum up the history of Mysore for nearly a decade was woven around with the History of Vellore. The descendants of Tipu and the natives and the soldiers of Vellore played significant-role in the Mutiny of 1806, which can be regarded as forerunner to the further great national uprisings that occurred in future in India. Vellore thus occupies an important place in the history of India for staging this great revolt.

Tipu Sultan

In 1782 while the second Anglo-Mysore was going on, Hyder died of cancer and his son Tipu sultan became the leader of the Mysore forces and continued the war. Lord Mcartney, the Governor of Madras, opted for peace and Tipu too accepted the peace terms and signed the treaty of Mangalore with the British in 1784. Meanwhile a significant event happened in the history of Mysore. In 1786, Tipu had overthrown Krishnaraja Wodaiyar, the ruler of Mysore and became the ruler of the land. The neighbouring rulers were all in jealous of him and began to form a league against him. To teach a lesson to the ruler of Travancore, Tipu attacked the place in 1789 and Lord Cornwallis came to the rescue of the ruler of Travancore. Automatically this led to the outbreak of another Anglo-Mysore war known as III Mysore war, which ended with the treaty of Seringapattinam in 1792 in favour of the British.

Tipu was not able to tolerate the terms and conditions of the treaty and began to develop hostility against the English. He planted a tree of liberty at Serimgapattinam. He had secret correspondence with the Directory headed by Napoleon of France and his emissaries were sent to Kabul, Constantinople, Arabia and Maritius. When Lord Wellesly demanded explanation from him for his dealings with France, the reply given by him was evasive and unsatisfactory.

The anti-British activities of Tipu led to IV Mysore War in 1799. The British General Harris moved his forces from Vellore and General Stewart joined with him from Cannanore. The combined forces defeated Tipu and on 4th May 1799. Tipu died valiantly while fighting at Seringapattinam in the war. The people in all parts of South India mourned for his death and the followers of Tipu could not forget the greatness of their mighty prince. The British thus removed their formidable enemy from the scene. In Europe the seven years war also came to an end. The French were left without any powerful ally in India. Taking advantage of this opportunity the British turned the table in their favour. As a first step the entire family of Tipu were deported from Seringapattinam to Vellore.

The members of the family were granted and were givenaccommodation at Vellore Fort. The fortress of is situated about 125 kms to the West of Madras. The Vellore Fort, the most perfect specimens of military architecture of South India was constructed when it was a part of Tondaimandalam. The decision of accommodating the family was taken owing to the strategic importance of the port with its defence complex. The Sultan's family consisted of 12 sons and 8 daughters. They had matrimonial alliance with other Muslim noble families who were all permitted to' live in the palatial buildings that were once occupied by the Nawab of Arcot within the precints of Vellore Fort.

Tipu's Family at Vellore

The princes were given a suitable residence with good privacy excepting the visit of the British Officer commanding the garrison occasionally. Reasonable revenue had been allotted which enabled them to purchase the services of a host of retainers. In the beginning the princes continued their royal life with modesty and greatness and readiness to demonstrate to everything that was proposed. But they could not forget their past life with all sorts of pomp and show led by them at Mysore. Slowly their life at Vellore also began to get changed and they tried to adopt all 'royal customs and practices with pride and pomp and conducted household ceremonies that were followed by Tipu himself. Along with the family thousands of loyal soldiers too accompanied with them to Vellore. The neighbourhood of Vellore Fort

also began to treat the family with high esteem and regards. The population of Vellore astonishingly increased which was neither realized nor questioned by the British officials.

The life of the princes at Vellore was not without any checks. They were directly and indirectly watched by the British officials and even for conducting the marriage they had to get sanction and consent from the British authorities. The princes in due course realized various handicaps enforced upon them and they were waiting for an opportunity to emancipate themselves from the clutches of the British. The men of faith surrounded around them encouraged for their freedom and the Princes could get support easily not only from them but also from the people of Vellore. The sentries in the palace were all Indians only and no European was permitted to enter so easily into the palace. This enabled the Princes to facilitate communication with the mutineers without any disruption. The confidential servants acted as mediators between the princes and the sepoys.

The sepoys had their own grievances. The Hindus and Muslims were not familiar with the English ways and the system of British militia was different from that of the natives. The introduction of European dress and manners were not liked by the sepoys. Caste ,and religion are considered to be part and parcel of the life of the Indians but the prohibition of wearing ear rings and caste marks on their forehead had caused serious disturbances in army. The sepoys and the native military officers were given low pay when compared with the pay given to the Europeans. The native officers were degraded and they were supposed to perform menial works despite their high social rank. There was also no cordial relationship between the natives and the British officers. Language was also a great barrier to them.

The native society consisted of various castes, Colour and creed groups who spoke several languages and follow religion, customs, habits tradition. The British could not establish a common bond through common tongue. Moreover the reforms introduced by the British in the field of military administration made the natives to suspect that they were trying to proslytise them. Undoubtedly the missionaries also got engaged in all work as they involved in the propagation of Christianity. The total abolition of caste in the army and same openly preached by the missionaries in society had created alarm among the people.

Above all the most important and immediate cause was the introduction of new turbans among the sepoys on the advice of Col. Agnew, the Adjutant General. The new turban was a hat which was thought of as a Drummer's cap. The conspirators, who were loyal to the family of Tipu also spread rum our among the spoys that the new turbans were made from the leather of pigs and cows. Pig was an unclean animal to the Muslims while cow was holy animal to the Hindus. The objection and opposition to the cap was first raised in Vellore and then it spread to other places like Wallajapet and Hydrabad. The deep-rooted cause therefore was the hatred of Mohammadans and Hindus against the Christian nation.

The discontented and dissatisfied sepoys were further induced by the conspirators .The fact that the European officers were meager in number made the princes to think that their plan could be easily carried out and they could re-establish Mohammadan power in South India again. The princes were supported by the native polygars and also the sepoys serving in the British army. The princes hired nearly 500 men on regular pay to carry out their plans. Princes Fettah Hyder and Moiz-ud- Din showed great interest in preparing plans and execution of the mutiny. Prince Moiz-ud-Din had letter contact with the Marathas and disparity shown by British in the field of military administration and they promised the sepoys of their in-pay if they could help the family for part glory. Within a short span of time they were able to collect nearly 50,000 men from various parts of the. country. The agents and friends of the Tipu's family engaged in propagating the disparity shown by the British in the field military administration and the sepoys of their increase of pay. Their intrigues were mainly responsible for causing disaffection among the soldiers:

The conspirators held meeting in various places and princes Moiz-ud-Din had close link with them. The flag of Tipu Sultan was hoisted and though the flag looked old it bore the symbol of late sultan, a sun in the centre with green tiger stripes on the red field and was greeted with great respect by the sepoys.

The British officials began to doubt the activities of the family and they felt that it was dangerous to keep the princes at Vellore. They decided to keep the chief members of the royal family away from Vellore. Moreover the officials thought that the security and tranquility of Mysore and Carnatic would be promoted by eradicating the extended interest of family of late Sultan from the vicinity of Vellore. They also feared that time might come when an effort for the restoration of the Tipu's princes might successfully be made. Therefore it was in consistent with the principles of wisdom and prudence, specially after the outbreak at Vellore on 10th July 1806, the officials decided to deport the royal family to Bengal. After deep considerations and negotiations the members of the family were given three options. Firstly, it was decided to remove the male princes of the family to Bengal and secondly, the British also wanted to reduce the allowances granted to them and thirdly, if the princes wished, they were permitted to settle in Mysore. A native army was arranged to escort the princes upto Ganjam and afterwards the Bengal regiment was given in charge for escorting them. Palanquins were arranged and a full company of hundred Europeans and five companies of Indian sepoys and a troop of men of the Indian cavalry were appointed for that purpose. The royal family of Tipu left Vellore on 20th January, 1807. The removal of the family had its own effects upon the minds of the sepoys.

Conclusion

To sum up the history of the royal family of Mysore for nearly fifty years was woven around with the Fort of Vellore. The descendants of Tipu Sultan and the natives of Vellore played a significant role in the Mutiny of 1806, which can be regarded as prelude to the Great Revolt of 1857, described by the patriots as the 'first war of independence'. Vellore, thus occupied an important place in the history of India for staging this great uprising against the British rule in India.

PROJECT SKY LARK - AN OVERVIEW

S. Evanjaline Arputha Arul Priya*

Our first Prime Minister Jawaharlal Nehru has stated that "India's greatness and importance in the past had been partly due to her control of the sea routes.[1]

He added "Southern India was especially noted for its fine products and its trade by sea. They were sea powers, and their ships carried merchandise t o distant countries. History of our country teaches us that "No European Army could come to India unless it had control over the sea".

At the time of independence a grand navy was visualized to playa significant role in the Indian Ocean. However, it was soon realized that India lacked the resources to undertake such a role and to build a matching navy.

The British military presence in the Indian Ocean was a reassuring factor, but India refused to play second fiddle to the British cold war agenda. The1962 and 1965 'wars en India's border further reinforced the countries continental concern. Hence the Indian nevy underwent peculiar ups and downs in its growth. After scaling down the momentum of 1950s, attention to the navy renewed from the mid - 1960s , due to Navy's role in the comprehensive victory over Pakistan in 1971 war. It was during this phase that the Navy underwent a radical transformation in its weapons acquisition as well as in formulating new doctrines.

However the Indian Navy came into the limelight of world in 1980's due to acquisition of certain ships and aircraft, second craft carrier Viraat etc. It was perceived that India was building up its navy for the *Power Projection* purposes, In Mid 1980's as part of an ambitious naval modernization programme, the Indian navy announced to construct a Very Low Frequency broadcasting station in Tamil Nadu[2] The then MP, K T Kosalram stated that this project would remove a long nursed feeling that there was no substantial defence base in Tamil Nadu as compared to the other south Indian states.

A Highly sophisticated communication network, first of its kind in Asia, whose operational technology

*Assistant Professor, Department of History, Lady Doak College, Madurai.

was possessed by two or three countries was commissioned by the Indian Navy at Vijayanarayanam, a large village located about 40 km from Tirunelveli. It is situated on the Nanguneri - Thisaiyanvilai highway. This unit was given the code 'Project Skylark'. It was established at a site of about 3000 acres out of which 600 acres was provided by the Tamil Nadu government free of cost and it also helped in acquiring private land from seven villages which was used for this project.[3]

This very low frequency station can send messages to submarines while they a operating underwater at long ranges. In the absence of such a facility the Navy can communicate with submarines only when they are on surface or at periscopic depth by the use of high frequency.[4]

The VLF transmitters' required huge antenna suspended high above the ground. It is there at 8° 23' 14" N 77° 45' 6" E on 18.2 KHz under the call sign VTX3.[5]

The initial discussions were solely with the Russian, from whom the submarines had been acquired. Inquiries with western manufacturers indicated that better technology might be available from America. Parallel discussions were therefore pursued both with Russia and with America.

During 1979-1984, modalities were worked out for American company in collaboration with an Indian company to assume responsibility for the detailed design, manufacture, and site installation and commissioning of the VLF transmitting station. Meanwhile the Defence Research and Development organization was to the antenna to be fitted in the submarine for VLF transmissions.[6]

Installation of the VLF transmission commenced in 1987. Trails completed in 1989. On 20th October 1990 the VLF transmitting station was commissioned as INS Kattabomman. The VLF Grid is laid out in the form of a six pointed star, with a main transmitter station (MTS) at the centre and transmission towers at the points. There are thirteen transmission towers and the grid is composed of a central mast and two concentric circles of six masts each. The radius of inner circle is 730 meters and that of the outer circle is 1200 meters.[7]

The advantage of 'Project Skylark' is to help the defence authorities in monitoring the moments of vessels in the India Ocean. It helps in finding out the trade route in the Indian oceans used by the commercial lines of different countries was by chance being encroached upon by the defence ships. The submarines was an offensive weapon and the very low frequency weapons and the very low frequency station would bring in the 'element of surprise' in tracking there by pushing countries defence capability in the field of electronic warfare.[8] helped in enhancing the operation capabilities of the \navy to guard the coastline and also the country's Exclusive Economic zone. Apart from this project skylark has directly or indirect contributed to Tamil Nadu economy by providing opportunities for ancillary industries and it also generated jobs to both men and women in and around Vijayanarayanam,

Conclusion

The coastline of Tamilnadu has a length of about 1076kme which constitutes about 15% of the total coastal length of India and stretches along Bay of Bengal, Arabian Sea and Indian Ocean. Tamil Nadu has a coastline of about 910 kilometres (600 mi) which is the country's third longest coastline. In conclusion we can say that the project skylark initiated by Indian navy has enhanced the glory of Tamil Nadu since 1980s. However, compared to other states the Naval presence here is very low and Tamil Nadu needs more navy presence so as to guard our interest in the Indian Ocean.

RESERVATION BILL AND DRAVIDIAN PARTIES

C. Ramalakshmi*

Women's Reservation Bill was introduced in September 1996 by the United Front Government in the Parliament to give one –third reservation to women in Parliament and State Legislative Assemblies. The bill got mixed support, while Congress and BJP has been the leading proponents of the bill, political parties like Samajwadi Party and Rashtriya Janata Dal have staunchly opposed it. They argued that the reservation would only help women of the elitist groups to gain seats, therefore

*Assistant Professor, Department of History, Queen Mary's College, Chennai-4.

causing further discrimination and under-representation to the poor and backward classes.

Indian women already got 33% reservation in the local bodies by the 73rd Amendment of the Constitution and in some states it was a great success. If the bill passed, it will be a boon for women to enter politics at the higher level. So, now women are fighting to capture the Parliament and Legislative Assemblies. In 2010 March 9, one day after International Women's Day, Rajay Sabha passed Women's Reservation Bill, ensuring 33% reservation to women in Parliament. State legislative Bodies and the Lok Sabha are yet to pass the Bill.

In Tamilnadu, all the Dravidian Parties are supporting and are in favour of the Bill. The DMK President and former Chief Minister M. Karunanidhi made it clear that DMK is for the Women's Reservation Bill. The AIADMK, general secretary and chief minister of Tamilnadu also supports the Bill and in a statement in 2008, called for immediate passage of the legislation. Though the two major parties DMK and ADMK are in support of the bill, some political parties like PMK ware not in favour, as there was no no reservation for the BC and MBC women. The aim of the paper is to analyse about the nature of the reservation bill and stand of Dravidian parties in Tamilnadu with special reference to 2011 Assembly Election.

HISTORY OF TAMIL NADU

V. Sathiya* and L. Amsa**

The region of Tamil Nadu in modern India has been under continuous human habitation since prehistoric times. The history of Nadu and the civilization of the Tamil people are among the oldest in the world. Throughout its history, spanning the early Paleolithic age to modern times, this region has co-existed with various external cultures. Except for relatively short periods in its history, the Tamil region has remained independent of occupation.

The four ancient Tamil empires of Chera, Chola, Pandya and Pallava were of ancient origins. Together they ruled over this land with a unique culture and language, contributing to the growth of some of the oldest extent literature in the world. They had extensive maritime trade contacts with the Roman empire. These four dynasties struggled with each other vying for hegemony over the land. Vijiayanagar and Nayak played a prominent role in Tamil Nadu. The Europeans colonisded from 1750-1850.In 1858 the British crown assumed direct rule in India. Number of volunteers fought against the British colonial power in the struggle for independence.

MAHATMA GANDHI'S CONCEPT OF VILLAGE PANCHAYAT

M. Raja Raveendran***

In this paper an attempt has been made to emphasize Mahamat Gandhi's views on Village Panchayat. Panchayat literally means Council of five elders chosen to look after the welfare of the village. "Indian independence must begin at the bottom. Thus every village will be a republic or Panchayat having powers. It follows, therefore, that every village has to be self-sustained and capable of managing its own affairs, even to the extent of defending itself against the whole world. It will be trained to perish in the attempt to defend itself against any onslaught from without".

The essential safeguard of real democracy as well as its real content according to Gandhiji was Panchayat Raj. He thought, that this was, after all, "self-government" or "Home Rule," which was demanded by the people for ever since the early days of the freedom movement.

Gandhi said:

1. "Indian independence must begin at the bottom. Thus every village will be a republic or Panchayat having powers. It follows, therefore, that every village has to be self-sustained and capable of

* Erode Arts and Science College (Autonomous), Erode – 638 009.; ** C.N College, Erode – 638 004.
*** Assistant Professor, P.G. Department of History, Arignar Anna Government Arts College, Musiri - 621 211.

managing its own affairs, even to the extent of defending itself against the whole world. It will be trained to perish in the attempt to defend itself against any onslaught from without".

2. Ultimately, it is the individual who is the unit. But this does not exclude dependence on the willing help from neighbours or from the world. It will be free and voluntary play of mutual forces. Gandhi was thinking of village republics, free to manage their own affairs, united by mutual aid to the extent of joint defence against any external aggression. The individual is the unit in an equalitarian organisation united mutual aid and willing cooperation. The relations of the individual as a whole with the outside world are to be governed by the same principles of solidarity. Such solidarity cannot obviously be established and sustained, unless the level of consumption is such as even the humblest individual can reach.
3. "Such a society is necessarily highly cultured in which every one knows what he or she wants, and, what is more, knows that no one should want anything that the others cannot have with equal labour. " We find here a definition of 'culture'. The essence of culture, according to Gandhi, lies in knowing what one really wants-not a senseless pursuit of wants created by others. Also, the essential point is that if one wanted anything that others cannot have with equal labour, there is exploitation and violence as well as inequality that violence helps to create and sustain. What pattern of a larger society would emerge the aggregation of village republics? Gandhi was opposed to a stratified society, structured according to the needs of concentration of economic and political Power. This was contrary to Gandhi's humanist conception of freedom.

KAKKAN, AN HONEST POLITICIAN

P. Velmurugan*

Kakkan was an honest politician, lived with the quality of simplicity and sincerity, never ran after bribe, had firm belief in Gandhisim. He was so straightforward and possessed a balanced temperament. He was a famous personality, political leader who played a pivotal role in freedom movement in the Madras Presidency. He worked for the upliftment of students and farmers. He was an icon for Indian politicians. He became the president of Indian National Congress Party for Tamilnadu between 1954 and 1956.

As a boy he loved reading books and was fond of moral stories in Ramayana. He joined the Indian National Congress under the patronage of his political adviser Vidhyanatha Ayyer. After hearing the speech of Kamarajar in 1929 at Thirupparankundram in Madurai District he dedicated his life and service to our country. After that, he revered Kamarajar, the Indian Nationalist, freedom fighter and social reformer. During the, "Quit India Movement" he joined the processions and defied the prohibitory order. So he was incarcerated in Alipuram for nearly 18 months.

He was elected as the member of the Constitutional Assembly Board in 1946, elected the Member of Parliament in 1952 and elected the Member of Madras Legislative Assembly in 1957 and 1962. He was a very good politician, well versed in three languages, viz, Tamil, English and Hindi. He had a forgiving temperament and didn't carry a vindictive attitude towards people who disliked him. He was so sociable and used polite language to all. The main aim of this article is to bring out Kakkan's achievements and services.

* Assistant Professor, Department of History, Rajapalayam Rajus' College, Rajapalayam-626117.

HISTORY OF INDIAN CIVIL SERVICES

K. Selvakumar*

Introduction

Civil service is primarily a body of professional administrators as opposed to politicians. Professionals, Hierarchy, Bureaucracy and Anonymity are basic features of civil service. According to Finer, the civil service is a "Professional body of officials, permanent, paid and skilled". In Britain, the term excludes persons in defence forces, persons holding political or judicial offices and persons who work for government in an honorary capacity or are not paid out of public revenues. At present, the industrial workers are also included in the civil service. Civil service is not a precise concept. It is similar to, but not identical in meaning with, other terms, such as public service and public bureaucracy. The phrase was first used in British administration in India and was popularized by Sir Charles Trevelyan a little more than a century ago. Distinction between civil service and bureaucracy: (i) Bureaucracy is a form of organisation which civil service is a body of government servants. (ii) Bureaucracy is a construct while civil service is a functioning reality. (iii) Bureaucracy can be adopted by private or government agencies while civil service applies only to government servants. Civil servants are employees of the Government of India and not Parliament of India. Not all employees of the Government of India are civil servants.

This paper attempts to trace the history of Indian Civil Service from the colonial period and describes the changes that have taken place after independence.

VAIKUNTHA SWAMIGAL – A PIONEER OF THE SELF – RESPECT MOVEMENT

O. Anandavalli**

Vaikuntha Swamigal was born in A.D 1808 in a poor Nadar family at Sasthankoil vilai, the present Samithoppu, a village five miles Northwest of Kaniyakumari. He was the second son of Ponnumdan and Veilal. Originally, he was named as Mudisoodum Perumal. The name with the suffix Perumal was used by the caste – Hindus alone. Hence, he was renamed as Muthukutti. The arrogant and dictatorial Travancore government and the caste – Hindus wounded the feelings of young Muthukutti. At the age of seventeen, he married Paradevathai, a native of Poovaloor village near Thamaraikulam. In 1833 he under took a pilgrimage with his parents to Lord Muruga Temple at Thiruchendur, a famous Hindu pilgrim centre for a holy dip in the Bay of Bengal on the occasion of Masi festival (February –March). This brought out a turing point in his life.

While taking sacred bath on the second day of the Madi festival, a miracle happened in his life. Muthukutti was found missing and he could not be traced for three days. After three days he revealed himself and said to his mother, 'since now I am not your son, but the son of Lord Narayana' and informed the people that Lord Vishnu had given him a rebirth as Vaikuntha and deputed him to South India for the upliftment and unification of the lower caste people and also to establish the reign of dharma. He assumed the title Sri Vaikuntha Swamigal and started preaching the message of love equality, oneness of God, self Respect and Universal brotherhood.

He was the pioneer revolutionary in the 19th century to raise the voice of protest against the Brahminical – Nair exploitation, misrepresentation and misinterpretation of Hinduism. Vaikuntha Swamigal tirelessly strived hard to remove the inequality based on birth and thereby to establish a casteless society. He condemned those who divided the society into many groups and considered them Nisas (heartless people).

To unite the people of all castes, Vaikuntha Swamigal established the **Samathuva Samajam** in 1833. This was the first voice of an organization to bring about universal brotherhood, unmindful of caste, creed, religion, economic status, learning,

* Assistant Professor, Centre for Political Science, Periyar Maniammai University, Vallam, Thanjavur-613403.
** Associate Professor, Department of History & Tourism, Sri Parasakthi College for Women, Courtallam.

occupation or social status. It simply means an organisation of equality of all in every respect. Irrespective of caste, thousands of people, including women, joined as members of this **Samajam**.

Another of his important reforms was to abolish untouchablility through **Samapanthi Bojanam** (inter-dining). The followers of Vaikuntha Swamigal, irrespective of caste, brought food materials, took water in the Mutthiri Kinaru ("Sacred well") and cooked food and shared and ate together with the Swamigal. Even now people continue the practice of interdinning in the Pathis or Nizhalthankals ("shadowy groves" or "Shades"). Swamigal led his followers to do tapas (meditation) at Muttapati, coastal village near Kaniyakumari and conducted Thuvayal Panthi (Thuvayal Thavasu). Seven hundred families of different castes from different parts participated in the meditation. Through this organization the Swamigal trained his people to inculcate purity of thought and action.

The Swamigal wanted to make his followers live in cluster houses. So he asked them build compound ventilated houses with enough and more rooms, close to each other and also directed them to construct their houses in a regular order and to provide each house with doors on four directions. This is called the **Samathuva Kudiyiruppu** ("equality habitat") short, Vaikuntha Swamigal echoed the concept of "One God" (may be Siva Vishnu) I.e. 'Unity of God.

Vaikuuntha Swamigal believed in self-respect. He aroused his disciples to fight against social disabilities and restrictions even of dressing. He made his followers to wear head turban at the time of worship. This, of course, created a sense of confidence in their minds. Turban is a symbol of self-respect and courage; head turban being a mark of caste superiority. He said that his disciples are not slaves to any humans but only to God. Though the Swamigal was subjected to various kinds of ordeals by the rulers and class of Travancore, the Swamigal came out of them without any pains, but with redoubled vigour. Having won them all, he rose as a whirlwind which swept the seat of royal powers and had shaken the Travancore Kingdom. His **Samathuva Samajam, Samabandhi Bojanam, Samathuva Kudiyiruppu and Nizhalthankals** have become models for the creation of a casteless society of "One God, One religion, and One caste". The revolutionary teachings of Vaikuntha Swamigal ignited the feelings of the lower caste people to take a strong stand against the upper castes for the rights.

NEELAKANDA BRAHMACHARI: AN UNKNOWN SWADESHI NATIONALIST OF TAMIL NADU

Jeeva Christy*

The extremist faction of Indian National Congress launched the Swadeshi Movement in 1906 with a view to get complete Independence to India. Bala Gangadhar Tilak, Lalalajapat Rai and Bipin Chandra Pal, the famous 'Trio' led the movement in Northern provinces, whereas V.O.Chidambaram Pillai, Subramania Bharathi, Subramania Siva, Dr. Nanjunda Rao others were the prominent Swadeshi leaders of Tamil province. Apart from these leaders, Neelakanda Brahmachari, a committed Swadeshi enthusiast, closely associated with V.O.C., Bharathi and V.V.S. Iyer, founded the 'Bharatha Associated' with Vanchi Iyer and other youth of Tinnelvelly District in April 1910, to propagate the extremist ideology among the Indians. The assassination of R.W.D. Ashe, the District Collector of Tirnelvelly by Vanchi Iyer on 17th June 1911 led to an anti-climax to the Swadeshi Movement in Tamil province. The British Police convicted Neelakandan for the murder of Ashe, and he was imprisoned for seven years. Further, he was arrested for more than 10 years for his undergrand activities. After his release from jail, he became a Saint, called 'Sathu Omkhar. He passed away as a saint at the age of 86 at Naidi Hills in Karnatak State. Hence, this biographical study on Neelekandan is discussed elaborately in this paper.

* Government High School, Karur.

JUDICIAL ADMINISTRATIVE SYSTEM OF EAST INDIA COMPANY IN MADRAS PRESIDENCY

T. Sudha Rani* and E. Nithya**

The Judicial System of a country at a given time is not the creation of one man or of one day. It represented the cumulative fruits of the endeavour, experience, thoughtful planning and patient labour of a large number of the people and the generations. The modern Indian Judicial System is based on the British Judicial system. This article highlights the study of the judicial system from the beginning of the British administrative career and the study of their judicial institution from the days of East India Company.

The Supreme Court of Madras was set up on 4 September, 1801. It consisted of one Chief Justice and two Puisne judges. With its establishment the earlier judicial bodies of the East India Company in the presidency were wound up. For the first time in the history of the presidency a Central Court, bestowed with an extended jurisdiction over all the subjects of the town was created. It functioned as a Court of the Crown and it exercised its powers independent of the executive. Starting with the Court of Non-Lawyer judges, the English had them perfected the judicial system in the presidency town. They decided cases according to the principle "equality and good conscience", when the Hindu and Mohammedan law failed to guide them.

The establishment of the Supreme Court attracted to Madras a steady stream of Barristers. The Barristers' initial ignorance of Vernacular languages led to the emergence of double agency system. The solicitor stood between the Barristers and the clients. A number of qualified Attorneys came to practice as solicitors in Madras. Thus the judicial system of Madras Presidency was the creation of the East India Company as they had not inherited any such institution from the rulers of Pre-British India. The English administration had realized the importance to have a sound judiciary for better consolidation of political and administrative measures. Hence they started the task of evolving a judicial system from the beginning of their administrative career. The early Courts were manned by non-lawyers who were mainly traders and merchants. They did not have any judicial training. The situation had slowly changed from 1687 when the first professional lawyer Sir John Biggs came to administer the Admiralty Court of Madras. But the establishment of Mayor's Court in 1688 and its reconstitution in 1727 once again done the Judiciary under the control of the executive. The establishment of the Supreme Court at Madras in 1801 had set the development of the judicial system of the Presidency. All the Judges of the Court were Barristers appointed by the Crown. They had followed English Law and procedure. Later on the Executive control over the Judiciary came to an end.

மனித உரிமைகள் தோற்றம் - ஓர் ஆய்வு

பா. சுப்பிரமணியன்***

மனிதன் நல்வாழ்வாகவும், அடிப்படைத் தேவைகளை நிறைவேற்றிக் கொள்ளவும், அடிப்படையாக உள்ள உரிமைகளை மனித உரிமைகள் என்கிறோம். இவை அவன் வாழ்கின்ற காலம், இடம், சமுதாயம் ஆகியவற்றிற்கு ஏற்ப மாறுபடுகின்றன. இருப்பினும் மனித உரிமைகள் என்பது அவன் உண்மையிலேயே அனுபவிக்க வேண்டிய உரிமைகளாகப் போற்றப்பட்டு வருகின்றன. உலக மக்கள் அனைவருக்கும் சுதந்திரம், நீதி, அமைதி ஆகியன கிடைப்பதற்கு அடிப்படையாக விளங்குவது அவர்களிடமிருந்து பிரிக்க முடியாத அடிப்படை உரிமைகளே என்ற மனித உரிமைகள் பிரகடனத்தின் (1948) முகவுரையில் மனித உரிமைகளைக் காப்பதன் அவசியத்தை உலகுக்கு பறைசாற்றுகிறது. தனிப்பட்ட ஒவ்வொரு மனித உயிரும் பெற்றுள்ள வாழ்வியல் சுதந்திர, சமத்துவ, கண்ணிய உரிமைகளே மனித உரிமைகள் எனப்படும். ஒரு நாட்டின் அரசியல் அமைப்பு அல்லது சர்வதேசச் சட்டங்கள் இவ்விரிமைகளுக்கான உத்திரவாதத்தை தன்னகத்தே கொண்டிருக்கலாம். மேலும் அவை நீதி மன்றங்கள் மூலம் நடைமுறைப்படுத்தப்பட்டக் கூடியதாக கொள்ளவும், அதற்கேற்ப வாழவும் தேவையான மறுக்க அடிப்படை உரிமைகள் எனப்படும்.

* Research Scholar, Department of History, Bharathidasan University, Trichy-620 024.
** M.A. History, Department of History, Bharathidasan University, Trichy-620 024.
*** துணைப் பேராசிரியர், தொலைதூரக் கல்வி இயக்கம், அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலைநகர்- 608 002.

விடுதலைப் போராட்டத்தில் வ.வே.சு. ஐயர்

நா.மு. கவிதா *

இந்திய விடுதலைப் போராட்டம் ஓர் இரவில் உருவாகி வெற்றி பெற்றதல்ல. ஒரு நூற்றாண்டு காலம் நடந்த பேராட்டம் அது. அவ்விடுதலைப் போராட்டத்தில் சாத்வீக முறையில் போராடிய மிதவாதிகள் ஒரு புறமும், வன்முறையே சேத விடுதலைக்குத் தீர்வு என்று முழங்கிய தீவிரவாதிகள் ஒரு புறமுமாக இரண்டு பிரிகள் சுதந்திரத்துக்காகப் போராடின. இந்தியாவெங்கும் பரவியிருந்த தீவிரவாத சுதந்திரத் தியாகிகளுள் பலர் தமிழகத்தில் இருந்தனர். அத்தீவிரவாத வரிசையில் வந்து மிதவாதியான வ.வே.சு. ஐயர் தன்னலமற்று, பாரததேசத்தின் விடுதலைக்காகப் போராடிய வீர வரலாறே இக்கட்டுரையின் பொருளாகும்.

தமிழகத்தில் சிறப்பாக ஆட்சிப்புரிந்த சோழர்களின் ஆட்சிக்குட்பட்டு, வரலாற்றுச் சிறப்பு மிக்கது திரிசிரபுரம். அதனைச் சார்ந்த வரகனேரி என்னும் இயற்கையெழில் கொஞ்சும் சிறுகிராமமே வ.வே.சு. ஐயரின் பிறப்பிடம். அங்கு வேங்கடேச ஐயர், காமாட்சியம்மாள் என்பாருக்கு 1881 – ஆம் ஆண்டு ஏப்ரல் மாதம் 2 – ஆம் நாள் பிறந்தவர்தாம் வ.வே.சு ஐயர்.

தொடக்க கல்வியை வீட்டிலேயே வ.வே.சு. ஐயர் துவங்கினார். ஆங்கிலத்தில் நன்கு புலமை பெற்று லத்தீன், சமஸ்கிருதம், ஹிந்துஸ்தானி, தமிழ் ஆகிய மொழிகளையும் கற்றார். மெட்ரிக் தேர்வில் மாகாணத்தில் ஐந்தாவதாகத் தேறினார். எஃப்.ஏ. வகுப்பில் வ.வே.சு. முதல் வகுப்பில் தேர்ச்சி பெற்றார். படித்துக் கொண்டிருக்கும் காலத்திலேயே பாக்கியலட்சுமி என்ற பெண்ணோடு திருமணம் நடந்தது.

1901-இல் சட்டதுறையில் முதல் கரேடில் தேர்ச்சி பெற்றார் 1902-இல் திருச்சி வழக்கு மன்றத்தில் முதல் மன்றத்தில் முதல் பிரிவு வழக்கறிஞராகப் பதிவு செய்து கொண்டார்.

உயர்நீதிமன்றங்களில் வாதா வேண்டுமென்றால், இலண்டன் சென்று பார் அட் லா பட்டம் பெற வேண்டும். இதனால் வ.வே.சு. ஐயருக்கு வழக்குகள் அதிகம் இல்லை இந்த வாய்ப்பைப் பயன்படுத்தி நிறையப் புத்தகங்கள் படித்தார்.

ராங்கூன் வாழ்க்கை

வ.வே.சு. ஐயரின் மனைவி பாக்கியலட்சுமி அம்மாளின் பெரியப்பா மகன் பசுபதி என்பவர் ரங்கூனில் தனக்கு தெரிந்த ஆங்கில வழக்கறிஞரிடம் உதவியாளராக வ.வெ.சு. ஐயரை பணிக்கு அமர்த்தினார். பாரிஸ்டர் பட்டம் பெறாதவர்கள் உயர்நீதிமன்றங்களில் பணிபுரிய முடியாது. 'ஆங்கிலேயர்கள் ஆட்சியில் இந்தியாவினைப் போலவே பர்மாவும் அடிமைபப்பட்டிருந்தால் இந்த வழக்கம் அங்குமருந்தது. ஆகையால் பசுபதி ஐயர் வ.வே.சு. ஐயரை பாரிஸ்டர் பட்டம் பெற இலண்டனுக்கு அனுப்பி வைத்தார்.

இலண்டனில் அறைகள், உணவு வசதிகள் ஆகியன கொண்ட "இந்தியா ஹவுஸ்" என்ற விடுதி இந்தியா மாணவர்களின் வசதிகாக ஷாம்ஜி கிருஷ்ண வர்மா என்ற குஜராத்திச் செல்வரால் அமைக்கப்பட்டிருந்தது. இந்த விடுதிதான் வா.வே.சு ஐயரின் அரசியல் நுழைவிற்கு வித்திட்டது. 1907-இல் இந்திய விடுதி நிர்வாகத்தை சர்மா சாவர்க்கரிடம் கொடுத்துவிட்டு பாரிஸ் நகருக்கு சென்று விட்டார். பாரிஸ் நகரில் இந்தியப் புரட்சியாளர்கள் அனைவருக்கும் உறுதுணையாக மாதம் பிக்காஜி காமா என்ற பார்சிப் பெண்மணி இருந்தார். சாவர்க்கர் அபிநவ் பாரத் என்ற இரகசிய சங்கத்தினை இலண்டனில் நடத்தி வந்தார். சாவர்க்கர் ஆரம்பித்து நடத்தி வந்த இந்த இரகசிய சங்கமான அபிநவ் பாரத்தின் உபதலைவராக வ.வே.சு. ஐயர் பொறுப்பேற்றார். சாவக்கரின் வலது கை போன்று விளங்கினார். வ.வே.சு. ஐயர், சாவர்க்கர், ராஜன் ஆகிய மூவரும் இந்தியப் புரட்சி நடவடிக்கைகளின் உயிர்நாடியாக விளங்கினர்.

இந்தியவிடுதியில் புரட்சி வீரர்கள் தங்கி இருந்ததால் இலண்டன் போலீஸ் சாவர்க்கரை கைது செய்தது. அதனைத் தொடர்ந்து வ.வே.சு. ஐயருக்கும் பிடிவாரண்டு பிறப்பிக்கப்பட்டது. உடனே ஐயர் மாறுவேடத்தில் இந்திய விடுதியில் இருந்து வெளியேறினார். சீக்கியராகவும், இசுலாமியராகவும் வேடம் அணிந்து பாரிஸ் சென்றடைந்தார். அங்கு மேடம் காமா என்பவரிடம் உதவி பெற்று இந்தியா வந்தடைந்தார்.

புதுவையில் வ.வே.சு. ஐயர்

பாண்டிச்சேரியில் பாரதியார், அரவிந்தர் ஆகியோருடன் தொடர்பு கொண்ட ஐயர் அங்குள்ள இளைஞர்களுக்கு துப்பாக்கிச்சுட பயிற்சியளித்தார். ஆஷ்துரையைச் சுட்டுக் கொன்ற வீர வாஞ்சிநாதனுக்கு ஐயர்தான் துப்பாக்கி சுட கற்றுத் தந்தார் என்று ஆங்கில அரசு அவருக்குப பல இன்னல்களைத் தந்தது. பின்னர் ஐயரை அல்ஜீரியாவுக்கு நாடு கடத்த திட்டமிட்டது. அதிலும் தோல்வியுற்றது. ஐயர் பாண்டிச்சேரியை விட்டு வெளியில் வர இயலாத நிலை உருவானது. தீவிரவாத இயக்கத்தைச் சேர்ந்தவர்களோடு தொடர்பு இல்லாமல் போயிற்று. ஆனால் ஐயரின் மனம் தேச விடுதலைக்காக ஏதாவது செய்தாக வேண்டும் என்று துடித்தது. இந்தச் சூழ்நிலையில் காந்தி புதுவைக்கு வந்தார். காந்தியின் சந்திப்பால் மனமாற்றம் அடைந்த ஐயர் அகிம்சா வழியில் போராட தீர்மானித்தார்.

தமிழகம் திரும்பிய ஐயர் தேசபக்தன் எனும் இதழில் ஆசிரியராகப் பணியாற்றத் தொடங்கினார். தேசப்பக்தனில் ஐயரின் தலையங்கக் கட்டுரைகள் சிறப்பாக வெளிவரத் தொடங்கின. வெடிகுண்டு தயாரிப்பது எப்படி என்று பேசிய மனிதரால் திருக்குறளுக்கும் உரை எழுத முடியும் என்பதை சாதித்தவர் வ.வே.சு ஐயர். தான் எழுதாத தலையங்கத்திற்காக சிறை சென்றார். ஐயர் பெல்லாரி சிறையில் இருந்தபொழுது கம்பராமாயண ஆராய்ச்சி செய்து வெளியில் வந்தவுடன் புத்தகமாக வெளியிட்டார். 'குளத்தங்கரை அரசமரம்' என்னும்

* உதவிப் பேராசிரியர், தமிழ்த்துறை (சுயநிதிப் பிரிவு), வேளாளர் மகளிர் கல்லூரி (தன்னாட்சி), திண்டல், ஈரோடு – 12.

சிறுகதையை முதன் முதலில் தமிழில் எழுதித் 'தமிழ்ச் சிறுகதையின் தந்தை' என்ற சிறப்புக்குரியவரானார்.

திருநெல்வேலி மாவட்டம் சேரன் மாதேவியில் தமிழ்க்குருகுலம் அமைத்து, தொழிற்கல்வி, பொறியியல், இராணுவ தந்திரங்கள் போன்ற பலவற்றையும் கற்றுக்கொடுத்தார். அங்கு அச்சுக்கூடம் அமைத்து 'பாலபாரதி' எனும் மாதந்திர இதழைத் தொடங்கி நடத்தி வந்தார். இவருடன் சுத்தானந்த பாரதியும் இணைந்து குருகுலப் பணியும், பத்திரிக்கைப் பணியும் ஆற்றினார்.

1925-ஆம் ஆண்டு ஜூலை 3-ஆம் நாள் 'கல்யாண நீரருவி' யில் நீராட சென்ற தியாகமே வடிவான லட்சிய வீரர் இறைவனடி சேர்ந்தார். 'தியாகம்' என்ற வார்த்தைக்கான பொருள் இன்று பலரது பேச்சில் எழுத்தில் சாதரணமான ஒன்றாகக் கருதப்படுகிறது. 'தியாகம் என்ற வார்த்தைக்கான முழுப் பொருளையும் நாம் அறிய வேண்டுமானால் வீரத்திருமகன் வ.வே.சு. ஐயரின் தியாகத்தினை நாம் நினைவு கூறல் வேண்டும்.

இலக்கிய பார்வையில் சுதந்திரப் போராட்ட வீரர்களும் புதுவையும்

ஆர். நிர்மலா தேவி*

புதுவை, இந்திய விடுதலைப்போருக்குச் சீர் வழங்கியிருக்கிறது. சாதாரண சீர் அல்ல. எண்ணி எண்ணிப் பெருமைப்படத்தக்க சிர். வரலாற்றில் இடம் பெறத்தக்க சீர். வரலாற்றில் இடம் பெறத்தக்க சீதனம். புதுமை இல்லையென்றால் பாரதியாரும், வ.வே.சு ஐயரும், அரவிந்தரும் ஏது? புதுவையில் உதித்த மறுமலர்ச்சிதான் தமிழ்நாட்டு சரித்திரத்திலும் ஒரு திருப்பு முனையை ஏற்படுத்தியது. வங்காளத்தில் தோன்றிய விடுதலைப்புரட்சிக்கும், சமுகச்சீர்திருத்தக் கொள்கைகளுக்கும் புதுச்சேரித்தான் ஒரு கொள்ளிடமாக இருந்து, தமிழ்நாட்டில் அவற்றைப் பரவச் செய்தது.

புதுவையில் முதன்முதலில் தஞ்சம் புகுந்த விடுதலை வீரர் பாரதியாரே. 1908 லிருந்து 1918 வரை பாரதி புதுவையில் வாழ்ந்தார். 1908 - ***இந்தியா*** இதழும் 1909 தில் ***சூர்யோதயம்***, ***விஜயா***, ***ஞானரதம்***, ***கர்மயோகி*** இதழ்களை பாரதியார் புதுவையில் இருந்த காலத்தில் வேளியிடப்பட்டார். 1912 இல் இதழ்ப்பணிகள் தடைபடவே இலக்கியப்பணியில் தீவிரமாக இயங்கினார். அவரது முப்பெரும் படைப்புகளான ***குயில் பாட்டு***, ***பாஞ்சாலி சபதம்***, ***கண்ணன் பாட்டு***, ***புயல் காற்றும் பிழைத்த தென்னந்தோப்பும்***, ***விநாயகர் நான்மணிமாலை***, ***சித்தானந்தசாமி கோவில்*** ஆகியவையும் புதுவை தந்த புதயல்களே. ***புதிய கோணங்கி***, ***ஆறில் ஒரு பங்கு என்ற சிறுகதைகளும்***, ***தாகூரின் சிறுகதைகள்***, ***பகவத்கீதை***, ***யோகசூத்திரம்*** போன்ற மொழிபொயர்பு நூல்களும், ***ஜன்ம பூமி***, ***கவிதைத்தொகுதி***, ***சுயசரிதை***, ***ஞானரதம்***, ***சின்னசங்கரன் கதை***, ***புதிய உருசியா***, ***மாஜினியின் சபதம்***, ***பெல்ஜியத்திற்கு வாழ்த்து***, ***புதிய ஆத்திசூடி*** ஆகியனவும் பாரதியின் புதுவைப் படைப்புகளே. பாரதியார் வந்த இரண்டு ஆண்டு காலத்தில் கல்கத்தாவிலுருந்து அரவிந்தர் புதுவைக்கு வந்தார். அலிப்பூர் சதி வழக்கில் சிறையில் இருந்த நேரத்தில், அரவிந்தர் ஆத்ம ஞானியாக வாழ்ந்த போதும் காவலர் பின்தொடர்ந்தால் மாறுவேடம் பூண்டு வங்காளத்தை விட்டு வெளியேறி 04.04.1910 இல் புதுவையை அடைந்து ஆசிரமம் அமைத்து ஆத்ம ஞானியாக மாறினார். மக்கள் அவரை ஒரு தெய்வமாகவே கருதி வணங்கினார்கள். புதுவையில் தோன்றிய அரவிந்தர் ஆசிரமம் பேரும் புகழும் பெற்றது.

வ.வே.சு ஐயர் என்று சொல்லப்படும் வரகனேரி வேங்கடேச சுப்பிரமணியன் 1910 ஆம் ஆண்டு இறுதியில் புதுவையில் வந்து சேர்ந்தார். இந்தியாவில் ஜாக்சன் என்ற வெள்ளை அதிகாரி கொல்லப்பட்டார். கொலை செய்யப் பயன்பட்டதுப்பாக்கி, இலண்டனில் இந்தியர் விடுதியில் இருந்து வந்தது என்று காவலர் கண்டு பிடித்ததால் சவர்க்கார் கைது செய்யப்பட்டார். அவரைப் பார்க்க வ.வே.சு.ஐயர் சிறைக்குச் சென்றார். அவரையும் கைது செய்யப் போலீசார் துரத்தினார்கள். அவர் பாரீசு, உரோம், கெய்ரோ என்று ஓடி, புனிதப் பயணம் சென்ற முஸ்லீம் போன்று ஒப்பனை செய்து கொண்டு கடலூர் வந்து புதுவையை அடைந்தார். புதுவையில் புரட்சிக்கனலாக விளங்கினார். பாரதியும், இவரும் இணைந்து இரட்டைக்குழல் துப்பாக்கி போன்று இயங்கினார்கள். கனல் கக்கும் துண்டுப் பிரசுரங்களை எழுதி, அச்சிட்டு தமிழ் நாட்டுக்குள் இரகசியமாக அனுப்பி வைத்தார்கள். இந்த வெளீயிடுகளைப் பெற்ற இளைஞர்களுள் வீரவாஞ்சியும் ஒருவர்.

வ.வே.சு எழுத்தாணி மட்டும் பிடிக்கவில்லை. துப்பாக்கியும் பிடித்தார். பாரிசில் இருந்து துப்பாக்கிகளை வரவழைத்தார். புரட்சி இளைஞர்களுக்கு துப்பாக்கி சுடப் பயிற்சியும் அளித்தார். ஆஷ் சுட்ட துப்பாக்கியைப் புதுவையிலுருந்து தமிழ்நாட்டுக்குள் பாரத மாதா சிலைக்குள் வைத்துக் கடத்தி வந்தனர். ஆஷ் கொலையில் வ.வே.சு குற்றம் சாட்டப்பட்டாலும் புதுவையில் இருந்ததால் அவரை எதுவும் செய்ய இயலவில்லை.

இவர்களைப் போன்று நீல கண்ட பிரம்மச்சாரி, வாஞ்சியின் கூட்டாளி மாடசாமி, விருந்தினர்களாக திலகர், வ.உ.சி.யும் புதுவையில் தங்கி இந்திய விடுதலைக்கு பாடுபட்ட போது இலக்கியமும் வளர்ந்தது.

* உதவிப் பேராசிரியர், தமிழ்த்துறை, வேளாளர் மகளிர் கல்லூரி (தன்னாட்சி), ஈரோடு-638 012.

இலக்கியங்களும் மன்னர்களும்

ப.சிந்தாமணி*

நாட்டு நிகழ்வுகளின் உண்மைப் பதிவு வரலாறு. நிகழ்வுகளைக் கற்பனை மெருகுடன் புனைந்து உரைப்பவை இலக்கியங்கள் இரண்டும் ஒன்றுக்கொன்று இயைபுடையன. காப்பியங்கள் – திருக்குறள் – இவற்றில் சுட்டப்பெறும் மன்னர்கள் பற்றிய செய்திகளை ஆய்தல் மூலம் இதனை நாம் அறியலாம்.

மன்னர்களின் மாண்பு – ஆட்சிமுறை தன் உயிர்போல மக்களைக் காத்தல் – பகலாணி போலவும் துலாக்கோல் போலவும் ஒரு பால் கோடாமல் நடுவுநிலைமையுடன் ஆளுதல் – நீதி போற்றும் செங்கோலாட்சி – இல்லை என்னாது வாரி வழங்கும் கொடைச் சிறப்பு – நாட்டுக்காகத் தூது விடுத்தல் – ஒற்றாய்தல் – பொருளீட்டல் ஆகியன பற்றி இக்கட்டுரை விளங்குகின்றது.

மன்னர் மக்களையும், மக்கள் மன்னரையும் உயிராய்க் கருதினர் – நீதி பிறழாமல் காத்தனர் – தூது விடுத்தும் ஒற்றாய்ந்தும் தம் நாட்டைக் காத்தனர். வரி, திறைப் பொருள் அகியவற்றின் மூலம் வருவாய் ஈட்டி வளம் பெருக்கினர் போன்ற செய்திகளை நாம் இலக்கியங்கள் மூலம் அறிய முடியும் என்பதை இக்கட்டுரை வலியுறுத்துகின்றது.

கடையெழு வள்ளல்களின் வரலாறு

க. மலர்விழி**

வள்ளல்கள் என்ற சொல்லிற்குத் தம்மிடம் வந்து ஏதாவது ஒன்றைக் கேட்போருக்கு தன்னிடம் பொருள் இல்லை என்று சொல்லுகின்ற வரையில் அவர்களுக்கு வேண்டிய பொருளை வாரி வாரி வழங்கும் வள்ளல் குணம் உடையவர் என்பது பொருளாகும். ஈதலால் வரும் புகழே கல்வி வீரம் ஆகியவற்றால் வரும் புகழினும் சிறந்தது என்பதை வள்ளுவப் பெருந்தகை,

"ஈதல் இசைபட வாழ்தல் அதுவல்லது
ஊதியம் இல்லை உயிருக்கு"

என்று உணர்த்துகிறார்.

வறுமைநிலையில் சங்ககாலத்தில் இரப்போருக்குப் பொருளை வாரி வழங்கி அவர்களை வாழவைத்த வள்ளல்களையே புலவர்கள் சிறப்பித்துப்பாடினர். அவ்வாறு சிறப்பித்துப்பாடப்பட்ட வள்ளல்களும், குறுநிலமன்னர்களாய் இருந்து, கொடைத்தன்மையில் சிறந்த பேகன், பாரி, காரி, ஆய்அண்டிரன், அதியன், நள்ளி, வல்வில் ஓரி ஆகியோர் கடையெழுவள்ளல்களின் வீரமும், கொடைச்சிறப்பும் வரலாறாக எடுத்துரைப்பதே இவ்வாய்வுக்கட்டுரையின் நோக்கமாகும்.

*இணைப்பேராசிரியர் மற்றும் தலைவர், தமிழ்த்துறை, வேளாளர் மகளிர் கல்லூரி (தன்னாட்சி), திண்டல், ஈரோடு – 638 012.
** தமிழ்த்துறைத் தலைவர் மற்றும் இணைப்பேராசிரியர், தமிழ்த்துறை, ஸ்ரீ வாசவி கல்லூரி, ஈரோடு.

SOCIAL AND ECONOMIC HISTORY
ADDRESS OF THE SECTIONAL PRESIDENT

TOWARDS FOSTERING SOCIAL HARMONY : INCLUSIVE PRAXIS OF KONGU VELLALAS FOR INTEGRATING PEOPLES

C. Suseela*

Esteemed General Secretary, office bearers of Tamilnadu History Congress, learned delegates, scholars, ladies and gentlemen,

At the outset I express my deep sense of gratitude to the Executive Committee members of Tamilnadu History Congress for having given me an opportunity to be the Sectional President for the Social and Economic History in the 18th Annual Session of the Tamilnadu History Congress.

Kongu Nadu is a geographical segment within the Tamil country. It comprised of modem Coimbatore, Erode, Salem, Karur and a part of Trichy and Madurai Districts. Those who are pocketed in the Kongu region are called Kongu Vellalas. The Kongu Nadu has got a fascinating history and strategic importance in the context of peninsular India.[1] They group themselves under *Kulam* for social behaviour. The vellalas of Kongu nadu are called Gounders or Kavundars meaning *leaders* or *headmen.*[2] The present cultural entity owes much to the chieftains, group leaders, patrons and philanthropists of the past and faith of the Kongu community in integration, solidarity and social cohesion even today. This article highlights certain social practices in this community in the past which promoted social harmony and may find a mechanism for a compromise among all the competing elements within the society for peaceful coexistence for generations to come.

A multi-lingual and multi-religious or multi-sectarian country like India, inhabited by a cross-culture population, differentiated by numerous castes and tribes, there were chances for communal strife. Even a trivial matter, affecting the day-to-day life pattern of a dominant or minority group might lead to communal disharmony. There are several evidences of communal conflicts from the very ancient to the modem times.[3]

The Kongu Vellalas are principally land owning community and they lived along with other four castes and called *Panca Jati.*[4] namely *Kongu Vellalas, Kongu Chettis, Kongu Barbers, Kongu Dhobies* and *Kongu Paraiahs.* This classification is unique in the history of South Indian caste.[5] To this five fold structure, the *Chakkilias* and the *Madharies* do not belong, for they seem to be a later-day addition to the Kongu society.[6] Especially in pockets like the Kongu country where one (e.g., Kongu Vellalas) or two (e.g., Telugu speaking *Naidus* and *Reddis*) or several castes were concentrated, there were chances for mutual bickering, leading to armed conflicts. Interestingly, in the Kongu-Vellala dominated Kongunadu there are rarely chances for communal abuse. Communal harmony was the hallmark of social behaviour through the ages.

Thanjavur and Tiruchy regions were often victims of such communal explosions. Two inscriptions attest that the *Idangai* (left hand) and *Valangai* (right hand) groups in Thanjavur revolted against the Brahmin landlords and resorted to non-co-operation and non-payment of taxes.[7] The *Valangai* and *Idangai* sect of people involved in riots against the imposition of a new tax called *Rajakara.*[8] The riots that rocked society due to *Valangai* and *Idangai* factional war led to the destruction of Srirangam temple.[9] Such activities were averted in the Kongu region while resolving the social problem by rendering equal justice by the Kongu Vellala tutelaries. They saw to it that the minorities under their care lived happily and led others to live in the same way. In fact, this was the most impressive policy of group living.

The Kongu Vellalas, the dominant community, maintained social amity with all other communities. This is proclaimed proudly in one of their copper plates as follows: "Though the different communities of Kongu Nadu are endogamous socially, they share

*Principal & Head, P.G & Research Department of History, Vellalar College for women (Autonomous), Erode-638 012.

with other communities the food, dress and soul".[10] The Kalingarayan copperplate substantiates the above fact relating to communal unity and solidarity. It states that the plate was issued to Kalingarayan by the assembly of 24 *nattars* which consisted of Chettis and other castes. It was granted to him for the maintenance of justice without any deviation from traditional laws.[11] Kalingarayan as earlier seen dug a canal between Bhavani and Kodumudi which enabled three agricultural yields a year and was meant for castes other than the Kongu Vellalas.[12] Kalingarayan granted the right of wearing shoes, use of auspicious musical instrument and white washing their houses to the people of Kammala community.[13] While constructing a dam, Kalingarayan established a city called Kalingaranyanpalayam near Bhavani and donated it to the family of a barber. Even today it is called by two names, viz., Mettu Nasuvan Palayam or Anai Nasuvan Palayam. The first sluice of the canal and the land irrigated by its water are still called by the name of that barber.[14] Though there are references about four varnas and many castes in various records they never talk of communal injustice or disparities. On the other hand communal harmony and peace reigned supreme. Even festivals and rituals are conducted by the combined endeavour of people of different communities.[15] The Thirumuruganpoondi record which refers to the purchase of a common land was signed even by Muslims viz., Sheik Abdullah Khan, Ibrahim Mirakhan and Muhammad Khan.[16] The Kongu Vellalas have stood as witnesses for the transactions of the other communities in Kongu Nadu.[17] The Kongu Vellalas were generous enough to offer the title 61st Kangeyan to Nallayyan of Senkuntha Mudaliar for the commendable services rendered by him. They treated him on par with themselves.[18]

According to the tradition one Nandan Samban, a scheduled caste man when chased by the army of certain king (whose name, as usual, is anonymous) reached the palace of the Perayur, while the local chieftain was taking food. Drawn by his shouts, the chieftain offered protection and invited him into his palace and patronized him by offering food along with him. So, the Kongu Vellalas are hailed as *Pulayanodu viruntundu Pukal Peru Nadudayar* i.e., the tutelaries who attained fame by having a common dining with a man from untouchable class.[19] Another Kongu Vellala chieftain by name Nallathambi Sakkarai could not attend on a poet of lower caste and underwent a self punishment by putting his hands into the boiling oil which was a customary practice in those days. The chieftains were humble and offered services like washing the hands and mouth of a lower caste poet called Virabhadran after having a common dinner with the latter.[20] These facts prove the importance assigned to integration and solidarity which exist between the tutelaries of Kongu Vellalas and other communities.

In many temples of the region such as *Annanmarkoyil*, and *Rajakkalkoyil* one can see a statue of a man, standing or seated on an ox in a posture of beating a drum, called Virasambuvan, who is still worshipped by the Kongu Vellalas. He was the bodyguard and a minister of the Kongu Vellala tutelaries Ponnar and Sankar. Sambuvan was by birth low and had sacrified his life to save the honour of Kongu Vellalas. To reciprocate it the *Kongu Vellalas* made him a minor god. It is significant to note that a low caste Sambuvan was deified with a belief that the worship of Sambuvan will yield prosperity for their livestock wealth. The veneration and reverence bestowed on a low caste man is because of his close association with the tutelaries, Ponnar and Sankar, and the esteemed manner he had behaved. This is to show communal mutual respect, irrespective of status in birth and wealth.[21]

In the modern Sivagiri, located at Melkari Arayanadu, the Vilayan Kulattar of Kongu Vellalas have the privilege of worshipping and performing rituals in the temple of *Vannara (Washerman)* Karuppan who had sacrificed his life for the sake of the Kongu Vellalas. As a token, the *Kongu Vellalas* honoured the hero by constructing a *Pallippadai Koyil* (temple erected on the burial ground),[22] and named after the man himself for them.

Shrines for the ancestors of Pandaram, Mudaliyar and Pillai cases are constructed at the temples of Chinnayi and Periyayi. Kaliyandiappan, Makkiriyattal and Sundaram Pillaipattan are the images of other caste tutelaries installed in these temples. The *Pannai* and *Selvakulam* group of Anumanpalli, the *Kannakulan* group of Manur had permitted the construction of the shrines of the

above deities within the Kongu Vellala temple complexes.[23] These are suitable examples for communal unity. In the Kakam Kanchi temple, Kongu Vellalas worship Allah along with *Rawuttar* alias *Pattanis*, a specific branch of Muslims. Due to the co-operation between the Kongu Vellalas and Muslims, the latter worship a muslim deity called *Tulukka Nachchiyar*. The Mulakathu section of the Kongu Vellalas adopted the Muslim customs and traditions in recognition of the help rendered to them by an Islamic leader. They do not celebrate the ear boring ceremony of the boys which is an important ceremony among the Kongu Vellalas falling in line with the Muslims. The Kongu Vellalas of that group are known as *Mulukkadan Kulam*.

An embankment of Perur was constructed by one Kappini Nanjayyan, a Nayak who levied tax on the Madurai Chakkiliyas, Thottiya Chakkiliyas, Anuppa Chakiliyas and Kanattu Chakkiliyas. The Chakkiliyas complained to Kambala Gounder to relieve them from paying the tax but in futile. Then they approached one Onnappa Gounder who responded and took all efforts to relieve them from the payment of tax. To show their respect and allegiance they helped to engrave a copper plate in which the details are given.[24]

A women known as Kuppayi, daughter of Pachchana Mudali, was abducted when Thirukkambuliyur, the seat of power of the Annamar was looted.[25] Valanattukkottai, Arukkani, sister of Annanmar, requested Annamars to redress the grievances of Kuppayi. The enemies were brought to the fort of Valanadu for an enquiry before Ponnar. After the trial, as advised by Ponnar the marauders prostrated before him and pleaded for pardon. It was granted. This testifiles the duty-consciousness and magnanimous behaviour of the tutelaries of Kongu Vellalas. The Mudaliyar high command refused to accept the abducted lady into their community. Ponnar again intervened and pacified the Mudaliyars by allowing Kuppayi to dine with him. In this way, he satisfied the Mudaliyars and made them accept her as member in their community.[26] Thus it is obvious that the Kongu Vellala leaders intervened in such delicate issues and redressed the sorrows and miseries of others irrespective of their caste and creed.

Pethan Kangeya Manradiyar, the vassal ruler of Kadaiyiur was a contemporary of Tirumalai Nayak (A.D. 1623 - 1659). Kangeya Manradiyar was ordered by Tirumalai Nayak to subdue Koppana Kavundan, the ruler of Tiruppur and Utalur and make him to clear the payment of taxes.[27] At this juncture one Kumaran, a barber collected some forces from Pethankangeya Manradiyar and was able to overcome Koppanakavundan. While he was returning after victory, Kumaran was murdered by one of his relatives. But hearing the news of the death of her husband, Kumaran's wife tried to commit suicide along with her infant baby born a fortnight back. Pethan Kangeya Manradiyar not only saved those two lives in time but also looked after their future means of life by donating seven villages as grant and got it registered in a copper plate.[28] This deed stands to prove the contribution of the Kongu Vellala tutleries to the people of other distressed communities.

The wife of Muthukavundan of Pundurai nadu borrowed money from Tingalur Muppars (when the chieftain was threatened to forfeiture of his properties) and settled the accounts of Tirumalai Nayak of Madurai.[29] The timely help of the Muppars retrieved the honour of the Kongu Vellala leader. In turn as a token of gratitude the right of Patukkani Atchi (Tenkkai Vellodu Atchi) of village was donated to the Muppar by Muthukavundan.[30] These examples of mutual assistance and rewards on the part of Kongu Vellalas vis-à-vis other castes reveal the social cohesion, unity and solidarity and spirit of understanding prevalent among them.

There was a civil war in the Pandya region after the death of Gurvalinga Raja, a Tevar chieftain. His son Sangararaja, born through his second wife obtained the chieftainship with the support of Thumbichi Nayak. Guruvalinga Raja's son, Sankaralinga Raja, and his five brothers, the sons through his first wife were imprisoned. Sensing danger to their lives while in prison they managed to escape and fled to Kangeyam in Kongu Nadu. Under such circumstances Pappa Gounder usurped the powers from Palayankottai Pattakkarar Nallanpillai Sakkarai Manradiyar. Now, Agampadiya Thever, one of the brothers of Sankaralinga Raja came to the rescue of the Pattakkarar and helped him to recover

his lost rights. Such timely help fetched the Kodumanal Kaniyatchi to the Tever community from the Kongu Vellalar tutelaries.[31] Even today, the Tevars enjoy some privileges along with the Kaniyalar of Kodumanal in the Thangamman Temple and the take active part in the rituals and festivals of the Thangamman Temple.[32]

A number of caste organizations such as merchants, potters, barbers, washer men, pandaram, Kammala, pariah and cobbler castes were confored equal status with the Kongu Vellala traditions.[33] Next to Arumaikkarar, the Navidhan (barber) plays an important role in conducting the ceremonies during marriage of Kongu Vellalar. Similarly the washer man provides cloths over the path and enables the newly wedded couple to walk and the potters supply earthen pots required for performing the marriage rites. Moreover the Kammalars, drummers (Paraiahs), Pandarams, Shoemaker (Madharis) are port of the rituals. Though the Kongu Vellalas are scattered over different areas, they are not influenced by the regional variations, and lead a corporate life with the fellow caste people. Such a tradition is neither imposed nor thrust upon them. It is an outcome of the common bondage and social cohesion prevalent in the form of unwritten laws. The mutual understanding among various castes and the Kongu Vellalas help them to lead a peaceful life without any conflict.

The equal status enjoyed by the multifarious castes is pointed out by names like Kongu-Chetty, *Kongu-Kullala*, *Kongu barber*, *Kongu- Pandaram*, *Konga-Kammalan*, *Konga-Pariah* and *Kongu-Madari* all dependent castes. All of them, except the *Kongu Chetty*, are all called as Kattu Kulaikkarar, because they enjoy the privilege to hold the bundle of harvested grain on the day of the harvest. The merchants, potter, barber, dhobi, pariah and madhari castes reap the maximum grain and carry them home.

The Kongu-Chetty have their own peculiar organization. It centres around two versions of a story associated with the marriage between the daughter of Navakodi Narayanan, a (chetty) merchant of Kaverippumpattinam, and a Chola King. As the merchant could not get the community's consent for this marriage, a device was planned. Accordingly 500 youths of merchant community alone were left at the bride's residence and others committed suicide. The youths were left under the control of a Brahmin preceptor. He saved the 500 youths from the outrage of the Chola army sent by the cheated Chola King. The Chetty youths were given a warm reception by the Kongu Vellalas and gave their daughter in marriage in accordance with the Chetty tradition.[34] Such an outcome is attested by the copper plates which refer to *Ainuruchettys*,[35] during the post Vijayanagar period. It is revealed by the above references that there was a mass exodus of merchants from the Chola country to Kongunadu. It could be inferred that economic necessities might have strengthened the contacts between Kongu Vellalas and Chettis.

The origin of the Kongu navithan (barbar) is also elated in a legend. While a barber was engaged in the services of a Kongu Vellala, he was ordered by a chieftain to come to him for shaving. The barbar, to escape the punishment of the Vettuva chieftain, abandoned the work unfinished and rushed to the house of the chieftain. Very much dejected at this critical situation, the Kongu Vellala had to complete his shave with the assistance of his son.[36] The descendants of his son were known as Kongu Navithan. Only on this consideration, the barbers are even now called as Kudimavan or Kudippillai. Further, the Kongu Vellala women cover their heads with their sarees as a mark of respect when they go in front of the elders. As the Kongu Navithan women treat themselves as the daughters-in-law of Kongu-Vellalas, they adhere to the above practice. It is a point to attest the fact that Kongu Navithan is a descendant of the Kongu Vellalas.[37]

When the question of marriage arose, the Kongu Chettys came forward to give their daughters in marriage to the Kongu-Navithan. So, the Kongu Chetties call the Kongu-Navithan as mappillai, (son-in-law).[38] As a matter of fact, Kongu-Navithan sings the benefactory verses at the end of marriage ceremonies of the Kongu-Vellalas and Kongu Chettis.[39] The role of the Kongu-Navithan is not secondary to anybody in the domestic ceremonies and functions of the Kongu Vellalas and Kongu-Navithan to exchange the message of the marriage among both the parties and to collect presents from them.[40]

The Kongu vannan's (washerman) works are different from those of washerman of other areas. They wash the clothes of the Kongu-Vellalas of the areas where they dwell. In addition to this, they are treated as special messengers. When a Kongu Vallala girl attains puberty, the message is conveyed through the Kongu dhobi to the maternal uncle and paternal aunts. On receipt of the news, they offer money and goats as gifts. Thus he occupies a significant place next to the Kongu barber in the matrimonial rituals of the Kongu-Vellalas. For instance he serves as the torch bearer in all functions.

The Pandaram caste also constitutes a special branch depending upon the Kongu Vellalas. They belong to *Kattukulaikkara* group. Their major duty is to supply plantain leaves to Kongu-Vellala houses throughout the year to be used as plates, used for eating food. They are paid annually for their service. Their role in matrimonial functions and funeral rites are significant. The corpse is washed by them. They carry out other rituals before the dead body is taken to the cremation ground. In the funeral procession they blow conches and beat the cymbals. Since they are venerated as local priests, they execute the *Katarra* ceremony along with the barber. Further, they carry out the rituals of the folk deities and assist the Kongu-Vellalas in performing their religious rites. During the Tamil month, Markali (December-January) they blow the conch and beat the cymbal while executing the rituals of the local deities in the Kongu Villala villages. On the first day of the Tamil month, Thai (January-February), i.e., on the day of Taipongal, money and grains are offered to them as gift. It is a reward for the services rendered by them to the Kongu-Vellala community during the month of Margali. They are granted the preference to officiate as priests in the village or folk temples of Mariamman and Kaliamman. Moreover, they serve as coolies of the Vellala families at the time of festive occasions and other important days. The making of garlands to the deities in the Kongu Vellala temples and also for the vellala marriage is the prerogative of the pandram caste.[41] They even enjoy the right to receive the *malaippanam* from the family of bridegroom.

The Kammalas were another set of people of the Kongu region, who were assisted in many ways by the Kongu Vellalas. The epigraphic records available at places like Perur, Koluman Kadathur, Karur and Vallode refer to various rights conferred on them. Kalingarayan, a tutelary of Kongu Vellalas was responsible for assigning several rights to the Kammalas.[42] The Kongu Vellalas have placed Kammalas in the Kattukulaikkara group, They make the agricultural implements for the Kongu-Vellalas and in turn. They gain the requirements for life from the Kongu-Vellalas. They have borrowed the traditional clan system from the Kongu Vellalas for their matrimonial alliances.

The Paraiyan play a prominent role in the Kongu Vellal marriages and funeral ceremonies. They enjoy equal rights with the barbers in the funerary rites.[43] The Paraiyan are entitled to own the *Vacappanam* i.e., the money doled out by the kith on the occasion of the death ceremony. Madari or Cakkiliyan is another caste which is closely associated with the Kongu Vellalas. There are five divisions among them, such as Madari, Murasumadari, Vaduga-Madari, Kongumadari and Tottiya Madari. Among them the Vaduga and Anuppa Mataris were emigrants from other regions into Kongu nadu during the end of Vijayanagar rule and commencement of Nayak rule in Tamil Nadu.[44] Kongu Madari groups speak Tamil. They are treated as the natives of Kongu Nadu. Details regarding this group are very scanty. Hitherto, no proper accounts have been traced regarding the migration of this set of people in to the Kongu Nadu. They are assigned the duty of making sandals for both the bride groom at the time of Kongu Vellala marriages. In the agricultural operation of the Kongu Vellalas, they take active part.[45]

Every Kongu Vellala family enjoys the services of an individual belonging to the Kongu cobbler community. They will serve for a specific period. He is known as *Pannai Kattupavan*, one in charge of all agricultural operation. He is also included in the *Kattukulaikkara* group. Though he receives his due shares, the Pannadi, the master is responsible for the sustenance of his family, while the washerman and barbers use to convey the death messages to the relatives and others.

The various Kongu caste people also depend upon the Kongu Vallalas. They live on the income from the land and found no necessity to migrate to other regions for earning their livelihood. Their way

of life is a permanent and established one. At times of natural calamities such as droughts and famines the entire caste migrates to other areas for continuing their life. This has brought about intimate relationship among the castes. Rural life in the Kongu country was a simple and unruffled one. The inflow of the other language groups into Kongu nadu hinders the process of peaceful co-existence. But the arrival of the British caused some changes.

The importance assigned to the materialistic economy affected the regular social system. As a result of which the trusteeship system was shattered. But on the basis of the feuds between the Kongu Vellalas and Vettuvas and the help rendered by the Sambakulan Asari to the Vettuvas, Brenda E.F Beck has arrived at the conclusion that the Vettuvas and Asari quarreled with Kongu Vellalas.[46] The story of Annamar has led to such conclusions. But it is not acceptable because in that story the half-brothers themselves conspired against Ponnar and Sankar and drove them away from their native land. When Ponnar and Sankar tried to wreak vengeance at a later date, the half-brothers sought the help of the Vettuvas against brothers. It is obvious that the attack of the Vettuvas was not at all due to enimity with Annamar but emerged due to the instigation of half brothers.[47] It is wrong to treat this as a caste quarrel. Still the Vettuvas are worshipping the Annanmar as deity in several places in Kongu Nadu. Further, Asari Sambakulan went against Annamar mainly due to monetary considerations and not out of any animosity over Kongu Vellalas. The Asari's mother even says that he should never do any harm to those who gave him milk when he was young.[48] His wife in an outrageous anger goes to the extent of throwing her tali towards him because of his misdeeds towards Kongu Vellala tutelarie.[49] These facts testify the affinity and attachment of the Asaris towards Kongu Vellalas. So, it is unacceptable that the Asaris were against the Kongu Vellalas.

Mutual conflicts among partners of property rights (pangalical) are typical of Kongu-Vellalas. This is demonstrated in case of Kalingarayan, Annamar and Chinnamalai.[50] In spite of this tendency the Kongu Vellalas of past and present believe in fostering communal harmony by offering a status of equality to others in day to day living conditions and even in allowing them to take the prefix, Kongu. This is a unique tradition that is not found in other parts of the Tamil country such as Pandya, Cola and Tondainadu.

Thus, from the above account it may be understood that the Kongu Nadu was known for its social harmony and peace. They found happiness in treating the neighbouring co-community members as their equals and shared their sorrows and miseries in times of difficulties. As they were capable of receiving help from different castes of people in some form or other, they protected others in return in all possible ways. So, the Kongu Vellalas were lovers of peace and live in harmony with the fellow citizens of their region.

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WOMEN FREEDOM FIGHTERS OF TAMIL NADU DURING THE GANDHIAN ERA (1920-1947) - A STUDY

C.Balakrishnan* and K.Suryamurthy**

India's freedom movement with a sense of national consciousness in its true meaning began with the founding of the Indian National Congress in 1885. The freedom movement had three distinct phases in its growth till the achievement of independence in 1947. During the first two phases which witnessed the work of the Moderates (1885-1905) and Militant Nationalists (1905-1919), the participation of Indian women in the freedom movement was not commendably noteworthy as it was during the Gandhian Era from 1920 to 1947. In Tamil Nadu also there was the same kind of involvement of women in the Freedom movement during the pre-Gandhian era. But with the advent of Gandhi, Movements like Non-Co-operation, Nagpur Flag March, Neil Statue Satyagraha, Toddy Shop Picketing, Foreign Cloth Boycotting, Salt Satyagraha, Civil Disobedience Movement, Individual Satyagraha, Anti-War Propaganda and the Quit India Movement drew many women in Tamil Nadu to participate in the freedom struggle.

* Professor of History (Retd,), Institute of Distance Education, University of Madras, Chennai.
** Associate Professor of History (Retd), Periyar E.V.R. College, Tiruchirappalli-23.

The strategy of a non-violent struggle adopted by Gandhi in fighting against the British was the motivating factor, first and foremost, for the women in Tamil Nadu to participate in India's freedom struggle. The other aspects of the non-violent struggles of Gandhi were social and economic approach such as Toddy shop picketing, Foreign Cloth boycotting and Salt Satyagraha. As many were affected in India due to the anti-people policies of the British administration, there was a tremendous response from women in India to participate in such movements. Therefore there was increasing number of women participants in the Gandhian struggles between 1920 and 1947. In Tamil Nadu also there was the same involvement of women in the independence movement. The following Table shows the districtwise participation of women in the freedom movement in Tamil Nadu between 1920 and 1947.

Districtwise figures of Women Participation in the Freedom Movement in Tamil Nadu during the Gandhian Movements[1]

Name of District	*Women*	*Men*	*Total No. of Freedom Fighters*
Chingleput (Refer Names below)	01	266	267
Coimbatore	29	1427	1456
Dharmapuri	03	153	156
Kanyakumari	Nil	193	193
Madras	48	945	993
Madurai	47	1933	1980
Nilgiri	Nil	153	153
North Arcot	05	672	677
Ramanathapuram	14	1744	1758
Salem	06	683	689
South Arcot	12	591	603
Thanjavur	09	1432	1441
Tiruchirappalli	17 (2 Muslim women)	511	528
Tirunelveli	12	1000	1012
INA	28	4538	4566
Total	231	16241	16472

Names of Tamil Nadu Women Freedom Fighters (Districtwise)[2]

Chingleput Dt: 1. Janaki Ammal,

Coimbatore Dt: 1.Alamelu, 2.Allamal, 3.Amaravathi Ammal, 4.Ambujam, 5.Ammani Ammal Ammal, 4.Ambujam, 5.Ammani Ammal, 6.Antony Ammal, 7.Asher, Padmavathi, 8.Bagialakshmi Ammal, 9.Govindammal, 10.Janaki Ammal, 11.Jayalakshmi, 12.Kaliammal, 13.Kamalammal, H.Kannammal. 15.Kuttiammal, 6.Lakshmi, 17.Lakshmi, 18.Lakshmiammal, 19.Maruthai Ammal, 20. Muthulakshmi, 21. Pankajathammal, 22.Pornammal, 23.Savithri Ammal, 24.Solammal, 25.Sona Bai, 26. Sumithra Ammal, 27. Sundarambal, 28.Thyammal, 29.Thayammal.

Dharmapuri Dt: 1.Ammayammal, 2.Chinnakannu Ammal, 3.Lalitha Anju. Kanyakumari Dt: Nil

Madras Dt: 1.Abishegathammal, 2.Ambujammal, 3.Ammu Swaminathan, 4.Anushuya, 5.Balammal, 6.Devaki Ammal, 7.Gomathiammal, 8.Indira Bai, 9.Jagatahmbal, lO.Jannammal, 11.Janaki Ammal, 12.Jayalakshmi, 13.Kamala Bai, 14.Kamala Devi, 15.Kamatchi Ammal, 16.Kothainayagiammal, 17.Krishna Bai, 18.Lakshmi Bharathy, 19.Lakshmi, 20.Lakshmi,A., 21.Mahalakshmi Bharathi, 22.Maya Joseph, 23.Meeanakshi, 24.Muniammal, 25.Nagarajamma, 26.Navaneethammal, 27.Neelavathiammal, 28.Palani Bai, 29.Parvathavardhani, 30. Puma Tilakammal, 31.Raj am Baharthi, 32.Rajeswari Bai, 33.Rathammal alias Burani Ammal, 34.Muthulakshmi Reddi, 35.Rukmani Ammal, 36.Rulmani Lakshmipathi, 37.Sakuntala, 38.Saraswathi Pandurangan, 39.Sitalakshmi Kumaraswami, 40.Sivalogammal, 41.Sushila, 42.Thanu Amma, 43.Thayarammal, 44.Thirupurasundari, 45.Thulasiammal, 46.Varahalamma, 47.Vasigiammal, 48. Vijayalakshmi.

Madurai Dt: 1.Ahilandhammal, 2.Alamelu Ammal, 3.Angachiammal, 4.Bagyalaksmi alias Sutha Bogiyam, 5.Bagyalakshmi, 6.Bhargaviammal, 7.Chinnkonda Sorammal, 8.Dhamayanthi, 9.Ignatius Ammal, lOJanaki, 11.Janaki Ammal, 12.Janaki Ammal, 13. Janaki Ammal, 14.Jayalkshmi Ammal, 15. Jay a Subramanian, 16.Kamakshi Baharathi, 17.Kamala, 18.Kamalakshiammal, 19.Kamalavani, 20.Kayamal, 21.Lakshmi Ammal, 22.Lakshmi, 23.Lakshmi, 24.Lakshmi Bai, 25. Lakshmi Bai, 26.Mahalakshmi Bharathi, 27.Meeanakshi Ammal, 28.Meenambal,

29.Muthummal,30.Padmasiniammal, 31.Pankajathammal, 32.Parvadhvardhini, 33.Peria Akka.34.Rangammal,35.Rathmammal, 36.Seelakaraiammal, 37.Seethalakshmi Ammal, 38.Solai Bagkiyalakshmi Ammal, 39.Sooryavathi Ammal, 40.Sornammal, 41.Sornammal, 42.Thangamma, 43.Thayammal, 44.Thimmakkal, 45.Varthini Ammal, 46.Vatsalamani Ammal, 47.Visalakshi.

Nilgiri Dt: Nil.

North Arcot Dt: 1 Jagadammal, 2.Lakshmikanthamma, 3.Sakuntala Gurjali, 4.Saishu Bai Ammal, 5.Umaivadam.

Ramanathapuram Dt: 1.Arnirthammal, 2.Chockamma, 3.Jayalakshmi Ammal, 4.Lakshmi Ammal, 5.Manickam Ammal, 6.Manjammal, 7.Manjammal,P.S., 8.Nachammai, 9. Narayammal,G., 10.Rajalakshmi, 11 .Rajamani Ammal, 12.Solai Ammal, 13.Velu Ammal, 14.Visalakshi.

Salem Dt: 1.Caveri, 2.Kamatchi Ammal, 3.Lakshmi, 4.Ramakkal, 5.Sennammal, 6. Venkatammal.

South Arcot Dt: 1.Ammakkammal, 2.Angacmammal,3.Angammal, 4.Anjalai Ammal, 5.Aranganayaki Ammal, 6Jagathambal, 7.Kamalambal, 8.Krishnaveni Ammal, 9.Lakshmi Ammal, 10.Murhulakshmi Ammal, 11 .Neelaveni Ammal, 12.Padmavathi.

Thanjavur Dt: 1 .Angammal, 2.Malarkodi, 3.Mangalam, 4.Nannubai Ammal, 5.Rajamani Ammal, 6.Rajammal, 7.Saradammal, 8.Sivasaradmbal, 9.Thayalnayagi Ammal.

Tiruchirappalli Dt: 1.Alamelumangai, 2.Deivannai, 3.Jagadambal, 4.Kalyaniammal, 5.Kama!am, 6.Kama!am, 7.Karuppayee, 8-Karuppazhagi Muruthaiya, 9.Kuppammal, 10.Lakshmi Ammal, 11.Mariyam Bibi, 12.Padmavathiammal, 13.Padmasani Ammal, 14.Pappammal, 15.Piyari Bibi, 16.Rajamaniammal, 17.Vijayalakshmi Ammal.

Tirunelveli Dt: 1.Chinna Pookiammal, 2.Engammal, 3.Janaki Ammal, 4.Lakshmi, 5.Parvaty Ammal, 6.Raklal Ammal, 7.Ramalakshmi, 8.Seethai, 9.Somathammal, 10. Sundarathammal, 11 .Sury ammal, 12.Thayammal.

INA: 1.Angammal, 2.Chinnammal, 3.Chinnammal, 4.Devaki, 5.Govindammal, 6.Guravayambal, 7.Hillian, 8. Jayalakshmiammal, 9.Kalimuthammal, 10.Kamachi, 11.Kaveri Ammal, 12.Krishnaveni, 13.Lakshmi Devi, 14.Mangammal, 15.Maragatham, 16.Muthammal, 17.Mathuram, 18.Nagammal, 19.Palniayee Ammal, 20. Pattammal, 21.Pattammal, 22.Radhambal, 23.Rukamani, 24.Saraswathy Ammal, 25.Subaranjitham, 26.Thanapackiam, 27.Velayammal, 28.Vijayam.

The number of women who took part in the Freedom Movement during the Gandhian Era in Tamil Nadu was 231. It includes of 28 women who joined the Indian National Army, formed by Netaji Subhash Chandra Bose, to fight against the British. There was no women participation from Kanyakumari and Nilgiri districts. There were 48 and 47 women participants from Madras and Madurai districts respectively. Next to these districts 29 women participated from Coimbatore district, and from the rest of other districts the number of women participation varies between 17 and 1.[3] Tiruchirappalli has the distinction of 2 Muslim women freedom fighters (Mariyam Bibi and Piyari Bibi).[4]

More Young Women as Freedom Fighters

Most of the women freedom fighters of Tamil Nadu during the Gandhian Era were literates. Majority of them were young with below 30 years of age. It is known from the records that out of the 203 women freedom fighters (excluding the INA members whose age could not be traced) 156 were of 30 and below 30 years of age. About 37 women freedom fighters were in the age group of 31 and 49. An interesting feature is that there were about 10 women freedom fighters who were 50 years of age and above. Rajammal belonging to Thiruvarur of Thanjavur district was 70 years old when she took part in the Individual Satyagraha in 1939. She was arrested and awarded 6 months imprisonment under the Criminal Law Amendment Act. She was kept in the Central Jail for Women at Vellore in 1939.[5] Allamal of Perianaickenpalayam in Coimbatore district was 64 years old when she participated in the Civil Disobedience Movement in 1932. She courted arrest, was sentenced to undergo 7 months imprisonment in 1933 and kept in Central Jail, Coimbatore for some time and transferred to Central Jail for Women at Vellore.[6]

Women Freedom Fighters who suffered Imprisonment of 6 Months and above

Out of 203 women freedom fighters from the 14 districts more than 120 suffered imprisonment

of 6 months and above. There were women who suffered punishment of imprisonment for more than two years. For example *Savithri Ammal* of Udumalaipet Taluk had participated in all the programmes between 1928 and 1943. She was arrested and awarded imprisonment of 4 years 3 months on three occasions. She was sentenced for 2 years under section 17 (2) of Act XIV of 1908 in 1932, 3 months under section 38 (5) of Defence of India Rules in 1941 and 2 years under section 120 (b) (1) Indian Penal Code in 1943.[7] *Chockamma* of Moopaiyur in Thiruvadanai of Ramanathapuram district was awarded 3 years of imprisonment for her involvement in the freedom movement in 1942.[8] Similarly *Saraswathi Pandurangan* of Madras who joined the freedom movement in 1929 was awarded 2 years and 4 months of imprisonment on three occasion. She was arrested and sentenced to imprisonment of 6 months under section 157 IPC in 1930, to 1 year 6 months under Criminal Law Amendment Act in 1932 and to 4 months under Defence of India Rules in 1941. Though she did not mind about the punishments given to her, the damage that she suffered in her family life was irreparable. She lost her daughter aged 2 years and a son aged 1½ months due to prisonment.[9] It shows that women were heroic in facing the British oppression and suppression. Toddy shop picketing, foreign cloth boycott were the social oriented Gandhian programmes that attracted many women. But Salt Satyagraha and Civil Disobedience Movement drew many women to involve in the freedom movement. The following Table shows the participation of women in the different programmes of freedom movement during the Gandhian Era.

Freedom Movement Programmes in which Women in Tamil Nadu Participated [10]

Non-Co-operation Movement	Nagpur Flag Safya-graha	Neil Statue Satya-graha	Toddy Shop Picket-ing	Foreign Cloth Boycott
5	2	2	20	40
Civil Dis. Movement	Salt Satya-graha	Indivi-dual Satya-graha	Anti-War Propa-ganda	Quit India Move-ment
100	110	48	4	80

Conclusion

Compared to 16,241 Men Freedom Fighters of Tamil Nadu the number of Women may look small with 98.58:1.42. But the sacrifices that they had made were nevertheless great. As Freedom Fighters Women in Tamil Nadu showed that they were equal to men in their courage and determination while participating in the Gandhian movements to fight against the British. They suffered imprisonment and other punishments just like their male counterparts. Yet they did not mind about such sufferings and underwent all oppressions of the British rule.

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THE DECLINE OF INDIAN SHIPPING AND MERCANTILE ENTERPRISES IN MALACCA - AN OVERVIEW OF 19th CENTURY

J. Rajamohamad*

This paper is a short discussion on the decline of Indian trade in Malacca by about 19th century.

From the thirteenth century, the Muslim traders were gaining strength in the Malaccan ports. By about fifteenth century the Malay Peninsula was Islamized. The men who took Islam across the Bay of Bengal were members of mercantile community. They carried the faith along with their wares and took efforts in spreading it. The Guzarathis and Coromandel Tamil

* Former Museum Curator, Pudukkottai.

Muslims have done much in this direction but the influence of the Tamil Muslims work was well rooted and stayed. The Arabs lost their superior position in Indian Ocean trade around fifteenth century. The Guzarathis handled much of the trade of Malacca.

At the same time the tradres of Coromandel also played an influential role in the South East Asian trade, though not to the extent of the Guzarathis. The Guzarathi Muslim ships also freighted for the coromandel traders when they touched the coast. The ports of Coromandel such as Pulicat, PortoNoVo, Pondichery Nagapattanam and Santhome were drawn in to Asian trade and established close shipping link with Malacca. The hinterland villages of these pre eminent ports were engaged in handloom manufacture of various descriptions and the ports were outlets for these goods. Along with the Muslims, the Chettiar merchants were also trading side by side and their capital was bigger, [1] The Guzarathis monopolized the cream of Malaccan trade but the Coromandel traders handled the bulk. The Indian ships came to Malacca with textiles and were exchanged for South East Asian spices and Chinese products.[2]

Indian shipping was brisk from Cambay, Malabar, Coromandel and Bengal to the Ports in Malacca. The influence of Tamil Muslims was so great in Malacca that it had an impact on the political fortunes of Malacca from fifteenth century. They obtained many concessions for their trade and also played a significant role in the political life of the land. They become powerful in the royal court intrigues and were in a position to make kings and ministers[5]. The Portuguese captured Malacca in 1511 and the sultan had to escape. The Portuguese were generally hostile towards the Muslims and restricted their trade. The Indian traders particularly Muslims transferred their trade interest from Malacca to avoid Portuguese and selected centers favourable to them such as Brunai, Jahore, Perak with the support of the respective Sultans.

The Dutch captured the ports of South East Asian countries and competed in the export and import markets much to the detriment of Indian traders. They also tried to secure monopoly of the key commodities such as spices. However they could not impose restrictions in the long run on trade of the non- Dutch ships to trade in Malacca and allowed a limited trading activities. Coromandel Muslim ships were also permitted. The French and Danes helped the Coromandel traders by providing their flags and technical support in seaborne trade.

The British occupied Malacca in 1795-and took the Asian trade in to their hands. At the beginning of the ascendancy of English power in Malacca, they were extending concessions to the Muslim shipping but restrictions came as their economic ambition grew. It is true that there were only Indian Muslim shippers. During the last decades of 18th century and in 19th century and majority of them were coromandal Marakkayars and Labbais. These merchants had a jerk in that they had to give up their former position to the wealthrest community of Malacca, the Chinese.[4]

In such an adverse condition in the nineteenth century the trading activities of the Indian Muslims, the Chulias, was in decline. There was limited trade to the port of Kedha from Nagapattanam and PortoNovo. Elephant trade was attractive. The Chulia ships imported elephants in to Coromandel along with the other South East Asian goods.[5] The Nagore and Nagapattanam merchants continued the trade connection with Kedha in their old sails even in the last decade of nineteenth century. But the number of vessels that traded with South East Asia was lesser. The English records give a lot of information on the Muslim shipping to the ports of Malacca and the commodities of export and import, names of ships, captains etc.[6] The Chulia Muslums had to survive in the highly competitive environment of growing Europen capitalism and modern shipping technology.[7] At the close of 19th century the Indian Muslim shipping and trade enterprises were not appreciable. Traders with lesser capital and old sails had to shift to other occupations.

The rise of European power particularly the British supremacy brought virtual eclipse of the Indian shipping and trade in South East Asia, where they were frequenting for more than 1500 years. The Muslims, the Indian shippers in Malacca were edged out by the British. The relative smaller and scattered business of the Muslims found increased competition with the large resources and centralized administration of the European trading companies. The Indians lost control over the staple commodity of Malacca i.e.

spices; textiles as well as their markets and supply. The Indian intermediary was no more required to the British. They began to place orders directly with the producers and finally established their own factories, employing Indian workers[8] The private English merchants competed with the Indians merchants in all the trades and the Indians proved no match to them. The superior shipping technology was yet another challenge.

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EXPLORING NEW DIRECTIONS: IMPACT OF SHGS IN CHENNAI

K. Vijaya* and P.Maheswari**

The present paper is an attempt to examine the establishment of financial organizations in the form of Self -Help Groups (SHGs) in Chennai, their managerial skills and the impact of these economic organizations on the standard of living of the members. SHGs are the modern financial institutions, which are owned, managed and used by a group of members. They are viewed as an important strategy for achieving financial inclusion and social capital. This study looks into the transition of women from tradition-bound roles to roles which acknowledge their intellect, wisdom and talent.

Objectives of the study

The objectives of the study are to understand the emergence and spread of SHGs in Chennai, to know the process of managing these institutions and to assess the managerial skills of the members. The study also explores whether these institutions have made any economic impact on the lives of its members.

Key Hypothesis

Micro credit SHGs have led to a dilution of feminist politics in comparison to earlier forms of mobilization of women in marginal groups. Women in self - help groups experience increased work and social responsibility. Micro credit SHGs offer limited opportunities for women's empowerment, whose boundaries are defined by the ideologies of the institutions promoting them.

Methodology

The methodology adopted for this study is participatory research, which enables researchers and the participants to learn from each other through a cycle of planning, action, observation and reflection. Participatory research is a collaborative and empowering process which is based on multi method frame-work such as survey, documentary analysis and observation. The primary data was collected through a pre-designed schedule circulated among 200 members belonging to 20 groups in Chennai. In addition to these, the Policy Notes and Assembly debates of Government of Tamilnadu, Information from the reports published by the IFAD, RBI, NABARD, TNCWD, journals business news papers and from websites have also been referred.

SHG-A silent revolution

The SHG is an association of people belonging to similar socio-economic characteristics, residing in same locality. The SHGs are voluntary associations

* Associate Professor & Head, Department of Historical Studies,
**Project Assistant, Quaid E-Millath Government College for Women, (Autonomous), Chennai - 2.

of people formed to attain some common goals. SHGs are presently promoted by Government, Development Banks and voluntary agencies, focusing on social and economic issues, mainly through thrift and credit programmes. The origin of SHGs is by the brain child of GRAMEEN Bank of Bangladesh. It was invented by an economist, Prof. Mohammad Yunus of Chittagong University in the year 1975.[1] In India, NABARD had initiated the SHG in 1986-87. As per the current statistics 4, 91,311 SHGs have been formed in Tamilnadu having 76.59 lakh women members with a total savings of Rs. 2,973 crores (as on March 2010).[2]

Models of SHGs

On the basis of the mode of formation, nurturing and credit linkage SHGs are basically categorized into three models as follows [3].

Model I: SHGs formed and financed by banks-SHGs are formed, organized, financed and nurtured by banks themselves.

Model II: SHGs formed by formal agencies other than banks, but directly financed by banks. Under this model NGOs, farmer's clubs, individual volunteer (IRVs) and formal agencies other than banks in the field of micro finance act as facilitators. They facilitate organizing, forming and nurturing of groups and train them in thrift and credit management. Banks give loans directly to these SHGs.

Model III: SHGs formed by NGOs and other agencies, financed by banks.

The present study was conducted for Model III, to analyze various forms of SHGs promoted by different institutions - Governmental and Non-Governmental Agencies, and banks in Chennai. The sample size picked up for the study was 200 members of SHGs, of whom 20 were leaders and the remaining 180, members. Interview schedule for SHG members was prepared broadly covering the five levels of empowerment: Welfare, Access to utilization of financial resources, Participation, Sincerity and control.

The analysis of this study covers three important dimensions: Empirical results which cover Demographical profile, Economic condition and the problems faced by the SHGs. The second dimension is the Access to Resources and the third being Decision Making and Participation.

Empirical results

SHGs are not viewed as simple financial institutions through which credit flows to urban areas. They are social organizations too as they shape up individual and group capacities among the poor, enable them to overcome their poverty and achieve self - sufficiency. SHGs are the organizations widely accepted by the poor. A sample of 200 members from twenty groups in Chennai reveals the following demographic characteristics of women. Demographical profile reveals that women in the age group between 30-49, who constitute 65%, have shown keen interest in joining SHG. Most of them are married and self employed. While it is unfortunate that only 26% of women earn more than Rs. 15,000 per month, 74% of women earn between Rs. 3000 - Rs. 7000. The existence of SHG is an eye opener for most of the women who stayed in-door but had passion for earning. [4]

Economic conditions of the members

Economic conditions of a family depend on the occupation and income of the family members. The survey revealed that a majority of the respondents were running tailoring units followed by self – employed in petty business like Batter sales, street vending, hand work, etc. A probe into the income of the respondents and their husband revealed that 61 percent of the households were earning a monthly income of Rs. 5,000 and below whereas a mere 39 percent were earning more than Rs.5,000 per month.[5]

The social and economic impact of SHGs result in development of leadership qualities, improving confidence level amongst the members, increasing the asset position of members in the forum of house hold durables, and improving the economic status through various income generating activities such as poultry, cattle rearing, marketing of agricultural produce, tailoring and dairying. Setting up Tailoring shop (57%), vegetable store (6%), Textile (16%), grocery (9%), Batter sales (14%) and Food vending (5%) were some of the important income generating activities chosen by the members.[6]

Access to resources

SHGs have been instrumental in initiating Micro Entrepreneurial activities among women. It is noteworthy that a good number of SHGs have been

marketing successful in the domestic products. However on the other hand women in SHG are prone to specific problem because of traditional role there are expected to play in the society. They do not have access to information as much as men have .It is pertinent to note that 70% of the SHGs members agree and 30% of members strongly agree that prejudice against women is still prevalent.[7] The respondents felt that they are not recognized properly and are never considered capable of executing an enterprise successfully. They also expressed their *rely* on mercy of husbands to execute the programme. It is interesting to note that 85% of the respondents in this study are able to get support from their husband as well as family members.

With regard to access to resources women in SHGs are unaware of Government schemes and other inter-related facilities available to them. This is mainly due to poor education, lack of exposure to financial management and maintenance of accounts, shortage of working capital, inability to offer collateral security, ignorance of banking procedure, problems in public relations etc., This apart, heavy competition, transportation, marketing, child care are some of the issues of concern for SHGs in Tamilnadu in general and Chennai in particular.

It is observed during the interview that the amount of loan ranged between Rs.6,000 and Rs.10,000. Initially whenever any member joins the group, a lesser amount is sanctioned as loan, and depending on the regularity in the repayment a higher amount is sanctioned.[8] Further, it can be noticed that 80 per cent of the members had availed the loan for business purposes and the remaining for personal needs. The small savings of these group members enable them to raise loans from banks and meet their business and personal needs. These groups are considered as niche financial institutions where members learn to manage the resources; understand the needs of others; set rules, regulations, terms and conditions. In this process the members acquire leadership skills, accounting skills and business etiquette. The success of such groups is dependent on the accumulations of savings, sanction and disbursement of loans and their timely repayment, which requires financial discipline among the members. The performance of the groups depends on the kind of rules set by members and adherence of members to group norms.

Among personal fleeds, children's education and marriage figured as important for which loans were sought (secure is wrong) by the members. SHGs had therefore brought out the entrepreneurial skills among the poor women and further helped them in procuring funds for personal needs. Women were empowered by joining the self- help groups as they had acquired the decision making skills and their voices were being heard. It can be noticed that in majority of the decision situations, women have been actively taking part and make right decisions both in the group and in family.

Decision making

Participation and decision making is considered as fourth level of empowerment frame work of women. In general women are empowered by joining SHGs as they had acquired the decision making skills and their voices are being heard. The decisions to join a group, availing of loan and its utilization, investment in the business were some of the situations wherein majority of the members were acting on their own. It can be noticed from the Graph that joint-decision is taken in majority of the families (89%) which is a progressive trend. Less than 2% of women who take independent decision are mostly single woman.[9] The level of participation of women in decision making process within the family and in the SHGs is remarkable, giving rise to change in attitude and behavior of men towards women. SHGs were thus helpful in pushing the women into mainstream, thereby giving them important position in the house as well as in the society.

Case studies

Some of the case studies are reported here to substantiate the analysis of the study.

Spirit of Success: The ingenuity of common people often finds expression in their struggle to overcome odds. Pushpa aged 45 years, is a widow. A member of Tey–Jo Maya Self-Help Group (SHG) in Teynampet ,Chennai, Pushpa is extremely enterprising. She knows how to gain and retain customers. It all started when she joined the SHG two years ago. All of her group members had come with various ideas for setting up their enterprises.The only enterprise that she could think of was making fancy jewellery; she had learnt the art from her friends a few years ago. Hence, she went on to set up the enterprise two years

YEAR-WISE DEAILS OF REVOLVING FUND DISBURSAL

Year	No. of SHGs			Financial Assistance		
	Rural	Urban	Total	Subsidy	Credit	Total
1999-2000	6464	0	6464	6.46	9.70	16.16
2000-01	11053	0	11053	11.05	16.58	27.63
2001-02	8285	0	8285	8.29	12.43	20.71
2002-03	11009	0	11009	11.01	16.51	27.52
2003-04	14830	0	14830	14.83	22.25	37.08
2004-05	13750	0	13750	13.75	20.63	34.38
2005-06	28153	0	28153	28.15	42.23	70.38
2006-07	19024	5000	24024	24.02	36.04	60.06
2007-08	18563	25000	43563	43.56	65.34	108.90
2008-09	106047	43953	150000	150.00	739.69	889.69
2009-10	54446	14861	69307	69.31	346.535	415.84
2010-11 (upto 31.12.2010)	38144	14599	52743	52.74	263.72	316.46
Total	329768	103413	433181	433.177	1591.641	2024.815

ago. "I enjoy making fancy jewellery. It brings out the creativity in me," she exclaims. The enterprise brings her monthly revenue of Rs.5,000. She wants to expand her enterprise by exporting her fancy jewellery. Pushpa's marketing strategies are exemplary. She makes friends very quickly. Through them, she meets their associates and this widens her client reach. She not only speaks about the product, but also demonstrates how to use them. She declares, *"My self-confidence has increased immensely. Though I am a widow, I have gained financial freedom now. I thank SHG for my transformation."*[10]

From a homemaker to an entrepreneur **: Malliga**, a wife who shares responsibilities with her husband, a loving mother and a role model to her community. She is member of Thendral Self-Help Group (SHG) and an entrepreneur of a small scale enterprise; she runs a petty shop in Nungambakkam ,Chennai. Motivated by SHGs member to join the SHG, she underwent the Capacity Building Ttraining Programme organised by TNWDC. On completing the training, she took a loan of Rs 5,000 from SHG to start her enterprise which offers fundamental groceries. *"With the loan from SHG, I strengthened my provisional store with basic groceries. Now I am earning INR 2,000 per month,"* says Malliga.[11]

Stitching her way to success**: Niraimathi**, aged 40 years, is a member of Ohm Shakthi Self-Help Group. She underwent Enterprise Development Program (EDP) training conducted by Hand in Hand. As she was a skilled tailor, she took a loan of INR 5,000 from SHG to purchase a tailoring machine. She is at present a well – known ladies tailor in Kodungaiyur, Chennai. She earns INR 1,000 per month. She has requested for additional financial support to buy another sewing machine to expand her business. *"The business is very profitable,"* she says.[12]

Sl. No.	Name of SHGs	Animator name	No.of members interviewed
1.	3 Star	Saraswathi	10
2.	Avarampoo	Chitra	8
3.	Kalasam	Parvin	10
4.	Kural Oviyam	Sagayamary	12
5.	Masha Allaha	Jagira begum	8
6.	Murugan	Lakshmi	12
7.	Natchatiram	Kalaivani	9
8.	Nehru	Pachaiammal	11
9.	Nila	Yashodha	7
10.	Ohm Shakthi	Ponniammal	10
11.	Rajiv Gandhi	Subbhulakshmi	11
12.	Rasi	Kasthuri	8
13.	Saibaba	Thaiyra	5
14.	Semmozhi	Mathikantha	9
15.	Simam	Ramajayam	12
16.	Suriya Oli	Nirmala	11
17.	Suriya Gandhi	Valli	6
18.	Thanagamalar	Parvathibai	12
19.	Thendral	Logamary	16
20.	Vanavil	Bagyalakshmi	13
Total			**200**

Findings of the study:

The sample survey conducted to examine the functioning of SHGs in the light of the theoretical frame work of women's Self–Identity in various parts of Chennai reveal the following results.

* Majority of women who generated increased income through self – help schemes reported that they had gained greater respect within the household, often with perceptible attitudinal change.
* Many women interviewed indicated that they could decide on spending their own income, although men were often consulted. In some cases, mobility outside the house is often restricted.
* Many women felt that violence has diminished as men come to realize and appreciate the importance and value of the economic contributions to the household.
* Majority of the women felt that they enjoy increased autonomy after joining the SHG.
* SHG help them as coalitions to protect and seek redress for women subjected to gender – based violence.
* Women learn to work for a common purpose in self – help groups leading to the formation of social capital.
* Women's decision making power has been enhanced by their greater economic status.
* Self – help groups, when combined with savings and credit, have enabled women to benefit economically by monetizing their contributions and in the process have empowered them to become agents of change.
* Majority of women showed a good deal of empowerment in their capacity to articulate their needs and in their receptivity to new ideas. More impressive was the emergence of women's groups as a dynamic, articulate constituency.

From the forgoing analysis of the sample study it can be concluded that women are empowered through SHG mostly in the areas of participations and access to financial resources. However regarding welfare, levels of knowledge and skills and awareness among the members of SHGs on Government schemes, no substantial improvement among the members of SHG are shown. TNWDC is publishing 'Mutram' a magazine highlighting the achievement of SHGs all over Tamilnadu. This apart, it is also essential for the SHGs to bridge the concentration on awareness of social issues and problems faced by women. The main reason is lack of low education among women, gaps in information, communication and participation. Hence, networking with other similar groups in the locality and participation in information and management system must be introduced for monitoring the group.

Suggestions

The concept of SHG is seen as an important milestone in achieving the ultimate objective of women empowerment. Some of the recommendations for promotion are growth and sustainability of Self Help Groups, the following suggestions are made on the basis of findings of the study.

* A wider publicity is required for propagating this concept from the grass-root level. Public relations department, media, etc can prepare and distribute publicity materials highlighting the importance and salient features of Self Help Groups.
* Though the respondents are aware of the availing of loans from banks, the procedures are complicated and time consuming. Hence, the procedures and formalities of the bank should be simplified and the required documents shall be minimized.
* Women working outside their homes, face the unique problem of dual role wherein they are in a conflicting state of mind; whether to give priority to home or to their career. Hence, men folk should be tutored to realize the significance of women entrepreneurship.
* Educating women is absolutely essential in strengthening her personality. The need of the hour is to provide an opportunity in a conducive atmosphere, free from prejudice and vengeance.
* Successful Self help group should lend a helping hand to emerging SHG groups in starting them and until sustenance is established by them in their business.
* The Self help groups should encourage explore and utilize various incentive schemes offered by the government.
* Since majority of women of SHGs are not aware of the Government schemes it is essential to create awareness about the schemes available to them.

* An economic activity will be successful only if the product of an SHG can be successfully marketed. Hence providing good marketing outlets for their products will enhance their productive capacity thereby contributing to the national income of the country.
* Healthy competition among the groups is necessary in thrift saving for faster growth of savings for revolving fund. Self- employment initiatives based on professional approach are necessary for making the self – employment projects viable.
* Finally, intense monitoring of SHGs should be carried out with the focus on the performance of SHGs and the problems they face. The traditional trades, petty business and other programmes are to be replaced by innovative projects that are feasible and profitable.

However, these initiatives will not be able to bring about social transformation in the aggregate unless issues of control and ownership of the production process, linkages with a broader market and greater decision- making at the political level are tackled. Initiatives at the community level to sustain the SHGs can be a useful tool to empower women, forgoing gender equality from the grass- roots to the national level.

Conclusion

The women led SHG's have successfully demonstrated the technique to mobilize and manage thrift, appraise credit needs, maintain linkages with the banks and enforce financial self discipline. SHG's enhances the equality in the status of women as participants, decision-makers and beneficiaries in the democratic, economic and social and cultural spheres of life. They encourage women to take active part in the socio-economic progress of the society. The present paradigm of empowerment of women is not a woman in development but a gender and development. The women in development paradigm assumes that women have been left out in development process and hence need to be integrated to give benefit, gender and development paradigm recognizes women's triple role i.e. in reproduction, production and community management. Besides being vehicles for the delivery of micro-credit, SHGs can also be used to foster solidarity and collectivism among the rural poor women in Chennai.

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4. Result of the Random Analysis of the Study on SHGs in Chennai.
5. *Ibid.*
6. *Ibid.*
7. Interview with the Leaders of SHGs During March to August, 2011 in Chennai.
8. *Ibid.*
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10. Interview with Smt. Pushpa, Member of Tey–Jo Maya Self-Help Group on 17.03.2011.
11. Interview with Smt. Malliga, Member of Thendral Self-Help Group on 29.06.2011.
12. Interview with Smt. Niraimathi, Member of Ohm Shakthi Self-Help Group on 09.08.2011.

A STUDY ON DALIT WOMEN MOVEMENT IN TAMIL NADU

N.P. Kalaivani*

Dalit Women Movement in Tamil Nadu

Tamil Nadu Dalit women movement was launched during the year 1997 by SRED (Society for Rural Education and Development) human rights organization who worked among women for 20years to promote their rights. During that period they started organizing women into groups and then as a federation. In the latter stage, they started

* Associate Professor of English, Vellalar College for Women (Autonomous), Thindal (P.O), Erode-12.

coordinating all the groups into movements or one forum called Tamil Nadu women's forum that concentraties on promoting rights among common grass root women. Then while working among dalit women, they realized the need for a separate movement for Dalit women with the focus of dalit and especially to protect their rights.

With the help of various NGOs in Tamil Nadu they organized the Dalit women and started highlighting the issues of Dalit wherever they find. Thirty voluntary leaders from 30 districts of Tamil Nadu coordinate together and take this movement to the grass roots. This movement is open for Dalit women who can complain their problems and this movement fights for the rights and justice of those women. This movement is active in 16 districts of Tamil Nadu and takes issues of violence against Dalits, untouchable practices, discrimination, atrocities against them and the denial of livelihood rights.

Tamil Nadu Women's Forum (TNWF) is a state level initiative for women's rights and gender justice. TNWF has been started in 1991 in order to train women for more leadership, to strengthen women's movement and to build up strong people's movement. This movement is also collaborated with some of the Dalit parties like Viduthalai Siruthaigal (Dalit Panthers of India- DPI). However, the transformation of the DPI from a political movement to a party seems to have led to a dramatic dilution of its radicalism. Importantly, Dalit women despite their very active participation in politics, cannot get due recognition and respect even within the Dalit movement.

When Parliament enacted the constitution (73rd) Amendment Act in 1993, the act was hailed as a breakthrough in bringing about a vibrant system of participatory democracy at the grassroot level and a paradigm shift in the process of development. For the first time it provided for statutory reservation of elected posts in local bodies for women, besides the Scheduled Castes (Dalits) and the Schedule Tribes. Caste Hindu leaders challenged the reservation of elected offices in local bodies for Dalits. In the elections, Dalits were prevented from filing nominations in several villages where Panchayat presidentship were reserved for them. A large number of elected Dalit and women Panchayat presidents suffered humiliation at the hands of the Vice Presidents and co members and even government officials. For rural women and Dalits most of whom were elected to these posts for the first time, it was uphill task.

Women Movement Against Poverty and Violence (MAPOVI)

Women MAPOVI is coordinated body of grass root women organizations or federations from all over Tamil Nadu. Grass root women become members of these federations by participating in a sangam in their respective village in their districts. In the pursuit of village development each federation has become a local radical force for social and political change concerning the role of women. Federation identified their own leaders to lead their federation and these women have themselves become empowered to act as role models and provide leadership among other women. As a result of their growing consciousness many federations joined together, networked to find joint solutions to common problems mainly the issues of poverty and violence. Many coordinated campaigns and joint public actions taken by Women MAPOVI and the social problems that they had been fighting against are the poverty and violence among women.

This Movement has succeeded in many issues due to various lobby actions. For instance the public meeting and the rally conducted by Tamil Nadu Anti liquor movement (TALM) in Aundipatti on 5.02.2002 against the introduction of cheap liquor by the state in Tamil Nadu has certainly strengthened the movement. Because, the loud protest of the women, has reached the government and the political parties and they withdrew the cheap liquor in Tamil Nadu during the month of April 2002.

To conclude, Dalit women, inspite of their very active participation in politics, are not recognized properly. Some women organizations are fighting for the rights of dalits and to uplift dalit women. They joined together as Dalit Women Movement without a strong political support even within their dalit political parties. However, Dalit Women Movement in Tamil Nadu has been playing a significant role through Tamil Nadu Women's Forum and with the support of dalit political parties they are fighting for their rights. It seems that there is positive changing situation for the empowerment of Dalit women in Tamil Nadu, albeit slowly.

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ROLE OF Dr. T.M. NAIR FOR SOCIAL JUSTICE - A STUDY

S. Murugavel*

The aim of this paper is to highlight the role of Dr.T.M. Nair for social Justice. By profession Dr. T.M. Nair was a physician. As an ENT specialist, he was the first patriarch of Justice Party. He extended his activities to the civic and political life of the Madras presidency. He inculcated a fighting spirit in every Non Brahmin. He consequently turned out to be a crusader against the pernicious social order of Varanshrama Dharma. As a radical he popularised the ethnic, concept of Dravidian origin of non Brahmins which fostered among them a strong sentiment of cultural Separatism. His great powers of organisation and advocacy were fully utilised for the formation of South Indian Liberal Federation. He was the heart and brain of the Justice Party rather than its architect since much of the masonry work was done by his able cofounder P. Theagaraya Chetti. None the less Dr. T.M. Nair was the leading light of the Non Brahmin movement though the historic document the non Brahmin Manifesto was issued under the signature of P. Theagaraya Chetti.

In his capacity as the Secretary of the South Indian Peoples Association the militant tone in which the document was set reveals that it was the mighty pen of Dr. T.M. Nair which prepared the instrument. Besides the very fact that rules and regulations of the federation were drawn on by him on the lines of the British liberal tradition and French radicalism confirms his authorship.[1] The nomenclature of the party, South Indian Liberal Federation and its organ Justice were his creations. Justice under his able editorship was believed to have kept aloft the banner of Liberty, Equality, Fraternity and progress and out lived all calumny, Prejudice and diatribe of its adversaries. Thus justice under the stewardship of Dr. T.M. Nair attracted a large number of subscribers and obtained a status of being recognized as one of the foremost News Paper in India. The Journal had created a feeling among the Justicites that it had done its share in stirring the peaceful pathetic contentment of the masses and in organising them so, as to enable their sharing the great heritage that is prospect.[2]

Dr. T.M. Nair who had genuine sympathy for the welfare of the Panchamas was keen on mobilising their support in favour of Justice party. The most significant of all the meetings organised by the leaders of the justice party during 1917 was that of the Panchamas, held at Supurtank on 7th October 1917.[3] Neverthless the meeting was organaised at the instance of a few Panchamas. The presidential chair of the meeting was given to Dr. Nair who spoke in English which was translated into Tamil by Somasoundaram Pillai. During the course of his address he made a virulent attack against the curse of untouchability and accused the Brahmins of having kept the Panchamas under age long servility. He appealed to them rather to assert their position and claim equality with others. While pleading for the progress of all communities he remarked. "I will not be a party to leaving a large mass of my country men behind and join a small flying column in the advance and march on in the name of progress.[4]

The Spur tank meeting revealed Dr. T.M. Nair as a real champion of the Panchamas and a true liberal politician of the day. His personal life was marvelous example of perfect social equality of all classes. He employed Panchamas to work in his house and moved with them in a spirit of brotherhood and equality. Dr. T.M. Nair organised a forum for them

* Associate Professor, P.G. Department of History, Govt. Arts college, Melur, Madurai -625 106

and voiced their grievances. He firmly belived that without the panchamas taking their proper and right share in the governance of the country and in every sphere of national activity, the future of India was indeed gloomy. The same principle became one of the declared social policies of the Justice party.[5]

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S. AMBUJAMMAL AND MAHATMA GANDHI: A UNIQUE RELATIONSHIP

Prabha Ravi Shankar*

Mahatma Gandhi encouraged women's participation in the freedom struggle. He believed that the inherent qualities of women such as kindness, love, tolerance, patience and capacity to suffer are the strength, not weaknesses of women.[1]

S. Ambujammal from Madras was one among such women who became Gandhiji's devoted disciple and constructive worker.[2] To her Gandhi was 'foster father', mentor and philosopher. Hundreds of letters passed between 'Bapu' and his trusted disciple 'Ambujam', as he preferred to address her. Despite this very little scholarly research has been undertaken on the theme.[3] This paper, based mostly on primary sources such as private papers of Ambujammal, memoirs, autobiographies, contemporary press and speeches and writings of nationalists is an attempt to analyse this unique relationship.

Ambjuammal was born on 8 January 1899 in an orthodox but wealthy family in Madras. Her father S.Srinivasa Iyengar was a brilliant lawyer and her mother Ranganayaki was a traditional Hindu woman who devotedly served her family. Ambujammal had no formal education. In her autobiography *Nan Kanda Bharatham* (The India I came to know), she refers to the absence of girl's school and laments the lack of educational opportunities for women.[4] Nevertheless, an Anglo-Indian teacher called Miss Violet was engaged to tutor her at home. She learnt English, Mathematics and piano from her teacher and had lessons in south Indian music and flute from another teacher.

Ambujammal developed interest in reading and writing. The family lived in a palatial house called Amjad Bagh in the centre of the city, where Srinivasa Iyengar, along with visiting nationalists, discussed political problems. It seems that she had her early political tutoring through these discussions. In her book *'En Thandai'*, (My Father), she wrote that her father was of 'violent temper' but at heart, he was like a child.[5] Though her father was not in favour of child marriage, family pressures compelled him to get her married at a young age to Desikachari who was then studying at Madras and later, served as an apprentice under his father-in-law. As per the customs of the time, though her husband stayed in the same house, Ambujammal was not even allowed to meet or talk to him till she attained the age of puberty. In her autobiography, she vividly portrays the orthodoxy that was strong in Madras, her house, members of the family, their customs and manners as well as of Europeans who lived in Madras and that she hardly visited her in-laws.

The two men who influenced her the most were her father and Gandhi. In 1915 when Gandhi and Kasturba returned from South Africa, Srinivasa Iyengar hosted a huge garden party in his home to welcome them. Amidst a mass of curious onlookers, both Indians and Europeans, Ambujammal got a glimpse of her future mentor about whom she had heard much. She wrote that though she was dressed in her best costume and jewellery, she felt ashamed to see the simplicity of Gandhi and his wife Kasturba. During his subsequent visits to Madras, Gandhi stayed in their house and she could converse with him freely. She recorded how Gandhi advised her to read Young India, Tulsi Ramayana and Miss Mayo's Mother India.[6]

* Associate Professor, P.G. Department of History, SNDT Women's University, Mumbai, Churchgate Campus.

Ambujammal was deeply inspired by the constructive programme of Gandhi such as abolition of caste restriction, promotion of Hindu-Muslim unity, emancipation of women and use of swadeshi goods such as khadi and charka. Her heart and mind were fixed with dreams that had not been in the purview of Indian women of that time. She desired to follow Gandhian principles and participate actively in the movement begun by him. She also learnt Hindi as Gandhi felt the southerners must know Hindi that would be the common language of India. This was a big change for an orthodox Vaishanav Iyengar Tamil woman. The orthodox Brahmin house was soon thrown open to many visitors including Harijans and Muslims. There was no segregation in the house. In fact, in one of his visits, Gandhi humorously observed that their house has been a dharamsala and told Srinivasa Iyengar: 'During my first visit I stopped at the front, in the second trip I had entered the inner hall, and during the third visit. Kasturba had entered the kitchen, How [come about] this social reform'?[7] Along with her mother and some friends she began to visit the Mylapore Recreation Club where the members discussed social and political issues.[8] Drawing, painting, stitching, Maths, English, and Tamil were taught along with sports. Her father did not object to these activities despite the prevailing orthodoxy.

In an interview Ambujammal explained how Gandhi touched the 'hearts of women'; and made them feel that their involvement was essential and should find the courage to do it. He further explained that it was not necessary to abandon home and family to work in the movement. As a matter of fact, she said, Gandhi urged them to do 'what we can and even from home'.[9] She joined the non-co-operation movement in 1920 and began to wear Khaddar and spin. In 1921 she began collecting funds for the Tilak Swaraj Fund. A meeting was held at Ambujammal's house where Kasturba spoke in Hindi. Several women who attended this meeting were so impressed that they immediately handed over their jewellery. Ambujammal made her mark in politics was made in 1928 when she formed the Women's Swadeshi League and a band called Swayam Sevika. Ambujammal became the president of the League and Jannammal, her niece became its treasurer. Members of the League took a Swadeshi vow, spun a certain amount of thread each month and approached the public in the shopping areas and convinced them on the value of home-spun cloth. They also went from door to door preaching the value of swadeshi and enjoyed joining prabhat pheris singing Subramania Bharati's patriotic songs.[10] Krishnadas Rao, a prominent worker organized the Desh Sevikas under the aegis of the Swadeshi League. They picketed at shops selling foreign cloth and propagated values of swadeshi.[11] Without Gandhi it is very doubtful whether she would have stepped into politics and led a campaign or whether her father would have permitted her to do so.

In 1930 when she led the picketing campaign, her friends were arrested but she was surprised that though she was the chief leader of the picketing, she escaped arrest. This was probably because of the influential family to which she belonged. She was upset and continued the campaign until she courted arrest and was sent to central jail at Vellore along with other friends. The news that his daughter got herself imprisoned without his consent made her parents rush to Vellore with food and other basic needs.

The jail phase in her life was very significant. She was able to understand the colonial misrule and how Gandhi used novel political weapons in his struggle against the mighty British rule. It intensified her patriotism and determination. It brought her close to Gandhi. Recollecting her days in the jail, Ambujammal wrote that the 'meaning of freedom is better understood when one is in jail'.[12] After six months in jail, she was released.

Many letters passed between Gandhi and Ambujammal particularly in 1934 and 1935. In 1934 Gandhi wrote to Ambujam: 'It would certainly be good if you come during the Congress session'.[13] At the suggestion of Gandhi she attended the Congress session in Bombay and took keen interest in the ashrams established by him at Wardha. When Gandhi invited her to visit Wardha, her joy knew no bounds. At home in Madras her pleas to visit Wardha was declined by her father as he felt that the ashram life may not suit his daughter who had been brought up in the comforts of a city life. Ambujammal adopted Gandhian way of protest and began fast in her own home.

After a few days of fasting, her father gave in and her parents themselves took her to Wardha. In the meanwhile Ambujammal's father had moved away from the Congress due to differences with Gandhi over Council election and joined the Swarajya party. But both did not allow their political differences to affect their personal regard for each other. When she arrived in the ashram at Wardha, she was saw the Gandhian principal of simple living and high thinking being into practice. Ambujammal adapted well to her new life. After about two and a half months stay at the ashram. She returned back to Madras.

In madras Ambujammal enjoyed her work of teaching. She began the Balwadis for the orphans who were provided with food and basic education. Although she had no formal education she became a self-taught person and showed much enthusiasm in spreading education. She became a voracious reader and was impressed with the famous author Premchand's novel Sevasadan and translated the same into Tamil. On Gandhi's request she also translated the Tulsi Ramayan into Tamil and worked voluntarily for the Hindi Prachar Sabha founded in 1921 to teach Hindi to Tamilians. She authored three books, her *Autobiography Nan Kanda Bharatham*, *En Thandai* and *Memories of Mahatma*. Gandhi kept encouraging her to make a first class and flawless Tamil translation of Tulsidas's Ramcharitamanas, and when she completed the same, he admiringly wrote a foreword to her book which read. [14]

In 1941 Ambujammal lost her father and both she and her mother were immersed in sorrow. Gandhi wrote movingly to her: 'You must be a tower of strength to your mother. Tell her I expect her to follow the footsteps of Ramabhai Ranade {wife of Justice Ranade} and bravely do such services as she can. She must not give way to grief.[15] This letter confirmed Gandhi's abiding bonds of affection not only with Srinivasa Iyengar but also with the entire family. After reading this letter both Ambujam and her mother began to work with redoubled vigour. She infused a new life into Women's Indian Association which lay moribund in Egmore, a suburb of Madras, and dedicated herself to social service.[16] She made women self-supportive. She organized welfare schemes for destitute women, provided food and basic education for orphans. This she did by starting a printing press to provide vocational training. She studied and taught Hindi to several people in Madras to fulfil Gandhi's desire that Hindi would bring about people from various parts of India together. On Gandhi's advice she and her friends rendered help to soldiers involved in fighting the Second World War. In the year 1947 when India became independent, Ambujammal and her friends conducted victory parade by singing patriotic songs. However, the aftermath of Partition and the assassination of Gandhi in the following year drove her to depression. She lost her husband as well as mother. Faced with personal tragedies she recalled the words of Gandhi not to give away to grief. Single-handedly she collected the family resources and founded the Srinivasa Gandhi Nilayam in memory of her father and foster father, an organization for social service meant for the uplift of women in Madras. Even to-day the Gandhi Peace foundation is rendering meritorious service.

Naturally, to a woman of such high calibre as Ambujammal, honours and rewards came in plenty. She was nominated as the chairperson of the Avadi session, Madras, of the Indian National Congress under the presidency of Jawaharlal Nehru. She was perhaps the only woman who earned this distinction. She became the chairman of the Madras State Social Welfare Board between 1960 and 1964. She travelled throughout the length and breadth of Madras and inspired the women and children to take up social service. In 1964 she was awarded the Padmashree by the government of India for dedicated service to motherland. In October 1983 Ambujammal died plunging the whole of Madras, especially women, into grief who affectionately addressed her as 'Amma' (mother).[17]

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2. The magnetic personality of Gandhi, unique naturalness and transparent sincerity led many Indian fathers, brothers and husbands encouraged the women in their family to extend their wholehearted co-operation to Gandhi, see interview with Suchetra Kripalani, *Oral History*

Transcript, NMM&L, 1968, p. 12. Rajkumari Amrit Kaur wrote: 'We found him not a "bapu"- a wise father, but what is more precious, a mother, before whose all-embracing and understanding love all fear and restraint vanish.' see her forward to M.K. Gandhi, *Women and Social Injustice*, Bharathan Kumarappa, editor, p.iii. It is true that most of Gandhi's women associates who lived in ashram were Indian. However, Gandhi had many western associates as well the most famous being Mira Behn who lived in India. For an excellent, critical study of Gandhi and his relationship with western women see Thomas Weber, *Going Native: Gandhi's Relationship* with Western Women, India, 2011.

3. See Vasanti Ramaswamy, *Padmashri Ambujammal*, Madras, 2000. She was probably the first lady whom Gandhi sent to live in Ambujammal's ashram paying her tribute. For a Tamil biography see Jayanti Anandan, *Padmashree Ambujammal*, Pooram Publications, Madras, 1987. See also S.P. Sen, *Dictionary of National Biography*, vol. I, p.21 Kumudham a Tamil magazine, 18 June 2007 and S.Muthaiah. *'Women Freedom Fighters'* in *The Hindu*, 13 December 2004.
4. S.Srinivasa Iyengar, 1874-1941, was a brilliant lawyer, pragmatic political leader, social reformer, progressive writer, philanthropist, advocate general, president of the meeting of the Gauhati Congress in 1926 and a member of the Swarajya Party. For a short informative study see K.R.R. Sastri, *S. Srinivasa Iyengar*, New Delhi, 1972. See also N.A. Perumal, *Contemporary South Indians.*
5. En Thandai, pp. 107-110. *Mother India* was the book written by an American journalist, Katherin Mayo, see, *Mother India*, London 1927. It is considered as an apologia for imperialism. It condemned everything in Indian society in a harsh language. Mahatma Gandhi rightly called it as a Drain Inspector's Report, see *Young India*, 15 September 1927,
6. Nan Kanda Bharatham, *Autobiography in Tamil*, Srinivasa Gandhi Nilayam, Madras p. 110.
7. K.R.R. Sastry, *S.Srinivasa Iyengar,*
8. At a time when most clubs of Madras were for men only, Ladies Recreation Club was the one place where women could unwind. The club owed its origin to a few European women of Madras who had a genuine desire to mix with their Indian counterparts and be able to understand their culture and custom. In August 1911, at the initiative of Mrs. Madeley, wife of the Engineer of the Madras Corporation, Mrs. Seethamma Tiruvenkatachariar daughter of Sir V Bhashyam Iyengar, the eminent lawyer and judge, and wife of C.R Tiruvenkatachariar, a well-known lawyer and Mrs.Subramaniam, the club was formed with the objective of promoting social and friendly intercourse between European and Indian ladies and between Indian ladies of all classes and creeds and provide healthy recreation suitable to the members of the club. In 1913 it moved to the Luz, a bungalow that still stands on Oliver now Musiri Subramania Iyer Road, which belonged to Srinivasa Iyengar.
9. Ambujammal in an interview with Geraldine Forbes, 19 January 1976, *Women in Modern India*, pp.73 and 144, Cambridgte, 2000, Forbes gives the impression that Ambujammal joined politics for personal reasons. This is not true because her writings show that she had always been interested in the political and social welfare of India and Gandhi's ideas greatly appealed to her. See Saroja Sunderrajan, March to Freedom in the Madras Presidency, 1916-1947, p. 602 and Anup Taneja, Gandhi, *Women and the Indian National Movement, 1920-1947*, New Delhi, 2005.
10. Nan Kanda Bharatham, *Op.cit.*, p.105-110.
11. See Thapar-Djorkert, Suruchi, 'Political Movement in India', *Women in the Indian National Movement: unseen faces and unheard voices, 1930-1942*, New Delhi, 2006, pp. 48-52.
12. *Ibid.* For an idea of Gandhi's opinion on constructive work see *Harijan*, 18 August 1940. It may be mentioned that Narayan Desai, son of Mahadev Desai, Gandhi's Secretary, observed that constructive programme was one of the greatest gift bestowed by Gandhi to humanity in general. See Narayan Desai, *My Gandhi*, Ahmedabad, 1999, pp. 51.80.
13. *Bapu Gandhi to Ambujam*, 17 September 1934, CWMG, Vol. LIX, pp. 20-1.
14. *Gandhi to Ambujam, CWMG*, Vol. LXXII. 7 August 1940, p. 365. He even wished her to make a Hindi translation of Kamban's Ramayana. which was also a classic. See *Gandhi to Ambujam*, 7 January 1937, Ambujammal Papers.
15. *Gandhi to Ambujam*, 14 June 1941, *Ambujammal*

Papers. Ramabhai Ranade was the wife of Justice M.G.Ranade, a prominent social and religious reformer of Maharashtra. For an equally fascinating picture of her life, see Ramabhai Ranade, *Ranade: His Wife's Reminiscences*, translated by Kusumavati Deshpande from the original in Marathi, New Delhi, 1954.

16. Madras had contributed much to women's movement. The aim and objectives of Women's Indian Association was emancipation of women and bringing of social equality and social justice. It had 41 branches and more than 2000 members in 1922. It had an organ called Sriddharma which was published in English. Tamil and Telugu. The Association had an international outlook and kept links with some foreign organization with similar aims. Dr. Muthulakshmi Reddy, Sister S.Subhalakshmi, Rukmani and others were its prominent workers. For an informative study on S. Subhalakshmi see Malati Ramanathan, *Sister S. Subhalakshmi: Social Reformer and Educationist*, 1989.
17. See *Hindu*, 6 October 1983. The street adjacent to Srinivasa Gandhi Nilyam in Madras is named after Ambujammal.

THE DAWN OF THE NEW MILLENNIUM ACHIEVEMENTS, PROBLEMS AND PROSPECTS

S.F. Naseemjan*

The great success story of independent India has been its secular, federal and multiparty political system. The nation has had to face tasks of immense magnitude and confront numerous problems, for example having to function in a backward economy with an impoverished citizenry, being torn by violent social conflicts, having to wage three major wars and face high costs of national defence since 1947, gradual weakening of many of its institutions and being constantly under international pressure. Despite all this, the political system has, however, shown remarkable resilience and flexibility and has stood the test of time and exhibited an ability to over come several crisis, for example those of 1967 - 69 and of 1974 - 77. Indira Gandhi was to put it pithily in Aug. 1972 when asked to list India's achievements since 1947; I would say our greatest achievement is to have survived as a free and democratic nation.[1]

Political stability has been an important characteristic of independent India's Political system. There have been, since 1967, rapid changes of governments in the states and, since 1989, at the centre but political stability has persisted. Different political forces and formations have waged their political battles in the political arena prescribed by the constitution. Changes in governments have taken place according to constitutional and democratic rules and have invariably been quietly and often gracefully accepted by those voted out of power by parliament or the electorate. People have taken it for granted that elections, largely free and fair and held regularly, would decide who would rule the country, a state or a panchayat. Greater political participation by the people, including in its agitational forms, has not led to political instability.

Entrenchment of Democracy

Perhaps the most significant of India's achievements since 1947 is the firm entrenchment of political democracy and civil liberties which have become a basic feature of Indian life. Indians enjoy today a free press, the freedom to speak, travel and form associations, the right to freely cviticize the government, they have competitive elections, unrestricted working of political parties, an independent judiciary, the right to participate in political life and to change the government through the ballot Machine, and freedom from fear of arbitrary arrest.

India alone among the post colonial countries has sustained a democratic and civil libertarian polity since its inception. Commitment to democratic values has depend over the years among most Indians. Paradoxically even the experience of the Emergency underlined this attachment. The belief has also taken root that social transformation through a democratic

* Associate Professor in History, LRC Govt Arts College for Women, Tirupur.

political frame work is possible. Nationalization of banks and several industries land reforms- even quite radical as radicals in Kerala and West Bengal - and effective functioning of Panchayat Raj, with its provision of 30% reservation of seats for women, and successful and unopposed working of the system of reservations for SCs and STs in several states, has show the political democracy as such is not an obstacle to social transformation and socio-economic reforms in the direction of equity and equality.

Popular participation in the Political Process

Perhaps the most important political task today is to deepen democracy and make it more meaningful for the mass of the people by enabling heir greater participation in the political process. Voting in periodic elections should not be regarded as the only form of such participation so far there has been a general failure to politically mobilize the poor and the disadvantaged and to shift the balance of social and political power in their favour.

The widest mobilization of the bottom millions is also necessary because neither development nor social change and not even national unity can be fully promoted without their active involvement. Gandhji promoted the non-violent mobilization of the common people, thus making India's freedom struggle, the greatest mass movement in world history.

Forms of Political Protest

Political protest, along with the right to vote, is one of the basic ingredients and a normal part of democratic politics. For the oppressed sections of society, it is critical part of their effective participation in politics and is essential for the expression of their demands and grievances.

Popular protest movements by political parties, students, workers, formers, government employees and common citizens have most often taken the form of demonstrations', hunger strikes, hartals, strikes in work places or educational institutions, dharnas, bandhs, gheros, blockages of roads (raster roko), Satyagraha, civil disobedience or disobedience of laws, leading to mass arrests and rioting. The protest, especially in the form of demonstrations, quite often ends up in attack on cars, buses, trains, government and private property, college buildings and soon. The situation is quite often worsened by an over action and an equally and sometimes greater violent response by the authorities and the police, leading often to a vicious circle.

The purpose of such protest movements is however not to convince the concerned authority of the justness of their demands, or to win it over by changing his heart, to use a Gandhian phrase, but to erode its authority and to coerce it to accept their demands. One reason why many take to violent protest is because those in power turn a deaf ear to peaceful protest and respond only to violent agitations. The forms of protest tried out in independent India in initiation of Gandhiji's methods are, infect, more akin to what he described as duragraha challenging the faith in democratic process.[2]

Economic performance

Immediately after independence, India successfully developed an economic pattern of its own, namely, a mixed economy, which placed equal emphasis on the active economic role of the state and the market and developed a complementary relationship between the public and private sectors. India has had consistent growth over the years in agricultures and industry and in national income. Indian economy has been remarkably stable and little susceptible to world cyclical swings. It was able to with stand without serious damage three major adversities in the world economy, the oil shock of the 1970s, the collapse of the socialist countries of Europe with which India had close and significant economic ties, and the East and South-East Asian Economic crisis of 1997. It was able to recover from the 1991 fiscal and foreign exchange crisis without serious cost or dislocation.[3]

Stagnation of the colonial period in agricultural production and productivity has come to an end with agriculture growing more than three and a half times since 1950. Indian has achieved self sufficiency in food with food grain production having grown at 3% per year. Famines have become a distant memory despite periodic droughts. The effect of the monsoons on agricultural production, through still there, lessons with the passage of time.

Industry has grown more than twenty two times since 1950. It has, more over, undergone structural transformation and considerable diversification. The share of this sector in total industrial production has gone up sharply, and Indias dependence on the advanced countries for basic goods and capital equipment has been greatly reduced. There has been a massive expansion of the power, transport and banking sectors. India has also become more or less self sufficient in defence production with capacity to produce long range missiles and atomic weapons, through it still has to purchase some highly sophisticated defence equipment from abroad. It has also acquired a large trained scientific and technical force. India has during the last few years entered a period of high economic growth and is on the way to becoming an important global economic power. [4] As such it is bound to play a major role in the world economy of the twenty-first century.

Economic Problems and Dangers

The economic problems that India is yet to solve are enormous. It is likely to face major new challenges in the next few years. India is still a poor and backward country by world standards, and the economic gap visa-vis the advanced capitalist countries has widened instead of narrowing Despite the long strides Indian economy has taken, it still does not manage to fully satisfy the basic needs of all of its people, what to speak of their aspirations, in part because of the skewed economic distribution.

Today, economic development of the fourth industrial revolution is based on microchip, biotechnology, information technology, new sources of energy and advanced managerial techniques. All these rely over whelmingly on the development of intellect or what may be described as 'brain power' or the developed scientific, technical managerial and other intellectual capacities of the citizens. There is every danger that there may be a new international division of labour where advanced technology, research and development and other 'brain' activities would get concentrated in currently advanced of core countries while India and other under developed and developing countries would be confined to production of traditional consumer and production of traditional consumer and producer's goods and toe ' muscle and' nerve activities.

The Area of Darkness

Wide prevalence of poverty, inequality and social injustice and the poor quality of life of the vast majority of the people are the major areas of darkness in India's social and economic development. The Indian people enter the twenty first century with a low per capital income, an intolerable level of illiteracy and a lowly position on the world index of human resource development, despite commendable achievements in terms of economic growth and political democracy. A change in the social and economic condition of the people has occurred since Independence but at too slow a rate.

Quality of life

India occupies the 126 the position among the 177 nations covered under United Nations Development programme. Quality of life encompasses certain immeasurable components, such as love, human relationships, appreciation of arts, music literature. Quality of life can be related to health and education - life expectancy at birth, infant mortality rate and literacy. A comparison of the post - Independence record in these fields with that of the colonical period shows that India's performance has been quite incredible during the last five decades. In India health and education are two areas which have received low priority from successive central and state government. India's record in higher and technical education is far better. Also, there has been rapid expansion of school education in the last fifteen years with an increase in the percentage of school age children going to school.

Health care, especially in rural areas, is another area of human development that has been grossly neglected in the last fifty years. Large number of Indians do not have access to safe water supply, health service or sanitation. The bright spot in this respect is the great success of the programmes for the immunization of children against polio, tuberculosis, diphtheria, tetanus and wooping cough and eradication of smallpox.

The housing situation shows improvement in rural areas of India where the number of pucca houses has increased dramatically, but it has been deteriorating in urban areas, with millions being homeless and living on pavements or in shanties

unprotected from sun, rain or cold and with hardly and provision for water, electricity or sanitation. In terms of development and poverty and the quality of life, there exists a great deal of disparity between different states and among their sub regions which has to be rectified.

Promises to Keep

No doubt we still have 'Promises to keep and miles to go' We still faces the challenges of poverty, disease, illiteracy, inequality, social backwardness, and gender and caste discriminating and oppression. But here is no ground for pessimism or resignation, for frustration or lack of pride. Many of our current problems are the outcome of tremendous changes we have undergone and not because of regression or stagnation Despite many maladies and short falls, India has impressive achievements to its credit in the economic and political arenas. It has made significant progress towards social justice. As a result of economic development and transformation of the agricultural and industrial production base of society during the last half century, India has now the resources to further its social agenda. There is no longer any need to counterpoise increase in production and productivity to the removal of poverty and better distribution of wealth and opportunities. India is likely to make immense progress, to almost take a leap forward, in transforming the lives of the masses of the people and give them a decent standard of living.

Conclusion

The major reason for our optimism lies in our belief that a vibrant democracy can find a solution for these problems. Women, the rural poor and oppressed have increasingly come to believe that a better, more humane life is possible. They have woken up to the political power that inheres in them. India's democratic political system, despite many weakness, provided them the frame work in which to exercise that power. The power of the people in a a democracy is the ' liberating deluge' that can, and we are sure, will, sweep away the accumulated dirt of the ages. This is, of course, all the more reason for the preservation and deepening of democracy in India.

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YOUTH AND CRIME - A STUDY

S. Geetha Kannammal*

"This world demands the qualities of youth; not a time of life but a state of mind, a temper of the well, a quality of imagination, a predominance of courage over timidity, of the appetite for adventure over the life of ease"- Robert Kennedy.

Youth is the spring of life. It is the age of discovery and dreams. They dream of a good fortune not only for themselves but also for the future of our nation and the entire humanity. Youth is an entry into adulthood from childhood. So, the period of the youth should stand for growth, development, preparation, action and leadership.

The Youth in India have played an appreciable role in the emancipation of their motherland from the foreign yoke. They had defied authority, boycotted classes, organized agitations, suffered unbearable hardships, brutalities and imprisonments and even sacrificed their lives in the freedom struggle under the inspiration of Mahatma Gandhi, Nehru and Subbash Chandra Bose. After the attainment of independence they are to play a big role in the task of nation building, eradication of social and economic evils, service to the weak and dispossessed persons, establishment of a society free from all kinds of exploitations and preservation of the integrity and unity of the country.

The United Nations had declared 1985 as the International youth year to enable the governments

* Head, Dept.of History and Tourism, S.D.N.B.Vaishnav College for Women, Chrompet, Chennai-620 047.

to focus their attention and energies on the promotion of the welfare of the youth in their respective countries. Government of India and states and union Territories governments observe January 12 every year as the Youth Day which is the Birthday of Swami Vivekanand who had inspired the young man of his time and continues to do so even today and the week to remind the nation about its obligations to the youth about their duties to the society nation and country.

Youth are the pillars of the family and Nation. Perhaps it is a crucial age in the human life as they can be easily mesmerized by different positive and negative things in the world. Thus their strength and education should be used in the development of the country and not for destruction or unlawful activities.

It is very common nowadays to hear news about teenagers or high school students taking part in brutal killing, homicide and murder or even suicide. Highly educated professionals like doctors, engineers and charted accountants taking to crime in need of money these criminals indulge in cheating, fraud and embezzlement, serious crimes likewise for every ransom and murder are also not beyond them. This study focus the factors how youth get into the crime and efforts aimed mainly to give proper guidance to youth.

Why Youth and Crime

The number of juvenile crimes is increasing everyday. Youth finds crime can act as a shortcut to attain all their dreams and desires without much labour and efforts, they are easily dragged towards it. In India juvenile crime occurs chiefly because of parental neglect, narcotic addiction, boredom, unemployment and the evil influence of potboilers, love - revenges, poverty, abundance of alcohol and also possibly watching other criminals, their lifestyles (their attitude) and their status in society. The youth is greatly fascinated and ultimately finds the crime path the best option to accomplish the same.

DATA-I[1]

SNAP SHOTS OF CRIMES IN INDIA

One Dowry death every 77 minutes

One Riot every 60 minutes

One Crime against Children every 35 minutes

One Rape every 29 minutes

One Kidnapping every 23 minutes

One Murder every 19 minutes

One Molestation every 15 minutes

One Cheating case every 10 minutes

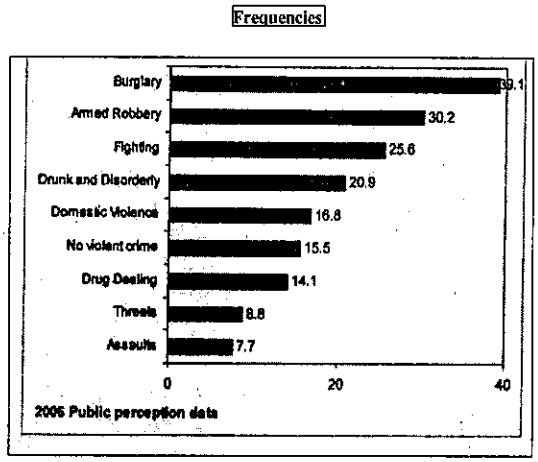
One Violent crime every 3 minutes

One Theft every 2 minutes

One Property crime every minute.

DATA-II[2]

What types of Crime occur most often in this area nowadays?



No one by birth is born as a criminal. Socio-economic status and environment in which they are brought up make them to do nefarious activities. Crime is present in various forms in India.

The evolution of modern technology is also playing a vital role in the behaviour of younger generations. Though internet has both positive and negative sides, most of the youth fall prey to the negative sides and their valuable time gets wasted in blowing unwated sites.

City based psychiatrists finds "moral degradation" of the society to be the main reason behind the trend. The first thing that plays effective role on the mind of an educated person is that no one will suspect that he has committed a crime. Other factors include personality disorders, which make criminals out of highly qualified professionals.[3]

Due to the proliferation of nuclear families in metro cities there in no consistent advice from elders

and time spent with friends and family gets reduced. As most of their mistakes are not corrected at the young age when the same is being done at the later stage they are not in a position to digest it and begin retaliate.

Drug Addiction

Drug addiction is the main common cause for crime among youth. With most drug users being in the productive age group of 18-35 years, the damage to the physical, pscychological, moral and intellectual growth of the youth is very high4*. Drug addiction leads to crime varying from theft to murder as the addict increasingly prefer to infect the drug into their veins for immediate "highs" without thinking about repeated using of sterile syringes and needles multiple times, resulting in contracting hepatitis and AIDS.

Psychological Causes	Social Causes	Parents
• Staying aware • Getting sleep • Removing pain • Heightening sexual pleasure • Personality problems • Feeling of inadequacy powerlessness • Isolation.	• Poverty • Unemployment • Illiteracy	• Nuclear family • Disinterest in the activities of the • Lack of support from the parents. • No open communication between the parents and the children.

Youth and Terrorism

Lack of proper attention from parents can mislead the children on the wrong paths. Adolescents in their search for more affection and satisfaction are often abused by drugs and also some even engage in violence. Lack of education, poor survival during childhood, communalism, false videos and texts, the terror gurus brainwash the youth and force them into the ugly world of terrorism. National crime Research Bureau says that 83.7% crimes committed by youth in 2006 came under the Indian penal code5.

In India, in one hour about 187 cognizable crimes under the IPC and 443 Crimes under the local and special laws are committed. Between 1953 and 1983, Crime had registered a rise of 116 percent or 2.2 times, while between 1984 and 1994, Crime increased only by 25 percent. The rising wave of Crime might cause alarm among the public but our police and politicians remain unruffled about the deteriorating law and order situation.

The non - ruling political parties are concerned with these figures only in one way they use them to criticize the policies of the ruling party so that the latter could be defamed and depowered, yielding place to a new governing elite.

Of the total IPC crimes about half (50.6%) are committed in 5 states of Uttarpradesh (12.7%) Maharashtra (10.4%) Madhya Pradesh (11%) Bihar(9.1%) and Rajasthan (7.4%). About one fourth (25.6%) crimes are committed in four southern states of Tamilnadu (8.5%) Karnataka (6.4%) Andhra Pradesh (6%) and Kerala (4.7%)7.

Crime rate is much higher for males than females. Out of every 100 offenders 86 are males and 14 are females.

The ratio of urban offenders is much less than the rural offenders.

Crime rate is highest among those in the low (income uptoRs.1000 p.m.) and lower - middle (income between Rs.1001 and Rs.2000 pm) and middle - income (income between Rs.2001 and 3000 pm) socio - economic groups.

Crime rate is highest (51%) in the age group of 18-30 years. The percentage in other age group is less than 1% in age group (0.2%) below 16 years. 1 percent (1.2%) in 16 - 18 years age group. 41 percent in 30 - 50 age group and 7 percent in 50 + age group8.

The important feature of the Indian Criminal scene is the increase in the organized crime - the growth of large-scale organizations for criminal activities. What is being organized more is the control and distribution of illicit goods and services drugs (narcotics) girls for prostitution in India and in Arabian Countries and smuggling of gold9. In addition, there are the organized efforts of mafia groups to control various legitimate business activities, such as coal mines, unions in industries and the life10. Organized crime is probably a distinctive element.

More than four fifths of the offenders (85%) commit crimes under the IPC for which they got lesser than 6 months imprisonment, that is. their crimes are misdemeanors.

Conclusion

Crime is "an intentional act or omission in violation of criminal law committed without defence or justification" - so crime that harms the society is strongly disapproved.

In presenting these facts and features, the idea is to point out the weakening of motives for conformity to social norms and the distruption of social relationships and social bonds. The unrest is increasing almost in all sections of our society. There is unrest among youth, peasants, industrial workers, students, government employees and the minorities. This unrest increases frustrations and strains which lead to the violation of legal and social norms. It is thus, the organization and the functioning of the existing subsystems and structures in our society that are more responsible for the increase in crime.

White - Collar Crime

White - collar crime as a crime committed by a person of respectability and high social status in the course of his occupation who enjoy high levels of trust and make it possible by their legitimate employment. Such crimes include fraud, embezzlement, tax violations and other accounting offences11. White -collar crimes are not violent, but have the potential to bring about big economic loss for companies, investors and organizations mainly for the purpose of achieving personal financial gain. In a capitalist society, success is measured by the quantum of money a person possesses open competition, economy and individual freedom. Acquisition of in the name of maximum material resources is also essential for being influential. Moreover, persons in high places cannot resist the lure of easy accessible money, their temptation, greed and power encourages them to commit such sinster crimes white collar criminals often escape conviction and harsh sentencing because of their socioeconomic dominance, political influence and class bias of the courts.

In India corruption in high places is not a recent development. The infamous jeep scandal of 1947 was probably the first major related scam. Corruption in high places has escaladed after the economic reforms in the mid 1980s followed by the liberalization and globalization of the economy. Major economic crimes ranging from Boforsguns. HDW Submarines, defective helicopters, sugar, fodder, bitumen, textbooks and bank funds have been committed in the recent past.

In recent times, public insight and media comprehension of white collar crime has appreciably improved. They now widely cover the crimes involving politicians and other elite sections vis a vis common crimes like decority, theft etc.

The Santhanam Committee was constituted to report on corruption in the country in 1956 but submitted its report only in April 196313. It placed the white collar crimes, under the category of social offences due to special circumstances under which they are committed. This committee also recommended the formation of Central Bureau of Investigation (CBI) for looking into the social and economic offences in greater detail14. In other wards, apart from financial loss white collar crime damages social relations.

At the centre level, while the Ministry of Home deals with judiciary, police and criminal legislation, Ministry of Welfare is concerned with after care services and correctional training and research.

At the regional level, Andhra Pradesh, Karnataka, Tamilnadu and Kerala, have jointly established a regional Institute of Correctional Administration at Vellore, Tamilnadu15. At the National Institute of Social Defence has been assigned, among others, the functions of developing, promoting sponsoring and undertaking training in the field of social defence. Each year the institute conducts about 30 to 40 such training courses and seminars in collaboration with the state governments, Union Territory Administration, University departments, Schools of social work and institutes of Social Sciences16. Above all, the involvement of the public and community in the prevention of crime and treatment of offenders is of utmost importance, and the mobilization of their support as also that of voluntary organisation and agencies is of crucial significance to which efforts of the government must be addressed in order to mitgage if not to eliminate incidence of crimes, otherwise it leads to revolution.

Today is better than Yesterday and Tomorrow is what we look forward to. Certain issues can be dealt with legally by enacting laws and certain issues can be faced socially by creating the required social environment and providing certain social services to establish a strong nation and society devoted youth to fight against crime.

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AGRARIAN CRISIS: THE STRUGGLE FOR SURVIVAL IN TIRUNELVELI, 1953

K. Ramesh Kumar*

Introduction

An attempt is made in the paper to analyse the several issues of peasants pertaining to the question of survival in the southern district of Tamil Nadu in Tirunelveli, 1953.

The Long Pending Demands of Peasants

The famine and drought conditions severely affected the peasants of Tirunelveli. The non-availability of food materials further aggravated peasants condition. Consequently, the peasants demanded gruel centres to have atleast one meal a day. In Sivagiri and Sankarankoil taluks of Tirunelveli district, most of the peasants fed on oil-cake and green leaves.[1]

The peasants of Sivagiri and Nanguneri taluks appealed to the government to look into their long pending demands:

i) to open fair price shops, ii) to supply good quality rice of 12 ounce for each in fair price shops, iii) provide remission of tax on follow lands, iv) to issue ration cards for non-card holders, v) to provide pumpsets on hire basis, vi) provide remission of water cess in low yielding areas. vii) to fix 55 and 45 per cent waram to tenants and the land owners, respectively. viii) to enforce Agriculturists Debt Relief Act. ix) to offer fresh loan facilities, x) to employ peasant workers for repairing works in ponds, tanks, canals and road maintenance works. xi) to dig wells for the supply of drinking water. xii) to grant loan for sink wells for irrigation. xiii) to legalise free electricity and, xiv) to supply fodder for cattle free of cost.[2]

Denial of Release of Water for Irrigation

The wet land crops of Srivaikundam and Tiruchendur taluks of Tirunelveli district were drying for want of irrigation. The Peasant Association of Alvarthirunagari demanded the government to release four feet of water to Thenkarai pond for irrigation. The peasants of Srivaikundam taluk strongly criticised the government for not releasing water to irrigate 1,300 acres of crops. Moreover, the lethargic attitude of the government officials posed a threat to peasants who invested Rs.25,000/- on crops. The peasants of Vazhavillan village were expected to harvest 400 acres of crops in the month of April. On the contrary, the District Collector proposed to Collect kist from February onwards. The tillers Association, however, submitted a petition to the government to initiate kist collection after the harvest of the crops.[3]

Famine Relief Committee and Opening of Gruel Centre

The District Collector of Tirunelveli opened a gruel centre for the starving peasants at Sivagiri on 29 January, 1953. On 16 January, 1953, the All Party Famine Relief Committee was formed at Sivagiri. The Committee comprising of 29 members conducted

*Associate Professor, Department of History, Rajapalayam Rajus' College, Rajapalayam.

survey work on starving people. The Committee collected Rs.4,800/- to feed the starved peasants through gruel centres. [4] The Collector appreciated the Committee members for rendering commendable service to the society. The Collector, Sankara Reddy, the Minister and Hejmadi and the Revenue Board Member visited the drought hit Kovilpatti taluk in Tirunelveli district. In a statement, they compared the region to Royalseema in Andhra Pradesh. However, the government of Madras hesitated to declare the taluk as drought hit. In consequence, the peasants of Vandalam, Kavundanpatti and Pudupatti revolted against the government for relief measures.[5]

Withered Crops and Hoarding of Food Grains

Tambraparni, the chief source of irrigating Tirunelveli district and the taluks such as Ambasamudram, Tirunelveli, Srivaikundam and Tiruchendur, was one of the cost productive rivers in India.[6] Owing to the failure of seasonal rainfall, the river was drained. The tanks of Gangai Kondan, Nanguneri, Vijaya Narayanam were unable to irrigate paddy crops of the district. Therefore, thousands of acres of wet lands became drained and loosened. On the other hand, the elites of the district namely, the Raja of Ettayapuram *Zamindar* of Pudur, Nagampatti *Zamindar,* Chandragiri Pothi Reddiar, Singampatti Kandasamy Chettiar, Medai Dalavai Mudaliyar, Dewasom of Nellaiappar, Ruber Shanmugam Pillai Vengu Bhasa, T.M.Thenirkulam Muthusami Iyer, Thiruvaduthurai Athinam, Dharmapuram Athinam and Pathinalamperi Reddiar owned more than thousand acres of wet and dry lands.[7] The government however, failed to procure paddy from the elites of the district. The big landlords in fact, hoarded grains and sold at exorbitant rate during famine. One Kottai of paddy was sold at Rs.80/-. During procurement season, the government fixed one *Kottai* of paddy at Rs.30/-. but the big landlords earned the profit of Rs.50/- in one *kottai* of paddy by hoarding. The elites of the district used to sell tens and thousands of *kottai* paddy and minted money. In Kattalai village at Nanguneri taluk, Tiruvaduthurai *Athinam* owned 250 acres of wet lands. This field used to get 2000 *kottai* of paddy every year. The Kulathu Iyer family of Kallidaikurchi leased the lands and paid annual rent of 300 *kottai* and Rs.17,500 to *Athinam*. On the other hand, Kulathu Iyer subleased these lands to 70 peasant families. The peasant workers in fact, were given 400 *kottai* of paddy as wages. Without tilling the soil, Kulathu Iyer exploited the peasants and earned huge profits.

Kulathu Iyer enjoyed the annual income of 1,300 *Kottai* of paddy. If he sold one *Kottai* of paddy at the rate of Rs.80 then his proposed income was:

Like Kulathu Iyer, a number of intermediaries exploited peasant families and earned good profit in agriculture without tilling the soil.

Intermediaries Exploitation and Emergence of Beggars

The continuity of intermediaries exploitations resulting the outcome of the emergence of about 5,000 beggars in Tirunelveli town. As a matter of fact, most of these roaming beggars were the former peasant workers of the district.[8] Owing to famine and unemployment, more than 50 per cent of peasant families became exodus in the villages of Kovilpatti taluk namely, Vilathikulam, Kurukkuchalai and Pasarpatti. Due to poverty, the peasants sold utensils, cows and their houses. The cows worth Rs.420/- were sold for a mere Rs.220/- each. In view of the adverse condition of peasants, gruel centres were opened in Malapalayam, Tirunelveli, Ambasamudram, Kadayanallur, Sankarankoil and Puliangudi. The government, however, offered a limited quantity of gruel (made of black gram flour) to the children less than 15 years of age and adults of 60 years and above. Consequently, the conditions of peasants between the age group of 15 and 60 were very critical.

About 180 peasants of Vellur, Alwar Thirunagari, Karungulam in the taluks of Sri Vaikundam and Tiruchendur marched in a procession to the Collector of Tirunelveli District. They were expecting assurances from the Collector irrigate 4000 acres of 'short term cultivation'[9] but he denied their demands.[10]

Demand for Extension of Tanjore Pannaiyal Protection Act

In Tirukkurungudi, the Regional Tillers Association convened a meeting on September 13, 1953.[11] About 2000 peasants took part in the meeting. P.Chokkalingam Pillai, the Communist M.L.A., presided. The peasants by all means demanded the

extension of the Tanjore Tenants and Pannaiyal protection Act in Tirunelveli district with immediate effect. K.Balathandayutham, a peasant leader, pointed out the government's inability to rescue the peasant community in drought hit regions. Ironically, the government spent Rs.3 crores to frame conspiracy cases against the peasant leaders. The injustice rendered by the government was condemned by the peasants.

Disposal of Cultivable Lands and Cows

The peasants of Ottapidaram in Kovilpatti taluk organized an Anti-Famine Conference on April 25, 1953.[12] Athimulam, the secretary of Ramanathapuram District Tillers Association presided over the meeting. S.P.Adityan, the editor of Daily Thanthi, Jeeva, the editor of Janasakthi, K.Bala Thandayutham, Valla Muthu, the municipal chairman of Kovilpatti were the other dignitaries who took part in the conference. Drinking water was scarce in the district. The middle class peasants who owned cows, the main source of income sold them for a cheap rate. The peasants who availed Rs.100/- and Rs.200/- as loan from co-operative credit society were compelled to repay the debt. The lands worth Rs. 500/- was sold to Rs.150/-. The peasants owning 10 and 20 acres of land had left agriculture and moved elsewhere for their survival.

Arakulam Stream in Ottapidaram irrigated 400 acres of wet land, but it had dried up and now Kombadi Stream flowed towards the sea. The peasants pressurised the government to link Arakulam stream with kombadi stream. However, the *Zamindar* of Ettayapuram who was awarded 200 acres by the British posed a barrier to link the two streams.[13]

Conclusion

The famine, drought conditions, poor supply of irrigational facility, non-remission of debt relief, the denial of extending the Tanjore Tenants and Pannaiyal Protection Act, mirasdars' exploitation, etc. forced the peasant community as a whole for the question of survival. The peasant organization in association with the Communist Party of India and the Socialist Party put pressure upon the government to resolve the existing crisis with an immediate effect. The famine relief work, protection of tenants from eviction, the assurance of job guarantee, the fifty percent share of waram were some of the few demands of peasants conceded by the government in a couple of years.

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8. *Jana Sakthi*, March 29, 1953.
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RETRENCHMENT AND RESPONSE: THE SOUTH INDIAN RAILWAY STRIKES, 1924-1928

V. Yesubhakthan*

The strike wave that swept Madras Presidency immediately after the First World War soon began to subside. The workers and their unions became inactive or dormant. The Economic instability moves were afoot in the railways to retrench and rationalize the work force.

The reduction of firemen and cleaners from two to one in all engines other than Boat Mill trains,

* Associate Professor, Dept. of Historical Studies, R.K.M. Vivekananda College, Chennai-600 004.

suburban short local shuttle of the South Indian Railway as a result of the retrenchment in the running staff, caused much hardship to the employees.[1] They appealed to the Railway authorities to revoke the order as they found it very difficult to work single handed. The authorities refused to listen to the employees and had a very stubborn attitude. Their demands were not conceded by the authorities. Subsequently all firemen in the Madras Loco works stuck work on 29th May 1924. The news of the strike call spread by the Madurai firemen spreed like wildfire. The firemen at Tanjore and Mayavaram struck work on 30th May 1924 at Nagapatnam and Villupuram on 31st May 1924,Chingleput and Madras on 1st June 1924, seeking redress of the same grievances.

After an initial threat notice, the Agent agreed to allow two firemen for a distance of over fifty miles.[2] The striker were satisfied by the terms of the Agent. Thus the firemen's strike at Madurai came to an end. All the strikers resumed work on 1st June 1924 wired to Trichiraploy, Tanjore and other places to resume work.[3] Thus, the South Indian Railways firemen strike in the Meter Gauge came to an end. The firemen at Madurai, Trichirapoly, Tanjore, Mayavaran and Nagapatam resumed duty on 1st June, Villupuram and Tinnevelly on 2nd June, Chingelput and Madras on 3rd June 1924. No disciplinary action was taken anywhere except treating the period of absence as on leave.

Before the end of the strike on the Meter- Gauge, the employees on the Broad-gauge at Podanur (Coimbatore) went on strike on 1st June 1924. This strike was entirely different from that of the firemen of the South Indian Railway. The strike on the Meter–Gauge was mainly confined to Anglo Indian Firemen and started with definite grievances. But the strike at Podanur was confined to Indians, mainly labourers in the workshop.[4]

The Agent decided to take drastic action in order to teach a lesson to the strikers. Unfortunately for the strikers the time was tactically inopportune moment. Leadership was lacking and there was no fund available to support the strike to continue. On the other hand, the Railway authorities handled the strike positively.[5] The Government authorities, instead of maintaining neutrality in the strike, came out openly as the defender of the vested interest. The strike continued without much change.

On 12th June1924, the District Loco superintendent lit the workshop furnaces, sounded the hooters and agreed to take in 300 to 400 men who were willing to report for duty, but only seven workers resumed work. This act of resuming work revealed that almost all the workers were involved in the strike except those seven men.

On 15th June 1924, the Agent discussed the matter with the leaders like C.V.Venkatarmana Iyenger, N.S.Ramaswamy Iyenger and the District Magistrate, Combatore. As a result of their efforts a settlement was arrived at.The Agent agreed to take all the workers including the workshop workers, firemen and gangmen in all the places in the Broad – gauge including Salem and Mettupalayam. The strikers were not given any pay for the period they were on strike.[6] The workers were forced to accept the agreement due to economic reasons. Most of the workers resumed duty on 16th June 1924. The workers in Salem resumed duty on the following day.[7]

The year 1927 and 1928 witnessed a mass upsurge among the railway workers all over India. This was mainly owing to the retrenchment that took place in many railways. Retrenchment move came to the head in South Indian Railway in September 1927 and the union responded to the move by threatening strike in December 1927. The Agent advised the men and promised to defer the retrenchment till the matter was enquired by a committee. The Rogers Committee was subsequently constituted to consider the question of retrenchment. Based on its recommendation, the Agent issued a circular No.202 on 17th April 1928. In accordance with the report, the Agent ordered the retrenchment of 3171 workers in the workshops. The union did not agree and covered a conference at Podanur on 27th May 1928 to discuss the situation. The conference decided to fight out the issue of retrenchment.[8]

A committee was formed on 24 June 1928 to organize the strike. On 30th June, a special committee meeting was held at Trichinopoly. It was decided that the following minimum demands should be submitted to the Railway Authorities. Viz., 1. No retrenchment, 2. increase of wages by twenty percent, 3. the minimum wage of rupees thirty and 4. no medical examination or trade test for those in service. An ultimatum was given to the Agent that the general strike would commence on the midnight on 19th July

1928, unless the Agent consented the arbitration by the Labour Commission. The President of the Central Strike Committee suggested the following for arbitration.[9] 1.Payment of Wages during the lock out, 2. absorption of surplus after voluntary resignation., 3. increase in minials' wages, and 4. redressal of the grievances of the running staff. The Agent accepted the proposal of the President of the Strike Committee, as regards minials' pay and the grievances of running staff, provided they called off the general strike.[10] The union struck to its ultimatum and threatened strike became a reality. It commenced on the midnight of 19th July1928.[11]

The police and the magistracy supported the railway company in all possible ways. Order under section 144, Criminal Procedure Code were passed. Police patrols were established and directed to patrol the line within their village limits.[12]

This strike was essentially defensive, for they fought against the authorities over the question of retrenchment. The militancy exhibited by the workers during the 1928 strike was unprecedented. The scale of violence let loose by the coercive arm of the state, and the police was unparalleled, the leaders were arrested. Their houses were searched and section 144 Criminal Procedure Code was imposed and the police fired on the unnamed crowd. It was of interest to note that while the whole problem was viewed as a Law and Order issue. Little attention was given to the genuine demands of the workers.

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PROGRESS OF EDUCATION IN THE MADRAS PRESIDENCY FROM 1854 TO 1871 A.D.

N. Neelayethakshi*

The Despatch of 1854 marks a new era in the history of education in the Madras Presidency. It has been described as 'The Intellectual Charter of India'. English language was to be made the medium of instruction in the higher branches and the vernacular in the lower. (In March 1855, Mr. Alexander Arbuthnot, the Secretary of the University Board was appointed Director of Public Instruction.[1] University of Madras was incorporated by an Act dated 5th September 1857,[2] for the purpose of rewarding the candidates by academic degrees as evidence of their respective attainments. The first entrance examination was held in September, 1857, and the first examination for the Degree of B.A. in February 1858. In 1863-64, an examination called the First Examination.[3] in Arts was interposed between Matriculation and B.A. examinations.

The towns of Kumbakonam, Bellary, Calicut and Rajamundry had each a provincial school. The provincial school at Cuddalore was reduced to the grade of a zillah school. Two new zilah schools were set on foot at Chithoor and Salem. English and vernacular were taught in this school. The chief object of Taluk schools was the extension and improvement of vernacular education. The system of vernacular Taluk schools commenced during the year, contemplated the establishment of 100 such schools in various parts of the country.

In 1855-56 there was one college and seven schools run by the Government with a strength of 302 pupils. But in 1858-59, there was one college and 122 schools with a strength of 7,128 pupils.[4] Besides these there were 102 unaided schools under Government inspection.

*Associate Professor of History, Thiruvalluvar Government Arts College, Rasipuram.

The most important feature of grants-in-aid as regards primary education was the introduction of the system of payment by results. Hence the number of schools increased from 502 in 1864-65 to 775 in 1865-66. The better adaption of these rules to promote primary education by the system of payment for results soon became apparent. Progress shown by the grant-in-aid system in aided schools.

Year	No. of schools Aided	No. of Pupils	Amount of Grand Sanctioned (Rs.)
1868-69	494	15,071	24,499
1869-70	1065	30,891	50,578
1870-71	1,606	45,299	78,176

The above table shows the steady increase in number of schools and pupils with the increase of the amount of grant sanctioned by the government.

In 1863 the Madras Education Act was passed.[5] The object of this measure was to provide a proper machinery for the collection and management of a rate, by which certain village schools were supported. It also aimed at the establishement of new schools and the improvement of existing schools and of availing themselves of the grants-in-aid, which Government were prepared to give with this permanent funds. At the end of seven years the Act had been brought into operation in only nine out of nineteen districts, and the total number of rate schools was only 104.[6] Godavary district was greatly benifitted by this Education Act and the number of schools here increased to 59.[7] Thus the experiment of extending an interest in education by means of a voluntary rate net with little general success. The only alternative was a compulsory cess. The only alternative was a compulsory cess The necessity for supplementing Imperial revenues by local taxation had long been felt in this Presidency. Various local Acts were already in operation under which the conservancy of the principal towns and the formation and maintenance of district roads had been provided by local taxes.

Regarding higher education, attention was given to increase the number of institutions. There were five Government Colleges, two of them teaching upto the B.A., examination. Three Provincial schools existed in 1855-56 had been raised to the rank of colleges. The provincial school at Kumbakonam was raised to the status of a college in 1866-67 and the other two raised to the status of colleges were at Calicut and Bellary in the year 1867-68. In the same way, the Provincial School at Mangalore established in 1857 was made a second grade college in 1869.[8]

The number of Government high schools and middle schools rose from seven in 1855-56 to eighty two in 1870-71. The number of private colleges was seven. The Free Church Mission Institution at Madras - the present Madras Christian College - was the first grade college in 1865-66.[9]

The embarrassed condition of the finances of India was the immediate cause of the enactment of Town Improvement Act III of 1871, the Local Fund Act IV of 1871 and the Municipal Act V of 1871.[10] The funds were utilised for the promotion of education in towns and villages, besides other things. The description of education to which local and Municipal Funds were applicable was left undefined in the Acts.

Government had decided that these funds should be mainly appropriated to the maintenance and improvement of elementary education. The exceptions allowed were the rate schools of the middle class established under the Madras Education Act, institutions for medical and technical training. In the years 1871-72 and 1872-73, 323 Local Fund schools had come into existence. The house tax under the Local Funds Act had been imposed in a corresponding number of villages or groups of villages.

Since 1873-74 Local Fund Circle education had been developed without the aid of a house-tax. It was estimated at the end of 1873-74, including one-third land-cess, the general fund might be estimated at about Rs.14.5 Lakhs. Out of these, Rs.5.75 lakhs were allotted as an additional contribution to the Road Fund. Rupees Seventy Five Thousand were given as a contribution towards the pay of the Deputy Inspectors and the cost of Normal Schools. In 1874-75, it was resolved that no contribution should be made from the one-third land-cess to the Road Fund. The general, effect of these measures was to place about Rupees eight and a half lakhs at the disposal of the Local Fund Boards for elementary education.

In December 1874 the Local Fund Boards and Municipalities were further relieved at option of all charges connected with female education. A few girls schools which had been aided by the Local and Municipal Boards were constituted as Government Institutions.

The number of private high schools and middle schools for boys was 448 with 29,3-01 pupils in 1870-71. The number of primary schools for boys (private) was 2474 wit 55,835 pupils. The number of mixed primary schools was 264 with 9007 boys and 2136 girls. There were eight Government Normal Schools for training male teachers with 188 students and a female Institution with seven students.[11]

It has been understood that Madras and Tanjore were far ahead of the other districts in higher education. Primary education had reached its highest development in Coimbatore, Madurai and Tirunelveli.

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GENESIS AND GROWTH OF COLONIAL FOREST POLICY IN TIRUNELVELI DISTRICT

L. Ravisankar*

This paper tries to analyse the administrative measures taken for forest management and conservation in Tirunelveli district and the interest shown by colonial authorities like Puckle,Colonel Beddome,Pennington and Sir Dietrich Brandis in this regard prior to 1882 A.D.

The entire forest of the Tirunelveli district stretches along the western ghats. The ghats are well clothed with forest containing magnificent and valuable trees between the elevations of 1500 and 3000 feet, scrub jungle and grass at a lower height and elephant grass,bamboss and evergreen forests at the summits.[1] Elevation , rainfall and the nature of the soil are the principal factors which control the types of forest growth in the district. The forests of Tirunelveli division had a total extent of 2,14,577.53 acres in 1948.[2] The deep dense forests accounted for 33.10 per cent of the total forest area followed by sparse forests with 29.10 per cent in 1990.[3] Feudal chiefs and mutts owned a major part of these forests in the early days. Records reveal the fact that not less than ten zamindars and mutts claimed various parts of ghats, amounting in all to about half the forest area of the Tirunelveli division.[4]

The Singampatti forests commanded the upper reaches of the Tambaraparani river were, for instance, claimed by Singapatti zamindar. The Government filed a claim in the High Court of Madras to the Singampatti forests.However, the zamindar was successful in establishing all his claims in the High Court and this decision was finally confined by the Privy Council too. In spite of the best efforts of the Government,this valuable catchment area was lost to the forest department. As a result, the Government did not show any interest in the other zamin forests such as Pokkampatti, Sivagiri, Vairavakulam and Thirumalainaickan Pudukkudi.[5] Owing to the laxity of supervision prevalent in zamin forests,the accurrence of fire,unrestricted cutting and over grazing were the common phenomenon which was a menace to the adjacent government forests. All these led to severe deforestation .

*Associate Professor & Head, Department of History & Tourism, Thiruvalluvar College, Papanasam, Tirunelveli District.

During the period, another factor contributing to the destruction of forests in the hills was the large scale and somewhat indiscriminate clearings for plantations. Between 1795 and 1800 the Commercial Resident of the East India Company imported nutmegs, cloves and species of all kinds from the Molaccas and introduced them on the Kuttalam hills.Later,coffee,tea and cocoa were cultivated. About 1840,a number of small coffee estates were introduced in the Nanguneri hills. These estates were unremunerative and they were surrendered back to the forest department. These attempts at coffee planting in the hills caused destruction of a considerable area of dense shoal forest in Nanguneri and Tenkasi taluks.[6] In 1865, some European coffee planters demanded a block of 500 acres evergreen forests near Kannikatty, but MacGregor, the then Sub-Collector of Shermadevi prevented it in the interests of the river system.[7]

Preventing the unrestricted felling of trees and conserving the more valuable trees from the danger of extinction induced the Board of Revenue to issue a circular in 1860 which consisted of a simple set of rules called the Jungle Conservancy Rules.[8] According to this, wood for agricultural implements, house construction and fuel for domestic use were free and could be taken from areas set apart for that purpose. No fruit trees nor any timber trees exceeding three feet in circumference at two feet from ground level nor any reserved trees could be felled without the permission of officers in charge. Fuel or timbers for sale could be extracted after paying the prescribed seigniorage fee. The village headman was in charge of the collection of revenue and he had to receive a commission of twenty per cent of the revenue collected. Any misappropriation on his part was made punishable under Regulation IX of 1822 . Unauthorised cutting and evading to pay the seigniorage fees were made punishable under the(Fraud and Tresspass) provisions of the Indian Penal Code.[9] It was the humble beginning of forest conservancy in the Tirunelveli district.

The task of collecting the tax and supervising removals soon provided too much for village establishments. Therefore, a special conservancy establishment consisting of a supervisor and two peons were appointed for each taluk.[10] The license and voucher system[11] served as a slight check on the extensive denudation of the tree growth. The scheme did not work well because many of the good timber species were not included in the list of 'reserved'trees. This system proved wholly ineffectual to prevent the rapid destruction of the plain forests and even of the more accessible ghat forests. Meanwhile, the Government created Special Department in charge of forests in 1864 and Captain Fullerton was appointed as the first District Forest Officer in charge of the Special Department.[12]

R.K Puckle is the pioneer of organising the Forest Department in Tirunelveli district. He was the man who had foreseen the importance of the catchment areas of rivers for irrigation. He also pointed out the ill effects brought about by clearing the ghat forests in the name of coffee, tea and spice gardens. He wrote, "the prosperity of the river irrigated section of Tirunelveli, extending through five taluks, from the western ghats to the sea is dependent on a continuous flow of water in the rivers that rise on the western ghats. Now this continuous flow has notably decreased of late years and the decrease commenced with the destruction of much of the forest that formerly clothed the ghats and protected the heads of the streams; the rich shola land in the rivers down which the streams descend attracted coffee planters who destroyed the magnificent timber and thus let in the wind which has extended the mischief done by the axe. Thousands of trees lie prostrate and the coffee gardens ... are mostly windblown and useless. Where the ground was once moist continuously, it is now parched and dry and the courses of the numerous little rivulets that once fed the larger streams are now mere rocky nullahs, without a drop of water in them.

It was largely owing to the efforts of Colonel Beddome and Pennington that conservation of a permanent character was introduced in the district. In 1878, Beddome, the then Conservator of Forests, reported to Government, the need to conserve forest in Triunelveli.

Pennington, the then Collector, in forwarding the report wrote, "the report appears to me to be absolutely conclusive as to the very urgent necessity for immediate action if the magnificent irrigation system of the Tambaraparni is not to be utterly destroyed. It is a matter of immediate necessity that we should secure the control of the Kattalaimalai estate and ultimately of the Singampatti forest. I am satisfied that the delay that has occurred has already been the cause of incalculable damage and if nothing is done soon, it will not be long before the ruin of the

river valley will have been completed and we shall have to write 'too late' on our forest legislation in Tirunelveli ".[13]

The Board of Revenue strongly supported the views of Beddome and Pennington and pointed out that cultivators paying a revenue of fifteen lakh rupees should be safeguarded immediately. It strongly urged the Government to arm itself with full powers to act when necessity arose by passing of a Forest Act.[14] As a result, a committee consisting of Colonel Campbell Walker, Hayne, the District Forest Officers and Pennington, the Collector, was constituted in 1878 to go into the question of preservation and to advise generally on future forest policy in the division. The committee's recommendations were

1) Puckle's principle of 'cairns line' demarcating village forests and reserve forests should be extended to the entire district;
2) Out of the total forest area of 559.19 square miles in the district, 286.81 square miles should be constituted into reserve forests and divided into seven blocks;
3) No fresh pattas were to be granted in the ghat forests;
4) Pasture to be permitted only on payment;
5) Control over private forests should be exercised for their conservation and
6) Small portions of the communal forests were to be closed to grazing for reproduction and improvement and free grazing should be regulated by Collector and District Forest Officer.

The Government accepted the recommendations of the committee but nothing was done until the Madras Forest Act was passed in 1882.[15]

In the meantime, Brandis, the Inspector General of Forests, visited the division in February 1882. His visit was a landmark in the forest history of Tirunelveli. His voluminous report outlined the future forest policy. He summarized the objects of forest conservation in the Triunelveli district. In this connection he quoted Puckle and said "the Forest Department in this district should not be judged entirely or chiefly by financial results. The great work of the Department is to preserve the sources of streams on which the prosperity of the district depends." [16] Brandis's report brought out the need to have a for the effective and Scientific management of forests. Thus, the Madras Forest Act was passed in 1882 And between 1882 and 1890 most of the regular forest areas were demarcated, settled and notified as reserved forests.

To sum up , in the formative phase of colonial forest policies in Tirunelveli district the colonial authorities formulated policies not to serve the imperialist interests alone. They set up Forest Department and positive steps were taken towards the conservation of the Forest wealth on a scientific basis.

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RAJAJI - A SOCIAL REFORMER

N.Onnamarannan*

C.Rajagopal Achari referred to as Rajaji. One who had the welfare of the nation and each of its citizen very close to his heart. He was one of the tallest statemen of the Gandian Era. Rajaji was a spirited crusader of human values and rights, who with indomitable couage fought for many noble causes besides waging the political war against the British. He carried these wars on two fronts without losing heart till he breathed his last.

From the Chairmanship of a town municipality (Salem, TamilNadu) to the Governor - Generalship of free India, Rajaji endowed a hollow to all the positions he held. He was a born leader, incisive thinker, a profound scholar, a persuasive orator, an appreciated author, a matchless administrator and a social reformer who ushered in revolutionary changes in the existing social order conditions that smacked of bigotry.

Rajaji felt that inter caste marriages would put to end this unnatural division. As early as in 1910 he made a forceful appeal to encourage inter-caste marriages when he attended the conference of the Social Reform Congress held at Kurnool.[1] When he was the chairman of the municipality of Salem town, he insisted on admitting as many Harijan students as possible in the municipal institutions.

The people belonging to higher castes raised hue and cry against this drive of Rajaji. A few parents withdrew their wards from the institutions where children of untouchable were admitted. Rajaji stood his ground. Not only he had the Harijan students admitted in the schools, but also paid their fees from his pocket. As long as he was the chairman of the municipality he encouraged candidates from the depressed class to apply and get municipal jobs if they had right qualification.

On the lines of Gandhiji's Sabarmadhi Asharm, Rajaji startred an Ashram which was named as Gandhi Ashram. It was started in 1925 in Pudupalayam on four acres of land donated by a former Zammindar of Pudupalayam, an admirer of Rajaji. An amount of one lakh rupees was donated to this Asharam by Jamnalal, the owner of Bajaj Scooter India Ltd.

Rajaji spent ten years in this Asharam. They built many huts in it and Rajaji lived is one of the huts with his youngest son Narasimha and two daughters Namagiri and Lakshmi. The Asharam, which was formally inaugurated on 16 th February 1925, had a group of ten untouchables among its inmates. Rajaji's family and these members lived as a joint family partaking food seated on the floor all at the same time. Many Harjans families lived around the ashram. The members of those families and all the inmates of Ashram mingled freely which antagonized the caste Hindus living in near by village. They stopped supplying milk and vegetables to the Ashram. They even tried to set on fire the huts in the Ashram. Rajaji did not abandon the place. There were yearly droughts in the area from 1927 to 1929. Forgetting their animosity of the higher castes towards the Ashram and its inmates, Rajaji procured for them paddy and rice which made them regret earliest behaviors.

In 1935, a hostel for Harijan student was built at Tiruchengode. It was for those who were pursuing higher education. Gandhi Ashram adopted this hostel. It was managed by the Ashram till 1959.

The other absolutely repugnant and horrifying practice which engaged the attention of Rajaji was liquor - consuming. No one in Tamil Nadu had done so much for the eradication of this evil as Rajaji. He had been the secretary of the All India Prohibition Council for many years. As a warrior in support of prohibition he used both his tongue and his pen with dexerity. He published 'Prohibition' in English and 'Vimochanam' in Tamil, in support of his campaign, besides writing articles and short stories which were published in magazines from time to time.[2]

When he became the Primer of Madras Province in 1937 he was hell bent on fulfilling all Gandhian ideals, the most important among them being prohibition. Mahatma Gandhi was as much concerned about the moral degradation of the people due to liquor consumption as Rajaji. This gave the latter an opportunity to bring about prohibition officially and totally ban its production in the presidency. Rajaji

* Principal, Sree Ramu College of Arts and Science, Pollachi - 7.

took all steps to make prohibition the government's official policy. The Prohibition Bill was presented in the Legislative Assembly of Madras on 25 th Sebtember 1937.

No doubt there were certain powerful voices which were raised against the proposal of prohibition. T.T.Krishnamachari warned the government that prohibition as a policy would not succeed. William Wright, a member of the select committee, observed during the debate that prohibition was not a suitable policy to be adopted in any country including India.[3] In spite of such opposition Rajaji saw to it that the bill was passed in the Assembly on 27th September. The Madras Legislative Council approved this on the next day 28th September 1937.[4]

Prohibition was first introduced in Salem District. All shops selling arrack, ganja, Opium and liquor were closed from 1st October 1937.[5] In his zeal to implement prohibition, Rajaji did not forget fourteen thousand tappers who lost their means of livehood due to prohibition. He formed Co-operative Societies for making jiaggery and milk production societies and made the tappers take over them.[6]

The policy of prohibition registered success in Salem District. Encouraged by this, Rajaji extended this policy to other districts. One after the other districts of Madras Presidency had prohibition implemented. It was sheer statemenship of Rajaji which was instrumental in making prohibition a grand success. The Success of this policy drew the attention of other provinces ruled by the Indian National Congress. The Congress Ministries introduced prohibition in the provinces of Bombay, Central province, United province and North West Frontier Province.[7]

As mentioned earlier Rajaji was against caste system among the Hindu, and Untouchability. He turned his attention towards eradication of them. A few incidents reflect his approach to these vexing problems. A scholar belonging to depressed class who was known as Sahajananda visited Salem in 1917. Rajaji saw to it that the guest – Scholar was properly looked after. A feast in the scholar's honour was arranged by the former at the residence of Yagyanarayana Iyer, the Brahmin Principal of Salem College.

Touched on the raw, the majority among Salem Brahmins astracized Rajaji, the principal and their close friends, but neither Rajaji nor his friends cared.

When Rajaji was the Chairman of Salem Municipality he permitted lower caste and depressed class people to draw water from the Municipal water tap located in agraharam (Brahmin's locality). There was an outcry. Much pressure was brought on Rajaji to rescind the permission granted to lower castes. Rajaji did not relent. After a while the resistance subsided.[8]

There was yet another incident. Two untouchable students who had the required qualification to join secondary grade teacher's training course were denied seats by the headmaster of the training school. The European Inspector supported the headmaster. Rajaji had the two boys admitted, who completed the course and came out successful.

The depressed class Hindu were not allowed to enter temples and offer prayers. They were denied the right to worship deities. As a social reformer Rajaji was pained at the situation. Yet he could not throw open the closed doors to Harijan, suddenly. He proceeded in achieving the temple entry for Harijans, step by step. First he had a resolution passed in both in the Assembly and the council as regards to eradicating of untouchability. Practising untouchability was declared unlawful.

During the period, an epoch-making step was taken by an enlightened individual. Jamnalal, a north Indian businessman threw open the doors of Sri Lakshmi Narayana Temple to Harijan. It was Jamnalal's own temple. Then the Raja of Travancore allowed Harijans to enter and offer prayers in Padmanaba Temple. In this shrewd way, Rajaji moved a resolution in the Assembly congratulating the people and to king of Travancore State for the bold and right step taken.[9]

Right on the back of these happenings, M.C. Raja a member of the Legislative Assembly of Madras, introduced a bill in the Assembly for securing rights to Harijans to use public places take public roads, public wells and the like. After a long deliberation the bill was passed supported by Rajaji and his partymen. Under his direction known as Removal of Civil

Disabilities Act 1938, it declared discrimination against scheduled castes an offence. They were allowed access to all public supported facilities and all secular institutions besides hostel, restaurants, shops and the like. M.C. Raja then tried to have Temple Entry Bill passed, but failed to muster the support of the majority members.

On 13th June 1939, the Tamilnadu Provincial Harijan Temple Entry Conference was held in Madurai. Rajaji who attended this conference found that a majority among temple preists, who were Brahmins, were infavour of Harijan's entry into temples. On the 8th July 1939 Vaidyanatha Iyer, the then president of the Tamil Nadu Harijan Seva Sangh, led a batch of Harjian devotees who entered Madurai Meenakshmi Temple. The trustees of the temple allowed them in. There was much resentment from orthodo quarters. A criminal case was initiated against the executive Officer of the aforesaid temple. Many vehemently demanded the purification of the temple to be performed. In a short duration the whole dust got settled. As a sequel to this bold actions other temples of Madurai for threw open their doors to the Harijan.

Rajaji rightly felt that the time was must opportune to press for historic change. The Assembly was not in session. Taking advantage of it, Rajaji advised the Governor to promulgate an ordinance so as to provide Protection to reformers against suits proceedings. The Governor granted permission to go ahead with ordinance under the terms of the indemnity bill. Subsequnetly when the Assembly was in session the Madras Temple Entry Authorization and Indemnity Bill was passed on 7th August 1939.[10] As an Act it received the assent of the Governor General on 4th September 1939.

Rajaji's Government issued strict instruction to the officers to implemt the Temple Entry Act. Temples in other districts also permitted Harijans to enter, although some of the Vaishnava Shrimes (for example temples in Srirangam and Tirupathi) resisted the move. However, the entry of Harijans in the temples was the most remarkable change ushered in by Rajaji. It becomes all the more important as it was a Brahmin (One belonging to the highest caste) who has made a Harijan (one belonging to the lowest caste) stand with him shoulder to shoulder and worship their Maker.

Rajaji as a social reformer made the untouchable study along with the students of higher castes, advocated inter caste marriage and set example by giving his own daughter in marriage to a non-Brahmin youth, implemented strict prohibitin and finaly threw open the doors of temples to Harijans. His role as a politician is remarkable. And more than that his role as a social reformer is outstanding and exceptional.

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FORMATION OF THE MADRAS PUBLIC WORKS DEPARTMENT IN THE MADRAS PRESIDENCY

T. Chenthamari Selvi*

After the advent of the British in India, they introduced a well-organized system of administration particularly in the development of public works.[1] They introduced tremendous changes in the administrative history of the public works not only in India but in the Madras presidency too.[2] The formation of the

*Assistant Professor of History, S.T. Hindu College, Nagercoil-629 002, Kanyakumari District.

Madras Public Works Department in the Madras Presidency brought socio-economic changes in the life of the people of this Presidency.[3] Circumstances compelled the British administration to form a well-established public works system and it paved the way for the formation of the Public Works Department in 1843.[4] Subsequently, in 1850, the British government formed the First Public Works Commission intended to analyze the merits of executing a number of public works and schemes in the Madras Presidency.[5]

The First Public Works Commission consisted of J.D. Bourdillon, Collector of Northern Division of Arcot as the President, Major F.C. Cotton, Civil Engineer of the 7 Division and Major G. Balfour member of the Military Board as members.[6] The Commission investigated the work for a period of two years and three months and submitted their first report in January 1853.[7] They commended about the existing system of Public Works administration and the working of the Maramath Department of the Board of Revenue, the Trunk Road Department and the Engineering Department of the Military Board.

Formation of the Madras Public Works Department

The members of the commission proposed that the establishment should compose of eighteen Inspecting Engineers and a District Engineer with a staff of assistants and subordinates for each Collectorate.[8] In 1852, the entire cost of public works establishment was Rs. 5,79,474 per annum and the expenditure on works amounted to Rs. 24,50,000. Based on the recommendations and on the advice of the Home Government and the Government of India, the Madras Public Works Department was formed in 1858; with the following cadre strength.[9] The establishment was constituted into one Chief Engineer, three Inspecting Engineers, twenty District Engineers, seventy eight Executive and Assistant Engineers. In addition to that, the Upper subordinates composed of Sub-Engineers, Supervisors, Overseers, Lower Subordinates or Sub-Overseers. This establishment supervised the entire public works of the whole Presidency which was divided into eighty seven executive ranges.[10]

The Second Public Works Commission and the Reorganisation

The next important event in the history of the Public Works Department was the re-organization of the Public Works Commission in 1870.[11] The main reasons for the formation of this commission were to reduce the administrative burden of maintaining the minor irrigation works throughout the country. In order to solve this problem, the British Government constituted the second Public Works Commission in 1870. The main intention of this commission was that it laid special stress on the increasing difficulty of enforcing the liability of the riots to perform Kudimaramat or Customary labour upon irrigation works.[12] It also pointed out that adequate staff of the PWD were forced to supervise the works. Moreover, the commission recommended the effective supervision and the intimate cooperation of the Revenue Department with the Public Works Department in the prosecution of Public Works. Moreover, it abolished the posts of Superintending Engineers and in that place, they appointed District Engineer, for each Collectorate to control range officers within the Collectorate.

The effect of the second Public Works Commission had far reaching significance upon the minor irrigation works.[13] The customary agricultural laborers rendered their service to carry out many minor irrigation works with the financial assistance of the Revenue Department. Thus, the formation of the II Public Works Commission paved the way for the renovation, maintenance and repair of works of many minor irrigation works. These renovation works not only provided employment opportunities to the people, but added revenue to the Colonial Government.

Reorganisation of the PWD

Owing to the improper organization of the P.W.D in 1878, the whole department of the Public Works Department was reorganized. The main intention for this reorganization was that, the colonial Government spent a lot of money for the famine relief works which resulted in the financial burden of the government.[14] So, in order to rectify this, and also to reduce the administrative burden, the British Government reorganized the Public Works Department in 1878.[15] Accordingly, several changes were introduced in the organization of the department during the years 1878 to 1881. The whole department was reorganized and changes were introduced in the establishments of the Madras Presidency also. Subsequently, the Department was classified into six circles. The

headquarters of all these circles were located at Dowleeshwaram in Andra Pradesh. The remaining circles had their circles at Bezvada, Bellary, Coimbatore, Madras and Trichy respectively.[16] The Chief Engineer possessed all supreme authority. H.R. Mead, the then Chief Engineer and acting Secretary to the Government took the charge of Buildings and Roads Branch[17] The previous organization had eight Superintending Engineers. But, now the post of eight Superintending Engineers were abolished and in that place, twenty one District Engineers were appointed. These District Engineers had direct communication with the Chief Engineer.[18]

The Officials of the Public Works Department played a vital role for the development of the Public Works at State and District levels.[19] The Chief engineers executed many irrigation projects in the Madras Presidency. G.T. Watch who took charge as Assistant Engineer 2nd grade in March 1866 [20] became the Chief Engineer up to March 1887. He carried out many renovation works in irrigation, transport and communication.

Following this, the P.W.D appointed Hannan as the Acting joint Secretary to the Government of Madras. Subsequently, Col. Brockman continued to be in charge of the Irrigation Branch with the position of Acting Secretary to the Government. He served as a Chief Engineer until 30th October 1893. In 1896, Col.Pennycuik was appointed as the Chief Engineer and Secretary permanently. After his succession, the P.W.D. appointed Col.D. McNeil with the rank and the title of Chief Engineer-class II and he acted as the Joint Secretary to Government. Following this, Col. Brockman retained the position of Chief Engineer for irrigation throughout the year.[21] Thus, the Public Works Department carried out many welfare measures for the improvement of the Madras Presidency though its efficient administrators which led to the economic growth.

Functions of the Collectors in Connection with the Public Works

The Collectors of the districts were empowered to look after certain administrative functions of the Public Works Department. They possessed authoritative voice on all questions connected with Public Works in their Districts in the Revenue Department[22] except on professional and Departmental points. This rule was applied mostly to new works or to undertake repair works.[23] Moreover, the Collectors maintained a cordial understanding and cooperation with the District Engineers. Besides, they acted as the official authority for every proposed work in his district.[24] They enjoyed the power to correspond at his discretion, with any member of the Public Works Department employed in the district. They also brought to the notice of the higher authorities the neglect of repair works which caused a loss of the public revenue.[25] Moreover, if the riots or villagers failed to carry out the usual minor works of conservancy or undertake repair works, it was the duty of the Collectors to take legal obligation and action in this respect. The Collectors had the power to countersign all the estimates for repairs, whether to irrigation works or roads made by the Superintending Engineers.[26] In discharging the duties of the Collectors, they were assisted by Tahsildars. Several maintenance works were carried out by the Collectors of the Madras Presidency district during the 18th century. It also developed the economic status of the people.[27] Above all, the District Engineer should submit a copy of a District Engineer's Progress Report to the Collector. Added to this, the Collector was empowered to render every possible assistance to the members of the Department in the conveyance of money for public purposes. Thus the Collector was given enormous powers for the development of the public works.

The formation of the Madras Public Works Department in the Madras Presidency was a historical event in the History of the Madras Presidency. It brought a lot of socio and economic changes in the life of the people - Besides, it is famous for the rapid changes which changed the feud alistic card ridden set up in an enlightened of new industries and the promotion of agriculture and the enhancement of the public. The formation of this Madras Public Works Department improved the irrigational works, transport and communication, public Buildings, choultries and other private and rest houses. Consequently, the proper administration of P.W.D officials left an indelible imprint in the History of the Public Works of Madras Presidency during the British regime.

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SOCIO – ECONOMIC AND CULTURAL DEVELOPMENT OF THE TRIBES IN YELAGIRI - A STUDY

D.C. Juliet Padmavathi*

The town of Vellore is the Headquarters of North Arcot District in Tamilnadu.[1] The district has within its boundary sizable hilly and mountainous regions. The mountains of the Eastern Ghats and their spurs extend over the north western region of the district. The yelagiri hills lie in the north - eastern part of Tirupathur taluk.[2]

In the pre – independent India, the name "Punganur Zamindari" in Tirupathur Taluk in Salem District was found in revenue records which was later on renamed after an independence as Yelagiri in Tirupathur Taluk of North Arcot District.[3] Among the several hills of North Arcot District, Yelagiri was the only fertile hill.[4] The name 'Yelagiri' is derived from the Tamil word 'Yelakkai' (Cardmom) which was

*Assistant Professor, Department of History, Arignar Anna Govt., Arts College for Women, Walajapet, Vellore District.

cultivated and because of its fragrance this hill was known as 'Yelagiri'.[5] Now the cultivation of Cardamom was dispensed. The total area of Yelagiri is about 37 sq.km. with an altitude of 1048.5 meters Yelagiri comprises of 14 small villages, where the tribals are engaged in agriculture, horticulture, forestry, etc., as a means of living.[6]

The tribal people of Yelagiri are called as Malaivasis, whose main occupation was agriculture. They have a special structure in home, cottages and have typical social customs and cultures.[7] The tribals of Yelagiri Hills claim themselves as "Vellala Gounders" or "Malayalis" migrated from Kancheepuram 400 years ago.[8] A majority of the tribes had their own lands and cultivated them. They follow many Hindu customs and worship the gods in the temples which are situated on the hills. They celebrate 'Pongal' like any othe agricultural community.[9]

There are caste divisions amoung the Yelagiri tribes. Except scheduled caste and Irulars others are called Malayalis or Malayali Tribe. Their ornaments and dresses resemble closely with the agricultural rural society.

Family is the basic unit of the society which is patriarchical in nature. The culture of the hill was such that girls were married soon after puberty, mostly around the age of 15.[10] The people on the hill had land but were either losing it, or did not know how to make the best use of it. They were prone easily to sell their lands. their method of cultivation was primitive and the sloping terrain of the hill was not conductive. They did not know the art of landscaping, water harvesting and terracing in order to make it more profitable.[11]

No instant transformation was possible on the hill, a place so bound up with primitive agriculture and bonded labour. Instead of waging a continuous war against the earth to produce their food, many of them would take the easy way of selling their land lured by a handsome amount of money, which they never saw before in their lives. That brings us to the next issue of the land-grab and bonded labour.[12]

Health was one of the most neglected aspects of tribal culture. Their general health conditions are also very precarious. The village midwives practiced crude and unscientific methods of abortion, contraception and delivery.[13] A primary health centre was established by the Tamilnadu Government in the year 1981 as a result of which now the people on the hills are provided with necessary medical assistance.[14]

As far as the education is concerned a number of parents did not want to send their children to school because if they were sent to work the parents would get money to buy rice as they had many mouths to feed every day. Thanks to the efforts of the Christian missionaries who would employ them for some little work, occupy them for a little time and pay them a day's wage with the condition that they should attend the organized classes or go to a school nearby.[15] Government also played an important part in educating the tribes of Yelagiri by establishing a Government High School in 1983.[16]

Majority of the tribals were engaged in agricultural operations. Apart from this the tribes are also involved in livestock maintenance. At present the educated youth are employed in Railways, Postal departments and in other Government Services.

At present the total population of Yelagiri is 13,600 according to the latest cencus report, This population is equally divided into Tribals and Non-Tribals 50% each, Today about 70% of the land of the tribes is in the hands of rich merchants and hoteliers from the plains and only 30% of the land that too, in the remote area is with the original people of the hill. Once bereft of their land, the entire tribal culture is bound to disappear and they will have to migrate to the plains in search of livelihood.[17]

Yelagiri stands as a testimony for the efforts taken by the Government of Tamilnadu to improve lesser known tourist spot into a well known tourist spot. It also an exemplars as to how the local tribals could be involved in all tourism project activities and their standard of living would be improved. But as a coin have two sides the other side of these developments, the hills lost its natural beauty and the eco system of the hills affected badly due to the increasing number of tourists day by day. If this problem is handled in an innovative way by the Government the Development of Yelagiri well deserves to declared as real development project.

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THE EUNUCHS AND WOMEN EXPLOITED BY THE ARABS, THE CHINESE AND THE CHOLAS

K.V. Ramakrishna Rao*

Eunuchs, castration, production of transgenders by the Arabs and the Chinese

Eunuch is a castrated man i.e, when a man's genital is removed by operation or otherwise at a singular time or continuous period, he becomes an eunuch. The Arabs called them as "Hijrahs" and "Zananas", whereas, the Chinese mentioned them "Neishi".[1] The Arabs / Mohammedans officially employed the Hijrahs / Zananas to take care of harems as they were castrated males, who could not exploit the females sexually, but were able to carry out all the domestic work.[2] They synthesized males by castrating Hijrahs at young age and as such, they were neither physically declared as males nor females, however acquiring behavior as expected by the trainer. They also targeted perverted males to join harem deliberately for earning as well as by transvesting their sex to satisfy their mental aberration of becoming a female. They also produced another set of perverted males who were called as *Zananas*, who were basically males having intact male organs, but behave like females with their garments and habits and even they attracted males for sodomy. The Arabs and Mohammedans used both Hijrahs and *Zananas*, who were professionally working as catamites obeying their masters.

The Arabs and eunuchs

The exploitation of eunuchs was found from the advent of Islam, up to the beginning of the sixteenth century, in the major centres of Islam in the East (Umayyads, Abbasids, Seljuks, Zengids, Ayyubids and Mamluks and to some extent, the Fatimids of Egypt). The power accumulated by the eunuchs, militarily, socially and even economically (especially as trustees of financial affairs and property) in the Islamic society' had been significant. David Ayalon[3] finds a close ties connecting it to the harem, the eunuchs and the Mamlkus. He points out in all of these three areas, the dominant element had been slaves (Islamised

* Independent Researcher, Supdt. of Central Excise, Director, Institute for the Study of Ancient Indian Arts and Sciences.

and often enfranchised) who were imported beyond the lands of Islam.

The Chinese and eunuchs

The Chinese exploitation of eunuchs was found extensively during the Tang (618-907), Northern Song (960-1127), Southern Song (1127-1279) and Ming (1368-1644) periods. In fact, such exploitation is attributed for the downfall of these dynasties by the Chinese scholars and historians?.

Eunuchs were institutionalized in the Chinese royal life, just like the medieval Arabs and Mohammedans. As Chinese emperor was considered divine, only the eunuchs had privilege of entering into their personal chambers and bedrooms. In the China's dynastic history, the employment of eunuch at the Chinese royal courts ranged between 3,000 and 70,000 at various times reaching peak during the later Ming dynasty (1368-1644).

The Indians and Eunuchs

In Indian tradition, there have been instances of eunuchs, but in the medieval period, there are hardly any instances of their existence, but for the Mohammedan intrusion as pointed out above. The eunuch culture perhaps starts with the invading Arabs transforming into established institution in the northern India during the Slave / Mamluk period (1250-1517). The Mohammedan invaders or the settled ones at Delhi used to have young, beautiful boys as companions in those days and they were invariably eunuchs. When they had grown up with vigour and strength, they became body guards, leaders and commanders. The Arabic and Persian poetry was always enamored with the handsome boys and beautiful eunuchs. The Sultans had favourite eunuchs to attend to all their wants. Incidentally, in Iran and north India, during this period erotic literature was produced

The Cholas and women: The Cholas employed women in their empire for different purposes and there is no direct evidence that they used eunuchs for any purpose like their counterparts Chinese or Arabs. During Rajaraja reign (985-1014) and Rajendra (1012-1044), women were used for temple services, as could be noted from the inscriptions. They were known as "Taliccherip pendir"(தளிச்சேரிப் பெண்டிர்) i.e, women living in quarters situated near the temple (Tali = temple[24] ceri = living together). Though the inscriptions do not explain the nature of services provided by these women, the later-day Pandya inscriptions point out that they were known as "Tevaradiyargal" (தேவரடியார்கள்)and providing the following services[5]:

1. Tiruvalagituthal (திருவலகிடுதல்) - doing decoration work
2. Tirumezhugiduthal (திருமெழுகிடுதல்) cleaning temple with liquids, colloidal substances
3. Taligai vilakkuthal (தளிகை விளக்குதல்)- cleaning temples
4. Amudhupadikku arisi kazhuvuthal (அமுதுபடிக்கு அரிசி கழுவுதல்)- cleaning rice for preparing food.

In fact, the Tiruvotriyur inscription details that the following categories of women provide the specific services as follows:

1	Tevarad iyar (தேவரடியார்)	Airing with "White Fan" (Vensamaram) to God
2	Pathiyilar (பதியிலார்)	Airing with "White Fan" to God at a specified time, had expertise in the "Cokkam" type of dance, used to sing when Itchapatali women dance.
3	Itchapataliyar (இச்சபாத் தளியிலார்)	Perform dance and sing exclusively

He reportedly brought 400 women from different parts of Cholamandalam and made to reside near the Big Temple. Inscriptional evidences prove that not only women, but also men were brought. These women and men also were found in Ceris but also in places known as "Velam"(வேளம் = காவல் புரியும் இடம், protected place). Not only for temple maintenance, but also for construction works, where naturally thousands of men and women must have been used, as many temples were built during the Chola period. Either, they must

have been already experts in their respective profession or trained. Therefore, the expression 'velam' cannot be construed to like harem, zanana and nei-shi, as some modern scholars tried to suggest.[7] Thus, the negative or bad connotation of these words arose during the modern period, many times, with the forceful and forced understanding equating the temple-women with regular prostitutes.

Whether eunuchs were employed by the Arabs and the Chinese to eliminate Cholas? K. A. Nilakanta Sastri has already pointed out about the existence of slavery,[8] particularly women bought and sold for economic reasons viz., poverty[9]. However, there is no evidence that they were used for prostitution. Similarly, the castration was not practiced till the advent of the Mohammedans, but not in South India. Therefore, the practice of exploiting eunuchs for entertainment or sodomy is ruled out. However, during the 250 years (from Rajaraja to Kulottunga) as the naval expeditions had been frequent with the participation of all the three groups Indians / Cholas, Arabs / Mohammedans and Chinese / Songs, during such cross-cultural actions and interactions, eunuchs played damaging role that could be inferred from the consequences. The offer of eunuchs to the officials of the Chola embassies who came to meet the Chinese emperors has already been pointed out. Had the mention of Chau ju-Kau to be taken as truth, the Malabar / Chera King was already under the grip of foreign women-bodyguards, that too specifically "chosen for their fine physique", as recorded by him. Naturally, such strong and well-built physique bodied "women" should have been eunuchs. As China city and Arab settlements were there already, the eunuch attack on the Cholas must have been so easy. Thus, in spite of "Kantalur kalamaruttal" activities, the eunuchs methodology would have worked well in the Chola country.

The mysterious deaths of Chola envoys in China: Soli San-wan was Rajaraja's Vice-Minister who proceeded to Guangzhou, China in 1015 CE on diplomatic embassy heading 52 members mission. Travelling for 1150 days, they reached Guangzhou to meet the Song emperor. The presentation ceremony was held in Kaifeng, the ten capital of Guangzhou on October 15, 1015. After the mission, when they were returning in 1016, San-wan died mysteriously in Xiangyi, in Sui county of Henan province on the Grand canal. Hraprasad Ray noted.[10] "What happened to his entourage was not known", adding, "Had this envoy returned to India he would have left some account of contemporary China and Sino-Indian relations". In 1020, Rajendra sent Pa-lan-de-malie-di to offer tribute, but he died of an illness on his arrival at Guangzhous.[11] However, the others were sent back with banquets and rich presents. Here also the reason for death is not known, as the translators have not given. Here, it has to be noted that some translators, though giving the first death, the second one is not mentioned. Therefore, the mysterious deaths of the ambassadors of the Cholas in China raise critical questions:

1. Whether the Heads of the Chola embassy / trade missions died naturally?
2. Or were they killed by the Chinese to send a warning to the Cholas, as they wanted to dominate the SEA areas.
3. They were killed by the entertaining eunuchs, but mentioned as so suppressing the facts.
4. The reaction the Chola Emperors is not known.
5. When Rajaraja could punish the Chera King, Rajendra could proceed to Srivijaya to teach a lesson, could they kept quiet and continued to send missions with tributes to the Chinese emperors?
6. Or Rajendra invaded China also, thus, in turn, the Chinese and the Arabs planned to attack the Cholas?
7. The above hypothesis could perhaps answer the sudden fall of both Song and Chola empires reducing their power considerably in their respective counties.
8. The Cholas settlements in Quanzhou and the Chinese settlements in Nagapattinam and Calicut destroyed / disappeared.

These questions are raised considering the role of eunuchs played in the Chinese and SEA context committing atrocious acts of crimes and violences.[12] When they could bring downfall to Ming and Tan dynasties inflicting sorrow on the Song women making the dark period for them, they could have very well played such role in the affairs of the Cholas. As the

Chinese interpreters were required, just like other SEA countries, the Chinese could have resorted to the sendees of "Chinese barbarian officials"[13] who might have undermined the Cholas. The Buddhist role is also suspected, in spite of the grants extended to them in Nagapattinam.

Number of Wives had by the Chola Kings (846-1270):

The number of wives had by the later Chola dynasty is culled from the different sources as follows[14]:

Name the chola King / emperor	Period of reign	Wives	Son (s)	Daughters (s)
Vijayalayan	846-881	1	1	-
Aditya Cholan	871-907	2	2	-
Paranthagan	907-953	10	4	2
Kandaradityan	950-957	1	2	-
Arinjaya	956-957	4	1	-
Paranthagan - II / Sundara Cholan	957-970	2	2	1
Uttama Cholan	970-985	5		
Rajarajan -1	985-1014	10	1	1
Rajendran -1	1012-1044	5	7	2
Rajadhirajan -1	1018-1054	2		
Rajadhirajan - II	1051-1065	2	6	-
Vij ayar a] endran	1063-1070	2	2	1
Kulottungan -1	1070-1120	7	7	
Vikrama	1118-1136	3	1	
Kuluttungan - II	1133-1150	1		
Kuluttungan - III	1178-1218	1	1	
Rajaraja - III	1216-1256	1	1	
Rajendra - III	1246-1279	2		

Note: Wherever data is not available either "-" or blank is shown. But that does not mean that they had no son (s) or daughter (s), as we find Cholas marrying off daughters to Lankan king also and offering one to the Chinese emperor!.

Among the Cholas, incidentally, Rajarajan - I had 10 wives, next Kulottungan-I - 7 and others had less than 5, 4, 3 and many one. Moreover, the kings had more wives due to settlement of battle / war and thus both the victor and defeated to become relatives through marriage. Such marital bondages developed by the Cholas could be seen even in their maritime and martial activities. However, there are no evidences that they had concubines and other women. In royal palaces, there were women attending to the kings. However, there were no eunuchs or other women as used by the Arabs and the Chinese, that too used for espionage, industrial spying and other subversive and terror activities.

Conclusion

The subject matter dealt with has been mosaic and complicated one involving many interconnected issues and therefore, analyzing in the context, the following conclusions are arrived at:

1. During the 10th-13th period, the competitive powers of South Asia - the Cholas, the Arabs and the Chinese exploited women for production of goods and services in their respective ruled states or the protected domains and settlements.

2. The Arabs were only trading the goods of the Persia known as "Arab goods" and thus, they were not having any production centres. Oversea activities, long-time separation from the families, overstaying in other countries and similar exigencies could have necessitated them to have more wives or eunuchs attended to them for various purposes, such practice was institutionalized and approved with religious zeal and seal.

3. The Chinese too practiced such custom resulting in the rise and fall of the dynasties because of the traditional philosophy and moral values respected and followed. Here Confucianized Buddhism, Sinicized Buddhism, Confucianism and lastly Confucianized Islam played a role.[15]

4. While the production of goods and services in the context of the Cholas was linked with the temple-building activities, the maneuvers of the other two groups were restricted to production of goods and services, of course, accompanied with piracy, slavery and connected unethical business practices.

5. As the traditional Indian-Cholas and the Chinese were controlled by the dominant religions Hindu and Buddhist, the competing Arabs were by the newly founded Mohammedan religion in social and economic matters.

6. "Hundreds" or "Thousands" of women attending to "Chola prince"on daily basis as noted by Chau Ju-Kau or interpreted by the researchers by changing 3000 into 10,000 and 3,000 figures do not make them to at par with the Arabs and the Chinese

in the exploitation of women and eunuchs having departments and directorates.

7. Thus, the Cholas were engaging women in and around temples and royal palaces, the Chinese exploiting women and eunuchs (perhaps only males castrated) as explained above and the Arabs / Mohammedans utilized women and eunuchs (both male and female castrated) maximum.

8. In the globalization, liberalization and privatization context of the medieval period, the Cholas utterly failed in extending permissions liberally to the foreign companies to set up factories or settlements for trade at Nagapattinam, Kozhikode/ Calicut, when they were eliminated from the foreign lands from carrying out trade and business. Here, the Arabs/Mohammedans and Cholas have evidently connived with each other to act against the Cholas.

9. Mysterious death of Cholas ambassadors in the Quanzhou region, entertainment of one ambassador with eunuch, piracy, slavery (involving women and eunuchs), "tributary missions", connivance of Srivijayans and Cheras with the Chinese and Arabs etc., prove that the Cholas were betrayed by the Chinese and the Arabs.

10. As the Cholas empire during the material period excelled in many aspects like decentralization, standardized land survey, taxation, systematized judicial appointments, demarcation of the state into division, sub-division, democratic voting system, irrigation and agricultural development, exports and imports etc., when such democratic polity or decentralized governance was never thought of anywhere in the world till 19th-20th centuries. Under such circumstances, exclusive criticism, select interpretation and biased historiography against Cholas for their exploitation of social, economic and political factors may not give complete picture. Therefore, impartial, critical and further study is required to find out more facts, so that the history of Cholas could be written in right perspective.

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1. Interestingly, the Chinese expressions "nei shi" and "wai shi" resemble "agam" and "puram" concepts of the ancient Tamils and the scholars dealing with "nei shi" and "wais hi" translate them as inner affairs and outer affairs.
2. The Mohammedan harems were called Zanana, Zanana Khana and so on. Eunuchs were thus appointed as secuirity guards to the harems and the senior eunuchs were known as Khwaja Sara or Nazirs. K.S.Lai, The Moghul Harem. Aditya Prakashan, New Delhi, 1988, p.56. Whether the Chinese *Neishi* has anything to do with *Nazir* or otherwise is not known, though both are expressions used for eunuchs in the Arabic and Chinese respectively.
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4. *Sirupanatruppadai.63:3.*
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6. The Expression Velam, if formed vel + am, then it could denote the place that is lovable or where the Velir clan resides or the place of Murugan, as the word vel has the following meanings, as per *Pre-Pallavan Tamil Index*, by N. Subramanian.
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RAG PICKERS – UN-REWARDED ENVIRONMENT CLEANERS

N.Kavitha*

Rag pickers are the people who are actually going through the garbage bins to pick out the rags. Rag picking seems to be the profession of choice among the urban orphans. Rag – pickers are also referred to as're-cyclers' and 'garbage – pickers'. These rag pickers, women, children and men from the lowest rank in the society are a common people in most cities and towns. Rag picking is considered as the most menial of all activities. The people who have no other alternative got driven to this job.[1]

Among the rag pickers 90% of them are women. But a rag picker woman is not respected by the members of the society. They are always in torn clothes, disheveled hair, never underwent bath. These women leave home early with empty sacks either walking or taking public transport. While returning to godowns they go by walk or with the help of other means of transport with their loads.[2]

Of all the women rag pickers who were interviewed by the researcher posed a great problem for the researcher. They refused to give interview or rather to talk and showed their back only to take photographs. Some how little information was gathered from them. They also shun to face the camera and to give interview.

As we all know rag picking by its very nature is a polluting work. It is true that all of them are illiterates and belong to lower castes. They live in huts and in an unhygienic condition. They go a long way to collect water and use public toilet. It is found that all of them who have been interviewed have ration cards. But they have kept them in a pawnshop to meet their urgent need.

They told they are not respected by the members of the society. They told they work in filth, garbage bins and dumping ground from morning to evening. They have no water or sanitary facilities on the dumping ground in our community. No body from the society likes to touch them and give them respect and dignity. The public call them as dirty and even worse garbage itself.

Their husbands also beat them and quarrel with them. As their children watches all those they also behave in the same manner. Their daughters go to school only upto 7th standard. Mothers of those daughters get them married when they are 12 or 13 years as they were worried about the surroundings and their future. They all belong to Dalit community. Among those there are no Maratha or Brahmin women doing this dirty work.

I had observed, 'A woman who has no money will send herself out as a rag picker. They will pick the kind of trash that can be turned into cash at the end of the day and feed the family. They may have earnings today, but if it ruins they have nothing tomorrow.[3]

Hazards at the work place include accidents, injuries and illness. As they have to bend to collect the rubbish articles, the women complained of pain in the abdomen, pelvic region and waist. They also complained of leg pain as they have to move a long way to find out the rubbish things. While they are collecting rags they are subjected to chemical poisons and infections. Due to hunger and hazardous work, majority of the women start chewing and smoking tobacco. Women are also addicted to alcohols and they even have free sex with street walkers and hence become victims of AIDS.[4]

While working they wear no gloves or they did not cover their nose with mask. Due to that they are susceptible to diseases like tuberculosis, AIDS and cancer because of the hazardous materials. But they have no access to health care if any complications arise if They also complained of skin diseases due to exposure to sun and dirty things. They also suffer from a feeling of helplessness and vulnerability which paralyze them.

There is no out patient department (OPD) in the evening in the municipal hospitals. So they do not go to private doctors or even quacks. As they do not get proper treatment, they fall victim to black magic, blind faiths and superstitions. But they have no access to health care if any complications arise. It was observed that the health of the rag pickers is a neglected area.[5]

*Asssistant Professor of History, Vellalar College for Women, Thindal, Erode-12.

In most of the places the wastes are thrown in and around the bins. At present unrecognized rag pickers are involved in the collection of recyclable fractions from the different parts. At a smaller scale, these rag pickers are contributing substantially towards clean environment.

But instead of all this they have a special role to play in the segregation of waste. We could directly help the rag pickers by carefully segregating the waste that is generated at our homes, there by facilitating their search for materials that are useful to them. They would not have to scavenge in the bins for long hours. They feel that if the waste pickers are trained in composting, then they could really create the zero waste situations. So we need not want to create big dumping grounds for them.[6]

But by nature of work they are very well coordinated in their method of work. Among themselves, they have a good understanding for operating by area. Each group takes specific items from the bins. It has been observed that more and more women and children get involved in the business of rag picking.

It is suggested that these rag pickers should be protected by the Government through proper legislation's. Among the unorganized sector the condition of this group is pitiable and miserable.[7]

In most of the cities there are some rag pickers organizations to safeguard and protect them. Rag pickers in a particular town should be systematically inducted into the scheme by allotting them localities with more interaction. Rag pickers could be given proper uniform and Identification cards. So, they would be provided with decent livelihoods. This would enable them to integrate into the mainstream of society and prevent them from carrying out unlawful activities. If women are employed, it sill free the children from such tasks and they can then attend schools and at least get basic education leading to decent employment. It would also prevent them from being exploited by law enforcement agencies. They would also be responsible for not allowing any unidentified person coming in the locality.

For long-term self sufficiency, the poor rag pickers need capital formation. The poor also need social security like shelter, health care and child care. These are the findings of few of the disadvantaged groups in the unorganized sector. Under these circumstances it is necessary to limit the disadvantaged groups of the unorganized sector in this thesis. To conclude following points are to be noted.[8]

The unorganized workers in general do not get protection of labour laws due to ignorance and a very loose enforcement. The workers are generally denied social security, welfare and health covers. They are not organized in any form of trade unions or associations, just like that of Self Employed Women's Association (SEWA) which existed in North India.

This Association or Union has 2, 20,000 women workers of the unorganized sector. Just like this union, women of TamilNadu could also have a union to protect the legal status and rights of the unorganized sector. Soon it is expected that there will be social security coverage for the workers.

The educated women have become conscious of their rights. But the under privileged and the uneducated women in India still face oppression and inequality. The All Women Police stations which are set up in TamilNadu are a welcome development programme. The National Commission for Women in India seizes women's cause only when it is brought to light. Unreported cases of oppression and suppression of women are not attended.

Several efforts have been made to improve the economic status of the rural women by providing them employment opportunities. The key to better employment is the education of women.

One of the potentially effective methods of guaranteeing the women for their employment is to educate them and finally encourage their participation in rural worker's organization.[9]

Many Acts had been passed infavour of the unorganized sector. Some of the Acts like Equal Remuneration Act, 1975 and Maternity Benefits Act, 1961 are mainly meant for women workers. However what has been done remains a drop in the ocean and the workers in unorganized sector, particularly the women remain exploited and unprotected.[10]

Most of the workers and their families lack awareness of their legal rights and many turn non co.-operative out of fear and mistrust of court

procedure. Many of them accept it as a matter of fate and as they happen to be women they do not speak out at all.

It is the necessity of the women to explore and identify their own strategy, power and courage. They have to muster up courage to face boldly the situations of violence and sexual harassment against them in the working places. In case any thing unusual happens to them at the work place, they should not bear it patiently. They should struggle boldly against the violence keeping in view of the fact that others would certainly come forward to help them. They must therefore try hard to develop themselves in every sphere of life like health, education and employment. Unless they prove their worth, they will continue to suffer.

Violence and atrocity against women are the global problem. The root cause of these evil is disparities between both male and female sexes. Unless this disparity is wiped off this evil cannot be overcome. Awareness and empowerment of rural women is absolutely essential for raising the status of women in the society.[11]

To conclude I would like to quote the words of Mahatma Gandhiji, "Woman is the companion of man with equal mental capacities. She has the right to participate in the minuets details in the activities of man, and she has an equal right of freedom and liberty with him.

- Mahatma Gandhiji (1977)

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CHENNAI: A HISTORY OF SCIENCE CITY

S. Swaminathan*

This study traces the history and various functions of science city to fulfill the social necessities.

Secondly, defining the science city and its goals; the entire Adayar - Taramani -Guindy institutional belt[1] consisting of about 60[2] educational and research institutions like IIT, Anna University, CLRI, M. S. Swaminathan Research Foundation. Institute of Mathematical Sciences CSIR, Chennai, National Institute of Fashion Technology etc. belonging both to Central and State Governments has been declared as Science City.

Science City was established in the year 1998 with the objective of promoting Science and Technology. Science City contains more than 1500 doctorates, 3500 research scholars and more than 1500 research projects in the fields of Science, Engineering and Technology.

These institutions together command a great deal of invaluable resources, which can be effectively utilised for the development of Science at large.[3] Science City aims to promote usage of solar energy, wind power and other non-conventional energy sources to keep the environment pollution free and also adopt vermin composting to make Science City

* Assistant Professor, Department of History, Thiuvalluvar Government Arts College, Rasipuram, Namakkal Dt.

a zero garbage area. Thirdly, activities of science city to achieve the goals the followings are proposed.

1. *Preparation of Databases on S& T Resources in the Science City and at State level* The objective of the scheme is to create a database of Scientists, Science & Technology manpower, their field of expertise and the research and infrastructure facilities available in the various institutions in the State of Tamil Nadu as a whole.[4]

2 .Setting up of Bio-Technology Incubator Park

It is proposed to set up a common state-of-art Bio-technology R&D facility for the use by researchers of Universities, Government bodies, NGOs, Research Institutes. Industrial and Private Entrepreneurs and Venture Capitalist at Anna University in their Biotechnology complex. A space measuring approximately 5000 sq.ft is available in the Bio-technology complex. The facilities to be created are communication facilities including computers and required furniture.

3. Popularisation of Science

The basic concept of Popularisation of Science is to promote Science and Technology, take it to the masses, induce scientific essence and knowledge among children, develop interest in Scientific inventions and experiments to benefit the Scientific Community within Science city. To this end, Science city is organising various programmes like web quiz, science camps for the benefit of students of science city, seminars and trainings for students. In addition. Science city proposes to organise inter-city and intracity science exhibition and science talent contest.[5]

4. Gender Cell Activities

Science city introduced the concept of Gender cell and included it as one of the major concepts. As part of this programme, women scientist's forum has been formed and women scientist from various academic institutions and other Science & Technology organisations are members of the forum. A State level directory for women is under preparation.

5. Networking of Libraries[6]

Science thrives and flourishes on communication and exchange of information. Science and Technology know no boundaries and the holdings of any one library cannot satisfy the needs of an individual, nor can any library afford to buy all the materials required by its institution. In such a scenario, co-operative and collaborative programmes, in short, networking of libraries become essential. With this in mind, Science City has embarked on a project for Networking of libraries to facilitate access to satisfy information requirements. The project envisages networking of all the automated libraries[7] by fibre optic cables.

6. Environment Related Activities

This scheme aims at safeguarding the environment and maintaining good quality of life within Science City. The overall objective of the scheme is to ensure clean, pollution free environment for better quality of life. Science City is working towards making Science City a Zero Garbage, Wastewater Management, Energy efficient and Green Belt Development.

7. Research Scholarships and Awards

Proposals will be invited from students to carry out their Ph.D work from all the Science City Member Institutes. The invited proposals will be scrutinised by an expert committee and those that have direct relevance to the activities of Science City will be given preference. Science City had initiated the Children's Science Academy Award in the year 2001 for school students of IX, X, XI standards in Tamil Nadu which is the first of its kind in the State. The projects will be received in the areas of Biological Science, Social Science, Computer Science, Mathematical Science, Physical Science and Chemical Science. An expert committee will scrutinise the projects and select students for this prestigious award. The winners of the award will be invited to a Science camp arranged exclusively for them. Life Time Achievement award are given to honour women scientists above the age of 65 who have excelled and contributed immensely in the field of Science and Technology. The committee nominated by the Tamil Nadu State Council for Science and Technology will do the selection of the awardees. Young Women Scientist Award are given to encourage women scientists below the age of 40 who have excelled and contributed immensely in the field of Science and Technology. The committee nominated by the Tamil Nadu State Council for

Science and Technology will do the selection of the awardees.

In conclusion, I would like to emphasise that a country can become industrially, economically and socially developed only through scientific discoveries and technological innovations made in India rather than adopting and borrowing the same from other countries.[8] In Tamil Nadu different autonomous organisations have been functioning to adapt to the transformations driven by new technologies in industry, agriculture, health, environment, energy, education, and other sectors and create awareness among public, students and researchers. In this way as I mentioned earlier, to achieve the above desired goals, Science City, of Chennai[9] played an important role in Tamil Nadu.

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TRADE AND URBANIZATION IN KANCHIPURAM DURING THE CHOLA PERIOD (A.D. 850-1300 A.D.)

P. Selladurai*

Kanchipuram was a famous trading centre during the Pallava and Chola periods. The Cholas re-emerged in the 9th century A.D, defeating the Pallavas, and consolidated their empire over the next four centuries. The Cholas were the first Indian empire to engage in naval conquest overseas. Rajaraja Chola conquered peninsular South India, and annexed parts of Sri Lanka by defeating the Pandyas. Rajendra Chola went beyond, occupying coastal Burma, the Andaman and Nicobar Islands, Lakshadweep, Sumatra, Java, Malaya in South East Asia and Pegu islands with his fleet of ships. Chola armies exacted tribute from Thailand and Cambodia. The power of the Cholas declined around the 13th century. The Chola period witnessed maritime expeditions to neighbouring Sri Lanka and South East Asian countries and forging of trade and cultural links with these countries. Historians refer to the existence of an elaborate bureaucracy during this period with some autonomy for village level political units.[1]

Trade in the Chola time become sophisticated. It was of patron-client type, in which an artisan entered into a longterm contractual agreement with members of his own village. The artisan was guaranteed a specified share of the local commercial groups. The mercent groups provided the setting for market-oriented exchange of goods and services in the Chola province.[2] Another feature of local commerce was the fair (tavalam). Local inscription indicates that market centres held periodic fairs which were convened in another area of the community, while Kanchipuram was the scene of a weekly fair. Periodic fairs ('santhai') served as centers of local commercial transactions and linked local with itinerant trade networks.

* Assistant Professor, Department of History, Government Arts College, Ariyalur-621 713.

Itinerant Trade

The itinerant trade networks between major population areas were relegated to lowly places within the social order of any locality. Tamil traders were organized into commercial corporations (e.g.manigaram, Ainnurruvar) which were extension as of the great itinerant trade associations of peninsular India. They received some support from the Chola State. Rajaraja and Rajendra placed emphasis on trade and conquest outside the South India peninsula. Kulottunga I who ruled from 1070-1122 A.D. also showed that he maintained relation with Southeast Asia and also as per the evidence of the Chinese Chronicles which speaks of special trade mission that he sent to China. Traders individually and collectively are mentioned in inscriptions throughout the Chola period, organized trade, especially long distance trade during the period of 9th century. *Brahmadeyam* and *devadana* emergining as trade centres, became Kanchipuram and Mamallapuram, but their sustained importance as religious centres helped in continuance as urban or trade centres in the Chola period. Among the many recent studies of commercialization in South India during the Chola period, works of Hall, Spencer and Champakalakshmi have described the role of the mercantile assemble (nagarattar) and merchants (vaniyar, viyapari) in the economy of Kanchipuram and the region of Tondaimandalam.[3] Kanchipuram was a central component of the mercantile expansion culminating in a unified trade network by the 13th century.

Nagaram as a Marketing Centre

Nagaram was a major centre for market, where the agricultural produce was brought for profitable sale. A nagaram was also a major landholder in some areas and received income from its "command land". An inscription from Poygai near Kanchipuram, for instance, records four cesses on the elaborate local weaving industry: acca-tari, a general weaving tax; parait-tari, a tax on hand looms; caligait-tari, a tax on larger looms; and tucagat-tari, a tax on looms which were used to weave tent materials.[4] It is clear that these taxes were levied on different groups of people, indicating that cloth weaving during this period. The administrative responsibilities and organization of nagaram, we find as indicated in an inscription from Kanchipuram, Uttiramerur, that local nagarattar held nagarakkani, i.e, a tenure right to administer the affairs of the nagaram

Trading Merchant Guilds

The guild was one of the most significant institutions in South Indian trade, and merchants involved in interregional and overseas trade organised themselves into guilds. According to Kanakalatha Mukund,[5] the best known of these were the Manigramam and Ayyavole guilds, though other guilds such as Anjuvannam and Valanjiyar were also in existence. Specialised merchant guilds like the Sankarappadi and Saliya nagarattar also functioned in urban centres. Champakalakshmi also points out that the guilds, or more correctly, associations of merchants, were a differentiated group. The Manigramam was a localized merchant body, while the Five Hundred was an association of itinerant merchants and was supra-regional in character. The Anjuvannam was an association of foreign merchants first established on the west coast, which subsequently moved to the cast coast ports.[6] This diversity of organizational arrangements of merchant bodies was in keeping with the varying needs and locales of the different merchant groups. Vijaya Ramaswamy[7] mentions her works; the weavers were organized in guilds called samaya or samayam. The term 'guild' has been used here for the weaver's organization it must be made clear of the South Indian guilds. The member of the weaver guild usually belonged to the weaver caste and heredity formed an essential part of the professional guild. The Kaikkola guild of weavers is said to have been divided into four tisai nadus, either kilai nadus, and seventy-two nadus. The mahanadu was at Kanchipuram, and the weaving communities of the surrounding areas secured their privileges only through representation to the Kanchipuram guild. Every guild was organized locally, though there were in existence extra territorial organization also. It may be gathered from contemporary evidence that the medieval guilds were of two kinds, the craft guild and merchant guild. The guild acted as a body not only for securing rights and privileges but also for making gifts for all of them. This process was the organized trade through merchant guild specialization in the marketing of specific local

commodities through itinerant guild. Trade and commercial activity were consciously promoted by royal policy through conquests, the development of ports and the encouragement, specialization of crafts production centres catering to an expanding market internal and external through organized commerce emerged. The craft guilds were professional associations in which caste and heredity played an influential role, which have these guilds an identity a part from their profession. These economic units varied from a single to a multiple group. They could sue and be sued as units.

There is no doubt that Mamallapuram was the principal Sea port of the Pallava period. The numismatic evidence also gives some glimpses about the trade relations from Mamallapuram to western countries like Rome.[8] Western commercial records from this period support Kulottunga's claim and attests that there was regular commercial interaction with Chola port. The Chinese traveler (Hieun-Tsang) also mentioned Kanchi as a sea-port. The city of Kanchipuram is situated on the mouth (Bay of Bengal) of Southern sea of India. Ancient Kanchi and Mamallapuram were connected by a long canal.[9] This canal was used for the urban development and the commercial, trade transaction to the foreign countries. Chau-Ju-Kun, a Chinese traveler of the 13th century,[10] refers to the export of cotton, cotton thread, silk thread and textiles, especially coloured silks. Chinese sources note that regular commercial conduct was maintained with south Indian ports throughout the Sung period. The Chola port of Kanchipuram were the source of valuable commodities including manufactured textiles (especially cotton), spices and drugs, and basically valuable commodities such as ivory, amber, coral, and various aromatic products and perfumes which were used in the preparation of incense or for perfuming body.[11] The rival long-distance trade in Kanchipuram sea-port in the 10th century, which was itself a part of the increase in South Asian trade involving such distant regions as China and South East Asia. By the 13th century, the patterns of Asian sea-borne trade were becoming well established with a regular pattern of commodities traded as well as of shipping routes. The most important feature of the economic history of this period was that well-defined commercial organizational forms and institutional practices were current, testifying to the functioning of trade as a specialized economic activity.

Urbanisation

Urban developments remained closely bound to the agrarian interests of temples and temple donors, especially with the expansion of cultivation in peripheral zones. In south India the third phase of urban development began under the Pallavas and Cholas (six to thirteenth centuries), centred especially capital city of Kanchipuram. (Mamallapuram and Kanchipuram, it formed part of early exchange nexus dominated by external trade. During the early medieval urbanization, it came to be linked with the network of nagarams and inland commerce from the 9th century. The urban centres like Uttiramerur, Tiruvorriyur, Mayilapur, and Kanchipuram (Chengelput district) all the centres making the weavings and hand looms.) The commerce of Mayilapur was handled by the Nanadesi or Valanjiyar, with their mercantile town at Kattur, and latter by the manigramam and anjuvannam.[12] Traders from Mayilapur traveled to Chola centres in the distant Kaveri delta and Tamraparani Valley, where fairly large urban complexes had developed under the Cholas.

Weaving Centres

The weaving communities were concentrated in textile centres which were invariably linked to ports. Certain weaving communities were traditionally associated with certain geographical regions, although it is not easy to make precise demarcations of the spread of these communities over regions. The mahanadu was at Kanchipuram and the weaving communities of the surrounding areas secured their privileges only through representation to the Kanchipuram guild.[13] The social condition of weaver during this period, the Saliyar were dominant weaving community. Weaving industry was systematically promoted by the rulers of south India from Pre-Chola times. The Cholas bestowed special care on old centres of textiles production and also encouraged the settlement of weavers in new areas. (The biggest concentration of weaving centres in Tondaimandalam was in the Kanchipuram[14] Uttiramerur,[15] Vayalur,[16] Veppangulam,[17] Manimangalam,[18] Tirukkalukkunram,[19] Tiruvannakkoil,[20] Mahabalipuram,[21] Perunagar[22] Pillaipalayam[23] and Kulattur[24]

Tiruppulivanam,[25] Achcharapakkam,[26] (all above the centre situated in Chengleput District). The following weaving centres located in North Arcot district, Kodungalur,[27] Tiruvottur,[28] Veppur,[29] and Devikapuram.[30] The availability of cotton was the easy accessibility of vegetable dyes and mordents.) The proximity to port was another leading factor in the growth of textile centres because land transport was expensive and slow, consisting mostly of pack bullocks and carts, while transport by easier, cheaper and swifter.[31] The increased monetization of the economy there probably centred on a local cloth industry and a large cloth production and marketing networks around Kanchipuram to the north.[32] This cloth industry and the commercial system of northern Tamil Nadu predated Chola Empire, resting originally on the cotton growing regions of Tondaimandalam. The Kaikkola weavers of Kanchipuram as per the decision taken by the Aram Valartha Nayanar in consultation with Kongurayar and Kanchchirayar. In the weaving industry a group merchants such as the Saliya nagarattar could well have supplied yarn to local weavers. After Saliyar weavers had woven a piece of cloth, they would have returned their finished product to the source of their raw materials.

Conclusion

The City of Kanchipuram was not only a religious ritual centre, but it was a commercial trading and temple urbanization centre too. From 9th to 13th century the textile industry and around Kanchipuram was more dynamic than anything in Chola heartland. South Indian textiles had a growing demand and widening market in the medieval period, and hence, the wever communities of Tondaimandalam (especially of the Kanchipuram region acquired a special importance in the commerce of this region. The wevers or artisans were quite distinct from the merchants and produced a great variety of fabrics which were major export. In urban centres, there were several artisan-merchants (oil-mongers, coppersmiths and brasssmiths, toddy tappers and others) selling their products directly to local customers. At the upper end of the hierarchy were the rich merchants, (Nattukkottai chettiar, Vaniga chettiar, Komatti Chettiar etc.) involved in long-distance trade. The earlier pattern of urban primacy, in which an inland centre was tied to subordinate port (in the case of Kanchipuram, to Mamallapuram), the effective system was that it preserved its commercial role in seaborne trade throughout the Chola period.) The thirteenth century evidence both of increasing foreign trade in luxury goods as well as thriving. Kulottunga I was abolished the tolls, and reduced the taxes for importing the commercial goods. He encouraged the artisans, weavers, and merchants for the development of internal and external commercial trading purpose.

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WOMEN AND CHILD WELFARE PROGRAMMES OF CONGRESS GOVERNMENT IN TAMIL NADU- A STUDY [1947-1967]

K.S. Jagadeesan* and P. Ganesan**

Introduction

The attainment of independence to India under the slogan of "India for Indians" by the relentless war of Independence of Indian National Congress, was to reform, rebuild and reconstruct India as a viable democratic republican state on the basis of political dictum, Government for the people, by the people and of the people with all social facilities and amenities to all citizens. Similarly the Tamil Nadu Congress Party, as an off-shoot of All India Congress Party, following the Central policy of Congress Party had also committed to uplift, reform, regenerate, and reconstruct Tamil Nadu by adopting a series of Social Welfare Programmes.

The Constitution Provisions for a Welfare State

The Preamble of the India Constitution aims "to secure to all its citizens Justice, Social, economic and political" Liberty of thought, expression, belief, faith and worship. Equality of status and opportunity. It is stated in the "Directive Principles of State" that "The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in justice, social, economic and political shall inform all the institutions of the national life. Provision for just and humane conditions of work and maternity relief, for free and compulsory education for children, promotion of educational and economic interests of the backward and weaker sections of society. Raising of the level of nutrition and the standard of living and organization of agriculture and animal husbandry, are the main objects to the achievement of which the state is to direct its policy."[1]

The Constitutional provisions incorporated in the newly drafted Constitution of India in the articles, 17,46,164,275,330,331,335, and 339 and the other governmental schemes such as. 2. The Domocrate Socialism. 3. The Community Development Scheme and National Extension Services schemes. 4. The Democratic Decentralization and Panchayat Raj System. 5. The Sarvodaya Movement of Gandhi. 6. The Bhoodon movement and Rural Development Scheme which were devised after independence of India were to be adopted by the Government of Tamil Nadu to establish an egalitarian social order in Tamil Nadu. The Congress Government in Tamil Nadu which was elected to power from 1947 to 1967, was also indebted to carry out all those Social Welfare Programmes in Tamil Nadu on the basis of above Centralized Schemes of India on behalf of congress at national level.

*Assistant Professor of History, Annamalai University, Annamalai Nagar.
**Ph.D. Research Scholar, Dept. of History, Annamalai University, Annamalai Nagar.

Department of Women's Welfare

"To awaken the people it is the women who must be awakened. Once she is on the move the family moves, the village moves, the nation moves".

History of Women Welfare movement in India and the world war is a constant reminder of the above statement. Women were the gate keepers of the family, and through it the nation. It may be easy to theories on revolutions and counter revolutions, but neither could take roots, if they were to stir women folk. Men were often considered as the builders of civilization but it was the women who continued the creative work of God and the very nature of their being lends it the stability, continuity and repose. India's salvation, said Mahatma Gandhi, depends on the sacrifice and enlightment of women. And the Indian women who was in the position of the "weaker sex" is slowly coming into her own in all walks of life. The constitution of India has abolished all discriminations against them in the matter of political rights, right to employment etc. the women have a vitalrole to play in the building of New India and the nations help essential accomplish in this task. So Madras Government constituted the Department of Women's Welfare.

Family Planning Programme

Family welfare is the most important aspect of the work of this Department and this is done by regular periodical visits to each family by trained personnel consisting the field staff, for the following purposes of rendering all sorts of help in regard to health, hygiene, maternity, child – care, nursing etc. In order to encourage ideal family system for the poor and downtrodden the Tamilnadu Government in the Medical Measures Sponsored by the Central Government had adopted the following National Family Planning Measures from 1951-till the period of service. Family planning programme is one of the major developmental programmes. It is linked to the broad goal of social development of the country. Social developed implies social changes it cannot be achieved without bringing about major changes in the social system.[2]

Family planning position before 1950-51

India was the first country in the world to introduce in 1951 a National Family Planning Programme. The implementation of the programme has gone through three phases. Unit 1963 the family planning programme was based on the clinical model, confined mostly to urban areas and staffed mainly with women in both educational and service delivery programmes. This was the first phase and it was characterized by experimentation and research in trying out different methods of family planning and conducting what are called as KAP (Knowledge, attitude, practice) studies.[3]

Developments during 1951-1956

The first five- year plan described measures directed towards family limitation and the spacing of children as essential steps for securing better health for the mother and better care in bringing up children. The aims of the programme during this period were (1) to obtain an accurate picture of factors contributing to the rapid population increase; (2) to discover techniques of family planning (3) to devise methods by which knowledge and techniques for family planning could be widely disseminated and (4) to make advice on family planning an integral part of the service rendered by Government hospitals and public health agencies.[4] A provision of Rs. 65 lakhs was made for this programme during the first plan. In 1953, the Union Ministry of Health set up a family planning research programme committee. This was followed by the establishment of family planning grants committee in may 1954, to examine and recommend applications for financial assistance for family planning work and research. During the first plan period, a total expenditure of Rs. 15.82 lakhs was incurred on these programmes. At the state level the corporation of Madras was the second municipal body in India to start giving people advice on family planning. The necessity and urgency of family planning was being brought home to the public, the actual method to be adopted was left to the choice of the individual couple. The sterilization campaign and operations were undertaken purely on a voluntary basis.[5] In fact, our regulations stipulate that both husband and wife should give a signed devaluation voluntarily whenever either wants to undergo this operation. The response to out call has been quite encouraging. The number of sterilization was 695 in 1956.

In the year 1956 the number of vasectomies was less than one-sixth of the number of saplingetomies during 1961, however, the position had been reversed and the number of vasectomies was not far short of six times the number of sapling ectomies.[6] The relevant figures and furnished below.

	Vesectomies	Saplingetomies
1956	25	670
1957	231	1,573
1956	986	1,864
1959	1,330	2,672
1961 (first 10 months)	17,048	2,340

The number of clinics functioning during the year 1958 in this state under various organization is as shown below:- Number of family planning clinics in this state.

	Urban	Rural
The Government Medical Institution	14	59
The Government Medical Institution Attached to local bodies	9	-
The government institutions run by Private organizations	3	3
	26	62

During this year 1,50,000 mothers and 10,000 father were contacted through the staff of the family planning clinics under the various organizations in this state and advised family planning methods. During 1956, 1,312 salphingetomy and 663 vasectomy operations were performed in this state.[6]

The scheme envisaged family planning clinics in all district headquarters hospitals in order to provide facilities to the public plan methods of information of family out of 152rural and 59 urban family[7] planning clinics targeted for the second plan period, 62 rural family planning clinics 14 urban clinics (in govt medical institution), 9 urban clinics under the local bodies, 3 urban clinics and 2 rural clinics under the private organization were functioning in the state by the end of 1958-89.[8]

Opening of family planning clinics (Rs. In lakhs)

Five year provision (1956-57 to 1960-61....)	10.64
Expenditure during the three years (1956-57 to 1958-59)	4.58
Revised estimate for 1959-60	3.41
Budget estimate for 1960-61	4.23
Total for five year plan	12.22

Panchayat's Role in Family Planning

Family planning programme was initiated in this sate as a health measure, far back as 1945. Family Planning advice and suitable means of birth control were made available at health centres for married women, if in the opinion of the medical officers such advice and facilities were required. Information on the availability of family planning method was to be given by public health visitors when necessary but, it was cautioned that no other publicity should be given. This policy of Offering Birth Control Service only on medical grounds were continued for several years.[9]

During 1962-63, one rural family planning clinic had been opened in the primary health Avadi, three rural family planning clinics in the Poonamallee health unit area was located at mangadu, thirumazhi, and kunnathur. Social workers would be shortly recruited and posted to these clinics. A district family planning officer had been appointed in each district to act as liaison officer between the medical department and the development officers of panchayats union council's and panchayats. It was proposed to print 5 lakh copies of family planning manuals and distribute them to the public. It had been programmed to establish six full-time surgical units in lieu of 14 private approved surgeries, which were abolished with effect from 1st September 1962, to cope with the increase in demand for vasectomy operations for males.[10]

Rs. In lakhs (Representative state share only)

Third plan provisions	64.00
Actuals for 1961-62	4.75
Revised estimate for 1962-63	5.93
Budget estimate for 1963-64	5.53
Total for 3 years	16.21

The Government sanctioned the implementation of the reorganized family planning programme in this state by establishing 12 district family planning bureau and 125 rural family planning units in 125 blocks.[11]

Sterilization

The number of approved family planning surgeries recognized for the conduct of family

planning operations as on 31st December 1996 was 380. Seven schemes were sanctioned by Government under the sterilization programme.

Community Service Centres

The Community Service Centres were the nerve – centres of the Department. They were spread all over the state and each worker, known as the Women's Welfare Organiser, was in charge of two centres in a branch, covering in a radius of two to three miles. These community centres were generally run in the afternoon, when women could find leisure to visit them. A skillful approach and personal contact were necessary for this. To overcome these difficulties house to house visits were undertaken by trained field workers and they came into contact with women of different dispositions living in various conditions.

Services for the Aged and Infirm

With the disintegration of the joint family system and the urbanization of the Indian family, some problem which had been previously taken care of the family were being neglected. One such problem relates to the care of the aged and infirming a majority of cases, they had been left unprotected and uncared for. They also could not maintain themselves due to inadequate or no means of income. It was therefore, necessary that community would take upon itself to provide for those who have been thrown out of the care of the joint family lest they became a drain on society and may not join the ranks of the destitude, the beggars and other vagrants on the streets. The Government and voluntary organization would work in effective partnership and provided various securities and welfare amenities for persons falling under this groups. The friend in need society of Bangalore, started in 1840, was the first organization to devote itself to the care of the aged and the destitute. It started a home which provided shelter, clothing and medical aid for old people. [12]

Service Homes

The service home at Rayapuram in Madras on 31st March 1952, the strength of the Home given as below.

Deserted wives	55
Windows	45
Destitute	27
Children in Balawadi section	47

Since only 50 admission could be made for the year care was taken to see that only those who were very deserving and very needy were admitted. During the period under report 36 inmates were rehabilitated.

Service Home Gandhigram

The same year the total strength of this home was 40 student of whom 21 were in the first batch and 19 in the second batch. Education was imparted and all students were being trained for E.S.L.C. Examinations. Spinning was the main craft in the home the health of the inmates has been good.[13]

Social Welfare Programme the study essentially based on the data collected and elucidated on the conditions and progress of the Women's Scheduled Castes and Scheduled Tribes and other Backward Classes and denotified tribes. There was constitutional safeguards and social legislations on the emancipation and upliftment of to women and only on these bedrock social programmes for women had been enounciated and performed by the Government constitutional safeguard and social legislations could not safeguard the women rights and their social status. [14]

The untouchability offences Act of 1955 and the protection of Civil Rights Act of 1955 have not produced a positive effect. In Tamil Nadu on 25th December 1968, forty two Scheduled Caste Landless Labourers were burnt to death. The Madras High Court acquitted all the twenty three rich landlords who were the accursed in the case.

The Congress party was in power in the Madras Presidency from 1946 to 1947. During this period T. Prakasam (1946-1947), O.P.Ramaswamy Reddiar (1947-1949), P.S. Kumara Swamy Raja (1949-1952), C. Rajagopalachari (1952-1954), K. Kamaraj (1954-1963) and M. Bakthavatsalam (1963-1967) were the Harijan Welfare Ministers. Except Mrs. Jothi Venkatachallam, all of them were given Harijan Welfare portfolio. Even after the creation of Andhra, Karnataka and Kerala states on linguistic basis, the Madras Presidency (the present Tamil Nadu was executing the ameliorative measures. This was being followed in the reorganized states also.[15]

When K. Kamaraj was the Chief Minister, education was made free and compulsory for all communities upto high-school level. Mid-day meals

scheme of this period was also unique and exemplary one. Madras state Harijan Welfare hostels and Harijan colonies for the safe living of the Harijan were established. Both the Harijan welfare and the Backward Welfare were under the control of the Harijan welfare Department and therefore even the money allotted by the central government and by grant-in-aid scheme were also utilized for the welfare of the other backward communities. As the Harijan Welfare Department was bifurcated from the Labour Department the Backward Welfare also be bifurcated from the Harijan Welfare Department. It was done wisely by the D.M.K. Government that succeeded the congress government in 1967.

Inspite of all these measures and reforms, communal atrocities on Harijans have not mitigated in the state. When Kamaraj was the Chief Minister an heart burning communal clashes and strifes took place at Mudukolathur between the Harijan the Harijans and Devar Community (Ramnad District). One Mr. Ermanuel a Harijan Leader who attend the peace committee of this afaur was mercilessly butchered by the Devars (kallars). Following this, numerous undersiable, miserable repisode heart rendering events occurred. This was a black spot on the government of Kamaraj. Soon after undesirabel episode Kamaraj resigned-following the Kamaraj plan, 'M.Bakthavatsalam' succeeded him as Chief Minister of Tamil Nadu and further the congress grip was weakened. The Dravida Munnetra Kazagam (D.M.K) defected the congress party in the election held in 1967.

In case of women welfare all those legislatins enacted for their elevation upliftment should be strictly executed by the government, particularly the property rights of the women and dowry and Death cases should be dealt with strictly according to the laws inforce. Eve teasing cases, raping cases, custodial death, Human right violations, etc., should be dealt with due justices. The Indian penal code, Indian criminal procedure code and even some provisions of constitution of India should be amended in favour of the women folk to find equal justice with men.

To enable them to execute the works assigned to them, without financial constraints. Such advances given may be recovered from them on easy instalments. Members of the Depressed Classes may be assigned with shares in industries and companies and the value of the shares thus assigned may be recovered from them in easy instalments. The systems of reserving 18% of jobs of for SC & ST in Government may also be extended to the private sectors.

As the Depressed Classes are beneficiaries of many concessions from Government, certain classes of people who do not come under this category tend to obtain false certificate to the effect that they belong to the Depressed Classes and get the concessions of the SCs & STs. Such practices, if went unchecked, would ultimately jeoparadise the position of the Depressed Classes. Hence it is suggested that a fool-proof system should be evolved so as to prevent the practice of issuing false certificates to the non Harijans.

The Harijans themselves should cease to regard themselves inferior to others. They should willingly come forward to shoulder new responsibility and to pursue all kinds of honourable vocations. The Harijans should earnestly fore go the practice of untouchability and social ostracism among themselves. Untouchability is the corollary of Caste System. Casteism in Hindu Society must be rooted out. Abolishing the sub-castes is the first step to eradicate casteism. If the numerous sub-castes are abolished the tension of casteism will be lessened, and their number would be reduced.

Conclusion

Hinduism is notorious not only for its caste-system but also for some of the superstitions, fantastic beliefs and peculiar taboos which tendered to the growth of caste system. Such superstitions and taboos must be rooted out form the Hindu – Society. For this king movement among them 'Renaissance'. The Hindus must properly be educated. Rationalist way of thinking must be the background to that kind of education. Such a kind of institutions must be backed by the Hindus and the Government.

Some of the filthy injurious and inhygenic occupations and vocations are supposed to be the root causes of the caste system and for the evil of untochability. Such a unhealthy and undesirable occupations are to be either generalized or modernized. For example, carrying the night soil on

the heads by the depressed class workers is an indecent inhuman and uncivilized practice. Scavanging must be scientifically mechanized one. Such is the case in tanning, carring the carcass, burying the dead bodies, beating drums etc., after the modernization programmes these should be made high paid jobs and it will naturally attract people of all other castes.

These recommendations, if implemented, could produce a society free from untouchability and untouchables. A society which is free from these evils could rightly be proud of itself. Let us conclude this study with the glorious saying of Dr. B.R Ambedkar while he presented the draft of the constitution to the constituent assembly.

"On January 26, 1950, we have equality in politics and inequality in social and economic life. We must remove this contradiction at the earliest moment or else those who suffer from inequality will blow up the structure of political democracy which this assembly has so laboriously built up".

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EDUCATIONAL SERVICES OF C.S.I IN MANAMADURAI (1886-1991)

S. Ganesan*

Manamadurai is located at 9 35 North Latitudes and 78 28 Longitudes.[1] It is situated forty two kilometers East of Madurai, seventeen kilometers South of Sivaganga and sixty kilometres west of Ramanathapuram.[2]

Before 1886 there was a no C.S.I Church in Manamaduarai. After the advent of different missionary in India the missionaries started to work for progress of Christian ideology in India. Rev. Michael Meyyappan had taken steps to build one church in Manamadurai. Plot was bought near a Hindu Temple. There was much resistance to build a church in front of Hindu Temple.[3] The Manamadurai church of C.S.I, was built in 1886[4] under the management of Santhiyappa Thevar[5] (uncle of Meiyappan). Thus C.S.I, church of Manamadurai was born in 1886 which is now under the control of Madurai - Ramnad Diocese. This is one of the best Churches now existing in Madurai - Ramnad Diocese. On September 27, 1947 at St. George's Cathedral Madras, the Church of South India was inaugurated since then the Madurai - Ramnad Diocese's Churches came under the name of C.S.I.[6]

An attempt has been made in this paper to unravel the educational contribution of the C.S.I, in Manamadurai. Their main ambition was not only proselytizing the natives into Christianity, they are also involved into educational services.

Aims of Education

The Manamadurai church undertook educational works with certain basic goals and objectives as given below.

*Assistant Professor of History, V.S.S. Govt. Arts College, Pulankurchi, Sivagangai District - 630 405.

1. To teach religious ideas, educate and discipline, 2. To promote good atmosphere among the students, 3.To make wise students, 4.To give vocational guidance, 5.To provide a strong foundation for a real character,6.To help the little ones grow physically and mentally,7.To impart the fear of god in the heart of the children which is the beginning of knowledge,8. To enable the children love one another, pay due respects 9.To elders and develop national feeling, 10. To take foster children as its own children and are given all guidance to them, 11.To provide medical aids to the students so as to maintain health and to treat the foster children as the children of god and provide all things like heaven.[7]

Establishment of Primary School

Considering the need for a primary school at Manamadurai, specially in the east bank of river Vaigai, the C.S.I primary School was started in 1865.[8] During the time of British ascendancy the school was constructed with the help of Christian Missionaries particularly by American Missioneries. It had classes up to fifth standard. It was a model school in the area of Manamadurai as well as in the old Ramnad district. The people of different places came and studied in this school, viz., Manamadurai, Melur, Tirupuvanam, Sivaganga and Paramakudi. This school was started particularly for poor and foster children. There was no school around Manamadurai with in forty Kilometres. On those days this school was popularly called Banglow School which was considered the best one in old Ramnad district. This school endeavoured to remove caste and religious disparities.

Most of the school students had become good teacher, doctors, lawyers and even Ministers. Kakkan, a former Minister in Kamaraj's cabinet, was a student of this school during 1931. The selected students were sent to U.S.A by the missionaries for their higher education. Hostels were started in the C.S.I compound for girls and boys and were treated well.[9]

Upgradalion of the School.

On September 30, 1931,[10] the C.S.I primary school was upgraded into a middle school up to VIII[th] standard [11] recognized by the government. People from different areas came and studied in this school viz., Karumathur, Usilampatti, Chellempatti, Checkanurani and Tirumangalam. Most of the people of these areas were known for their nefarious activities and in several cases the parents of these students involved in theft, robbery and murder. The British adopted students of these areas and gave education to them. There were good hostels for girls and boys and they were administered by the warden and British missionaries.[12]

Van Ayer, Haldon Ayer and Ulzedett worked out to establish this school as a High school. C.S.I School was upgraded on 29 July, 1985 as a High School. Now-a-days six graduate teachers including eleven teachers are working in this school.[13]

Deaf School

The school for the deaf was established in 1961 by Rev. Chittenden, a missionary as the founder of this school.[14] This missionary announced at Palayamkottai that there was a need to start a deaf school in Madurai- Ramnad Diocese. He called the Volunteers to dedicate themselves for this service. As a result of it Anbu Gnansigamani, Jevagani and Edwin came over here in 1961.[15] Now they have two separate hostels for girls and boys. Two separate buildings were built for the children with the financial help of Kindernothilfe of West Germany. The buildings were opened and dedicated in 1971.[16]In this school, lessons were taught to students by specially trained teachers. This school had classes up to eighth standard. This school was upgraded to IX standard in 1977-78.[17] A special room fitted with hearing-aids became an immediate necessity. Thirty hearing-aids have been gifted by the Government of Tamil Nadu.[18]

After many endeavours, the deaf school was upgraded into a high school from 1984-85 onwards with 181 students, eighteen teachers and two non- teaching staff.[19] At this school, besides general education and vocational education, fine arts, sewing, etc., were also Imparted.[20] Motor mechanism, welding, sewing, printing methods and silkworm rearing were also taught to students for their purpose.[21]

The foregoing study reveals the yeoman contribution of C.S.I in the educational sphere. Their services to the education had a significant impact on the society of Manamadurai region. The people of this region benefited and inspired by their meticulous services.

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DRAVIDIAN CIVILIZATION - IS THIS PERIOD A BLOOM TO SIDDHA MEDICINE ?

K. Veeramani*

Siddha medicine is accomplished in Southern India. The origin of the Tamil language is accredited to the sage Agasthya and the origin of Siddha medicine is also attributed to him. Before the Aryan occupation of the Sind region and the Gangetic plain there existed in the southern India, on the banks of the river Kavery, and Tamirapani, a civilization which was highly organised. This civilization is referred as Dravidian civilization which has a system of medicine to deal with problems of sanitation and treatment of diseases. A section of scholars believes that the people of the ancient Indus Valley Civilization were proto-Dravidian speakers, and hence refer to it as **"Dravidian civilization"**. The Siddha system of medicine is rooted in the **Dravidian** culture, of the pre-Vedic period.

Siddha system highlights not only a healthy body but a peaceful mind and pure soul. Hence, it is distinctive when compared to any other medical system. The name Siddha oushadha {siddha medicine) relates to the earlier cryptic medicinal postulates concerning longevity, even immortality, and the later iatrochemical formulations as conceived and practiced by 18 Siddhars, located in Tamil Nadu. It is for this reason, the entire Siddha medical literature is in Tamil. The Siddha system of medicine is most predominant in Tamil Nadu. It is also popular in Andhra Pradesh, Karnataka and Kerala. Even outside India, the Siddha system is common in Sri Lanka, Malaysia and Singapore, where the **Dravidian civilisation** had taken roots.

* Department of Microbiology, Dr.ALM PGIBMS, University of Madras, Sekkizhar Campus, Taramani, Chennai-600 113.

Siddhars during the Dravidian Era

Of the 18 Siddhars, Agastyar, Tirumalar, Bhogar, Ramadevar, Konganavar, Idaikkar, Yugimuni, Karunavar, Theriyar and Pambatti Siddhars deserve a special mention, although the Tamilian tradition considers that the rest of the Siddhars also have made significant contributions to the origin and evolution of this system in the Dravidian era. Siddhars, spiritual scientists of Tamil Nadu explored and explained the reality of Nature and its relationship to man by their yogic awareness and experimental findings. They postulated the concept of spiritualism for self improvement and the practices propagated by them came to be known as the "SIDDHA SYSTEM".[1]

Ancient Siddha Medical Works

The original mention, the use of medicinal plants is to be found in Thirumular Thirumantiram-Ennayiram, Tholkappiam and the ancient Tamil works of Sangam Literature which are believed to have been written thousands of years before the Christian era. There are now more than 500 works in Tamil dealing with various subjects such as science of life, nature of universe, astronomical data, cosmic dance, atomic theory, space travel, alchemy, 'Kaya Kalpa' medicine, etc. In the Siddha system, Kaayakalpa has a very conspicuous place. One of the notable characteristics of Kaayakalpa is the intake of muppu, the three salts. Muppu is believed to enhance the efficacy of any Siddha medicine, but its preparation, and even the composition are a closely guarded secret. In fact a very considerable part of the Siddha system appears to be masked in a cloak of secrecy; the texts being only in tamil and the formulations being referred mostly by numbers, promotes security.[2]

Evolution

The time period of Siddha medicine starts from the time period of the Tamil language. There is no two opinions about the ancientness of the Dravidian Civilization of the erstwhile, submerged land - Kumarikandam, otherwise known as Lemuria Continent which is the cradle of mankind, now submerged in the Indian Ocean, due to floods, The Siddha System of Medicine (Traditional Tamil System of medicine), which has been prevalent in the ancient Tamil land, is the foremost of all other medical systems in the world. Its origin goes back to B.C 10,000 to B.C 4,000. As per the textual and archeological evidences which indicate the remote antiquity of the Dravidian civilization of the erstwhile submerged land Kumarikandam, that is the Lemuria continent situated in the Indian ocean, the Siddha System of Medicine is contemporaneous with those of the submerged lands Egyptian, Mesopotamian, Chinese and Grecian medicines. The uniqueness of Siddha System is evident by its continuous service to the humanity for more than 5000 years in combating diseases and also in maintaining its physical, mental and moral health while many of its contemporaries had become extinct long ago.

The Science of Healing should also have been Born with the Birth and Evolution of Humanity.

Archeological evidences also prove this. The system of medicine that was prevalent in the ancient Tamil land may be called as the Dravidian System of Medicine, since this is unique and relates only to the Tamils and perfected by Siddhars. Agasthiyar is considered to be the Father of Siddha System of Medicine. Ever since the time of the legendary Sage Agastya and his 18 siddhars-the ancient propagators and practitioners of this system-Siddha knowledge has continued to percolate from master to disciple. It is a pure Dravidian System that started in southern India much before the Aryan era.[3]

The roots of the ancient Siddha System are entangled with the mythology and culture of the ancient Tamil civilization that existed in the southernmost tip of the Indian peninsula, predating much of recorded history. A section of scholars believes that the people of the ancient Indus Valley Civilization were proto-Dravidian speakers, and hence refer to it as "Dravidian civilization".[4]

Principles Of Siddha Medicine

All the existing things in this world and universe around it are made up by the five basic elements, namely Earth, Water, Fire, Air and Space, which are called the Fundamental Boothas (Elements).The origin of the five elements and the formation of different substances in the Universe by various combinations of the elements are clearly described in Siddha Medicine.

The contributors of Siddha system, the Siddhars, of Tamil land, were mystics, yogis, poets, devotees, seers and medical men of various combinations and various statures. They were super human beings who possessed supernatural powers. They were the greatest scientists of ancient times and were the guardians of the world and they existed, and still exist, for the benefit of the public at large. They were men of great practical knowledge and wisdom. They had full awareness of the nature and activities of all the objects in this planet and of all times-past, present and future. They were mainly responsible for the growth and development not only of Tamil medicine that includes alchemy, medicine, yoga, kayakalpa (rejuvenation therapy), philosophy, astronomy, astrology, varma the energy points, muppu(tri salt), thokkanam etc., but also for many other sciences of public utility.[5]

Guiding Principles of Siddha Medicine

According to the Siddha system, the individual is a microcosm of the universe. The human body consists of the five primordial elements-earths, water, fire, air and space, the three humours-vatha, pitta and kapha and seven physical constituents. Food is the basic building material of the human body and gets processed into humours, tissues and wastes. The equilibrium of humours is considered as health and its disturbance or imbalance leads to a diseased state; Saint Thiruvalluvar has indicated the same view in his Thirukural,

"Three things beginning with wind, say experts,
In excess or lacking cause disease" -(Rural 941)

Two millennia old Siddha system received the benefaction of Tamil Kings and Chieftans as well as the general public all through. Siddha practitioners were active also during the British colonial times. No wonder siddha medicine has bloomed during Dravidian civilization. Since the Indian independence, the Government of India and the state of Tamil Nadu have encouraged the system very considerably. In fact, such close attention to an indigenous system is rare to find outside Tamil Nadu.

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PERIYAR'S VIEWS ON MAN AND RELIGION

P. Thamizh Chelvi * and G. Nandhini**

Introduction

On September 17 1879, a great social revolutionary of Tamil Nadu, born of Erode, in a wealthy Nayakar (Balija Naidu) family. At a young age, E.V. Ramasamy, witnessed numerous incidents of racial, caste and gender discrimination. He started to propagate the principles of rationalism, self-respect, women's rights and eradication of caste. He opposed the exploitation and marginalization of the non-Brahmins indigenous Dravidian peoples of South India and the imposition of, what he considered, Indo-Aryan India. His work has greatly revolutionized Tamil society and has significantly removed caste-based discrimination. He is also responsible for bringing new changes to the Tamil alphabet.

Periyar's views on man

According to Periyar, Man is the only rational being and has greater power of thinking. Unlike other living beings, man changes himself to the changing conditions and changing time. He said "The lives of lion, tiger, bear, elephant, buffalo, rhinoceros and other living beings, though considered as strong and big, their lives continue to be the same for thousands of years.

* Assistant Professor of History, Department of History, Kandaswami Kandar's College, Velur, Namakkal-638 182.
** II B.A. History, Kandaswami Kandar's College, Velur, Namakkal-638 182.

They continue to eat and live in one and the same manner as they did long ago. They do not have idea to create greater facilities for them to live and improre standard of living. They behave as trained by their masters. The life of man is not so; His power of thinking helps him to seed his welfare better, His thinking on rational lines bestows him with more and more comforts needed. He is able to think and decide. He is able to survey, conduct research and arrive at the right thing. He is able to reconsider and change himself according to the changed circumstances. So, these are the main differences between man and other living beings".

Periyar's views on Religion

About the origin of religion Periyar has not given definite theory of evolution like Taylor (Animism) or Spencer (Naturalism) or Marret (Manimism/Animatism). But he was more concerned about its relevance to the people and society. According to him "when the man was in barbaric age without any ability to prove matters he accepted blindly certain things according to his knowledge and wisdom" which is known as religion. Thus according to him, evolution of religion was due to psychic nature of man.

But for Periyar, it is wrong to believe that religion was made by big people of divinity and that religion made by them is suitable for all ages to come. He says "if religion is old, the foolishness is greater". as it emphasizes more strongly on world above; world below, previous birth, next birth, fate, karma, sin, etc. The prescriptions of religions "were-created to the whims and fancies and yet it is said that they were dictated by God and that they are Dharmas, Sastras or Vedas. Nothing is given a final shape or meaning in no religion do we find a final shape given to any matter. The birth of any religion is only on these lines." Thus according to Periyar, the religion should not be considered as static but dynamic aspect of social process so as to adapt it with changing social environment.

'According to Periyar, "Religion should teach man to behave properly. A religion should pave way for the better life of man through certain regulations which would induce man to act on high thinking. That is true religion." But the religion which doesn't meet the need of people, which doesn't change as per the changing conditions and in which the old principles are enforced despite the changing need, is merely the fantastic fabrication as argued by Periyar.

In the tune of Malinowski, Periyar pointed out how religion determined all matters i.e. food, dress, behavior, experiences and desires. He also compared how religions differed in marriages, rituals and faiths. He also talked about how body and soul are differently considered in different religion. In his philosophical way he pointed out various aspects of Gods, such as number of Gods, shape or form, desires, capability, honesty, etc.

Relationship between Man and religion

For any ordinary decent society men with virtue and honesty are required. In the name of religion, God, heaven and hell, customs, rituals and many things were preached and made the people attach "greater regard for devotion to god and religion". According to Periyar good behavior, honesty and truthfulness are great qualities. They are the common property of all the people. If these good virtues are not there, it will cause damage to the society.

In similar fashion he argues "all religions preach about kindness. Their version and approach may differ. But every religion stresses the importance of kindness and sympathy... Many murders take place on account of loosing temper. Many stabbing incidents lead to death... How many cattle are killed every day? How many hens and cocks are killed? How many pigs are killed? How many cocks of fishes are killed? Are all these acts showing sympathy to living beings? Is this meant by kindness towards living being?

Conclusion

Despite the some of the weakness of Periyar it can be stated that in the fast changing world order in which the adaptation and adjustment is indispensable factor, and in which fundamentalism, fanatic and castism, religious terrorism, etc are uncovering their ugly faces, the relevance of Periyar's ideas on man and religion cannot be ignored. Moreover, learning of basic crux of man and religion Periyar might lead to solution of various complex socio-cultural problems that the world, especially the developing countries face to day. That's why UNESCO described Periyar as "the prophet of the new age, the Socrates of South East Asia, father of social reform movement and arch enemy of ignorance, superstitions, meaningless customs and base manners".

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8. B. Malinowski, A Scientific Theory of Culture, University of IV. For Malinowski, Culture which includes religion is an instrument which enables to secure his Bio-psychic survival and subsequently a higher 'higher' mental intellectual survival. Since each aspect of a Culture, including religion is rooted in the needs of Human being, they are all interrelated to each aspect of a Culture, Including Religion is Rooted in the needs of human being, they are all interrelated to each other through common grounds in which they are rooted, i.e. the human being with his needs. However, Periyar interprets the need aspects of Culture in altogether different way as per his experience with a particular religion i.e. Jinduism.
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10. Freud, Sigmund, the future of an Illusion. translated by W.D.Robson-scott. Garden City, N.Y : Doubleday, 1957; According to Freud, religion is an Illusion because "Wish fulfillment is a Prominent Factor in its Motivation. Religion disregards reality (Page-3). He believes that religious ideas which 'Should solve for us the Riddles of the Universe and reconcile as to the troubles of Life 'Have the 'Weakest possible claim to authenticity' (Page-45). Freud believes that people should give up such infantile response. Each person will than "Find himself in a different situation... That he no longer the Centre of creation, but is it not the destiny *of Childishness* to overcome.

SOCIETAL VIOLATIONS AGAINST DALIT'S IN TAMIL NADU: INEQUALITY FROM WOMB TO TOMB - A STUDY

S.Shenbagavalli*

Dalit is the word most commonly used for India's untouchables in the early twenty-first century. It means "broken, ground-down, downtrodden, or oppressed." Dalits are 'outcastes' falling outside the traditional four-fold caste system, considered impure and polluting and are therefore physically and socially excluded and isolated from the rest of society. The untouchables or Scheduled Castes constitute about 16.2 per cent (166,635,700) of the Indian population.[1] More than half the SC population is concentrated in the five states of Uttar Pradesh, West Bengal, Bihar, Tamil Nadu and Andhra Pradesh.[2] Although untouchability is illegal and those who practice it are supposed to be punished for the crime, the fact remains that the practice is still prevalent in many villages. The pattern of untouchability, discrimination and atrocities against Dalits varies across villages.

Tamil Nadu has a long history of brutal violence against Dalits. In fact, they have been subjected to the worst forms of violence, from being forced to consume human excreta to being murdered for contesting local body elections. This physical violence is perpetrated largely by the 'backward' castes, which claim victim hood under Brahmins but also turn oppressors of Dalits.

In Tamil Nadu, untouchability is so deep-rooted that there are separate burial spaces for Dalits and upper castes even in some urban pockets. In hundreds of villages and hamlets across the State, Dalits are not only denied access to the common burial/cremation ground but not even provided separate areas. In several places that do have separate graveyards for Dalits, the dominant castes do not allow them to carry the bodies through the main

*Assistant Professor, Department of History, Sri GVG Visalakshi College for women (Autonomous), Udumalpet.

streets on the pretext of maintaining the purity of their habitations.

Various surveys conducted by the Tamin Nadu Untouchability Eradication Front (TNUEF) and non-governmental organizations (NGOs), including the Madurai based Evidence, show the prevalence of such discrimination across the State, even in several urban pockets. According to A.Kathir, executive director of Evidence, the NGO carried out a study in January and February(2011) on different forms of atrocities against Dalits in 213 villages spread over 12 districts - Madurai, Dindugal, Virudunagar, Sivagangai, Thanjavur, Nagapattinam, Salem, Nammakkal, Cuddalore, Villupuram, Coimbatore and Tirupur. The survey reveals that in 208 villages, Dalits has been discriminated against on the issue of burial/ cremation. Separate graveyards existed for Dalits and caste Hindus in these villages. In 153 Villages, burial/ cremation grounds of caste Hindus were well equipped, whereas the graveyards of Dalits did not have even basic facilities such as water, electricity and a cremation shed.[3]

The Tamil Nadu Government introduced much fanfare the samathuva mayanam (Common graveyard) concept during the previous D.M.K regime with the proclaimed goal of ending all caste based discrimination at burial-cum-cremation grounds. An official announcement was made that panchayats which set up samathua mayanam would get an "incentive grant" of Rs.1lakh for promoting communal harmony. A few panchayats had received the incentive when the government appeared to beat a hasty retreat in the face of stiff resistance from the dominant castes and from status-quoists. The scheme was given a silent burial. And it took a new avathar in the form of the Anna Marumalarchi Thittam for enhancing infrastructure at graveyards in villages and town panchayats.[4]

Dalit Christians of Tachur, a predominantly Christain village, 80 kms from Chennai were not allowed to bury their dead in the church cemetery. The population of the village comprises of Reddiars and Dalits Adi Dravidars and Arunthathiars.Though almost all of them are Christian converts, sharp division exists here right from the beginning on the basis of socio-economic disparity.[5]

Sexual Harassment on Dalit Women

The condition of Dalit Women is more vulnerable. It is easy for the historically dominating caste and gender to violate human rights of Dalit women who are at the lowest rung of the hierarchical ladder. Violence against Dalit women causes social, physical and mental trauma to women, much of which is long term suffering. The violence is committed with impunity, aided by the failure of the police to effect arrest and prosecutions, the fact of the perpetrators and their colluders in the violence freely moving about the village and often intimidating the women and her family has a deed psychological impact.

Keerthana, an 18-year-old Dalit woman from Coimbatore district, was married to Siva on 5 November 2002 and settled in his village. Two weeks later dominant caste Rakkamuthu came to her house and tried to rape her. She bit him to escape and locked the door. He then shouted to her, "With how many Chakkliar boys have you slept with? and claimed his 'right to rape' all Dalit women villagers. She and her husband left the village for want of safety.[6]

Uma, a 33-year-old Dalit woman from Thirunelveli district, was sexually propositioned by a dominant caste Sub-Inspector of Police when she came to him with a complaint in June 2004. He helped her in a family land dispute and in return he demanded from her to "spend a day with him like husband and wife." she refused and threatened to file a complaint against him. The Sub-Inspector sexually assaulted her and filed a false case against her. Uma was thereby forcibly incarcerated in jail. She described her sexual harassment, sexual assault and forced incarceration to the Revenue Divisional Officer; the Sub-Inspector was reprimanded and transferred, though no legal charges were laid against him.[7]

The State Government of Tamil Nadu reportedly took various measures to enhance the protection of women. These included the creation of Women Help Lines/Child Lines and Counselling Centres in all women police stations. However, violence against women continued to be reported in the State. According to the police records, a total of 1,825 crimes against women were reported during the year up to June 2006, while a total of 2,715 in 2005 and 2,365 in 2004 were reported during the same time of the respective years. The crimes recorded up to June

2006 included 218 rapes, 350 kidnapping and abduction, 74 dowry deaths, 573 cruelty by husband/ relatives and 610 molestations.[8] Although, a State Women Commission was established, it lacked statutory power. As such, the Tamil Nadu Women Commission was unable to play a critical role in safeguarding the rights and privileges of women.[9]

Mockery of Democracy

Caste-Hindu resistance to Dalit empowerment has manifested itself in various forms since elections to local bodies were first held in 1996 under the revised Tamil Nadu Panchayats Act, 1994. When civic elections were held in 1996 and 2001, in several places caste-Hindu groups attempted to get their village panchayats removed from the reserved category. When such attempt failed, they tried to derail the electoral process itself by preventing Dalits from filing nominations. If Dalits managed to file their papers, they were not allowed to campaign in non-Dalit areas. Non-Dalits also resorted to poll boycott and even used force to scare away Dalits from polling booths. Caste-Hindu resistance continued after the elections. In several places, non-Dalits refused to cooperate with the elected Dalit Presidents and ward members and humiliated them with the tacit approval of caste-Hindu government officials.[10] When a Dalit won the elections, he was just a nominal power because real power rests with the backward classes; they have money, resources, and the right connections. Even in a reserved constituency, Dalits were denied the right to vote.

K. Paulraj of Vadanathampati said that when he was elected president of the Veerasigamani panchayat a few years back, he was not allowed by the caste-Hindu members to occupy the president's chair at the panchayat board meeting.[11]

In the Chidambaram parliamentary constituency, (one of the seven constituencies reserved for the Scheduled Castes in Tamil Nadu) the Vanniyar caste (MBC) forms a substantial chunk of the population. On 5 September 1999, a large number of Dalits were prevented from exercising their franchise and who dared to vote were beaten up and their houses set afire.

Prohibition of temple entry

The right to enter into the temples is denied to the Dalits for a pretty long time. Some temples are reserved for higher castes, though the Indian Constitution upholds dignity and equality of the people.

In 1998 when Dalits entered the Mariammal temple in a Village called Gudimangalam (presently in Tirupur district) the caste Hindus (Kongu vellalas and Naidus) vehemently opposed it. From then the Dalits were not called by the upper castes to work in their farm. Dalits started to travel to distant places to earn their livelihood.[12]

The Madras High Court ordered on June 18th, 2005 that the Government should ensure the full participation of Dalits in the Kandadevi temple festival, but they were not allowed to enter the temple and to pull the temple chariot. This is the plight of Dalits almost in all the villages. Demonstrations are carried out by various organizations seeking temple entry for Dalits.

Atrocities on Dalits

In Kuzhapadi, four Dalit children were put to death by electrocution simply because they dared to take bath in a well belonging to an upper caste man.[13]

In July 1998, soon after K.R. Narayanan took over as President, a group of Dalit youths attempted to celebrate the fact of a Dalit becoming the First Citizen of the country. Caste Hindus objected and a clash followed, finally resulting in twenty Dalit huts being torched and over a hundred dwellings of Dalits being damaged.[14]

On 19 October 2007 at Prumalmalai near Kodaikanal in Dindigul district A. Ponnammal (34), a Dalit woman was injured on the head with a crowbar by Motilal, the Tahsildar, when she tried to prevent officials from demolishing a toilet built on her premises. She was also stripped naked by the village panchayat president Selvaraj. The police rejected Ms. Ponnammal's complaint and forced her to sign a written statement in the hospital.[15]

The first Dalit graduate from a village in Madurai district walked home at the end of the term passing through the upper-caste area of his village wearing shoes and trousers. Perceiving this to be a challenge to their authority, Backward Caste youths set upon him and beat him to death.[16]

Two young people of Puthukkooraippettai, near Vriddhachalam, both students at Annamalai

University, fell in love and married on 5 May 2003. The young man was a Dalit. The young woman's family, belonging to the Vanniar caste, above Dalits in the caste hierarchy, objected to the marriage and the couple was found dead under suspicious circumstances.[17]

Three Dalit boys- Perumalsamy (10), Nagalingam (15) and Rikki Kevin (14) of Bomminayakkanpatti (Madurai) in Jeyamangalam police limits went to the garden of Kader Batcha after school to wash their face on 28th January, 2008. Kader Batcha and his son Naushad Hussein suspected that the boys came to steal tomatoes, caned and assaulted them with chappals. According to their parents, the boys were kicked, tortured, stripped, tied with ropes and abused with their caste names. Later, they were made to run naked from the farm. Then they were dragged to the village and their parents abused. Police refused to register a case against Kader Batcha and his son. Representations were made by the parents of the boys to the District SP and he instructed the Jeyamangalam police to register cases against the two men, subsequently arrested.[18]

It is difficult for the Dalits to find a rented accommodation or own property in upper-caste locality .They have to hide their caste names and lie about their castes. When they visit the public offices they do not reveal their identity for the fear of putting off the officers. Once their identity known, it hinders their endeavor to find jobs, to get published, or to get their work done.

The Dalits of Perali village in Perambalur District cannot ride a bicycle on streets where upper caste members reside. Dalit students of the Government Higher Secondary school in the village cannot take the upper caste street though it is shorter safe route. Even the post master, a Dalit cannot ride his bicycle on the upper caste street. In 2002 All India Women's Association organised an agitation in the village forcing the district administration to intervene. A group of Dalit boys and girls cycled along the upper caste streets under the supervision of Revenue officials. The freedom was short lived .They continue to face discrimination at the hands of caste Hindus. Those who dare to violate the 'ban' face abuse and threats.[19] A committee comprising representatives of people from different walks of life was constituted for ensuring the entry of Dalits into the caste Hindu areas. On 6th September 2011, a group of Dalits along with their wards rode their bicycles.[20] The right which the Dalits have secured is for a short period or will last for ever?

Untouchability Walls – The Wall of Shame

About 20 years ago, upper caste Hindus in Uthapuram, Madurai district and Periyar Nagar, Coimbatore district, had built "untouchability walls" for prohibiting usage of common passage by Dalits in areas inhabited by the upper castes. Similarly, in Vellore city, a big iron gate was constructed between upper caste houses and Dalit inhabited dwellings in a crowded main road. By the efforts of TNUEF the Government intervened and set right the problem. A public passage for the Dalits was established after breaking a portion of the long wall built in Uthapuram and Periyar Nagar. The Iron Gate in the Vellor city was also removed.[21]

In Gandhi Mahan Street at Raman Colony, Ward 42 of Salem Corporation Salem a wall (60X10 foot) was constructed isolating the Arunthathiars from the upper caste areas. Tamil Nadu Untouchability Eradication Front in association with CPI (M), DYFI and AIDWA staged a demonstration in front of District Collector on 09th August, 2011 demanding the immediate pulling down of the 'untouchabitily wall of Salem'.[22] By their efforts the wall which stood for nearly two decades as a symbol of discrimination was pulled down on 13th August, 2011.[23]

Enslavement of the Dalits

An Anthropological Study by Robert Deliege among the Paraiyars of Tamilnadu reveals that the untouchables in the village call their work adimai thozil which means 'slave work'. Besides working as agricultural labourers for the high castes of the village, the Paraiyars are also required to 'keep the village clean, collect human and animal night soil, keep watch over the fields and gather dead cattle which they could use for themselves'. They are also supposed to act as 'messengers' carrying death news and 'drummers' who perform dance before dead bodies. Nowadays, with the rise of consciousness, the Paraiyars refused to perform what are considered the 'unclean' tasks.[24] On the contrary even today in most of the panchayats and municipalities the work of

scavenging is exclusively given to Dalits. They were forced to do the most insulting and demeaning jobs, such as cleaning excreta. They are called as Thoties.

Conclusion

Discrimination against Dalits is most extreme in rural areas and small towns, where a majority of the population live, while not all Indians are anti-Dalit, prejudice infects all social classes and castes. We receive reports, almost daily that Dalits have been killed, tortured, burnt alive, their rights violated etc. Education has not helped us to recognize human beings as persons. Law has abolished Untouchability and recognized the equality of the Scheduled Caste in theory, invidious distinctions, however, are still made as subtle forms of discrimination. Such violence seems indeed to be a feature of the Indian rural scene, and urbanization has not really resolved the problem. It is therefore not an exaggeration to say that untouchability is still alive today.

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ROLE OF AMY CARMICHAEL - A SOCIAL REVOLUTIONARY IN TIRUNELVELI DISTRICT

J. Barnabas Jacob*

This paper attampts to discuss the efforts taken by Amy Carmichael, an Irish woman for the abolition of devadasi system. The arguments are supported through sources gathered on the basis of personal visits in Pannavillai and Dohnavur in Tirunelveli District.

Amy Beatrice Carmichael was born on December 16, 1867, in the sea-coast village of Millisle, Northern Ireland.[1] Amy's father's name was David Carmichael and her mother was called Catherine Jane Filson, a doctor's daughter. Amy was the eldest of seven children. Two brothers

*Assistant Professor of History, St. John's College, Palayamkottai-627 002.

followed her, then two sisters, and finally two more brothers. Because of the demise of Amy's father, the other two brothers went to Canada and South America. She left for Japan via Colombo in the "Walta" ship which harboured at Colombo port.[2]

In 1895 Amy received a letter from a friend in Bangalore.[3] South India. She wrote a letter to Amy to make a visit to India. Hence Amy left for India and reached Madras on November, 9, 1895. She had to devote much time to the study of Tamil, a classical language. It was at Ooty where she met first Walker of Tinnevelly,[4] As Amy was very much interested in learning Tamil language, Walker urged her that Tinnevelly was a better place for learning good Tamil than Bangalore, offered to be her teacher. She was allowed to move there in December, 1896. She settled at pannaivelai and started spreeding the Gospel. The Walkers also goined her in reaching the Hindus in the untouched towns and villages, and helping the Christians. The higher class people did not like the gospel of them. The Christian Church and foreign missionaries were regarded with lofty disdain not only by Bramins but also by many other castes. There was Leyal, the Pastor's daughter Sellamuthu, one armed woman (called Pearl in early letters) who was Ammy's faithful friend and comrade for forty three years. Ponnammal (called Golden) one who never turned her back but marched forward until she finished her course in 1915.[5]

The Davadasi system prevailed in the areas where the worked was on eyesore to her. Therefore she started to rescure them and offered asylum to the victims.

The first girl who revolted from such atrocious practice was Preema who escaped from a nearfy temple, Perumkulam and sought shelter in the Mission bungalow at Pannavilai. She was under the protection of Amy Carmichael on 7th March 1901. She told her what had happened in the temple under Devadasi system.[6] Amy's group of women mingled with the priests or Pilgrims, listening to their talks here and there picking up a clue for redeeming such children by giving money. The elder sister who lived with Amy known as Accals (sister) looked after those children.[7] For such girls, she stretched forth her hand and embraced them and gave shelter in Dohnavur.[8] In 1827 a British missionary called Rhenius came to Puliyakkurichi, a hamlet in the Nanguneri Taluk in Tirunelveli District with great difficulty he purchased some lands and constructed a church in that village. A german Lord Court Dohna contributed his mite to raise the church.

In recognition of his service, Dohnavur was called after his name.[9] Dohnavur lies 12 km North West of Nanguneri Taluk and 5km from, Eruvadi.[10]

Amy gave useful training to girls rescued for their rehabilitation. A number of foreign ladies assited her in this holy task. Hostile natives often called these women as child-catching women. Miss Amy Carmichael called these children as "LOTUS BUDS". In 1914 she saved seventy children including six from the temple.[11]

Amy was well known writer. *Lotus Buds, Windows, Through the Mountains Shake, Gold by Moon light* were some of her master peices.[12] She wrote thirty two books including a biography entitled *"Walker of Tinnevelli".*[13] In order to hold land and property. she formed an association on legal ground and thus the Dohnavur Fellowship came into being in 1926 and was officially registered in 1927[14] and it functions in a successful way.[15] In 1931, Amma fell in a pit and was unable to walk. She was bed ridden for nearly twenty years and died at the age of 84 in 1951.[16] She immortalized her name by contributing a lot in the field of socio-religious activities.

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BABA SAHEB Dr. AMBEDKAR'S THOUGHTS ABOUT UNTOUCHABILITY - A STUDY

U. Subramanian*

Introduction

"No man in this country, are perhaps in any other country, could equal Ambedkar in his career which was exciting, varying romantic and wonderful. To be born on a dunghill, to begin life as an Untouchable, to be treated in one's boyhood as a leper. And to have caused one's youth barred and bolted from society, which showed one out of hair-dressing saloons, hotels, hostels, buses, temples and offices is a shocking experience in life. To have acted as a tiffin carrier boy, to study while starving to obtain the highest degrees from world famous universities, to devote one's time to study, to have made one's time to study, to have made one's way fighting every step forward, now with a surgical scalpel, now with a bludgeon favour neither by a family fortune, nor by political adoption, and to have faced perils and bitter political opposition, is creditable, courageous and remarkable enough. This son of an Untouchable Hindu stands out in the history of this ancient land as an educationist, economists, author, professor, lawyer, leader, fighter, law-giver, law-Maker, leveler and liberator." Let us study some of his views about untouchability in India

Untouchability

Unique phenomenon and unnatural institution

"Untouchability among Hindus is thus a unique phenomenon, unknown to humanity in other parts of the world. Nothing like it is to be found in any other society-primitive, ancient or modern."[1]

"Untouchability, it may be mentioned, is an institution or social practice that is the exclusive property of India and does not exist anywhere else in the world. In more than one sense it is an institution that is unnatural and runs counter to human psychology and social forces."[2]

Sources of the origin

".....the search for the origin of Untouchability has brought to the surface two sources of the origin of untouchability. One is the general atmosphere of scorn and contempt spread by the Brahmins against those who were Buddhists and the second is the habit of beef eating kept on by the Broken men."[3]

Why the Broken men came to be regarded as Untouchables. The Broken men hated the Brahmins because the Brahmins were the enemies of Buddhism and the Brahmins imposed untouchability upon the broken men because they would not leave Buddhism. On this reasoning it is possible to conclude that one of the roots of untouchability lies in the hatred and contempt which the Brahmins created against those who were Buddhist."[4]

"Untouchability is the result of the breach of the interdiction against the eating of the sacred animal namely, the cow."[5]

When it born ?

Untouchability is of comparatively recent origin and could not possibly have existed in Vedic times or for centuries after that period. There is certainly no mention of untouchability anywhere in the Vedas."[6]

"Untouchability was born some time about 400 A.D. it is born out of the struggle for supremacy between Buddhism and Brahminism, which as so

* Southern States Regional President Bharatiya Dalit Sahitya Akademi. 9 (81.C) Munusamy Nagar, Ulundurpet-606 107

completely moulded the history of India and the study of which, is so woefully neglected by students of Indian history."[7]

Class struggle

"The problem of the Untouchability is a matter of class struggle. It is a struggle between caste Hindus and the Untouchables. This is not a matter of doing injustice against one man. This is a matter of injustice being done by one class against another. This class struggle has a relation with the social status. This struggle indicates how one class should keep its relations with another class. This struggle starts as soon as you start claiming equal treatment with others."[8] **Observance as an act of religious merit**

"....The old orthodox Hindu doesn't think that there is anything wrong is the observance of untouchability. To him it is a normal and natural thing. As such it neither calls for expiation nor explanation. The new modern Hindu realizes the wrong, but he is ashamed to discuss it in public for fear of letting the foreigner know that Hindu Civilization can be guilty of such a vicious and infamous system of social code as evidenced by untouchability."[9]

"The Hindu looks upon the observance of untouchability as an act of religious merit, and non-observance of it as sin. My view therefore is that so long as this notion prevails untouchability will prevail."[10]

"the Hindus observes untouchability it is because his religion enjoins him to do so. If he is ruthless and lawless in putting down the Untouchables rising against his established order. It is because his religion not only tells him that the established order is divine and therefore sacrosanct but also imposes upon him a duty to see that this established order is maintained by all means possible. If he does not listen to the call of humanity, it is because his religion does not enjoin him to regard the Untouchables as human beings.[11]

"Untouchability, so far as I understand it is a kind of a mental disease of the Hindus. It is not a disease from which I am suffering, not any tumour which I have got, not a rheumatic pain or any of the physical disabilities which can be removed but it is a mental twist; every Hindu believes that to observe untouchability is the right thing. I do not understand how my friend is going to untwist the twist which the Hindus have got for thousands of years; unless they are all sent to some kind of a mental hospital Manu, in his law book, very definitely prescribes untouchability that the Untouchables shall live outside the village, that they shall have only earthen pots, that they shall not have clean clothes, that they shall beg for their foods and so on and I cannot see how you blame the Hindus. For thousands of years, by the teaching of this dirty law they have got inculcated in their mind the doctrine that untouchability is a most sacred thing."[12]

Untouchability and slavery

"there are differences between untouchability and slavery, which makes untouchability a worse type of an unfree social order. Slavery was never obligatory. But untouchability is obligatory. A person is permitted to hold another as his slave. There is no compulsion on him if he does not want to. But an Untouchable has no option. Once he is born an Untouchable he is subject to all the disabilities of an Untouchable. The law of slavery permitted emancipation. Once a slave always a slave was not the fate of the slave. In untouchability there is no escape. Once an Untouchable always an Untouchable. The other difference is that untouchability is an indirect and therefore the worst form of slavery.[13]

"the personality, which the law withheld from the slave, was bestowed upon him by society. There lies a profound difference between slavery and untouchability.[14]

Removal of untouchability?

"the idea of hoping to remove untouchability without destroying the caste system is an utter futility. The underlying idea that caste and untouchability are two different things is founded on a fallacy. The two are one and are inseparable. Untouchability is only an extension of the caste system. There can be no severance between the two. The two stand together and will fall together."[15]

"Untouchability will vanish only when the whole of the Hindu social order, particularly the caste system will be dissolved.[16]

Conversion the remedy

"whether conversion can solve the problem of untouchability. The answer to that question is emphatically in the affirmative.

The force of the argument, of course, rests on a view of religion, which is somewhat different from the ordinary view according to which religion is concerned with man's relation to God and all that it means. According to this view, religion exists not for the saving of souls but for the preservation of society and the welfare of the individual. It is only those who accept the former view of religion that find it difficult to understand how conversion can solve the problem of untouchability. Those who accept the view of religion adopted in this will have no difficulty in accepting the soundness of the conclusion."[17]

Conclusion

Baba Sabeb Dr.Ambedkar was the son of untouchables. He has faced the untouchability in his life. So he mentions the unique phenomenon and un natural institution, sources of the origin, When it born, Class struggle, Observance as an act of religious merit. He compares the untouchability and the slavery. He belives that untouchability will vanish only when the whole of the Hindu social order, particularly the caste system will be dissolved. He finds the conversion is the remedy for untoucahability. Let us thing about this and go ahead to do the better ment for untouchability.

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CHRISTIAN MISSIONARIES MEDICAL WORK AND ITS APPROACHES IN MADRAS PRESIDENCY

S.S. Sundaram* and M. Sabeera Sulthana Bijli**

This article concentrates on the works of the Christian missionaries towards the modern medicine, medical policies and their approaches.

Generally, the missionaries were critical to the indigenous medicine and its association with religion and termed it as superstition. But missionaries' medical beliefs and their policies reveal that medicine and Christianity is inseparable. In the evangelical process, medical missionaries, though they were trained by modern medical school, always highlighted the role of supernatural power in the healing process, but emphasised the locals to get rid of their 'rude practices' of medicine which centred around religion.

Medical missionaries became a major element with in protestant missionary work only in the last quarter of the nineteenth century. The Catholic Church was a late comer to such work, only became strongly involved in the period after 1920. Catholic priests and nuns were forbidden to study medicine formally. This prohibition was relaxed in the case of nuns in 1936. [1]

Earlier in the 19th century, most healing work had carried out by missionaries who had no medical qualifications. But, the second half of the nineteenth century witnessed the gradual increase of the medically qualified missionaries. Dr. John scudder was one of the earliest missionary who had obtained a medical degree

* Assistant Professor, Department of Indian History, University of Madras, Chennai-600 005.
** Ph.D., Research Scholar, Department of Indian History, University of Madras, Chennai-600 005.

.He came to India in 1840s and spent 2 yrs in Madurai, provided medical aid to the local people. In 1849 he moved to Madras and laboured their death.[2]

On 1855 Henry Martin Scudder the elder son of the John Scudder was graduated from The University of the New York in 1840. The next year he came to Madurai as a medical missionary. In 1851 he opened the dispensary at Wallajapet, and in 1853 the dispensary moved to Rampet.[3]

Dr. John Scudder Jr, the younger son of Dr John Scudder Sr, sailed to India with his wife Sophia in 1860 and joined Arcot Mission in 1861.[4] One of his children Dr. Ida Scudder became the important personality in the history of the missionary medicine. Dr. Ida dedicated her life to fight against plague, cholera, leprosy and plight of Indian women.[5]

When Ida Scudder was approached to attend the elderly woman in 1899 who was slowly dying, she wanted desperately leave before her reputation as a October begun as who bought death rather than healing. Instead of making hasty exit, however Ida went to the woman held her in her arms. As the woman slowly died, Ida ministered to her by occasionally giving a few sips of water and dabbing the Sweat from her face and body. At the end of her life, the woman thus experienced compassion and care rather than isolation and fear. The elderly woman in turned shaped Ida and her understanding of medical mission in important ways. Thus born what was later known as Christian medical college, Vellore.[6]

Ida took her medical degree at Cornell University, US, in 1899 and headed back to India with the donation of $10000 from Manhattan banker named Mr. Schell.[7] With that money she started a one bed hospital at Vellore named after the wife of Mr. Schell, Mary Taber.[8] Simultaneously, Christian missionaries started hospitals in the various parts of the presidency. The Christina Rainy hospital at Madras in 1894. In 1895 Catherine booth hospital was started at Nagercoil by the Salvation Army.[9]

The number of medical missionary grew rapidly. In 1858, there had been only seven such missionary in India and this rose to 20 in 1882, 140 in 1895 and 280 in 1905. In 1947, the medical mission journal *Conquest by Healing* noted in an editorial, that mission hospitals provided a focal point for health care in many parts of the world. At the same time in India, there were 256 mission hospitals and 250 branch dispensaries providing about the third of all hospital beds though out the subcontinents.[10]

To shape up the definition of medical mission and for better understanding in the importance of medicine in the evangelical process, missionaries held various conferences. At the conference held at Liverpool in 1860, there was some ambivalence on need for medical missionaries. It was argued, Meera Abraham says, that in India, the government provided some western medical services and therefore medical missionaries was not as necessary in india as in China. This view was contested by others who felt that there was a need for medical missionaries in both India and South Africa. "Medical Knowledge", the conference also stated that, "was the greatest aids to influence natives".[11]

At the ecumenical missionary conference held in New York in 1900, it was affirmed that medical missionaries must be fully qualified to practice. There was a clear definition of the goals of the medical missions at the missionary conferences held at Jerusalem in 1928 and at Tambaram in 1938. At Jerusalem, it was concluded that medical work should not be considered only as a pioneer of evangelism or merely philanthropic agencies. Preaching, teaching and practice of medicine were to be given equal weight. In Tambaram, it's stated that healing was an integral part of the church.[12]

The Christian missionaries' strategy to use medicine as a tool for their evangelistic process increased constantly after the second half of the 19 century. The missionaries, generally, were critical to the indigenous process of healing. They criticised the native minds which associated medicine into their religion. John Lowe stated in his book *Medical Missions: Their place Power,* that "In India, China, Africa and in almost every heathen land crude system of medicine are intimately associated with religions of the people and the treatment of the diseases, such as it is, is monopolised by the priests or by others under their control".[13]

In the words of another missionary as quoted by Walter Bruchhausen, "Among all rude races, magic and medicine are wedded; the priests and doctors are one". In 1913 Fletcher Morshead argued that the western medical treatment undermined the

superstitions in which 'false religious systems' depended. Further he added "destroyed the faith in the superstition of the religion of non- Christian".[14]

The medical missionaries along with the colonial medical officials had faced tough resistance while implementing the western medicine, particularly the diseases which are connected to the religion as well as cultural practice of abstaining women from accessing medical aid from the male doctors. Hindus and Muslims kept their wives secluded and wives spent their lives hidden in hot, windowless mud brick houses. [15]

Dr. John Scudder, father of Ida Scudder, shares his own experience of treating the secluded local women. He could do little more than give, advice, based on examining the hand prescribe medicine. Most of the local males preferred their wives to die rather than treating them at the hands of foreign, male doctors.[16]

Carolyn Scott (1970) documented the following conversation between Dr. John and Ida scudder:

"And the women believe that cool water is bad for fever, and clean water is unholy and illness is the will of the gods who love, Ida. They have never heard of Gods like that". "But you tell them, Father".

"Yes. I tell them. And perhaps one day they will understand. But they don't yet".[17]

The medical missionaries' attitude towards the beliefs of the people was hostile in nature. Missionaries viewed the religion of locals and its subsequent superstitions were the main sources of their backwardness. And missionaries, in turn, had used the medicine as well as, what they called 'spirituality 'to eliminate the plight of the indigenous people.

Ms. M. Andrews, the medical missionary, wrote "every attendance at the dispensary is a defiance of evil spirits". "Heathenism in other words, had to be attacked on the medical front as well as through belief systems and encompassing cosmology that addressed the needs of body mind and soul".[18]

In short, the medical missionaries dubbed the local indigenous nature of associating medicine with religion and subsequently healing process through superstition. But if we scale the Christian missionary medical practices, through the very same indicators in which missionaries scaled the indigenous medical practices, the result would be, probably, contrary to the claims of the missionaries.

First, Christianity is the religion, in which medicine is closely associated with it. "Medical mission work", in the words of Dr. Christie, "was seen to be mere adjunct to the work of preaching but an integral part of the mission of the Christian church". [19]

In pre- renaissance Europe, priests were also medicine men. The priests, not only performed religious rites, but diagnosed illness through 'spirituality'. The earliest medical schools in Europe were Church related.[20]

"The religious character of the asylum", says Sanjiv Kakkar, "including denial of worship and mandatory Christian teaching also produced in hospitable conditions".[21] As far as superstition is concerned, Christianity has in no way exception to other religion, particularly in the 'healing process. The leprosy, to the Christian minds, is an outcome of moral debilitation of the patients than the physical outcome.But Hansen's scientific work proved that leprosy is an outcome of an infection by Myco bacterium leprae, not by the moral contamination as per Biblical definitions.[22]

Hansen's work showed a scientific basis for the contraction of leprosy, but the evangelical and relief efforts of missionary groups were predicated beliefs that the affliction of leprosy was caused by moral failings. In Biblical world, religion and medicine were separable. The healing process was associated with spirituality.[24]

It was only in the post renaissance period, science came to the fore in the every subject of study and medicine had no exception. The religion hitherto enjoyed the predominant role in the curing process came under the scrutiny through the lens of modern science. In short, Christianity is strongly associated in the healing process, like any other religious in the world.

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HERBAL COSMETICS IN THE MEDIEVAL TAMIL SOCIETY

A.Mahalingam*

Cosmetics are products that are created for application on the body for the purpose of cleaning, beautifying or altering appearance and enhancing attractive feature. Cosmetics, coiffure and hairdos are significant feature for attractive appearance in the society as well as maintaining good health. A highly complex variegated dress, personal ornaments and hairstyle as depicted in the sculpture and paintings suggest on advanced and highly sophisticated aesthetic sense among the people of the bygone ages. Beautification of hair is innate in human nature since time immemorial and Indians have taken tremendous interest in exhibiting their coiffures and applying cosmetics.

It is interesting to note that during the Nayak period both men and women elaborately dressed their hair. They normally maintained long hair. The sculptures of the Nayak monuments are meticulous evidence to it. Women however, surpassed men folk in the art of dressing hair in varied and variegated fashions. Hair-dressing was considered as a part and parcel of the elaborate application of cosmetics which received sanction from the contemporary literature. Therefore the highly sophisticated classes took special care in elaborately trimming their hair and as a pre-requisite the dresses were washed with various oils and unguents. Examples of ladies applying cosmetics, looking into the mirrors are not wanting in sculpture. It is not unlikely that the people in those days employed false hair and toughness in order to obtain the required effect and shape of their coiffures. The use of pearl string and ribbons was very common and it enhanced the aesthetic effect of a well-turned hairdos.[1]

The Nayak period was rich and prosperous. Naturally its citizens and people could pay greater attention to fashion. Especially Madurai and Thanjavur are commercial centres and has been great metropolis. This can be gleaned from the letter of Dacosta (1600 AD).[2] The presence of people of different nationalities in these cities were all recorded. The pleasure loving nature of the contemporary society is discernable. Many ancient families of Thanjavur still possess medicines and cosmetics

* Assistant Professor, Department of Medieval History, School of Historical Studies, Madurai Kamaraj University, Madurai-625 021.

prepared in the Dhanvanthiri Mahal, which was established by Raja Serfoji II. All these traits are visible in the sculpture and painting of this period and from the literatures.

In this paper, an attempt is made to bring out the cosmetics existed during the medieval Tamil society referred to in the Tamil literature and illustrated in the sculptures and paintings.

Cosmetics

The ancient science of cosmetology is believed to have originated in Egypt and India, but the earliest records of cosmetic substances and their application dates back to c.2500 and 1550 B.C to the Indus Valley Civilization. There is evidence of highly advanced ideas of self beautification and a large array of various cosmetic used both by men and women in ancient India.[3]

Moreover, as the most beautiful creature of nature, man has always tried to look more and more handsome by decorating and adorning him.[4] Bathing or cleaning the body with water using oily substances and pastes before bathing, drying the body by smearing fragrant powders, applying tilakam on the forehead and collyrium in the eyes, dressing the hair, adorning the whole body with ornaments and costumes, and thus making the body beautiful has always been a favourite pre-occupation with them. Some of the natural cosmetics referred to in the ancient Tamil literary works such as Silapatikaram, Manimekalai, Seevakachintamani etc..The Tirumurgatruppatai gives graphic description of akil or eagle wood\Another description Santana nam neer is used as cosmetics also illustrated in the literature.[6]

As today, the people of Nayak period also were very fond of improving their personnel appearance. They used different types of beauty-aids and cosmetics. This decoration and adornment of body, though practiced by both men and women, was more among the latter and this is evident from the sculptures and paintings of the Nayak period. The persona! decoration appears to have always been a sort of sacrament[7]. This was known in the ancient time as prasadhana, mandana, bhusana and also bathing was also included in it. The com rmporary literature describes cosmetics of the people. The Tiruvilayadal Puranam is a meticulous source for cosmetics and other personal decorations. Tiruniru[8]or sacred ash is smeared by die kings and saints. It is applied on the chest and forehead. Sinturam[9] or round coloured mark, put on the forehead, is usually of saffron .Sometimes it is vermilion or red paint. A small circular mark is put on the forehead by the women. The Tiruvilayadal Puranam describes it as tilakam[10]. The figures of women in the sculptures and paintings have round mark on their forehead, which is partly hidden under their forehead and partly hidden under their hair. Sculptural representations from Pudu Mandapam at Madurai and the central mandapa of she Venkatachalapati temple at Krishnapuram show women with round mark on their forehead. The practice of applying a round mark with coloured powder or paste on the middle of the forehead is still found among Indian women particularly married ones. It is supposed to be an auspicious mark of their happy married life. Spinsters and young girls used to put artificial stickers on their forehead. No male figure in the whole of the sculptures and painting panels during the Nayak period or of the earlier period is to be seen with the tilakam mark on their forehead but though, according to literary evidence both men and won applied it. A lady looking mirror when she applying tilakam is portrayed in this sculptures of Ranganathaswamy temple at Srirangam and Andal temple at Srivilliputur.

Another description of the contemporary literature is manmatam[11] or musk and civet, which is used by both men and women for smearing over their body and their garments. The women of the Nayak period were fond of decorating their body with varieties of cosmetics.

Sempanchu kulampu[12] or paste prepared from red cotton used to dye women's feet. This kind of beauty aid was followed by the queens and dancing women in the painting panels of the Nayak period. Best example of this kind is seen in the Ramayana paintings at Alagarkoil near Madurai. Another kind of beauty aid is maititu[13] or to paint the eye lids with collyrium prevailed among the women of the Nayak period[14] .This sort of beauty aid is referred to in Tiruvilayadal uranam.

The king's holy bath is referred to in Tiruvilayadal Puranam. It is called tirumanchanan [15] sometimes it is a holy water for the bath of an idol or

a king. The niranchanam r nirattu seems to appear in the painting panels at Alagarkoil. The nirancanam[16] or solution of saffron and line waved in front of persons to ward off evil is referred to in Tiruvilayadal Puranam. Child bath is also represented in the same painting panels.

Thus the stud of the herbal cosmetics in the Tamil country expresses the cognition of indigenous he bal cosmetics referred to in the Tamil literature and represented in the sculpture and paintings. The people of the social hierarchy were mostly used the cosmetics during the ancient and medieval period of the Tamil country.

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HEALTH OF THE WOMEN CONSTRUCTION WORKERS IN THE CITY OF CHENNAI : ANALYSES

W. Christina Kokila*

Since Independence in 1947, and particularly after the fifties India has been experiencing a sort of boom in the field of Construction. The gross capital formation in Construction in the year 1948-49 was extended to the extent of Rs.734 crores, and in 1960-61 it was increased to Rs. 1673 crores. The increase in 1972-73 is almost to100 percent.[1] The country is making a deliberate attempt to lift the economy from an archaic, timeworn and crumbling socio-economic environment of the preplan days into the scientific and technical environment of the twentieth century. Today, nearly 60% of women from the age 16 and over participate in the work force. Women have made some gains in occupational traditions, which were traditionally occupied by men. In the year 1970 when OSHA (Occupational Safety and Health Administration) was enacted, women constituted less than one percent of workers in the construction Industry. Inspite of the safety and health problem in the construction their entry in the Construction site is increasing day by day. [2]

The construction Industry functions in the open and the construction workers are thus exposed to scorching heat, rain cold, dust and hazardous materials. The Women workers and their families live in the huts near the site. They are exposed to hazardous conditions. On the work site, they live in temporary shelter, which lacks toilet facilties and there is no access to drinking water. However in the field survey it was found that 90% of them have reported that they have access to drinking water.

They live in ill ventilated and ill maintained houses. The women workers in the survey were found to be living in small dingy rooms unlike the male workers they are not in compelling situation to use open space for defecation. The nature of the Industry proves to be deterrent for wage negotiations and only better wages and provisions would provide better living conditions.

Food Habitat

More than half of the male construction workers take pulses every day and vegetables. No male worker

*Lecturer, Department of History, Madras Christian College, Chennai.

reported that they consume non vegetarian foods daily. About 60 percent of them take meat once in a week.

On the other hand, women construction workers reported that their daily consumption of milk products, pulses and meat is found to be absent. Most of them reported that these consumables are consumed occasionally in their families. Vegetables are the most common items consumed along with cereals. Consumption habits and nutritional intake of the families of male construction workers seems to be satisfactory. However the picture is very pitiable- in women construction workers.

Environment in the Construction Site

Although the development of technology with induction of sophisticated machinery has eased human beings in most sectors of working life, the construction work is still labour intensive. In the developing world, most of the women construction workers have performed high risk work for meager wages.

Work at elevation, work involving overheads, operation of heavy machinery and power tools all these increases the risk of injuries. The women construction workers regard it as an extremely painful job and consider them as 3 D's. – Dirty, dangerous and difficult. According to the National Sample Survey Organisation estimate (1999-2000) out of the 36.9 crore workers, 1.7 crore are in the construction Industry - Out of which 0.32 crore urban construction workers in India.[3]

Despite the gigantic numbers, the actual information about their status is quite scarce. To know more about them field survey was conducted in various part of the city.

Health Hazards in the Sites

Construction workers, especially the women workers are exposed to a wide range of hazardous substances and physical hazards. The sites does not recognize the health problems as work related. They are not reported, recorded nor compensated. This social invisibility, this censorship of the true damage to workers death, means that there is not national policy to prevent the occupational ill health in these sectors.

At least 55,000 people suffer from fatal injuries on building sites every year, according to ILO estimate.[4] That means one person is killed in a site, an accident takes place every ten minutes. Many hundreds and more people suffer serious injuries and ill-health because of bad, and often illegal, working conditions.

Some of the Common injuries in the Construction Sites

It is been found that most people are killed while carrying out their routine work, perfectly. Yet, as with accidents, the causes are well known and can be prevented or controlled. Improvements can be made by substitution of hazardous material for safer ones.

Eye injuries

The record maintained by the clinics were analyzed for collecting information related to injury causation and specific factors associated with construction workers eye injuries. At the random survey conducted it was found that both men and women are prone to eye injuries. Around 80% of the injuries are caused by not wearing eye protection glasses at the work site. Specific patterns of injuries were noted. For example while grinding metal, 66% of the injuries occurred on the right eyes.

The use of drills was associated significantly more to the right eyes injuries. The use of hammer was significantly more with the left eyes injuries. Wearing of eye protection is one means of reducing these types of injuries, but it appears that task layout and tool design may also have an influence.

Deafness

The Exposures related to Hazardous noise levels is so wide spread, that the deafness is very common among the building workers. Here noise reduction methods can be used, protective equipments and trainings are essential to prevent hearing loss. [5]

Vibration Syndromes

Hand arm vibration can cause damage to blood vessels and nerves that leads to lack of sensitivity in the fingers called Raynauds Syndrome. This condition is particularly due to the use of pneumatic tools. Whole body vibrates caused by the operating

heavy machinery and vehicles, and can cause damage to the spines.

Back injuries

This is caused by manually handling of heavy loads, some times over long distances. For example brick, cement blocks and cement bags weighing 50 kilos. The work is done in a confined space, the heavy tasks of work and productivity demands long hours of work. Low back injuries slipped discs can put women out of the labour market.

Other Muscular Skeleton disorders

Injuries related to muscles, nerves, tendons and joints caused by physical demanding work. Risk factors include uncomfortable postures, forceful and repetitive movements, awkward tools and sustained efforts. [6]

Hazardous substances also have a serious impact on building workers health. These may be in the form of liquids, gases, vapour, fumes or dust. The main exposure route is through inhaling them; substances such as solvents can also be absorbed through the skin. Very often the construction workers are not told about the chemical contained in them.

Falls a large number of construction workers killed by falling from heights in Chennai is around five percent according to the field survey conducted. The most frequent culprit is inadequate **Scaffolding** with no proper access or no guard rails to prevent falls. Scaffolding is often erected by unqualified operatives, and is sometimes improvised, using unsuitable materials. The other causes of falls including unprotected opening in the buildings, lack of edge protection in roof work, lack of crawling boards on fragile roofs, demolition work and inappropriate use of ladder and hoists.

Fatal crush injuries and being struck by fallen objects - Often women construction workers had reported about being struck by fallen objects. The Building structure collapse when supporting structures are injudiciously altered. Falling objects materials or tools can strike and kill workers. Hard hats can save lives or reduce injuries in many circumstances. The causes are lack of scaffolding, lack of tool belts for women workers and men, bad storages and so on.

Electrocutions - it is mainly due to cable strikes, or to contact with or from over head cables.

Dust All kinds of dust are bad for health. There are higher death rates from respiratory diseases and from lung and stomach cancers in dusty sites. Cement dust, Silica, wood dust and medium-density fiber boards pose particular risks[7]. And of course, asbestos is highly dangerous and should be banned outright. Low cost solution for reducing dust is to get materials pre-cut off site where exhaust ventilation can be used, and to dampen work and isolate dusty work. Good hygiene facilities for washing and changing and proper protective clothing are needed for hazardous jobs. Ideally exhaust ventilated tools and tools fitted with a water supply for dust suppression should be used. Personal protection equipments such as "dusk mask" made of paper or cloth rather than filtered respirator masks must be given.

Biological Hazards

The living and working conditions of building workers are extremely bad not only in Chennai but all over India. Tuberculosis, cholera and parasitic diseases from Dengue and Malaria caused by mosquito bites can also be a health hazard.

Stress

Dirt, Noise, dust, chemicals, work at heights, confined spaces, heavy work and a lack of information and training all contributes stress. Generally, Construction workers and in particular the women construction workers are all unskilled labourers. They do not have any idea as to how the work has to be done. Ill health among the women construction workers are ignored. They are not recognized as work-related, and are not reported, recorded or compensated.[8]

Recent studies has shown that to reduce work-related **musculoskeletal disorder**, tools, materials and equipments should be designed based in part of ergonomic considerations. Tools and equipment like clothing are often designed to be used by average sized men.

Handle size and tools weight are designed to accommodate the size and the strength of men, yet the average hand length of women is 0.8 inches shorter than the average man's hand. The grips of tools are typically thick.

In addition, women do not receive any training on how best to use tools and equipments designed for men. The **epidemiological** studies reveal that there is a need to increase our knowledge of the "safe limits" for women lifting and other motions such as forward flexion of the trunk (bending over). This information would be useful in preventing back disorders.[9]

Reproductive Hazards

Reproductive hazards are defined as chemicals, physical, or biological agents that lead to either reproductive impairment or adverse developmental effects on fetuses. Epidemiologic studies involving reproductive hazards are difficult to perform due to such factors as small sample sizes, confounding factors and measurement difficulties.[10]

Women Construction Workers especially the **pregnant women** goes through lot of stress and pain in the work place. Some of the chemicals used in the work place like the sound of welding, dust allergy, muscular strains can lead to a lot of disorders in pregnancy especially at the early stages.

Women in Chennai have reported that due to financial strain they had work till the last stage of pregnancy. There are also cases where they had delivered near their work site itself. They do not get any maternity leave or any medical allowance. The Tamil Nadu Construction Workers Welfare Board in the law, implemented by the Government of Tamil Nadu gives them a 90 days leave with a pay of Rs. 6000 for six months as a medical aid. Only the members who have registered in their board can avail this facility. Most of the Women Construction Workers are unware of these facilities. Even the contractors do not enlighten them. The women construction workers children are usually taken cared and given education by their grandparents who live in rural areas. The child loses the parental love and affection.

Injuries at Work Place

According to the survey conducted in the different zones of Chennai. Women Construction workers had reported usually they have fallen and had minor injuries. Many reported different types of injuries. Some particle in the eye was one of the leading causes of injury for both male and female construction workers. Falling from heights was three times more in number in male than the female construction workers.[11] Male workers are struck by falling objects was almost 2-3 times higher among the female workers as they work on ground, being exposed to any thing falling above. Other causes of injuries are struck by a hammer/instrument or by vehicle and electrical injury were almost equal among both male and female construction workers.

Work duration and Injury

It was observed that as the experience of the construction workers increased the chance of sustaining injuries decreased. The highest number of injuries occurred in the ground with a work experience of 1-4 years is around (27.21%), less than one years the chance of injury seems to be 20% depending upon the age of the women construction worker. Older women tend to be more careful in their work done in the site. If it is more than 4 years it is around 15 percent.

Injuries and the Educational status of the Women Construction Workers

The level of education and awareness was helpful in preventing the injuries on women and men construction workers. No worker reported injuries during the preceding years in the higher secondary and university /technical/other higher educational groups. This might be theoretically due to the acquisition of knowledge of working with the instruments and learning how to avoid injuries. Literate construction workers can protect themselves from injury compared to the illiterate workers. [12]

Schemes for Construction Workers

Among the major schemes mentioned made of employment injury and occupational diseases as provided in the Workmen's Compensation Act of 1923 and maternity benefit as provided by the Maternity Benefit Act 1929-48. The Employees' State Insurance Act of 1948 also covers sickness maternity and employment injury. [13]

Except the Maternity benefit provided under the CPWD Conditions of contract none of the benefits enumerated above apply to the causal workers engaged in the Construction work.

Predictable and Preventable

The overwhelming majority of accidents in construction are foreseeable and preventable.

However there is rarely a coherent prevention system in places. The micro and macro economic costs are considerable. There are costs associated with prevention. The Occupational Health and Safety and Welfare costs should be considered as primary costs. In the construction Industry there is an over-emphasis on the use of personal protective equipments (PPE).[14]

Prevention Strategies - Government Role

Many of the identified problems are amendable to change through engineering, behavioral, or administrative intervention. The recommendations in this paper are directed at employers, Labour Unions, manufacturers, training programs, supervisors and workers. Improving the work conditions for women in the construction sector has to ensure their health and safety but also serve to attract and to retain them when there is a labour shortage in this sector.

Governments have an important role to play as legislators and regulators, but also as clients who can lever changes through the procurement process. Similarly the World Bank and development agencies can influence labour standards and working conditions on construction sites in many parts of the World. Their procurement policies and conditions of tender should set exemplary standards.

Government need to have a coherent legislative and policy framework on occupational health and Safety in this Sector. This should be developed with the social partners through tripartite committees on occupational health and Safety, Construction Industry Devlopment Boards and Training Boards. The National and State policy must include a system for promotion and enforcement of the regulations. [15]

Employer's Role

Employers must give a basic commitment that they will adhere to labour standards and will insist that these are respected by all sub contractors and suppliers. These labour standards are based on ILO Conventions, including Fundamental Human Rights as freedom of association the right to organize and the right to collectively bargaining.

Collective Bargaining

The Collective training Agreements should always include points on Safety, Health and Environment and should guarantee standards that go further than the existing legislation.

Employers should pay a training levy to improve the capacity of the workforces on skills and health and safety. Several Construction Industry Training Boards have introduced mandatory training on health and safety. There should be compulsory employer's liability insurance to cover all construction workers including the unskilled women workers on site.

Clients and Contractors should ensure that

1. Safety, Health and Welfare provisions are included as Mandatory components in tender documents, so as to take these provisions out of competition. All contractors should consider health, safety and welfare items in their cost estimates.
2. All management and supervisory staff on the sites must have a knowledge on health and safety measures.
3. All contractors should respect the labour stan.
4. There should be proper communication and co-ordination between the contractors and the participation of workers.

Trade Unions Safety Representatives

Informal workers in the construction Industry are usually casual and temporary labourers, this creates an increasing complex working environment. Unions find it difficult to identify, train and retain trade union safety representatives. Construction workers are often reluctant to take on a union position because they fear that they are risking their jobs. As in other countries like Sweden there are Trade Union safety representatives who are aware of the risks in the workplace, they work closely with the workers and manage to assist with promoting a working environment where hazards are identified, removed or properly controlled before problems occur.[16]

Social Security and Welfare Measures

In UK the Building (Safety, Health and Welfare) Regulation 1948 provides that suitable goggles or effective screens must be provided to protect the eyes of persons employed in certain processes of construction. In Sweden by legislation and in Denmark and Switzerland by collective argument the employers are under the obligation to provide

necessary equipments for the protection of the constructive workers. Among other welfare measures prevalent in these countries are provisions for meals and canteens, housing accommodations, faculties for drying and storing clothes etc.[17] In all the other countries effective supervision of compliance with safety regulations is ensured either by labour inspectors or by technical inspectors. In Australia the responsibility of enforcing the safety regulations is entrusted to insurance companies. In most of the countries safety and welfare measures are specifically laid down for the construction workers either by legislation or by collective agreement.

In India the privileges and facilities to which workers are entitled to while working under C.P.W.D. Contractors Labour Regulation and Model Rules for the protection of Health and Sanitary Arrangements. Safety provisions are given under 'Safety Code'.[18]

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DRESS AND ORNAMENTS OF THE MALAYALI TRIBES IN TAMIL NADU

C. Kannan*

Introduction

The Malayalis are an agricultural people inhabiting the hill ranges of Salem, North Arcot, South Arcot and Trichinopoly districts. Three divisions are recognized among the Malayalis ,Those who live in the Shervaroy Hills of Salem and the Kalrayan Hills of Kallakurichi taluk are called the Periya Malaiyalis ; those who live in the Kollimalais of Namakkal and Attur taluks in Salem are called the Kolli Malaiyalis ; those who live in the Pachaimalai of Turaiur taluk in Trichy are called the Pachai Malayalis. The Malayalis of North Arcot district live in the Javadu Hills of Vellore and Polur taluks.[1]

Malayali

According to Edgar Thurston defines the term Malayali has been derived from the words Malai - Meaning hill and al-meaning person, and is used to denote hill people, another meaning in etymologically, the word is derived from Malai - Hills and ali - inhabitants.[2] Their legends of origin claim that they have migrated to the hills from Kanchi or Kanchipuram. The legend says that three brothers, Periyannan, Nadu annan and

*Assistant Professor, Department of Ancient History, School of Historical Studies, Madurai Kamaraj University, Madurai - 21.

Chinnannan, having become outcastes accidentally left their homes, married respectively a Kaikola, a Vedans and a Palla girl and founded the settlements of Kalrayans, Pachaimalai and Kollimalai.[3] The detailed account of this legend is quoted by Edgar Thurston from the district Gazetteers of Salem.

Dress

The Malayalis of these hills followed similar way of dressing. Due to frequent contacts with the people of the plains, the Malayalis of the Kalrayans and the Sherverayan have changed their way of dressing mostly they all stick on to their traditional way. The women folk of the Kollimalais do wear themselves in single pieces of white cloth. They do not wear *Kosavam* but carefully cover their breast, The Pachai Malai women were the *Kosavam* on the right side and they do not care to cover their breast. They are interested in wearing black, Red, Yellow, Green and Orange clothes. Even men prefer colorful cloths foe their *Kovanam* Kolli Malai men wear a peace of cloth around their waists. In Periya Kalrayans, men wear upper and lower garments and women wear sarees and blouses.[4]

Now a days, the traditional way of dressing is almost disappearing. Only some of the old women follow the old traditional dress. Now the young girls are wearing modern dresses, this development is due to their frequent Contacts with non-tribal people. As ornaments, they wear bangles, rings on the finger and toes and in the nose and ears. The Kolli malai tribal women bore the left nostril and those of Pachamalai women bore the right nostril, but the Malayali women in Sherveroys and the Kalrayans do not bore the nostril. They were the gold ornaments Koppu (Ear ring) Mukkuthy (nostril ring) Pathakkam (Neck chain) Mothiram (Finger ring) Valayal (bangle) Kolusu (anklets) and Metti (toe ring).[5]

Men tuck apiece of cloth namely *thaaseele* to their waist covering the loins. They simply cover their upper portion, by a blanket or dhothi.[6] When they visit the plains they wear that dhoti around their waist. Persons who used to visit often the nearby town have shirts too in use. The dress of women consists of seele (sari).[7] While wearing the sari, one of the folds is tucked to one of the sides of the waist and the other fold is drawn front side so as to cover the breasts and hung over the back on the left shoulder. Elderly women and women of the interior settlements wear the sari around waist only leaving their upper parts uncovered.

Hair Style

Young men prefer to crop their hair at town. Some elderly persons allowed their hairs to grow on the head without cropping them at all. Men folk occasionally shave their beard. Young men and also some elderly persons take pain to have mustache.[8] Women adopt the hairs style of either keeping a hair bun at the back of the head, or leaving the hairs unplanted. To have braid, the smoothly combed hairs are collected and tightly tied high at the back. Then, the hair hanging from the knot are folded three or four times over the knot itself and tied tightly with a piece of cloth or ribbon taking care to preserve the folded hair in a flat spread manner. Elderly women tie their hair at the back in a single knot.[9]

Both men and women occasionally tonsure their head as their offering to the deities. Men and women use margosa oil for the hairs. However, the youths now-a-days prefer coconut oil.[10] Whether one bathes regularly or not, he applies oil to the head and combs the hair smoothly atleast once in two or three days. Whenever they go out, they first oil and comb their head.

Ornaments

Only a few were found to wear rings in their fingers. Like wise, it was noticed that among men, a few elderly persons were found to wear an ear ornament called *kadukken*. On the contrary, women wear a number of ornaments, *alandhamudicci, moodi, oale, uruttu, koppu, talukku, maatlu* and *loalakkallu* - all made of gold are worn by elderly women, as the different ear ornaments." They are worn at the base of the ear lobe. In addition, a small ornament called *pottu* is also worn by the elderly women. This ornament is worn by them at the distal region of their ear lobes. However, it is noticed that young women wear only *thodu,*[12] an ear ornament usually worn by the plains, women.

Young girls have either *maatlu or loalakkallu* as their ear ornament. Besides these ear ornaments, they were found to wear a few other ornaments such as *kaapu* (anklet), *valeya* (bangle), *ceynu* (chain), *neklic* (necklace) are worn around the neck by young women and girls have *miikkuthi* as their nose rings.[13] Married men wear two plain silver rings known as *minci* in the toe of each leg at marriage ceremony. In the past, it has been reported men continued to wear it only for the occasion.

Married women in addition to *vinci,* have *thaali* (marriage badge) around their neck.[14] It may be of mere yellow string with turmeric piece with it or golden chain with single or double gold plates. Women of *kavenden* (tribal headman) sect have gold chain, provided she should be given in marriage to a man of *kavenden* sect. On the contrary, the women of *kudiyaanaven* (citizen under tribal headman) sect have only yellow strings. The note worthy point in this juncture is that even a woman *of kudiyaanaven* sect is permitted to have gold chain as marriage badge, if she is given in marriage to a man of *Kavenden* sect. The young women of the hills know new arts such as embroidery and sewing which are taught by some social service leagues in and around town. In addition to new arts, folk arts of the plains such as decoration called *kolam* by white powder on the floor of the parlour and wall of the huts are also taught by those social service leagues. Uses of costumes like talcum powder, coollyrium by young women are because of such cultural contact with the plains.[15]

Conclusion

The Malayalis resemble the plains people in their dress. The men have a waist-string of silk or silver over which the *Komanam* is tied. A cloth is wound round the head and it serves as a turban and another is wrapped round the body. The latter used to be a blanket but wollen clothing is scarce among them now. Women wear the *sari* in the plains fashion but wear no *ravikkai.* The Pachai Malayalis wear coloured cloths. The Kolli Malayalis prefer white cloths. The Women wear a cloth by tying it around the armpits so as to over the breasts. Jewels of gold, silver and other baser metals are worn by both the sexes. The men wear nose-rings in their pierced noses. The jewels are crude and substantial and are similar to those used by the plains people.

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SOCIAL STATUS OF KERALA MUDALI PEOPLE IN KANYAKUMARI DISTRICT

P. Pushpa Raj*

Both Muthali and Mudali are one and the same. Thus a new caste was incorporated in the 1931 Census. Kerala Mudali have been weavers and merchants. Muthali in Tamil language literally means a person of first rank in the feudal society in South India.

Population

The total population of the Kerala Mudali according to the Census of 1931, is 1423. Among them 711 were males and 712 were females. According to the latest census enumerated by the Kerala Mudali Samudhayam in 1997 the total population of this community residing in thirty one villages of Kanyakumari district is 19,277.

Language

Only Tamil and Malayalam are the main languages of this district. The close association with Malayalam speaking population and the traditional differences in the district have markedly affected the linguistic pattern of the district. The Kerala Mudali speak Tamil which are considered their native language, among themselves and with other, they used the Tamil script. Some of them are conversant with Malayalam.

Social Division

Of the Kerala Mudalis, Hindu Kerala Mudalis have no social division such as clan and sub group, but among the Kerala Mudali Christians there are two major denominations, the Latin Catholic and the Protestant, with a number of different denominations among the Protestants. It is believed that Christianity was first introduced in the Kerala region by St. Thomas (52-68 A.D) one of the twelve disciples of Jesus Christ.

Food

The Kerala Mudalis are both vegetarians and non-vegetarians. The vegetarian food consists of flour, rice, mustard seed, roots, milk ghee, curd, sweets and molaces. The non-vegetarian food consists of meat and fish. Among the non-vegetarians, some do not eat beef or pork. Their staple food is rice. Along with rice they add tapioca curry. The tapioca curry is a delicious food. Some of their men drink liquor. They drink tea and coffee and consume milk and milk products.

Dress

As regards the dress of the people, men wore a dhothi around their waist and towel over their shoulders. Educated group had shirts and dhothis. The conspicuous absence of using pants was clearly visible. The people had two or three kinds of garments, consisting of the under-garment a garment and over garment. Some people put on garments of various colours or those embroidered with gold. Women had a saree which covered their entire body. The use of jackets was not permitted till 1859.

Occupation

The traditional occupation of the Kerala Mudali is weaving. Resources are controlled by the government through a Weavers Cooperative Society from which each member gets a loan to purchase looms and yarn. They supply their products to the Cooperative Society and get payment in cash and in the form of yarn. Women and children participate in this traditional occupation.

Marital Alliances

Marital alliances among the Christian Kerala Mudali are negotiated by the elders, by matching the horoscopes of the boy and the girl. The engagement is held at the girl's parent's house or in the church. The boy's parents offer a *sari* to the girl, together with some gold ornaments and the girl's parents give the boy's parents a part of the dowry as promised earlier.

Marriage

Marriage is being conducted not only now, but even before thousand years. In the religious texts, mention is made about marriage celebration which was conducted with pomp end power. The main objective of marriage is to unite the boy and the girl to lead a family life after when they come to age. Before marriage is fixed the bride and bridegroom should get acceptance letters from their respective

*Assistant Professor of History, Scott Christian College (Autonomous), Nagercoil-629 003.

grama samudayam. The concerned grama samudayam will issue the acceptance letters to the other grama samudayam where the bride or bridegroom resides. It gives full particulars about the bride or bridegroom. Only on the exchange of these 'acceptance letters' the people will join to celebrate the marriage. This is even now followed. The system avoids many problems in future especially divorce.

The Kerala Mudali Hindu wedding is held in the morning or at night, either at the bride's house or at a temple. Among the Christians it is held only in the morning and in the church. On the day of the wedding, among Hindus, the bridegroom goes in a procession to the bride's house, where he is received by bride's brother. The bridegroom offers a gold ring to his prospective brother-in-law and they exchange floral garlands. The garland given by the bridegroom to his brother-in-law ultimately goes to the bride. The bridegroom is taken by the brother of the bride to the marriage *pandal* and is seated there infront of a sacred lamp (*Kutthuvilakku*) facing the east. The sister of the bride brings a lamp and places the lamp in front of the bridegroom. This act is known in Kerala Mudali Community as "Vadavilakku Vaithal". The act is rewarded by the bridegroom by presenting a saree or frock according to the age of the lady who places the lamp. The bridegroom ties the first knot of the *thali* around the bride's neck and the two more knots are tied by his sister. Both bride and bridegroom exchange garlands. After the tying of the *thali*, *Kanyadanam*, the ritual of handing over the bride to the bridegroom takes place. Then the brother of the bride carries the sacred lamp around the *kamanam* (marriage dais) three times. The bride and the bridegroom follow him. *Mamankalyanam* (marriage of the *mama*) is a pre-marriage ritual in which the girl's maternal uncle, who has the first claim to her hand, formally renounces his right.

Religion

The Kerala Mudalis generally belong to Hindu and Christian religion. Though they belong to these religions, there exists a cordial relationship among themselves. Esakki Aman is the family deity of the Hindu Kerala Mudalis. They worship Lord Siva, Murugan and Vinayakar. They celebrate *Onam*, *Deepavali*, *Pongal* and Tamil New Year's Day. They visit all Hindu temples and occasionally, churches too. The Kerala Mudali Christians observe Christmas and New Year's Day in addition to *Onam*, *Deepavali* and *Pongal* and occasionally visit Hindu temples. Both the Hindu and the Christian Kerala Mudali visit Sabarimalai in Kerala and sleep at the temple complex of Lord Ayyappan in the month of February.

Status of Women

Kerala Mudali women have a secondary social status compared to their men. The women do household work, look after the children and contribute to the family income by working with their men in the traditional occupation – weaving. At present, like men, the women of this community are working as teachers, engineers, lawyers, doctors and lecturers. They also participate in all social and religious activities.

Education

Education in the modern sense, means, the systematic institution in a language or languages, trades and arts, which subsequently results in the development of characters and mental powers. The Kerala Mudalis educate their boys and girls. Boys study upto college level and some are postgraduates. Girls study up to secondary school level and some go to colleges. They use both indigenous and modern medicines. They favour family planning. They have access to all civic amenities.

Burial

The Kerala Mudalis bury their dead. The corpse is bathed and carried to the burial ground in a wooden coffin. The Hindus bury the corpse with its head towards the south. A ritual known as *vaikkarisi* is performed before keeping the body in the coffin. The eldest son of the deceased brings water from the nearby tank in an earthen pot. He goes around the grave three times with the pot on his dead. After each circle a hole is made in the pot and after the third circle he drops the pot on the ground near the head so that water may drip just above the head of the corpse. This is known as *kollikudam*.

Palliyadi Veghalam

One of the riots which is socially related to this community is the *Veghalam* at Palliyadi. It was purely a caste oriented one. The *veghalam* took place between the Nadars and the Kerala Mudalis. The main reason for the outbreak of this *veghalam* was nothing but the enmity between these two castes from time immemorial. One of the secretaries in the Palliyadi Roman Catholic Church was known as

'Mudutham'. His nature of work in the church was maintaining the affairs of the Church. The Nadars who were jealous of this claimed to have this post of Mudutham of their own, which led to the "Palliyadi Veghalam" or the Palliyadi riot.

During this *veghalam* the members of the Tamil Nadu Congress supported the Nadars, while the Kerala Congress supported the Kerala Mudali Community. The *veghalam* had spread like wild fire more than a year in almost all the settlements of the Kerala Mudalis. They filed cases each other in the court for justice, which continued more than eight years. However, the case came to an end on account of their amicable settlement.

The Kerala Mudalies, after their migration from Kaviripoompattinam to Travancore and settled permanently in the different parts of the State including Kanyakumari District. Their customs and manners are not much different from the other communities of the State, regularly their food, dress, marriage, puberty and burial ceremonies. It is observed that there are Hindu and Christian Kerala Mudalies are found and they live together in different villages, with social amenity. Now-a-days religion is not bar among the Hindus and Christians Mudalis, regarding marriage.

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Dr. IDA SOPHIA SCUDDER

I. Princes*

Dr. Ida Sophia Scudder was born on December 9,1870 at Ranipet, a small town in North Arcot District, as the sixth child and only daughter of an American missionary doctor. Sr. John Scudder II and his wife Sophia. Little Bonny, or Bon" as she was called by her family, grew under the guidance of her five brothers who loved her dearly. Many of their cildhood years were spent among famine-striken people. During the great famine of 1878-80 Ida with her brothers, often helped the parents to distribute rations to the starving childeren. Miss Scudder was an American citizen the members of whose family have been engaged in missionary work for mary years.[1] In 1878 Ida returned to America with her family where they lived until 1884. Her father returned to India as a missionary doctor and his wife joined him two years later leaving Ida in America to continue her education at a Christian Girls boarding school. Ida had no intention of following in her father's footsteps to become a missionary.[2]

In 1890 she was requested to return to India to help her mother, who was ill and during that time she had a dramatic encounter with the suffering of Indian women that changed her whole life. One night three different men, the first a distressed Brahmin, then a Muslim and subsequently another Hindu gentleman, came calling for her assistance for their wives struggling in difficult child birth. Custom prevented these men from accepting the help of a male doctor for their wives. Without any training at that time, Ida could do nothing. The next morning she was shocked that each of these women had died due to non-availability of a woman doctor.[3] Then she went to America to study to be a doctor.[4]

Ida Scudder came from a family of missionary doctors. She came as a missionary of the Reformed church of America.[5] In 1819 her grandfather had become the first medical missionary from the United States to India. Since then over 30 members of the Scudder family had given nearly 100 years of medical service. Her father worked with the Arcot Mission, founded by his three brothers, and Ida intended to follow their foot steps. Suported by her Church Mission Board, Ida enrolled in 1895 at the Women's Medical College in Philadelphia, but tranferred to the Cornell Medical College for the final year.[6] After the end of her acadamic course, she went to get practical experience under her father, who was developing the use of the new Cholera inoculations.

Soon after Ida arrived back in India, her father died and she was forced to open a new dispensary without any help.[7] Knowing her concern the mission board suggested to open a hospital for women in Vellore, where her father worked. There were thousands of Hindu and Muslim women to would only accept treatment from another women, so there was an urgent need. Ida was able to raise the necessary funds and left for Vellore in 1899. Gaining people's confidence as a woman doctor was not easy, for the natives preferred her more as her father was familiar. But eventually she was called out to her first patient an elderly lady who was dying. She tended the patient lovingly and to the gratitude of the family made her final hours comfortable.[8]

Missionary medical work for woman and children was started in 1900 as a one bed clinic in Vellore in a small room in the mission bungalow.[9] She started in the well-known missionary style of one doctor, one bed, an untrained nurse and the bungalow verandah for her clinic. She had however, arrived with a gift of $ 10,000 a good collection of hospital equipment and her dream of fullfledged hospital.[10]This dispensary grew so rapidly that there was for long the urgent need of a women's hospital. In 1899 Mr.Robert Schell, President of one of the New York City Bank gave, as a memorial to his wife, sufficient money ($ 10,000) to erect the Mary Taber Schell Hospital and dispensary with an accomodation of 40 beds.[11] Working only with the help of Salomi, her native helper, Ida performed 21 major operations, 428 minor ones and treated 12,359 patients in the first year alone. She was assisted in

*Assistant Professor, Department of History, Loyola College (Autonomous), Chennai-34.

the dispensary work.[12] Later another Indian, Gnanammal, came as a trained compounder from Palayamkottai. She was versatile in her talents, serving from time to time as midwife, matron and bible woman in addition to her special role as compounder.[13] This hospital was completed in 1902 and enlarged 60 beds in 1922.[14] By 1902 she had built a small hospital with 40 beds and by 1906 it was developed into a dispensary for the villages all around.[15] Financial assistance in the form of gifts from friends, particularly from America, made this ventures possible. By 1909 she had started a Nursing School at Vellore with 15 students in the first batch.[16]

In 1904 Dr Scudder appointed Miss. Lillian Hart, a trained nurse who along with Ida began to train Indian women in nursing.[17] Trained nurses were appointed in many parts of India. So she decided to extend the nursing school. So nursing college was started. The got the degree of B.Sc Nursing. Higher education facilities were also started in the nursing college at Vellore.[18]

In 1909 she started a lower grade school for nurses, which was raised to higher grade in 1931. A four-year course leading to B.Sc in Nursing was inaugurated in 1946.[19] In 1946 Miss.Vera K.Pitman and Miss.Florence Taylor initiated the first B.Sc course in Nursingm, affiliated to Madras University. In 1967, Post -Certificate training leading to B.Sc Nursing was added and there after Post Diploma Programmes in various branches were started[20] The Post-Graduate Course in Nursing (M.Sc) began in 1969. Ph.D in Nursing has been available since 1994. Students have regular postings in Christian Medical College's community health units and participated in various community service projects.[21]

Both Dr.Hart and Dr.Ida served here. Mrs.Lillian Hart and Ms.Delia M.Harghton were some of the trained nurses in these hospitals.[22] This hospital was later kept open for man also and now remains as one of the best hospitals in Tamilnadu.[23] The missionary physicians incharge of the hospital and districts soon felt the necessity of training India's young women as doctors to meet the increasing demand for medical aid for women and children.[24]

In the early days, Dr.Ida was assisted by Dr.Louis Hart. Dr.Hart was having a small dispensary in Gudiyatham. Weekly once Dr.Ida went to Gudiyatham dispensary for medical work. On the way she did roadside medical work also. In the mean time, Dr.Ida went to America. She needed a motor car for her roadside dispensary work. She got one motor car.[25] The gift of a motor car, one cylinder Peugeot Car,[26] enabled her to begin a regular programme of village visiting. Each wednesday was allotted for her visit and she had as many as 50 villages on her itinerary, known simply as "roadside"[27] Vellore was an important place for her roadside medical work. Her contribution was spread over Ranipet in East, Ami in South, Gudiyatham in West and Punganur in North.[28]

In March 1914 Ida Scudder was incharge of the Mary Taber Schell Hospital for Women and Children at Vellore. She applied for liberal aid from government towards the cost of constructing a new and enlarged hospital for women and children, in lieu of the existing Mary Taber Schell Hospital. The government promised to contribute a sum equal to one-third of the total cost of the buildings and subject to maximum of Rs.50,000. Besides Dr.Macphill, Sucdder Chalked out plan for a college and hospital to be established at Vellore.[29]

In 1914 a committee was formed to consider the reopening of a medical school for women in South India.[30] In 1914, representatives of four South Indian Missions, Baptist, Congregational, Methodist and Reformed, recommended that a Medical School for Women to be established at Vellore in connection with the Mary Taber Schell Hospital and that it be affiliated with Women's Chirstian College, Madras.[31] In 1918 She approached the Surgeon-General in Madras for permitting her to start a Medical School for Women.[32]

Finaly the Union Mission Medical School for Women was opened in August 12,1918 [33] by the Governor of Madras Lord Pentland.[34] Dr.Ida was the first president of the college. Dr.Ida was then serving not only a principal of the medical school but she was the Professor of Surgery and head of the hospital as well.[35] Ida Scudder gave the moto of the institution'Not to be served but to serve'.[36]

The students lived with her in her own bungalow. The hospital in the heart of Vellore was their practice institution.[37] The work the college was begun in three rented bungalows. But money had been raised in America for permanent buildings.[38]

With the aid of the American grants the following buildings were constructed at a cost of about 7 lakhs of rupees (not including cost of land):- (i) Main dispensary (ii) Maternity Block (iii) Surgical Block (iv) Children's Flospital (v) Administration Block (vi) Doctor's Bungalow (vii)Assistance Bungalow (viii) Nurses Quarters and several minor buildings[39] The 20th anniversary of the Medical College was celebrated on February 5,1938 in the Assembly Hall.[40] Dr.Ida Scudder was nominated a member of Madras Medical Council.[41]

Since the establishment of Ida's Medical School for Women in 1918 the number of Medical Colleges and medical students increased.[42] The mobile eye clinics started in 1948 continued to take ophthalmic care to the villages, and this programme was highly popular.[43] In 1951 a Leprosy Rehabilitation Center was started and in 1956 a Mental Health Center was added.[44] In 1948-49 the departments of Neurology, Neurosurgery was established for the first time in this region.[45] The College was honoured by the visit of Gandhiji and other dignitaries. Gandhiji visited Chiristian Medical College, and Hospital, Vellore and appreciated her work. In 1957, Centenary Celebrations was celebrated in Madras University. Jawaharlal Nehru, Prime Minister of India, attended the function. By this time, Dr.A.Lakshmana Mudaliar was the vice-chancellor of the Madras University. He introduced Dr.Ida to Nehru.[46] She was awarded the Gold Kaiser-i-Hind Medal by the King Emperor, George V, for her meritorious service to his subject.[47]

At the age of 75 in 1946, Dr.Ida officially retired and went to live at her beautiful home in Kodaikanal. She passed away peacefully on May 24,1960 at her beloved "Hill Top" home in Kodaikanal.[48]

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WOMEN IN FISHERIES : CHALLENGE AND RESPONSE

D.Anuradha*

Fisheries Industries

Fish production has increased more than fivefold since India's independence and is a major industry in the coastal areas. Special efforts have been made to promote extensive and intensive inland fish farming, modernize coastal fisheries and encourage deep sea fishing through joint ventures.[1] This has led to fourfold increase in coastal fish production from 520, 000 tonnes in 1950 to 2.4 million tonnes in 1990 and which has increased to 3.76 million tonnes in 2006 - 07.[2] The increase in inland fish production was even more dramatic increasing almost eightfold from 2,18,000 tonnes in 1950 to 1.7 million tonnes in 2006.

* Assistant Professor, Dept. of History Loyola College (Autonomous), Chennai - 34.

The past four decades have witnessed a dramatic transformation of India's fisheries - a transformation that has included rapid mechanization and industrialization of production processes, the entrance of large corporate interests into the fishing industry and fundamental shift in investment and expenditure patterns that transfer priority away from production for local markets to produce for international markets.[3]

Role of Women in Fisheries

In fisheries women have traditionally been occupied in pre and post - harvest processing of seafood products and marketing the catch. Men and women are engaged in complementary activities in fisheries. In most regions, the large boats used to fish offshore and deep-sea have male crews while women manage smaller boats and canoes. Many more women are engaged in fishing with rudimentary equipments, weeding along the shores, collecting shell fish and sea weed. In artisanal fishing communities, women are responsible for performing the skilled and time consuming tasks that take place on shore, such as net making and mending, processing the catch and marketing it.

In many countries rural women are engaged in inland fishing. In some regions women have become important fish entrepreneurs. For ex. in the EU women control 39 percent of fish industry administering arid collecting significant sums of money and generating'substantial returns for their household and community.

In India women contribute to pre & post - harvest operations. About 25% are involved in pre-harvest, 60% in export marketing and 40% in internal marketing. Of the 1.2 million work force, 0.5 million are poor and wage rates are comparatively low.[4]

Lack of documentation on women's role in fisheries can be explained by a number of factors. First, fish production goals continue to dominate national policy. Second, the gender division of work in fisheries sector means that women are predominantly responsible for downstream activities (including pre financial fishing activities) but they are rarely present in the main catching activity. Third, Bennet et al., acknowledge that women rarely have access to the process of management. Fourth, women are rarely represented in formal institutions of fisheries management or in local village councils, which manage fisheries resources.

Dr. Merry Williams, the former Director General of the World Fish Centre in Penang, Malaysia has rightly said, "lack of analytical, gender specific information has worked to inhibit development opportunities for women in fisheries sector, and this has resulted in economic planners not viewing women as stakeholders. Part of the reason for this is that much of the work done by women is not remunerated or is poorly remunerated and, therefore, little valued in financial terms.

Post - Harvest Processing

In small scale fisheries and aquaculture, women are very often responsible for both processing and marketing of the fish. In Asia processing is sophisticated. Improvements in processing are designed to increase productivity. Support to appropriate improvements in marketing can have positive effects. For ex. Bay of Bengal programme in TN succeeded in improving women marketer's productivity and their sense of control. In consultation with the women the baskets traditionally used for transporting fish were perceived to be cumbersome, smelly and leaky. An improved design was rejected because it had negative social connotations, resembling containers used by destitute women. The new more appropriate container turned out be a great success.

Challenges faced by Women

In a capitalist system of commodity exchange the small scale vendor is a marginal player. Most women from fisher folk communities, especially those without fishing assets, lack capital that would allow them to rise above the small - scale at which they are operating.

Women's mobility is constrained by household responsibilities, lack of access to transportation facilities and cultural norms of gender that restrict women' movements through public spaces and their interaction with non-kin men.

The State and its development initiatives have ignored women. Planned intervention in marketing has always been weaker then it has in production

and attempts at co-operatisation - both government backed and private - have never included women despite the fact that women are primary marketers in the fisher folk community.

Responses in favour of Women

Several attempts have been made to help women improve their status in the fisheries sector. One such attempt is the Bay of Bengal Programme (BOBP). This programme is an Inter-Governmental Organisation (IGO). It is a regional fisheries body, which presently covers four countries around the Bay of Bengal - Bangladesh, India, Maldives and Srilanka. The BOBP-IGO plays a catalytic and consultative role in developing coastal fisheries management in the Bay of Bengal to help improve the conditions of small-scale fisherfolk in the member countries. It is sponsored by the governments of Denmark and Japan and the member governments in the Bay of Bengal region.[5]

The BOBP focuses on practical ways to improve marketing and credit requirements. The constitution of the Fisherwomen's Extension Service [6] (FWES), created in 1981 by the Department of Fisheries (DOF), Government of Tamilnadu, marks a watershed in empowering fisherwomen.

In 1982, BOBP trained fisherwomen to act as link workers[7] in Tamil Nadu to liaison between the villages and the government. This programme was facilitated by FWES. The trained link workers helped fisherwomen set up cooperative societies in their villages to channel welfare and subsidy schemes from various agencies: government and private. This resulted in the enhancement of status of fisherwomen and their standard of living.

A number of schemes for fisherwomen were introduced: low interest credit, subsidies for motorized tricycles for fish transport, medical centres, daycare centres and primary schools.

Self-Help Groups (SHGs) are informal groups unlike cooperatives that need to be registered. They are seen as alternatives to cooperatives for accessing government subsidies and bank loans. SHGs are easy to organize and operate but it is difficult to channelize their savings into income-generating activities. Marketing finished products poses a challenge and unless well planned, even well-established business suffers loses.[8]

Women have formulated their own survival strategies for coping with economic transformation. They have formed groups for the purpose of buying in bulk and sharing transportation expenses, they have organized to combat harassment from men and they have agitated for government funded transportation facilities.

Alternate Strategies

Alternate strategies include occupations that do not directly relate to fisheries or resources of the sea. Development of coastal/marine ecotourism is one such solution. It is possible that SHGs can be organized among the fishing community to provide facilities for the tourist industry. Efforts should be made to incorporate the fishing community in this avenue. Women can play an important role in managing coastal ecotourism if they are appropriately trained. Women can be trained in certain skills such as tailoring and be encouraged to start their own business. Handicrafts using shells and palmyra leaf can also serve as another alternate source of livelihood.

Conclusion

The government of India in its Eighth Five Year Plan, stated schemes for provision of ice storage facilities, transportation facilities and establishment of retail market outlets [9] - which directly helped women in the fishing community. Since then efforts have been made in developing welfare schemes such as housing, group insurance schemes and so on. More work needs to be done to identify the needs of women in fishing communities and ways in which these problems can be addressed.[10]

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BURDEN OF LAND TAX AND AGRARIAN REACTIONS IN THE TAMIL COUNTRY DURING VIJAYANAGAR RULE

M. Kavitha*

In the Tamil country agriculture was the principle occupation of the people and land formed the chief source of revenue. The rulers demanded various taxes like land tax, property tax, professional tax, industrial tax, commercial tax, social and communal taxes. Among all, the most considerable source of revenue that went in to fulfill the exchequer of the government was the 'land tax'.

Land tax burden could be seen and felt by the people under the Vijayanagar rule. Ample epigraphs speak about the tax burden during the Imperial Cholas, which then continued in the Later Pandya times and in the Vijayanagar period too. To get an insight into the burden of land tax during the period under study, the epigraphs related to the land tax defaults which led to sale of their holdings, absconding of the land holders due to their inability to cope up with the tax demands, oppressive methods adopted by the revenue officials and vassals, the occasional resistance shown by the agrarian community and the response of the king or state to the land tax issues are analyzed in detail below.

Land Tax Defaults and Sale of Lands

During Vijayanagar rule, the temples were also not spared and forced to pay their dues on the temple lands to the government even during the times of severe drought and poor yields of the lands. A Tiruppangadu inscription dated 1391 A.D issued in the reign of Virupaksha II records a sale of the post of temple accountant and village accountant by the temple authorities to certain Tiruvannamalai-udaiyar Ishabhavaha-devar for 350 ***panam*** as there was a severe drought in the previous year which resulted no yield on temple lands and they had to pay taxes to the king.[1]

Similarly assemblies were also forced to sell their lands in order to meet the demand of land dues. An instance from Sevalur, Tirumayyam taluk, inscription dated 1503 A.D in the reign of Danmaraya Maharaya records a sale of land by the ***Urars*** of Tenur to the authorities of the temple of Tiru-Bhumisvaramudaiya-Nayanar of Sevalur for 300 ***sakkaram-panam*** which they had originally borrowed from the temple treasury to pay the king's dues.[2]

Another epigraph gives interesting information to the effect that the local chiefs were also not spared and pushed to sell their lands to pay their dues to the king. A Kudumiyyanmalai, Tirumayyam taluk, inscription dated 1510 A.D in the reign of Virapraptaparaya records a sale of the village of Puduvur by Tiravinaitirthar, chief of Valuttur, to the temple for 30 ***pon*** as he had no means to pay the ***kanikkai*** (tribute) claimed from him by Vira Narasingaraya.[3]

Sometimes the village assemblies were forced to sell the entire villages to settle the land dues. A Tiruvarangulam, Alangudi taluk, inscription dated 1522 A.D in the reign of Krishnaraya records a sale of three villages namely Palikkudi, Kalangudi and Kilinallur to the temple as ***devadana*** by the ***urars*** and the owners of their ***padikaval*** rights as they were otherwise unable to pay the amount of ***kadamai*** dues settled by a cheiftain, Narasa-Nayakkar for the

* Ph.D Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai-21.

above villages.[4] It is to be noted that the amount of the ***kadamai*** itself was fixed as the price of the said villages. This shows the gravity of land tax burden on the communal lands.

Migration

Sufferings caused to the people by oppressive financial policy of the rulers made the people to migrate from the affected place to a favourable place. An instance from Gramam, South Arcot district, dated 1395 A.D issued in the reign of Virupaksha II, illustrates the migration of tenants of the temple lands as they were not able take up the burden of excessive taxation. It records that the worship had been stopped in the temple of Bokkinankuduttaruliya-Nayanar in the village and the temple itself was deserted, evidently owing to heavy taxation.[5] At times, families together migrated to other places due to their inability to cope up with the heavy taxation which resulted in selling of their lands. An epigraph from Tiruvarangulam, Alangudi taluk, dated 1532 A.D issued in the reign of Achyuta Raya records a sale of land by the ***urar*** of Madiyani to the temple of Puvalaikkudi as tax-free ***devadana***, when they found themselves unable to pay the taxes imposed on their village fixed imposed on their village by the officer called Rayappa-Nayakkar. It is said that several families deserted the village due to their inability to pay their portion of the taxes.[6]

Oppressive Land Tax Collection

The revenue officers applied oppressive methods and harassed people in connection with the collection of land taxes from the ryots. This oppressive method of collection also resulted in migration of the cultivators. An epigraph from Aduturai in the Trichinopoly district mentions it was due to the oppressive tax imposed by an agent of Viramarasar, subordinate of the Vijayanagar king Viupaksha, who regulated the taxes of some villages which had been left desolate by their inhabitants.[7] Another instance from Elavanasur, South Arcot district, dated 1446 A.D information collected from the inscription issued in the reign of Devaraya II records the forcible collection of ***kanikkai*** from the ryots of ***Valangai*** and ***Idangai*** classes by the officers of the state. In consequence of this all the ryots were harassed and ran away to for off countries.[8]

Agrarian Reactions

Since the agricultural community was not always at the receiving end, at times they had shown remarkable resistance and reactions to the heavy taxation and oppressive methods adopted by the revenue officials. An inscription from Vridhachalam, South Arcot district, dated 1429 A.D issued in the reign of Virapratapa devaraya records the agreement made by the ***Valangai*** and ***Idangai*** castes to the effect that they would inflict corporal punishment on those who helped the tax collection of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts. It is clear that there was oppression on the part of the officers levying and realizing tax.[9] Similarly another instance from Elavanasur, South Arcot district, dated 1437 A.D occurred in the reign of Devaraya relates to a meeting of the ***Valangai*** and ***Idangai*** classes of Valudilambattu-savadi, for the purpose of deciding as how best they could withstand unauthorized levy of taxes by the king's officers. They passed the resolutions in connection with land taxes (1) "as the tenants had been harassed by the king's officers and the ***jivitakkaras***, they agreed to adhere to the old rates of taxation only and to pay towards ***tarakkanikkai*** (quit-rent) only on ***panam*** per ***ma*** of cultivated land" (2) "No other taxes such as ***nallerudu, narpasu, narkida, Jodi, viniyogam, nerolai-kanikkai*** and ***kuirai-kanikkai*** was to be levied" (3) "the Brahmans and the Vellalas born in the rajya should not allow ***varavari*** to be collected" (4) "Anyone purchasing a ***manya*** or ***jivita*** the service lands other than their own and those collecting taxes other than what is due to be paid as ***rajakaram*** should also be considered a ***nattu-dhrohis"*** (5) "The ***jivitakkarar*** should not cultivate lands other than those assigned to them by the assembly".[10]

An inscription from Korukkai, Thanjavur district, issued in the reign of Virapratapa devaraya records the settlement made between ***Valangai*** and ***Idangai***. It seems the officials did not tax them according to the yield of the crop but levied the taxes unjustly. They decided to pay what was just and in accordance with the yield of the crops and should not pay anything levied unlawfully. The record then proceeds to give the rates of taxes to be paid, fixed by themselves, for wet lands, dry lands, for different

crops and different section of peoples.[11] Similarly, an unidentified epigraph from Narttamalai, Kulattur taluk, belonged to Vijayanagar period records that it was covenanted by the inhabitants of Narttamalai-Simai-Nadu that they should pay the assessment due from their lands when it was settled with careful survey. If anyone acted without adhering to the agreement and yielded to the royal demand and acted treacherously to the ***Nadu*** he should be liable to be hit and held down and his land , house-site and holding should be confiscated and handed over to the Narttamalai temple.[12]

State's Response

The epigraphs attest to the heavy land tax and the oppressive methods adopted by the officials might lead one to a conclusion that the government didn't interfere with this. But it was not the case. The Kings often interfered in such revenue matters and offered some relief in favour of the agrarian classes. A Tiruvorriur inscription belongs to Devaraya II registers that the ***mahesvaras*** of the temple complained to the king that the tenants, servants and other residents of the villages owned by the temple had been much distressed by the imposition of taxes such as ***Jodi, mugamparvai, angasalai, sambandam and viseshadayam*** and also by the lease-system introduced by Governments officers. So the king issued an order (***rayasam***) to the trustees of the temple in Chandragiri-rajya in order to release the lands of the temple, some of which had evidently been taken up on lease by the servants of the temple, thereby depriving the tenants of the lands and the temple, of additional income.[13]

A Jambukesvaram inscription in the reign of Devaraya II records that the ***Mahesvaras*** of the temple of Jambukesvaram brought to the notice of the king that in the ***sarvamanya*** lands belonging to the Siva and Vishnu temples in Tiruchchirappalli, the ***adhikaris*** and ***senaibovas*** were harassing the people by levying ***Jodi, kanikkai*** and other taxes besides the legitimate ***vibhuti-kanikkai*** due to the king, with the result that the tenants left their holdings and migrated elsewhere, and worship in the temples had consequently to stop. The king sent an order to his officer to regulate this.[14]

A Chidambaram inscription of Devaraya II records that the king's officers, in the village belonging to the temples, are unjustly collecting the taxes called ***kanikkai, arasuperu, karanakkar-jodi, viseshadayam*** and ***alamanji*** representing these to be dues payable to the palace. The ***Mahaesvaras*** and one Marudavanchchivan brought to the notice of the king regarding this. In response to this, the king issued an order to the managers of all temples and temple charities in the districts of Tirucchirapalli-usavadi and Valudilambattu-usavadi stating that (1) "the taxes stated above shall no longer be collected, the only payable tax being ***sulavarippon***" (2) "the worship in the temples shall be conducted in future under the direction of the said Marudacanachchivan" (3) "temple lands shall in no case be let out on long lease nor shall they be assigned to anyone as tax-free hereditary property, free-gift or ***bhattavritti***".[15] Mention is also made that the villagers taming up on mortgage the lands purchased, presented or otherwise owned by the temples, stubbornly refuse to give back those lands to the temples and as a consequence the temple tenants have abandoned the villages cause the stoppage of worship in temples.

A Srimushnam inscription dated 1513 A.D issued in the reign of Krishnadevaraya refers to the heavy taxation and the consequent migration of the ryots to other places. Then his brother Sinnappa-Nayakkar granted a ***nirupa*** to the agriculturists of the 17-***parru*** district and made a favourable permanent settlement of ***kadamai, kanikkai, kudi, madu-kanikkai, puravari*** and ***viniyogam***. He fixed 28 ***panam*** on wet lands and 22 ***panam*** on dry lands to those resided in the districts, 20 ***panam*** on wet lands and 15 ***panam*** on dry lands for those coming and going and again 15 ***panam*** on wet lands and 10 ***panam*** on dry lands to those lived outside (***purakkudi***).[16]

Conclusion

To conclude, the burden of land tax on the agrarian class was heavy and the agents of the state exercised oppressive methods in collection of taxes from their subjects which resulted in the sale of lands by the owners of the land and the tenancy rights by the tenants. The economic distress of the agrarian class found an outlet in migration. At times the cultivating class registered notable reactions to this but they were mild and ineffective. The king did not totally overlooked these revenue issues. The kings often intervened in the cases of unlawful land tax collections and set the things right in favour of the cultivators. This could be particularly noticeable in Devaraya's reign.

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THE INTRODUCTION OF RAILWAYS IN SOUTH ARCOT DISTRICT AND ITS IMPACT

V. Palanichamy*

The introduction of railways in India which is one of the legacies of the British rule in India, has not only caused marked increase in rapid communication between different parts of India, but also brought about a profound change in the habits and outlook of the people in this country. Railways were at the organization and technological centre of many of the interrelated economic, political and ecological transformation that produced modern India.

Railways in South Arcot

The South Indian Railway (a meter, gauge line) had very large mileage in Tamil Nadu, the main line ran 710 kilometers north to southward from Madras to Tuticorin via Saidapet, Chingleput, and Madurandakam taluks of Chingleput district and it entered at Olakkur in Tindivanam taluk of South Arcot district.[1] The line ran within the district of South Arcot for a distance of 140 km. through Tindivanam, Villupuram, Cuddalore, Porto Novo and Chidambaram.[2] The line from Madras to Tindivanam was opened in September 1876, from Tindivanam to Cuddalore Old Town in January 1877, from Cuddalore Old Town to Porto Novo in 1877, from Porto Novo to Chidambaram in October 1878,-and from Chidambaram to Kollidam (Coleroon in English) on the Thanjavur border in July 1879.[3] The branch line ran east to west from Villupuram to Vellore was constructed in two stages that from Villupuram through Tirukkoyilur to Tiruvannamalai have been opened in November 1890 for a distance of 48 kilometers, and Tiruvannamalai through Polur, Ami to Vellore, a distance of 96 kilometers. It was opened in March 1891.[4] A branch line from Villupuram to Pondicherry ran west to eastward via Valavanur and Villiyanur for a distance of 51 kilometers in length, maintained communication with Madras, which was opened in December 1879 connected the French Settlement of Pondicherry.[5]

The only taluks in the district which were not served by any railway were Kallakkurchchi and Vriddhachalam in the nineteenth century. But the construction of the Tiruchirapalli- Tirukkoyilur chord line removed this gap and placed the district in closer communication with the fertile delta of the Kaveri and other food growing tracts. In the early twentieth century the railway line was extended from Villupuram to Ulundurpettai in 1927 and the next year (in 1928) it was further extended from Ulundurpettai to Tiruchirappalli via Vriddhachalam. In the same year the railway line was extended from Cuddalore and connected with Vriddhachalam passing through Neively. Finally, the railway line was extended from Viruddhachalam to Chinna Salem by way of Kallakkurichi in 1931.[6] Thus, the hinterland of Cuddalore was well connected by railways towards the close of the 19th century. The construction of bridges, roads and railways contributed to the development of sugar industries established between 1842 and 1855 in South Arcot district. The Southern Indian Railway with the Madras Railway had been

*Assistant Professor, Department of History, Government Arts College, Ariyalur-621 713.

originally commenced with a view to provide employment for famine labour was ultimately sanctioned in 1879.[7] By the end of the 19th and early 20th centuries several major railway lines were constructed by the British and linked them with several parts of India at enormous cost. It made the movement of people and goods easier and faster for a cheaper price.

Development of Urbanization

The urban growth of South Arcot brought about social and economic changes. Narrowly defined, urbanization refers to city formation (industries, migration villages, transport facilities etc). In the late medieval and early modern period the expansion of long distance of trade and mercantile capitalism stimulate the growth of major European cities. In 15th and 16th centuries urban settlement developed near temple and village settlements. On the other side, the coastal districts of hinterland towns near Coromandel coast had the impact of urbanization as there was internal and external enterprises were encouraged. In the early seventeenth century temple economy was declined because of transformation of the European trading settlement and their commercial activities had flourished on the Coromandel coast of Tamil Nadu.[8]

The commercial transformation developed internal as well as external trading activities in this region particularly in coastal towns. In South Arcot district Devanampattinam, Cuddalore, Porto Novo and Kunimedu were important urban centres in the early seventeenth century, where Portuguese and Dutch had settled with the premises of Nayaka of Senji and developed their trading and commercial activities.[9]

Agricultural production was brought to the Cuddalore from where it was exported to other European colonies. Market, signifying internal trade, flourished within the district and other parts of South India as well as India. The establishment and development of market would have been linked with the process of urbanization of towns. Merchants in the open markets had to pay tax in cash.[10] There was remarkable development of organized rural and urban markets both temporary and permanent, their periodicity varying from daily, weekly and cyclic. Markets were held on particular days of the week at different places. For example Wednesday was market day in Tindivanam, the market being held at a hamlet called Gidangil, which now is a suburb of Tindivanam town.[11] Senji was conducted market on Friday in every week, it continuous even today at Chettipalayam.[12] Weekly market area in Tiruppapuliyur was called *Sandaitope*. The increase of population and the extension of Cuddalore town necessitated the creation of regular markets.[13] The income from the market was equally divided among them through an agreement. The net income from the market amounted to Rs. 400-2-0 in the year 1891.[14]

The European presence from seventeen century to mid-nineteenth century the urban development had grown slowly. The British government of Madras expanded the line of communication within the district, both building by roads and establishing railways, thereby linking important commercial centres to each other and the main ports. The introduction of Railways in this region contributed to the emergence of a countrywide network of urban places.[15]

Impact of Railways

The growth of railway communications in this region was a factor that should be helped for the prosperity of the agriculturists. The markets were extended, better prices were obtained foreign countries and within the country and there was a tendency towards equalization of prices.[16] Agricultural production provided practically all the food grains in the country and large quantities of raw materials like cotton, groundnut, sugarcane, Indigo, oil-seeds etc. for the principal manufacturing industries of the district. Departments of agriculture led to improvement in the economic conditions of the masses, better standard of living, adequate food supply and increasing purchasing power. Modern methods of large-scale and cooperative forming systems required a regular supply of modern machinery and agricultural implements. Besides, better variety of agricultural seeds etc. and clearance from fields and godowns and rapid movement of agricultural produce to distant markets. All these operations undoubtedly needed the transport service of an efficient system of railways.[17]

Railways were and still are being called upon to carry agricultural goods in ever increasing quantities from place of production to those of consumption. Modern machinery and agricultural implements, better varieties of seeds, manure and insecticides,

etc. were largely transported in railway trains for supplying to cultivators in the nooks and corners of the country. Agricultural labourers too were transported in railways to different places where they could secure profitable work.[18] Due to the rapid railway transport facilities, cash crops could be transported to the industries without difficulties. Cotton thread was also transported to England at high prices. Railways induce the farms and cultivators to improve and increase their production. The increase products could be easily transported to the markets as well as mills with cheap and low rate of cost.[19]

The expansion of commercial crops for export was dynamic process which increasingly drew the subsistence sector into the commercial or monetary sector and converted the peasant into market-oriented. The impact of railways was felt in all sectors of the Indian economy. Both people and goods began to make extensive use of the railways.[20] Railways helped in South Arcot agricultural commodities to become competitive internationally and made possible an enormous expansion in the export of products such as rice, groundnut, sugarcane, oil-seeds, cotton and indigo etc. and also spices like turmeric was cultivated. Moreover, iron, leather, rope (coir) and paper also exported from this region. Before advent of railways only a very small proportion of agricultural output normally was exported, but after railways, substantial amounts of both food and non-food crops began to be shipped overseas. The growth of exports occurred extremely and rapidly.[21]

Commercialization brought far-reaching changes to rural areas. Greater specialization and the opportunity to export agricultural commodities raised the value of farm output in this region with. This led to a greater demand for land which in turn stimulated sales of land and brought about higher land prices, rents, and taxes. The growth of exports also led to an increased flow of income into rural areas in this region. Which classes gained from this flow of income depended on local conditions. Where credit was in short supply, moneylenders (Nattukkottai Chettiar) profited and enhanced their economic power by lending to cultivators who needed loans to finance the cultivation of crops for export and to pay their ever-rising taxes. Large landowners reaped advantages both from the sale of their surpluses and from their capacity to make loans, and those small landowners whose holdings were large enough to provide surplus acreage also benefited. Another group which realized gains was that of the landless labourers in regions of low population density, such as Cuddalore, Chidambaram, and Tindivanam taluks, where the real wages rose as farmers expanded acreage in intensive crop.[22]

Agriculture was relatively favoured by railway rates. In contrast to modern industry which had to bring in energy and raw materials, agriculture's input were produced locally. The relative abundance of good land and cheap labour kept production costs low, and the relatively inexpensive charges for sea freight allowed agriculture to compete in overseas markets as long as the railway rates to ports remained advantageous. That agriculture made use of these rates is indicated by the composition of railway freight revenues.[23] The general decline in transport costs brought about by railways had initiated regional specialization, but through most of the nineteenth century, railway rates were too high to allow specialization to become widespread. A large portion of the grain and other agricultural commodities that were exported overseas was surplus, i.e. it was what remained after local needs were met. Price changes in international markets and lower transport rates did induce some farmers to alter their cropping patterns. Farmers were slow to responded.[24] The railways helped the people in various ways, on the other hand demerits like deforestation of some areas through cutting the trees for making the wooden sleeper and the construction of rail road were also resulted. By the transport of raw materials, coal, labour, etc. railways had stimulated the growth of large scale enterprise, the process of specialization in production and the steady industrial transformation of the country.

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KODAIKADNAL - ITS LAND AND PEOPLE

P. Paulraj*

Kodaikanal is a hill station and a place of tourist interest and it receives international reputation for its scenic beauty. Col. B. S. Ward, a British engineer discovered Kodaikanal in 1821 A.D. Kodaikanal is a taluk, located in Dindigul district Tamilnadu. It is bound up by Periakulam in south, Palani in north, Batlakundu in south east and Kerala frontier in west.[1] The town of Kodaikanal comprises of 25 hectares and 5 km circumference. The plateau of upper Palani is 385 sq. km.[2]

Etymology

There are many theories regarding the origin of the name of Kodaikanal. It is believed that *Kanal* means *dense forest* and kodi *long tamil* 'O' means *end* So this would make it as ' *forest at the end'*. Secondly *ko - di* short tamil O means creeper and *kanal* means *forest.* So this place is called Kodaikanal. Thirdly with the short tamil 'O' kodai means 'gift' it is a instance for the exclamation 'what a gift it is'. Finally we may spell it kudai which makes

*Assistant Professor of History, Government Arts College, Karur-05.

it, "forest of umbrella". A name most apt at times on a watershed where the annual rainfall may rise and high as 41 inches.[3]

Physical Features - Rivers

The Varahanathi River, Amaravathi River and Kundaru River rise from the upper Palani hills and drain into Palani and Periyakulam.[4]

Climate and Rainfall

According to international zonal classification, the climate of Kodaikanal taluk broadly falls under 36 meridian tropical transitional moderate bio-climate.

This is characterized by the monthly temperature above 18° C and annual rainfall ranging from 600 mm to 1500 mm. The seasons of Kodaikanal are mainly controlled by two periods of rainfall namely south-west monsoon (June-September) and north-east monsoon (October-December).

The upper Palani hills have a climate of their own with two temperatures all round the year and fairly *heavy* rainfall during both monsoons. The average mean maximum and minimum temperatures are 17.9° C and 10.6° C. the highest and lowest recorded temperatures are 27.8° C and 2.8° C. The source of water for Kodaikanal is from water works reservoir near Fairy falls which is not only adequate but also satisfactory.[5]

Hills, Peaks, Valleys

Kodaikanal is situated in the eastern sloops of western ghats. It is diversified with mountain and peaks ranging from 2000m to 2800m. The general of the hills is to the north but on the south they terminate abruptly in precipitous cliffs. The hills names are Vembady hills 2506m, Karumangadu hill 2439m,, Observatory hills 2337m and the Pemmal hill 2334m. The Upper Palani consists of several peaks namely Vandaravu and Vembadi peaks. The names of the valleys are Parapper Devangarai valley, Kundaru Valley, Upper Ameravathy Valley, Pumparai Valley and Vilpatti Velly.

Flora

The special characteristics of Kodaikannal flora are massive, genuine, diversity, beauty and economic value. The extradinary verity of species found in Kodaikkanal. These can be compared with the plants of all parts of the world. The plants of the Palani hills belongs to the family of *Strabilonthas*. In this family of plants leaves set a part in opposite side of the plant.[6]

Variety of Forests

The west coast tropical evergreen forest, the West coast semi-evergreen forest, the south Indian moist deciduous forest, the Slighly moist teak forest, the southern moist deciduous forest are found in Upper and Lower hills. The floor vegetation can be classified into ferns and moses. The Upper Palani hills are mostly hilly and very fertile. The major crop of Upper Palani hill is potatoes. Three crops are cultivated where irrigation specialties are available. The general crops are wheat and paddy which are grown in limited extent. The vegetables also cultivated like cabbage, cauliflower, raddies, beat roots, varieties of beans, chowchow etc. The Lower Palani farmers are cultivating coffee, cardamom, Vanilla plant and fruits like butter fruits, orange, hill bananas. Kodaikkanal town serves as a collection and distribution centre for the fruits and vegetable to the plain areas.

Fauna

Fauna means animal life, The shoals or evergreen forests serve as shelter for wild animals. Tiger, bear, varieties of monkeys, Jackal, varieties of snakes and many kinds of deers are fairly common in Palani hills. Wild dog, wild cat, mongoose, eagle, owl varieties of birds are also found. The grass lands of Palani hills is a home of countless *insects*.

People

Kodaikannal taluk contains 16 villages. The total rural population is 58347. Male constitutes 29875 and female are 28472. Before the advent of the European to the Palani hills, the scheduled tribes like Paliyars, Pulaiyars and Kunnuvanas lived in the hilly ranges. They are considered as the sons of soil. At present, decides the floating population, people of different caste living in Kodaikkanal. They may be classified as follow: Parayans, Chakiliars, Koundans, Pillais, Nadars, Chettiars, Reddiars, Muslims, Keralites, Vannans above all, Christians belonging to all castes constitute major share in the Kodaikkanal population.[8]

Tribes of Palani hills still are living in hilly villages namely Palamalai, Pannai Kadu, Thandikudi, Kamanur, Pachchalur, Periyur and Manalur. The tribes of Palani hills seem to have had their ancestry from the Megalithic people datable to 2000 B.C.

Paliyaiis

Paliyans are living in Upper and Lower Palani hills. LIpto the last quarter of the 19th century they were living in trees and in the champers covered with stones. They lived in a small group and lead a nomadic life. They speak tamil with peculiar intonation. Sometimes they dressed out with grass or leaves. They eat wild fruits and roots. Narruvallie is used as herbs against a snake bite as antidote. They used to hunt animals, their chief deity is Mayandi. The festival for diety is arranged in the month of Pankuni. Each group of Paliyans is headed by a chief called Nattamaikaran.

Puliyans

Puliyans are generally appearing in good physique. They are living in Mangalamgombu and Perumparai. They speak Tamil with peculiar style. The group had a headman called Nattamikaran assisted by Servaikaran and Totti. Festivals are arranged for Mayandi, Karumalaiyan, Povadai Amman in the month of Chitrai.

Nowadays Paliyans and Puliyans are living together. The Christian missionaries converted them into Christianity. Separate churches are functioning for hilly tribes. Several youths of this community are educated and they are put up with government services. Their dress behaviour changed into civilized manner.[9]

Kunnans

Kunnans of Palani hills are living in Mannavanur, kaunji, Pallangi, Palamalai, Poombara and Poondi. Kunnans are migrated people from the plain areas. Wherever they settled they made the lands to their ownership. Paliyans and Pulayans were made as lobourers or coolies for life period to look after catties, farms and lands of Kunnans. They speak tamil like people in Madurai district. They happen to live in the midst of the jungles. They built their houses in the highest branches of trees.

Till the beginning of the 20 century they never bought or sold lands for money. The following custom was adopted in the lands transformation. Four or five persons would be assembled on the small rock. Four and half silver money along with petel leaves must be put on the rock. This is the price of the land. A simple of cross must be made on the rock. Both buyer and seller must take an oath in the following way: "the land in the particular area is sold. If the agreement is violated by either of them in future they must be bound to the sin of killing a cow and walking in the vanishing hot sun in the month of Panguni".

As the people in plain area settled in the Palani hills, the original habits of Kunnans disappeared. The traders of plains formed a large estates during the 20th century commercialized the hill areas.[10]

Local People

Township limit of Kodaikkanal is a meeting ground for the western and eastern culture people of different caste living together at Kodaikkanal. In addition to the local people, the people of various nationalities all over the world living in Kodaikkanal.

Agriculture is the main occupation of the local people. Economy depends upon the agriculture. Agriculture is being done mainly by expecting annual rainfall which is very high in Kodaikkanal. The topography of Kodaikkanal is notsuitable for the rivers for convenient irrigation to feed the cultivating areas. Rice is the staple food of the people.[1]

Early History of Palaiii lulls

Pre history is the megalithic age from 1000 BC to 1000 AD. The Paleolithic people might have been lived in Palani hills. The living places of early people are still found in Upper Palani hills which are called Dolman circle. During Sangam age, Cheras were ruler of Palani hills it was because of their nearness to Kongu country. From 300 AD to 600 AD nothing is known because of Khalabhra interregnum, the Dark Age of Tamil Nadu. During the later period of 6th century AD, the Pandyas Med Palani Mils. The last ruler of Pandya was Maravarhman Rajasimhs. He was defeated by Paranthaka Chola in 920 AD. This war ended the First Pandya Empire. The Kongu Cholas had their supremacy over Palani hills and in

turn the semi independent chiefs Konattars were direct rulers of Palani hills.[12]

During the second Pandiyan Empire, the south Kongu became the part of the Pandiya country. Palani also was coming under the direct rule of Pandiyas. After second Pandyan Empire, the Kongu came under the rule of Hoyasala. After the demise of Hoyasala, Kongu and Palani merged with Vijayanagar. The Nayaks were the representatives of Vijaynagar Empire. They were appointed as chieftains of Palani Taluk including Ayakudi and Virupakshi. Then the rule of Palani was passed on to the kings of Mysore. The realm was continued until 1761 AD when Hyder Ali became the full fledged ruler. In 1761, Hyder Ali who was the subordinate of Mysore king proclaimed himself as an Emperor. The whole of Kongu Mandalam was under his sway.

Hyder Ali died in 1782 AD. His son Tippu came to power. He fought with British. Finally he was defeated and killed in the fourth Mysore war. In the year 1799, the British supremacy was established over Mysore country which included the whole of Kongu Mandalam.[13]

Palani under the British Rule

In the year 1783, during the First Mysore war, Dindigul which included Palani surrendered to Tippu Sultan. But Dindigul was again restored to Mysore according to the Treaty of Mangalore. In the year 1790, during Second Mysore war, the English again captured Dindigul. Alexander became the collector of Dindigul. In the year 1792, as per the instructions of English East India Trading company, Dindigul and Palani was under the British rule till India's independeance.[14]

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DEVELOPMENT OF BANGALORE'S ENGLISH EDUCATION

K.L.N. Murthy*

Bangalore has chalked out itself as a nerve center in the fields of IT & BT. It has a reputation of being the 'Silicon valley' of India. Ranked among the growing cities in the world, it is also one of the culturally rich and highly educated cities in India.

Bangalore is the geographical centre of the southern peninsula. Kempegowda I, the Palegar, fondly known as Yelahanka Nadaprabhu, founded Bangalore in 1537 AD After 100 years of his family rule, by 1637 AD. Bangalore was captured and became a Jagir of Marathas. Soon after the death of Shivaji, Bangalore became a pawn in the power struggle among the Marathas, the Mughals and the Wodeyars of Mysore.

In 1689, Chilckadevaraja Wodeyar of Mysore purchased Bangalore for 3 Lakh pagodas from Mughal military general, Kasim Khan and developed the city as commercial centre.[1] In 1759 Krishnaraja

* Department of History and Archeology, Davanagere University, Shivagangothri, Davanagere-02.

Wodeyar II rewarded this Jagirto HyderAli for driving out the Marathas who were beseizing the town. Hyder renovated the city by founding the famous Lalbagh garden. Hyder's broad vision and administrative policies found further development under Tipu Sultan.

After 1799, a part of Bangalore was made a civil and military station of the British and they called it as cantonment. Due to the insurrection of 1830, the administration of Krishnaraja Wodeyar III was dislogged. The introduction of British commissioner's rule (1831-1881) marked a distinct face in the progress of Bangalore.[2] As a result, on 9" October 1831, the administrative capital shifted from Mysore to Bangalore. Among the British commissioner's, Mark Cubban and Bowring's administration is noted for its tranquility, economic status and welfare of the people. Construction of roads, laying of telegraph lines, opening of the railway line between Bangalore to Jolarpet improved the transportation, communication and commercial prosperity of Bangalore.[3]

As a result, Bangalore got all the spot light to itself as the center of the great activity. The Cubbon's regulation system of administration and the non-regulation system of Bowring's administration enhanced the prestige of Bangalore city.

Prior to the advent of the British there were private village schools called pial schools adept in teaching the Hindu education. They taught Kannada and Marathi. The classes were conducted in places like verandas of big houses, in village temples and Mantapas. Various kinds of Indigenous schools were established under the patronage of some influential persons of the village.[4] The native education system was run by the department of education. The education of girls in early time was entirely domestic and vocational. The daughters of the rulers and wealthy persons received the education either from their family members or by the family priests. The systematic activity of education started through the entry of various Christian missionaries. The modern missionaries and their contribution to the fields of education, medical relief, publishing books, their service to society were remarkable.[5]

The qualified, well trained men of leading universities of Europe entered the field of education in princely Mysore. The British commissioner's administration concentrated more on the spread of education. The administrative head quarter had received the valuable services of British commissioners and Christian missionaries.[6] As a result Bangalore grew as one of the most notable center of cultural activities in south India.

The introduction of modern education in Bangalore by the British government with the co-operation of the Christian missionaries had motivated the political, administrative and economic needs of the British India. It was an event of great importance in transforming the ideas and mentality of the people of India. English education broke the intellectual isolation of the Indian mind and brought it close contact with literature, philosophy, economics, politics, history and science of the west. It broadened the outlook of the Indians who got new progressive, social and political ideas of the west in place of mythical geography, superstitions and rituals, legendary history, technical monarchy and pseudo sciences. Western education helped-the spread of scientific outlook and liberal thought and created the awareness regarding technological progress. Spread of literacy and introduction of printing broadened the horizons of the minds of the people.[7]

The systematic activity in the field of women's education began in 1840 with the establishment of a separate Kannada school for girls, by the Hindus, which was the first of its kind for girls. Till then, they were attending schools meant for boys. Between 1842 and 1868,23 girls' schools were started in the state joint of which, 16 were in Bangalore of these, the London mission accounted for nine and the Wesleyan mission seven.[8] The government also opened three girls schools in the state in 1868, of which, one was at Bangalore (the present Vanivilas Institution). The girls who attended the schools were between five and eleven years of age. The other female educational institution, the Aiya balika pathasala established in 1856 at Laxman swamy Mudaliar street was a pioneering institution for girls. The government girls school (1870), Chamrajpet girls' school and Malleswaram girls school were also started Later some of these were upgraded to upper secondary classes. The works of the Christian missionaries towards the spread of European system of western education in India was further improved by Charles wood's dispatch in 1854, which marked the era of systematic activity in the field of modem education.[9]

There were three high schools in Bangalore district in 1860. The Bangalore high school (the present central college), the London mission high school and Wesleyan mission high school. The first technical institute, the school of Engineering was established at Bangalore during 1860 by the government of Mysore. In the cantonment area, Rai Bahadur Arcot Narayanaswamy Mudaliar (RBANM) established a technical school in 1873, which trained the students for the lower service of public works department. The Bangalore high school (1860) became a first grade college and was designated as central college in June 1875, with the existing high school (1858) attached.[10] It was a prestigious center of learning. During 1878-79. Out of eight high schools founded in the state, three were in Bangalore. In addition, there were six aided high schools in the state, out of which five were in Bangalore including the Bishop Cotton's girls' high school. In 1882 the St. Joseph's college for boys was also started in cantonment area which was affiliated to Madras University till independence.

Due to the support of commissioners government, a number of educational institutions were started by the Hindu, "Christian and Muslim societies after the establishment of education department.[11] Notable among them are Ordance school (1832), Sardar Veda Sidhantha Saba school (1842), the London mission boarding Home school for girls (1842), London mission institution1 (1847), Native educational institution (1851), London mission cantonment school, St.Mary's Catholic school ,St. Marys Ragged school, St. John's English infant school for girls, convent of good Shepard for girls, Hindu female school (all established in 1854), London mission girls school and St. John district school (both established in 1856). The Bishop Cotton boys and girls scho1 (1860). The Baldwin Boys High school (1860), The Baldwin girls high school (1879), The Bahadur Arcot Narayanaswamy Mudalir (BANM's) high school (1873) etc, which had the patronage of British Commissioners.[12] In between 1834 to 1881, three main agencies viz. The foreign Christian missionaries, the British government represented by the Resident, and the progressive Indians were held responsible for the spread of modern education for all classes in the region of Bangalore city and cantonment.

The introduction of modern education in the cantonment of Bangalore by the British government with the co-operation of the missionaries like the rest of India, was motivated by the political, administrative and economic needs of the British in India.[13] There were other motives also impelled by the conviction that the British culture was the last and most liberal in the world and that if India South Africa, and later on, the entire world, were anglicized culturally, it world pave the way for the social and political unification of the world.[14] Hence, the British were inspired by an almost missionary zeal in spreading English education and culture.

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INDIAN RAILWAYS AND FAMINE RELIEF IN MADRAS PRESIDENCY 1876-1890

K. Abdul Kader*

Railways had been one of the most important factors in a nation in bringing about economic development, social upliftment and political consolidation. Without railways, it is not very much possible to discover the potentials of this vast land and to realize the essential unity of India. Railway facilities greatly influence the course and volume of economic activity. Development schemes and their successful implementation largely depend upon the extent of such facilities. A historical study of the origin and evolution of Indian railways and railway policies reveals that the introduction of railways in India was dictated not so much by economic considerations but by strategic reasons and administrative exigencies. "Railways are the focul point of national economy and their development should keep economic expansion in order to effectively meet the increasing transport requirements. Effective transport arrangements are also essential for the defense of the country."[1]

The difficulties of communications had been a predominant factor in determining political, economic and social development of the country. The distances and natural obstacles to be overcome in passing from one region to another were formidable even within a restricted area if internal communication broke down altogether in the stormy and rainy seasons.[2] The Madras Public Works Commission in 1852 observes that "there are many days in a year, in which they cannot travel at all and all perishable goods, sugar, cotton and even grains are much exposed to damage"[3] This was the condition of the transport facilities during the middle of the Nineteenth century.

The advent of railways elsewhere in the World and in India however, had annihilated most of these difficulties and dangers. Railways as indicated brought about spectacular changes in the political, social and economic life of the country. As the biggest single employer in India, Railways had been providing employment to millions of people. They had also been serving as adjuncts to the internal and external trade of India. Railway profits again are an important source of income to the national government.

Madras Presidency

The Madras Presidency formed by the English East India Company in 1801 included major portions of South India. This peninsular region has a distinct history since the different parts of this region had been under the rule of significant dynasties in different periods in the past. In the ancient period powerful rulers of various dynasties like Satavahanas, Rashtrakutas and Chalukyas held sway over the northern and western parts of South India. While far South was under the rule of the Cholas, Pandyas, Cheras and Pallavas, there were incessant battles fought between one and the other to establish hegemony over the other. In the medieval period major parts of India were under the Muslims who earlier invaded India, conquered North Indian territories and ultimately settled there. However, Southern India did not come under their grip for a substantial period. The Imperial Cholas, Later Pandyas, Yadavas, Kakatiyas, Hoysalas and Vijayanagar rulers were the significant ruling sovereigns carried on their government successfully for a number of years during the medieval period. The Sultans and Mughals during this period interfered in the affairs of South India and extended their power towards South. It is also pertinent here to mention that the Bahmini Kingdoms of the Shia rulers also flourished in the Deccan.

Madras Presidency, the southern most province of the British Indian Empire, with five subordinated native States, Travancore, Cochin, Pudukkottai, Banganapalle and Sandur and the State of Mysore, and the Province of Coorg, occupied the whole of the southern portion of peninsula. The West and South Coast were bordered by the Arabian Sea and Indian Ocean respectively, the East Coast by the Bay of Bengal and the Northern boundary was dotted from East to West with Orissa, the Central Provinces, the State of Hyderabad and the Southern most districts of the Presidency of Bombay. Excluding the five Native States, the area of the Presidency was 141,705 square miles and the native States occupied an additional area of about 10,000 square miles.[4]

*Assistant Professor, Department of Historical Studies, The New College, Chennai-14.

The Madras city, capital of Madras Presidency and the third largest town in the British Indian Empire was built on a strip of land intersected by two languid streams, the Cooum and the Adyar during the middle of the Seventeenth century. In August 1639, Francis Day builds a fort there." Madras Presidency had five natural divisions namely, the strip facing the Arabian Sea which might be called the West Coast; the central table-land usually known as the Deccan; the Agencies and the East Coast division running as far South as Nellore District and the Southern division comprising the remainder of the province. The districts were Ganjam, Vizagapatnam, Godavari, Krishna, Kurnool, Bellary, Anantapur, Cuddapah, Nellore, Chingleput, Madras, North Arcot, South Arcot, Salem, Coimbatore, Nilgiris, Malabar, South Canara, Trichinopoly, Tanjore, Madura and Tirunelveli.[6]

Famine Relief

The railway system made a strong impact on the social life and habits of the Indian people. It broke down physical and psychological distances. It brought together people from different parts of the country and gave them a sense of responsibility and political unity. It also reduced the incidence of famine by facilitating the transport of food grains from surplus to deficit areas.[7] Thus, railways helped to ensure and stabilise the food supply and maintained people's welfare.

India, a monsoon country was very often affected by famines and scarcity, because of the failure of the rains. The rising export of food grains from India was another cause for the famines. There was a great famine in South India in 1876 and it lasted for two years. Many people died of starvation.[8] At that time railways rendered yeoman service in bringing food products and the construction of new line of railways gave employment opportunities to the people. It was on such consideration and with the view to affording more protection to the population during future seasons of scarcity that the railway extensions were recommended.

The Railways had done a good work during the periods of famine and rise of prices. By facilitating the rapid movement of grain, they prevented local failures of crops from causing acute distress. While railways were constructed for commercial purpose, for carrying passengers and for military purpose, in India they served another purpose which had been perhaps the most important, namely, protecting the nation against famine by facilitating the movement of food grains. In South India, opening of new railway lines and extension of the existing ones were among the principal famine relief operations of the Government. In the famine of 1876-78, one of the greatest difficulties with which the local officers had to contend was the physical impossibility of importing food in sufficient quantities to the distressed areas; bullock-carts were the only means of transport and there was no sufficient fodder for the bullocks.[9]

During the Five years 1874-79 there was a succession of serious famine breakouts in India, the famines were most widespread in Madras, Bombay and Mysore, and according to official figures it is said that they 'resulted in the death of more than four million people'. There were protections against such calamities, the extension of the means of tranasportates which the surplus produce of one area could be rapidly and readily diverted to that in which famine was impending. After 1877, the Government of India, initiated measures to extend the railways through the districts more prone to famine in South India. The House of Commons which sat in 1884 to recommend remedial measures for famine, reported that India would not be safe from this scourge until the existing railway link of 9,000 miles were increased to 22,000 miles.[10] The Famine Commission appointed in 1880, insisted on the great importance of railways for the prevention of famine and considered 'that 5,000 miles of line were urgently needed."

As early as 1880, the Famine Commission stated categorically that the chief cause for famines in India was that the people depend upon the agriculture for their livelihood, whenever monsoon rain failed they were unable to cultivate the land, and thus they were forced to starve. There were no alternative jobs for them to eke out their livelihood. The Commission therefore recommended the speedy development of manufacturing industries in the country.[12] The problem of the ways and means for railway extension was attracting the attention of the Government of India all the time. The series of famines, which revealed the urgency of a rapid network of railway lines in the country and a portion of the Famine Insurance Grant, which was created about this time, was made available under certain conditions for the construction of railways of a productive or protective

nature. In 1883, a Parliamentary Committee was appointed to investigate the whole railway problem and the committee recommended a rapid extension of railways in the interest of the areas liable to famine as well as the trade and industries of the country.[13]

The Government of India strongly felt that some railway lines should be built to lower the risk of famine, and using its power to dictate the location of track, it approved so- called 'famine lines' which were constructed for the purpose of transporting grains to poor famine areas in times of need.[14] During the famine of 1876-78, the Government forwarded a list of relief works including employment of the distressed labouring population of the districts on the earth work of the conversion of the Arconum- Conjeeveram line to the metre gauge, which had been already sanctioned.[15] Thus the people were employed and were given wages for their labour which helped them a lot during their distress.

The Deccan districts were well served with railways. The north-west line of the Madras railway ran through the heart of the tract from south- east to northwest; while the Southern Mahratta Railway, across Kurnool and Bellary from east to west, connected the area with the deltas of the Krishna and Godavari, and running due north and south through Anantapur, with a branch through the south-west of Cuddapah, enabled the surplus produce of the Mysore State to be carried to all parts of the four districts.[16]

Delivering of foodgrains during the famine period of 1876-1878 by the Madras Railways and South Indian Railways are shown in Table here.

Table: Delivery of Grain Tonnage by Madras Railways and South Indian Railways during Famine Period, August 1876 - December 1878.

S.No	Name of the Districts	August-December 1876	January-December 1877	January-December 1878	Total
(1)	(2)	(3)	(4)	(5)	(6)
1.	Madras and Chingleput	1.957	8,887	18.358	29,202
2.	North Arcot	13,119	69,578	11,018	93,715
3.	Mysore	45,416	1,87,794	54,921	2,88,131
4.	Salem	10,207	72,201	15,242	97,650
5.	Coimbatore	12,686	95.170	28.960	1,36,816
6.	Malabar	5,815	8.323	8.558	22,696
7.	Cuddapah	19,036	68.929	3,013	90,978
8.	Bellary and Kurnool	53.783	1.83.179	21.452	2.58,414
9.	Tanjore	8.523	8.730	20.608	37,861
10.	Trichinopoly	3,055	32.740	1 1,642	47,437
11.	Madura	6.063	89.141	32.692	1.27.896
12.	Tinnevelly	4,491	33.726	19.562	57,779
13.	South Arcot	Nil	5.968	1.653	7,621
14.	Other Districts	1 1,527	27,161	17,226	55,914
15.	*Total*	*1,95,678*	*8,91,527*	*2,64,905*	*13,52,110*

Source: Famine Report- 1876-1878.

The Madras Railways and South Indian Railways lifted totally 13,52,110 tonnes of foodgrains and the maximum of 8,91,527 tonnes were carried during the year 1877 as indicated in table. It was also noticed that the maximum of 2,88,131 tonnes to Mysore region, followed by 2,58,414 tonnes to Bellary and Kurnool districts were transported in two and half year period.

Towards the close of 1886, the Government of Madras proposed the construction of the following railway lines: The Bellary - Krishna line of 279 miles and its extention to Dharmavaram and Hindupur running to 111 miles; the Cuddappah- Nellore line of 88 miles and its extention to Pakala- Dharmavaram running to 166 miles; and the Villupuram- Pakala line of 135 miles. The last line would connect the ceded districts with the East Coast roadsteads of

Pondicherry and Cuddalore and with the Cauvery delta. The Southern Mahratta and South Indian Railways further constructed Guntakal- Hindupur extention, the Cuddalore-Nellore, Tirupati-Dharmavaram and Villupuram- Pakala lines.[17] During the years from 1886 to 1890, laying of 393 miles of railway lines had been completed; 336 miles of railway line had well advanced towards completion; operations on extension of over 558 miles had commenced; and the survey for 284 miles had been sanctioned in the Madras Presidency.[18] These railway lines were intended to connect the famine tracts with those not subject to famine so that the food could be transported from areas where there was plenty of it to areas where it was scarce.

Indian Railway Committee appointed by the Secretary of State for India to enquire into the administration and working of Indian railways in 1920-21 under the chairmanship of Sir William M.Acworth (known as Acworth Committee) had taken evidence from various departments and important personalities. Before the committee, Khan Bahadur Adarji Mancharji Dalai, President of the District Local Board, Broach, stated that, the Broach- Jamshedpur Railway, which was built some six or seven years ago, after nearly 40 years of pressure for its construction, resulted in a great improvement of land revenue, and trade had become much more prosperous in that part of the country through which it passed, while famine conditions were rarer. With regard to relieving distress during famines and scarcity years, although comparative statistics are not available, he stated that had this railway not been built the severe famine conditions of 1918-19 would have resulted in appalling mortality of cattle and human beings which was wholly absent- because of the facilities for transporting grass and fodder for cattle and food for human beings in this tract. The improvement of economic condition of the people by various facilities for quick locomotion has taught the people to avail themselves of medical relief.[19]

The railways greatly helped to alleviate the sufferings of people due to famines. Railway construction was used to provide work opportunities in famine stricken areas. Operation of railways moved food grains from surplus areas to deficit areas. It was also argued differently that the increased commercialization of Indian agriculture was made possible by the railways and the subsequent large scale export of food grains, and the increased production of inedible cash crops like cotton made some areas more famine prone.[20] However, the majority opinion had been that the railways had caused only beneficial effects.

Thus the Railways helped to meet the serious famine situations. The extensions of the lines were also made for the protection especially effected to protect people from famines which affected people severely during 1876-78.[21] Those lines necessitated more land under cultivation and helped the spread of population after its construction.

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WOMEN EMPOWERMENT: SOCIETIAL OUTREACH THROUGH EDUCATION FOR RURAL WOMEN IN INDIA

J. Devakumar*

Introduction

Women have always played an important role in any society as daughter, sister, wife, mother, and mother in law, grandmother and in various other manifestations. As nature has bestowed the ability to conceive, nurture and bring forth the offspring into this universe on the woman in her role as a mother, she assumes great significance in myth as well as in reality. Man realized this truth even during the ancient ages that resulted in the worship of mother goddesses. In most countries, women spend about twice the amount of time doing unpaid work as men do; in Japan, that is nine times. Even women who are employed full time do most of the domestic work in their households.[1]

Women's total work time per week is 53 hours in Bangladesh, 69 in India and 77 in Nepal as compared to men's work time in these countries of 46, 56, and 57 hours respectively. There is one remarkable similarity among countries, the role played by fathers in child care - they do it for, on average, less than one hour per day! [2] In the field of higher education, advanced science and technology *Women are universally underrepresented.* Indian women society is a potential powerhouse of innovations and explorations.

Empowerment

The word Empowerment has become a new 'buzzword' in international development language but is often poorly understood. The need to 'empower' women responds to the growing recognition that women in developing countries lack control over resources and the self-confidence and/or opportunity to participate in decision-making processes. At the same time, the realisation that women have an increasingly important role to play in social and economic development has become widely accepted.[3] Unless women are 'empowered' to participate alongside men in the development process, development efforts will only have partial effect. Empowerment strategies must carefully define their meaning of 'empowerment' and be integrated into mainstream programmes rather than attempted separately.

Since the mid-1980s, the term empowerment has become popular in the development field, especially with reference to women. However, there is confusion as to what the term means among development actors. The concept of women's empowerment is the outcome of important critiques generated by the women's movement, particularly by 'third world' feminists. They clearly state that women's empowerment requires the challenging of patriarchal power relations that result in women having less control over material assets and intellectual resources. Women participate in their own oppression so they must first become aware of the ideology that legitimises male domination.[4] The empowerment process starts from within but access to new ideas and information will come from external agents. With new consciousness and the strength of solidarity, women can assert their right to control resources and to participate equally in decision making.

* Assistant Professor of History, L.N.Govt. College, Ponneri.

Women Education in Post Independence

India acquired independence from British colonial rule in 1947. The Constitution of India declared in 1951 firmly affirms the equality of all citizens before the law. Impressively it goes far beyond this, by identifying the country's aboriginal tribes (indigenous people), former untouchable castes, and women as weaker sections of society, wronged and discriminated against for generations, and therefore deserving special facilities and support for advance. In the five-year plans that followed, the Indian government has consistently emphasized education as one of the principal instruments for the advance of each of these categories of people. Because of these provisions Indian women have had the benefit of affirmative action by the government long before the practice was accepted in other parts of the world.

It is now more than five decades since the Constitution of the country promised free and compulsory elementary school education to all children up to the age of fourteen. Nevertheless barely 70-80 percent of the children in the country are in school. Only 65% of those who join school complete the four years that mark the completion of primary school. Just 35 per cent complete higher secondary schooling that is the qualifying requirement for entrance to university education.[5] The inability to enroll all children in school, and to retain those who are enrolled until they complete their primary school education, is acknowledged to be one of the most serious failures of development. It is, as may be imagined, not only a source of great embarrassment to the government but a matter of grave concern from the point of view of the country's future. All government and public effort is therefore currently concentrated on universalizing elementary school education. And thus, although in principle there is a strong commitment to the higher education of women, for purposes of funding and concentrated action the country has to make way for the urgent and more compelling responsibility to universalize primary school education.

The Indian Government has made heroic efforts to provide universal literacy and education. The literacy rate (ages 5 & up) of India increased to 62% in 1997 from 52.21% in 1991, but the 1997 female literacy rate was just 50% and the rural female literacy rate was just 43%. The adult rates (ages 15 and up) were 54% total, 40.7% for women. The total enrolment in secondary schools in 1997-98 was still only 50% of the eligible population of which 44% were girls in primary school, 40% in middle school and 37.1% in secondary school[6] So the percentage of students who qualify for higher education is still small, particularly among female students. And while the Government has aggressively promoted the construction of facilities and preparation of teachers, there still is a distressing inadequacy. On top of this, the vast majority of the population is very poor, so that attendance of students must be subsidized. Education is free through the 12th grade and scholarships are available for university education. There are set-aside positions and counseling provisions for special cast and tribal students at all levels of the educational system. While again, the Government has made great efforts to address all these problems, higher education funding has suffered by the priority placed on universal availability of primary education and literacy, leaving inadequate resources for higher education. The end result is that only 6% of the eligible population attends institutions of higher education today, 34.7% of them women, about 2% of the eligible women and less than 1% of the eligible rural women.[7]

On the other hand, as of 1997-98 there are 229 universities in the country, 16 central universities and remaining operated by the states. And there are some 9,274 colleges, 7,199 of them colleges for general education and 2,075 colleges for professional education.' Together they enroll some 7 million students and employ 331,000 teachers.[8] In addition the Indira Gandhi National Open University provides flexible higher education opportunities to large segments of the population who have no access to the colleges and universities. Established in 1987, it now has 47 programs consisting of 553 courses. In 1999, it reached over 172,000 students.

However, after sixty five years of freedom it is apparent that Constitutional assurances, policy provisions and government programs are insufficient. Not much can change unless cultural constraints to equality for women are wiped out and unless real opportunities are made available for women to exercise the equality made legally available to them. With reference to education for instance, the opportunity for education, particularly higher

education, is important.[9] But, higher education cannot take women very far unless they also have opportunities to earn, to pursue careers, to participate in democracy and development, and generally to function as independent individuals. In fact, unless a society is sensitive, open and committed to all this for women, policy remains empty rhetoric.

National Commission on Higher education

Almost ten years after the appointment of the University Education Commission,in 1948 the government of India appointed a National Commission on Women. The National Commission on women recommended special hostels, special colleges and special scholarships for women. It recommended special syllabi for women and specified that these syllabi should focus on creating the right attitudes among them.[10] The recommendations of the Commission lead to the establishment of the National Council for Girls, the establishment of a Comprehensive Development Plan for Women, to the allocation of special funds for women, and in the central and state ministries of education, to the establishment of separate units to attend to the educational needs of women. The Commission said nothing about equipping women for equal careers, but it did make one major contribution on this issue. It looked carefully into the needs for occupations in which women were preferred, and pointed out that qualified women were needed, in large numbers, to function as pre-primary school teachers, nurses, midwives, women doctors, pharmacists and social workers. On this basis it firmly recommended the promotion of education for women in these fields.

In the mid seventies, in response to the feminist movement and declaration of the International Women's decade, the Government of India appointed a Parliamentary Committee on Women. In 1978 this Committee submitted its report entitled Towards Equality. It quotes on education points out how difficult it is for girls in villages to go to schools and how irrelevant most school and college education is to the lives of women. It complains that education does not equip them to earn nor empower them to be more independent, autonomous and effective in their personal lives, or in carrying out their political and civic responsibilities. With carefully documented data the report illustrates the educational backwardness of women and indicates how unfortunate the consequences for the country are. It also points out those policy statements on the education of women are ambivalent. It is particularly critical of the fact that although policy statements emphasize equality for women, they do not accept the idea that every woman has the right to pursue a fully fledged career or acknowledge that women's ambitions in life may extend far beyond their roles as wives, mothers and home makers[11] The findings and statements in this report shook the government of India out of its complacency concerning the status of women in India, and forced the issue of their education into a new focus.

National Educational Policy on Women education

From the decade of the seventies onwards there is a visible change. The National Policy on Education declared in 1986, talks of education for the "empowerment of women." It further promises that "this will be an act of faith and social engineering". The Eighth Five Year Plan of the country launched in 1991 categorically states that education of women is imperative in order to improve health and nutrition levels in the country and to succeed with the country's efforts to control its population explosion. It speaks of women as "partners in development." In the Ninth Five Year Plan, which became operative in 1997, the title of the chapter on women's education is Education for Women's Equality. It is pertinent to point out that the ambivalence about equality and about the objectives of education, which were so conspicuous earlier, are now completely gone. Both the tone and the substance of these documents and other policy statements of the eighties and nineties exude a new urgency and determination.[12] Three different factors seem to have contributed to the change. First the findings from the country's review of its development efforts, second the feminist movement, and third the revolution of rising expectations and standards of living which has made it necessary for women to be gainfully employed.

Education and Eleventh Plan

It is heartening that both the tenth and the eleventh Plan are clear and unambiguous about education particularly higher education for women as an instrument of equality for women. However what really matters is that attitudes and aspirations have changed. At the societal level the education of women is now considered to be the cornerstone of

development. At the family level the education of women is slowly being accepted as an economic investment in the same manner as the education of men. It is also seen as a multi-faceted investment in the enrichment of family life. At the personal level education is seen as an instrument for the empowerment of women and the foundation of a new, independent, self-reliant and richer selfhood for women.[13] In a sense the change that has taken place is rooted in a century and a half of efforts to promote the education of women and to advance their status. It is almost as if these efforts seemed finally to have matured after a long period of gestation.

Women in Higher Education

Returning to the statistics and focusing on the role of women in higher education, more than two million women are enrolled for higher education in India today. The figure may sound impressive to those who are not fully aware of the size of the population of the country. But it is not, as may be acknowledged from the fact that these 2 million women constitute just 34% of the total enrolment of 6.5 million students in higher education.[14] It is interesting that the percentage of women is slightly higher at the postgraduate level (39%) than at the under graduate level (34%), and that this is higher at this level than the enrolment in the diploma level (26%). Data on the faculty-wide distribution of women show that of all the women enrolled in higher education the largest percentage (54%) are enrolled in the faculty of Arts and the Humanities, 20% are enrolled in the faculty of Science, 14% in the faculty of Commerce, 4% in Medicine, Agriculture, Management, 2% in law and 1% in Engineering.[15]

The data clearly reveal that the overall representation of women in higher education is poor, and that they are poorly represented in the faculties that lead to prestigious and lucrative occupations such as engineering and management. However it is significant that the decadal increase of enrolment in higher education has consistently been larger for women than for men. The figures are as follows. In the 1950's enrolment of women in higher education increased by 27.5% and of men by 12.64%, in the 1960's women's enrolment increased by 187.33% and men's by 108.78%, in the 1970's women's by 73.55% and men's by 31.60%, and in the 1980's women's by 92.11% and men's by 49.18%. General literacy in 2001 was 64.83 it is increased into 74.04 in 2011. Male literacy in 2001 was75.26 it is increased into 2011 in 82.14. Women literacy in 2001 was 53.67 it is increased into just 65.46 in 2011.Women's representation, in all disciplines, has also gone up substantially.[16] Today one sees increasingly larger numbers of women in every field, including those from which they were practically excluded until a few years also. In fact women are moving steadily towards equality in higher education.

Literacy table 1901 to 2011

S.No	Year	Total%	Male%	Female %	Urban female%	Rural female%	Money allotted
1	1901	5.35	9.83	**0.60**	0.55	**0.05**	NA
2	1911	5.92	10.56	**1.05**	1.50	**0.05**	50.0000
3	1921	7.16	12.21	**1.81**	1.45	**0.10**	75.0000
4	1931	9.05	15.59	**2.93**	2.00	**0.93**	NA
5	1941	16.1	24.9	**7.03**	6.45	**1.98**	NA
6	1951	16.67	24.95	**7.93**	7.00	**0.93**	NA
7	1961	24.02	34.44	**12.95**	11.00	**0.95**	NA
8	1971	29.45	39.45	**18.69**	15.29	**3.50**	NA
9	1981	36.23	46.89	**24.82**	20.00	**4.82**	NA
10	1991	42.84	52.74	**32.17**	24.07	**6.10**	500 crore
11	2001	64.83	75.26	**53.67**	33.30	**20.30**	1000 crore
12	2011	74.04	82.14	**65.46**	40.26	**25.20**	1500 crore

However the more important issue to take cognizance of is the generally limited access to higher education in the country. The 6.5 million students enrolled for higher education in India constitute only 6% of the population in the relevant age group, as compared to 25-30 per cent in Europe and 50-60 per

cent in North America.[17] Thus when we talk about equality for women in higher education we are talking about equality within a very privileged sector, namely the 6% that has made it to college.

Colleges for Women

There are about 400 women's colleges and a few women's universities in India. The history of women's colleges in the country traced to Bethune College, Calcutta established in 1879 which is considered to be the first women's college in India.[18] The vast number of such institutions clearly points to the relevance of single sex educational institutions for girls as demanded by our society. It may be observed that institutions exclusively for boys are on the verge of extinction. There are a number of advantages of a woman studying in a women's college. At the same time some argue studying in a women's college curbs the abilities of a student to imbibe the complexities of social life. Whatever be the arguments, still - when the societies are overcoming all the gender barriers - colleges exclusively for women are being established, even in the professional sector. It may be recalled that in 2009 the UGC / AICTE announced special scheme to establish women's colleges.[19]

However one should admit that the number of women's colleges being established has declined in recent years. This prompts one to pose some question: Are women's colleges any longer relevant? Why should this particular type of educational experience continue to exist? Answering this question requires understanding a true complex set of issues that have been the subject of much research and inquiry -for instance studies such as Carol Gilligan's 'In a Different Voice' (1982), Mary Belenky and others, 'Women's Ways of Knowing' (1988), and Sally Helgesen's 'The Web of Inclusion' (1995). These studies and others have argued over several decades that women communicate, learn and lead differently than men. Hence, women learn best from women-centred education. In this context, it seems meaningful to look into the significance, purpose, advantages, disadvantages, implications, challenges and opportunities of women's higher education institutions in India.

Women in Medical, Advanced Science Education

In India it is only a century since women were accepted as fully-fledged professionals on parallel lines to male doctors. Since Independence, governmental policies ensuring equal opportunities for women to work and health care for all have provided an impetus to women's involvement in the medical profession. The expansion in the facilities for professional knowledge and training as well as socio-cultural factors have allowed a substantial increase in the participation of women doctors, yet their number seems to be low compared with other women professionals as well as compared to male doctors.

The prestigious Shanti Swarup Bhatnagar Prize, 2010, had nine awardees, of which three were women. Considering that in the 52-year history of these awards only 14 women have won this coveted prize out of 463 scientists, this year's list clearly indicates that women scientists are now winning greater recognition for their work.[20] Interestingly, it is young women who are making waves with their outstanding research. Are these women an exception to the surveys conducted or is the Indian Scenario changing? Indian women have the best multi-tasking abilities.

A recent study busted the myth that women do not devote enough time for work and research post-marriage. A study on women in science was sponsored by Indian Academy of Sciences (IASc) and National Institute of Advanced Sciences (MAS). It involved at least 568 women scientists, of which 312 were engaged in scientific research, 182 not engaged in positions other than long-term research and 74 not working at all. Anitha Kurup and R Maithreyi, who did the study, said: "Despite family and childcare responsibilities, women work in different ways to put in the required 8 to 10 hours daily for research".[21] True, the subcontinent's institutes of scientific learning are open to all its citizens, but potential female researchers still hesitate at the thresholds of laboratories. Space Applications Centre has 16.1589% women in scientific and technical fields. But those holding a post are only 3.97 %. Is this because they have seen few role models of their gender in such establishments or are there unwritten codes of conduct by their male counterparts and male dominated hierarchy?

Gender gaps in University education

Currently, a very small proportion of both men and women have a college education, just over 3 percent of men and 1 percent of women. Although a very small proportion of the Indian population attends college, women account for a third of the students at this level (Ministry of Human Resource Development (MHRD), 1993). This sex ratio is found for most fields of study except: 1) engineering and commerce, where women account for a much smaller proportion of the students; and 2) education, where women account for nearly half of all students.

Barriers to women education

There are several reasons for the low levels entry of rural women in higher education in India, not the least of which is the high level of poverty. Over one-third of the population is estimated to be living below the poverty line.[22] (The World Bank, 2011). Although school attendance is free, the costs of books, uniforms, and transportation to school can be too much for poor families. Rural girls are encouraged by their parents due to high fees structure in the higher education. Poor families are also more likely to keep girls at home to care for younger siblings or to work in family enterprises. If a family has to choose between educating a son or a daughter because of financial restrictions, typically the son will be chosen. Negative parental attitudes toward educating daughters can also be a barrier to a girl's education. Many parents view educating sons as an investment because the sons will be responsible for caring for aging parents. On the other hand, parents may see the education of daughters a waste of money because daughters will eventually live with their husbands' families, and the parents will not benefit directly from their education. Also, daughters with higher levels of education will likely have higher dowry expenses as they will want a comparably educated husband. However, education sometimes lowers the dowry for a girl because it is viewed as an asset by the husband's family.

Basic reasons for empowerment

The greatest single factor which can incredibly improve the status of women in any society is education. It is indispensable that education enables women not only to gain more knowledge about the world outside of her hearth and home but helps her to get status, positive self esteem, and self confidence , necessary courage and inner strength to face challenges in life. Thus there is no denying fact that education empowers women. Indeed the different organs of the United Nations and experts on women's liberation argue for women's education as the basic step to attain equality with men. The low literacy among Indian rural women is associated with combination of many factors including social, cultural, economic, educational, demographic, political and administrative and so on. The following are the some of the important factors which could be attributed for the present poor state of affairs of womenfolk in education.

* The Lower Enrolment
* Poor Political Will and Conviction
* Higher drop-out rate among girls from schools
* Girl Child as Second Mother
* Bonded Labour System
* Cast System as a Barrier
* Dowry as cordon
* Child Labour Practice
* Poor School Environment for girls
* Female age at marriage:
* Inferiority, subservience and domesticity
* Poverty as a Barrier
* Ineffective Law Enforcing Machinery
* Demographic Factors

If we see the differences across the states statistics, it can be seen that Kerala has highest female literacy; Rajasthan, Bihar and Uttar Pradesh have the lowest. India dreams of becoming a superpower by 2020, but quite ironical is the fact that the country whose population has crossed one billion mark, has literacy rates quite comparable with the underdeveloped countries (and in some cases even less than these countries). While the male literacy rate in urban areas is high, rural female literacy rate is less. Several plausible reasons explain this difference. The first and foremost of course, is the way the

parents perceive the female education. Since the very beginning the role of female is confined to domestic work and looking after children. The tradition of settling at husband's place after marriage, does not offer enough incentive to parents for spending on girls' education. A boy's education is far more important as it enhances the chances of his being employed. Another reason is the prevalent trend of early marriage in rural areas. In most villages, girls' education, rather than being seen as an incentive is seen as a liability. It is difficult to find a groom for an educated girl.

These are not the only reasons responsible for the low level of female education. Though one cannot deny that gender inequality is, by and large, responsible for the situation, but several other factors also work in this direction. Very often, the parents who are willing to educate their daughters are discouraged by the absence of school within the surrounding area and it is not considered safe to send girls to another village to study. However, this is not true for most of the villages now. But even in villages where there are schools, the standard of infrastructure is abysmally low, be it management of classes, student-teacher ratio, availability of text books, or even furniture, these schools lack in every sense. This discourages the parents to get their children enrolled in these schools. There are incidences of under qualified staff being employed in educational institutions. The meagre salaries that are offered by the government do not provide enough incentive to attract the talent to these schools for employment. Grimmer is the condition of scheduled caste female education.

However, talking of female literacy, one cannot ignore the achievement of southern states in terms of female education. The states' performance in terms of social indicators is often proportional to economic growth. But in India's case rich states like Punjab and Haryana have lower literacy rates as compared to Kerala and Tamil Nadu. Kerala has performed really well since 1990s in fields of health and education, mainly due to the matriarchal pattern of their society.[23] Himachal Pradesh has also managed to do significantly better than other states in relatively shorter span of time. Major credit for this goes to the political action in the state. The success of government's initiatives often depends on the cooperative action of the community. The illiterate people are often unable to put pressure on the state governments and school authorities, and so, they can easily get away with the blame. Huge amount provided in the budget for expenditure on education does not reach to the grass root level due to the endemic corruption. Thus lack of accountability is often responsible for ramshackle infrastructure of government institutions.

Education, under nutrition, and gender discrimination are all interrelated. For example, infant's health depends on the care taken by mother during pregnancy which in turn depends on her education and also the education in the community. Further, an educated mother is better equipped to help her children in studies. So, there is a need for change in the social attitude of rural people towards women. Also, the standard of government schools' infrastructure needs to be raised. The salaries of staff should also be raised to make them more committed. Other states should learn from Kerala, Himachal Pradesh and Tamil Nadu so that the goal of achieving universal education does not remain a distant dream.

SUMMARY AND CONCLUSION

This paper examined the need for women education. The study revealed that there had been significant progress in the performance of women education It exposed female literacy in higher education levels and its change over time. It was also observed that the gaps between rural and urban female literacy rates are narrowing down.

It explored that rural poverty, urbanization and drop-out rate on the educational attainment of women, a multiple regression equation was estimated. It was observed that rural poverty acts as a push factors for women's education rather than as an obstacle to women's education. The significant influence of urbanization on women's education implied that urbanization had been playing a beneficial role in the attainment of women's education in India. At the same time, the drop-out rate had a negative effect on women's education. It revealed that that reduction of girl's drop-out rates is necessary for achieving women's education.

The initiatives of the government through investment and infrastructure in developing education in India were examined. With regard to facilities in institutions, it had improved significantly, but a lot more need to be done. In sum, the study revealed that there have been concerted efforts to encourage women to go to higher education, which would lead to higher literacy in future. The study also revealed that there are several infrastructural barriers to rural women education in India. The study calls for focused approach towards increasing women centred educational infrastructure so as to reduce the women drop-out rates and to improve higher literacy levels in India.

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IMPACT OF FAMINE ON COIMBATORE DISTRICT, 1876-1878

A.R. Ramachandra Reddy*

Introduction

Years 1876-77 (Dhatu) and 1877-78 (Eswara) were disastrous years for almost the whole of the Madras Presidency. The Governer of Madras, His Grace, keeping what should be done in mind observed *Councils of War never fight, and councils of deliveration during a great crisis like the famine now afflicting us are too slow in their movements to do effectual service. A war, to be successful, must be fought ...a famine must be encountered in like manner*[1]. Like most of his counterparts in other districts, A. Wedderburn, the Collector of Coimbatore during 1876-7, did not care for such directions but went on his routine way of normal administration. On a comparison to Thanjavur, the only difference was that two of his administrative colleagues, McWatters and C.A. Mackenzie were alone retained for good work and others, including the Collector, were replaced by the end of the year CD. Maclean, Acting Sub-Collector; A.M. MacGregor, as Deputy Collector; A. Pinto, as Acting Deputy Collector and A. McCallum Webster, as the new Collector. The moment he had the information, A. Wedderburn, Collector of Dhatu year, who was going on his routine way of normal and casual administration, geared up himself to avoid the transfer against a stigma. However, the axe of transfer fell on him. The Board of Revenue replied to the Question by Famine Commission about the severity of Dhatu famine [2]:

"1876-77 was altogether an exceptional year, the like of which, it is to be hoped, may not recur for a very long time".

Next to Thanjavur and Tirunelveli. Coimbatore was the worst hit due to this famine of 1876-78, which is chosen as the theme of this paper.

Area and Population

The number of Towns and Villages in the district was 1,445. About 97 per cent of the people were Hindus. More than 2 per cent were Musalmans. The district was divided into ten taluqs as shown below.

Taluk	Area sq. miles	No. of		Population	Population per square miles	Number of persons able to read and write
		Towns	Villages			
Kollegal	1,076	1	122	96,563	90	4,020
Erode	598	1	198	275,460	461	10,553
Bhavani	715	1	62	145,982	204	4,480
Dharapuram	853	1	83	271,127	318	12,825
Karur	612	1	95	220,843	361	11,595
Coimbatore	812	1	263	330,684	407	25,544
Satyamangalam	1,177	1	175	214,101	182	7,375
Pollachi	710	1	158	195,608	276	11,179
Palladam	741	1	193	300,904	406	12,992
Udamalpet	566	1	86	150,480	266	10,746
Total	**7,860**	**10**	**1,435**	**2,201,752**	**280**	**111,309**

The population in 1871 was 17,63,274. In 1881 it was only 16,57,690. This decline was due to the great famine of 1876-78.

Land and Cultivation

Of the total population, there were 3,94,958 male agriculturists above twelve years of age. The land was under three categories: those under the Government, under Inam and under the Zamindars[5].

*106 Sanjana Towers, Vidyanagar, S.V.U Post, Tirupati-517 502.

		Government Sq. miles	Inam Sq. miles	Zamindars Sq. miles	Total Sq. miles
Revenue paid to Govt.	Uncultivable		3	12	15
	Cultivable but not cultivated	395	17	38	450
	Cultivated	3,186	135	90	3,411
	Total	3,581	155	140	3,876
Not paying Rev. to Govt.	Uncultivable	876	3		879
	Cultivable but not cultivated	1282	52	1	1335
	Cultivated		282	6	288
	Total	**2158**	**337**	**7**	**2502**

Details for the District in Sq. miles

	Govt.	Inam	Zamindars	Total
Uncultivable	876	6	12	894
Cultivable but not cultivated	1,677	69	39	1,785
Cultivated	3,186	417	96	3,699
Total	**5,739**	**492**	**147**	**6,378**

The above two tables provide the picture of land under different categories[6]. It will further be clear with regard to the population with reference to the cultivation of land and land revenue[7].

	Govt.	Inam	Zamindaris
Amount paid to Govt, including water charges	25,05,049	34,408	27,781
Amount of local rates and cesses paid on land	1,66,182	22,742	4,351
Amount of rent including land cess by cultivators	26,71,231	2,37,175	81,471

Irrigation Sources

There were four Channels branching from the Kaveri river. There were also channels from the Bhavani, Ambravati, Auliar and Noyel rivers. Besides these channels, jungle streams and rain fed tanks also served as irrigation sources. Besides there were six ruined tanks, namely Moodoor (18 acres wet) in Coimbatore taluqs two tanks of Nagaloor (47 acres wet) and Ilipily (85 acres wet) of Bhavani Taluq, the two tanks of namely Ramasamudram tank (1,884 acres dry) and Papencolum tank (95 acres wet) in Yelayamuttur village of Udumalpetttai taluq and finally Karayathi anicut (136 acres dry) and tank in the village of Sendamangalam of Karoor taluq. All these six ruined tanks had a total ayacut. Details of the other irrigational channels[9]:

Channels branching from	Total Ayacut		Total Deductions such as Inams, Govt, waste & Putcut waste		Remainder Cultivation	
1	2 Acres	3 Assessment Rs.	4 Acres	5 Assessment Rs.	6 Acres	7 Assessment Rs.
Kaveri	5,467	41,927	1,299	8,938	4,168	32,989
Bhavani	28,213	2,53,085	3,016	26,879	25,197	2,26,206
Ambravathy	24,412	1,78,882	5,301	33,278	19,111	1,45,604
Auliar	4,553	21,704	553	2,622	4,000	19,082
Noyel	19,333	1,62,201	6,263	50,992	13,070	1,11,209
Jungle Streams	2,698	29,649	2,187	8,306	5,511	21,343
Rain fed tanks	16,627	86,686	5,744	31,270	10,883	55,416

The actual revenue after deducting remission for F 1286 was Rs. 4,83,177. The sanction of remissions under each category was as follows[10]:

Under Bhavani	Rs. 2,07,117
Under Ambravathy	Rs. 1,10,685
Under Noyel	Rs. 63,331
Under Rainfed tanks	**Rs. 35,110**
Under Kaveri	Rs. 33,270
under Auliar	Rs. 18,295
Under J. Streams	Rs. 15,696
Total	**Rs. 4,83,177**

The above table shows the grant of the outstanding extent of remissions under the Bhavani and the Ambravathy.

Season and Rainfall

Wedderburvis report on the season reflects his lack of understanding of monsoons and rain-fall particulars. He had in mind only of south-west monsoon and north-east monsoon ignoring the 'Mango Showers'. This made him to over estimate the south-west monsoon as a plentiful one for Coimbatore district of 1876-77. This was a crucial mistake and his report to the Board of Revenue raised curiosity. The Board which received alarming notes from all around (Salem, Madura, Tiruchirapalli, Tirunelveli and other Tamil Districts) also took time to grasp the situation. But the reports from the Sub-Division consisting of three taluqs of Erode, Dharapuram and Karur have given sufficient scope to realize to situation [11]

Comparative rainfall for year 1876-78 (average of 6 years) ending 1876

Month	Six Year Average (1876-1 to 1875-76)		1876-77		1877-78	
April	1.47		1.25		0.98	
May	2.79		5.12		2.46	
June	1.76		0.56		2.43	
July	2.31		1.56		0.39	
August	2.06	9.10	3.16	8.02	0.57	9.24
September	2.97		2.74		5.85	
October	4.94		2.09		9.77	
November	4.41	10.12	0.88	3.10	3.97	23.14
December	0.71		0.13		3.55	
January	0.09		--		0.14	
February	--		0.01		--	
March	0.67		0.59		0.01	
TOTAL	24.24		18.09		30.12	

Wedderburns successful south-west monsoon was a misnomer. Coimbatore suffered both under south-west monsoon and more severely under north-east monsoon of 1876-77. The south-west monsoon of 1877-78 was just equal to the six year average, but north-east monsoon had a very heavy down for pour. By then the famine had almost come to an end.

Remissions

Remissions were concessions for ryots. They represented a loss of revenue to the Government, as its benevolence shown to its people under stress or distress. There were nine types of remissions. The first was *Shavi* or withered crops the second was *Phalanashtam* and the third related to Cowle

remissions. The fourth was *Teazgary,* a remission granted to privileged classes. While *Teerwacummy, Fasalcummy* and *Taramcummy* were respectively the fifth, sixth and seventh. The penultimate related to water tax. The ninth and last related to percentage remissions on account of punjah waste[12].

The largest remission for *shavi* under *nunjah* was granted in Karur Taluq, where it amounted to Rupees 14,651, owing to the failure of water in the Ambravutty. In the other taluqs it varied from Rupees 10,484 in Coimbatore to Rupees 206 in Bhavani. None was granted in Pollachi Taluq. Only percentage remissions were granted for punjah waste and *shavi,* as sanctioned in Revenue Board. Of the *shavi* remission, amounting to Rupees 1,43,121, a remission of Rupees 67,852 or 47 percent, was granted in Palladam Taluq, which suffered most from two bad seasons. The remission in the other taluqs varied from Rupees 26,113 in Erode to Rupees 1,064 in Pollachi. No remissions were given in Sattiamungalum and Collegal Taluqs .

The increase under the head "Nunjah lands cultivated with dry crops" is due to the unfavourable nature of the season, in consequence of which the prospects of irrigation were doubtfull, and a greater extent of nunjah lands, which would under more favourable circumstances have been cultivated with nunjah produce, were cultivated with dry crops and charged with dry assessment.

The decrease under the head "*3A* remissions to jungle tribes" was chiefly due to some of these hill people having sold lands to low country ryots, in consequence of which they were charged with full assessment[14]. The decrease under *Puncham hissa* grass was due to some of the lands held under this tenure having been cultivated and charged with full assessment. Wedderburn's observation regarding the decrease in "Cowle remissions is due to some of the lands having been charged with full assessment according to the prescribed conditions" was unfair.

Human Morality

Cholera was prevalent throughout the year. In July 1876 the number of deaths was 125, but it fell to 9 in October. In November, the time of pressure, the number increased to 321, and rose to 3,990 in February 1877. In March it was 3,093 and rose to 6,180 in May, but fell to 4,005 in June[15].

Following is an abstract of deaths due to Cholera, Small pox, Fever, Bowel complaints, other causes besides suicides and murder[16].

	F.1285 1875-76	F. 1286 1876-77	F.1287 1877-78	Difference	
				1286	1287
Cholera	14,220	26,933	12,528	12,713	1,692
Small Pox	237	640	3,244	403	3,007
Fever	11,495	11,537	22,844	42	11,349
Bowel complaints	2,726	2,897	12,657	171	9,931
Other Causes	9,753	10,580	25,877	827	16,124
Suicide/Murder	94	101	123	7	29
Total	**38,525**	**52,688**	**77,273**	**14,163**	**43,419**

The Dhatu Collector, Wedderburn, observed on human mortality thus[7] :

It is necessary to remark that the village authorities are not infallible in distinguishing real cholera from other diseases of the bowels; but a considerable proportion of cholera-recorded deaths were due to the lowered state of vitality, owing to the extreme prices of food. The only officer who at a later date diagnosed cholera mortality on the spot in out-villages was Dr. Ramaroy, a Bengal Assistant Surgeon, and he ascribed a proportion of the alleged cholera deaths to diarrhea and dysentery.

G. McWalters, Acting Sub-Collector, incharge of the Sub-Division aptly reported that Public Health was affected during 1876-77 in several ways. He provided the origin of the problem that Cholera first broke out at the end of F. 1284 (1874-75) and also prevailed throughout the year 1875-76. It continued to cause considerable mortality in all taluqs during 1876-77, though the usual preventive measures had been duly taken. Fever prevailed to a slight extent in parts of the Sub-division and also small-pox and measles. Distresses existed throughout the division from the commencement, which caused, though

indirectly, no small proportion of the general mortality. Owing to the scarcity of the staple food of the people, many of the poor were obliged to subsists on the fruit of the prickly-pear, roots, leaves and unwholesome herbs which brought on them various kinds of bowel-complaints, such as indigestion, diarrhoea, dysentery. Not a few of them fell victims to these diseases. The Acting Sub-Collector indirectly accounted for the efforts of the Government[18]:

Happily timely measures were taken for the relief of the famine-stricken. Numerous relief-works and relief-camps were opened, and deaths from actual starvation were averted, and mortality due to distress was reduced, as far as was possible under the circumstances, to a minimum.

He concluded that the mortality due to Cholera alone in the Sub-Division was 8,978 which was an increase by 4,359 over the previous year 1875-6. This report was a perfect contrast to the one by his Collector Wedderburn.

In the following year 1877-78 Cholera prevailed throughout the year except in the last three months of the fasli, during which there was a total absence of the disease. The number of deaths from cholera in July 1877 was 2,725 and rose to 4,060, the highest number in September, when the distress had reached its height. After the October rains there was a change for the beter, and the numbers fell to 1,804, and kept gradually falling until March when only 28 deaths occurred, and then the disease ceased.

	F. 1285 1875-76	F.1287 1876-77
Cholera	14,220	12,528
Small Fax	237	3,244
Fever	11,495	22,844
Bowel complaints	2,726	12,657
Other Causes	9,753	25,877
Suicide / Murder	94	123
Total	**38,525**	**77273**

The reduced numbers under human mortality to the Bangalore Doctor referred to above as part of the Famine Relief Officers on loan / deputation.

Chattle Mortality

There was an increased mortality amongst the cattle during the Fasli 1286 over that of Fasli 1285, as will be seen from the subjoined abstract[18]:

	Fasli 1285	Fasli 1286	Fasli 1287	Difference	
				1286	1287
Bullocks	14,454	34,968	32,175	20,514	17,721
Cows	20,124	37,609	32,832	17,485	12,708
Buffaloes	5,540	8,848	7,808	3,308	2,268
Sheep	35,014	50,302	80,791	15,288	45,777
Total	**75,132**	**131,727**	**1,53,606**	**56,595**	**78,474**

The cattle condition during the year was decidedly bad as might be expected in such a season of *drought* (Wedderburn usage). Cattle disease prevailed in some taluqs. This and the absence of fodder account for the increased mortality shown above. The cattle were greatly reduced in condition, and the distressed ryots, unable to support them, parted with them at very low prices. The largest mortality was in Collegal, Bhavani, Satyamangalam, and Karur Taluqs. The first three taluqs were breeding and grazing places of cattle.

Cattle diseases also prevailed in the taluqs of Erode and Dharapuram, while Karur was free from the disease. The number of deaths among cattle this year was 8,776 more than last year. This increased mortality was due to the scarcity of fodder. The mortality on the whole was in excess of that of Fasli 1286, in consequence of the high death-rate amongst sheep. The high rate of mortality amongst sheep occurred chiefly in the taluks of Coimbatore, Satyamangalam and Palladam. It was attributed to the severe drought and want of pasture in July and August 1877. Some losses occurred during the heavy rains of October and November. Disease was also reported in some places. On the whole the condition of the cattle were said to have been much better in Fasli 1287.

Secure Agriculture

Cholum, ragi and cambu were the grains which form the staple food of the people in this district . There were eight kinds of paddy grown: Samba,

Paddy, Sendalay Paddy, Bangalore Samba, Molagay Samba, Seetabhogam, Mannary Paddy, Chittrikar Paddy and Kartigaykar Paddy[21].

During the ploughing season a heavy fall of rain of at least one inch was required. For the subsequent ploughing and sowing another heavy fall was necessary. After they were sown rain at interval was most essential to them for about a month. Failure of rain after they were sown, would be mischievous or ruinous, depending upon the extent of the failure and the length of the time it lasted. These crops required to be kept constantly moist for about a month or so, after being sown. Failure of the rain during that time, for a space of twenty days, would most probably be mischievous and could not be remedied by good rain afterwards. When the plants were a little more than a month old, heavy and continuous rain would cause them to turn pale and become stunted and thus would be mischievous.

When the crop was putting forth the ear (during October and November) in the ordinary seasons, excessive rain would be injurious. Crops come into ear about three months after sowing, except *ragi,* which ears in about two months. Coimbatore rain would not do any harm to *ragi.* But, at harvest time (November-December) excessive rain would be unwanted. However, when the crops were at the middle of the growth (September and October) good rains were required. Failure then would be both mischievous and ruinous, depending upon the extent of failure.

Thus beautifully and aptly described the agricultural (crop) situation in Coimbatore [22]

It follows therefore that it is most importants to the ryot to have his crops soon at the proper time, so that they may get good rains when they went them most and when they are likely to get them. Failure of preliminary rains might thus to do a great deal of harm eventually by preventing ploughing etc., operations which necessarily precede, sowing was to be carried on at the proper time. The sowing would be late and plants would get excessive rains when they might not be able to bear them".

This post-famine observation by *Eswara* Collector, A McCallum Webster, had become a boon and thereby beacon light to all others who succeeded him so that the *Wedderburn effect* was averted effectively so far. They above sequence of reality in agriculture of Coimbatore was grossly unaware of and so neglected by the Dhatu Collector A. Wedderburn:

Famine Relief Officers

A number of Britishers were brought into the famine affected districts from different parts of British India. They were *to discharge the functions of famine relief more effectively.* In reality they were help the collectors in the 'management' of famine administration. Most of the these were affected areas. But their services were usefully and desirably were restricted to the British Community in the districts. In fact they were paid from the meagre famine funds. They were treated by those Indians in administration, as white elephants. All of them were returned in the last phase famine period to their respective distant stations after their about 18 Officers were used at different places like Dharapuram, Coimbatore, Avanaksha, Kollagal, Satyamangalam, Gopichetty Palem and so on and so for places. But no record traces their exact work are even locations beyond the taluq Head Quarters. A large no. of documents of 1878 bear witness not of their arrival, and work but only of their return and of their stations to which they should get back.

Sum Up

The Dhatu famine was the worst one which ever visited Coimbatore. Later accounts furnish that the toll in the district was about 1,97,000 persons. Relief was extended to 30,000 on relief works. But a much larger no. of 2,04,000 persons received gratuitous relief. The effects of Wedderburn and McCullum left permanent imprint on the district administration, both on negative and positive sides.

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DRAVIDIAN GOVERNMENT'S WOMEN WELFARE SCHEMES FOR THE ABOLITION OF FEMALE INFANTICIDE IN TAMIL NADU

S. Amirthavalli*

The Dravidian governments have been introducing a number of social welfare programmes for women in Tamil Nadu in order to establish equal rights for women on par with men and to raise their dignity and self-esteem in the mind of public. The most innovative scheme introduced to safeguard the life of female baby is the Cradle Baby Scheme.

In this paper an attempt is made to analyze various welfare schemes, with special reference to Cradle Baby Scheme, introduced by the Dravidian Governments to protect the life of female child in Tamil Nadu.

For writing this paper, Sources from the Tamil Nadu Archives and G.O's from Social Welfare Department and the Press Report are consulted.

Female Infanticide

This inhuman practice is not a new phenomenon. It existed in our country even in the 8th and 9th centuries. The female infanticide practice was universal among the Rajputs, Punjab, Sikhs and many of the Brahmans murder their female children as soon as they are born.

In Madras Presidency some cases of infanticide took place sporadically here and there. But it is not systematically committed on female infant. These infanticides were committed by women due to the prevalence of other social evils like widowhood and polygamy. These females were convicted and sentenced to transportation for life and detained in the rescue home. For instance,

1. Thungamma, daughter of Venkata Rao and a Brahmin widow, aged about 29, had been committed for trial on a charge of having murdered her newly born infant at Hospet on 1st January 1930. She was sentenced to transportation of life for three years in Rescue Home[1].
2. Lakshmi @ amakannu, an Irula woman about 25 years of age, charged with the murder of her 8 months old child by throwing it into a well. Hence, the number of women prisoners in Madras Seva Sadan increased to 26 during the year 1957.[2] Recently, the heinous crime of female infanticide is acute in certain pockets of Madurai[3] Salem[4], Dharmapuri[5] and Periyar district[6]. Nearly 3226

* Assistant Professor of History and Tourism, Sri Parasakthi College for Women, Courtrallam.

female infants were victims of infanticide in 1995 and 6 district accounted for most of these deaths namely.

Dharmapuri	1129
Salem	1033
Madurai	571
Vellore	177
Dindigul	129
Periyar	169

Thus the female baby deaths account for around one sixth of all infant's death in the state[7].Female infanticide is an act of an individual, directly or indirectly killing a female infant as a result of intentional purposive discrimination. It is a systematic elimination of female infants from this worldly life Methods followed in committing Female Infanticide

The evil practice of Dowry reached virulent form during 1980's in India as well as in Tamil Nadu. The number of dowry deaths in Tamil Nadu between 1980-1984 were 30. But it was increased to 12, 38 and 49 during the year 1985, 1986 and 1987. Due to this, parents decided to kill their female infant during their birth itself to avoid the problems of Dowry torture and harassment in their future.

The Hindu mother had no decisive power to safeguard her daughter instead she has to act according to the whims and fancies of her husband to destroy her infant daughter to save her ancestral pride and avert the poverty which is caused by her marriage and other expenses[8].

The phenomenon of India's "missing women', a term used by Amartya Sen (1990), attracted a lot of attention amongst policy-makers, activists and the academic community.

Dravidian Government Steps towards the abolition of female infanticide

1. The DMK Ministry introduced Equal property rights for women In 1989 to alleviate all kinds of sufferings of women, especially pernicious Dowry problems of women, since dowry is the main cause for female infanticide.
2. To emancipate women from economic hardships during marriage, the DMK government has been launching Marriage Assistance scheme and emancipate women from social distress, Government provided in the same scheme compulsory education upto VIII standard for girls to avail the scheme in the name of 'Moovalur Ramamirtham Ammaiyar Marriage Assistance Scheme' from 1989 onwards[9]. Now, the scheme raised the minimum qualification to X standard. Hence, the Government wanted to extend women's knowledge and to take self-decision.
3. Besides, both DMK and AIADMK government has already launched Family Welfare Programme to control birth in order to avoid unwanted children. But, the government has to intensify the programme in the vulnerable areas of female infanticide.
4. The Tamil Nadu Government introduces Medical Termination of Pregnancy Act in 1971 which permits mother to abort the baby during pregnancy, if there is any danger either to mother or to a womb. But this act was used only for the abortion of female foetus. Therefore, the government should take severe measures to misuse this act.
5. To create awareness among women about the evils of dearth of daughter as well as sensitize women, Self-Help Group programme has been launched initially in Dharmapuri District, by the DMK Ministry in 1989[10], since Dharmapuri district is mostly proned to all the social evils like Child Marriage, Female infanticide and revival of the Devadasi system in Tamil Nadu. This programme empowered women financially to start small-business through micro finance saving scheme and to take self-decision in family matters. Mr.Karunanithi, the Hon,ble Chief Minister of Tamil Nadu state in Budget speech 1999-91, in the assembly stated that "I am deeply grieved to refer to a horrible practice and to announce that Government will take stern action to put it down. We are celebrating 1990 as the year of the Girl Child. In Tamil Nadu, where we glorify the mother, there are reports that in certain districts female infants are put to death. I wish to inform the House that the government will take stern and prompt measures to punish all those who are guilty of such offences as well as those who aid and abet them. Further, the government will make arrangements for the safe upbringing of girl children".

6. Therefore, the DMK government issued an order to take severe action against the offenders by imposing severe punishment under section 302 of Indian Penal code. Accordingly, the Director General of Police was requested to issue suitable instructions to all the subordinate officers with a view to eradicate this pernicious practice[11].

7. Also, the government permitted Director of Social Welfare to start a Reception Centre to rescue and to provide rehabilitation to the abandoned children. For this, the government incurred the outlay of Rs.76,800/-[12].

8. To counter the menace of female infanticide in certain parts of Tamil Nadu the AIADMK government launched a revolutionary scheme called "Cradle Baby Scheme" in 1992. Under this scheme, cradles were placed in important places such as Hospitals, Primary Health Centres, Orphanages and Children Homes in order to enable the rescue of female children abandoned by their parents due to various social circumstances. A reception centre was started in Salem. This scheme is being implemented by setting up full-fledged reception centre each at Madurai, Theni, Dindigul and Dharmapuri districts at a total cost of Rs. 12.96 lakhs. The children received in the cradle will be handed over to the reception centre for rehabilitation. Besides, action is being taken by the government for wide propagation against female infanticide. A sum of Rs.5.70 lakhs has been provided for the year 2003-2004.[13]. Till 1993 the government has rescued 54 female babies from the Cradle Baby Scheme[14].

9. The Government deposits Rs.5000/- in the name of cradle baby. The NGO who took care of cradle baby may receive the interest from the deposited amount in every 6 months from the Director of SWD. If the child is given for adoption to any one, the interest of the deposited amount is allowed for accumulation and the maturity of fixed deposit is given to the girl when she attains the age 21. Dr.J.Jayalalitha, the honourable Chief Minister, stated in Salem function that According to this scheme the government has become the guardian of cradle baby and taken the care of baby and do everything for the progress of a child like their parents. It is the duty of the government to impart education, equip them to live independently as well as to choose their own life and to protect them till marriage[15].

10. To safeguard the life of female child AIADMK Government has introduced Puratchi Thalaivi Dr.J.Jayalalitha Female Child Protective Scheme. Accordingly, the parent should do birth-control and then the government deposits Rs.2000/- either in the name of First or Second Female baby[16]. JJayalalitha the then Chief Minister, introduced 15 point Children's welfare program in 1993 to protect girl children and to make over all development of children[17].

11. This programme was revived in 2001-2002 as Tamil Nadu 18 Point Programme for women and children welfare[18]. From 2001 to 2006, a sum of Rs 1,750 million were spent by the Government for the benefit of 1,15,171 children. Thus elimination of girl children in Tamil Nadu has been reduced.

Impact of the Scheme

The innovative Cradle Baby Scheme rescued 3131 children from infanticide[19]. Among them 2088 are Female babies and 372 are male babies [20]. 2460 babies were given for adoption in Tamil Nadu under the Scheme of child adoption. 197 babies were given for adoption in foreign Countries[21]. The most remarkable effect of this scheme was that it has changed the mentality of the parents and once again they received their own babies. Consequently, 160 rescued children are handed over to their parents[22].

This scheme has increased the birth rate of Female baby in the districts like Madurai, Theni, Dindigufand Dharmapuri where the scheme was extended in 2001[23] but it was introduced in Salem during the year 1992.

Sex - ratio of Female Baby [24]

District	2001 Census	2011 Census	No.of Increase
Salem	851	917	+66
Madurai	926	939	+13
Theni	891	937	+46
Dindigul	930	942	+12
Dharmapuri	826	911	+85

Inspite of various welfare Schemes introduced by the Dravidian governments, there is a decrease in the sex-ratio of Female Baby in the districts like

Cuddalore, Ariyalur, Perambalur, Villupuram and Thiruvannamalai in Tamil Nadu due to socio-economic causes[25]. It is the sorrow stateof affairs in the state.

Hence, the present AIADMK Government under the leadership of J.Jayalalitha -ordered for the extension of the Cradle Baby Scheme in the above districts by establishing full-fledged reception centre with the total outlay of Rs.33,20,000[26].

Conclusion

The Dravidian Governments, both the DMK and AIADMK, introduced several welfare schemes for the emancipation and empowerment of women in Tamil Nadu. These welfare Schemes not only aimed to establish womens' Right and right to live for female children but also tried to eradicate all injustices inflictess d on women, particularly the eradication of female infanticide, from Tamil Nadu. Consequently, the sex-ratio of Female Baby has increased in Tamil Nadu from 1942 to 1946 per 1000 Male Baby the census report 2001 and 2011 respectively. If the Government take stern action for the eradication of female foeticide it will improve the health condition of women as well as raise sex-ratio in Tamil Nadu.

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CANON ARTHUR MARGOSCHIS
THE FATHER OF NAZARETH OF INDIA (1876-1908)

J.Stella*

Arthur Margoschis was born as the eighth son of the Margoshises of the village Lamington in England on 24th December1852.[1] After Margoschis completed his graduation, he took up theological studies. Then he joined the Government Surgery and Medical College of London. When he was preparing to write the examination for his post graduation, the event he eagerly awaited took place. This paper is an eye opener to know about the service rendered by him and earn the title "Father of Nazareth".

Objectives

This paper helps the historians to understand the service rendered by Canon Arthur Margoschis in Nazareth, a small village of Tirunelveli district developed with all basic public amenities; to understand the innovative policies of Marchoschis to enhance the socio-economic, cultural, educational status of the rural destitute people to become a highly sophisticated prestigious life style of the people. It help us to understand that he was the forerunner of many government policies like Women's Educational policies, Widow's Fund, Adult Education Programme, Vocational Training, Tree plantation etc.

Sources

This paper is written on the basis of Primary and Secondary sources i.e. S.P.G. Reports, Stone tablet in the church, Centenary and Bicentenary History of Tirunelveli Diocese, Books, Souvenir, Magazine etc.

Historic Incident to become The Father of Nazerath

Bishop Caldwell who was ministering in Idaiyankudi of Tirunelveli District in Tamil Nadu went on furlough to England and shared the needs of the people of Tirunelveli there and made a call for young man to serve in India. At this juncture, Canon Arthur Margoschis was the final year student of MRCS, LRCP. He responded the call of Bishop Caldwell, came to India in October 1875 and stayed with Caldwell for some time. He took charge of ***Saann Pathu***[2] (Nazareth) at the age of 24 as a Missionary in 1876.[3] His arrival here is considered as a historical one. He was founder of the various institutions at Nazareth that have endeared his memory to posterity.[4] He is acclaimed as missionary, doctor, educationalist, social reformer, and contributed many sided growth of Nazareth is matchless and unique and rightly called him as **"The Father of Nazareth".**[5]

Relief Measures at the Time of Flood and Famine:

The continuous rain in the erstwhile state of Madras resulted in the breaches of the ponds there. The river Tamparaparani flooded and houses were drowned. Margoschis extended necessary help to those who lost their houses and their belongings and treated 5,964 people who were victims of Cholera and fever.[6]

Yet the problems continued in the form of severe famine in 1876-1877. 25 per cent of the people died of starvation.[7] He went round the village on his horseback doing relief work.[8]

Temple Articles used for Church Construction

Margoschis preached in and round Nazareth. Churches were established in Pillaiyanmanai, Manalkuni, Muthalai Mozhi, Gurukkaattur, Thailapura, Udaiyarkulam, etc. In many places, the new believers pulled down the temples, took away the golden articles from these temples and gave the same towards expenses for church construction work.[9] The Brahmin community opposed Margoschis and false charges were made against the converted people. As the ministry progressed, Madras Arya Samaj, sent Hindu missionaries to Azhwar Thirunagar. Since their mission was not fulfilled, they returned to Madras.[10]

Founder of First Girl's High School in South India

In 1820, when a small school was started by Rev. John Hough with 20 girls was maintained at the amazing cost of Rs. 18/- per annum.[11] But, it was only short lived, and faded out of existence in 1826. In 1843, a definite start was made by Mrs. Anne Caemmerer succeeded in establishing and running a

* Assistant Professor of Historical Studies, Quaid-e-Millath Govt. College for Women, (Autonomous), Chennai-2.

small school for girls in face of much opposition from men.[12]

Canon Margoschis was made superintendent of the school in 1876 and continued the Mrs. Caemmerer's work. He started a Boarding School in Nazareth providing a sound "elementary" education, has been raised, so that its pupils received a good "middle class" education. Later a department had to be added to provide instruction for girls in preparation for the higher examination for women. He made a historic achievement of upgrading the Normal School to a High School[13] in 1886. In 1888, Rev. D. Periyanayagam, B.A., L.T. as the Headmaster and the school became a full-fledged High School. The first set of seven girls were appeared for the Matriculation Examination in the Madras Presidency from this girls high school. Out of seven girls five were passed.[14] The standard of the school was very much appreciated by the Director of Public Instruction in 1908.[15] This school is the first high school for women in South India.[16] A few girls, who have passed the Matriculation examination are sent to the S.P.G. College at Trichinopoly.[17] Two of them have taken the B.A., degree of the Madras University in 1910.[18]

St. John's Teacher Training Institute (1877)

He also started a Teacher's Training Institute as part of St. John's Girls' School in 1877. An extract of Canon Margoschis 's letter to his Home Ministry, in 1878 gave information about his efforts to promote Teacher education in Nazareth.

As per M.D.C. Report in 1884 Nazareth was the only place sending students for the middle School Government Examination and the students excelled in their performance and that was due to the well trained teachers trained in St. John's Training School. Mrs. Caemmerar, and Canon Margoschis, together took full charge of Women's education in Nazareth. Rev. R. Periyanayakam was one of the best Headmasters of the Girl's High School who worked from 1900-1932 and in the early stages the Teacher Training School functioned in the High School premises".[19] Still this institution promote Diplomo in Teacher Education.[20]

Founder of Art Industrial School (1878)

Before establishing the Art and Industrial School at Nazareth, Canon Arthur Margochis submitted a plan and estimate to Government. As per the estimate Government sanctioned a Grant of Rs.1000/-. The construction of the new buildings was commenced in January 1878. They were completed and opened on the 14th Nov.1878.[21] The Art Industrial School, to provide Free Vocational Training to the inmates of St. John's Home for Children later on opened to provide shelter for destitute and poor boys, rendered helpless and hunger-stricken boys and girls.[22] In order to educate the St. John's Orphanage children, a school up to the III Standard was run by him. Carpentry and Blacksmithy were the two trades provided then and both the Trades were recognized by government at early as in 1880.[23]

In 1881, the strength of the Orphanage was 129 boys and girls. On the Industrial side there were 10 boys in Carpentry. 11 boys in Tailoring, 8 boys in Weaving and 11 girls in Lace Making, 40 Children were engaged in Gardening, Tree planting.[24]

In 1882, at an exhibition of Needle work held in Madras by the National Indian Association, the school was awarded one prize and 2 certificates.[25] A separate Building for Carpentry work was built. The Director of Public Instruction after reading the report by the Inspector of Schools about the Industrial work done, wrote: *"The Institution, which deserves much encouragement, appears to be making satisfactory progress."* The Collector and District Magistrate Mr. J. B. Pennington was showing a great interest in the Orphanage from its commencement. It is very clear that these institutions fulfill the expectation of the government and won the appreciation of the government officials.

In 1884, the first sewing machine was bought and the Art of tailoring was introduced.[26] Extract from Report of Rev. Margoschis dated 14.11.1887, gave a vivid account about the nature of the art and industrial school, and how they were motivated to be self reliant and strength of the school. "In addition to existing Industries, Carpentry, Tailoring and Weaving and Lace Making, were added Drawing, Embroidery and Blacksmithy, the strength of pupils being 84; 56 boys and 28 girls. Carpentry turns out Chairs, Tables, Cots, Desks, Benches, Almyrahs, Bandy-wheels, Weaving with 11 Looms, Cots, Desks, Benches, Almyrahs, Bandy-wheels, Weaving Chairs, Tables, Cots, Desks, Benches, Almyrahs, Bandy-wheels, and much that is made is also sold. Weaving with 11 Looms, European

and native clothes, clothes for all the 350 orphan children in all the Boarding Schools and Industrial School at Nazareth etc. and pillow cases and embroidery by 20 women".[27] The scholars who have finished their course find little trouble in getting work elsewhere in the Madras Presidency. So they were sent to Perumbur Railway workshop. Furniture manufactured in the School was sent to Madras for Exhibition. A carpet made in the School was sold to *Lady Wellingdon*. Many of the older girls and women learn to make lace of English pattern, which is sold at a profit for the benefit of the Missions. In those days the Art Industrial School, was the only one of its kind in the district and the oldest in the Presidency of Madras.[28] Government granted salaries of teachers and the S.P.G. also helped. Government accorded recognition on 25.02.1892 to (I) Carpentry and Cabinet Making and (2) Blacksmithy. Government gradually increased the grant from Rs. 1000 in 1879 to Rs. 4,619 in 1898.[29]

In 1900, the strength of children in the Orphanage-Cum-Art Industrial School was 283. In the same year, the Industrial school provided Industrial Training & Technological studies for Boys in 18 items viz. Carpentry, Masonry, Blocksmithy, Tailoring, Rattan work and for Girls in Tailoring Embroidery, Spinning, Weaving Dyeing, Model drawing plan Drawing, Geometry, Painting, Gown-Making or Dress Making. Lamp-wick Making, Lace making, Typing and Shorthand. Later on, the Industrial School was confined to giving Vocational Training for Boys and girls only in the three Trades Carpentry, Tailoring and Blacksmithy. **Margoschis sent the handicrafts of the children to an exhibition in London and promote international trade.** For instance, in 1913 a granite ***'Sundial'*** made by this school is placed in the ***'Tea Museum'*** is still exists at Munnar, which is one of the Marvelous work of art and industrial school, Nazareth.[30]

After Margoschis, the Girls' Section was closed in 1937. In 1947 the Church of South India was formed, the S.P.G. England handed over the Institution to the CSI and thus it come under the Tirunelveli Diocese of the C.S.I [31]

Boys High School (1882)

Canon Margoschis founded a Middle School for boys in 1882 in the name of ***"Anglo-Vernacular School"***. It is heartening to know that in 1885, this school was awarded ***"The Best School"*** title in the Presidency of Madras. He made a successful venture of upgrading it as ***"High School"*** in 1889 in spite of the stiff opposition from the then Bishop Rt. Rev. Caldwell.[32] In 1890 the High School classes were transferred to the Caldwell High School, Tuticorin and the School was once again reduced to the Lower Secondary Standard.[33] From 1890 to 1912 the School served as the Model school, to the Lower secondary Training School. In 1900 Upper Secondary Training was transferred from Tuticorin to Nazareth. He was the manager of the school till 1908. At present, these institution is upgraded as Higher Secondary School and promote education.[34]

St. Luke's Hospital (1892)

St. Luke's Hospital was founded in 1870 by Dr. J. Strachan, M.D.[35] He was assisted by Mrs. Louisa Shephered. Her sudden demise in 1872 caused a great sorrow among the natives and the Europeans. Later this hospital was developed by Canon Arthur Margoschis, the ***Maker of Modern Nazareth***.[36] A new building was built with a 30 bed by Margoschis and christened **"St. Luke's Hospital"** by him on the day of St. Luke on **18th October in 1892**.[37] He served as a medical officer in-charge of the hospital from the year of his arrival in 1876 to the time of his death in 1908.[38] The great feature of this hospital and Dispensary, with an average yearly total of 15,000 patients of all castes and creeds. It frequently happens that a medical man has to sew up the lobe of a woman's ear, and then the doctor's aid had to be called in.[39] It is a very big hospital with all modern equipments today.

Welfare Schemes For Church Members

Margoschis introduced various ministries for the welfare of the members of the church as follows: ***the Journal Banner of the Cross; Sangham offertory; Widow's fund; Native Evangelists' Team; Women's Fellowship festival; Street prayer meeting; Procession in the streets singing hymns during Lent, Bajans***, etc. He conducted weddings of the girls of marriageable age himself in a grand manner, finding suitable bridegrooms for them. Thus, he became a father and a grandfather even when he was 30 years old. All these ministries paved the way for the spiritual growth of the native believers.[40]

Legacy Left By Canon Arthur Margoschis

* With the help of the orphans and hired labourers, he laid the ***metal road*** from Nazareth to Valaiyadi and ***planted Neem and Banyan trees*** on both the sides. In those days itself he inculcate the value of protection of environment and its value and motivate small children to grow trees for the welfare of human beings and save planet earth.[41]
* He showed interest in town planning also and the ***5th Street*** was formed by him.
* As a result of his efforts, the original plan to lay the ***railway line*** from Thirunelveli to Tiruchendur via Thenthiruperai was changed and it was decided to lay it via Nazareth.
* ***Adult Education Programme*** was launched by in 1880 at Nazareth and other neighbouring villages.
* ***"S.P.G Nazareth Christian Death Aid-Fund"*** was setup by him on 1st April 1884. It is gratifying to note that by the end of 1900, Rs. 66,331 was contributed to the bereaved families.
* ***Telegraph Office*** was opened on 25th December 1894, as a result of the initiative taken by him.
* He founded ***"S.P.G. Widows' Association"*** to help the helpless widows.About sixty widows were given pension from S.P.G. Widows Fund.
* He started a ***Thrift Fund Society*** for disbursing loans on credit for the benefit of the poor people and if any one of its members died, help was given from that fund. For those who did not know about Life Insurance, this system was a great blessing.
* Margoschis loved the children very much. For the benefit of the children, he formed the ***Nazareth Children's Mission in 1903*** and so on.

Fellow of the University of Madras

In appreciation of the services rendered by Canon Arthur Margoschis, Madras University conferred on him the title, ***"Fellow of the University of Madras.***

The Father of Nazareth entered into eternal peace on 27th April 1908.[42] Yet he lived in the heart of the people. The village once called Saan Pathu that had nothing but red soil, thorny trees and Palmyra trees had been blossomed to become Nazareth due to the tireless efforts and the sweat of Margoschis.

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THE GROWTH OF ELECTORAL RESERVATION IN INDIA - A HISTORICAL NOTE

R. Panneer Selvam* and R.Dhanabal**

The Main objective of this paper is to highlight the electoral reservation in India.

Reservation policy under British Rule

Reservation or quota system is not new to Indian political system. It was very much in practice even during the British period. But the purpose and aim of reservation only differ. The British government provided reservation to a few sections with an ulterior motive of divide and rule policy. The history of reservation of seats in the representative institutions, found in 1906, a deputation of Muslim leaders headed by Sir Agha Khan met Lord Minto and requested him to provide for separate representation Central executive Council to the bottom level of organisation[1]

This demand found a place in the Minto-Morley Reforms Act, also known as the Indian Councils Act of 1909. This act reserved five seats for Muslims in the imperial Legislative Council, and two seats in the provinces. This reservation policy was continued in the Government of India Act 1919, popularly known as Montague Chelmsford Reforms Act.

In the Madras Presidency there was a strong demand for reservation of seats for the non-Brahmins in the legislature. Different leaders demanded for

*Assistant Professor, History wing, DDE Annamalai University, Annamalai Nagar.
**Assistant Professor, History wing, DDE Annamalai University, Annamalai Nagar.

different number of seats. As there was no unanimous opinion among the non-Brahmin leaders regarding the reservation of seats, the matter was referred to the Government of India which appointed an arbitrator, Lord Meston to settle the question. Meston Award, that was issued during the end of March 1920 stunned the non-Brahmins. His settlement called for a total reservation of only 28 seats. Lord Meston explained that the figure of 28 seats has been decided on as a convenient complement to the present constituency arrangement whereby non-Brahmins has atleast one reserved seat in each territorial plural constituency [2].

Communal Award

In 1932, the British Government passed the Communal Award, which provided for separate electorates for every conceivable community or an interest that existed in India. The Hindus, Muslims, Sikhs and Christians, the land-holders and other industrial interests all got separate electorates. The most important fact was the provision of separate electorate for the so-called "depressed classes" among the Hindus. The depressed classes constituencies were to continue for twenty years unless abolished earlier with the consent. This attempt to divide the Schedule caste from Hindus was the bitterest blow which Gandhiji could not stand. He declared his decision to undertake fact unto death unless the British revised their decision. The fast commenced 20 September, 1932. Leaders like Madan Mohan Malaviya, C. Rajaji, Dr. Rajendra Prasad and Dr. B.R. Ambedkar met at Poona in a bid to save Gandhji's life. After six days of deliberations, the well known Poona Pact was evolved. The Government agreed to incorporate it in the communal Award and Gandhiji gave up the fast.[3]

The Poona Pact

The pact reserved for the "Depressed classes" a total number of 148 seats out of general electorate. Whereas they would have got only 71 seats as per the communal award in all the provincial legislatures.[4] In 1947, when India became independent, this was the situation. After the Independence, the constitutional makers provided reservation to the Scheduled Castes, and Scheduled Tribes. The political reservation is extended only to the people belonging to the scheduled caste and Scheduled Tribes, through which some seats are reserved for these people in the Parliament, State Assemblies and Local Self Governments. These reservations or special privileges were initially granted for a period of ten years only. They were extended subsequently unto 1970 and after that till 2010.

Reservation in the Legislatures

The Preamble to the Constitution assures all citizens of the Sovereign, Democratic, Republic of India, equality of status and of opportunity, to usher in justice - social, economic and political. It is enshrined in the Fundamental Rights that "The state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India" under Article 14[5].

Article 15 (1) states that "The state shall not discriminate against any citizen on grounds only of place of birth, religion, caste, sex, race or any of them." For the speedy advancement of SCs and STs, classes Fundamental Rights of the constitution have also authorized the state to make any special provision for them under Article 15 (4). Article 46 provides that "the State shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation. In order to fultil the promise of the Directive Principle, specific provisions have been made in the Articles 330, 331, 332 and 333.

Under Article 330, a certain number of seats are reserved for the Scheduled Castes and Scheduled Tribes in the House of the people. The number of these seats is in proportion to their population and is specified in the list of seats allotted to each state. There was no separate electorates for these communities. At first they were returned through reservation in plural constituencies where each voter had two votes one for the general seat and the other for the reserved seat. An amendment to the original law provides for the abolition of these double-member constituencies the establishment of single-member constituencies for the Scheduled Castes and Scheduled Tribes.

At present, out of 544 there are 119 seats reserved in the house of the people for these

communities. Of these, 79 are reserved for the Scheduled Castes and the rest for the Scheduled Tribes. Table 1 will show the State-wise representation.

Table -1 State wise representation in Lok Sabha

No. of State		No. of Members	No. of reserved for	
			S C	S T
1.	Andhra Pradesh	42	6	2
2.	Arunachal Pradesh	1	-	-
3.	Assam	14	1	2
4.	Bihar	54	8	5
5.	Goa	2	-	-
6.	Gujarat	26	2	4
7.	Haryana	10	2	-
8.	Himachal Pradesh	4	1	-
9.	Jammu & Kashmir	6	-	-
10.	Karnataka	28	4	-
11.	Kerala	20	2	-
12.	Madhya Pradesh	40	6	9
13.	Maharashtra	48	3	4
14.	Manipur	2	-	1
15.	Meghalaya	2	-	2
16.	Mizoram	1	-	-
17.	Nagaland	1	-	-
18.	Orissa	21	3	5
19.	Punjab	13	4	-
20.	Rajasthan	25	4	3
21.	Sikkim	1	-	-
22.	Tamil Nadu	39	7	-
23.	Tripura	2	-	1
24.	Uttar Pradesh	85	18	-
25.	West Bengal	42	8	2
Union Territories				
1.	Andamans	1	-	-
2.	Chandigarh	1	-	-
3.	Dadra & Nagar Haveli	1	-	-
4.	Delhi	7	1	-
5.	Lakshadeep	1	-	-
6.	Pondicherry	1	-	-
Special Representation				
Anglo- Indians		2	-	-
Total		544	79	40

Article 332 provides for the reservation of seats for Scheduled Castes and Scheduled Tribes in the State Legislatures. Here again the method adopted is the same, namely, reserved constituencies, joint electorates and representation proportionate to the population. At present, in all the 28 states and in the Union Territories of Delhi and Pondicherry, totally there are 4047 Assembly seats of these 551 seats are reserved for the SCs and 303 for the STs. In Tamil Nadu, for example, out of 234 Assembly seats, 42 are reserved for the SCs and 3 for the STs[6]. Table II will show the state wise representation.

No. of State		No. of seats in the Assembly	Number of seats reserved for	
			S C	S T
1.	Andhra Pradesh	294	39	15
2.	Arunachal Pradesh	60	-	-
3.	Assam	126	8	16
4.	Bihar	324	48	28
5.	Goa	40	1	-
6.	Gujarat	182	13	26
7.	Haryana	90	17	-
8.	Himachal Pradesh	68	16	3
9.	Jammu & Kashmir	76	6	-
10.	Karnataka	224	33	2
11.	Kerala	140	13	1
12.	Madhya Pradesh	320	44	75
13.	Maharashtra	288	18	22
14.	Manipur	60	1	19
15.	Meghalaya	60	-	-
16.	Mizoram	40	-	-
17.	Nagaland	60	-	-
18.	Orissa	147	22	34
19.	Punjab	117	29	-
20.	Rajasthan	200	33	24
21.	Sikkim	32	2	-
22.	Tamil Nadu	234	42	3
23.	Tripura	60	1	17
24.	Uttar Pradesh	425	92	1
25.	West Bengal	294	59	17
Union Territories				
1.	Delhi	56	9	-
2.	Pondicherry	30	5	-
Total		4047	551	303

The Constitution (73rd and 74th Amendment) Act, 1993 and Reservation

This is a landmark amendment of the Constitution, which provides for an elaborate system of establishing Panchayats, as units of self-government, which for the first time in the

constitutional history of independent India, The Local Self Government in India can be divided into two categories: Rural and Urban namely the Panchayat Raj and the Municipal Government. Both these have been consitutionalised through the famous 73rd and 74th Constitutional Amendments in 1992 and 1993. These acts provide reservation of seats, for the Scheduled Caste and Scheduled Tribes in proportion to their percentage to the total population of a Panchayat or Municipal Area.

They have further reserved seats of chairpersons for the SC and ST candidates in all the three-tiers of both the new Panchayat Raj and Municipal system in direct proportion to their percentage to the total population of the state. Out of these reserved seats, one-third will be reserved for SC and ST women. The 1993 Acts also provides that one third of the seats in the rural and urban local self-governments at all levels will be reserved for women including SC and ST women. The Acts directed the States that reservation be carried out by rotation in each and every Panchayat or Municipal at each level[7].

Conclusion

The implementation of reservation of seats for SCs and STs in the House of the People and the State Legislative Assemblies are followed successfully from the first General Elections to the recent General Elections. One of the major criticisms being leveled against the Indian society is that it is a caste based hierarchical society. There are social inequalities between upper castes and lower castes, rich and the poor, between the urban and the rural population. These conditions necessitate the continuation of reservation policy. The implication of reservation policy is to empower the weaker sections and to expand the democratic network among different sections of Indian society.

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LAISSEZ- FAIRE POLICY UNDER THE EAST INDIA COMPANY IN THE MADRAS PRESIDENCY

H. Kanimozhi* and D. Bindu Ramani*

Introduction

The Prosperity of a country depends largely on its trade and commerce. The formation of Fort St.George by Francis Day in 1639 was an epoch making event.[1] The Company's administration in the Madras Presidency adopts different policies at different times during their rule. The period between 1793 to 1833 was a period of transition from monopoly to free trade.

From the last quarter of the 18 century to the second quarter of the 19 century, two new facts became dominant in English economic life and thought. On the one hand there was remarkable series of events making up the so-called Industrial Revolution and leading to the conflict between the representatives of the new manufacturing interests and the old agrarian class. The other dominant fact of this period was the economic necessity for largely increased revenue on account of the Napoleonic wars.

*Assistant Professor, Dept. of Historical Studies, Sir Theagaraya College, Chennai- 600 021.

Thus, while the nation was being converted intellectually to belief in free trade, events caused the country to pass through a period characterized by higher range custom duties than even before. Free trade became both the intellectual conviction and the established practice of the nation. As an instrument of revenue a complicated schedule of high duties was found to defeat itself. Barriers upon imports were recognized as serious hindrance to the development of foreign markets for English manufacturers.[2]

To remove as far as Possible the barriers upon the interchange of commodities became the accepted policy of parliament and the doctrine of *laissez faire* which the English Parliament embraced as desirable for England was applied also in India.

Policy of Laissez Faire

Many authorities on Indian economy have repeatedly emphasized the influence of the nineteenth century economic doctrines like Laissez faire, Mercantilism and Utilitarianism on Indian economic history during the company rule. According to economists the salient features of the policy were overseas trade, investment, migration and culture.

During the American civil war the British cotton interests realized the danger inherent in their too great a dependence on a single source of supply. During the 1850s the Manchester school of free traders had taken up the cause and urged the government to adopt such measures as to enable India to be an alternative source of supply. According to D.R Gadgil the attitude of the state throughout the earlier period (up to world war I) was one of absolute Laissez Faire.[4]

This theory was integral to the 'Deindustrialization' theory of the early Indian Nationalists leaders and writers like R.C.Dutt, Dadhabai Naoroji, and English critics like William Dighy and Braod Laugh who charged that "indifferentism" of Government, because of the belief in laissez faire philosophy hastened the decline of Indian industries in the nineteenth century.

The period between 1793-1833 witnessed a rapid development of British empire in India, traces the ills of the Indian economic situation during the Company's rule of factors other than philosophical speculations as a commercial monopoly of the company succumbed to the much stronger forces of industrial capitalism, so did the agrarian economy of India which was the basis of that monopoly.[5]

The economic policies of both the East India Company and the British raj were very much influenced by the doctrine of Laissez faire.[6]

Tax Structure of the Madras Presidency

When the company assumed authority to administer the territories, the tax structure of the Presidency was suited only to a state of society which was very simple and primitive They were little affected by mutations' at time and advances of civilization. But during the eighteenth and nineteenth century's the British Civil servants in India from generation to generation with old taxes, without introducing any substantial changes. Due to the advent of the Industrial Revolution in England new expenditures and new modes of taxation were tried by the chancellor of Exchequer.[7]

Land Tax

Under the Zamindari system, the land tax in the Madras presidency was 50% to 58% at the gross produce. Even in the Ryotwari areas, Ryots were burdened with taxes even during times of famines, droughts and floods. The Zamindars and Inamdars on the other hand squeezed the riots' as much revenue as they could.

Salt Tax

Salt being one of universal articles of consumption, the tax on salt was collected in three different ways. First, there was the profit on local manufacture, which was retained by the Government. Secondly, there was the in land duty, and thirdly there was customs duty on imported salt.

Customs Duties

The source was the income from customs duties. This was, principally derived from import duties. The next item was the tobacco. The government resumed to itself the right of purchasing at fixed rates the produce of tobacco cultivation and selling by auction to traders for export and internal consumption.

The other source was the Abkary or tax on spirituous liquors. The Government formed out a particular portion of territory to the highest bidders who sold the privilege of spirit vending at a profitable

rate to a number of small dealers in that port. The next source of income was the Moturpha tax on professionals, traders, artisans etc.,

Transit Duties

The next source was sayer or inland transit duties or inter portal duties. This was a very vexatious tax collected in a most oppressive manner at every chowki and check post which was countless in number throughout the presidency.[8]

In Madras the conditions connected with the collection of the transit duty were considerably worse. Customs stations were so many in numbers as to be in the proportion of six to each paraganah.[9]

By self interest, the company as an exporter was interested in the easy exportation of Indian goods into England. It was not the company but the government of England that imposed prohibition duties on the importation of cotton and silk goods, copper and tin into England.[10]

Establishment of Free Trade

In the nineteenth century, the East India Company was in a fairly strong position, and secures enough in South India, but in other parts, wars and disturbances continued throughout the nineteenth century. Even in the south, new rulers were, for the first few years, engaged in putting down Poligars and other chiefs who were disturbing the peace of the country, in building up efficient administration machinery, and in making revenue experiments.[11]

Meanwhile the Company's servants, who had studies political economy, became imbued with the ideas of laissez faire and free trade and they began to apply them to the problems of administration. The civil servants in spite of their multifarious duties, entered into lengthy discussion about the current economy which existed during the period. Much of the attention of the Government in regard to improvements in agriculture, irrigation, industry, trade, and communications may be attributed to the influence of the Smithian doctrines.

In 1806 the anomalous system of duties was abolished and a general duty of 6% was imposed on

(1) Imports by land and sea into Madras or pro duced within the limits at the town,

(2) On goods exported from the other ports,

(3) On imports and exports across the frontiers at the Madras territories, and,

(4) On goods imported into certain provincial towns or produced or manufactured within their limits. Articles belonging to the company like cotton and cotton thread and number of unimportant articles were exempted from duty.

The customs officials being paid low, bribery and peculation were rampant. The public were forced into collusion with the officials and smuggling was common. These defects of the system were repeatedly referred to but nothing was done to remedy them beyond a few minor alternations in 1808 and 1812. In 1824 the internal and transit duties for some goods were adjusted.

It was not till 1844 that the entire system of transit duties was abolished. The immediate effect was a considerable expansion of trade, but the full effects were perceptible only in the second half of the century.

Conclusion

The policy of the company was thus beneficial in some respects, while in others it retarded progress to a great extent. The local Government certainly seems to have been anxious at times to improve the country. But its freedom of action was restricted by the higher authorities at Fort William in England who were apt to overlook the needs of the subordinate Presidency, especially in the view of the pressing problem that confronted them before their power was firmly and completely established. Broad based policy was built up only after the position was quite secure.

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HISTORY OF SCIENTIFIC ADVANCEMENT IN AGRICULTURE SECTOR IN TAMIL NADU THROUGH TNAU FROM 2005-2009

K.Lakshmi* and P.Selvi*

Introduction

The workforce in India mainly depends on agriculture for their livelihood. Our country witnessed prosperity in this sector in 1970s due to the Green revolution. This revolution developed a set of techniques like sowing, hoeing, reaping, threshing, storing and grinding.[1] The economic development of India mainly depends on Indian agricultural production. The central and state governments play an active role in all aspects related to agricultural development. Hence this sector indicates a great boom. The research works in this sector are actually taken by the TNAU, other agro related government departments along with few NGOs.

Need for scientific advancement in agriculture

In the post independent era there is a need for bringing additional area under cultivation, extension of irrigation facilities use of better seeds, water management and so on.[2] Agricultural production plays an active role in the economic development of our country. The high quality of agricultural education is the main aim of the TNAU.[3] It also provides guidance to the farmers in not only achieving their goals but also implementing technological advancement in agriculture.

TNAU's significant role in agricultural research on crop management, crop protection and post harvest technologies, are substantial. The Cropping pattern is controlled by many factors that include climate, soils, economic condition of farmers, market demand, farmers' preference, technology availability etc. There are some evidences to indicate shift in cropping pattern in some pockets in Tamilnadu due to price fluctuations, insufficient availability of ground water, labour non-availability etc.[4]

Crop Management

Crop management is used to improve the growth, development and yield of agricultural crops. The combination, timing and sequnce of the practices used depend on the biological characteristics of the crops.[5]

Plenty of research works of TNAU resulted in the single line, two line and three line breeding methods[7].Single line breeding is used in the production of sugarcane and many plantation crops and in some spice crop like turmeric, pepper etc.,[8] Two line breeding is used in the production of Cotton, tomato, Brinjal, Maize, Paddy cucumber, pumpkin etc Three line breeding is the widely used system for hybrid seed production. It is used in the production of sorghum, bajra, rice, sunflower etc.[9]

Farm machineries

The agricultural colleges are acting as the co-ordinating centres for various fundamental and applied research projects. They conduct operational

* Assistatnt Professor, Dept of History, Sri. Meenakshi Government College, Madurai.

research projects in the farmer's field demonstrate the proven technologies.[10]

Peeler cum washer, Power Tiller, Hand operated Rotary type garbling unit, Battery operated portable wetland weeder, Tractor operated unit. Shake harvester, spading machine, subsoil cor pith applicator seed cum fertilizer seed drill and Coconut Tree climber are the machieries invented throught the efforts of TNAU.

Two tow finger type paddy rotary weeder

It is very useful for weeding in paddy row crops. Row spacing can be adjusted for 20cm to 25 cm. One man can easily operate the unit continuously. By push and pull action the weeds are buried and soil aerated.[11] It saves the labour by 84% and cost by 65%. Ananthakrishnan, Manian and Ramasamy are the scientists responsible for the release of this machine.

Tractor operated pit digger for sugar cane planting

It digs tow pits of 90 cms dia simultaneously at 1.5 m interval to a depth of 30cm suitable for planting sugarcane sett. Planiting of cane in 1.5x1.5 m spacing with pit method favours higher cane yield. It has the capacity of digging 250-300 holes per hour. The cost of operation is only Rs.300 per hour. It saves the cost nearly 63% and saves the time to 97%. Mahendran, Maniant and Kthirvel are the scientists responsible for this new invention.[12]

Hand operated Amla seed remover

This machine is very easy to handle. The deseeded fruits with punch hole increase the osmosis of syrup. Mechanical pulping of fresh amla is feasible without seeds. The capacity of the machine is 20kg per hour. The cost of operation is only Rs.10 pre hour. It saves the cost at 90%. Thanagavel, saraswathi Eswaran are responsible for the new invention.[13]

Sugarcane sett cutter

It is useful for cutting sugarcane sett with single bud. It reduces the cost of seed cane. There is a additional income form the budless intermodes. The cost of Opertion is Rs.240 It saves the cost by 45 % and it time by 70% Enayathullah shah, Kalaiyarasn, Nandakumar, Chandrasekar, SenthilKumar and Subramanian are the scientists responsible for this new invention.[14]

Conclusion

To accelerate the research and development efforts in agricultural engineering the TNAU is doing many research projects. Through their extension activities they are doing field demonstrations to prove the technology. The scientific advancement in this field gives lot of scope to improve and modify the existing implements. The efficiency also increases with less human drudgery. Design and development of farm machineries are the need of this sector. Moreover the maintenance and operation should suit to the particular area. TNAU is doing the work by co-coordinating the local farmers in an appreciable way.

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A STUDY OF TAMILNADU STATE SMALL INDUSTRIES DEVELOPMENT CORPORATION (SIDCO) IN VIRUDHUNAGAR DISTRICT

A.Mohini*

Industrialization process is one of the prerequisites for accelerating the economic growth and development. Industrialization in a way involves the process of both deepening and widening of capital. It implies not merely develop of some industries but also certain basic changes in the structure technology and organization of economic activity. Within the sphere of economic activity, it can be described more specifically as a process in which changes of the series of strategically production functions take places. Mechanization of an enterprise, the building of new industries the opening of a new market and exploitation of a new territory are some of the off shoots of industrialization.

Tamil Nadu State Small Industries Development Corporation (SIDCO)

In Tamil Nadu SIDCO was established in the year 1970, as a private limited company and was later converted into a public limited in 1971. In Virudhunagar District it was started in 1986 with the main objective of developing and assisting the Small and Micro Enterprises (SMEs) in Tamil Nadu.[1]

Objective of SIDCO

The main objective of SIDCO is to inform its members about the vacancy position of work sheds, plats in Industrial estates and availability of raw materials in raw materials depots.[2]

Main Schemes Operated by SIDCO

a) Marketing support for SSI and Export Assistance Scheme

b) Provision of infrastructural facilities to SSI like work sheds and Industrial Estates

c) Procurement and distribution of essential raw material.

d) Guidance to Entrepreneurs

e) Sanction of loans to SSI under new loan scheme and in association with development Bank.

Marketing Assistance Scheme:

In 1978 the scheme of rendering marketing assistance to SSI units was commenced. By this scheme it assisted Small Scale Units to market their quality products to Government Departments at reasonable price. To familiarise the buyers with the products manufactured by SSI units, Buyer – Seller meets are being organised. SIDCO also participates in Trade Fairs and displays the products of SSI units.[3] The SSI Units having permanent SSI certificate can register with the concerned Branch Office of SIDCO for their products under Marketing Assistance Scheme by paying Rs.200/- as registration fee. The form for registration under this scheme can be downloaded from SIDCO website.

SIDCO's main aim is to provide assistance to SSI unit in Virudhunagar District to export opportunities by creating a web presence for each member units. The registered units displayed their products, specification, price, capacity of plants, terms and conditions and company profile etc on the web site so that potential buyers can have contact with the concerned units and in such a way to attract foreign buyers.

Infrastructural Facilities

There is SIDCO complex at Soolakarai Panchayat. Virudhunagar District offering the following facilities

1. 16 constructed sheds allotted to Industries manufacturing polythene bags. Tin container's workshop, packing paper (Tarpaulin) etc. Besides there are 14 Government sheds in the Industrial Complex at Soolakarai.
2. Easy accessibility through roads.
3. Miscellaneous facilities such as first aid, post office etc.
4. Besides there are 30 tiny sheds constructed by SIDCO at Kariapatti which are fully allotted.[4]

* Assistant Professor in History, VHNSN College, Virudhunagar.

SIDCO provides the financial assistance to tiny industries. Besides arranging for credit facilities at concessional rate from financial institutions, SIDCO is engaged in construction and developed Industrial estates to help poor units by providing them locational advantages, specialization etc.

The main purpose of SIDCO is to establish New Industrial Estates with basic infrastructure facilities like 65 water supply, roads, street lights, storm water drain etc. SIDCO identifies lands in places where there is possibility of industrial growth and takes over land by way of acquisition.[5] SIDCO develops and maintain industrial estates in potential growth centre with necessary infrastructure and provides the following facilities to the entrepreneurs for setting up industries

* Work sheds of standard size (2000sq.ft in a land extent of 250acres).
* Developed Plots of various sizes ranging from 0.250 to 1.000 acre and above.
* Tiny plots measuring 5 cents for the benefit of tiny industries.

Two Industrial Estates are functioning at Virudhunagar and Rajapalayam. A Co-operative Industrial Estate is functioning at Sivakasi. SIDCO has also constructed tiny Industrial Sheds at Watrap, Kariapatti and Thiruchuli.

Procurement and Distribution of Essential Raw Material

The main objective of this Scheme is to supply Raw Materials to SSI / Tiny Units/ through the wide network of Depots all over the State with assured quality at competitive price. The basic raw materials such as Iron & Steel, Paraffin Wax, Match Wax, Copier & Printing papers, Potassium Chlorate are being distributed by SIDCO. The materials are distributed from 6 Raw Material Depots situated at Sivakasi, Sattur, Ambattur, Coimbatore, Madurai, and Trichy. Tamil Nadu Paper Limited distributed Virudhunagar depots. SIDCO is also supplying Iron and Steel to the requirements of Government Departments viz., Transport Corporations, Khadi and Village Industries Board in Virudhunagar.[6]

The raw material deports of SIDCO at Sivakasi and Sattur are supplying essential raw materials such as match wax, paraffin-wax and potassium chlorates to the match works and firework in Virudhunagar district.

Value of Raw Materials Distributor.[7]

Year	Match wax	Paraffin wax	Potassium chlorite	Total
79-80	123.70	1.20	34.00	158.90
85-86	146.90	116.10	41.40	304.10
89-90	270.50	96.40	54.50	421.40
94-95	339.80	118.07	77.80	535.67
92-2000	367.98	143.54	95.85	607.37

Among the three types of raw materials supplied by SIDCO the increase in match wax supply has gone up 2.2 times while the paraffin wax was gone up 8 times. This is due to the reason that paraffin-wax is being supplied to the industrial units only from 1982 on a large scale. Previously the factories were obtaining paraffin wax from certain private sources by paying very heavy prices.

Value of Match Wax Supplied [8]

Year	Supply	Made by depot	Total
79-80	87.50	36.20	123.70
85-86	116.20	30.70	146.90
89-90	236.70	33.80	270.50
94-95	297.90	41.90	339.80
92-2000	312.31	55.67	367.98

Value of Paraffin Wax and Potassium Chlorate Supplied.[9]

Year	Sivakasi	Sattur	Total	Sivakasi	Sattur	Total
70-80	0.60	0.60	1.20	5.10	28.90	34.00
85-86	69.70	50.40	116.10	17.80	23.30	41.10
89-90	57.20	39.20	96.40	10.00	44.50	54.50
94-95	69.30	48.77	118.07	20.30	59.50	79.80
99-2000	87.89	55.65	143.54	24.25	71.60	95.85

Guidance to Entrepreneurs

SIDCO guides aspiring entrepreneurs who approach for information on where and how to get project profiles, training, incentives available for the industry, packages of financial assistance available with various agencies, obtaining power connection from TNEB, facilities provided by various Agencies through SIDCO.[7]

Conclusion

Thus the entrepreneurs are able to start many tiny industries with the help of SIDCO which provides financial and social support. Many youngsters who have the innovative idea to start industry are benefited through SIDCO and progress in their area. By the development of industries all the class people especially backward class people are developed both in socio and economic condition and this helped the socio and economic condition of Virudhunagar district to develop in high standard.

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PROMOTION OF IRRIGATION IN TAMIL NADU WITH SPECIAL REFERENCE TO KAMARAJ

R.Christal Jeeva*

Kumaraswami Kamaraj was born on 15 July 1903 as the son of Kumaraswamy Nadar and Sivakami Ammal in a middle class Nadar family at Virudhunagar. In 1920 he participated in Non Co-operation Movement and picketing of today shops at Madurai in 1923. When he participated in the Civil Disobedience movement in 1930 who arrested and given two years imprisonment at Vellore. In 1936 he was elected to Madras legislative assembly from Virudhunagar. In 1940, he was elected the President of Tamil Nadu congress committee. When he was in prison, he was elected chairman of Virudhunagar Municipality. Again, he was given one year imprisonment for his participation in the Quit India Movement in 1942.[1] In 1950 he was elected as the president of Tamil Nadu Congress Committe. On 25 December 1952 he was again elected the president of TNCC and become Chief Minister in 1954.[2] During his administration Tamil Nadu reached its peak of its progress. Also he executed several welfare schemes. Among them Kamaraj paid more attention towards promotion of Dams and irrigation facilities in Tamil Nadu.

After Independence, the activity on irrigation development schemes increased and vigorous almost in every district of the state. Both major and minor projects have been launched.[3]

The Vidur Reservoir project aimed at constructing a Reservoir across the Varahanadhi near Vidur in South Arcot district about four furlongs below the Tondiyar and a left side channel for irrigating an extent of 3,200 acres with 1000 in Pondicherry state construction cost of this scheme was shared proportionately by Tamilnadu and Pondicherry states. The scheme was started in March 1958. The project was officially opened on 28 December 1959 and an area of 700 acres was thrown open for irrigation. On completion of the portion of the canal in Pondicherry limits the entire extent of 3,200 acres were irrigated.[4]

Parambikulam-Aliyar project was the most important major multi purpose project. V.Ananda Rao was the special chief engineer of the project. It was designed to utilise the water and power resources of some of the rivers in the Anamalai Hills of the Western Ghats in the Madras state flowing through the Kerala state and emptying into the Arabian sea by diverting the water to the east through the range of hills. The project envisaged the construction of seven reservoirs and canals which took from the besides connected works like tunnels weirs ect. It provided irrigation facilities to an extent of 24 lakh acres in the dry and arid regions of coimbatore district and

* Assistant Professor of History, M.V.M. Govt. Arts College for Women, Dindigul.

produced nearly 70,000 K.W. Power. The project was started in November 1958. It was proposed to start the construction of Parambikulam, Tunacadavu and Tirumurthi dams and also the tunnel connecting the first two dams. The work of excavating contour canal for a few miles was taken up during 1962.[5]

The Scheme involved the construction of a dam across the Sandynallah stream in the Nilgris district and the division of the water so stored into the Pykara River through a tunnel. The scheme enabled an additional generation to the tune of 54 million units at existing Pykara and Moyar power stations. Single generating unit 3,000 K.W.capacity were installed at the Pykara Dam. The estimated cost of the scheme was Rs.30 Lakhs for Pykara dam power house. Total provision was 96.80 lakhs in 1956-61.[6]

The irrigation research activities during 1961 with a good storage position in the reservoir. A number of problems connected with the Hydro-Electric projects of the state electricity board were also dealt with at this research station.[7]

New Kattalai high level canal scheme was started on 17 August 1957. The area benefited lies in Tiruchirapalli and Tanjore taluks. The estimated cost of the scheme was Rs.179.20 lakhs. The canal was first opened for irrigation on 17 September 1959 and an area of 4,000 acres in the head reach was thrown open for irrigation.[8]

The Pullambadi canal scheme consisted of a new canal 54 miles long from above the upper anaicut at the head of Srirangam Island on the left bank of the Cauvery.[9] The scheme benefited 22,114 acres in Lalgudi and Udayarpalayam taluks in Tiruchirappali district, of which 13,282 acres were under tanks and 8,831 acres under direct irrigation[10]. The estimated cost of the scheme was Rs.157.00 lakhs. The canal was first opened for irrigation on 17 September 1959 and an area of 5,000 acres in the head reach was thrown open for irrigation.[11]

The minor programme for which a provision of Rs.338.22 lakhs was made in the second plan was particularly important to this State in view of the face that there was very little scope for further large-scale extension of irrigation under river projects in the State. The main items of work included under this programme were special Minor irrigation Programme, Desilting-cum-reclamation of irrigation tanks scheme for sinking of tube well and River Pumping Scheme and Filter-Point-Scheme.

This programme consisted of small irrigation schemes costing less than Rs.10 lakhs each. The types of works undertaken were formation of tanks, construction of anaicuts, excavation of supply channels and repairs and improvements to existing irrigation sources including irrigation tanks.

A provision of Rs.194.54 lakh was made in the Budget for expenditure on the scheme in 1956-61 and 309 works were completed during the year. Though the budget provision was restricted of Rs.94.49 lakhs, there was a proposal to increase the tempo of minor irrigation programme to achieve a target of Rs.120 lakhs. The scheme for sinking of tube wells aimed at exploring the possibilities of tapping underground water resources and providing alternate irrigation sources. A provision of Rs.46.18 lakhs for sinking of 225 tube wells in the state was made in the Second Five year plan[12].

Filter Point well scheme was intended to supplement the irrigation facilities to food crops under the Second Five year plan. It was proposed to sink 600 filter point tube wells annually. The scheme was worked on a self-supporting basis and the entire cost of sinking filter point was recovered from the ryots. Loans were granted to rytos upto Rs.2,500 in the shape of pumping machinery on a hire-purchase basis. The plan provision for the scheme was Rs.47.50 lakhs (1956-61). The object of the river pumping scheme was to utilize the waste water in the river, drinage channels, etc. for irrigation purpose or electric motor pumping sets for supply of water to rytos by pumping from river, channels, etc., was undertaken by the Agricultural Department in the areas selected[13].

During the Second plan period, it was proposed to more than double the installed generating capacity of the state grid by the addition of three more than double the installed generating capacity of the state grid by the addition of three more hydroelectric stations, one at Periyar and two at Kundah, and the expanstion of the Madras Thermal Station with a total installed capacity of 315,000 KW on the transmission and distribution side 8,300 miles of H.T. lines and 8,000 miles of L.T. lines were proposed to be constructed to meet the anticipated increase in power demand from 208,000 K.W. to 4,57,000 K.W. At the

Name of project	Date of Begin	Date of completion	Estimated cost (Rs in lakhs)	Area to be benefited (Acres)
Lower Bhavani Project (Coimbatore and Salem district)	Janauary 1949	1955-56	1,020	18,000
Manimuthar Reservoir project (Tirunelveli District)	November 1950	1958	506	20,000
Araniar Reservoir project (Chinglepet district)	July 1951	1958	105,89	6,066
Amaravathi Reservoir project (Coimbatore District)	December 1953	1958	329.76	21,500
Vaigai Reservoir Project (Madurai District)	April 1954	1959	330	22,818
Sathnur Reservoir project (North Arcot and South Arcot Districts)	October 1954	1957	258	21,000
Krishnagiri Reservior project (Salem district)	December 1954	1957	202.43	9,000

end of the second plan period, 10,000 villages and 100,000 pump sets derived benefits of electricity[14].

The scheme envisaged the improvement of power supply conditions to cope up with the increase in power demand by increasing the capacities of transmission lines and power transformer in sub-stations. It was intended to improve the supply conditions in the grid covering the whole State above nature were carried out at various places at a total provision of 2,000.00 lakhs in 1956-61[15].

Kamaraj implemented several constructive to uplift the conditions of the down trodden peasants in the society. He was given more attention towards agriculture. The first step he took in this regard was bold programme for rural electrification which brought not only light to hitherto dark villages but helped to energies pump sets for irrigation for greater production.

A number of power and irrigation projects were conceived sanctioned and brought into execution during the regime. The Tamil Nadu Government spent Rs.2426.01 lakhs for major irrigation. Minor irrigation did not escape his attention. During the period 1957-61, nearly 1600 tanks were improved and nearly one third of the cultivated area of 150 lakhs area in the state got assured of irrigation during his decade in office.

During Kamaraj period, he executed several welfare schemes. Kamaraj set an example to the later administers by his simplicity straight forwardness, patrotism and eagerness in the welfare of the people. Kamaraj who was at his zenith of from died on October 2, 1975. A memorial was erected at Madras to honour the great personality, Kamaraj.

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AN ASSESSMENT OF GOVERNMENT INTERVENTION IN INDUSTRIAL ENTREPRENEURSHIP IN THE MADRAS PRESIDENCY AT THE TURN OF THE TWENTIETH CENTURY

Dolly Thomas*

Introduction

The imperialist implications of a colonial government resulted in the de-industrialisation of the nation during the nineteenth century. From a nation exporting predominantly manufactured commodities India became a nation exporting raw materials to feed the technologically superior industries of Britain. India was caught in the web of international free trade that fattened on the philosophy that countries superior in resources should supply raw materials to countries superior in technology, which in turn would supply the manufactured commodities to the former.

Indian products were the byword in the markets of the entire world throughout the seventeenth and eighteenth centuries. The skill of her craftsmen and the excellence of her manufactures were renowned throughout the ancient and medieval world.[1] Prohibitive import duties on Indian manufactures could not reduce the fascination for Indian garments. The tides however began to change at the wake of the Industrial Revolution. Indian handloom was unable to withstand the onslaught of power driven machine made fabrics coloured in cheap aniline dyes. Not only did India begin to lose her hold over markets she had dominated for centuries but also began to lose out on local markets as cheap foreign products flooded the countryside.

In deference to the wishes of the British economy the colonial government in India adopted a policy of *laissezfaire* and kept clear off industrial intervention despite having full knowledge of the miserable state of Indian industries and the growing pressure of population sustaining itself on agricultural resources alone. State intervention in industries could have done marvels in preventing the de-industrialised nature of the nineteenth century economy, for India had abundant resources and cheap labour. Had the colonial government taken the initiative to bring in the superior technology ushered in by the industrial revolution into India, substantial progress could have been achieved. However it was the policy of the alien government to protect the commercial interests of their own country and industrial enterprise was left in the hands of private capital.

It was in the presidency of Madras that state intervention in industrial progress was seriously addressed and this paper is an assessment of the efforts taken by the Madras Government in the early decades of the twentieth century. The Department of Industries, and administrative support to industrialization had started in Madras in the early decades of the century. A substantial progress had been made in demonstrating the possibility of manufacture in a number of commodities.

The Rationale for State Intervention

The commercial instincts of the East India Company had from its earliest days in this country led it to make various attempts to improve those Indian industries from which its export trade was largely drawn,as, for example by organizing and financing the manufacture of cotton and silk piece goods and silk yarn, although this policy met with opposition from vested interests in England , which at one time were sufficiently powerful to insist that it should be suspended and that the company should instead concentrate on the export from India of the raw material necessary for manufactures in England.[2] The effects of this traditional policy continued for sometime after the company had ceased to be a trading body.

The first attempt at a general policy of industrial development took only two forms - a very imperfect provision of technical and industrial education, and the collection and dissemination of commercial and industrial information.One expression of the latter policy was the Calcutta Exhibition of 1884-85, which led to the institution of the Calcutta Commercial Museum ,which became a part of the Indian Museum, and to the examination of Indian Industrial Resources by the reporter on Economic products.Sir George

*Assistant Professor, Stella Maris College (Autonomous), Chennai-86.

Birdwoods's work on the "Industrial Arts of India," the "Indian Art Journal," The Indian and Colonial exhibition held in London in 1886 and the institution in 1890 of a series of provincial monographs on Indian Industries may be regarded as isolated and desultory efforts in the same direction.[3]

At the macro level, the state in colonial India , followed essentially a neutral, *laissez-faire* policy, not because of any avowed adherence to any particular doctrine but in deference to the wishes and interests of the British economy in general and British private capital in particular. This policy of *laissez faire* had its critics not only among Indians, for whom the policy was not consistent with the long term interests of the economy, but also among British officials in Provincial governments. The Government policy was largely to steer clear of industrial intervention and leave it to private enterprise. However during the nineteenth century while the Presidencies of Calcutta and Bombay had witnessed considerable development of modern industry the presidency of Madras lagged behind. This became a matter of concern among some government officials who felt State intervention could improve this situation and strengthen the industrial base of the presidency. In-fact considerable ingenuity was shown by the Madras Government in demonstrating the commercial viability of certain lines of business.

One of the earliest attempts to encourage industries was in the 1820's,when a steel plant was set up in Porto Novo. Iron ore in Salem had attracted considerable attention. The quality of South Indian ore was by all accounts the very best. The Salem and other ores were the richest in the world.[4] J .M Heath in 1824 requested the Government of Madras for privileges to carry out manufacture of Iron in India.With the assistance from the then Governor Sir Thomas Munroe, the Porto Novo works was inaugurated in 1830 to manufacture malleable Iron and steel.[5] Heath exhausted all his resources before the unit could commence commercial production. He could not export pig iron to England due to prohibitive duties. By 1839 the Governments patience was wearing thin and it ordered that iron from Porto Novo be recovered to pay up for all the money it had advanced for the venture.[6]

The Porto Novo experience was indicative of the scant and superficial interest the Government had in strengthening the industrial base of the Presidency. Decades later when the Government under growing pressure did initiate pioneer enterprise these after proven success were handed over to private European business. The Government of India by its policy decisions Kept alive the belief the "British is Best", a belief that was not often tested by the free market. Thus the growth of new industry was encouraged under European auspices.[7] While the Government attitude was lackadaisical ,the clamor for state financed and state run industrial enterprises was picking up momentum. The ebullient non officials in the Madras Legislative council between 1893 and 1909 continuously stepped up pressure on the Government[8] The sentiments of the masses was reflected in the newspapers. The editorial of the Swadeshimitran observed , "Nearly the whole of the native population is engaged in agriculture and therefore sunk in poverty. It would be different if industrial pursuits were encouraged by the Government. Cloth,needles and a hundred and one other things imported from foreign countries could easily be manufactured in India.[9]

State intervention in industrial development in Madras from the Twentieth century

The modern development of technical education in Madras owes its origin to Sir Mounstuart Grant Duff who was governor of the Madras presidency from 1881 to 1886.In September 1884 he requested Grigg, the then director of Public Instruction to submit proposals for the encouragement of scientific and technical education in the presidency. Grigg's proposals set out a comprehensive scheme of development divided into three main sections. The first place was given to the establishment of a system of higher examinations in technical subjects: the second part of his scheme included the provision of grants -in-aid to institutions providing facilities for industrial and technical education and the grant of scholarships to pupils undergoing such instruction, besides grants for machinery, plant apparatus and chemicals .He also proposed the development of the college of engineering, the school of arts, and the agricultural

college into institutes dealing with the several branches of technical works.[10]

Grigg's proposals were favourably received by the Government. Though by 1906-1907 some twenty-five lakhs of rupees had been spent on technical education ,the result was ,as the director of Public instruction remarked in his report for 1906-1907, still far from satisfactory. The number of students receiving technical education was negligible considering the population of the presidency. Further more the number of students from the traditional handicrafts castes were negligible.

The causes which led to the failure of Grigg's scheme of 1884-1885 are not far to seek. The attempt to create examinations without first providing qualified teachers and adequately equipped training institutions was to reverse the true order of progress. But the most important of all was the neglect to bring the scheme of technical education into relation with the industrial needs and conditions of the country. "It was not sufficient to draw up syllabuses ranging from copper plate engraving to embroidery. Some effort was necessary to connect the new system of technical education with existing industries, the great handloom industry, the indigenous dyeing industry, the nascent cotton factory system and so on. Even in providing scholarships for the encouragement of handicrafts, sufficient care was not taken to see that they were reserved for members of artisan classes. The caste system of the country was thus ignored, the scholarships too often fell to youth who had not the least intention of following industry as a livelihood and who merely drew the scholarship while it lasted and then betook themselves to the role of clerks, ,peon, policemen or whatever the customary occupation of their class might be .It is thus not surprising that though a large number of persons have passed the Technical examinations which Mr. Grigg established, the general effect of the scheme on the industrial progress of the country has been slight.[11]

A commission in Industrial Education was appointed in 1901-1902 to report on the subject. The commission made a tour round India and Burma in the course of which they held conferences with the local authorities in each province and made enquiries regarding the state of industries, visiting a large number of workshops and industrial schools. Acceptance of the commission's report and recommendations would have meant a massive involvement by the Government in the industrial development of the country which the Government evidently wanted to avoid. Nearly all the authorities who made a careful study of the question and specially those who had been practically engaged in fostering industrial education and occupied in improving and developing indigenous industries were of the opinion that only little progress would be made unless Government were prepared to embark on a comparatively large scale. The native system of apprenticeship was well adapted to the industrial condition of India till the time when manufactured goods were imported from abroad and artisans were first subjected to the stress of foreign competition. The native system was in practice that of a rigidly closed trade guild .It prevented the number of artisans in any one trade from becoming unduly large and protected the members of the caste from the pressure of the competition in India itself. The advantage was however, more than counterbalanced by the fact that the artisans were cut off from the rest of the industrial world and continued to pursue the most antiquated methods of working notwithstanding the fact that they had long been superseded everywhere else.[12]

The officials in the madras Government categorical that, since only 11% of the population lived in towns, they could not look upon the establishment of industrial schools in a few centres as an adequate means for the general advancement of industrial education among the masses. "The artisan class are in an extremely backward state: not only do they want a much better education in their trade, but their trade itself wanjts developing and it is in the development of the indigenous trades of India that is the crux of the whole problem.lt would be useless or worse than useless to afford facilities for technical education pre-supposing openings for employment which do not at present exist, but must, if possible, be created.While accepting as a general principle that it was not the function of the Government to initiate manufacturing operations, it was however considered that in view of the decadence of the industries of Southern India, the Government would be fully justified in initiating

experiments and in considering proposals emanating either from their own officers or from private individuals for the improvement of existing industries or for the development of new industries."The Government accordingly proposed to take up the more important industries of the presidency and to arrange for a detailed study of them with a view of discovering whether it was possible to effect improvements and if so to point out the lines upon which improvements can be made and to assist private enterprise with expert advice as far as possible. "Native enterprise cannot afford to experiment for itself or to risk failure and is undoubtedly very much hampered through difficulty and in obtaining disinterested technical advice, and it is possible that if it was made known that Government were prepared to place expert advice at the disposal of pioneers of industry, a considerable number of really useful developments might result."[13]

What emerges from the above account is the near unanimity among officials in the provincial Government as regards the express need for state assistance in fostering indigenous industries and in helping in the development of new industries. Every little success achieved by the Government strengthened this belief and led them to seek the sanction of the Government of India not only to make the provincial Department of Industries permanent but also extend the scope of its functioning. Further the officials did not hesitate to point the contradictory postures adopted by the European mercantile community in the country and in the process exposed the latter's "Selfish exploitation of the country."

In 1905 a scheme was submitted to the government of India for the further advancement of the industrial development in the presidency and it was proposed to create a department which should make a survey of existing industries and should investigate the possibility of creating new ones. The idea was not to work industries experimentally on a commercial scale but merely to initiate experiments in industrial ventures that the Madras presidency was backward in, which might assist private enterprise to take up fresh industrial undertakings. The initiative was largely the effort of Alfred Chatterton and Frederick Nicholson. Over the years, the administration of the department was reorganized with many other allied activities. The main thrust however remained ,and that was to enhance the industrial development in the presidency.[14]

Lord Morley, the secretary of state, did not view the general principles underlying the scheme with much favour. He was skeptical about the prospect of attaining satisfactory results .He doubted whether the lack of industrial progress in the Madras Presidency might not be due to economic causes beyond the reach of State endeavour. Despite misgivings, he sanctioned the creation of the department and the appointment of Mr.Alfred Chatterton as the Director of Industrial and Technical enquiries. Thus the Department of Industries was born but not under that name. Chatterton had already been at work a few years earlier and ,in-spite of the limited means at his command had succeeded in producing results of considerable value.

In 1891, Chatterton made certain proposals to the Madras government for the utilization of water power in the manufacture of Aluminium and they were referred to the secretary of state who appointed a committee of experts to report on them. The committee presented a report and this was published and the matter left to private enterprise. In 1897, Chatterton took up the matter again and from the enquiries he made in England it seemed evident that nothing could be done in India unless a local market for the metal produced could be found in India. He therefore proposed to the director of public instruction to make some attempts in this direction through the medium of the school of Arts in Madras, which had a metal working section with competent *maistries.*[15]

The skills of the metal workers of southern India was being lost out on for want of technical assistance. The productions of the metal factories of western India were catering to local needs. Thus the aluminium factory was an attempt to revive the handiwork of south Indian metal artisans and also counter the import of aluminium from Europe and America. The school of arts also kept huge large stocks of metals in various sizes which could be used by people keen on starting manufacture in a small way. The metal could also be obtained on credit. Encouraging private enterprise became the policy. New designs and innovations were communicated

to interested entrepreneurs. The aluminium industry became an established industry not only in the city of Madras but also in many of the larger mofussil towns, and that the new wares were rapidly taking their place in the Hindu households alongside the time-honoured vessels of silver, brass and copper.

After Mr. Chatterton had made preliminary experiments to demonstrate the practicability of manufacturing aluminium in India, he had brought the matter to the notice of every firm in Madras, and all of them with the exception of Messrs Best & Co., declined to have anything to do with the business.In 1900 the Indian Aluminium Company was started by Mr.Eardley Norton,then practicing as a barrister in Madras.For a time the company and the aluminium department worked in conjunction to open up a market in India.Half of the net profit of Rs.60,000/- made by the Department of Industries in Madras was made over as a free gift to the company .By 1903, the business had picked enough momentum for the company to cut off its apron strings.[16]

One industry that had considerable takers in the presidency of Madras was leather. There were a number of private individuals who had profitable undertakings. The Chrome Leather Tannery of Mr. G.A Chambers, the considerable workings of Gordon Woodroffe, the leather concerns of Best & Co., to mention a few. The question of the intervention by Government in the Madras tanning industry was first taken up in January 1904 when the chamber of commerce was consulted as to the causes which had led to the temporary decline of the industry in Madras, and as to whether Government could do anything to assist the industry. The chamber was reluctant to allow for Government intervention and it ascribed the slowing down in the industry to a natural reaction following the overproduction in the previous years The Chamber of Commerce was confident that the industry would revive in the natural course without interference by government. The question was later reconsidered over the issue to the economic waste in the use of country leather for *Kavalais* or the buckets that were used by farmers for irrigation. A large number of buckets were used annually because the buckets did not last too long. Chatterton suggested that experiments should be made with the object of introducing chrome leather which would be more enduring.

In September 1903, the government sanctioned the expenditure of a Sum of Rs 2000 on experiments. Prior to this the Madras Chamber of Commerce had already informed the Madras Government that while their attention had already been directed to the subject of chrome tanning, they had , after costly experiments come to the conclusion that climatic conditions in Madras made chrome leather tanning impracticable.[17]

It was inevitable that once the manufacture of leather for *kavalais* was commenced it should also be tried for other purposes especially boot making. The rapid growth of the business naturally attracted considerable attention among local tanners and the number of applications for admission to work in the tannery department increased considerably. So much so that Alfred Chatterton had to restrict applications for admission to only those students who agreed to an apprenticeship for six months.Messrs Chambers & Co., which was one of the leading private enterprises dealing in the manufacture of leather products strongly objected to the starting of the government tannery.

Deprecating the attitude of the Chamber of commerce, Madras, towards Governments involvement in the Chrome tanning industry, Chatterton stated vehemently: "It seems to me obvious that from the strong opposition offered by the Chamber of Commerce and from the European mercantile community to the policy of Government assisting in the development of new industries they fear that the fostering of indigenous industries will place Madras in the same position as Bombay and that the Indians will gradually acquire a commanding position in the mercantile and manufacturing industries of the Presidency. This, I submit, is eminently desirable,...It seems to me impossible that the present state of things should be allowed to continue indefinitely. In the past the European mercantile have displayed no great amount of energy and ability in building up the industries of the Presidency and there is less hope in the future that they will be able to achieve a better result. There is, I have reason to believe, a good deal of Indian Capital seeking investment and there is undoubtedly an ever increasing number of youths turned out by our university system for whom it is difficult to find employment suited to their education and capacity

for work. Mr.Chambers, of the Madras chamber of Commerce complains that men of the required character and knowledge are not obtainable and yet he would have the Government tannery in which such men are being trained shut down. Only a few years ago the chamber of Commerce advocated a laissez faire policy. Now that it has been demonstrated that something can be done and that some practical results have been achieved, they say we are going too far and all that is necessary is to establish technical institutions for the training of workmen for non-existent industries."[18]

The Government, however, was convinced that if the chrome process of manufacturing leather ultimately succeeded in displacing the older methods of tanning the benefit to the country at large would be considerable. The experiments with chrome leather tanning in Chinglepet had been successful and the majority of tanners had opted for it.[19]

The Government also proposed to start a handloom factory at Salem. Chatterton observed that the native weaving trade was a huge, unorganized helpless industry, it could hardly be doubted that the introduction of the factory system among the hand-weavers would effect an important revolution and would postpone, possibly indefinitely their extinction by the power-loom. Experiments in improved methods of weaving were commenced in the beginning of 1901-02.A few fly-shuttle looms were set up in the school of arts with the object of obtaining experience as to their working capacity. The looms were similar to those already in use in the Basel Mission weaving establishment in the Madras Presidency on the West coast. Initially the manufacture of Madras handkerchiefs were taken up .While the early results were not particularly encouraging the improvements made in the machinery greatly helped the manufacture. Subsequently saris and dhotis were manufactured. In 1905 it was decided to continue the experimental work in a properly organized handloom weaving factory. This was achieved in February 1905 at Salem.[20]

The objectives of the initiative were to substitute the country handloom with improved handloom which would enable the weaver to produce a greater length of cloth in a given time without sacrificing the essential characteristics of the country hand woven goods. It was also meant to introduce the factory system which would enable weavers to work under the management of men with commercial and manufacturing experience and to introduce improved preparatory processes to diminish the cost of preliminary warping and sizing.

The Government did experience some amount of difficulty in getting together adequate number of capable hand weavers to work in the handloom factory. Good wages and regular continuous employment was promised , however the weavers preferred to work in their own homes assisted by their women and children. They evinced great dislike to the discipline and regular hours of work that factory life entailed. The majority were also not free to make decisions as they were controlled by cloth merchants who regarded the government factory with suspicion and dissuaded people from joining. The Government however persevered and work commenced. Successive years showed consistent improvement, which was an indication that if properly managed, a handloom factory could be a success. The most useful work done by the factory was in popularizing the fly-shuttle loom.

In 1908 a weaving competition was held at Madras with the objective of procuring definite data regarding the merits of various types of looms which then were being offered to the Indian weaver. The result of the competition was to confirm the conclusions of the Salem factory, the looms which proved to be the most cost effective and efficient being those manufactured at Madras on the lines of the old English handloom.

The Government ,on its part ,was convinced that the useful work commenced by it should be extended further. An Industrial Conference was held at Ootacamund in September 1908 where representatives of the leading industrial interests of the Presidency participated. The conference brought out the sharp cleavage in interests between the government and the European mercantile community on one side and between the Indian and European business interests on the other. It needs to be recorded that the Government saw its intervention policy as one necessitated by the need to promote and establish private enterprise on a firm footing in

the Presidency. The Conference passed a number of resolutions and defined the main functions of the Department of Industries being, supply of advice in regard to new industries, and the introduction of new methods and processes, the carrying of investigations and experiments and the development of selected industries, and added that the Department should establish a Bureau of Information and an Industrial Museum. It was suggested that new industries be introduced for the purpose of training students or apprentices or for demonstrating that such industries will be commercially successful.

There were however many voices of dissent, and three prominent representatives of European business interests in Madras recorded a minute of dissent from the resolutions relating to industrial development, on the argument that the government should confine its assistance to commerce, to matters of research, technical education, industrial education, industrial instruction and dissemination of industrial information. On this point the government recognized as a general principle that the exploitation of industries should be regarded not as a normal but as an exceptional function of government, and on the general question of the limitations that should be set to the functions of the state in attempting to promote industrial development.

The sub-committees of the conference drew up a number of recommendations. The most important recommendations were that a permanent Department under the control of an officer to be styled the Director of Industries should be created, this department would be responsible for industrial education and the Department would also be responsible for development of trade by the introduction of new industries. It was also resolved to establish and maintain a bureau of industrial information and that it should have charge of the well-boring and pumping operations which were in progress. These recommendations were forwarded to the Government of India for approval and acceptance. In his dispatch dated 29th July 1910, the Secretary of State, Lord Morley, took exception to the policy of creating new industries by state intervention and declared that the funds required for the extension of industrial and technical education ought not to be diverted to state managed enterprise. While he appreciated the labour and ingenuity shown by the Madras Government he still doubted the validity and utility of state effort in industrial entrepreneurship. He was only prepared to sanction a policy for the utilization of state funds only for industrial instruction. He accepted the proposal to appoint a special officer to supervise and extend industrial instruction but not a separate department with a separate Director.The Department of Industries would continue to operate till 1st January 1911, after which it's activities would be terminated.

The orders of the secretary of State roused deep feelings of resentment and disappointment. These were expressed during the sixth Indian Industrial Conference at Allahabad in December 1910.Lord Morley's successor Lord Crewe while continuing on the same philosophy of "minimal State intervention" did allow the Department of Industries to continue, however with severely clipped wings.

It can therefore be concluded that in the first decade of the twentieth century the efforts of the Provincial Government to ameliorate the industrial status of the Presidency were severely curtailed by the Imperial Government with its imperial interests. While the Department of Industries continued it was unable to do the kind of work it envisaged. The next major step in industrial intervention came in 1923 .

The persistent demand inside the legislative council and among the general public, for state aid to industrial development resulted in the Justice Party ministry securing the concurrence of the Madras Government to pass the State Aid to Industries Act in 1923.[21] The State Aid to Industries Act was passed by the Madras Legislative Council. The act governed all forms of enterprise and made promotion of industries a legislative function of the Government.[22]

Thus we see that the provincial Government of Madras did make some effort in fostering industrial development in the Presidency of Madras in the early decades of the twentieth century. Research in new industries was an important aspect which otherwise would have been beyond the means of Indian entrepreneurs .These early efforts that ultimately led to the State Aid to Industries Act were significant steps that contributed to subsequent industrial progress in the state.

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THE GENESIS OF BONDED LABOUR WITH SPECIAL REFERENCE TO ANCIENT SLAVERY

R. Mohamed Mansoor*

In almost all the religious and anthropological literature of India, we find mention of the system of bonded labour, in one form or the other. In India, for example, the bonded labour system originated in ancient slavery. Slavery was a common feature of an ancient society and civilization both western and eastern.[1] The nature of Indian slavery was extremely complex and cut across the categories of caste, kin, gender, religion and role. Although slaves were usually thought of as coming from the shudra castes, members of other varnas could be enslaved as well.

In India, slavery was established even during the Vedic Period (C.1500-500 B.C.), when the word *(Dasa),* which originally designated the 'Dark-skinned indigenous peoples', acquired the narrower meaning of slaves. *By about 500 B.C. slavery was fully established in law, and slaves performed agricultural labour as well as more usual household work.* History shows that the system of bondage and servitude is as old as Vedic period and through the ages of different kings and emperors of the Hindu, Muslim dynasties and the Christian or the European rulers the system of agrestic bondage continued. It is certainly true that slavery was very ancient phenomenon. The Arthasastra of Kautilya, Manu Smriti and the Narada Smriti contain many references to the wide spectrum of servitude under the *"Dasa".* The inveterate categorizer *Manu* recognizes seven Types of slavery viz. He who is made captive under a standard (i.e. a prisoner of war), he who serves for his daily food, he who is born in the house of a slave,

*Assistant Professor, PG. Dept of History, Loganatha Narayanaswamy Government Arts College, Ponneri 601 204.

he who is bought, he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment.[2] Narada Smriti mentions fifteen types of slaves "Dasatva". But one common nature distinguishing all these types is the fact that "dasatva" did exist only for the sake of food, and there was no question of money, debt and repayment. Even during the days of Alexander in India, the victorious had the privilege of asking for a number of slaves from the vanquished. Such types of slaves were also termed as 'dasas'. The various terms, 'Presya', 'Presyata', 'Presyatama', 'Parapresya', 'Parakarmakrta', 'Ajnakara', 'Visti', 'Ahitaka', etc., were used to identify various types of slavery indicating their nature and gradation.[3]

In addition, bondage for debt and non-payment of taxes were added, if they did not exist in antiquity. Hindu law recognizes fifteen types of slave's viz. 1. Grihajata -The Child of a female Slave; 2. Krita or Purchased. 3. Labdha or Gifted. 4. Dayadupagata or Inherited. 5. Anakala Bhrita - Purchased during Famine. 6. Ahita-Pledged. 7. Rinadasa-Voluntaring a slave in payment of a debt. 8. Yuddprapta -Taken in a War. 9. Panejita - Won in Wager. 10. Tavavaham - Voluntarily. 11. Pravarajyavasita -An Apostate. 12. Krito - Voluntarily for a time. 13. Varavahrita or Badava-hrita-One who by marrying a female slave becomes a slave. 14. Atmani Krayi - One who sells himself as a slave, and 15. Bhakta Dasa - A Slave for his food.[4] Even At present bonded labour is identified in different names, i.e. Hali and Halpati in Gujarat.[5]

The Varna system came into being only after the Aryans settled in the vast Indo-gangetic Plains. It is said that the Aryans entered India around 1750 B. C. and were the *marauders of the Indus Valley civilization.*[6] *To begin with, the Aryans regarded the non-Aryan as Non-human, and beyond the place of human society. But it soon became clear to the Aryans that it was more advantageous to assign them a low position within the society and exploit them on a permanent basis.* This was achieved through myths and metaphysics. The primeval myth is that of the Purusasukta, in which the four orders of society emerge from the four parts of Purusa - The original man.[7] Ancient Indian society is said to have consisted of four orders (Chatur - Varna), and a fifth order - the Panchamas was included at a later stage.[8] The four Varnas were based on four main branches of occupations and the Sudras were discharging laborious duties and were left economically and socially backward. *Agricultural operations and allied jobs were the concern of the Sudras.* Each of the Varnas formed an integral part of the society, discharged its social duties without any grudge or discontentment.[9] But later the upper castes started sub-doing the lower castes and using their labour only in their own interest and treating the labourers badly.[10] The origin and growth of the Varna cannot be understood without a study of social process which again is intimately connected with charges in material life.[11]

The higher strata of the community, who were the men of learning, are described as the head of making. The kshatriyas who were concerned with the use of physical force are described as arms, the Vaisyas who had to go from place to place for the purposes of trade and commerce, are described as thighs of Purusa. The Sudras, who were illiterate and unfit for higher duties, are represented as the feet of human Society.[12] Between the latter two classes there is not very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.[13]

The Vis or the commoners among Aryans required agricultural labour. They employed Dasas. Members of several weak or unfriendly tribes who were unable to withstand the Aryan onslaught were enslaved by the Aryans or became a servile class in the Vedic economic structure. They were called the Dasas.

Gradually, the Dasas were given the generic name of Sudra. *The Aryans tried to absorb the indigenous local tribes and communities and established a workable relationship with them, but naturally from a position of strength.*

In the initial references in the Rig-Veda to constant armed conflict between the pejoratively termed "Dark - Complexioned" and "Nose less" Dasa and Dasyu on the one hand and the Aryan on the other gives way in the later parts of the Rig-Veda to an equation of the term Dasa with 'Slave' [Female - Dasis] indicating that those of the Dasa tribes not killed outright had been reduced to servile status.[14]

There is evidence in the Rig-Veda to show that slaves were regarded as a form of wealth.[15] *The word Dasa is used for slaves even in the Rig-Veda. In later times also Dasa has been the most common word for slave. According to Kosambi, the Dasas later came to mean a helot of some sort. He had "not the right to initiation, nor to bear weapons", he had no property of the Aryan tribes as a whole, much in the same way as cattle".*[16] *Like cattle, both the male and female Dasas were objects of gift to the superior community.*[17] The absorption of the Dasas into the Aryan fold leads one to believe that the Sudras arose out of this servile population "augmented also by such Aryan as were subjugated and enslaved in internecine warfare".[18]

The Aryans as long as they were confined to holding wealth only in cattle, increasingly now measured their personal wealth in both cattle and enslaved Dasas, and particularly Dasis, who like cattle could be freely transferred. *The study of slavery and bondage in ancient India necessitates extensive analysis of the term Dasa.* According to some scholars the term Dasa interpreted literally implies 'Man'. In Vedic literature Dasas are described as being in a perpetual state of conflict with the Aryans. It is therefore likely that the connotation of the term 'Dasa as slave' was a later development.[19]

A rare reference states that the master had absolute power over his slaves and could even beat him or kill him. Household Dasis were not protected from sexual exploitation by their masters, and this also contributed to ethnic mixing.[20] The Arthasastra of Kautilya, Manusmiriti and the Naradasmiriti contain many references to the wide spectrum of servitude under the Dasa.[21] Dasas who were pledged (Ahitaka) either pledging themselves or being pledged by others, and persons became Dasas for food. *For the first time one gets a clear indication of "Debt bondage".* Both Kautilya's and Manu's categorization of person reduced to the status of Dasas in return for food, signifies an extremely important development. The survey of the categories appearing in ancient literature reflects an increase in the categories of Dasas over time. Apart from the fact that the later categories provided for new forms of servitude, the *emergence of debt bondage* created a new category of dasa, whose labour was available for the master, but who retained some measures of control over himself. For example he was allowed to earn money by working elsewhere in his spare times as long as it did not obstruct the work he had to do for the master. All these characteristics applied only to debt bondage and did not hold for the other categories of dasas.[22]

The buying and selling of slaves for the purpose of cultivation or domestic economy was an age-old practice in India, authorized by Hindu and Muslim Laws. The Muslims incorporated the slaves with their own family, even gave them as wives to their sons and as husbands to their daughters, of course the latter very rarely. The Hindus, on the other hand, did not assimilate them. However, it was said that the Brahmins and Rajputs kept as many slaves as they could afford.[23] The historic origin of slavery and servitude in the Indian subcontinent lay proximately in the subjugation of the civilized Indus valley people. The system of slavery was very much prevalent in ancient India. The complex dealing in human beings known as bondage has a long history of existence.[24]

Sharma has indicated that the use of the word Dasa in the sense of slave is to be found mainly in the later sections of the Rig Veda. Some type of serf or semi-serf labour existed even in the ancient Indian village community, although their number was not large.[25] In the early sections, there is evidence, only of a small servile class of women slaves (Dasis) and it appears that while the male enemies of the Aryans either fled or were killed, their women folk were reduced to slavery. In a later reference of the Rig-Veda, the word *"Dasa Pravarga"* first appears, which implies a *"Wealth of Slaves"* or *"Slaves as Wealth"* and this suggests that the dasas were increasing in number.

The dasas could be given away freely, along with cattle. Failure to pay debts also resulted in enslavement of the defaulter, but slaves acquired through war, remained the most important source of enslavement during this period. The Mauryan Society in North India (325 - 184 BCE) is arguably the closest approximation, and the institution of *forced labour* developed fully during this period. Dasya existed in various social formations of ancient India, pre supposing difference in the institutional condition of servitude across the age. From the Vedic through

the Buddhist to the ages of the Mauryas dasas and Dasis existed as probably owned by their masters and as objects of exchange. There are plenty of evidences both in the Pali Canon and the Sanskrit text for the ill-treatment, mutilation and murder of the dasas and Dasis by their Samis (Masters). That the ill-treatment had continued during the Mauryan period is evident from the Ashoka Edicts IX, XI and XIII which assiduously call for good attitude (Pratipatti) towards the dasas too.[26] It is important to note that in early stages; only agricultural labourers were subjected to forced labour. But later it gradually spread among other laboring classes in other sectors. The king had dasas extensively employed in mines and agricultural fields (Sitas).[27]

The Pali text would have us to believe that the children of the Dasi concubine promoted to the rank of wives were manumitted. But such instances were extremely rare and theoretically dasas and Dasis were outside the Varna.[28] The helots could be bought and sold too, like goods as in the case of dasas and Dasis. Their master could mutilate or kill them at will. Moreover, *they were tools, but with voice and were ranked with livestock.* Aristotle defined helot as the 'tool with a voice'.[29] Arthasastra prescribes manumission to the run away slaves among the Aryas, excepting those self-pledged whose escape, on the contrary, and turned their enslavement permanent.[30] *During Gupta period feudalism was thriving, forced labour was exacted without paying any thing to the labourers in return for their work.*[31]

History bears evidence to the fact that all feudal societies were characterized by the presence of privileged and the deprived, the rulers and ruled feudal lords and the serfs, landlords and the peasants. There has not been and does not exist any permanent social group which is flat and in which all members are equal. These sorts of inequality led to the division of societies into stratified forts, and other government buildings, the repairs and maintenance of works of public utility, porter age, *domestic service, agriculture,* mining, and working for the royal entourage.

The institution of Visti was fairly common in the ancient period in Indian history.[32] Initially, Visti was largely confined to the state but its contribution to agriculture is significant. *The earliest reference to Visti used in agriculture, dates back to the eight century AD. There are references in the Bhagavada Purana, to Visti in the context of agriculture, and in the Kamasutra a women performing Visti for the headman by working on his land and filling up his granary. It was, of course, used in the pre-Mauryan period but in the Mauryan and post Mauryan epochs, Visti had become a fully developed institution.*

During Mauryan rule, forced labour was confined to a category of labourers who were provided with a modest quantity of food in return but in the age of Manu, forced labour was imposed as a tax on some artisans who received nothing in return for this levy labour. Forced labour was one of those cruel and immoral customs which actually reduced peasants to a state of serfdom. *During Kautilya period, Visti was confined only to agricultural labourers. In the age of Manu it has spread among mechanics, artisans, and Sudras who had to supply free labour, being an obligation laid upon them. In the post-Manu period, its scope had become enlarged to include blacksmiths, potters, boatmen, owners of carriages, actors, and dancers who were also had to offer levy labour.* The whole political structure was reared on land grants, so that both secular and religious beneficiaries (Priest class) developed a vested interest in the preservation of feudal principalities not only against similar rivals but also against the insurrections of the peasants.[33]

During the medieval period the word *"Begar"* is used extensively, *Begar* is the word used to refer the traditional system of *forced labour* demanded by landlords. *The agricultural labourers who are in debt bondage are compelled to provide 'begar'* (Commonly referred as 'haris') are almost exclusively from minority groups. Many labourers who fell into distress and were forced to seek loans became not only bonded labourers of their creditors, but had also to accept far lower wages than those normally prevalent. Such customs had the effect of keeping the lower-caste or outcaste labourers in subjection, thereby compelling them to accept lower wage rates than those paid to cast labourers.

Debt bondage, which had been prevalent since at least the Mauryan period, now became the major instrument for providing laboring class. This feature became the basic characteristic of Indian rural society. The need for slave labour was obviated by the

widespread use of bonded or depended labour, with the free and unfree merging in the category of the dependent labourers whose dependence and bondage was created through debt. *Bonded labour can be best described in terms of debt bondage fixed for a time or a life time or hereditarily descending from father to son in some cases. The system grew out of helplessness of tribal and semi-tribal communities in the grip of a precarious subsistence economy. The money is neither repaid, nor is it intended to be repaid, but the borrower remains a lifelong bond-slave of his creditor. For his work he merely receives an inadequate dole of food and to all intents and purposes is in the position of a medieval serf.*

These cultivators would become indebted, possibly, lose their land, and be reduced to the status of hired labourers, and ultimately became bonded labourers. With the emergence of bondage, not simply through debt but in lieu of even the interest a "perpetually indebted working class" could be assured. *Manu did not recognize the independent entity of the slaves who, according to Manu, should act as only a* "shadow of his master". Thus it becomes mandatory to us to associate slavery as the root cause for this de-humanizing practice of keeping bonded labour. In brief the conditions of today's bonded labourers were more or less similar to that of the people who were confined by the ancient slavery. indeed the very word Bonded labour has been put to use by the government of India only after the Independence. But it becomes essential to trace the genesis of their sorry plight which is unconvincingly related with caste system. Thus *"Bonded labour in India is not just an economic issue, but a social issue linked with Slavery and Caste. Unless we associate bonded labour with caste, we won't understand bonded labour, and we won't find a solution".*[34]

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SOCIAL CONDITION OF TRIBALS OF JAWADHU HILLS IN TAMIL NADU PAST & PRESENT

K. Victor John*

The Tribals of Jawadhu Hills - the Study Area

One of the *pazhangudi* or the tribals who live in the hilly regions Jawadhu of Vellore and Thiruvannamalai districts - former North Arcot district are known as ' *Malayalis* '. In plains people called them as *"Malai Air* - "hill people" - the term later came to be known as the tribal name *"Malay allis"*. Among the tribal groups that are in Tamil Nadu, *Malayalis* are nearly 58% of the total tribal population and out of this 58% little over 55% of the *Malayalis* population lives in Jawadhu hill range. Centuries back these *Malayalis* have chosen this hilly country to live, have their own culture and life style, for reasons of their own.

Government of Tamil Nadu in G.O.Ms.No.598, Rural Development dt.29.07.85 have constituted a new panchayat union by name Jamunamarathoor panchayat union comprising of all the hill and tribal villages of Jawadhu hills with head quarters at Jamunamarathoor mainly for the welfare of the hill tribalss of Jawadhu hills. In Jamunamarathoor panchayat union, 91.73 percent of the total population belongs to scheduled caste and scheduled tribes. And around 88.47 percent of it is scheduled tribes who are called as *Malayalis*. They live in about 260 tribal villages.

Structure and Administration of the Society

The Malayalis of Vellore and Thiruvannamalai districts are people from Kanchipuram; whose forefathers came to the hilly forest area of Jawadhu hills. A place known as 'Kaanamalai' being their first settlement, their leader at that time became the chief known as *Nattan*. Even today he is the official chief of the Malayalis of Jawadhus.[1] Being a small group all lived in Kaanamalai area.

In those days they mostly lived a rugged and difficult life. Initially they never had any contact with outside world. They thrived mostly on forest products like roots, edible fruits, honey and hunting wild animals, all of which was in abundance. As population increased they began exploring the surrounding area and started to settle down in places, favourable for them, making *Kaanamalai Nattan* as their chief.

*Assistant Professor, P.G & Research Department of History, Government Arts College, Thiruvannamalai.

Family

The Malayalis have large families.[2] A typical tribal family consists of husband, who is the head of the family as it is everywhere in India; wife and children- a patriarchal society. Though it is not a joint family, parents mostly live with them, looking after the children and doing small odd jobs what their strength permits. Both husband and wife work in the fields; go into the forest for forest products and firewood. Ladies of the village join with their male members of the family and go into the forest to collect firewood, grass for thatching purpose.

Though husband is the head of the family, in almost all family matters like marriage or any other family function it is the family's eldest member who decides and whose advice is respected. Their females were not allowed to tattoo or to choir their hair in knot called *conday.* They do not intermarry. Polygamy and remarriage of widows are practiced. The dowry of a virgin is Rupees 12 and 8 Anna (Rs 12 and 50 Paise) *kandagams of samai or ragi.*[3] Premarital relation is not a subject of objection. Certain restrictions are not imposed on men. However, the restrictions such as that a premarital relation should not lead to pregnancy, is imposed on women.[4]

Food

Their food and eating habits is mostly being influenced by the environment and the availability. The main crop what they used to cultivate is the food grain known as *'samai'* and it is their stable food. Next it comes *ragi* and maize. *Samai* is cooked like that of rice and added to some sauce and taken. *Ragi* would be cooked either as balls or as gruel. In the like manner maize used to be cooked as rice or as gruel and taken with salt and chillies or onion. *Kambu* is another millet what they use as food. Where water is available paddy is cultivated.[5]

They used to take greens, that grows wild and are edible. In the like manner wild fruits and berries they consume a lot. Fruits like jack fruit, wood apple and custard apple are a few favourite fruits. Occasionally bananas also taken. Though they rear a good number of cattle and sheep, they are being kept for agricultural work and for manure purpose. The milk yield in these hill cattle is so poor and in one or two in the hard a small quantity is milked for curd and ghee.[6] Groundnut is cultivated for oil and that is what is being used for cooking. Apart from one or two brass and aluminum vessel rest are only mud pots.

All Malayalis are non vegetarians and as such they eat all meat what they manage to get by hunting, snaring or trapping both animals and birds. Yet their chief meat is pork. In marriages and other functions, whatever it may be pork should be there and it is a must.[7] In the like manner by way fine for a crime, the *Nattan* would pronounce as to how many measurers of *samai* (usually in *potti* a kind of measure) and how many pigs are to be given to the village or individual. So every house used to rear black pigs in their village enclosures. They breed cattle and contract them to cowherds. Large herds are sent up in the hot weather from plains for gracing. They are fond of animals and domesticated pigs, dogs, cats, poultry, etc.[8]



Storing of food grains like *samai, ragi* etc., is unique for tribals. The grains were kept in a structure placed 1 to 1½ ft above ground on a few stones. Around bamboo wicker work is kept and thickly pasted with mud taken from white ants hill. The same bamboo structure with round bottom and tapering upwards is done and pasted with mud as said earlier. On top there would be an opening to a diameter of *Wi* to 2' through which grains are poured after thoroughly drying in the sun. A Tribal Granary In Jawadhu Hills At the side of the bottom there would be another opening about 9" x 9" for taking out the grains. After putting the grains inside the whole structure is well pasted. The grains remain there for months together

without being affected by pests and insects. This is their granary.

Dress and Ornaments

The Malayalis of Jawadhu hills differ only in dress from their counterparts in Shervaroy hills. Since the period that is being taken to study is prior to 1947 as far as dresses of the Malayalis are concerned one should say it was scanty till the end of 50's. Males used to have dhotis with which they cover their bodies wearing only loin clothes. They carry a bag contains their supply of betel and tobacco. They also take with them a bill -hook, gourd water vessel and a walking stick.[9] Ladies used to wear saris and when working in the fields or at home they wrap the upper part of the sari around their hip.

As far as ornaments are concerned males used to have ear rings occasionally and women folks and female children used to have necklaces of beads, glass bangles, toe rings, nose studs, etc. Such of those people who could afford and are rich enough will have ornaments of gold and silver. Small black bead necklace is a common ornament. By and large males used to have clean shaven face with long hair gathered and tied little above the back of the neck. Ladies hair style used to normal as it is seen in the plains with a forehead *'lot'* known as *pottu'*.[10]



Shelter

The Malayali villages are small comprising 5 to 15 huts with wattle and thatched roof with grass. They are usually built in one long structure, subdivided into partition for each family.[11] The common form of shelter is a hut. Flooring and sidewalls would be of the mud taken from ant hills. Roofing frame would be made of bamboo and poles would be of *namai* and other timbers like *vengai, kadukai* or *etti.* The ropes are from the twigs and creepers of certain species.

A Malayali Tribal hut in Jawadhu Hills for thatching they use a particular type of tall grass known as *'manchapullu'* to a thickness of 9" to 12". The bamboo poles what is being used for frame and creepers and twigs used for tying remain intact even 2 or 3 generations. The reason is the smoke and the soot from the firewood oven, deposits on them and prevents the worm and other boring insects.[12] Their houses are long low thatched structure with roof secured against the high winds prevailing on the hills by long bamboo pegged down at regular intervals. Each stands in a yard surrounded by wattle bamboos. The village precincts are regarded as sacred and even Brahmans are desired to walk barefoot along their alleys.[13]

Education: - before 1947

For a very long period since the Malayalis came and settled in Jawadhus, education was not known to them. During the British rule especially after 1890, they made a systematic survey of the entire range, studied the people their life style, likes and dislikes, their capacities, general knowledge, wood craft etc., over and above the survey of the forest wealth in the form of sandal wood timber, bamboo, rose wood and other minor forest products like honey, tamarind, *kadukai* and so on. Even though their survey was for exploitation of the forest resources it was a mixed blessing. They immediately laid roads having Komuteri as the main village then and not now. Four roads radiated from Komuteri - at present is the nearby village to Komuteri, known as Jamunamarathur (Today Jamunamarathur is the centre of activities and in no way different from any big village in the plains).

After constructing the roads, first school was opened at Jamunamarathur having classes up to 5th standard and the running of the school was entrusted to the forest department. Though schools and education was introduced it was not very popular among the tribals. Lot of dropouts was there. Such was the condition of education even though the then government tried to impress upon them the importance of education. Then the tribal people thought that education was not an absolute need for life. The general education policies of the government

towards the tribals of Jawadhu hills did not have the desired result till 1947.

Tribal Educational Policies after 1947 and their Impacts in General

After independence the task of integrating millions of tribal people, divided into hundreds of tribes and dispersed all over the country, was extremely complex. The Indian government and the state government of Tamil Nadu adopted the policy of making them an integral part of the Indian nation even while maintaining their distinct identity and culture. As Jawaharlal Nehru, the architect of India's tribal policy, put it, 'the tribal areas have to progress' and 'they have to progress in their own way.' The constitution through several articles has provided for the socioeconomic development and empowerment of scheduled tribes. Until, 1952 there were no national policies on tribals. In the same year Jwaharlal Nehru, the first Prime Minister of India evolved a policy on tribal tribal development known as Panchsheel. The Nehruvian Panchasheel had given some guiding principle for tribal affair.

There are many government and non government organizations (NGOs) looking after the tribal affairs in our country. At all India level the Ministry of Tribal Affairs was constituted in October 1999, with the objective of providing more focused attention on the integrated socio-economic development of the most under-privileged sections of the Indian society namely, the Scheduled Tribes (STs), in a coordinated and planned manner. In regard to sectoral programmes and schemes development of these communities policy planning, monitoring, evaluation etc. as also their coordination will be responsibility of the concerned central ministries/ departments, state governments and union territory administrations.

Impact in General

In spite of various measures taken to improve the level of education in the country, literacy levels among tribal communities irrespective of the gender continues to be extremely low. The gap in the literacy level between the general population and the socially disadvantaged sections is persisting and even widening in some cases. However, the undeniable fact is that still we need to go a long way for achieving a respectable level of literacy, as can be seen from the following table.

Period	Educated Scheduled Tribes
1961-71	2.8
1971-81	5.05
1981-91	13.25

As per 1991 Census, the general female literacy percentage is at 39.3% that of Scheduled Tribes is 18.2%. Similarly, general male literacy percentage is at 64.1%. As per the 2001 Census figures, the female literacy rate has increased from 39.3% to 54.16% and for male the literacy rate has increased from 64.1% to 75.8%. The data for STs has not so far been segregated formally, though the projections are as follows:

Census	1991	2001	Difference
Total Population	52.21	69.2	17
Scheduled Tribes	29.60	48.6	19

However, the difference between the literacy rate of STs and that of the general population is quite large. The status needs to be improved and for this serious efforts and focus is required on raising the level of literacy of the Scheduled Tribes population both males and females.

Tribal Educational Policies in Tamil Nadu

The Adi Dravidar and Tribal Welfare Department of Tamil Nadu is looking after the tribal affairs of Tamil Nadu. One of the main policies of the government is to improve the livelihood of tribals and to seek socio-economic development of these segments of the society. The government records say that it is very keen about the welfare of the tribals, their educational and economical backwardness is taken care of with the utmost devotion.

Educational Condition of Malayalis

Malayalis began to realize the importance of basic education coupled with the scheduled tribes acts allotting seats and jobs and the benefits and preferences, for a better life. Whole of Jawadhu is covered with primary, middle and secondary schools run by government and many other NGOs. The school in the main A school aided by the Adi Dravidar and Tribal Welfare Department at Jamunamarathur in Jawadhu hills in Tiruvannamali district.



(Source:The Hindu, Wednesday, Aug 15, 2007 ePaper)

village, Jamunamarathur has a Higher Secondary School and hostel with a very good student strength for a typically hill school. Many students after schooling have joined the central government services viz. in the railways, postal service, and AG Office. A few have studied polytechnic courses and some have become doctors. The education is totally free to the tribals till the primary level. In secondary level, there is no facility to continue their college and technical education around Jawadhu hills. There is a lack of realization and total absence of seriousness on the part of tribals that education would eradicate poverty and improve their standard of living to great extent. The literacy rate is 6.3 percent in this region.

Health Care Centres

The tribals of Jawadhu hills has two primary health care centres, one at Jamunamarathur and another at Nammiampattu. There are 13 sub-centres. It is a pity that either in primary health centres or at health centres or at health sub- centres, doctors are not available in most of the time. If a person is serious and in a critical position, they have to take the patient either to Alangaym or Polur or at Adukkamparai and Vellore which are little away from Jawadhu. The Christian Medical College hospital's (CMC) rural wing also send its mobile medical unit to the hills and covers a small area. There again near Jamunamarathur (Attipattu) then a hospital was run by a doctor from the plains.

Tribal Intermingling

For centuries the Malayalis of Jawadhus have been living in isolation with very meager contact outside their hills. The long isolation has led to divergence in their ways and they possess certain peculiar customs of their own.[14] By nature they are shy, timid, and ignorant yet very hard working.

The real association with plains people began when the road work was started. Prior to that there were bridle path and little contact was there, when roads were completed there was regular contact with outside world. In the strict sense there was no sense of intermingling. The caste system was so strict that it did not allow any intermingling. As stated earlier, the Malayalis do not intermarry. Polygamy and widow remarriages are practiced. A widow's dowry is only rupees 7 and 16 *vellams* of grains.[15] Further the social system and the custom regarding married life as husband and wife was peculiar. The husband should keep his wife always in good humour and try to satisfy her in all aspects as for as possible. This is so because, the wife goes away with another person taking her children along with her if the first husband is with her or not, when she returns to her first husband with children born to her thro' other husband/husbands, the first husband should accept her along with the children and all the children are entitled for a share in the property of the first husband. This system is not practiced now a day. This practice though peculiar was initiated in the foregone days with the good motto of, making it obligatory on the part of males to take good care of their spouses and not to dominate or torture them. The inborn shy nature, suspicion & ignorance prevented intermingling in those days. There are fifteen major tribal groups in Tamil Nadu with very many sub sects all numbering to more than 30 tribes. Out of all these groups the Malayalis are the majority amounting to 60% of the total internal population. They live in three hill area viz. Jawadhus, Kolli Hills and Pachaimalai Hills. Though the caste is the same each group lives a separated life having no marriage connections. Out of the total Malayali population nearly 70% live in Jawadhus. They allow other tribals like Kurumbas, Irulars, Irula Poochanees, to live with them and work for them, that is all. On the whole there was no inter-mingling other than general contacts.The general contacts, mostly through contractors and the men who go over there for sowing, collecting and loading of forest products as well as grazing from the plains who go to the hills with their cattle was considerable. Quite a substantial awareness among the tribals was created by

intermingling with them. Though it had good effect on the society, it led to certain health problems also.

Suggestion

* The constitutional provisions regarding the tribal rights should be implemented and be widely disseminated among Malayalis.
* A systematic education cum motive camps must be organized and all efforts should be taken to sincerely implement the free and compulsory education up to the age of 14.
* Financial aides should be given to the families of the children who leave the school to work in the field for supplementing their family income. This can minimize the school drop outs.
* There should be a proper mechanism to monitor and implement the Child Labour (Protection and Regulation) Act 1993 on a regular basis at Jamunamarathur or at Melpattu in Jawadhu hills.
* Relevant data should be maintained on various activities, welfare schemes including the beneficiaries of reservation, crime records, etc., for effective monitoring and other activities.
* Government should ensure that the traditional tribal cultural practices, medicines, etc., are protected and promoted.
* Landless *Malayalis* should be given minimum two acres of *patta* lands so that they can get avail of other benefits including the free housing which has been given only for those *patta* land holders in tribal areas so far. Also this can reduce unemployment and poverty.
* The government should intensify the monitoring system on the implementation of Bonded Labour System (Abolition) Act 1976 and other labour related laws such as Minimum Wages and Equal Remuneration Act.
* Immediate revamping of public distribution system to ensure food security in terms of good quality and quantity is a must.
* The government should ensure the regular visits of government doctors, especially to the upper parts of Jawadhu hills.
* Money lending laws should be effectively enforced. All loans by private money lenders irrespective of the quantity and period should be scraped. Action should be taken against unauthorized business of money lending in Jawadhu hills.
* Commercial vending of alcoholic beverages should be discontinued in this region.

Conclusion

Medical facilities, educational facilities up to standard XII is there. However, one fact is glaring. All the above said facilities are being enjoyed by the people who live along the main four roads and nearer to roads. Such of those who live in the upper reaches and difficult terrains still live in remotest and live with more of sufferings and less of blessings. The developmental activities itself is not an unmixed blessing. It had led to many severe anti social activities. With the loss of forest lands and resources the tribals are pushed to the brink of survival that they are easily subjected to inhuman existence.

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VIOLENCE AGAINST WOMEN

K. Suganya*

Introduction

Women and men are equal in every human concern in this world. They are equally competing in almost all spheres of work and power and are equally achieving the set goals. Empowering women and improving their status are essential to realizing the full potential of economic, political and social development. As Mahatma Gandhi said, "intellectually, mentally and spiritually woman is equivalent to a male and she can participate in every activity with equal competence as a man. She therefore deserves and equal status with man in the society. But everywhere in the world women are accorded a lower started that men." Women have played a key role in the evolution of mankind. They continue to serve the family and society at large from the beginning of their life till the end. They have the unique quality to shoulder the highest family responsibility throughout their life.

In recent years there has been an alarming increase in atrocities and violence against in the country. It is estimated that the growth rate of crime against women would be higher than the population growth rate by 2010, which implies that progressively a greater number of women are becoming victims of violence. The United Nations Commission on the status of women defines violence against women to include "any act of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women".[1] Throughout history women in various continents of the world have been considered as the physically weaker sex.

Violence against women is as old as human civilization. However it becomes a matter of international concern in 1975 when the UN held the first world conference on women in Mexico City. Gender based violence was given prominence during the UN Decade for women (1976-1985) and became a matter of priority in the second half of the 1980s. The increasing concern over the victims of violence and the need for the change were voiced both by bodies within the UN and by NGOs.

In 1979 the UN General Assembly adopted the historic convention on the Elimination of All Forms of Discrimination against Women (CEDAW). More than 130 member states have to date agreed to abide by most the convention's provisions. They have committed themselves to modifying their laws customs and practices to promote women's equality and rights.[2]

The declaration on the Elimination of violence against women was adopted by the women was adopted by the UN General Assembly in late 1993, on the recommendation of the commission on the status of women. It emphasis violence against women as a violence of human rights.

Domestic violence

Domestic violence is violent victimization of women, within the boundaries of family, usually by men or his family to whom they are married or with whom they have marriage like relationship violence can be both physical and psychological. Psychological violence is carried out with psychological weapons (threats/insults/humiliating treatment) rather than physical attack. Physical violence includes all types of aggressive physical behaviour by husband or his family towards the women's body. Sexual violence could include both passive and active violence.

Family as an institution in ancient India laid down the principles which regulated the relationship between husband and wife and parents and children. Decision making in the family is a critical element in the status of family members since it involves the allocation of resources and the distribution of roles within family. Reports from France indicate that 95 percent of its victims of violence are women, 51 percent of these at the hands of their husbands. In Canada, 62% of women murdered in 1987 died at the hands of their spouses. In Bangladesh, the killing of women by their husbands accounts for 50% of all murders. Social inequality between the sexes is one contributing factor to women's subordinate position within the family. In vacant years however, largely

* Assistant Professor of History, Vellalar College for Women (Autonomous), Erode-12.

due to the efforts of NGOs wife battering has become an issue of importance.[3]

The first attempt by government of India to recognise dowry as a social evil and curb its practice was through the Dowry Prohibition Act 1961. In this Act, 'dowry' means any property or valuable security given or agreed to be given either directly or indirectly at or before or any time after the marriage in connection with the marriage of said parties. According to the Act.

* Giving dowry is an offence.
* Taking dowry is an offence.
* To help in giving and taking dowry is an offence.
* Asking for dowry is an offence.
* Advertising for dowry is an offence.

The Dowry Prohibition (Amendment) Bill 1986 was introduced in Rajya Sabha which provides that if a woman dies within 7 years of her marriage due to causes other than natural, her property would be transferred to her children and if she has no children, to her parents.[4]

Section 304- B of Indian Penal Code lays down that, if a woman dies in an unnatural death due to any burns or injury or commits suicide within 7 years of the marriage and before the death she was treated with cruelly or harassed by her husband or any relative of her husband for dowry, such death is called dowry death. It is reasonable to expect that education brings awareness among the girls, develops a sense of self prestige among them and hence they protect against marriage when dowry demands are made, especially when demands are beyond the capacity of their parents to meet.

Sexual Harassment

Sexual Harassment at workplace is real and pervasive. Jokes with sexual undertones, obscene behaviour with sexual overtones, direct sexual exploitation make the atmosphere at workplace unhealthy and uncomfortable to women. It seriously affects women's psychological and physical well-being. Sexual harassment is committed in public (eve-teasing), at home (domestic violence) and at work. Each such incident results in the violation of human rights of women, gender equality and rights of life and liberty.

Section 376 of Indian Penal Code states that a person convicted of rape can be punished with imprisonment for a term not less than seven years and can be extended to life imprisonment. He might also be imprisoned for a term that may extend up to 10 years and shall also be liable to pay a fine.[5]

The crime of kidnapping woman is defined under section 363 of Indian penal code as taking away or enticing a minor girl of less than 18 years without the consent of lawful guardian.

Molestation, eve teasing and its aggravated form sexual harassment are crimes, which appear to be pastime which males in the society. A woman cannot go out in the street without the fear of being harassed. In busy crowded areas, the miscreants taking advantage of the crowed indulge in whatever physical intimacy the situation permits. In the judgement issued on August 13, 1997, Supreme Court defined sexual harassment as forms of unwelcome sexually coloured remarks and any other unwelcome physical, verbal or non verbal conduct of sexual nature.

According to a report in January 2001 violence against women is on the rise. By 2010 the growth rate of crime against women is likely to be higher than population growth. There is 40% increase in the cases of sexual harassment alone. More than half of those cases are reportedly from the states of Andhra Pradesh, UP and Tamil Nadu.[6]

Suffering violence is so deep rooted in our cultural norms that not only the illiterate, less educated or poor women but even the sophisticated, highly educated and economically independent women hesitate in publicising the atrocities against them and seeking legal or police protection. Legal measures providing for protection of human rights of women might have created an enabling atmosphere but they have not empowered the women to a great extent. Media needs to play a more proactive role in creating awareness about rights and privileges of women and inculcating gender sensitivity within the family.

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NADAR URAVINMURAI AND NADAR MAHAJANA SANGAM

P. Suresh*

The Nadar Community which was generally known as Shanar Community was one among the suppressed and oppressed communitie. But by virtue of their own personal traits and caliber they withstood social and economic challenges and gradually attained status on par with other affluent communities in the 20th century.[1] The Nadars were treated as shanars who were the great toddy-tapping caste on the southern districts of Tamil country and they were usually placed at a level of little above the Adi dravidars.[2]

It is worth to note that they were hard working, industrious people and pauperism was almost unknown to them. During the last quarter of the 19th century the Tinnevelly region was the most concentrated area of the Nadar community.[3] Nadars were greatly influenced by Christianity more than 5000 Nadars of Tinnevellv got converted to Christianity.[4] The London Missionary Society, the Society for Promotion of Christian Knowledge and Church Missionary Society carried out their activities for promoting Christianity among the Nadars.

The Nadar merchants who levied Mahamai on all the goods purchased and sold, grouped themselves into Uravinmurai. a corporate body of the community with absolute powers.[5] The Uravinmurai was attempting to have bondage among the Nadars. The Nadar Uravinmurai in addition to their financial activities, kept all the disputes within the community and had their own courts in their temples for settling their issues.[6] The Nadars along with their Mahamai and Uravinmurai had their own Pettais which are the resting places during their movement for business along with their commodities.[7] The business carried out by the Nadars with the use of Oxen to cany their loads was known as Podi Erudu Vanigai.[8]

The Pettais were quiet rampant in Tinnevelly district and were limited in number in Ramnad district available only in Nadar concentrated areas.[9] The Nadars of Sathangudi. Thirumangalam. Sivakasi. Virudhupatti. Aruppukottai. Palayampatti were called Arur Nadars.[10] They were the heads of various other Uravinmurais located in the nearby areas. Uravinmurai was a body of controlled action. Its members were cooperative and they stood for the coordinated efforts. It aimed at the removal of the issues which cameup among the Nadars by common isuses. The Uravinmurai members were aware of the solidarity which emerged out of unity. Every Uravinmurai was also keen on the developmental activities of other Uravinmurais along with their personal pursuits. So there prevailed cooperative joint endeavours among the Nadar Uravinmurai.[11]

They established connection with every Nadars and their institutions and this in turn paved way for the Nadar Mahajana Sangam. At present the Nadar Mahajana Sangam's prime duty is to create Uravinmurais at all places for introducing discipline morality, honesty etc among Nadars.[12] The Uravinmurais are serviceable and instrumental to put the resolutions of the Nadar Mahajana Sangam into practice. In general the Nadar Mahajana Snagam functioning as a centripetal force of all Uravinmurais and the Nadar Mahajana Sangam Treats all the Uravinmurais as its branch organisations.[13]

It is also a fact that the Nadar Mahajana Sangam should render its whole hearted support for successful functioning Uravinmurais. They should preserve their personal and individual identities and should execute its community services in collaboration with Nadar Mahajana Sangam.[14] There are 585 Uravinmurais in different parts of Tamilnadu, Kerala, and Andaman.[15] The Nadar Mahajana Sangam due to associations with other Nadar Uravinmurai organisations leads achieve harmony and oneness. Further it is believed that the Nadar Mahajana Sangam due to its coopeation with Uravinmurai experienced hostility from rest of communities and there fore became a closely knit organisation named the Urvinmurai for their protection and advancement.

The Nadar Mahajana Sangam and the Uravinmurai are two centre organizations serves as voluntary agencies to look after the interest of he Nadar community. The Nadar Mahajana Sangam as the sources available along with the Uravinmurais

*Assistant Professor, PG and Research Department of History, Government Arts College (Autonomous), Coimbatore-641 018.

were functioning at different Nadar concentrated areas of Tamilnadu. They serve the cause of socialisation and enlightened behavior) while the growth of transport and communication enabled the Nadars to improve their commercial enterprises at different parts of Tamilnadu it also led to the introduction of the Uravunmurais for their safety and security in their settlements.

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CONTRIBUTION OF MOHAN SUNDARA RAJAN TO DOCUMENTING INDIAN SPACE RESEARCH

T. Asokan*

Literature related with Indian space research is not adequately available to common man. Although there are a plenty of scientific documentations of every stage of Indian space programme, most of these are published by various scientific organisations under the Government of India that are responsible for that particular programme or that are responsible for the construction of the satellites. Modest literature is available on the historical background of Indian space research.[1] However very few historians like Deepak kumar involved in this process. As per as Indian Space Research was concern journalist like U. Shankar, N. Gopalraj, Mohan Sundara Rajan were played significant role in documenting Indian space activities. This article makes an attempt to register the role of Mohan Sundara Rajan to documenting Indian Space Research.

Prof Mohan Sundara Rajan is an eminent science writer, with three decades of experience in electronic and print media including science communication. Prof Rajan is the author of 14 books in popular science on various subjects such as nanotechnology, telecommunications, space technology and Journalism. His latest book, *Nam: The Next Revolution,* published recently by the National Book Trust, is a best -seller. It is the country's first-ever popular science book on the subject. He has also written books in his mother tongue Tamil, including the first-ever popular science book on Space in Tamil, explaining for general readers the technology, applications as well as exploration of space.

He covered man's first moon landing for All India Radio from the NASA news centre in Paris in 1969 and interviewed Neil Armstrong and several other leading astronauts and cosmonauts. He was selected to report on the inauguration of the United Nation's Second Development Decade at its headquarters in New York and accompanied with Prime Minister Indira Gandhi to the U.N. He was selected to serve on the Verghese Committee on Autonomy for Radio and

* Assistant Professor, Department of History, Bharathidasan University, Tiruchirappalli-24.

Television, which led to the formation of Prasar Bharati.

He is the only Asian selected to serve the Asian Development Bank, Manila as its Senior Editor. In addition to his duties, he wrote the Bank's first reports on Distance Education by satellites, Remote Sensing and Geographical Information System. After his retirement from ADB, he was selected as a consultant writer for UNEP and ESCAP for their reports. He has interacted with scores of well-known scientists and engineers in India, U.K. USA, France, Germany, Poland, Russia, China, Philippines, Australia, Fiji, Thailand, Indonesia and Malaysia. He is the recipient of several awards including the Soviet Land Nehru Award and the Akashvani Award for best radio programmes.

He has recently undertaken a campaign to promote popular science among school and college students through lectures in Tamil and English at various levels. Some of the programmes had been held under the auspices of the Tamil Nadu Science and Technology Centre in various districts of Tamil Nadu. He writes a weekly guest column on Space technology and applications and exploration in " Vijay Times" English daily from Bangalore.[2]

Indian space flints, written by Mohan Sundara Rajan, published under the Ministry of Information and Broadcasting of Government of India (1985). This book explains some of the basic concepts related to rocketry, satellites and their field of applications in India. The book begins with a reference to India's scholarly traditions in the field of astronomy and explains some basic principles of rocketry. The development of one of the fundamental requirements for a rocket, its propellant, is first described. This is followed by an account of the progress of rocket technology leading to the four-stage satellite launch vehicle, SLV-3 followed by ASLV and PLSV. This work also narrates the role of Thumba in Indian Space Research. How Thumba was elected for sounding rockets programme and also it explained what happen in early days at Thumba. "The Thumba Equatorial Rocket Launching Station" has to its credit over 400 launchings; one-third of them carried experiments in the upper atmosphere, About 2,700 persons are engaged in indigenous design and development of rockets. Over 75 Soviet M-100 rockets have been launched for meteorological study."[3]

This work also deals with Why Sriharikota selected as satellite launching station and also discussed about the initial day's activities in Sriharikota. Though this book was published in 1980s, still it is the best work even for common man to understand the basic concept of space research and the activities related with Indian Space Research.

"India in Orbit" *is another book wrote by Mohan Sundara Rajan published by Ministry of Information and Broadcasting, Government of India. In this work he has given a frank and balanced account of the successes and also the failures encountered in perfecting space technology in India. The country's space effort is narrated in a novel way in terms of the main orbits of its satellites. The basic scientific and technological concepts are explained in simple language and presented in a reader-friendly manner.*[4]

The INS AT series is in the geosynchronous orbit, while the IRS series is in the polar, sunsynchronous orbit. This work also deals with what are these orbits?. And what is the challenge involved in using them? And how India has fared in meeting the challenge? This book explains the nature of these orbits and describes how the country's rocket and satellite programmes are geared to meet the challenge of utilizing the orbits for providing a variety of useful services.

This book also divided in to seven parts. The first part is provided a glimpse of the invisible natural order and the mysterious force of gravity that make the orbits of satellites possible. The main features of the geosynchronous and sunsynchronous orbits as well as other near-Earth orbits are described. The role of sensors and gyroscopes that keep the satellites accurately in orbit with reference to the sun, the Earth and stars is explained.

The second part is describes the efforts to reach the orbits through rockets. Meeting the challenge successfully needs a dogged perseverance and willingness to learn from failures. The not-so-rosy path to perfection in rocketry - from sounding rockets to geosynchronous launch vehicles-is reviewed.

The third part is on satellites in the geosynchronous orbit viz., the INSAT series. Starting from the pioneering role of APPLE, the experimental

satellite, the narrative describes the latest efforts to provide mobile communications from INSAT- 2C.

Part four of the book explained the country's first satellite, Aryabhata and other satellites that were placed in the near-Earth orbit. These experimental satellites have been useful in validating technologies for use in operational satellites. As the near-Earth orbits have acquired a new role in mobile communication, the features of these orbits are also described.

Satellite remote sensing is the subject of Part five. The state-of-the art technology in the Indian remote sensing satellites, their excellent performance in the polar sunsynchronous orbit and their relevance to the country's programme of natural resource management are described.

Part six discusses the "dividends" from the orbits: the benefits from the INSAT series include the impact on television, telecommunication, data transmission and the weather services; and the applications of the IRS data include recovery of waste land, tapping of underground water, acreage and yield estimation of crops, monitoring of forests, mineral prospecting, study of the ocean resources, flood control, water management and integrated planning for sustainable development.

Space Today, *Mohan Sundara Rajan's another work, first published in 1987. The fifth edition was published in 2008. This revised edition updates the text and describes significant recent developments and innovative missions in the field of space technology and applications. The focus of the book is on worldwide developments, with special emphasis on Indian efforts and achievements.*[5]

The book is written for those persons who have no knowledge of the technologies that drive the space missions. Numerous frontier-line technologies are explained in simple non-technical language, with a specially prepared glossary and carefully chosen illustrations.

The book is presented in seven parts. Part I lifts off with a brief recall of a few significant leaps of imagination and amazing calculations on the physical attributes of the Earth long before the space Age and goes on to describe the surprising features of the Earth that facilitate the orbits of satellites.

Part II explains the basic features of the two main orbits used for resource satellites near the Earth and communication satellites like INSAT in the geosynchronous orbit. Part III is on rocket technology. It narrates India's march towards the most sophisticated technology in developing and launching satellites ever since Vikram Sarabhai initiated the work.

Part IV describes the challenge of designing and making domestic communication satellites in the INSAT series that have revolutionised the way in which we corrimunicate with one another, entertain ourselves and do business on the Internet and phone.

Part V describes the growth and services of satellites that provide global links, including INTELSAT and INMARSAT. This is followed by an introduction to the scope of the global-positioning satellites that can locate anyone, anywhere anytime.

Part VI turns the spotlight on the Earth as space technology has not only detected what is wrong with the blue jewel but also indicates the way out to address the problem.

Part VII takes the reader to the world of microgravity, where various missions, including the International Space Station, have been discovering the scope for new materials and medicines as well as rediscovering the potential of the human body in an environment where apples do not fall but float. In this work he not only explains the vistas of space science and technology but also highlights India's achievements in this field.

'Inraya Vimdi' (2005) *is the Tamil version of 'Space Today this work not only translated work but also expresses the entire concept related with space in a simple way. Even general Masses can easily understand the meaning of orbit, Geo synchronous orbit and polar orbit. And also this book explains the development of missile technology in India. This work may be the first work in Tamil language about the space research in India.*[6]

'Indiaun Vimdi Chadami - Thodarum oru Puratchi' (2010) *This is another work written in Tamil by Mohan Sundara Rajan. This book narrates the success and failure of Indian space research and Indian Scientist responses to the results. This work also deals with how the satellite is useful to promote*

education in India and also role of satellite in Television Broadcasting.[7]

'On Becoming a Space Power: Challenges in India' This article analyses the challenges addressed by the Indian Space Research Organisation from its early days in making the country as a Space Power. The strategy devised to realize the declared goals is evaluated in the light of the achievements. The paper highlights the emerging challenge of delivering the benefits of space-based technology through people-oriented societal applications.[8]

There is no doubt Mohan Sundara Rajan is an eminent writer in Indian Space Research. His style and his language are very useful to understand the basic concept of space research. However we do not found any footnotes are bibliography in his work so historical method of documenting Indian Space Research is a major lacuna of his writings.

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WOMEN'S POLITICAL PARTICIPATION: PHILOSOPHICAL PERSPECTIVES AND STRATEGIES FOR GENDER JUSTICE

M. Raziya Parvin*

Politics is the process by which groups of people make decisions. It consists of social relations involving authority or power, and refers to the regulation of a political unit, and to the tactics used to formulate and apply policy. Though these units consist of both men and women, men have always dominated the field. Women all over the world have remained out of the political realm for centuries because they were not welcomed at the helm of political affairs.

In post-World War II, the sensitivity about equality of sexes gained ground. The United Nations Charter and the Universal Declaration of Human Rights (1948) highlighted equality between men and women. Changes began to appear gradually in recent decades particularly when women became assertive of their rights. They realized the need for redefining their traditional roles which prevented them from entering the arenas where men ruled the most. Women all over the world have participated widely in political movements in times of crisis but, once the crisis is over, they are relegated again to the domestic arena.[1] Thus, marginalization of women and insincere efforts of mainstreaming them into the political process play a detrimental role in their current level of political participation.

Status of Women's Political Participation

According to Myron Weiner, "The concept of political participation refers to any voluntary action, successful or unsuccessful, organized or unorganized episodic or continuous, employing legitimate or illegitimate methods intended to influence the choice of public policies, the administration of public affairs, or the choice of political leaders at any level of Government, local or national".[2]

But the above definition does not suit to the political participation of women in general because

*Assistant Professor, Department of Historical Studies, Quaid-E-Millath Government College for Women (Autonomous), Chennai-2.

their participation remains limited at the global level. The statistics of the international situation is not very encouraging. There are 8,028 women parliamentarians constituting 15.38 per cent as compared to 44,170 men in the national parliaments which is 84.62 per cent of the total. The average representation of women worldwide presently stands at 16.08 per cent. Only Scandinavian countries have more than 40 per cent representation of women in their legislature, the rest of the world has marginal representation of women in Parliaments.[3] A careful study undertaken by the International Labour Organization indicates that at this rate, women will take five centuries to have equality with men in political life.

In India the continuing patriarchal, caste and religious structures hinder women's emancipation. In the regional political scenario there are few women who have become prominent centres of power in their respective states, for instance, Mayawati in Uttar Pradesh, Jayalalitha in Tamil Nadu or Mamta Banerjee in West Bengal. They also have got significant influence on the national politics. However, it should also be kept in mind that these women entered politics and rose to glory because of their proximity to male leaders. Excepting a few women, politics in India is still a male bastion.

India ranks 107 as far as the percentage of women in the country's parliament is concerned.[4] According to the Inter Parliamentary Union (IPU), India has 49 (9.1 per cent) women representative in Lok Sabha out of 541 and 24 (9.9) women in Rajya Sabha out of 243. India stands at number 68 as far as its ranking in giving the number of ministerial berths to women is concerned. In India, out of a total 39 ministerial positions, only four are given to (10.3 per cent) women representatives.[5] The only place where India could perform fairly well is the position of the head of the state. India figures among the top seven (4.7 per cent) countries out of 150 to have a woman as the head of the state. The world average of women in parliament is 17.7 per cent and the Asian average is 16.7 per cent while India's average representation is less than 10 per cent.[6]

Philosophical Perspectives and Women's Political Participation

The contemporary relevance of philosophy behind women's political participation is of great importance. This is because any attempt to limit the role of women in the political participation of the state or undermining the full capacity of the women would surely amount to wasting half the talent of the state. A perusal of the philosophy of some of the leading political philosophers reveals that the participation of women in the political process has always remained a matter of debate. Moreover, the dominant opinion being on the positive side, i.e., women must be allowed to play a constructive and complete role in the process of decision making.

The most vehement support and constructive argument has come from Plato's philosophy of communism of wives and property. He has considered the institution of family and private property as the two greatest competitors to the unity and progress of the state. Accordingly, he seems to have advocated that permanent institution of family is a place of talent waste. Hence, he urged for emancipation of women by allowing them to participate in the affairs of the state on equal footing with male as guardians of the state. The scheme of communism of wives may not be that relevant in the contemporary society, however, the underlying principle in the philosophy is more relevant than it was in the past, i.e., the talent of nearly half the population should not be allowed to go waste, as it is neither in the interest of the state nor even to inhabitants of the state. Stoics viewed that both men and women have an equal capacity for virtue, so both should philosophize. Stoics could be considered as champion for women's equality and granting them equal political rights such as right to become citizens and thereby chose whom to be governed by. Saint Augustine recognized the women's intellectual worth and this could be a ground to accept their abilities to govern and rule.[7]

John Locke in his *Thoughts on Education*, designed a form of education for girls thus encouraging their rational development. Since rationality is directly linked to political authority, he has given even space to women's political development.[8] Rousseau through his philosophy of General Will has accorded equal rights to both the genders in the process of law making, as the whole of General Will in the Assembly, and the sovereign, and the law-making power is exclusive to the General Will.[9] Machiavelli recognizes that women have the

virtue to rule, and in two of his plays he gives the role of Prince to females and claims that both men and women can learn discourses of civic nature and become citizens of the republic.[10] John Stuart Mill promotes equal political freedom for men and women that is an equal voice in shaping laws which govern them on similar grounds. Along with equal voting rights Mill also defends the equal rights of capable women to seek and hold office; thus just as men demonstrate their fitness through their success in electoral competition, the same idea holds true for women as well.[11]

Therefore, the philosophical perspectives can be viewed as a step forward to provide opportunities to women to enter in the domain of politics that has been viewed as an exclusive male bastion. By ensuring more representation of qualitative female rulers in the legislatures and acknowledging the role of women in politics, the demand of certain sections of the society can be articulated and dealt with by more sensitivity and dedication.

What Perils Women's Political Participation in India?

There are a number of factors responsible for negligible political participation of women in India. Information plays a central role in electoral politics. Unequal access to information and other economic and non-economic resources is a barrier to women's political participation. Most information on governance is available in a language that is inaccessible to women. Because of the high rate of illiteracy and low levels of education among women they are deprived of information. Oral transactions invariably take place in the public sphere, which is inaccessible by women, as they are confined to their households. As their mobility is restricted due to the family responsibilities and cultural values, they do not have the exposure to public life, thus limiting the scope of their interaction with others and the acquisition of information.

Limited access to economic resources, such as income, land, house and credit facilities impairs women's effective participation in electoral processes, viz., contesting elections, campaigning, building and sustaining their constituencies, and fulfilling their role as elected representatives. The efficacy of an elected representative, particularly in the panchayati raj institutions is dependent on their accessibility to government officials, as most programmes are routed through them. The resistance among the government officials due to gender insensitivity impedes the effective functioning of women elected representatives.[12]

Money and muscle power are used to threaten opponents and the voters; and impose their decisions on the electorate and to raise the kinds of funds required to get into and stay in power. Violating women's dignity is an integral part of politics instilling fear in women, thereby restraining their entry into politics. In addition, corruption is also institutionalized systematically. Criminalisation and corruption are not part of women's value systems and therefore they are kept away from politics in general.

Inadequate organizational support directly affects the political participation of women. Elections in the country are fought on party lines. The lack of inner party democracy and almost opaque functioning of Indian political parties can also be held accountable for not giving women a fair chance to excel politically. For most women it is highly unlikely to spend their entire lifetime in the party like their male counterparts. This suggests that the political empowerment cannot be achieved without active political awareness and participation. Besides, the civil society initiatives have not been strong enough to counter the local anti-social elements and power politics.

The research efforts of the Gender Studies Unit at the National Institute of Advanced Studies, Bangalore, on 'engendering governance' revealed that the priorities of male and female representatives differed. The women prioritized and addressed issues of long-term effects such as education, health, violence against women, basic amenities while men took up issues of immediate and visible relevance such as roads, community and commercial centres, tanks and bridges. The visual prioritization tends to subsume the women's agenda and therefore undervalues the contribution made by women, which is in the larger interest of the community.[13]

Strategies for Gender Justice in Politics

In India most endeavours towards enhancing political participation of women have translated

merely by increasing the number of women leader in the decision-making process. This traditional approach seemed to be flawed as is evident from the fact that even after 64 years of independence we have been unable nurture a sizeable number of women in order to bring out a substantial change. There is a need to explore other avenues of political participation and the only way to break the stereotype is by raising women to higher positions within the political parties. Training could be provided for women to discharge their responsibilities of a public office. The women's wing in a political party should be compulsory and ought to be involved in policy decisions, and should not just be decorative instruments.

The 81st Constitutional Amendment Bill pending in the Parliament, providing 33 per cent reservation for women, is the most urgent need to move forward and if this amendment is adopted, India will set an example before the world. This will provide space for women to ensure that their concerns and perspectives are incorporated while planning for action. Assurance for an enabling environment for women in the elected bodies is another necessity. Women must be taken seriously in their elected post by allotting important portfolios. The Representation of Peoples Act needs to be amended making it mandatory for every political party to have one-third of its cadre to be women.

Information Technology can strengthen women's participation in the electoral process. It could help particularly in getting information to women voters especially in the rural areas. Women's groups could create on-line sites to make it easier for women to get the information they need as voters; women would access through public sites, such as telecentres or community centres. Information Technology increases the number of ways in which women can participate directly in politics and civic life. For instance in India, the Self-Employed Women's Association organizes electronic discussions through Panchayati Raj. In these discussions, village women often pose questions that are answered promptly by a panel of experts. Through translation modules, responses go to the women in their vernacular language.

Non-Governmental Organisations in Mongolia are playing an important role towards enhancing the participation of women in politics; it will also work in India. NGO leaders should help to increase the number of women in the elections. The women's NGO movement should continue to play a key role in advancing India's democratic development. NGOs are to create awareness amongst women through mass media about the entire electoral processes. Also it is required to disseminate information on the functions and responsibilities of the elected representatives. It is necessary to earmark special funding assistance to enable women to contest elections. Media should endeavour to put out stories of 'best practices', i.e., success stories of elected women who are performing their political duties. The Right to Information Campaign Act can be very useful as far as political empowerment of women is concerned.

The onus for political participation also lies with the corporate sector. The corporate who are coming forward with social and environmental issues should also think about proper planning towards participation of women employees in politics. The private sector which is otherwise having an apathy towards politics if starts, engaging their human resources in politics, it will give an appropriate framework to politics. This will contribute to women related issues, particularly towards the political and economic development of women. In the British regime, it was the contribution of intellectuals and academicians who brought renaissance in the Indian society. Today, it is the time for the intellectuals to participate in politics so that the entire political scenario changes for the better and people would be able to live in a civilized society.

To conclude, women's participation in the political process is critical both to the strengthening of democratic traditions and to their struggle against oppression. Political activism for women, as for other underprivileged groups, is integral to social transformation. The momentum therefore requires considerable strengthening and acceleration. The mood of the women's movement is restless. It is not sufficient just to be given political space at the local and lower levels of governance. The struggle for women's reservations at the higher levels of political office must continue. This will not only uplift their personality but will open the way for their social empowerment. Further women's participation in

public life will clean the politics and bring more transparency in administration. More women representation would expand areas of co-operation, reduce unnecessary irritants and develop reciprocity in goodwill and mutual confidence. Equal participation of women would change the political face of the globe and will also open a new vista of co-operation, amity and growth. The struggle for equality in economic, social and political spheres must continue until they are achieved. Only then can women charter their political agenda to build a gender just society.

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LABOUR DEPARTMENT IN THE MADRAS PRESIDENCY 1920 - 1947 - A STUDY

J.P. Vivekanandan*

The labour Department in the Madras Presitency was created in 1920. The department was constituted with the prime objectives as mentioned below:

(1) Promoting the elementary education through the Labour Department schools,

(2) Separate schools were started for the Depressed classes,

(3) To provide the amelioration measures in the form of offfer of house-sites, water supply and the public health,

(4) Provision of the mid-day meals, hostels and scholar ships to the pupils,

(5) District-wise, the Co-operative Societies were formed for the upliftment,

*Assistant Professor, Department of Historical Studies, R.K.M. Vivekananda College, Chennai -4.

(6) To form the reclamation centres for the Criminals' settlements,

(7) Reclamation works to the Kallars, Koravas and Yenadis,

(8) To improve the socio-economic condition of the Abori ginal and Hill Tribes and the Wandering Tribes, and

(9) Provision of Cottage Industries to the Tribes.[1]

The above stated provisions were the main objectives as well as the reasons for the formation of the Labour Department. The Commissioner of Labour was the prime body to organise and to direct the administration of the Labour Department. He was deputed and was shouldered with the full responsibilities as vested which were as follows:

(1) He was asked by the Government to know the economic condition of the Depressed Classes. Besides he was entrusted to send the reports of the various organisations and the philanthrophic agencies which rendered services to the Depressed Classes. If there was an in active association for the welfare of the Depressed Classes, the association would be considered as dysfunctional and further the financial support also was withdrawn by the Commissioner of Labour,

(2) For the Educational facilities he was deputed as the sole person to take measures on the pupils. Labour schools were started with free boarding and lodging, (3) To deal on the socio-economic and the educational problems of the untouchables, (4) To improve the standard of living by providing them with house-sites, wells by encouraging co-operation among them, (5) To administer the wage issues in the factories and to maintain the census of wages. This census helped him to solve the issues connected with the labourers and the factory, (6) Provision of employment to the Depressed Classes, and (7) Taking care of the general questions of the emigration of Labour and recruitment and matters relating to labour problems, labour unions and proper implementation of Factories Act and workmen Compensation.[2]

For these given duties he had to work with the Assistant Commissioner of Labour. The Assistant Commissioner served in the interest of the Commissioner in the deputed districts.

With him the Deputy Commissioner of the Labour was associated. Sometimes, both visited the places of social turmoil, such as the communal riots and to survey the drought prone areas of the district. On the .whole the fortunate were lucky to have these officials for the proposals of a scheme, implementation and the results of the schemes. He was considered as the key master to the whole administration of the Labour Department. To assist and support the administration in each district, a Labour Officer was posted.

The District Labour Officers

Each District Labour Officer was in charge of the amenities which had been provided and which had to be provided. In the Labour Department, the District Labour Officer was also given equal-, power as the Commissioner of Labour. Hence, his functional approach differed from the Commissioner. As the District Officer he was bound to take measures for the amenities provided in the district and to submit his annual reports on the following:

(1) House-sites,

(2) Supervision and organisation of the Co-opera tive Societies,

(3) Starting of schools,

(4) Digging of wells, and

(5) Distribution of loan to the needy depressed classes and collecting the same.

Each district's annual reports on the amenities were analysed before sanctioning the further amount for the uplift-ment of the Depressed Classes.

Labour Advisory Board

A Labour Advisory Board was constituted in 1920. The Board consisted of one European, one Brahmin, and one Adi-Dravida. This complex organisation had marked a voluminous changes in the static life of the Depressed Classes. The Board was assisted with the first Advisory Committee in which, Mr.Gilbert Slater, K. Ramanujachariar and M.C. Raja were the members.[7] The committee consulted and recommended all the welfare measures through the Advisory Board to the Labour Commissioner. The Commissioner studied the committee's report and adjusted his measures in favour of the Depressed

Classes. The Advisory Body and its committee helped the good administration of the department. The Board did its deputed works of advice, suggestion, alteration, amendment and for increasing the finance for the amenities. As the best Advisory Wing it served for the steady developmental activities for the Depressed Classes.

Extension of the Labour Department

With the systematic structure, the department worked well for the provision of amelioration to the Depressed Classes. The department not only served in the City of Madras, but also served in different parts of the districts. Gradually, the department started to function in all the important districts of the Presidency. The entire functioning of the department was led by the two major parties, namely the Justice Party and the Congress.

The Labour Department grew fast in size and scope under the rule of the Justice Party. As early as in 1916, the first amelioration work was started in Tanjore, which proved a success and gave the lead to spread in other districts. The Labour Department started to work in Tanjore, Godavari and Chingleput districts in 1920 and extended it to Chidambaram taluk of South Arcot in 1921.[4] For the convenient and the correct co-ordination, the district-wise Labour Department was highly preferred for the survey from villages and to the Taluk Board also it was easy under the designed district office. However, the district amenities also varied from district to district.

The sphere of influence by the Labour Department on the Depressed communities was exemplary in character and resulted in the elevating measures such as offer of food, dress and accommodation. Ameliorative works were provided by the Labour Department in six districts namely of South Arcot, Krishna, Guntur, Bellary, Tiruchi and South Kanara. These increasing developments had taken place between the years 1921 and 1924. In 1924-75 it was extended to Madras City and Malabar.[5]

In 1925, an Honorary District Labour Officer was appointed for Malabar. The other districts also availed of the chance to have the District Labour Officer. He was ranked as equal to the grade of Tahsildar or Deputy Tahsildar. Whatever be the rank, the District Labour Officer served as the Chief Co-ordinator of Labour. His report on the amelioration measures was considered as the prime report to the Labour Department. The necessity of the Labour Department was left in the North Arcot and Nellore Districts. In 1926-77, these two districts availed of the benefits of the Labour Department.[6] In the subsequent year Anantapur and Godavari Districts were benefited and in 1930-'31 Coimbatore Tirunelveli came under its way.

While opening the Labour Department, special care was taken for the provision of staff, office and other assistants. The District Welfare measures have taken on the Aboriginal and Hill Tribes and the Criminal Tribes along with the work of the Labour Special Staff which was extended to twenty districts.[7] Around fifteen districts were covered by the Labour Department in 1931. Even then the need of the department was not fulfilled. Many leaders of the Depressed Classes like Swami Sahajananda, M.C. Raja and R. Veerian frequently placed their demands on the Legislative floor for the extension of amenities to all districts.[8] As to the demands, all the districts of the Madras Presidency were benefited by the permanent District Labour Officers.

After 1920, the Labour Department gradually spread over the Madras Presidency. For nearly three decades (1920-'47) the administering wing of the Labour Commissioner worked with the pyramid structure of the Labour Department. To add more responsive work the committees were constituted then and according to the need of the hour and place. In 1923, an Advisory Committee was constituted for the elevation of the Depressed Classes. Further proposals of the committee on different heads were represented in the Legislative Council. All the appeals proved a sudden end to the works of the committee. Notwithstanding, in the year 1927, a Depressed Classes Advisory Committee was formed.[9] Yet, the committee did not heed the attention of the people and it did not meet even once. Finally, the committee was dissolved and on the other hand the representations of the Scheduled Castes Advisory Committee were taken up by the Depressed Class leaders. The District Advisory Committee was formed to assist the District Labour Officer. The District Advisory Committee suggested and recommended for the redressal of the grievances to remedy the plight of the Scheduled Castes. The Government also

understood the importance of varied committees to know the exact condition of the Depressed communities.[10]

The working of the Labour Department later led to a huge hue and cry in the society. The Scheduled Castes people also complained in the respective districts about the irregularity in the assignment of any measure to the Depressed Classes. For instance, the eligible communities list was a riddle and the annual number rose due to additions and omissions in the list. After 1935, the situation was improved by the Act of 1935. A list of Depressed Classes was prepared on the basis of untouchability called as Scheduled Castes and it was drawn for electoral purposes. Since then, the Government clearly laid down that the Depressed Classes were the "Untouchable Castes".[11]

While scrutinizing the eligible communities in the list of the Depressed Classes, a great flaw existed in the Government measures. Instead of Casteism or Untouchability, their economic condition was taken for consideration. Knowingly or unknowingly the British Indian Government was responsible for the word of Untouchability as an ever lingering feature in the society. This evil of untouchability is even now corroding the entire society or social harmony of the country. On the whole, the measures of the Provincial Government and the Centre were responsible for the "Labour Department" for the benefit of Depressed Classes and it had laudable features in the Provincial Administration.

Upto 1937, ameliorative measures of the Labour Department were to cover the Scheduled Castes as well as certain Aboriginal and Hill Tribes. They were simply designated as communities eligible for the ameliorative measures under-taken by the Labour Department.[12] Many measures were taken by the Labour Department for the Depressed Classes. However condition of affected workers, the labour problems, union strikes, labour disputes, unrest and communal riots in the society isolated dwelling of the Scheduled Castes, and the most backwardness of the Aboriginal Tribes and Criminal Tribes continued throughout colonial period.

For the specialisation of the work and to improve the condition of the Scheduled Castes and other Depressed communities the bifurcation of the Labour Department was suggested to solve the Labour problems and to elevate the Scheduled Castes respectively. On the eve of Independence the Madras Presidency was ruled by the Congress Party. The Congress committee itself was for Scheduled Caste Elevation and Scheduled Caste Welfare, and hence it appointed the committee namely, the Harijan Welfare Committee in 1947.[13] The committee was a statutory body and a replica of the Labour Department for the upliftment of Depressed Classes which was earlier established by the British Indian Government.

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WOMEN AND HUMAN RIGHTS

S. Jothimani*

India is country where women have been worshipped and crucified at the same time, the gender bias surrounds them all through their lives, making them virtually lesser human species and second class citizens. Bulk of our women is denied basic human rights just because they happen to be women.

The law makers have empowered the commission to investigate cases of atrocities against women, deprivation of women's rights etc, Despite the legal safeguards provided for women, violence against women continues unabated in our country both inside and outside the home. Women are often terrorised so that they do not assert their rights. Violence against women manifests itself as rape, molestation, stripping eve- teasing, kidnapping and abduction, domestic violence including wife battering , dowry harassment, dowry death, cruelty to women driving them to commit suicide or other forms or murder like female, foeticide, female infanticide and sati.[1] As is well –known reporting of such cases is very poor, generally for fear of social stigma, poverty of parents lack of evidence and so on. Although violence against women is a global problem, it is yet to be recognised as an issue of human rights abuse. The major instrument for human rights for women is the UN Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) adopted by the General Assembly in 1979.[2] India has recently ratified the CEDAW. The incidence of crime is rising at a very fast rate in our country and crime against women is no exception.

Crime Against Women' are broadly classified under two categories :-

(1) The Crimes Identified Under The Indian Penal Code (IPC).[3]

(i) Rape (Sec.376 IPC)

(ii) Kidnapping and Abduction for different Purposes (Sec. 363, 373 IPC)

(iii) Homicide for Dowry Deaths or their attempts (Sec. 302/304 –B IPC)

(iv) Torture, both mental and physical (Sec. 498 –A IPC)

(v) Molestation (Sec. 354 (IPC)

(vi) Sexual harassment (Sec 509 IPC)

(vii) Importation of girls (upto 21 years of age) (Sec. 366 –B IPC)

2) The Crimes identified under the Special Laws (SLL).[4]

Reprehensible social practices such as commission of sati, demand for dowry, trafficking of women for immoral purposes etc. are identified as offences punishable under the following special social enactments to safeguard women and their interests, specifically. They are:

(i) Commission of Sati (Prevention) Act, 1987

(ii) Dowry Prohibition Act, 1961

(iii) Immoral Traffic (Prevention) Act, 1956

(iv) Indecent Representation of Women (Prohibi tion) Act, 1986

Governments agreed to adopt and implement national legislation to end violence against women and to work actively to ratify all International agreements that relate to violence against women.[5] They agreed that there should be shelters, legal aid and other services for girls and women at risk, and counselling and rehabilitation for perpetrators.[6]

Governments also pledged to adopt appropriate measures in the field of education to modify the social and cultural patterns of conduct of men and women. And the Platform called on media professionals to develop self-regulatory guidelines to address violent, degrading and pornographic materials while encouraging non- stereotyped , balanced and diverse images of women.

Need for new Measures

To prevent the atrocities on women some preventive measures are necessary. These may be

(i) Socially redefining violence: We have to redefine the concept of violence against women'. It means seeing the crimes like rape, abduction, wife beating,

*Assistant Professor of History, Vellalar College for Women (Autonomous), Erode-638 012.

dowry death and murder as acts of violence motivated by power and authority. Violent acts can occur in many circumstances where people will not acknowledge them normally. Women have to say things publicly which they dared not say before.

(ii) Strengthening up the women organisations:

Voice of a single woman does not carry weight. If a group of women of like minded views join together, from an organisation and raise their voice against the suffering of woman, they can make an impact. The social norms can be attached by the organisations only. The organisations should create an awareness among women to struggle against their oppression and to fight the persons who exploit, humiliate and torture the women. They may hold protest marches, demonstrations and public meetings in different areas and localities, provide emotional support to women victims, pressurize the police to act speedily, organize orientation camps for women for educating them about their rights and laws relating to these, file writ petition in courts, follow-up the cases and hold press conferences.

The women organisations help the women in getting admissions in Short Stay Homes and getting them wrestled in life. Women organisations have put in tremendous efforts and have been effective in getting several legislations or amendments passed by the Parliament.

(iii) The humanistic approach : It is necessary to develop a humanistic approach to the victims of crimes against women. These may include rethinking of roles, rehabilitation of victims and evaluation of organisational procedures of police, courts, rescue homes etc.

(iv) Role of Police: The role of police is to uncover law violations and to bring to book those people who threaten the social order. It is upto them to identify an act as crime. The image of police has deteriorated due to irresponsibility and corrupt as well as unlawful practices. A Police Officer should give proper treatment to the complainant and seek his co-operation and confidence rather than ill-treating him/ her. The role of police is very important as far the cases concerning cruelties on women are concerned. Each case is to be registered and investigated by the police and later challans are to be put up in the court.

(v) Formation of specific institutions :- Specific Institutions e.g. Independents, Anti –Discrimination Board to look into the Dowry complaints, Anti – Discrimination Board, Equal Opportunity Commissions will have to b set to implement the laws once enacted with power to

a) Investigate into specific complaints of discrimination on any ground, be it sex, community, class or religion.

b) do research into the discriminatory laws, customs and practices.

c) Suggest detailed amendments in these laws and give its findings on the customary and factual discriminations.

d) give its decisions on specific cases which will have a binding force, subject to appeals as from Tribunals.

Actions and Implementation Centres at grass-root levels is of great importance as these Centres will act as Complaint / Education/ Implementation and clearing Centre.

(vi) Role of Lawyers : Sensitive lawyers can play a significant role in achieving equal legal status to women in India. It is their duty to challenge the discriminations. The lawyer works for the disadvantaged section of the society and aims to obtain relief for them.

(vii) Legal aid movement : In the Legal Aid Movement, the women should be mobilized in co-operation with Voluntary Organisations and legal aid agencies for propagation and promotion of legal literacy. Knowledge of laws and access to the judicial system would strengthen the position of women and enable them to seek remedies and relief available under the law. It includes legal literacy, awareness about the machinery, providing legal assistance and actual litigation in court as well as in pre-trial stages. The work in this field must necessarily start with a programme of legal literacy of voluntary social worker and organisations and through them for women in their respective areas. Mass media and particularly the Press, All India Radio and Door Darshan have an important role to play in spreading legal literacy.

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HIGHER EDUCATION DEPARTMENT AND PREMIER INSTITUTIONS IN COLONIAL TAMIL NADU

R.Kuppan*

The paper draws attention on the evolution, growth of higher education department and premier higher educational institutions in colonial Tamil Nadu. The British Government realized that unless they supported higher education the progressive development of the country might be seriously affected. They recommended for the introduction of higher education. They established a number of colleges throughout the Presidency. The private institutions of the southern districts of Madras Presidency established colleges. Only two colleges came into existence namely, the American College and the Madura College in Madurai region. Though they were two in number, they devoted much to the development of the standard of living of not only the students but also of the society.

Emergence of Universities

The Government established universities at Calcutta, Bombay and Madras in 1857 by the recommendations of an Act of the Legislative Council[1] on the model of the University of London.[2] In consequence of the establishment of the University of Madras the growth of higher education received considerable encouragement in the Madras Presidency. **Establishment of Colleges**

The Government as well as the private managements affiliated their colleges to the university and increased its strength gradually. In 1891, fifty colleges were affiliated to the university and in 1904, the number increased to sixty one. The private institutions especially the missionaries maintained most of the first grade colleges rather than the Government. The Government maintained the Presidency College, Madras and two other institutions at Kumbakonam and Rajahmundry. The private agencies managed the Madras Christian College and the Pachiappa's College in Madras, the Jesuit and S.P.G. Colleges at Tiruchirapally, St.Peter's College at Tanjore, the Noble College at Masulipatnam, and the Maharajah's College at Vizianagaram, St. Aloysius College at Mangalore and the American College and Madura College at Madurai.[3] The purpose of the above colleges was to equip the students to attain a higher class, distinction or rank in their knowledge and to improve their mental ability to make them as intellectuals in society.[4]

Growth of American College

The missionaries made efforts greatly for the extension of the American Colleges into a dominant level. The American College, Madurai, had its beginning as a free school established at Tirumangalam in 1842. On the recommendations of the Government they transferred it to Pasumalai in 1845. They imparted general education on the basis of the principles of the Government for lower and high schools in 1875. The school attained a satisfactory result in Matriculation Examinations in 1879. It tempted Dr. George T.Washburn, Headmaster of the High School, to open a first Arts College at Pasumalai, five kilometers south of Madurai, to offer education at the intermediate level.[5]

The availability of vast area around Pasumalai for accommodating. more buildings and a large number of students and also due to its proximity to the Madurai city, this area was selected for the college.[6] It was affiliated to the University of Madras in 1882 as Second Grade College.[7]

*Assistant Professor of History, Government Arts College for Men, Nandanam, Chennai.

The American college attained a steady rate of growth in the attendance of the students and in quality gradually. The admission of a large number of students led the missionaries to build the James Hall of Science for Physical Science in 1916. Due to the improvement in all branches, the college was affiliated to the University in 1928 with different subjects like Zoology, Botany and Mathematics. The knowledge of Science is a must to the medical courses. It led large number of students to opt for admission in Natural Sciences, Physics and Chemistry.[8] In course of time, they introduced different branches of subjects in the curricula.[9] The changes in curriculum widened the employment horizons. It preferred majority of the students to seek higher education in this college. This gradual progress in all branches earned this college great reputation.

Madura College

The establishment of Madura College was brought under the management of a Committee of native gentlemen from the control of the government. In 1880, the Government opened a college department with Zillah School.[10] It couldn't work as per the rules and regulations of the Government. Due to the financial restraint and lack of attendance, the government wanted to close the college department.[11] It led the committee to take over the management of both[12] and was named as Madura Native High School Committee.[13] M.S.Narayanaswami Iyer, Secretary of the Committee, took over its management and renamed the college into Madurai Native College in 1889. Since 1889 the committee was known as Madurai Native College Committee. It affiliated the college with the Madras University in 1889. According to the Government instruction it was renamed as the Madurai College Board in 1905.[14] The Board transferred the name of Madurai Native High School into Madura College High School and the Madurai Native College into Madura College.[15]

These two premier higher educational institutions provided an atmosphere of scholastic learning and catered the mental needs of the students. All the students came to know the essential values of life. Both the colleges nourished in every respective mind the freedom of original and honest thinking. The students were also allowed to practice their thoughts and experience the ever-increasing capacities of intellectual dissemination. The affiliation to the post graduate courses enhanced the reputation and the stature of the colleges and they ever maintained high standard in education and discipline and also extended the horizon of education to a high level. It stimulated other private agencies to open the professional institutions in the district.

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CRITICAL ASSESSMENT OF WATER RESOURCES MANAGEMENT IN KANYAKUMARI DISTRICT

J.Santhosh Kumar*

Kanyakumari district is the southernmost district of our sub-continent. It possesses an incredulous system of water resources management with numerous special features and merits. The art of agriculture is as old as human history. It is believed that Kumari Kandam or Kumari Land is the birth place of human being and hence described as the Craddle of Human Civilization. River Pazhayar is described as Pattruzhi Aaru in Sangam literature. This river is the oldest river in the sub-continent. Pazhayar based agriculture is the oldest system of agriculture in our country. This agricultural system was the granary of Travancore Kingdom when the district was a part of the Kingdom. Even today, this region is displaying the evidences of embracing agriculture to feed the sons and daughters of the district. All rivers of the district are interlinked with each other. The Kodayar, Paraliyar, Chittar-I, Chittar-II, Pazhayar, Poigaiyar, Thoovalar, Valliyar, Pampoorivaikkal, Pannivaikkal and so on are connected one another. This special feature is hardly found in our country and this feature sets an example for interlinking of rivers. The next speciality of the water resources management is that the entire district is linked with one place to another through the canal systems. All canal systems run to every nook and corner of the district and this enables the entire district to be linked together. This special feature is a peculiar one and no other district in Tamil Nadu has got such a good system. All dams of the district are built with a quality of high dead storage. It is another outstanding speciality of the damming activity in the district. All dams got a high quantity of the water as dead storage. Pechiparai Dam got 17.3 percent of the total storage as dead storage. Chittar Dam I is 35.5 percentage to the gross storage. Whereas, the Chittar Dam-II is possessing 40.5 percent to the gross storage and so on. This character of keeping high amount of water as dead storage keeps the ground water table of the surrounding region constant. It reduces the temperature of the neighbouring places and enables to enjoy fine weather. This provides the forestry to be green even during summers. It protects the dam from heavy and fast siltation and allows the dam to have a longer life span. This feature helps the fishes to survive in the reservoir and not allowing them to die.[1]

Another notable special feature that glorifies the Water Resources Management of the district is Water Lifting Method. This method is a praiseworthy system that enables the high lands which are deadly away from the commandability of water resources to have water facility. In this system, water is pumped to a high level reservoir and from there, made flow in the overhead flume then into the canals. This speciality of taking water to the upper reach is hardly found in other districts of the State. Vilathurai Water Lifting Scheme, Valliyar Lifting Scheme, Periyakulam Lifting System, Mandaikaud Lifting Scheme, Thirunainarkurichi Lifting Method, Pannivaikkal Lift Scheme, Ammankudy Water Lifting Scheme, Karaiparai Water Lifting Method, Vizhasery Lift System, Mylaudy Lift Scheme, Colachal Lifting Scheme, Kuttiyar Water Lifting Scheme etc. are some of the well known Water Lifting Systems in the district. The lifting systems display an excellent method of surplus water management by utilizing the excess water running waste into the sea. For example, across the Thamiraparani, there is no solid anicut beyond Kuzhithurai. After Kuzhithurai, the river carries a large quantity of water through Vilathurai to the sea. This surplus course is brought back to utilization with the help of Vilathurai Water Lifting Method.[2] Next remarkable special feature that creates wonder in the water resources management system of the district is Aqueduct or Flume Canal System. To take water from one hilly region to the other one by crossing a deep ridge, aqueduct is used. Mathur Aqueduct, Vilathurai Aqueduct, Kuttiyar Aqueduct, Kulasekaram Aqueduct, Villukkuri Aqueduct, Ulakkaiaruviyar Aqueduct, Valliyar Aqueduct, Periyakulam Aqueduct, Mandaikaud Aqueduct, Thirunainarkurichi Aqueduct, Pannivaikkal Aqueduct, Karaiparai Aqueduct, Ammonkudy Aqueduct, Vizhasery Aqueduct, Mylaudy Aqueduct, and Colachal Aqueduct are some of the renowned aqueducts of

*Assistsnt Professor, Department of History, Loyola College,Chennai.

the district. They bridge water from the available area to the scarce area. This system enunciates the beautiful system of water management at the hazardous regions.[3] The river systems is another exemplary feature of the water resources management in the district. There are five major river systems with number of tributaries in the district. Besides, there flow small streams. All rivers, tributaries, and streams except Kurupaiyar Stream originate in the district, flow along the district without crossing the borders and finally empty into the Arabian Sea. This speciality is rarely found in any of the districts in our country. This helps the district to be free from inter district or interstate quarrelling except the Neyyar and the Karuppaiyar Water Sharing Dispute.[4]

Tank irrigation is next outstanding special feature of the district. There are 3990 tanks in the district. The tanks act as immediate reservoir to the agricultural fields. They receive water from the canals or collect water from the drainage courses or get filled by the rainfall. They store water for a longer period to supply to the agricultural fields as per the requirements. Tanks at the lower region receive the excess water from the higher region agricultural field and supply to other lower fields. Tanks store rainy water to protect agriculture during the rainy seasons and supply water during drought summers to protect agriculture. Every tank has got three sluices each. One sluice called Irrigational Sluice for supplying water to the agricultural fields, the second one termed Surplus Sluice meant for flowing excess water and the third one named Tank Sluice, aimed for cleaning the tank and clearing siltations. The Tank Irrigation System is very systematically executed in the district. As the irrigation system of the district is based on the tank irrigation system, water is taken to the agricultural fields through canals and tanks. No agricultural field in the district is directly connected to the water courses. This speciality averts heavy damage to the crops during rainy and floody situations. During rainy seasons after filling canals and tanks, water flow into the fields.[5]

The Canal System of the district does another special feature in the water resources management history. Ananthanar Canal, which runs by the Mukkudal Dam augments the storage of the dam. There are two draw wells in the Mukkudal Dam premises. They draw water from the Ananthanar Canal and the water is pumped into the dam to keep up the storage to a certain level. The first well provides the function of 120 watts motor to pump water to the dam with the help of 400 inches pipeline, whereas the second well enables the operation of 60 watts motor to pump water to the dam with the aid of 200 inch pipeline. This speciality of taking water from one dam through the canal and pumping to another dam is a significant feature in the system of water resources management. This is a cute example of decreasing water wastage.[6] Thovalai Canal runs through the Western Ghats mountain side is displaying the curling beauty and the pain that, born by the Public Works Department in constructing the canal. On the course, the canal distributes water to the right side ayacuts till Bhoodapandy and afterwards the canal serves the ayacuts on either side. The surplus water from the ayacuts flows into the Pazhayar river till Bhoodapandy and afterwards, flow into the Nanchil Nadu Puthanar Canal. So, the excess water of Thovalai Canal is collected by the Pazhayar and the Nanchil Nadu Puthanar Canal respectively and serve the ayacut fall under their command. Such special feature is a different system adopted in the district to bring an effective management of water resources.[7]

The Anantha Victoria Marthandavarma Canal (AVM Canal) secures a prominent place in enrolling itself in the schedule of special feature of water resources management history of the district. The AVM Canal runs from Neerodi to Mandaikaud in the district about 40 km. The canal from Mandaicaud to Colachel is partly encroached and completely polluted. From Colachel to Thengapattanam, it is mostly encroached and from Thengapattnam to Neerodi, it is handicapped, but survive to a limited existence. After Neerodi, the canal traverses into Kerala through Poovaar estuarine lake. As the canal connects two major estuarine lakes viz. Poovaar lake and Thengapattanam lake, it falls in to a bi-current system. This bi-current system saves two rivers namely Thamiraparani in Kanyakumari district and Neyyar in Kerala State. During the floods in the Thamiraparani, the canal takes water to the Neyyar side and when the Neyyar is flooded, the canal takes water to the Thamiraparani side. This speciality of the AVM Canal protects people, agricultural fields and livestock from dangerous floods. The bi-current system of the canal keeps the canal ever flowing.[8]

Another speciality of the Water Resources Management System in the district is the fountains. The district is rich in fountains and this feature is very rarely found in the other districts of the State. These fountains provide much benefits to the people and get accredited as one of the salient features of the water resources management history of the district.[9] Neyyar Kanyakumari system of water resources management is a milestone in the water resources management history of the district. This is an outcome of inter state joint venture effected from 1963. It was inaugurated by both the Chief Ministers viz. Thiru.Kamaraj of Tamil Nadu and Thiru.Sankar of Kerala. This task is an example of inter state cooperation and relation. This system satisfied the water demand of the western part of the Vilavancode Taluk, which is away from the water commandability of the Kodayar Basin. This system prompted the western part of the district from drying or switching over to commercialization of agriculture with cash crops.[10]

Besides all special features, the Water Resources Management of the district earns some merits. The water resources management in the district made the district a land of paddy and plantain cultivation. Kanyakumari District is one of the leading producers of paddy and plantain in the sub-continent. When the district was a part of the erstwhile Travancore State, it was described the rice bowl of the State. Owing to the proper management of its water resources, the district earned such credit. Today except the area under the Neyyar Kanyakumari Canal, Pattanamkal and Vilathurai Scheme, all parts of the district one way or the other is cultivating paddy and plantain in a large scale.[11] The district yields different varieties of paddy and plantain production. An ayacut of 1,03,144 Ha developed as cultivation land owing to the systematic management of water resources in the district. This is a fine and foremost merit occur in the district.[12] Another merit in the water resources management history of the district is the rise of several agro-based industries. On account of the proper management of water resources, there arose several agro-based industries in the district. Brick industry, coir industry, rubber industry, oil industry, tile industry, pottery industry, timber industry, soap industry, textile industry, soft drink industry, honey industry, palm-gur industry, coconut industries, plantain processing industry, fishing and so on are some of the industrial activities that arose and developed owing to the systematic management of water resources. These industries survive due to the water resources management. And, if the district fails in water resources management then, automatically one by one the industries get locked out.[13] The regularized management of water resources renders meritorious service to the people in providing with the employment opportunities. The water resources management gradually developed agriculture and industry. Agriculture and industry provide employment opportunities to the people in the district. Nearly 60 percent of the population gets benefited of the agriculture and water based industries. They get partial, seasonal and full-time employment facilities. So, the survival of good system of water resources management enable a huge number of people survive.[14]

Another merit of Water Resources Management of the district is supply of purified and protected drinking water. All Municipalities and Panchayats with the guidance and assistance of Ground Water Department and Drainage and Drinking Water Board look after the purified and protected drinking water supply to the people. Owing to the credit, two mega projects of providing drinking water have been raised in the district. One is Mukkudal Drinking Water Scheme, and the other one is Vilathurai Drinking Water Scheme. They both are grand projects in the district. Mukkudal Project has been serving the people of Nagercoil since 1945 A.D. The Vilathurai Project is a new landmark in the drinking water system of the district as well as the State and it is nearing completion to supply drinking water to 79 coastal villages.[15] The next merit of the water resources management history in the district is the AVM Canal. This canal was constructed with the motto of inland water transportation. Before 1960's, Salt from Manavalakurichi and Rice from Nanjil Nadu were transported to Thiruvananthapuram and other parts of the Travancore Kingdom as well as present Kerala State. Very gradually, when the coir industry developed at the banks of the canal, it experienced the transportation of coconut and coir products, fire wood, manure and a lot of commodities. As the canal is a parallel one to the Arabian coast, it checks saline sea water intrusion and protects the aquifer from

salination. More than this, the canal is helping the coastal people and the people who reside at the banks in all walks of life.[16]

The Water Resources Management in the district got a few defects and demerits in spite of different special feature and merits. The water resources management system is an age old system and it requires up to date maintenance. But the district in certain cases failed to do maintenance to the tune of the fast changing world with its advanced techniques. Kodayar Basin covers a major portion of the district and in this basin some maintenance works have been under taken now and then. But most of the canals are left without proper maintenance. Canals are gradually getting silted and covered with moss and grass. This does not allow water to have free-flow and leads to seepage. As many canals are left uncared, selfish people began to encroach the canal sides and planted trees. This in course of time will lead for the destruction of canal sides.[17] The Canals under Neyyar Kanyakumari water system are totally abandoned and left without any maintenance. As the Kerala Government stopped giving water from the Neyyar Left Bank Canal, the Public Works Department also stopped looking after the canal system. Now the canal system entirely covered with grass and in many areas they are encroached. The Vilathurai Canal System is also out and out forsaken owing to the failure of the system due to commercialization of agriculture. Another demerit of the water resources management system of the district is improper planning. Kanyakumari district is the only district in India which receives rainfall during both monsoons. During the seasons, unmeasurable quantity of water is running waste in to the sea through the rivers. All rivers and streams carry unlimited amount of water during the time. Even till date, no remedial measure has been undertaken by the authorities to save the monsoonal running waste water.[18]

Washing vehicles and clothes remain as another demerit in the Water Resources Management history of the district. Washing vehicles causes great ecological damage to the water resources. The diesel, petrol and other oils that get mixed with the water pollute the water. Washing of clothes in the water resources also causes eutropication as the soaps and detergents used have very high content of super phosphates in it. Factory effluents also form a part in the demerit of the water resources management of the district. Kanyakumari district does not have any major industry. But there are some small factories, which let out their effluents into the drains. They include the dying industries, rice mills and rubber or latex factories. Large amount of toxic materials like ammonium chloride that is released from the rubber factories, kills the fishes and other animals. The rubber also decays and produces hydrogen sulphide. The coir factories produce large amount of solid and liquid waste. The coir pith is a major problem. It has tannic acid that produces noxious smell and hydrogen sulphide. The fish companies that process prawn also generate organic waste. Recently it has been reported that the cashew nut factories are producing toxic gases.[19]

Disposal of sewages with the water resources is common in the district. Sewages from domestic sources are allowed to mix with the rivers and tanks contaminating the water and making it unfit for bathing and drinking. Nagercoil Town with a population of about 2.5 lakhs does not have a sewage system and its sewage mixes in the tanks, irrigation canal and rivers particularly with the Chemmankulam and Pazhayar making it unfit for human consumption. Yet thousands of people take bath and drink this water exposing themselves to many diseases like diarrhoea, dysentery, enteric-fever and skin diseases. The Krishnancoil Kaal that served as an irrigational canal has become virtually a sewage canal. It is against the Environmental Protection Act, 1986 to allow the sewage water to mix with the rivers and tanks. But the Government and the Municipality have not taken any action to solve the problem. Very often the bore-wells are contaminated with the seepage from the septic tanks and drainage. Recently many bore-wells in Nagercoil are connected to the municipal water supply without filtration or purification. Though this is not allowed according to the public health rules, this practice is continued in the Nagercoil Municipal limit.

Hospital waste is another problem. Nagercoil town has about 100 small and big hospitals. All the hospitals do not have hospital waste disposal system. Sewage of many hospitals is let into the open drains causing great hardship to the people. In most

places the toilet out-lets open into the irrigation canals. This area requires urgent attention. Without proper sewage system, permission should not be given to the hospitals by the Municipality, Town Planning Authorities, and the Pollution Control Board. The water pollution can be due to the following causes : Disease-causing organisms, synthetic organic compounds in the form of industrial, household, agricultural, inorganic compounds; mineral substances; radioactive substances from commercial and medical applications of nuclear energy; oxygen-demanding waste in sewage and industrial effluents; plants nutrients such as nitrogen, phosperous from sewage and agricultural run-off; sediments from erosion due to agriculture, deforestation and thermal discharge from power plants and industrial complexes.[20]

All dams especially Pechiparai, Perunchani, Chittar-I, Chittar-II and Mukkudal were decorated with charming and colourful gardens. These gardens attracted a large number of visitors every day. Jolly Boating was also organised at the water spread area. This facility really enchanted the visitors with thrilling experience. To enjoy the astonishing beauty, visitors were allowed to make a free walk over the dam masonry. On account all such interesting features, many people made their visit to these sites and gradually the dam sites developed into tourist centres. But, today, the gardens are not properly maintained, the plants seem to be dried, fountains at the gardens are not working, walking paths in the gardens are covered with grass. Boating has been stopped and the daring experience is now no way enthralling the visitors. Walking over the dam masonry is also nowadays prohibited. It is revealed by the Engineers that to avoid unexpected accidents, the visitors are strictly not allowed to walk over the dam. At the Pechiparai Dam Site, a deer park is maintained. But that peculiarity has also vanished. Because of all these demerits at the dam sites, visitors, who travel all the way lose interest and gradually the number of visitors is coming down. Kodayar Upper Power House and Kodayar Lower Power House are established to produce an installed capacity of 60 MW and 40 MW respectively. Even today, the same generators are used without needed maintenance. Because of this fault, power generation is gradually declining.[21]

Kanyakumari District is well known for its Tank System. But today, the tank system has been fallen to a victim to the demerit. The PWD gives the tanks in auction sale for fishing purposes. There are 341 tanks which fall under the deed of fish growing. As fishing is done, to make the task easy, the tank is emptied by pumping the water out. This behaviour leads the tanks to be dried within a short span of time. In the district, 250 tanks are totally listed for lotus cultivation. This commercial activity spoils the entire tank. Tank is getting silted easily, drying soon due to high evaporation by the process of photosynthesis. Even, tanks are given for duck farms and the very purpose of the tank is forgotten. This activity spoils the water and people fear to use the tanks for various purposes. Some tanks are rich in alluvium. The Public Works Department staff, getting bribe, allow selfish people to take the alluvium from the tanks. As the soil is taken away, the depth of the tank goes down and this reduces the water commandability to be used for cultivation. In certain cases, government itself is spoiling the tanks. Government introduced 'Baby Pond' system with the ambition of increasing water level in the tanks. By the system, in all the tanks or ponds one or more small ponds must be dug according to the size of the tank. This system is a good system and in the baby ponds new springs appeared to increase the water level. But during summers, the available water get collected into the baby ponds and the water commandability goes down.[22]

Throwing of AVM Canal out of maintenance is another failure of the water resources management in the district. The canal used for different purposes till the recent time both by government and people throughout the year. But today, it is acting as a flood time navigator. With no reason, the Government and the Public Works Department left the great historic canal uncared and non maintained. This eventually set a wonderful platform for destruction and further encroachment by some narrow minded selfish people. From Mandaikaud to Colachel, the canal is completely polluted and no one dares to have a bath in this canal. The canal becomes very narrow here. From Colachel to Mullurthurai, the canal has completely disappeared due to wanton encroachment. From Mullurthurai to Thengapattanam, the canal shrinks to one metre like a field canal. And the canal is polluted

and choked with aquatic macrophytes, favouring the propagation of mosquito larvae from Thengapattanam to Neerodi. So, the canal is totally damaged and destroyed by the laziness of government and greediness of people.[23] To conclude, all special features, merits and demerits hold up together to leap ahead with the ambition of making the district an ideal one with its exemplary system of water resources management.

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PERIYAR'S CRUSADE AGAINST CASTE SYSTEM

Alphons George*

Introduction

Periyar E.V Ramasamy also known as Ramasamy, EVR, Thanthai Periyar or Periyar was a Dravidan social reformer from India, who founded the Self-Respect Movement and Dravidar Kazhagam. He is considered an icon of rationalism and is most famous for his Self-Respect Movement in Tamil Nadu. Primary principles of Periyar were focused on rationalism, self-respect, social reform, eradication of caste and women's rights. He was a man who indicted Indo-Aryan Indian in the harshnest terms for its exploitation, imposition and marginalization of the indigenous Dravidian peoples who were non-Brahmin. Those who had a dislike for Periyar accused him of attacking Hinduism and the Brahmin community. But he was targeted against Brahminism and not Brahmins, and the manipulations of Hindusim and not Hinduism as a faith.[1]

He opposed religion virulently because the so called men of religion invented myths and superstitions to keep the innocent and ignorant people in darkness and to go on exploiting them.[2] One such superstitious belief is its caste system. Periyar vehemently criticized it. This article aims at describing Periyar's crusade against caste system and his activities.

Caste System in India

The caste system is a system of social stratification and social restriction in India in which communities are defined by thousands of endogamous hereditary groups called 'jatis'. The word 'jati' or caste used in India specifies a subdivision of the larger division, 'varna'. Varna is believed to have been based on colour or race. In Vedic times in north Indian the four-fold division seems to have appeared.[3]

* Guest Lecturer, Alphonsa College, Pala, Kottayam (Dist), Kerala.

Origin and Development of Caste System in India

The word 'caste' comes from the Portuguese word 'casta' signifying breed, race or kind. The first use of the word 'caste' occurs in 1563 in the writing of Gracia de-Orta. The word 'caste' used by the French who spoke of 'caste' meaning breed. It is not known whether the Portuguese or the French used it originally in this sense; the probability is that the Portuguese were the first to coin the word.[4]

The Indian caste system has been studied intensively by sociologists, anthropologists and historians, both Indian and European. Several theories have been advanced in explanation of the origin of the caste system. One of the vague and general hypotheses is that caste is nothing but the outcome of the herd instinct coupled with a natural division of labour. But those features exist among all people, and therefore they do not afford a specific explanation of the origin of the caste system.[5]

Caste is maintained by two prohibitions One is on interdining and the other on intermarriage. If one can trace the history and development of restriction in these two respects, both the origin and the developments of caste will be revealed.[6]

Rise and Growth of the Caste System in Tamil Nadu

The caste system appeared in Tamil land in the Sangam age. In the Purananuru there is a reference to the four castes: 'verrumai terinda narpalaullum'. Obviously this specifies the Indian traditional four – fold caste system. Tolkappiyar designates them as Andanar, Arasar, Aisiyar and Vellalar.[7] The indigenous social stratification among the early Tamils was based on physiographic distinctions, which led to different occupation. The five-fold divisions Palai, Kurinchi, Mullai, Marudam and Neydal appear clearly in the Sangam works. The indigenous divisions and subdivisions based entirely on occupations came to be amalgamated with the four fold division based on colour.[8] The advents of the Buddhists and Jains into the Tamil country were indirectly responsible for certain changes in the caste system in the South. There was acute rivalry between Brahmins on the one hand and Buddhists and Jains on the other. An inevitable result of this rivalry was an increase in the rigidity of the caste system.[9]

Periyar's view on Untouchability

A system which says that one man should not touch another for fear of polluting himself is horrid to contemplate. One wishes that a country in which such a system obtains should be destroyed by fire or earthquake or floods. Now on earth it is possible to credit the mighty God with the attributes of mercy, grace and benevolence when untouchability as an institution has persisted for ages, passes one understands. Political Slavery has not brought about untouchability. It is the Hindu religion, pure and simple, that has brought about untouchability if necessary by killing the Hindu religion. Periyar was seized with a fit of inexistinguishable rage throughout his life whenever he confronted the problem of untouchability.[10]

On the caste system in India, Periyar dealt harshly with the practice of discrimination and its subordination of the different levels it created in society. He attacked those who used the system to take advantage of the masses through exploitation and subjugation.[11] Periyar argued that the caste system has perverted people's ideas about human conduct. The principle of different codes of conduct for each caste based on birth and life, led in accordance with it for centuries have spoiled the Hindu mentality almost beyond repair, and destroyed the idea of uniformity in conduct. Graded inequality has got so much into the Hindu blood that general intelligence is wrapped and refused to men even after English education and higher standards of living.[12]

E.V.R's programme of eradicating untouchability related to the abolition of caste discriminatory treatment against the fifth varna as well as the fourth varna ie, Panchama and the Sherdra. The campaign in favour of the Adi Dravidas undertaken by EVR was also intended to remove the stigma of 'Shudrahood of the Shudra'. EVR brushed aside these cautions and affirmed categorically that he had already declared to Gandhiji that for achieving freedom and self respect, three things had to be eradicated viz the Congress the Hindu religion and the Brahmin domination.[13]

Removal of Caste Names

Periyar realized that the domination of Brahmins was not restricted to the spheres of administration and worship. It was found that most

of the hotels in Tamil Nadu indicated on the name boards that they were maintained by Brahmins and only served Brahmins. Periyar organized agitations throughout Tamil Nadu for the removal of the words "for the Brahmins" and "by the Brahmins" from the name boards of hotels. He drew the attention of the common people and particularly the philanthropists to this practice in the choultries of feeding the Brahmins and non-Brahmins separately. Today this practice is no longer in existence.[14]

Periyar encouraged inter-caste marriages in order to combat the superstitions of the caste system practiced in India. He pointed out that a marriage is a contract between a young woman and a young man and it is not a function for the parents to get involved in for a reason or another. Generally, orthodox elders arranged the marriages of their children and tried to perpetuate the dowry system. One of the projects of the Self-Respect Movement started by Periyar was to make young people realize that a marriage is the concern of a young man and a young woman and that other considerations brought in by the parents were utterly irrelevant. The Self-Respect Movement also pointed out that there were facilities for registering marriages and that the practice of employing Brahmin priests to conduct the marriages betrayed the superstition of the concerned people and encouraged exploitation by Brahmins. In the course of over the past fifty years, thousands of weddings between people of different communities and without the intervention of Brahmin priests have taken place as a result of the influence that the Self-Respect Movement has exerted on society.[15]

Service to Backward Classes

As soon as Periyar entered the Congress, he realized that the Brahmins had many more government jobs than the non-Brahmins and that higher education was more or less their prerogative. He wanted the Congress to pass a resolution demanding communal representation in education and in employment. Though he tried hard for five years continuously, he could not persuade the Congress party to realize the need for such a resolution. Therefore he left the Congress, supported the Justice Party, started the Self-Respect Movement and finally got the Government of Madras to pass a law on communal representation in education and employment.[16]

Periyar the originator of the Battle for Social Justice

Sixty years back when there was no constitution, much less a directive principle in the constitution and the concept of social justice was unknown in this country, there appeared in Tamil Nadu, a born crusader against social inequalities and injustice and a known and confirmed heretic, who thundered that a caste-based hierarchical social system giving the Brahmins the top most position and the untouchables the lowest position.[17]

The Twin Fronts Organized by Periyar for the Battle for Social Justice

Periyar started the self-respect movement to strike social inequalities prevalent in the Hindu society and strived hard to usher in an egalitarian casteless society where there was equality of status to all the citizens. Large number of posts held by Brahmins in Government and their dominance in Government sphere gave rise to the formation of the Justice Party and the implementation of the communal G.O. giving representation to all communities in government service proportionate to their population. Periyar, who tried in vain to make the Congress accept the principle of communal representation in Government service, left the Congress organization and gave full support to the Justice Party for the implementation of the communal representation in government service.

Social Justice through Self-Respect Movements

The first limb of social justice is equality of status and Periyar sought to achieve it through his self-respect movement. The first salvo for social justice was fired in Tamil Nadu, when Periyar started an all-out compaign in 1922 against the Cheranmadevi Gurukulam which enforced separate dining for Brahmins and Non- Brahmins with difference in quality of food. Periyar propagated that the existence of "Agraharams" for Brahmins and Cheries for Adi Dravidas is an apartheid worst than what is practiced against separate blanks in South Africa and such segregation without any social interaction in negation of social justice. The agitation against separate dining halls for Brahmins and non- Brahmins in hotels, hostels, railway-stations and other public places and the agitation for removal of the name boards proclaiming that they are hotels, run by Brahmins and the removal of separate pots for

Drinking water to Brahmins and non-Brahmins in various Bar Associations in Tamil Nadu are nothing but different manifestation of the battle for social justice.[18]

Inter caste marriages

Periyar encouraged inter-caste marriages in order to combat the superstitions of the caste system practiced in India. He pointed out that a marriage is a contract between a young woman and a young man and it is not a function for the parents to get involved in for a reason or another. Generally, orthodox elders arranged the marriages of their children and tried to perpetuate the dowry system. One of the projects of the Self-Respect Movement started by Periyar was to make young people realize that a marriage is the concern of a young man and a young woman and that other considerations brought in by the parents were utterly irrelevant. The Self-Respect Movement also pointed out that there were facilities for registering marriages and that the practice of employing Brahmin priests to conduct the marriages betrayed the superstition of the concerned people and encouraged exploitation by Brahmins. In the course of over the past fifty years, thousands of weddings between people of different communities and without the intervention of Brahmin priests have taken place as a result of the influence that the Self-Respect Movement has exerted on society.[19]

Periyar's Crusade against 'Varnasrama Dharma

Periyar continued his campaign for the abolition of the caste system, "Varnashrama dharma," based upon the Hindu scriptures such as Mahabaratha, Ramayana, Manusmrithi, the Agama etc. He and his followers burnt the effigies of "Rama", broken the idols of "Vinayaga" and burnt copies of some of those religious scriptures to expose how they had subjugated the masses as "Shudras," i.e. the sons of the concubines of the Brahmins in the name of god. As a protest against the Constitution of India which provides for the perpetuation of the caste system under the cloak of non-interference in religious matters, on a call from Periyar, in November 1957 thousands of Dravidar Kazhagam volunteers burnt the relevant excerpts from the Indian Constitution and about 4,000 of them were sentenced to rigorous imprisonment for periods upto 3 years. About 15 of them died in the prison or immediately after release.[20]

Conclusion

Caste is an emotionally loaded theme. Therefore in handling the subjects, care has to be taken to avoid wounding the sentiments of people of the different castes. So Periyar E V Ramasamy was trying to effect total changes in attitudes, outlooks and values and was fighting a battle against age old beliefs, customs, institutions, economic order, social relation and ways of life.

Periyar EVR had no doubt succeeded in injecting into the old order his self respect ideals and familiarizing the entire Tamil society with thoughts and action intended to weaken the hold of irrational traditional ways of life.

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ENDEAVOURS OF THE MISSIONARIES AGAINST SOCIAL EVILS

M. Annamalai*

The Christian Missionaries played a remarkable role in removing many of the social evils in the Tamil region. They worked hard to alleviate many social evils, which were closely associated with the Caste and religious systems. They sometimes had to fight with the full nerve, as that would cause more misfortune in the society.

Abolition of Sati and Child Marriage

In 1820s during the agitation over the question of *Sati,* Raja Ram Mohan Roy emerged as the first modern Hindu exponent of social reform. The fundamental aspect of Ram Mohan's approach to life was humanism. For him, social customs, religious practices or rituals have to stand the acid test of human welfare or else be discarded. Legislation in the 1820s banning the practice of *Sati* had depended upon the way in which missionaries could influence public opinion.[1] The missionaries much-admired Ram Mohan's efforts to put an end to idolatry among the Hindus and social evils like burning of widows *(Sati),* child marriage and child sacrifice.[2]

The Protestant missionaries of the Tamil Country forbade the congregation from conducting *Sati.* In 1791 a Brahmin who had considerable property died and his wife was to be burnt alive with his corpse. When Swartz learnt beforehand that such a cruelty was about to take place, he tried to prevent it and was successful in his attempt. In these kinds of endeavours, he often succeeded.[3] M. J. Scudder of Vellore also tried to prevent the ceremony of *Sati.* He saw a young widow of fourteen years of age who put a strong resistance while taken to the funeral pyre.[4] The Baptist missionaries carried the torch of Christian humanism against the cruelties of the practice of *Sati.* Following them, the Protestant missionaries in the Tamil country published the horrifying description of *Sati.* They wanted that the Madras Government should take steps to put an end to the practice not by force, but by every rational means.

The missionary opinion was strengthened by the support extended by some of the leading magistrate and judges. C. H. Higginson, the Judge of Trichinopoly writing in February 1820 suggested that the Collector and Magistrate ought to be authorised to prevent *Sati.* In Madras, on the Government side the proposal to abolish this evil was first mooted by Lushington who was magistrate of Tanjore in 1813 and of Trichinopoly in 1819. He recommended its suppression. It was pointed out that the practice could be abolished without the consent of the Hindus. On December 4, 1830, the Governor -General of India in Council passed a resolution declaring the inhuman practice was illegal.[5] The Governor- General who was responsible for the resolution was Lord William Bentick, formerly the Governor of Madras. He put an end to the practice of *Sati* in the Tamil Country in the year 1831.[6]

Abolition of Devadasi System

Devadasi system prevailed in India. On embracing Christianity, the dancing women gave up their profession. The missionaries were helpful for them to rescue their children from becoming dancing women. They were sent to mission schools. The temple girls when escaped were given shelter and protected in the mission house. The missionaries met the expense of their education, baptized them and got them married to respectable Christians.[7] The Anglo Indians and the native newspaper ***Yathartha Vasani*** supported the admission of the children of dancing girls into public girls' schools and had done their best to minimise its significance and even make light of the evil.[8] The ***Madras Mail*** accorded warm support to the anti-nautch movement from the very beginning.[9] The court of Justice under the section 372 and 373 of the Indian Penal Code of 1860, states that disposing of female children for the purpose of prostitution was declared punishable.

Service to Women

The founders and originators of schools for poor and middle class Indian girls were missionaries. Christianity clearly made a better status for the women, with a nearer approach to equality with man.[10] Because of the efforts of the Christian Missionaries many Indian Christian women attempted to perform

* Guest Lecturer in History, A.A. Government Arts College, Cheyyar.

several functions that would benefit their communities.

The women in the caste Hindus and the Muslims breathed some fresh air because of the Zenana missions undertook by the missionaries. The ladies of these communities were totally secluded from the out side world, because they were neither allowed to go outside nor were any outsiders allowed to come inside the houses of these people. Even during sickness, they were not given proper treatment because of the seclusion. The male doctors were not allowed to treat them. Ida Scudder was asked to come and attend to three women patients on child birth and when she refused to attend to them because she was not qualified to do so, these ladies were left to die without any treatment. It broke Ida Scudder and made her to take a crucial decision of her life.

In these circumstances the wives of the missionaries undertook the mission of reaching out these ladies in seclusion and that resulted in a great way to open them up for the out side world. The missionaries taught many skills like embroidery, tailoring, thread making etc. They were also introduced to many useful item and slowly to read and write. Later they openly came out from their seclusion and because of their education created a revolution in the making of a modem society. Surely, Tamil Nadu is one of the leading states in India in the formation of modem womanhood and missionaries played a significant role in that. "Social reform", writes Dr. Downie, of Nellore, "can never advance until Zenana is broken up and women are educated". [11]

Fight against Infanticide

Because of dowry and other menaces, female infants were put to death as soon as they arrived. Besides in the name of offering their infants to holy rivers many lives were killed in India. Missionaries objected to this practice. In 1802 Wellesley passed an order in 1802 declaring infanticide to be murder and punishable with death, and yet so late as the year 1836 it was estimated by a Rajput chief that as many as 20,000 infant girls were destroyed annually in the Province of Malwa and Rajputana alone.[12] Though this was not so in the Tamil region, still the practice was prevalent in some pockets. Even today these kinds of events are heard of from some pockets of Tamil Nadu. Missionary Metz bears out the statement that the Toda babies were killed by suffocation.[13] The Missionary working in the Nilgiri Hills pointed out that infanticide was practiced among the Todas and the matter was reported to the Government. The Collector of Coimbatore suggested the sanction of a reward of rupees five to the parents of the two year old female child.

Against the Practice of Slavery

Throughout the second half of the Nineteenth Century Baptist, Anglican, Wesleyan and other missionaries had their own separate denominational meetings at the regional and local levels. At these meetings they discussed social issues and stressed the Government to execute action. In the second quarter of the Nineteenth century, the number of missionaries increased. The missionary conferences were established in Calcutta, Bombay, Madras and other capitals which debated questions of caste, infant marriage, drunkenness and other issues affecting their work. Missionaries based in Madras region in 1853 discussed about slavery in Travancore that clearly affected the people's lives in Kanyakumari, Tirunelveli region, especially the Nadar community. Closely associated with that was the struggle to wear upper clothes, especially for women folk of these tribes. In the beginning of Nineteenth Century the female converts to Christianity of Shanar and Ezhava communities of Travancore ventured to clothe themselves above the waist. This occasion created a strong opposition and violence from the caste Hindus and they stirred a protest against this. Even the missionaries were targeted, and the Shanars were threatened for their lives. The King of Travancore revoked the rule and in 1859 the Government interfered and granted permission to the women of the lower caste to wear a cloth over the Breast.[14]

One of the typical cases could be of Rev Charles Mead who arrived in Mailady, Kanyakumari Region. Through his work hundreds of Nadars (Shanars) became Christians. Social changes led them to wear the upper garments to cover the body. In 1822, a series of disturbance arose when upper caste Hindus demanded that Christian converts obey an old caste law that forbade the wearing of any cloth above the waist by men or women of the so called low caste. Rev. Mead after repeated attempts secured a decree

from the magistrate supporting the claim of the Christians. Later !he trouble broke out in more virulent form Mr. Mead was attacked and a plot to assassinate him was reported. The Decree granting the right to wear a cloth above the waist was cancelled.

The menfolk also began to feel freedom because of the interference of the missionaries and it is believed in that contexts lot of mass conversion took place. They were basically looking for freedom and new identity in their lives which the missionaries provided unconditionally.[15]

It is true with the other important untouchable community, 'Pariahs' who represented more than twenty five percentage of the total population in the Arcot Districts. They were placed in the lowest scale of the caste system. They lived in the outskirts of the villages, considered untouchables. They did all menial jobs like scavenging, watchmen etc. Although the Slavery Abolition Act came into effect in 1843, they continued to live for all practical purpose as slaves and bonded labourers of their land lords. It was very usual practice to mortgage themselves to the landlords.[16] The missionaries worked among them, made many converts.

Against Superstitious Practices

There were many superstitious beliefs and practices prevalent in the Tamil region name of religion. Some important practices include believing on the spirits as the reason for their sickness, especially during epidemics. Other evils were fortune telling, black magic, fire walking, hook swinging, etc.

The missionaries especially brought to the attention that the people were alarmed of 'spirits' during the times of epidemics. Many firmly believed that sickness was caused by spirit which was angry with the patients. Hence, they sacrificed fowls, offered food and money etc. to the spirit. They employed magicians or requested the Hindu priest to perform certain ceremonies in order to appease the spirit. Even many of the converts from low caste, who were once worshippers of these spirits, reverted to offer sacrifices to appease them.[17] When Cholera broke out many converts went back to their own faith, for they were afraid that displeased with them because of their decision to become Christians. However there were also many who stood firm in their Christian faith in spite of their sickness. When people were healed they mostly attributed the cause of their healing to the spirits who were supposed to have heard their plea and accepted their sacrifices. The first task of the missionaries who served in Tamil Country was to inculcate positive and healthy values in the people in order to prepare them for meaningful participation in their life. Superstition, sorcery and belief in astronomy were put down. Dignity of labour, value of hard work, self- respect and self-reliance were encouraged.

The Missionaries have pointed out the danger of performing the customs of walking on fire and spikes. It was also pointed out that a decoction of the aloe indica, extracted from some leaves was rubbed into the skin and on the feet and palms of the hands. It was also thought that the devotees were able to pass through the glowing amber without hurt by applying some ointment on their hair, beard and eyebrows. The missionaries highlighted the dangers involved in these customs. The Protestant Missionaries demanded that the dangerous practice should certainly be put down by the strong hand of authority.[18]

The Missionaries pleaded with the government to take serious view of swinging festival, they pointed out that swinging in 1893 had caused the death of a person.[19] The government of Madras instructed the Inspector General of Police to send orders to all districts magistrates directing them that in future swinging festival be prohibited under sec 144 of the Code of criminal procedure.[20]

Thus the Protestant Christian Missions worked for creating awakening among the the people, and attempted to remove the social evils with the help of the Administrators and they even succeeded in bringing the Native Educated Hindus to accept their yeomen services for the cause of the humanity. They served as instrumental in bringing out many legislations to end the evil practices which prevailed in the tradition based society for along period . The educated Hindus provided constructive co-operation to the Christians Missionaries in the sphere of social activities.

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THE DUTCH EAST INDIA COMPANY (VOC) RICE TRADE IN SOUTH COROMANDEL COAST

S.Ravichandran*

The export of food-grains from South Coromandel Coast increased in the seventeenth century through the participation of the Europeans, especially the Dutch. The Coromadnel Coast was "the left arm" of Dutch commerce in Asia[1]. The Dutch was generating demand of particular significance in South Coromandel Coast, where it provided an outlet for the surplus produce of the long south Coromandel coastline, areas of surplus rice production.[2] This article traces the Dutch East India Company (VOC) Rice trade in the South Coromandel Coast.

In the far south of the eastern coast, the Thanjavur delta and the upper reaches of the Cauvery river and its tributaries was a region of substantial surplus production of rice available for export. Efficient irrigated paddy cultivation combined with relatively low population density made possible this surplus for export. Hinterland was not deep and transport costs to the ports were not high. Here also rice prices were generally lower than in other parts of the east coast.

The trade in rice shared in the general expansion of trade in the Indian Ocean in the seventeenth century. A number of factors contributed to the accelerated movement of rice in South Coromandel Coast. The growth of shipping all along the coast and the construction of larger ships facilitated cheaper transport of grain by sea. The large fleets were major consumers of grain along the South Coromandel Coast and often stocked up for their voyages westwards as well as eastwards into Southeast Asia.

The bulk of the export was carried out in small boat traffic between the ports of south Coromandel and the inner Madura Bay and the ports of northern, western and southern Ceylon. In the earlier decades, there are no data on the number of ships arriving except that the arrival of those boats kept the supply lines in rice open to the community in the towns and villages.

*Guest Faculty, Department of History, Bharathidasan University, Tiruchirappalli-24.

In the first half of the seventeenth century, these purchases were primarily for Batavia[3] and Malacca[4]. In the 1618, Dutch faced with a shortage in Java, asked the Coromadnel factories to send as much rice and paddy as possible.[5] In the second half they were aimed at supplying the growing Dutch establishment in Ceylon and the urban communities dependent on the Dutch. And also rice was exported to Acheh and Makassar.[7]

The Dutch bought rice in the port of Sadraspatnam to supplement their needs in Ceylon. In 1663, about 147 tons were bought in this port but, for reasons noted above, after the 1670s it was difficult to procure supplies in bulk in this port. A another area of importance for the bulk purchase of rice was the Thanjavur delta where Dutch factors were instructed to procure annual supplies for Ceylon. Dutch officers based in Nagapattinam bought rice coming to that port and to neighbouring ports of Karikal and Tranquebar. Sadraspatnam and Devanampatnam had been rice exporting ports through a great part of the seventeenth century but had ceased to be so by the end of the century[8].

Through the collection of the government's share (melvaram) in rice production, officials became some of the region's principal grain dealers. In 1675, for instance, the Dutch contracted with the Tiruvallur Governor Tiruvenkatanatha Ayya for the supply of 200 last of rice at 25 rixdollars per last. In 1677, another contract was eneterd into with Sidambrenaden Pillai, the regent of KaUidaikurichchi, near Ambasamudram in the upper Tambraparai valley, to deliver 280 last rice at 18-19 rixdollars and 280 last nelli at 8 rixdollars and 7 fanams per last.

The main activities of the Dutch on the south Coromandel Coast grain market were in Thanjavur, in particular the Thanjavur delta and the upper reaches of the *Cauvery* river and its tributaries. Thanjavur was a great rice-exporting kingdom. The provision of rice for Ceylon was very important. Here there was a large Dutch establishment of civilian and military personnel whose needs in rice could not be secured from Ceylon[9]. Besides, with the declining rice cultivation in Ceylon, even large segments of the indigenous community, especially in the coastal towns, depended on rice imports.[10] The Dutch community and their dependants consumed an average of 900 to 1000 tons of rice per year The Thanjavur area was sufficiently fertile to support two substantial rice crops, the first harvest of the shorter duration kar paddy which depended on the earlier south- west monsoon, being sown in June and harvested in September, and the second of the superior pisanam variety, which was cut only in February after seven months growth.[11]

Between 1675 and 1711 rice production in Tanjavur had reportedly been 32 million kalams (911,278 tons) of paddy. An estimate of 1744 put the amount of rice exported from Thanjavur at 96,600 tons or 16.99 percent of Thanjavur total production of 20 million kalams (568,660 tons of paddy). Although we do not have comparable comprehensive data for all of Madurai, we have some information regarding certain interior districts along the Western Ghats. In 1677, for instance, one Dutch observer estimated the amount of nelli sown around Panangudi at 24,000-30,000 parras (1.8-2.25 million pounds), near Tirukkurungudi at 1,600 kottais or 8,000 parras (0.6 million pounds), around Kalakkudu at 7,000 kottais or 35,000 parras (2.625 million pounds) twice a year, near Viravanallur at 100,000 parras or (7.5 million pounds), and around Alvar Kurichchi at 20,000 kottais or 100,000 parras (7.5 million pounds).

Indeed, Thanjavur had a much better claim to the tide of "rice granary" of Ceylon than did Madurai. In 1677-78, 1,308 last (3.92 million pounds) of rice and 1,041 last (3.12 million pounds) of nelli were exported by the Dutch from Thanjavur via Nagapattinam. In 1682 -3 Colomboo, Negombo, Trincomalee, Jaffna and Mannar accounted for forty-nine of the ninety vessels leaving Nagapattinam. The export in this period were as one might have expected: large amounts of paddy (243,095kgs in 1681-2 and 170,412 kgs in 1682-3 and still larger quantities of rice (704,412 kgs in 1681-2 and 284-544 kgs in 1682-3)[12] Between October 1689 and February 1691, during a drought in Madurai, no less than 2,788 last (836 million pounds) of rice and 11,029 last (33.1 million pounds) of nelli were collected at and shipped from Nagapattinam, Karaikkal, Tirumalaivasal, Point Calimere, and Adirampatnam to Ceylon and Tuticorin.[13]

Dutch and Grain Sellers

The Southern Coromandel Coastal areas especially in Thanjavur, there were a number of small-holding tenures where surpluses were accumulated by the state share of the rent. These state shares were farmed out to renters who then controlled large amounts of paddy, which they brought to the market. In all areas, there was also a substantial amount of sales by the peasant producer to middlemen merchants and entrepreneurs.

The state emerges as a major trader in paddy, directly or through the alienation of its rights to its prominent officials. The major grain sellers in Thanjavur were important state officials. Evidence of this appears in Dutch efforts to make regular large-scale purchases for Ceylon. They were dealing heavily with *subadars, maniagars, hawaldars* and other district officials. Advances had to be given to these officials when contracts were made for large quantities. A prominent grain seller in the early eighteenth century was Annaji Pantulu, Subadar of Thanjavur who regularly took advances from the Dutch.[14]

Another supplier was Ranga Pandidar, described as a provincial governor. One Gangadara Pandit, another prominent official, was also a supplier but had fallen into arrears and had an outstanding debt with the Dutch on his paddy account which they could not recover for many years.[15]

There are some examples of important officials shipping rice on their own account, in ships owned by themselves or by regular merchants. This did not happen in Thanjavur where all the export from the ports was done by local Muslim and Hindu merchants and by the Companies.

Conclusion

The food grains, especially in rice, were a major ingredient of what may be called traditional Asian trade, inter-regional and intra-regional constraints on shipping space was one of the main factors that impeded the growth of this trade in the period before. Dutch entry into the South Coromandel Coast offered new opportunities for the trade in rice, as it did to other elements of Asian trade. Yet it continued as an essential part of Asian trade responding to the factors of demand, supply and productivity from within Asian economies. The two identifiable elements introduced by the Dutch were an increase in shipping capacity and an enlargement of demand in the new growth centres of maritime Asia.

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FREEDOM MOVEMENT AND WOMEN OF TAMIL NADU

C. Kailasa Sundari*

The history of Indian Freedom struggle would be incomplete without mentioning the contributions of women of Tamil Nadu. Women participated with men in the struggle for freedom and created a strong opinion for claiming their political rights.

Non Co-operation Movement

The Non co-operation movement was the first weapon which was used against the British rule in India. The non-cooperation movement envisaged a twofold programme, one constructive and the other non-cooperative. The constructive programme encouraged the use of swadeshi goods, prohibition of the consumption of intoxicants, removal of untouchability, promotion of communal unity and the establishment of national schools. The non-cooperation programme also aimed for a responsible Government through disobedience to unjust laws, refusal to pay taxes, resignation of offices and boycott of legislatures, courts and schools.

Only a few women of Tamil Nadu participated in the non-cooperation movement and notable among them were Anjalai Ammal and Leela Jamadagini. Anajalai Ammal was a literate woman from South Arcot District. During the non-cooperation movement she was sentenced to one year imprisonment. She was a fervent patriot and a tireless worker.[1] Leela Jamadagini was arrested during the non-cooperation movement and kept in Central Jail, Madras. The political prisoners were served with dirty water and poor food.[2]

Civil-Disobedience Movement

The next major step in India's march towards independence was the civil-disobedience movement. The congress, in its Lahore session, held in December 1929, declared complete independence as its goal and resolved to boycott the legislatures and the Round Table Conference. In Tamil Nadu many women joined the civil disobedience movement. It was marked by meetings, demonstrations, hartals, picketing of liquor shops, nonpayment of taxes and courting arrests. Rukmani Lakshmipathi was one of the earliest women graduates, having taken her degree in 1918.She was connected to the congress activities much earlier, though she became a congress member only in 1928.In 1932 she was arrested during the civil disobedience movement. She was also one of the most loyal soldiers of the Indian National Congress. She symbolized heroism and public spiritedness that our women were capable of whenever there was a call for sacrifice from the congress, she was always to be found in the forefront.[3] She believed that, it was "a mere camouflage and a delusion to think of internationalism before strengthening ourselves from within"[4]

Lakshmi Bharathi also joined the movement .Her father Navalar Somasundara Bharathi was a great patriot and it was at his instance that Gandhiji undertook a tour of South Tamil Nadu and Gandhiji stayed in the house of Sundara Bharathi during his visit to Tuticorin. Responding to the call of Gandhiji at the age of twenty five, she courted imprisonment in the year 1930. After her release from the women's

* Assistant Professor, Department of History, DRBCC Hindu College, Pattabiram, Chennai-600 072.

jail at Vellore she continued to participate in the programmes of the Indian National Congress. In the year 1932 when mass struggle was again launched by Gandhiji she took part in the movement and courted imprisonment. Kothainayagiammal was a well known Tamil novelist and play-wright who took part in civil disobedience movement of 1932 and was arrested. She was sentenced to six months under sec. 17 (1) of 1908 and was in the Women's Jail, Vellore.[5] Saraswathy Pandurangan also participated in the civil disobedience movement between 1931-1932. She was the first woman to court imprisonment in 1931.During the freedom movement, she lost her daughter aged two years and a son aged one month due to her absence from home.

Quit India Movement -1942

The failure of the Cripps Mission, the danger of the conversion of India into a theatre of war by Britain and her allies, forced Gandhiji and other congress leaders to make a great effort to get rid of the British rule. The congress working committee passed a resolution on 14th July, 1942 at Wardha demanding the immediate withdrawal of the British from India. This resolution was accepted by the All India Congress Committee. Accordingly, a nationwide mass movement was started under the leadership of Gandhiji. In August 1942, the Quit India movement was started. In Tamil districts, the agitation was not only intense but widespread. The common people including women, the workers and students plunged into the movement. In Madras they led processions, raised Quit India slogans, Hartals, picketed toddy shops and burnt police offices.[6] Among the women who participated in the Quit India movement, Manjubashini was one of the foremost members.

Ammu Swaminathan, President of the Madras branch of the All India Women's conference and Manjubashini, president of the Madras Women Student's Organization were actively engaged in organizing hartals, student strikes and other demonstrations in the city. They called for a mass meetingat Spur Tank Road in Madras on the evening of 19 th February, 1943 in defiance of the prohibitory orders.[7]

As a result mainly of their activities in Madras, a large number of shops in George Town, Choolai, Triplicane and Mambalam areas remained closed. Also the attendance at the colleges and some of the High Schools were poor. The Quit India movement practically marked the end of the heroic fight for freedom in India. The British Government, therefore decided to transfer power to India .After a century of struggle, India finally achieved Independence on August 15, 1947.

Thus the Women Freedom Fighters of Tamil Nadu played a vital role in India's freedom struggle by participating in picketing, various Satyagrahas and finally in the Quit India movement. They also suffered imprisonment like men .They had a sense of equality with men when India attained Independence. The women freedom fighter's services in the hour of national crisis were well recognized by the national leaders and won equal rights for the women in all fields.

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AN ENQUIRY INTO THE PALAR RIVER WATER DISPUTE IN HISTORICAL PERSPECTIVE

K. Menaka*

The Palar River is an Interstate river flowing in Karnataka,Andhra Pradesh and Tamil Nadu. The total length of the river is about 340 Kms with a Catchment area of 18,534 Sq.Km (7155 Mies).[1] The river takes its origin in the Southeastern slopes of the Mysore Plateau (Nandhi Durg) in Kolar District of Mysore State (now Karnataka) for about 84 Kms (52 miles) in Mysore state before entering into Andhra Pradesh. After flowing for a small distance in Andhra Pradesh it again passes through a narrow enclave of Mysore state. Afterwards, the river again enters into Andhra Pradesh state in Kuppam taluk of Chittoor District at a little upstream of Kuppam Palamaner Road flows for about 42 Kms (26 Miles) in the South -western fringe of Chittoor District in Andhra Pradesh and enters into Tamil Nadu near Vaniambadi village in North-Arcot District. After flowing for another 214 Kms (133 Miles) it finally falls into the Bay of Bengal at about 72 Kms (45 Miles) south of Madras City.

The main tributaries on the left side of main Palar River are Palar, Kailgaleru, Koundinya, Poiney,Vegavathiar,Malattar.Tributaries on its right side are Agaramar, Cheyyar and Killiyar.[2] A major portion (about 60 percent) of the basin thus falls within Tamilnadu covering three districts namely Vellore, Thiruvannamalai and Kanchepuram. Palar basin does not cover the entire stretch of all the districts. Names of the taluks in Tamil Nadu covered by thePalar basinare Vaniambadi, Thiupathur, Gudiyatham, Walajapet (Westernpart), Vellore, Arcot Chengam of North Arcot. Polur,rni, Cheyyar, Vandavasi, Thiruvannamali Vellore District .Kancheepuram, Uthiramerur, Chengalpattu Maduranthagam, Sriperumputhur of Kanchepuram District.

The Palar basin is bordered on the North by Swarnamugi river basin of Andhra Pradesh state and by Cooum and Adyar rivers in Tamilnadu and in South by Pennaiyar and Varahanadi basins.[3] The length of basin is about about 350 km Width varies from 37 to 135 km. The Palar, with its tributaries, of which the Poiney is the most important ,and the Cheyyar, are the Chief sources of Irrigation in the district of Vellore. Large areas are irrigated by anicuts across each of these rivers. Poiney,a tributary to Palar , originates from Seshachalam hills in Chandragiri taluk of Chittor District close to Desuvaddi,Vampalli village of Andhra Pradesh and joins the Palar river on its left side at Kalavai village of Arcot taluk in Tamilnadu,after flowing for a distance of 85 km.

The river Cheyyar originates from Javadi hills in Chengam taluk. The river basin is spread over hilly and Plain areas. The river joins Palar on its right side.The hilly catchment area is 100 km. In the plains it has an area of about 177 km .The total basin area is 277 km .There are seven anicuts across Cheyyar.[4] They are Chengam, Kottakulam, Eraiyur, Alathur, Upper Cheyyar, Cheyyar and Thandarai.

Water flows only for a few days in a year in the river and is dry during most part of the year. However, there are a number of spring Channels in the bed of the river and these channels are sources of supply for drinking water and irrigation to the possible extent.

Anicuts

Palar basin has *seven major anicuts* built across its main river and tributaries,where flow measurements are available. The possibility of constructing *Palar anicut* across the Palar river at the head of the Kaveripakkam channel was investigated even as early as 1840.[5] On the recommendation of the Government of Madras to the Government of India, the work was finally sanctioned by the Honourable Court of Directors in November 1854.[6] The anicut was completed in March 1858, 5 miles below the town of Arcot,and supplies 270 tanks, which existed before its construction. The area Irrigated ,on both sides of the river, in a favourable year is 81,000 acres of first crop and 30,000 of second crop. Palar anicut system consists of four channels on the left flank,

Mahendravadi and Kaveripakkam channels originate and on the the right flank, Sakkaramallur and Dusi kalavai channels originate. Combinedly, they provide irrigation to 32,796 ha of ayacut. There are 324 tanks in this system. In Palar anicut, Raising

*Lecturer in History, PG & Research Department of History, AVC College - Autonomous, Manampandal- 609 305, Mayiladuturai.

of crest by 0.6km, provision of shutters to scour sluices and improvement to channels were done in 1864. Improvements to northern channel was executed during 1868-1874 and the Anicut got breached in 1874 and restored in 1875-76.[7] Some improvements were made in 1922 and 1930. In 1952 falling shutter to a length about 91metres were provided In addition of construction of breaching section. In 1964 improvement carried out are construction of divide wall to divert silt, grade wall and basin to trap the silt, lowering the sill of sand vents and provision of inner channel for the four major channels.

The *Poiney anicut,* built in 1853, across the river on the border of the district, also supplies a system of tanks on either side of the stream, irrigating over 23,000 acres, of which in some years about 8,000 acres is second cropped. Poiney anicut has two head sluices one on either flank, which irrigates 6882.59 ha of ayacut. There are 129 irrigation tanks in this system.

Aliyabad anicut has sluices only on one side, which irrigates 1038 ha. Under this system, there are 16 tanks. The supply in the *Cheyyar* river is diverted by an anicut, which is bridged, built in 1856, at the crossing of the Arni-Wandiwash Road,Supplying a large number of tanks south of the river. There are 151 irrigation tanks in thios system.The area irrigated is 21,000 acres, of which two-thids is usually second cropped. *Kamandala Naganadi anicut* was constructed across Kamandala Naganadi river, a tributary of Palar river near Arani.*Thandarai anicut* was constructed aross Cheyyar river, which irrigates an ayacut of 7607 ha.*Uttiramerur anicut* is the last major anicut across the tributary Cheyyar, constructed in the year of 1956.Threrare two head regulators in this ancut, which irrigate 2332.44 ha.

Apart from the above, there are 4 gauging stations namely Avarakuppam, Magaral, Arcot and Chengalpattu maintained by the Central water Commission. Palar has no major reservoirs built across it anywhere.But there are two minor reservoirs namely Mordona (recently inaugurated) and Raja thoppu-kanar (under construction).There are 660 system tanks in the Palar basin.[8] Most of them were created around 600AD. Big tanks like Kaveripakkam and Dusi Mamandur are fed by canals taking off from the Palar River. The flood waters of Palar would flow to these tanks and the surplus would flow down to the next tank and would continue down in the chain of tanks .This river ,Palar is the life line of the people of the Districts of Vellore and Kancheepuram, which caters to agricultural, domestic, industrial and live stock needs and environmental flow.

Inter-State agreements between the erstwhile Governments of Madras and Mysore were made on 18.02.1892.[9] for 'Irrigation works Mysore state-restoration and construction of certain rules and schedules' followed by for ' Sharing of waters of Palar' on 05.09.1933.Further, an inter-state meeting between the Governments of Mysore (now Karnataka), Government of Madras (now Madras (Now Tamilnadu)and Govt of India was held on 29.06.1956.[10] and a decision was arrived at on Palar water disputes.

Palar, an inter-state river , originate in the state Karnataka, traverses through Andhra Pradesh before entering Tamilnadu. There are three dams in Karnataka ,viz Bethmangal,Ramsagar and Vishnu sagar.[11] In a short run of 42 kilometers of the river in Andhra Pradesh there are 22 check dams.All these have locked away a very large amount of water. During 2002- 2004 the flow of water to Tamilnadu was almost nil. River Palar is mentioned in schedule 'A' appended to the 1892 agreement. As per clause II of the agreement, the neibhbouring state or states should not construct any dam to obstruct, divert and store water of river Palar , for irrigation or other purposes, without the consent of the Government of Tamilnadu. If they have any such proposals to plan for any irrigation schemes,they should have given full information to the Government of Tamilnadu. No such information has been received by the Government of Tamilnadu. Neither formal concurrence for the scheme has been sought for from this Government. However, the Andhra Pradesh Government has proposed to construct a dam across Palar at Ganeshpuram, near Kuppam, Andhra Pradesh.[12]

The action initiated by the Government of Andhra Pradesh to construct a dam on river Palar in Kuppam has caused agony and infuriated the people of the five northern districts of Tamilnadu, namely Vellore, Kanchepuram, Tiruvannamalai, Thiruvallur and Chennai. The Construction of a dam on River Palar will cause undue damage and destruction to crops, extreme water scarcity and closing down of

industries in the northern districts of Tamilnadu. River Palar is the only major river of the area. Palar's short run in Karnataka impound large amount of Palar water.Andhra Pradesh has built 22 dykes and check dams in the last 5 years resulting in locking away of the remaining water. Thousands of lakes entirely depend on River Palar. In Vellore District alone there are 502 lakes.[13] That depend on Palar. AgriculturaLindustrial and drinking water needs of the five districts have to be met only by river Palar. Being a lower Riparian state,Tamilnadu feels the maximum loss. The River Palar is already deficit in water supply. Any diminution in water flows in the river will cause severe water pollution Problems affecting the inhabitants living along the banks of the river since the Palar river is already facing pollution problems. It will further seriously cause damage to the drinking water supply systems depending on the river as its source.

According to Andhra Government the Kuppam town and surrounding villages are developing fastly and an industrial corridor is also being established. Apart from this, educational institutions such as Dravidian university, Engineering college and Medical college are also being developed fastly. In view of this Developmental activities there is need to augment drinking water sources nearly Kuppam. Hence there is need to form a Reservoir to serve the drinking water needs of the people besides drinking, also the waste lands into cultivation. Accordingly after detailed examination, Government of Andhra Pradesh sanctioned construction of a reservoir across Palar river near Ganeshpuram,Kuppam in Chittoor District for Rs.55 Crores.[14] The Chief Secretary Government of Tamilnadu wrote a letter to the secretary, Government of India, Ministry of Water Resource to convene a meeting on 23.01.2008. The first Inter State meeting was held on 11.03.2008.[15] under the Chairman of Central Water Commission. After discussions the follow up as below was decided. The Chairman, CWC requested Andhra Pradesh not to go ahead with the construction of the project before the issue is settled. In the second Inter State meeting held on 26.08.2008

It was decided in Second inter-state meeting held on 26.8.2008 that Central Water Commission would carry out studies jointly with both States to arrive at water availability at various points in the basin, the outcome of which would form the basis for further deliberations in the next meeting. A study group with the representatives of Andhra Pradesh and Tamil Nadu along with officers of CWC as members has been constituted for carrying out the Hydrological studies for Palar river basin. This Study Group held 6 meetings between from 24th June, 2009 to 26 November, 2010. The Study Group submitted its Joint report on 29.11.2010 to the State Government of Tamil Nadu and Andhra Pradesh. The third inter-state meeting on utilisation of Palar river water by Tamil Nadu and Andhra Pradesh was held by Central Water Commission on 24.12.2010.[16] at New Delhi to discuss the findings in the joint report on Hydrological studies of Palar river and to deliberate on the issues involved to arrive at consensus. However no Consensus emerged during the last meeting.

Andhra Pradesh approached the Ministry of Environment and forest to divert 144.5 ha of forest land for the project, vide agenda of the 16th meeting of National Water Board held on 16.09.2009.

The taking up of the project by the Andhra Pradesh would seriously affect the drinking water requirement in three districts of Tamilnadu. There are 250 drinking water schemes covering about 20 Municipalities and 32 Special Village Panchayats, and hundreds of village Panchayats, which are dependent on this river. These areas are virtually drought prone and have a severe water crisis. Keeping in view the severe problems, the Government of Tamilnadu issued an Order in the year 1963, wherein it has restrained the people living in these districts from digging of wells for irrigation purposes, on the banks of Palar basin in Tamil Nadu. The river Palar is, therefore,is the lifeline of this region.

Government of Tamil Nadu wrote to the Minister for State, Environment and Forest, Independent charge, stating that the issue is sub-judice and requesting not to clear the Project with out consulting Tamil Nadu, vide his letter dated 1.12.2009. NWB under MoEF in its 17th meeting held on 1.12.2009[17] unanimously decided to defer the issue since it is sub-judice. With no other alternate Government of Tamilnadu approach the Supreme court of India seeking remedy in accordance with law.

The Supreme Court has asked the Union Water Resources Ministry to explore the possibility of

resolving the Palar river water dispute between Tamil Nadu and Andhra Pradesh through negotiations. A Bench of Justices M.K. Sharma and Anil R. Dave, in a brief interim order, asked the Secretary, Ministry of Water Resources, to assist the parties in arriving at a negotiated settlement.

A mutual adjustment is a must as far as this issue is concerned. So, both the states should come forward to resolve the issue respecting the traditional right on water on legal grounds. Both the State governments should realize that no state can exist without the support of other. So, they must maintain a cordial relationship with its neighbouring states in all the matters. This dispute hurts the national integration and it also makes fun of the Indian unity. Inconclusive negotiations over a decade have failed to settle the Palar water issue. There was no consistent attempt by the Central government to mediate and Conciliate differences between Tamilnadu and Andhra Pradesh, during the process of negotiations.

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TECHNICAL EDUCATION TAMIL NADU 1947-67

J. Senthil Kumar*

Introduction

Technical Education is provided at different levels in institutions; post graduate standard; degree standard; diploma standard and certificate standard. Diploma and certificate courses are conducted by the polytechnics and junior technical schools. Some

*Guest Lecturer, Department of History, Bharathidasan University Constituent College, Perambalur.

vocational institutions are being managed by Department of Agriculture, Industry and labor and others are managed by the Department of Education in the state. Technical education in general is controlled and coordinated by the Central government and the individual instructions are often managed by the government or autonomous bodies.[1]

Government Engineering Colleges

It helps to analyze how many, new engineering college, Polytechnic colleges were opened in the twenty years. In the initial years of Indian independence Technical educations were of the following kinds.

1. Preliminary or pre-technological education in subjects like civil engineering provided for as bifurcated course in high schools.

2. The second or higher type of education given in polytechnics managed by the industries department.[2]

3. The third category at the university level in the engineering college.

The engineering college, Anantapur, which was functioning earlier at Guindy was shifted to Anantapur in July 1948.[3] The government directed the gradual abolition of the L.C.Eclass in the college of engineering and the starting of overseas course of two years duration.

During the first five year plan period there were 8 colleges of engineering including those department/ institutions directly under the control of the universities. The Alagappa College of Engineering and Technology, Karaikudi was opened in 1950. The mechanical engineering branch started during this period in the Government college of Technology Coimbatore.

Technical training was upgraded and developed. Two privately managed engineering colleges were opened during the first five year plan period financed by a teaching grant of Rs.1,22,800 and non recurring grant of 4,52,000 in 1955.

Since the opening of the two aided engineering colleges, the state government met a substantial portion of the two aided engineering colleges; the sate government met a substantial portion of the cost of developing the two colleges. The total non-recurring grant paid to those colleges during the first plan period up to 31st March 1955 was Rs.10.74 lakhs.[4]

In Madras state four post graduate courses were started in government, engineering college, Guindy in 1958-59. One mining under graduate course was also started in the same college.[5] Short-term courses in public health engineering were started in the engineering college at Guindy, and the strength of the college doubled from 1957-58. In addition, the standard to equip and teaching personnel was raised. The government college of technology, Coimbatore, which was initially accommodated in a rented building, was provided with a permanent building with hostel. Two additional engineering colleges also came into existence Madras State. The government of India paid liberal grants to the existing aided engineering colleges. The state government had to meet a matching plant for all of them. The state government sanctioned matching grants to the following institutions.

* Engineering college of Annamalai University, Chidambaram.
* Coimbatore institute of technology, Coimbatore.
* Madurai Engineering college, Madurai
* P.S.G. and Sons Charity Engineering college, Coimbatore.
* Madras Institute of Technology, Chrompet.
* Alagappa Chettiar College of Enginering, Karaikudi.[6]

It was also planned to introduce 5 year integrated course in civil, mechanical, electrical, Telecommunication, Mining Engineering and metallurgy. It was provisionally arranged that three streams of students with different levels of initial training. Viz Technical and science stream from the higher secondary of school final level and the present inter science stream were to be admitted to those courses[7].

The Guindy college of Engineering started five year courses. An amount of 30.51 lakhs was provided in the budget for 1959-60 towards expenditure on the construction of building, purchase of equipments and recurring expenditure such as cost of establishment etc. the target aimed at for 1959-60 was the

construction of additional building and hostel accommodation for students, along with the purchase of requisite equipments.[8]

Private Engineering College

In the private sector, one more aided engineering college, Thiagarajar college of engineering, Madurai, under the auspicious of the Thiagarajar Educational trust came into existence during 1957-58. This raised the total strength of the aided engineering colleges from 3 to 4.[9]

The Director technical education controlled the engineering colleges. In those colleges 4,930 students were on the rolls. A Regional Engineering College was started at Trichy from Academic year 1964-65, with an initial intake of 120 students. In the college of engineering Guindy the government college of technology, Coimbatore and P.S.G. of Technology, Coimbatore, 160 science students who studied physics and mathematics in their degree course were admitted for a separate, three year B.E. course during this year. The total intake for admission to the bachelor degree was 1,380 in all the seven engineering colleges, inclusive of the Regional Engineering College, Trichy.[10]

Polytechnic Colleges

The department of industries and commerce initially started non-government industrial school with only a few certificate and diploma course in each such school at Madras, Madurai, Mangalore and Kozhikode.[11] As the demand for technically trained personnel increased, these government industrial schools did not proved adequate for catering to the need for industries in the state. These polytechnics provided instructions in more than 22 diploma courses, which applicably met the demand for technical education. In fact these polytechnics proved an asset to the state in providing instruction in technological courses and the rush for admission to them exceeded the maximum capacity.[12]

During the year 1951-52, about, 3,763 students were undergoing training in the several diploma courses in the polytechnics. Equipments for Rs.6lakhs were purchased for the polytechnics. A two year certificate course in fitting and erection was introduced in the Tamilnadu polytechnic in Madurai certain innovations were made by the polytechnics. During the year 1954-55 the four government polytechnics at Madras, Madurai, Coimbatore and Manglore continued to function satisfactorily. Three thousand two hundred and ninety six students were undergoing training in the several courses of all the polytechnics. Eight hundred and fifty candidates came out successful in the examination held by the technical diploma examination board.[13]

In the year 1955 - 56, the number of scholars undergoing training was 2175 boys and 132 girls. Industrial sections were also attached to the government school for the blind. Poonamalle, the government school for the blind at Palayamkottai, and their total strength comprised 347 men and 81 women. The teacher sections at teached to the Madras Sevasadan Industrial School. Madras the School of Embroidery and Needle Work, Kilpauk and the St.Joseph's industrial school, Trichy. continued to function during that year with a strength of 23 pupil teachers.[14] An especially large number of candidates appeared for civil engineering, electrical engineering, mechanical engineering and automobile engineering.[15]

The establishment of one industrial school at Palayamkottai at a cost of Rs.15.55lakhs was provided for in the state plan and it was implemented in the year 1956. A short term course in mechanical engineering was started in the Central Polytechnic, Madras and in Tamil Polytechnic Madurai from I960.[16]

Post Diploma course in Automobile Engineering, Agricultural Engineering, Line Communication and Radio Engineering were started in the government polytechnics in Madras, Madurai and Coimbatore. The number of aided polytechnics rose from 13 to 16 with the opening of 1. Bhaktavasalam Polytechnic, Kancheepuram, 2. Rajagopal Polytechnic, Sirkali and Institute of film technology were also started in Madras, for imparting technical training to the technicians in the film industry.[17]

This kind of technical education tries to promote the students in various fields and leads them to bright world which is tall of professionals in a broad sense. Going back to twenty years of service of the institutions, help to identity development of technical education and it is considerable.[18]

Conclusion

Education has inevitable role to play in the development of a nation and plays a significant role in the transformation of an individual. It is also a powerful tool for social change. But education was not free in those days. In spite of the Article 26 of the universal declaration of human rights adopted by the United Nation in 1948 states."Everyone has the right to education. Education shall be free at least in the elementary and fundamental stages; technical and professional education shall be made generally available; higher education shall be equally accessible to all on the basis of equality"[19] History of education clearly describes education as a costly affair for finance plays a vital role in the growth of education from ancient period down to the present. States like Tamilnadu spend a lot of money to promote education, by adopting new technologies. Growth of education in Tamilnadu was notices soon after independence. This Article analyzed the growth of Technical Education from 1947 to 1967.

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பி. தியாகராஜன் *

முன்னுரை

விருதுநகர் மாவட்டம், முன்பு இராமநாதபுரம் மாவட்டத்தின் ஒரு பகுதியாக இருந்து வந்தது. பின்னர் 15.03.1985ம் ஆண்டு, விருதுநகரை தலைமையிடமாக கொண்டு தனி மாவட்டம் அமைக்கப்பட்டது. இந்த மாவட்டத்தின் மொத்தப் பரப்பளவு 4243 சதுரகிலோ மீட்டர் ஆகும். இந்த மாவட்டத்தின் எல்லைகளாக மேற்கே கேரளா மாநிலமும், வடக்கே மதுரை மற்றும் சிவகங்கை மாவட்டங்களும், கிழக்கே இராமநாதபுரம் மாவட்டமும் அமைந்துள்ளன.

நிர்வாக வசதிக்காக இந்த மாவட்டம் இரண்டு வருவாய் மண்டலங்களாக பிரிக்கப்பட்டுள்ளது. ஒன்று சிவகாசி தாலுகாவை மையமாக கொண்டு ஸ்ரீவில்லிபுத்தூர், இராசபாளையம், சாத்தூர் மற்றும் சிவகாசி தாலுக்காக்களும், மற்றொன்று அருப்புக் கோட்டை தாலுகாவை மையமாகக் கொண்டு, அருப்புக்கோட்டை, காரியாபட்டி, விருதுநகர், திருச்சுழி தாலுகாக்களும் ஆகும். இந்த மாவட்டத்தில் ஏழு நகராட்சிகளும், 11 பஞ்சாயத்து யூனியன்களும், 9 டவுண் பஞ்சாயத்துக்களும், 480 கிராம பஞ்சாயத்துகளும், 600 வருவாய் கிராமங்களும் மற்றும் 897 குக்கிராமங்களையும் கொண்டுள்ளது.[1]

வரலாற்றுரீதியாக பார்க்கும் பொழுது, இந்த சமுதாயத்தில் இவர்கள் வர்ணாசிரம ஜாதி அடிப்படையில் சூத்திரர்கள் என்று அழைக்கப்பட்டனர்.[2]

இந்து சமூகத்தில், தீண்டத்தகாதவர்கள் என்று அழைக்கப்படலாயினர். 1901ம் ஆண்டு மக்கள் தொகை கணக்கெடுப்பில் இந்துகளிடமிருந்து பிரித்து, அவர்களுக்கு தனி இடஒதுக்கீடு அளிக்கும் நோக்கத்தில் டாக்டர்.

* உதவிப்பேராசிரியர், வரலாற்றுத்துறை, எஸ்.பி.கே. கல்லூரி, அருப்புக்கோட்டை.

பி.ஆர்.அம்பேத்கார் அவர்களால், "ஒடுக்கப்பட்ட மக்கள்" என்று அழைக்கப்படலாயினர். ஆனால் சைமன் தூதுக்குழு இந்த தனி இட ஒதுக்கீட்டுக் கொள்கையை நிராகரித்தது. ஆனால் மகாத்மாகாந்தி அவர்கள் அரிசன் என்ற புதிய வார்த்தையால் பட்டியல் இன மக்களை அழைக்கலானார்.

அதன் பின்னர் 1935ம் ஆண்டு இந்திய அரசியலமைப்பு சட்டத்தின் ஒடுக்கப்பட்ட இனங்களை ஒன்றாக சேர்த்து பட்டியல் இனத்தவர்கள் என அழைக்கப்பட்டனர். இந்தச் சட்டம் 1936ம் ஆண்டு நடைமுறைக்கு வந்தது. ஆனால் இதில் பழங்குடியினர் தனியாக காட்டப்படவில்லை.[3] இம்மக்களை சட்டமன்றங்களில் இடம் பெறச் செய்யும் நோக்கத்தில் ஆங்கில அரசு இதைக் கொண்டு வந்தது.

இந்தியக் குடியரசு தலைவர் 1950ம் ஆண்டு, அரசியலமைப்புச் சட்டத்தில் பட்டியல் இனத்தவர் மற்றும் பழங்குடியினருக்கென இரண்டுவிதமான ஆணைகளை பிறப்பித்தார். அதைத் தொடர்ந்து 1951-1996ம் இடைப்பட்ட ஆண்டுகளில் இதே போன்று 23 அரசு ஆணைகள் குடியரசு தலைவர் பெயரால் வெளியிடப்பட்டது. 1991ம் ஆண்டில் அரசியலமைப்பு சட்டத்தில் (பழங்குடியினருக்கான) திருத்தம் கொண்டு வரப்பட்டது, இரண்டாவதாக 1996ம் ஆண்டில் இந்தியா முழுவதிலும் உள்ள பட்டியல் இனத்தவர் மற்றும் பழங்குடியினர் (மூன்றாவது அட்டவணை) குறித்த விவரங்கள் அடங்கிய பட்டியலை வெளியிட்டது.[4]

இவ்வாறாக இந்தியாவில் பட்டியல் இனத்தவர்கள் பல்வேறு பெயர்களில் அழைக்கப்பட்டனர். ஆனால் தமிழகத்தில் இன்று பட்டியல் இனத்தவர்கள் அட்டவணையில், 76 சாதிகள் சேர்க்கப்பட்டுள்ளனர். இந்த 76 பிரிவுகளில், மூன்று சாதியை சேர்த்தவர்கள் பெரும்பான்மையாக உள்ளனர். அவர்கள் பள்ளர், பறையர், சக்கிலியர், அல்லது அருந்ததியர் என்பவர்கள் ஆவார்கள். விருதுநகர் மாவட்டத்தை பொருத்த வரையில் பட்டியல் இனத்தவர்களில் இந்த மூன்று பிரிவை சார்ந்தவர்கள் எல்லா தாலுக்காக்களிலும் பரவி இருக்கின்றனர்.[5]

பள்ளர் (Pallars)

இந்த பிரிவை சார்ந்தவர்கள், பெரும்பாலும் விவசாயம் செய்பவர்களாகவும், விவசாய கூலிகளாகவும் இருந்து வருகின்றனர். "பள்ளர்" என்ற வார்த்தை "பள்ளம்" என்ற வார்த்தையிலிருந்து வந்தது. சாதியம் உருவாக்கப்பட்ட போது இவர்கள் ஒரு பள்ளத்தில் நின்றதால் "பள்ளர்" என்று அழைக்கப்பட்டனர் என்ற ஒரு கருத்தும், மற்றொன்று, இவர்கள் தாழ்வான "மானவாரி" நிலத்தில் விவசாயம் செய்வதில் சிறந்தவர்கள் என்ற கருத்தும் நலவி வருகிறது.[6] அதற்கு ஏற்றார் போல் இவர்களுக்குள்ளே பலவிதமான உட்பிரிவுகள் உள்ளன. அவைகள் முறையே "அய்யா", அம்மா, அஞ்ஞா, ஆத்தா, தொண்டைமான் என்பவைகள் ஆகும்.

இவர்கள் பெரும்பாலும் சைவ சமயத்தை சார்ந்தவர்களாகவும், சிலர் வைஷ்ணவ சமய பிரிவை சார்ந்தவர்களாகவும் உள்ளனர். கிராம தேவி, தேவதைகளுக்கு பூஜை செய்பவர்களாகவும், கடவுள்களுக்கு விலங்குகளை பலி செலுத்தக்கூடியவர்களாகவும் இருந்தனர். பொதுவாக இவர்கள் மூப்பர், குடும்பர், மன்னாடி போன்ற பட்டங்களில் அழைக்கப்பட்டனர்.[7] தற்போது இவர்கள பள்ளர் என்று சொல்ல விரும்பவில்லை. அதற்குப் பதிலாக "மள்ளர்" அல்லது "தேவேந்திரகுல வேளாளர்" என்று தங்களை அழைத்துக் கொள்கின்றனர்.

பறையர் (Paraiyars)

தமிழகத்தைப் பொறுத்த வகையில், பட்டியல் இன மக்களில் அதிக எண்ணிக்கை கொண்டவர்கள் இந்த பிரிவைச் சார்ந்தவர்கள் ஆவர். இவர்கள் விவசாய கூலிகளாகவும், புதைகுழி தோண்டுபவர்களாகவும், கிராம காவலர்களாகவும், துப்புறவு பணியாளர்களாகவும் விளங்குகின்றனர்.

"பிஷப் கால்டு வெல்" என்பவரின் கருத்துப்படி, "பறையன்" என்கிற வார்த்தை "பாறை" (இசைக் கருவி) என்ற தமிழ் சொல்லில் இருந்து வந்தது ஆகும். இந்த இனத்தில் திருமணம், ஈமச்சடங்குகள் மற்றும் கிராம திருவிழாக்களில் மேளம் அடிப்பவர்களாகவும் விளங்கினார்கள். இவர்கள் பழங்காலத்தில், செய்திகளை மக்களுக்கு அறிவிப்பதற்கும், மக்களின் கவனத்தை ஈர்ப்பதற்கும் இந்த பறையை பயன்படுத்தினார்கள். இவர்கள் பழங்காலத்தில் சைவர்களாகவும், வைஷ்ணவர்களாகவும் காணப்பட்டனர். இவர்கள் கிராம தேவதைகளை வழிபடக் கூடியவர்களாக இருந்தனர். அவைகள் முறையே அம்மா, முக்கியமாக எல்லம்மாள், மூங்கில் அம்மா, பறையாத்தாள் அல்லது பிடாரி அம்மாள் போன்ற தெய்வங்கள் ஆகும்.[8] தற்போது இவர்கள் பறையன் என்று கூற விரும்பாமல் தங்களை "தலித்துகள்" என்று அடையாளப் படுத்திக் கொள்ள விரும்புகின்றனர். ஆனால் இதில் சொல் இன்னும் அரசின் அங்கீகாரத்தை பெறவில்லை.

சக்கிலியர் (Chakkiliyars)

தமிழகத்தில் பட்டியல் இன மக்கள் தொகையில், மூன்றாவது நிலையில் எல்லா மாவட்டங்களிலும் இவர்கள் வாழ்ந்து வருகின்றனர். விருதுநகர் மாவட்டத்தில் எல்லா தாலுக்காக்களிலும் பரவி இருக்கின்றனர். சக்கிலியர் என்ற வார்த்தை சமஸ்கிருத சொல்லான "சத்தியுலி" என்ற வார்த்தையில் இருந்து வந்ததாகும். சக்தியுலி என்ற வார்த்தைக்கு "சதை மாமிசம்" உண்பவர் என்று பொருள்.[9] இவர்களைப் பற்றிய குறிப்புகள் தமிழ் இலக்கியங்களிலோ, கல்வெட்டுகளிலோ காணப்படசவில்லை. இவர்கள் பேசும் மொழி தெலுங்கு. இதனடிப்படையில் பார்த்தால் இவர்கள் ஆந்திர மாநிலத்தில் இருந்து தமிழகத்திற்கு வந்திருக்கலாம் என கூறுவாரும் உண்டு. இவர்களுடைய தெய்வங்கள் மதுரைவீரன், மாரியம்மாள், முனீஸ்வரன், திரோபதி மற்றும் கங்கம்மாள் போன்றவைகள் ஆகும்.[10]

இந்த இன மக்கள் தங்களை அருந்ததியர் என்று அழைத்துக் கொள்கின்றனர். அருந்ததியர் என்ற வார்த்தை, தமிழகத்தை ஆண்ட குறுநில மன்னர்கள் வரிசையில் "வேளிர்" என்ற இனத்தின் இன்னொரு பிரிவான அதியர் குடியினர் ஆவார். அன்றைய தகடூர் (இன்று தர்மபுரி மாவட்டம்) நிலப் பகுதியை ஆட்சி செய்தனர். இந்த அதியர் குடி வழி வந்தவர்களே அருந்ததியர்கள்

என்றும் அதியர் என்பது மருகி அருந்ததியர் ஆயிற்று என்றும் கருத்து நிலவி வருகிறது."

பட்டியலின மக்களுடைய மக்கள் தொகை குறிப்பு

(Profile of Scheduled Caste Population in Tamilnadu)

2001வது ஆண்டு மக்கள்தொகை கணக்கெடுப்பின் படி தமிழகத்தின் மொத்த மக்கள் தொகை 6,24,05,679 கோடி ஆகும். அதில் பட்டியல் இன மக்கள் தொகை 1,18,57,504 கோடி ஆகும். விருதுநகர் மாவட்டத்தை பொறுத்த வகையில் மக்கள் தொகை 17,51,301 லட்சமாகும். அதில் பட்டியல் இன மக்களின் மக்கள் தொகை 3,32,297 லட்சமாகும். இதில் 2,39,324 லட்சம் நபர்கள் கிராமப்புறங்களில் வசிக்கின்றனர்.[12]

அடிக்குறிப்புகள்

1. *Statistical Hand Book, Virudunagar District*, 2006, p.1-2.
2. B. Goswami, *Constitutional Safeguards for Scheduled Castes and Scheduled Tribes*, Jaipur, Rawant Pub., 2003, p.14.
3. *Ibid.*, pp. 25-26.
4. Jose Kanana ikill, *Christians of Scheduled Caste Origin*, New Delhi, *Indian Social Institute*, p.12.
5. B. Goswami , *Op. cit.*, p.27.
6. A. Ramaswami, *Tamil Nadu District Gazetteers - Ramanathapuram*, Govt. of Tamil Nadu, 1972, p. 154.
7. *Ibid.*,
8. K.R. Hanumantham, *The Pallar of Tamil Nadu*, Article Published in the South Indian History Congress Proceeding of the 3rd Annual Conference, May 7-9, 1982, Madurai, 1984, p.154.
9. A. Ramaswami, *Op.cit.*, pp.154-155.
10. *மேலது.*, ப. 346.
11. *மேலது.*, ப. 155.
12. எழில். இளங்கோவன், *அருந்தியர் வரலாறு, வினாவும் - விளக்கமும்* வெளியீடு. கோவை, ஆதித் தமிழர் பேரவை, இரண்டாம் பதிப்பு, 2002,ப.1.
13. Census Report, 2001, pp. 1-4.

பாலின விகிதாச்சாரமும், தமிழக அரசின் தொட்டில் குழந்தைத் திட்டமும் - ஓர் பார்வை

எம். ஜெயலெட்சுமி*

உலகில் பெண்களைப் போற்றுகிற கலாச்சாரங்களில் தமிழ்க் கலாச்சாரமும் ஒன்று. வழிபாட்டிற்குரியன எல்லாவற்றையும் - செல்வம், கல்வி, வீரம் இவற்றிற்கான இந்துக் கடவுள்கள், நாடு, மொழி அனைத்தும் பெண்களாகவே கருதுகிற காலச்சாரம் அது. ஆனால் பிறந்த பெண் சிசுவை, அது பெண் என்ற ஒரே காரணத்திற்காக கள்ளிப்பால் ஊற்றிக் கொல்கிற கொடிய வழக்கமும் இந்தச் சமூகத்தில் இருந்தது என்பது வருத்தத்திற்குரியது.[1] பிறந்த குழந்தையை, 'பெண் என்பதால் நீ எனக்கு வேண்டாம்' குழந்தைகள் இறப்பு விகித ஆய்வில் பெண் குழந்தைகளே அதிகம் இறப்பதாகக் கண்டறியப்பட்டுள்ளது. 1986ல் இந்திய விஜயத்தை மேற்கொண்ட போப்பாண்டவர், பெண் சிசுவதை அநேகமாக எல்லா இடங்களிலும் காணப்படுவதாகக் கூறினார்.[2] இன்றைய நவீன மருத்துவ வசதிகள் மூலம் கருவில் உள்ள குழந்தை ஆணா, பெண்ணா என்பதை அறிந்து, பெண்ணாயின் உடனடியாகக் கருகலைப்பு மேற்கொள்ளப்படுகிறது. ஒரு காலக்கட்டத்தில் 'கருகலைப்பு சட்ட விரோதமானது' என்று இருந்த நிலை மாறி, இந்திய அரசு கருகலைப்புக்கு அங்கீகாரம் அளித்தது.[3] அது இப்போது தவறான முறையில் மக்களால் பயன்படுத்தப்பட்டு வருவது வருந்தத் தக்கது. நகர்புறங்களில் பெண் குழந்தை பிறந்தவுடன் அதற்கு விஷம் வாய்ந்த பால் அல்லது கள்ளிப்பாலை ஊற்றிக் கொள்ளும் நிலையைக் கேள்விப்படுகிறோம். இக்கருத்தை மையமாகக் கொண்டு இயக்குநர் பாரதிராஜா அவர்களால் உருவாக்கப்பட்ட தமிழ்த் திரைப்படம் 'கருத்தம்மா', வெளியிடப்பட்டு இச்சமூகக் கொடுமையை அகற்ற வழிகாட்டியுள்ளது.[4] நெல்மணியைத் தொண்டையிலிட்டு பெண் குழந்தைகள் கொல்லப்படுவதும், கிராம மக்களிடையே அன்று நடைமுறையில் இருந்துள்ளது. பெண் குழந்தை பிறப்பதற்கு ஆண், பெண் (கணவன், மனைவி) இருவரும் காரணம் என்பது அறிவியல் ரீதியாக நிரூபணம் செய்யப்பட்டுள்ள போதும் பெண் குழந்தையைப் பெற்றெடுக்கும் பெண்ணை, குடுத்தத்திலுள்ளோர் வெறுக்கின்ற சூழ்நிலையைக் காண்கிறோம்.

பாலின விகிதச்சாரம் (மதுரை மாவட்டம்)

இனி மனித குலமே தலைக்காது என்ற அளவுக்கு தமிழகத்தில் பெண் சிசுக்கொலைகள் நடந்தேறிய பகுதிகளில் முக்கியமானவை மதுரை மாவட்டம் - உசிலம்பட்டி, தேனி மாவட்டம் - வருச நாடு பகுதிகள் தான். ஐந்தாண்டுகளுக்கு (2006) முன்பு 1000 ஆண்களுக்கு 890 பெண்கள் என்ற நிலையிலேயே இங்கே பிறப்பு விகிதம் இருந்தது. தற்போது 954 (பெண்கள்) என்ற நம்பிக்கையூட்டும் அளவுக்கு உயர்ந்து அனைவரையும் ஆச்சரியப்படுத்தியிருக்கிறது.[5]

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, ஜெ.கே.கே. நாடார் கலை மற்றும் அறிவியல் கல்லூரி, குமாரப்பாளையம், நாமக்கல்.

இதற்கெல்லாம் காரணம், அரசும், தொண்டு நிறுவனங்களும், தொடர்ந்து நடத்திய விழிப்புணர்வு பிரச்சாரம், பெண்கள் முன்னேற்றத்துக்காக தீட்டப்பட்ட திட்டங்கள்தான் என்று தொண்டு நிறுவனங்களும், அரசு நிறுவனங்களும், அரசு அமைப்புகளும் பெருமையோடு சொல்லிக் கொள்ளும் வேளையிது. பிறந்த பெண் சிசுவை, அது பெண் என்ற காரணத்திற்காகத்தான் கள்ளிப்பால் ஊற்றிக் கொல்கிற இக்கொடிய வழக்கத்திற்கு முற்றுப்புள்ளி வைக்கும் நோக்கத்தோடு 1992ம் ஆண்டு அன்றைய அரசால் தொட்டில் குழந்தைத் திட்டம் உருவாக்கப்பட்டது.[6] (Cradle Baby System) (செல்வி ஜெயலலிதா அவர்களால்) பின் 2001ல் பெண் சிசுக்கொலைகள் அதிகம் வழக்கத்தில் இருந்த மதுரை, தேனி, திண்டுக்கல், தர்மபுரி மாவட்டகளுக்கு அது விரிவுப்படுத்தப்பட்டது.[7] பிறந்தது பெண் என்பதற்காக அதைக் கொன்றுவிட வேண்டாம், அதை எங்களிடம் கொடுங்கள், அரசு வளர்க்கும் என்பதுதான் அந்தத் திட்டத்தின் சாரம். உணர்வுகள் சார்ந்த இது போன்ற அரசுத் திட்டங்கள் நடைமுறைக்கு வரும்போது பெரும்பாலும் பொய்த்துவிடுவதுண்டு. ஆனால் தொட்டில் குழந்தைகள் தோற்கவில்லை. வேண்டாம் என விட்டுச் செல்லப்பட்ட 3200 குழந்தைகள் மீட்கப்பட்டு அவற்றில் 2460 குழந்தைகள் தத்துக் கொடுக்கப்பட்டுள்ளன.[8] மாற்றுச் சூழலில் அன்பு, அரவணைப்பு, குடும்பம் என்ற கொடைகளோடு வளரும் அந்தக் குழந்தைகள் இன்று என்னென்ன உயரங்களைத் தொட்டிருக்கின்றன? யார் யாராக மலர்ந்திருக்கின்றன என்பதை நோக்குங்கால் மகிழ்கின்றன.

தமிழக அரசின் தொட்டில் குழந்தை திட்டம் (Cradle Baby System)

பெண் சிசுக் கொலைக்கு ஒரு தீர்வாகக் கொண்டு வரப்பட்ட திட்டம் இது. பெண் என்பதால் வேண்டாம் என்று தூக்கி வீசப்படும் சின்னஞ்சிறு உயிர்களைக் காப்பதற்காக 1992ம் ஆண்டு முதல்வராக இருந்த போது, ஜெயலலிதா அவர்கள் ஆரம்பித்ததுதான் தொட்டில் குழந்தை திட்டம் இன்று அத்திட்டம் இருப்பது வேதனை என்றாலும், தமிழ்நாடு முழுக்க அதனால் உயிர் பிழைத்து வந்திருக்கும் குழந்தைகளின் எண்ணிக்கை, ஆயிரங்களில் இத்திட்டம் ஆரம்பித்து பத்தொன்பது வருடங்கள் ஆயிற்று. பத்தொன்பது ஆண்டுகளுக்கு முன் அறிமுகப்படுத்தப்பட்ட அரசின் தெபட்டில் குழந்தைகள் திட்டம் நல்ல பலன்களைக் கொண்டிருக்கிறது.[9] இப்பலன்கள் அனைத்திற்கும் காரணம் தமிழக முதல்வர் செல்வி ஜெயலலிதா அவர்கள் என்றால் அது மிகையாகாது.

ஆரம்ப காலத்தில் தொட்டிலுக்கு வந்த குழந்தைகள் பலர் இப்போது இன்ஜினியரிங், மெடிக்கல் என சிறப்பாக படித்துக் கொண்டிருக்கிறார்கள் என்றார் ஒரு சமூக நல அலுவலக அதிகாரி ஒருவர்.[10] அவர்கள் 'அரசின் குழந்தைகள்'. பூசி மெழுகாமல் வெளிபடையாகச் சொல்ல வேண்டுமானால் 19 ஆண்டுகளுக்கு முன்பு, 'வேண்டாம் இந்த பெண் குழந்தை' என அவர்களைச் சுமந்த தாய்மார்களால் கைவிடப்பட்ட கருத்தம்மாக்கள், அரசின் தொட்டிலில் விட்டுச் செல்லப்பட்ட தொட்டில் குழந்தைகள் இன்று அவர்கள் இளம் பெண்களாக வளர்ந்து தொழிற்கல்வி படிக்கும் பட்டதாரிகளாக மலந்திருக்கிறார்கள்."

பாலின விகிதச்சாரமும், தொட்டில் குழந்தை திட்டமும் (சேலம் மாவட்டம்):-

1992ம் ஆண்டு சேலத்தில் தொட்டில் குழந்தைத் திட்டம் ஆரம்பிக்கப்பட்ட போது, அங்கு பெறப்பட்ட 14 குழந்தைகளை தமிழக அரசு தாம்பரம் எஸ்.ஓ.எஸ். குழந்தைகள் கிராமத்தில் ஒப்படைத்தது.[12] அவர்களுக்கு இன்று வரை நல்ல வாழ்க்கைச் சூழலை ஏற்படுத்திக் கொடுத்திருக்கிறார்கள். இப்போது அவர்கள் கல்லூரி மாணவிகள். தொட்டில் குழந்தைகள் திட்டம் முதன்முதலில் ஆரம்பிக்கப்பட்ட இடம் சேலம் மாவட்டம். தற்போது அங்கே குழந்தை பாலின விகிதம் வியக்கத்தக்க வகையில் அதிகரித்துள்ளது. 2001ம் ஆண்டு 1000ஆண் குழந்தைகளுக்கு 851 பெண் குழந்தைகள் என்ற விகிதத்தில் இருந்த நிலை மாறி, தற்போது 1000 ஆண் குழந்தைகளுக்கு 917 பெண் குழந்தைகள் என முன்னேறி உள்ளது. இந்திய அளவில் பாலின விகிதம் அதிகரித்துள்ள முதல் 10 மாவட்டங்களில் சேலம் மாவட்டமும் ஒன்று.[13]

பாலின விகிதச்சாரமும், தொட்டில் குழந்தை திட்டமும் (தர்மபுரி மாவட்டம்):-

அடுத்தாக, 2001ல் தமிழகத்திலேயே மிக மோசமான பாலின விகிதம் கொண்ட மாவட்டங்களாக இருந்தது தர்மபுரி. அங்கு 2001ல் 1000ஆண்களுக்கு 826 பெண் குழந்தைகள் என்ற நிலை இருந்தது. அங்கு 911ஆக அதிகரித்திருக்கிறது. மேலும், தேனியில் அன்று 891 என்றும், இன்று 937 பெண் குழந்தைகள் என்றும், மதுரையில் அன்று 926 என்றும், இன்று 939 பெண் குழந்தைகள் என்றும், திண்டுக்கல்லில் அன்று 930 என்றும், இன்று 942 பெண் குழந்தைகள் என்றும் பாலின விகிதாச்சாரம் அதிகரித்துள்ளது. அதாவது எங்கெல்லாம் தொட்டில் குழந்தை திட்டம் அறிமுகபடுத்தப்பட்டுள்ளதோ அங்கெல்லாம் பாலின விகிதம் மேம்பட்டிருக்கிறது. இதற்குக் காரணமான அரசு நிர்வாகம், அதிகாரிகள், அரசுசாரா தன்னார்வத் தொண்டர்கள் அனைவரையும் நம் தமிழக மக்கள் அனைவரும் மகிழ்ச்சியோடு பாராட்ட கடமைப்பட்டவர்கள் ஆவர்.

சேலம் மாவட்டம் மட்டுமல்ல. தர்மபுரியும் பாலின விகிதாச்சாரத்தில் மாறியிருக்கிறது. தமிழ் நாட்டிலேயே அதிக அளவில் தொட்டில் குழந்தைகள் வந்து கொண்டிருந்த மாவட்டம் தர்மபுரி. "அங்கே மாவட்ட அரசு மருத்துவமனைத்குள் நுழைந்தவுடன் நம்மை வரவேற்கிறது தொட்டில் குழந்தை வரவேற்பு மையம்" 2002ம் ஆண்டு ஏப்ரல் மாதம் ஆரம்பிக்கப்பட்டது இந்த மையம். அது துவக்கப்பட்ட முதல் ஆண்டின் எட்டு மாதங்களில் அதாவது 2002ம் ஆண்டு டிசம்பர் மாதம் வரை 158 குழந்தைகள் அரசுத் தொட்டிலில் விட்டுச் செல்லப்பட்டன. அதாவது சராசரியாக ஒரு மாதத்திற்கு 20 குழந்தைகள். அதற்கு அடுத்த ஆண்டு 207 குழந்தைகள் வந்தன. அதாவது சராசரி 18 ஆக சிறிதளவிற்கு குறைந்தது.

ஆனால் 2010ம் ஆண்டு அரசுத் தொட்டிலில் விடப்பட்ட குழந்தைகள் மொத்தமே 64. அதாவது சராசரி, மாதத்திற்கு 5 ஆக குறைந்துவிட்டது.[14]

ஆரம்பத்தில், ஒரு நாளைக்கு ஒன்று அல்லது ஒன்றுக்கும் மேற்பட்ட குழந்தைகள் அரசுத் தொட்டிலுக்கு வரும். தற்போது அந்த எண்ணிக்கை குறைந்துவிட்டது. தற்போதெல்லாம் ஒரு வாரத்திற்கு அல்லது 10 நாளைக்கு ஒரு குழந்தை என்ற விகதத்தில்தான் வருகின்றன என்று தர்மபுரி மாவட்ட சமூக நல அதிகாரிகள் கூறுகின்றனர். அரசின் தொட்டில் குழந்தைத் திட்டம் மற்றும் அத்துடன் இணைந்து மேற்கொள்ளப்பட்ட பல்வேறு நடவடிக்கைகளே இத்தகைய மாற்றங்களுக்கு காரணமாக இருந்துள்ளது. வயிற்றிலிருக்கும் கரு ஆனா, அல்லது பெண்ணா என கண்டறிந்து, பெண் கருவை அழிக்கும் நடவடிக்கைக்கு எதிரான சட்டம், சேலம் மாவட்டத்தில் கடுமையாக அமல்படுத்தப்பட்டு வருகிறது. அச்சட்டத்தை மீறுவோருக்கு அபராதமும், ஐந்து ஆண்டுகள் சிறைதண்டனையும் விதிக்க முடியும். இச்செய்தி மக்கள் மத்தியில் தீவிரமாக பிரச்சாரம் செய்யப்பட்டது. பெண் கருவைக் கொல்வதால் ஏற்படும் தீமைகளை மக்கள் உணர ஆரம்பித்தனர். அது தவிர பச்சிளம் குழந்தை இறந்துவிட்டால் குழந்தை எப்படி இறந்தது என்று சம்பந்தப்பட்ட குடுபத்தினரிடம் சுகாதாரத்துறை அதிகாரிகள் விசாரணை நடத்துவர். இதுபோன்ற நடவடிக்கைகள் பெண் சிசு கொலைகள் குறைவதற்கு காரணமாக இருந்தது. கிராமங்களில் பெண் கருக்கொலைகள் செய்தால் போலீசில் புகார் செய்யப்படும் என்று அரசு சார்ந்த அதிகாரிகள் பிரச்சாரம் செய்வதால் கருக்கொலைகள் பெருமளவில் குறைந்துவிட்டது.[15]

பத்து மாதம் சுமந்து பெற்ற குழந்தையை அரசுத் தொட்டிலில் விட்டுச் செல்பவர்கள் அனைவருமே கிராமப்புறங்களைச் சார்ந்தவர்கள். பெரும்பானும் 30. 35 வயதுடைய தாய் தந்தையர். அதிகபட்சம் 10 அல்லது 12-ம் வகுப்பு படித்திருபவர்கள். ஆரம்பத்தில் மலைவாழ் மக்களும் அதிகம் வந்தனர். கடந்த 4 ஆண்டுகளில் ஒரு மலைவாழ் குழந்தை கூட தர்மபுரி அரசுத் தொட்டிலுக்கு வரவில்லை என்பது மகிழ்ச்சியான செய்தி.

தொட்டில் குழந்தை திட்டத்தில் ஒப்படைக்கபடும் குழந்தைகள் அனைவரும் "அரசின் குழந்தைகள் " என்று ஆட்சியாளர்கள் பெருமையோடு கூறுகின்றனர். அதனால், அக்குழந்தைகளை அரசாங்காமே வளர்க்கிறது என்று தவறாக நினைத்துக் கொண்டிருக்கிறார்கள் ஆனால் தொட்டில் மையத்தில் ஒப்படைக்கப்படும் குழந்தைகள் 60 நாட்கள் மட்டுமே அரசின் பொறுப்பில் உள்ளனர். அதன் பிறகு தன்னார்வத் தொண்டு நிருவனங்கள் மற்றும் பல்வேறு இல்லங்களிடம் குழந்தைகள் ஒப்படைக்கப்படுகின்றனர். இதுவரையில் 2088 பெண் குழந்தைகளும், 372 ஆண் குழந்தைகளும், உள்நாட்டில் தத்துக் கொடுக்கப்பட்டுள்ளனர். 170 பெண் குழந்தைகளும், 27 ஆண் குழந்தைகளும், வெளிநாட்டில் தத்துக் கொடுக்கப்பட்டுள்ளனர். வெளிநாடு வாழ் இந்தியர்களுக்கு 13 பெண் குழந்தைகளும், 5 ஆண் குழந்தைகளும் தத்துக் கொடுக்கப்பட்டுள்ளனர் என்கிறது தமிழக அரசு முதல்வரின் அறிக்கை.

முடிவுரை:

இந்தியாவிலேயே வேறு எந்த மாநிலத்திலும் இல்லாதவாறு அமைந்த தொட்டில் குழந்தைகள் திட்டம் உலகின் கவனத்தையும் ஈர்த்திருக்கிறது. அண்மையில் சென்னை வந்த அமெரிக்க வெளியுறச் செயலர் கிளாரி கிளிண்டன் ஆர்வத்துடன் இத்திட்டத்தைப் பற்றி கேட்டறிந்தாக தமிழக அரசின் செய்திக் குறிப்பு கூறுகின்றது.

தொட்டில் குழந்தைகள் திட்டத்திற்கு மீண்டும் புத்துயிர் அளிக்கும் நடவடிக்கையில் தமிழக அரசு இறங்கியுள்ளது என்ற போதிலும், கடலூர், விலுப்புரம், விழுப்புரம், திருவண்ணாமலை, அரியலூர், பெரம்பலூர் ஆகிய மபவட்டங்களில் இன்னமும் பாலின விகிதத்தில் பெண் குழந்தைகளின் எண்ணிக்கை கவலை தரும் அளவில்தான் இருக்கிறது. அந்த மாட்டங்களில் தொட்டில் குழந்தைகள் திட்டத்தை அறிமுகப்படுத்தப் போவதாக தமிழக அரசு அறிவித்துள்ளது.

இத்துடன் நின்றுவிடாமல், பெண் குழந்தை என்பது ஒரு சுமையல்ல, அவர்களும் ஆண்களுக்கு நிகராக வாழ்வில் வெற்றி காண முடியும் என்ற செய்தியை சமூகத்தின் சகலமட்டங்களுக்கும் எடுத்து சொல்லி விழிப்புணர்வை விதைக்கும் பணியிலும் அரசே இறங்க வேண்டும்.

அடிக்குறிப்புகள்

1. *புதிய தலைமுறை*, ஆகஸ்ட் 4, 2011, பக்கம் 3.
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சம்புவராயர்களின் தலைநகர்: படைவீடு - ஓர் ஆய்வு

கோ. பாலமுருகன் *

முன்னுரை

தமிழகத்தை பல்லவர், பாண்டியர், சோழர் போன்ற பேரரசர்கள் ஆண்ட போது பல சிற்றரசர் குடும்பங்களில் பல்வேறு பகுதிகளில் ஆண்டு வந்தனர். சங்க காலத்திலும் மூவேந்தர்களைத் தவிர வேளிர்கள் பல பகுதிகளில் ஆண்டு வந்தனர். சங்க காலத்திற்குப் பிறகும் இத்தகைய சிற்றரசர்கள் பலர் தொடர்ந்து ஆண்டு வந்தனர். அவர்களில் தொண்டை மண்டலப் பகுதிகளில் ஆண்ட சேதிராயர், காடவராயர், சம்புவராயர் ஆகியோர் முக்கியமானவர்கள். அவர்களில் இடைக்காலத் தமிழகத்தின் வடபகுதியில் ஆண்ட சம்புவராயர்களின் தலைநகரமாக விளங்கிய படைவீட்டின் வரலாற்றுப் பின்னணியையும், அங்கு சம்புவராயர்கள் கட்டிய கோட்டையின் அமைப்பி மற்றும் படைவீட்டின் தொல்லியல் முக்கியத்துவம் பற்றியும் இக்கட்டுரையில் விவரிக்கப்பட்டுள்ளது.

சம்புவராயர்கள் யார்?

'சம்புவராயர்' என்னும் சொல்லைச் சம்பு + அரையர் எனப் பிரித்துப் பொருள் கொள்ளலாம். 'சம்பு' என்னும் சொல் சிவப்பெருமானைக் குறிக்கும். சம்புவராயர்கள் சம்புவை (சிவனை)த் தங்களின் குல முதல்வனாகக் கொண்டிருந்தனர். 'அரையர்' எனும் சொல் சோழர் காலத்தில் வீரர்கள், தளபதிகள், அதிகாரிகள் போன்றோர்க்கு அவர்களின் பதவி நிலை குறித்து வழங்கப்பட்ட பட்டமாகும்.[1] சோழர்களின் கீழ் தங்களின் அரசியல் வாழ்க்கையைத் தொடங்கிய இவர்கள் தங்களின் குலப்பெயருடன் மன்னர்களால் வழங்கப்பட்ட பட்டத்தையும் சேர்த்து சம்புவராயர் என அழைத்துக் கொண்டனர்.

செங்கேணி என்ற குடும்பத்தைச் சேர்ந்த சம்புவராயர்கள் சோழர்களின் கீழ் படிப்படியாக முன்னேறினார்கள். கல்வெட்டுச் செய்திகள் மூலம் முதன் முதலாக அறியப்படும் செங்கோணி சாத்தன் நாலாரயிரவன் (கி.பி. 1085) என்ற சம்புவராயர் திண்டிவனம் வட்டம் முன்னூர் என்ற ஊரைச் சேர்ந்தவராக குறிப்பிடப்படுகிறார். இவருக்குப் பிறகு வந்த செங்கோணி நாலாரயிரவன் அம்மையப்பனான இராஜேந்திர சோழர் சம்புவராயரும் முன்னூரைச் சேர்ந்தவரே.[2]. இவ்வாறு முன்னூரையும், இதனைச் சுற்றியுள்ள பகுதிகளையும் பூர்விகமாகக் கொண்டு விளங்கிய இவர்கள், பிறகு அரசியலில் செல்வாக்குப் பெற்ற நிலையில் பிறப் பகுதிகளுக்கு சென்று பரவினர். சம்புவராயர்கள் தங்களை "பள்ளி" என்று குறிப்பிட்டுக் கொண்டனர்.

சோழர் படையில் சேனாதிபதிகள், நாடாழ்வான், அதிகாரிகள் போன்ற பதவிகளும் பட்டங்களும் பெற்று சோழ அரசின் வட பகுதியை ஆளும் சிற்றரசர் என்ற நிலைக்கு உயர்ந்தனர். இன்னும் வன்னிய மக்கள் 'பள்ளிகள்' என்ற பொதுப்பெயரால் அழைக்கப்படுகின்றனர்.[3] வன்னியன் என்ற சொல் போர் வீரன் (Solider) என்ற பொருளில் கல்வெட்டுகளில் பயன்படுத்தப்பட்டது. சம்புவராய மன்னர்களில் சிலர் "வன்னிய நாயன்" என்ற பட்டம் பூண்டிருந்தனர். செங்கேணி மீண்டந்சியன் அம்மை அப்பன் சம்புவராயர் என்பவர் தன்னை "வன்னியனான அம்மை அப்பந் சம்புவராயன்" என்று அழைத்துக் கொண்டார்.[4] என்பதிலிருந்து அறியலாம். மேலும் சம்புவராயர்களைத் தோற்கடித்து, அவர்களின் நாட்டைக் கம்பணன் கைப்பற்றிய வரலாற்றைக் கூறும் கங்காதேவி எழுதிய "மதுரா விஜயம்" என்னும் நூல் சம்புவராயர்களை வன்னிய அரசர்கள் என்று குறிப்பிடுகிறது.[5]

சம்புவராயர்கள் தனியரசை நிறுவுதல்

எளிய நிலையில் வாழ்ந்து கொண்டிருந்த பள்ளி மக்கள், தங்களின் வீரத்தினாலும், வில்லாற்றலினாலும், சோழர் ஆட்சிக் காலத்தில் உயர்ந்த நிலையடைந்து, பின் சோழ மன்னர்களை எதிர்த்தும், வெற்றிக்கொண்டும், தனியாட்சி செய்யும் வல்லமை பெற்றவர்களாக மாறினர். மூன்றாம் இராஜராஜ சோழன் (கி.பி. 1216 -1257) கீழ் சிற்றரசராக கி.பி.1236 முதல் ஆட்சி செய்து இராஜ கம்பீர சம்புவராயன் (கி.பி. 1236- 1268) கி.பி. 1257ல் மூன்றாம் இராஜராஜ சோழன் இறந்ததனால் ஏற்பட்ட சூழ்நிலையை தனக்கு சாதகமாக்கிக் கொண்டு கி.பி. 1258ல் சம்புவராயர்களின் தன்னுரிமையுள்ள தனியரசை நிறுவினார், என்ற செய்தி படவேட்டுக் பல்வெட்டின் மூலம் உறுதி செய்யப்பட்டுள்ளது.[6]

சம்புவராயர்களின் தலைநகர்: படைவீடு

1258-ல் தனியரசை நிறுவிய இராஜ கம்பீர் சம்புவராயர் அடர்ந்த காடுகளும், சுற்றிலும் உயர்ந்த மலைத் தொடர்களும் சூழ்ந்து விளங்கும் இடமொன்றைத் தெரிவு செய்து அங்கு தலைநகரும் கோட்டையும் அமைத்தார். இவ்விடம் "மருதரைசர் படைவீடு" என இவரால் பெயரிடப்பட்டது இவ்வூர் தற்போதைய திருவண்ணாமலை மாவட்டம், போளூர் வட்டத்தைச் சேர்ந்த சநதவாசல் என்னும் ஊருக்கு வடக்கே அமைந்துள்ளது. திருவண்ணாமலையிலிருந்து 57 கி.மீ தொலைவிலும், வேலூரிலிருந்து 38 கி.மீ சென்னையிலிருந்து 150 கி.மீ தொலைவிலும் இவ்வூர் அமைந்துள்ளது இவ்வூர் நாற்புறமும் மலைகளால் சூழப்பட்ட இயற்கையரன் கொண்டது.[7]

ஏறத்தாழ 2000 அடி உயரமுள்ள அத்திமலை, 2160 அடி உயரமுள்ள காணமலை (தேங்காய்மலை), 2185 அடி உயரமுள்ள வெள்ளிமலை, 2089 அடி உயரமுள்ள புஷ்பகிரி மலை, தெற்கில் நீண்டு நிற்கும் 2194 அடி உயரமுள்ள பெரிய மலை ஆகியவை சூழ்ந்துள்ள பாடவீட்டில் தான் இராஜகம்பீர சம்புவராயர் கோட்டையை அமைத்தார். சுற்றிலும், மதில்களால் சூழப்பட்ட கோட்டையின் நடுவே தனது குலதெய்வமாம் அம்மை அப்பனுக்கு

* உதவிப் பேராசிரியர், முதுகலை மற்றும் ஆராய்ச்சி வரலாற்றியல் துறை, சர் தியாகராயா கல்லூரி, சென்னை -600 021.

(சிவன்) அம்மையப்பீசுவரன் எனும் சிவன் கோயிலை கி.பி 1258ல் கட்டினார். இக்கோயிலின் பூசை வழிப்பாட்டுக்காக கி.பி. 1258ல் உளகத்தூர், கி.பி. 1259ல் பையூர், ஆகிய ஊர்களை இறையிலி தேவதானமாக வழங்கினார். இவரமைத்த படைவீட்டில் உள்ள ஒரு மலை இவர் பெயராலேயே இராஜகம்பீரன்மலை எனவும், மற்றொரு மலை இவரின் அத்திமல்லன் எனும் பெயரால் அத்திமலை என அழைக்கப்படுகிறது.[5]

படைவீட்டின் கோட்டையின் அமைப்பு

இராஜகம்பீர சம்புவராயர் (கி.பி.1236- 1268) தான் அமைத்த கோட்டை நகரை மருதரசர் படைவீடு எனும் சொல் படைநகரம் அல்லது படைப்பாசறை எனப் பொருள்படும். இந்நகரின் மேற்கிலுள்ள மலையில் சிறு ஓடையாகத் தோன்றும் படைவீடு ஆறு, ஆரணிக்கு அருகில் நாக ஆற்றுடன் சேர்ந்து "கமண்டலமா நாக நதி" யாக ஓடுகறிது. கோட்டை நகரத்தைச் சுற்றிலும் வலுவான மதிற்சுவர் அமைக்கப்பட்டிருந்தது. அடியில் கருங்கல்லும், மேலே செங்கல்லுமாக வைத்து அடித்தளம் அமைக்கப்பட்டு இம்மதிற்சுவர் கட்டப்பட்டிருந்தது. சிமெண்டிற்குப் பதிலாகக் களிமண் பயன்படுத்தப்பட்டது. கம்பணன் படையெடுப்பால் அழிக்கப்பட்ட இக்கோட்டை மதிற்சுவரின் அடித்தளத்தின் எச்சங்களை இன்றும் காண முடிகிறது.

இக்கோட்டையினுள் அரன்மனையும், அதனைச் சுற்றிலும் அமைச்சர்கள், படைத்தலைவர்கள், உயர்அதிகாரிகளின் குடியிருப்புகளும் அமைந்திருந்தன. அகன்ற தெருக்களிலமைந்த இக்குடியிருப்புகளுக்கும், அரண்மனைக்குமாக குடி நீர்க் குழாய்கள் நிலத்தடியில் அமைக்கப்பட்டிருந்தன. இன்று "தாமரை ஏரி" எனப்படும் குளத்திலிருந்தும், மலைச்சுனைகளிலிருந்தும் இந்நகருக்குக் குடிநீர் வரத்து இருந்திருக்கக்கூடும். கோட்டையினுள்ளே பெரிய கிணறுகளும் இருந்தன.

இப்பெரிய காவற்கோட்டை, அகக்கோட்டை, புறக்கோட்டை என இரு பிரிவுகளாக அமைந்திருந்தது. இவற்றை மக்கள் பெரியகோட்டை, சின்னக்கோட்டை என அழைப்பர். இக்கோட்டையின் உள்ளே தான் "அம்மையப் பசீசுவரன்" கோயிலிருந்தது. இதன் மதிலருகே, கிழக்குப் புறத்தில் உபதேச இராமன் கோயில் உள்ளது. இது இன்றும் வழிபாட்டிலுள்ள கோயிலாகும். இக்கோட்டையின் மேற்புற அரணாக அமைந்துள்ள அத்திமலை மீது ஒரு காவற்கோட்டையும் அதனுள் ஒரு பெருமாள் கோயிலுமுள்ளது. இதனை இன்று "கோட்டை வரதராசப் பெருமாள் கோயில்" என்று அழைக்கின்றனர். மக்களால் "தாலியறுத்தான் குன்று" என்று அழைக்கப்படும் தெற்கிலுள்ள குன்றின் மீது ஒரு கோட்டை (எயில்) உள்ளது. இதைப்போவே வெள்ளிமலையிலும், மற்ற மலைகளிலும் எயில்களிருந்தன. இலையாவும் காவல் கோபுரங்களாக (watch towers)ப் பயன்பட்டன.

மதிற்சுவரைச் சுற்றிலும், பெரிய அகழி இருந்தது. இதன் மேல் கிழக்கிலும், வடக்கிலும் ஆடு பாலங்கள் இருந்தன. கிழக்கிலிருந்த பாலத்தின் வழியே சென்றால் "சேனைக்கு மிண்டன் வாசலை" அடையலாம். வடக்கிலுள்ள பாலத்தின் வழியே சென்றால் "சேனைக்கு மிண்டல் வாசலை" அடையலாம். வடக்கிலுள்ள பாலத்தின் வழியே சென்றால் "தன்மம் தாங்கியன் வாசலை" அடையளாம். சேனைக்கு மிண்டல் வாயிலென்பதற்கு படைத் தலைவன் வாயில் என்பது பொருளாகும். ஆகவே இவ்வாயிலில் பாடத்தலைவன் தலைமையில் பெரும்படை ஒன்று காவலுக்கு நின்ருந்ததை அறியலாம். வடக்கிலுள்ள "தன்மம் தாங்கியன்" வாயிலென்பது அரசன் தருமத்தின் தலைவன் என்பதைக் கூறுகிறது. இவ்வாயிலிற்குள் நுழையுமிடத்தில் 6.5 அடி உயரமுள்ள ஒரு பெரிய கல் பிள்ளையார் உள்ளது. இதனைக் கோட்டை நகரத்தின் காவல் தெய்வமாக வழிபட்டனர்.[9]

தன்மம் தாங்கியவன் வாயிலைக் கடக்கும் உள்ள ஊர் வாயிலூர் ஆகும். இன்று இவ்வூர் வாழியூர் என மருவி வழங்கப்படுகிறது. இவ்வூரிலிருந்து வடக்கே சென்ற அரசபாட்டையில் தான் காளசமுத்திரம் (களசமுத்திரம்), அழகுசேனை என்ற ஊர்கள் உள்ளன. அவ்வரசப்பாட்டை விரிஞ்சிபுரத்தைச் சென்றடைந்தது. வாழியூருக்குக் கிழக்கிலுள்ள ஓர் ஊர் சோமந்மாங்கல் ஆகும். சம்புவராயரைத் தோற்கடித்த விஜயநகர மன்னன் கம்பணின் படைத் தலைவன் சோமய தண்டநாயக்கன் பெயரால் ஏற்பட்டதாகும். இவ்வூர் ஏரிகரையிலுள்ள சிறு குன்றின் மீது சோமநாதன் கோயில் கட்டப்பட்டுள்ளது. தெலுங்கரின் உறவால் ஏற்பட்ட சமயக் பண்பாட்டை வலியுறுத்தும் விதத்தில் வாழியூர் - எக்கலாபுரம் என வழக்காற்றில் உள்ளது. இங்கு பெயர் பெற்று விளங்கும் "தண்டு மாரியம்மன்" தெலுங்கர் வணங்கிய எக்கலா தேவியாவாள். கிழக்கு வாயிலான சேனைக்கு மிண்டன் வாசல் இன்று சந்தவாசல் என மருவி வழங்குகிறது. இவ்வாயில் வழியாகக் கோட்டை நகருக்குள் நுழையுமிடத்தில் முருகன் கோயிலிருந்ததாகக் கல்வெட்டுக் கூறுகிறது. இன்று ஒரு முருகன் கோயில் குன்றின் மீதுள்ளது. அடுத்த குன்றில் மிகப்பெரிய சிவலிங்கம் உள்ளது. சந்தவாசலுக்குத் தெற்கிலுள்ள 'களவாசல்' அக்காலப் படைப் பாசறையாகவோ, போர் நடந்த இடமாகவோ இருந்திருக்க வேண்டும். இன்று இவ்வூர் "கல்வாசல்" என மருவி வழங்குகிறது.[10]

கோட்டை நகரில் இன்று புகழ்பெற்று விளங்கும் இராணுகாம்பாள் கோயில் உண்மையில் சோமநாத நாயனார் கோயிலாகும். இது சிவன் கோயிலின் அமைப்புடன் உள்ளதாயினும் இரேணுகாம்பாள் கோயிலாக இன்று வழிபடப்படுகிறது. இக்கோயிலைக் கட்டியவன் சோமயதண்ட நாயக்கன் கம்பனின் படைத்தளபதி ஆவான். விஜயநகர மன்னர்கள் காலத்தில் கி.பி. 1425ல் கட்டப்பட்ட உபதேச இராமன் (இராமச்சந்திர பெருமாள்) கோயிலும், ரேணுகாம்பாள் கோயிலும் தெலுங்கர் -தமிழர் சமயப் பண்பாட்டுப் பரிமாற்றத்தை விளக்குகின்றன. பெரிய கோட்டையின் மேற்பகுதியில் தனித்து நிற்கும் கோட்டைத் தலையாரி என அழைக்கப்படும் காவல் தெய்வம் 3.5 அடி உயரமுள்ள கற்சிலையாகும். கையில் தண்டாயுதம் கொண்டு நிமிர்ந்து நிற்கும் இத்தெய்வம் இப்பகுதி மக்களால் காவல் தெய்வமாக வணங்கப்படுகிறது.[11]

படைவீட்டில் அகழ்வாராய்ச்சி

படைவீட்டில் உள்ள கோயில்களைப் புனரமைக்கும் பணியில் டி.வி.எஸ். நிறுவனத்தினர் ஈடுபட்டிருந்த பொழுது பழமையான கோயிலொன்றின் அதீட்டான பகுதி வெளிப்பட்டதுடன் கருவரையின் அருகில் இருந்த நிலவறையில் இறைவானது பொன் அணிகலன்கள் உள்ள குடம் ஒன்றும் கிடைத்தது.[12] இத்தகைய சிறப்பு வாய்ந்த படைவீட்டில் 1994–ஆம் ஆண்டு தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத் துறையின் அப்போதைய இயக்குநர் நடன காசிநாதன் தலைமையில் ஆய்வுகளை மேற்கொண்டது. இங்கு 12 அகழாய்வுக் குழிகள் தோண்டப்பட்டன.

இந்த அகழாய்வின் போது சிவப்பு நிற மட்கலன்களும், சுடுமண் விளக்குகளும் பெருமளவில் கிடைத்துள்ளன. மேலும் சுண்ணாம்பு, செங்கல், ஜல்லி, கருங்கல் ஜல்லி, ஆகியவற்றின் கலவையால் உருவாக்கப்பட்ட கட்டத்தின் தரைப்பகுதி, செங்கற்களால் கட்டப்பட்ட கால்வாய் ஒன்றும், கருங்கல் கால்வாய் ஒன்றும் கண்டுபிடிக்கப்பட்டது. படைவீடு அகழ்வாய்வில் விஜயநகர கால செப்புக் காசும், டில்லி சுல்தான் காலத்திய காசும், முதலாம் இராஜராஜனின் செப்புகாசும், கிடைத்துள்ளன. விஜயநகர காசில் ஒரு பக்கம் தெழுங்கு எழுத்துகளும், மற்றொரு பக்கம் காளையின் உருவம் (சம்புவராயர்களின் சின்னம் காளையாகும்) நின்ற நிலையிலும். காளையின் மேற்பகுதியில் சூரியன், சந்திரன் ஆகிய உருவங்களும் காணப்படுகின்றன. இதனைத் தவிர அகழாய்வில் உலை, ஊதுகுழல், தந்தத்தால் ஆன சொக்கட்டான் காய், காசுகளை வார்க்கும் அச்சும், தீபக்கலசமும், பல வண்ண வளையல்களும் கிடைத்துள்ளன.[13]

முடிவுரை

கோட்டை நகரமான படைவீட்டில் அமைந்திருந்த கோட்டை, அரண்மனை முதலியன பற்றிய குறிப்புகள் கல்வெட்டுகளில் காணப்படுகின்றன. கம்பணன் கோட்டையை முற்றுகையிட்டு அதனைக் கைப்பற்றும் போது, படைவீடு கோட்டையிலிருந்த அரண்மனை மாளிகையில் இருந்து கையில் உருவிய வாளுடன் சம்புவராய மன்னன் கம்பணனை நேரடியாகத் தாக்க வெளியே வந்தாரென "மதுரா விஜயம்" கூறுவதிலிருந்து கோட்டை, அரண்மனை, மாளிகை பற்றிய செய்திகளை அறியலாம். கோட்டை, மதிற்சுவர், அகழி, மிளைக்காடு, காவல் கோபுரங்கள், வாயில் நெடுகிலும் உள்புற, வெளிப்புற காவல் பாசறைகளென இந்நகரம் விளங்கியதிலிருந்து இதனைப் பகைவர்கள் எவரும் எளிதில் அணுகமுடியாது என்பதை மதுரா விஜயம் பலப்பட பேசுவதிலிருந்து அறிகிறோம். இதன் வடக்கு கிழக்கு வாயில்களிலுள்ள களவாசல், களசமுத்திரம், அழகுசேனை, பாளையம் முதலிய ஊர்கள் இம்மனர்களுடன் பிறமன்னர்கள் மோதிய போர்க்களங்களையும், படைப்பாசறைகளையும் நினைவுப்படுத்துகின்றன. அந்நகரத்தின் காவல் அரண்கள் பகைவர்களால் அழிக்க முடியாத அரண்கள் என்பதை "அழியா அரவணழித்த" என்றுகூறும்கம்பணனின்கல்வெட்டால்அறியலாம்.

'சம்பன் அரண்பல அழித்து' என்று கம்பனின் வெற்றியை மதுராவிஜயம் கூறுவதிலிருந்து படை வீட்டிலேயே பல அரண்களில் இருந்ததோடு வாயில்களும், கோட்டை பாசறைகளுமிருந்ததை அறிகிறோம். இக்கோட்டையை முற்றுகையிட்டுக் கைப்பற்ற நினைத்த தெழுங்கர் படை முலபாகுவிருந்து புறப்பட்டு விரிஞ்சிபுரம் வந்து அரசபாட்டை வழியாக படைவீட்டை நோக்கி வந்து போரிட்டனர். விஜயநகரத்துப் படையினர் தாங்கள் வெற்றி பெற எக்காலதேவியை வேண்டிச் சூளுரைத்துக் கொண்டார். "பாற்கடலைக் கடைவது தேவருக்கு எளிது, ஆனாலும் சம்பன்மலையான படை வீட்டுக்கோட்டையைப் பிடிக்க அத்தேவராலும் முடியாதென" ஏகாம்பரநாதர் உலாவை இயற்றிய இரட்டைப் புலவர்களின் வாக்கு பொய்த்தது.[14] கி.பி. 1363-ல் படைவீட்டு இராஜ்ஜியம் கம்பணன் வசம் வந்தது.[15] அப்போது அரண்மனையும், மாளிகைகளும் இடித்து அழிக்கப்பட்டன. அவர்கள் தங்களின் வெற்றிக்குப்பின் எக்காலதேவியை அவ்விடத்தில் எழுந்தருச் செய்து வழிப்பட்டனர்.

முசுலீம்களின் பல்வேறு படையெடுப்புகளால் தென் தமிழகத்தில் அலசியலும், இந்து சமய கலாச்சாரமும் சீர்குலைந்தன. அந்நேரத்தில் வடத்தமிழகத்தில் மக்களுக்குப் பாதுகாப்பு நிறைந்த நல்லாட்சி வழங்கி, இந்து சமயக் கலாச்சாரத்தின் காவலர்களாகவும், சைவம், வைணவம், சமணம் ஆகிய சமயங்களைப் போற்றும் புரவலர்களாகவும், கலை, கட்டடக் கலைகளின் காவலர்களாகவும் சம்புவராயர்கள் விளங்கினர். பேரரசர்கள் மட்டுமே தமிழகத்திற்கு பெருமை சேர்த்திடவில்லை. சம்புவராயர்களைப் போன்ற எண்ணற்ற சிற்றரசர்களும் அந்தந்தப் பகுதிகளில் அரும்பணியாற்றியுள்ளனர். இன்றைய சூழ்நிலையில் பேரரசர்களின் வரலாற்றை மட்டுமே கல்லூரி பாடத்திட்டத்தில் வைத்து கற்பிக்கின்றோம். தமிழக வரலாற்றைப் பொறுத்தவரை இந்நிலைதான் அனைத்து பல்கலைக் கழகத்திலும் நிலவுகின்றது. ஆனால் அதற்கு மாற்றாக தற்போது பல்வேறு பகுதிகளில் உள்ள பல்கலைக் கழகத்தின் உறுப்புக் கல்லூரிகளில் உள்ள வரலாற்றுப் பாடப் பிரிவில் அந்தந்த பகுதியின் பிராந்திய வரலாற்றை கற்பித்தால் அந்த வரலாற்றுச் செய்திகள் பாதுகாக்கப்படுவதுடன் அது தொடர்பான ஆராய்ச்சியும் பெருகும்.

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இட ஒதுக்கீடு கொள்கையில் கிரீமிலேயர் - அவசியம் ஏன்?

க. குமரவேல் *

முன்னுரை

இட ஒதுக்கீடு என்பது சமூகத்திலும், கல்வியிலும் பின்தங்கியுள்ள மக்களுக்கு சம வாய்ப்பு அளித்து சமூக நீதியை உருவாக்குவதாகும்.[1] இந்திய சமூகத்தில் பிற்பட்ட நிலைக்கு வறுமைத்தான் காரணம் என்பது பொறுத்தமற்றதாகும். இது வரலாற்று ரீதியாக இழைக்கப்பட்ட இழப்பை சரிசெய்வதற்கான திட்டம்தான் இட ஒதுக்கீடு. இது ஒரு பொருளாதார திட்டமோ அல்லது வறுமை ஒழிப்பு திட்டமோ அல்ல. மாறாக இது சமூக நீதிக்கான வாய்ப்பினை காலம் காலமாக மறுக்கப்பட்ட மக்களுக்கு வழங்கும் ஒரு ஏற்பாடாகும்.[2] இது நிரந்தர திட்டமல்ல. 10 ஆண்டுக்கு ஒருமுறை தேவைப்பட்டால் நீட்டிக்காலம் என்ற விதியோடு உருவாக்கப்பட்டது. ஆனால், 60 ஆண்டுகளாக செயல்படுத்தப்பட்டும் இட ஒதுக்கீட்டின் பயன்பாடு இந்திய சமூகத்தில் ஓரளவுதான் மாற்றத்தை ஏற்படுத்தியிருக்கிறது. ஆனால் இந்த பயன்பாடு முழுவதும் மக்களை சென்றடையவில்லை. இட ஒதுக்கீட்டின் பயனை அனுபவித்தவர்களே திரும்ப திரும்ப அனுபவிக்கிறார்கள். இதனால் நோக்கம் முழுவதும் பயனற்று போகிறது. ஆகவே, பொருளாதார அளவுகோலைக்கொண்டு கிரீமிலேயர் ஒதுக்கப்படுவதின் மூலம் இட ஒதுக்கீட்டின் முழு பயனையும் எல்லா சமூகமும் பெறுவதோடு நாட்டின் சமூக நீதி நிலைநாட்டப்படும். இந்த ஆய்வில் பிற்படுத்தப்பட்ட இட ஒதுக்கீடு தவிர தாழ்த்தப்பட்டோர் இட ஒதுக்கீட்டிலும் கிரீமிலேயர் ஒதுக்கப்பட்ட வேண்டியதின் அவசியத்தை விரிவாக ஆராயப்படுகிறது.

கிரீமிலேயரை அடையாளம் காணுதல்

1992-ல் மண்டல் கமிஷனின் பரிந்துரையில் ஒன்றான 15(4)-ன் படி மத்திய அரசின் வேலை வாய்ப்புகளில் 27% இட ஒதுக்கீட்டின் ஆணையை[3] எதிர்த்து தொடரப்பட்ட வழக்கில் 9 நீதிபதிகள் அளித்த பெரும்பான்மைத் தீர்ப்பையொட்டிய, 10.04.2008 அன்று உச்ச நீதிமன்றத்தின் தலைமை நீதிபதி ஜஸ்டிஸ் கே.ஜி. பாலகிருஷ்ணன் தலைமையில் அமைந்த 5 நீதிபதிகளைக் கொண்ட பெஞ்ச் தந்த தீர்ப்பு மிக முக்கியத்துவம் வாய்ந்ததாகும். இதில் கிரீமிலேயர் என்ற வருமான அடிப்படையில் பிற்படுத்தப்பட்ட மக்களுக்கு இட ஒதுக்கீடு அளிக்கப்பட வேண்டும் என்ற தீர்ப்பும் வழங்கப்பட்டுள்ளது.[4] இதனை நிறைவேற்றும் வண்ணம் வருமான உச்சவரம்பு ஏற்கெனவே 2லட்சத்து 50 ஆயிரத்திலிருந்து 4 லட்சத்து 50 ஆயிரமாக உயர்த்தி உள்ளது.[5] ஆனால் பொருளாதார அளவுகோலைக்கொண்டு எவ்வாறு கிரீமிலேயரை அடையலாம் காணுவது என்பது சற்று குழப்பமாகவே இருக்கிறது. அதற்கு புள்ளி விபரங்களோ, ஆதாரங்களோ, சட்ட விதிகளோ எதுவுமே இல்லை. இதனால், பல வழக்குகள் நீதி மன்றத்திற்கு சென்று தீர்ப்பும் வழங்கப்பட்டுள்ளது. அந்த தீர்ப்பில் "பிற்படுத்தப்பட்டவர்களை அடையாளம் காணும் பொறுப்பு நீதி மன்றங்களுக்கு கிடையாது, மக்களால் தேர்ந்தெடுக்கப்பட்ட பிரதிநிதிகளைக்கொண்ட ஆட்சியாளர்களின் பொறுப்பு" என தீர்ப்பு கூறியுள்ளது.[6]

கிரீமிலேயர் ஒதுக்கப்படலின் அவசியம்

பின்தங்கிய நிலைமை என்பது பொதுவாக இருக்க வேண்டும். ஆனால் அந்த வகுப்பில் அதிகம் முன்னேற்றம் அடைந்தவர்களாக இருக்கும் பட்சத்தில் அவர்களுக்கும் அந்த பிரிவுக்கும் உள்ள தொடர்பு விட்டுப்போகிறது. அதன் பினனர் அவர்கள் அந்தப் பிரிவில் இருக்க இயலாது. அவ்வாறான நபர்களை ஒதுக்கிவிட்டால்தான் மீதி உள்ளவர்கள் அப்பிரிவில் ஒரே நிலையில் இருப்பார்கள். அவ்வாறு ஒதுக்கப்படுவது உண்மையிலேயே பின்தங்கியவர்களுக்கு அனுகூலமாக இருக்கும். ஆனால், அவ்வாறு மேல்மட்டத்தினர் என்பதை தீர்மானிப்பது மிகவும் கடினமான ஒன்று. அதே நேரத்தில் இந்திய ஆட்சிப்பணி, இந்திய காவல் பணி, அதே போன்ற மற்ற அரசுப்பணிகளில் அமர்த்தப்படும்போது அவருடைய சமூக அந்தஸ்து உயர்ந்துவிடுகிறது. அவர்களுடைய குழந்தைகள் தங்களுடைய முழுத் திறமையை வெளிப்படுத்துவதற்கான ஆற்றலைப் பெற்றுவிடுகிறார்கள். இவர்களுக்கு எந்தவிதமான தடங்களும் இல்லை. இவர்களுடைய வருமனாமும் போதுமானதாக உள்ளது. எனவே, இம்மாதிரியான நபர்களுடைய பிள்ளைகளுக்கு இட ஒதுக்கீடு தாராமல் இருப்பதுதான் சரியானதாகும். அவ்வாறு செய்யப்படுவதால், சமுதாயத்தில் அதே பிரிவில் உள்ள மற்ற பின்தங்கியுள்ள நபர்களுக்கு அதனுடைய பயன் கிடைக்க வாய்ப்புள்ளது.

தாழ்த்தப்பட்டோர் இட ஒதுக்கீட்டில் கிரீமிலேயர்

தாழ்த்தப்பட்டோர் இட ஒதுக்கீட்டிலும் கிரீமிலேயர் கட்டுபாட்டை விதிக்க உத்திரவிட வேண்டும் என்று கோரி தாக்கல்

*விரிவுரையாளர், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழக கல்லூரி, குரும்பலூர், பெரம்பலூர் மாவட்டம்.

செய்யப்பட்ட வழக்கில் மத்திய-மாநில அரசுகளுக்கு உச்சநீதிமன்றம் நோட்டீஸ் அனுப்பியுள்ளது. உச்ச நீதி மன்றத்தில் ஒ.பி.சுக்லா என்பவர் தாக்கல் செய்துள்ள மனுவில் கூறியிறுப்பதாவது தாழ்த்தப்பட்ட பிரிவினருக்கு மத்திய-மாநில அரச வேலைவாய்ப்பு, கல்வி நிறுவனங்களில் இட ஒதுக்கீடு அளிக்கப்படுகிறது. பெரும்பாலானோர் வசதி படைத்தவர்கள். உண்மையிலேயே இட ஒதுக்கீடு தேவைப்படுகிறவர்களுக்கு அதன் பலன் கிடைப்பதில்லை.[7] இது இட ஒதுக்கீடு வழங்கப்பட்டதின் நோக்கத்தையே தோல்வி அடையச்செய்துவிட்டது.

பல்வேறு மாநில அரசுகளால் நடத்தப்பட்ட ஆய்வுகளில் தாழ்த்தப்பட்ட பிரிவினரில் வசதி படைத்தோர் இருப்பதை நிரூபித்துள்ளது. லோக்கர் கமிட்டி கடந்த 1965-ம் ஆண்டு அளித்த அறிக்கையில் தாழ்த்தப்பட்ட பட்டியலில் உள்ள சாதிகளில் சிலவற்றை சேர்ந்தவர்கள் முன்னேறிவிட்டதால் அவர்களுக்கு இட வழக்குகளில் உச்ச நீதிமன்றம் அளித்துள்ள தீர்ப்புகளில் கிரீமிலேயரை சேர்ந்தவர்களுக்கு இட ஒதுக்கீட்டின் பலன் கிடைக்கக் கூடாது என்று கூறப்பட்டது.

முடிவுரை

பொருளாதார அளவு கோலை புகுத்துவதில் பல சிக்கல்கள் இருந்தாலும் முதலில் மத்திய மாநில அரசு உயர் பதவிகளில் உள்ளவர்களை அடையாளம் கண்டு அவர்களுக்கு இட ஒதுக்கீடு செய்வதிலிருந்து விலக்கு அளிக்க வேண்டும். இதில் பிற்படுத்தப்பட்டோர், தாழ்த்தப்பட்டோர் என்ற பாகுபாடு கூடாது, அப்படிச் செய்யும் போது அரசியலமைப்பு சட்டபிரிவு 14,15,16 ஆகிய விதிகளை மீறுவதாக அமைந்தாலும், அரசியலமைப்பில் திருத்தம் கொண்டு வந்து சட்டங்களையும், கடுமையான நெறிமுறைகளையும் நடைமுறைப்படுத்த வேண்டும். அப்போதுதான் இட ஒதுக்கீட்டின் அளவை குறைப்பதோடு சில ஆண்டுகளுக்குள் இக்கொள்கை கொண்டுவரப்பட்டதின் நோக்கமும் நிறைவேறும்.

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சங்க காலத் தமிழர் வாணிகம்

மு.ஹேமலதா*

முன்னுரை

"நாடென்ப நாடா வளத்தன நாடல்ல
நாட வளந்தரு நாடு"[1]

என்ற வள்ளுவர் கருத்துப்படி ஒரு நாடு எல்லா வளங்களையும் பெற்றிருப்பது என்பது அரிது. வளம் இல்லாத நாடுகள் வளம் உடைய நாடுகளிடமிருந்து தமக்கு வேண்டிய பொருட்களைப் பெறவேண்டிய நிலை ஏற்படுகின்றது. ஒரு நாட்டிலிருந்து மற்றொரு நாட்டிற்கும் ஒரு ஊரிலிருந்து மற்றொரு ஊருக்கும் பொருட்கள் பகிர்ந்து கொள்ளப்படுகின்றன. இந்நிகழ்வு வாணிகம் என்ற எசயல்பாடு இல்லையேல் மக்களுக்கு இன்றியமையாது வேண்டப்படும் பொருட்கள் கூட கிடைக்கப் பெறாது வருந்தும் நிலை உண்டாகும். எனவே, வாணிகமே ஒரு நாட்டின் வளமைக்கு உயிர் நிலை போன்றதாகும். வாணிகத்தில் சிறந்து விளங்கும் நாடே உலக அரங்கில் பொருளாதாரத்தில் முதன்மை வகிக்கிறது. இத்தகைய வாணிகத்தில் சங்ககாலத்தில் தமிழர்கள் சிறந்து விளங்கினர். அவர்களின் வாழ்வியல் கூறுகளை அறிவதற்கு சங்க இலக்கியங்கள் சான்றாக விளங்குகின்றன. எனவே, அவற்றின் துணை கொண்டு தமிழர்களின் பழங்கால வாணிகத்தின் இயல்பைக் காண்பதே இக்கட்டுரையின் நோக்கமாக அமைகிறது.

பண்டமாற்று

பண்டைக்காலத்தில் வாணிகம் பண்டமாற்று முறையில் நடைபெற்றது. பண்டமாற்று என்பது ஒரு பொருளைக் கொடுத்து அதற்கு ஈடாக மற்றொரு பொருளைப் பெறுவதாகும். பெரிய பட்டினங்களிலும், நகரங்களிலும் பொருட்களைக் காசு கொடுத்து வாங்கும் முறை இருந்தது. ஆனால் கிராமங்களில் பண்டமாற்று முறையே வழக்கத்திலிருந்தது.

சங்க இலக்கியங்கள, பலவற்றில் சங்ககாலத்தில் நடைபெற்ற பண்டமாற்று முறை பற்றி எடுத்துக் கூறப்பட்டுள்ளது. தேன், நெய், கிழங்கு, ஆகிய பண்டங்கள் மீனுக்கும், மதுவுக்கும் மாற்றப்பட்டன. பண்டமாற்று முறையில் நெல் முக்கிய தானியமாகக் கருதப்பட்டது. உப்பின் மதிப்பு நெல்லின் மதிப்பிற்கு இணையாக இருந்தது.

"நெல்லும் உப்பும் நேரே ஊரீர்
கொள்ளீரோவெனச் சேரிதொறும் நுவலும்
அவ்வாங் குந்தி அமைத்தோளாய்"[2]

என்ற புறநானூற்றுப் பாடல் நெல்லும் உப்பும் ஒரே விலையாகும் என்று கூறி பெண்கள் உப்பு விற்ற செய்தியை எடுத்துக் கூறுகிறது. இடையன் பாலைக் கொடுத்து அதற்கு

* உதவிப் பேராசிரியர், தமிழ்த்துறை, வேளாளர் மகளிர் கல்லூரி, ஈரோடு - 12.

ஈடாகத் தானியத்தை மாற்றிக் கொண்டதை குறுந்தொகைப் பாடல் ஒன்று "பாலொடு வந்து கூழொடு பெயரும் யாடுடை இடையன்"[3] என்று குறிப்பிடுகின்றது.

"தேனெய்யொடு கிழங்கு மாறியோர்
மீனெய் யொடு நறுவுமறுகவும்,
தீங்கரும்போ டவல் வகுத்தோர்
மான்குறையொடு மது வறுகவும்"[4]

என்ற பெரும்பாணற்றுப்படைப் பாடல் மூலம் மக்கள் தேனையும் கிழங்கு வகைகளையும் கொடுத்து, மீனின் கொழுப்பையும் மதுவையும் பெற்றனர் என்பதையும் கள், மான், இறைச்சி ஆகியவற்றுக்கு ஈடாகக் கரும்பையும் சோற்றையும் கொடுத்தனர் என்பதையும் அறியமுடிகிறது.

புறநானூற்றுப் பாடல் ஒன்றில் கோவூர் கிழார் என்ற புலவர் வேடன் தான் வேட்டையாடிக் கொண்டுவந்த மான் இறைச்சியை உழவனிடத்து கொடுத்து அதற்கு ஈடாக நெல்லைப் பெற்றுக் கொண்டதையும் இடையர் உழவனுக்கு தயிரைக் கொடுத்து நெல்லைப் பெற்றுக் கொண்டதையும் எடுத்துக் காட்டுகிறார்.[5]

நாணயம்

சங்ககாலத்தில் பொன், வெள்ளி, செம்பு ஆகியனவற்றாலான நாணயங்கள் புழக்கத்தில் இருந்தன. நாணயங்களை விலையுயர்ந்த பொருட்கள் வாங்குவதற்கு மட்டுமே பயன்படுத்தினர். காணம் என்றொன்று பொற்காசு சங்க காலத்தில் புழக்கத்தில் இருந்தது.[6]

வணிகம்

"வைசிகன் பெறுமே வணிக வாழ்க்கை"[7]

என்ற நூற்பாவில் வாணிகத் தொழில் செய்பவனை 'வைசிகன்' என்று குறிப்பிடுகிறார் தொல்காப்பியர். "திரைக்கடல் ஓடியும் திரவியம் தேடு" என்ற பழமொழிக்கேற்ப அக்காலத்தில் வணிகர்கள் தரைவழியாகவும், கடல் வழியாகவும் கூட்டம் கூட்டமாகச் சென்று வாணிகம் செய்தனர். நாட்டின் பல பகுதிகளுக்குப் பொருட்களைக் கொண்டு செல்லும் வணிகர்கள் 'வணிகச் சாத்துகள்' என்று அழைக்கப்பட்டான்.[8] வணிகக் கூட்டத்தின் தலைவன் மாசாத்தன் என்று அழைக்கப்பட்டான்.

உள்நாட்டு வாணிகம்

கடல் சூழ்ந்த இயற்கை அமைப்பில் வாழ்ந்த தமிழர்கள் கடல் வாணிபத்தில் சிறந்து விளங்கினர். அதே சமயம் தரைவழியாகத் தமிழகம் மட்டுமில்லாமல் வடஇந்திய நகரங்களுக்கும் சென்று வாணிபம் செய்தனர். வணிகச் சாத்துகள் என்று அழைக்கப்பட்ட வணிகர் கூட்டம் கழுதைகள், எருதுகள், மாட்டுவண்டிகள் ஆகியவற்றின் மூலம் வாணிபப் பொருட்களைக் கொண்டு சென்றனர்.

வாணிகத்தில் பொருட்டு வணிகர்கள் செல்வதற்குக் கொங்குப் பெருவழி, வடுகப் பெருவழி போன்ற பெரியவழிகளும், சிறிய வழிகளும் அக்காலத்தில் இருந்தன. மிளகு, உப்பு, போன்ற பொருட்களை வணிகர்கள் அதிகமாக வாணிகம் செய்தனர். பலாப்பழம், அளவாகச் சிறுசிறு பொதிகளாகக் கட்டப்பட்ட மிளகு மூட்டைகளைக் கழுதைகளின் மேல் ஏற்றிக் கொண்டு ஊர் ஊராகச் சென்றனர். இடையில் சுங்கச் சாவடிகளில் சுங்கம் செலுத்தினார்கள். சுங்கச் சாவடிகளில் வீரர்கள் காவல் இருந்தனர். இச்செய்தியை கடியலூர் உருத்திரங்கண்ணனார் என்ற புலவர் பெரும்பாணாற்றுப் படையில் எடுத்துக்காட்டுகிறார்.

அயல்நாட்டு வாணிகம்

சங்க காலத்தில் அயல்நாட்டு வாணிகம் சிறப்புற்றிருப்பது. உள்நாட்டுக் பொருட்கள் வெளி நாட்டிற்கு ஏற்றுமதி செய்யப்படுவதும், வெளிநாட்டிலிருந்து பொருட்கள் உள்நாட்டிற்கு இறக்குமதி செய்யப்படுவதும் தடையின்றி நிகழ்ந்தன. பட்டினப்பாலை, காவிரிபூம்பட்டினத்தில் அளவிட முடியாத அளவுக்கு ஏற்றுமதி, இறக்குமதிப் பொருட்கள் நிறைந்து கிடந்ததைக் கூறுகிறது.

கிரேக்க, ரோமானிய நாடுகளைச் சேர்ந்த யவனர் என்று அழைக்கப்பட்டவர்கள் வாணிகத்திற்காகத் தமிழகம் வந்தனர் "யவனர் தந்த தன்கமழ் தேறல்"[9] என்ற புறநானூற்று வரிகள் மூலமும் "யவனர் இயற்றிய வினைமான்பாவை"[10] என்ற நெடுநெல்வாடை வரிகள் மூலம் யவனர்களால் கொண்டு வரப்பட்ட மதுவையும், பாவை விளக்கையும் தமிழக மக்கள் பயன்படுத்தினர் என்பதையும் காணமுடிகிறது.

தமிழகத்திற்கு கிழக்கே உள்ள கிழக்கிந்தியத் தீவுகள் அக்காலத்தில் சாவகம் என்றழைக்கப்பட்டது. மணிமேகலை காப்பியத்தில் இச்சாவகத் தீவுடன் வாணிகம் நிகழ்ந்தது பற்றிக் கூறப்படுகிறது. அரேபியர்களுடன் வாணிபம் நடைபெற்றது. அரேபிய நாட்டிலிருந்து குதிரைகள் இறக்குமதி செய்யப்பட்டன.

அக்கால வணிகத்தின் மாண்பு

"வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்
பிறவும் தமபோற் செயின்"[11]

என்ற வள்ளுவரின் வாக்கிற்கிணங்க சங்ககால வாணிகம் அறத்தை அடிப்படையாகக் கொண்டு நடைபெற்றது. அனைவரும் அனைத்தும் பெறவேண்டும் என்ற நல்ல நோக்கோடு செயல்பட்டது. அறவழிப்பட்டு வாழ்ந்த வணிகரை மதுரைக்காஞ்சி "அறநெறி பிழையா தாற்றினொழுகி"[12] என்றும் பட்டினப் பாலை.

"நெடு நுகத்துப் பகல் போல
நடுவு நின்ற நன்நெஞ்சினோர்
வடுவஞ்சிவாய் மொழிந்து
தமமும் பிறவு மொப்ப நாடிக்
கொள்வதூஉமிகை கொளாது
கொடுப்பதூங் குறை கொடாது"[13]

என்றும் போற்றுகிறது. பொய்யும், ஏமாற்றும் மிகுந்த இன்றைய வாணிகச் சூழலில் சங்ககால வணிகர்களின் நேர்மையும், நடுவு நிலைமையும் பலரும் பின்பற்றத்தக்கது.

அடிக்குறிப்புகள்

1. *திருக்குறள்*, 739.
2. *அகநானூறு*, 390,பக்.8-9.
3. *குறுந்தொகை*, 221, ப.க்.3-4.
4. *பொருநராற்றுப்படை*, பக்.214-217.
5. *புறநானூறு*, 33:பக். 1-8.
6. கே.கே. பிள்ளை, *தமிழக வரலாறு மக்களும் பண்பாடும்*, ப. 154.
7. *தொல்காப்பியம்*, மரபியல், 73.
8. நா. வானமாமலை, *தமிழக வரலாறும் பண்பாடும்*, ப. 7.
9. *புறநானூறு*, ப.56.
10. *நெடுநல்வாடை*, ப.101-103.
11. *திருக்குறள்*, ப.120.
12. *மதுரைக் காஞ்சி*, ப. 500.
13. *பட்டினப்பாலை*, ப. 206-211.

இடைக்காலக் கொங்கு நாட்டில் ஊர் அவை

இரா. ஜெகதீசன் *

கொங்கு நாடு என்பது இன்றைய கோயம்புத்தூர், திருப்பூர், ஈரோடு, நாமக்கல் மாவட்டங்களையும், சேலம் மாவட்டத்தில் ஆத்தூர் வட்டம் வரையும், கரூர், குளித்தலை வட்டங்களையும், திண்டுக்கல் மாவட்டத்தில் பழனி மற்றும் ஒட்டன் சத்திரம் வட்டத்தில் ஒரு பகுதியையும் கொண்ட பகுதியாகும்.

இந்நாட்டுப் பகுதி பண்டைக் காலந்தொட்டே தனி அரசியல், சமூகம், பொருளாதாரம், நாகரீகம் முதலியவற்றில் சிறப்பான வரலாற்றைப் பெற்றுத்திகழ்ந்துள்ளது. இந்நாட்டுப் பகுதி பழங்குடியினர் நிறைந்த பகுதியாகத் திகழ்ந்துள்ளதால் தமிழகத்தின் பிறபகுதிகளைப் போன்றில்லாமல் இடைக்காலம் வரை பழங்குடியினரின் நாகரிகம் மற்றும் பண்பாட்டை பெற்றுத் திகழ்ந்துவந்துள்ளது. இங்கு அரசியல் நிர்வாக அமைப்பை விட சமூக நிர்வாக அமைப்புக்களே மேலோங்கி நின்றுள்ளன. அதன் படி குடி, ஊர், நாடு, சபை, நகரம் முதலிய சமூகம் சாந்த நிர்வாக அமைப்புகள் அதிகாரம் பெற்ற அமைப்புகளான திகழ்ந்தன. இந்த ஆய்வில் சமூக அமைப்பின் தொடக்க நிர்வாக அமைப்புகளில் ஒன்றான ஊர் என்ற சமூகம் சார்ந்த நிர்வாக அமைப்பை ஆய்வதே இக்கட்டுரையின் நோக்கம் ஆகும்.

ஊர் என்பது வேளாண்மை வகை ஊர்களின் ஒரு உள்ளாட்சி அமைப்பாகும். தொடக்கத்தில் ஊர் என்பது மருத நிலக் குடியிருப்பைக் குறித்து வந்தது. ஊர் என்பதற்கு தொல்காப்பியம் வசிக்கும் இடத்தையும், சங்க இலக்கியம் மருத நிலக் குடியிருப்பையும், சீவ சிந்தாமணி இடத்தையும், இலக்கண விளக்கம் ஊரில் உள்ளவர்களையும் குறிப்பிடுக்கின்றன.[1] இடைக்காலத் தமிழ் கல்வெட்டுகள் ஊர் என்பதற்கு வேளான் வகை ஊர்களின் உள்ளாட்சி அமைப்பைக் குறிப்பிடுகின்றன. எனவே ஊர் என்ற சொல் ஒவ்வொரு காலக்கட்டத்தில் ஒவ்வொரு பொருளை குறித்து வந்துள்ளது எனக் கருதலாம்.

தமிழ் கல்வெட்டுக்களும் இலக்கியங்களும் இந்த அமைப்பை ஊரவர் என்றும், ஊரோம் என்றும் குறிப்பிடுகின்றன. தமிழகத்தில் இந்த அமைப்பு கி.பி. 7 ஆம் நூற்றாண்டு முதல் கி.பி. 16 ஆம் நூற்றாண்டின் பிற்பகுதி வரை தன்னாட்சி பெற்ற அமைப்பாக செயல்பட்டு வந்துள்ளதாகக் கருதுவர்.[2] ஊர்த் தலைவன் ஊராள்வான் எனப்பட்டான். ஊர் அவையை கவனிக்க ஊர்க்கணக்கு என்பவர் இருந்துள்ளார். ஊர் அவை மூலமாக ஊரிடுவரி, ஊர்க்கடமை, ஊர்க்கணக்குப்பேறு, மெய்கடமை, குடிமை முதலிய வரிகள் வசூலிக்கப்பட்டுள்ளன. ஊர் அவை ஊர் மன்றத்தில் கூடி முடிவெடுத்துள்ளது.

கொங்கு நாட்டில் கி.பி. 4 ஆம் நூற்றாண்டு முதல் ஊர் அவை இருந்ததற்கான கல்வெட்டுச் சான்றுகள் கிடைத்துள்ளன. சேலம் மாவட்டம் ஓமலூர் வட்டத்தில் உள்ள அம்மன் கோயில்பட்டி பண்டைய தமிழ் எழுத்துக் கல்வெட்டு பரம்பன் கோகூர் கிழார் மகன் வியக்கன் கோபன் கணதேவன் என்பவன் சுனை அமைத்துக் கொடுத்ததைக் குறிப்பிடுகின்றது.[3] சங்க கால ஊராட்சி முறையைப் பற்றி ஆய்வு செய்த சி.ஈ. இராமச்சந்திரன். சங்ககாலப் புலவர்கள் மற்றும் தலைவர்களின் பெயர்களை ஆய்வு செய்து ஊர்ப்பெயருடன் கிழார் என்ற தொடர்பு பெயர் வந்தால் அவர் மக்களால் தேர்ந்தெடுக்கப்பட்ட கிழார் (தலைவன்) ஆவார் என்று விளக்கியுள்ளார்.[4] இதன்படி அம்மன் கோயில்பட்டி கல்வெட்டு குறிப்பிடும் கோகூர் கிழார் என்ற சொல் கோகூர் தலைவன் எனக் கொள்ளலாம்.

ஊரவைக்கு ஊர் மக்களே தங்களுக்குரிய தலைவனை தேர்ந்தெடுத்துக் கொண்டுள்ளனர் என்பதற்கு சங்க இலக்கியத்தில் சான்றுகள் உள்ளன.[5]

கொங்கு நாட்டில் இடைக்காலத்தில் எல்லா ஊர்களிலும் ஊர் அவை இருந்துள்ளதாக ஆய்வாளர்கள் கூறுகின்றன.[6] இடைக்காலத்தில் கொங்கு சமூகம் குடி, ஊர், நாடு, என்ற அமைப்புகளாக செயல்பட்டதைக் கல்வெட்டுக்களும் சான்றுரைக்கின்றன. ஊர் அவை ஊரின் பொதுவிடத்தில் அமைந்திருந்த மன்றத்தில் கூடியதை பெரிய புராணமும், தஞ்சார் பெரிய கோயில் ஓவியமும் எடுத்துக் காட்டுகின்றன.[7] கொங்கு நாட்டில் இதேபோன்று ஊர் மன்றத்தில் கூடி ஊரார் முடிவெடுத்ததைப் பற்றி இராசிபுரம் கல்வெட்டு குறிப்பிடுகிறது.[8] நிலங்கள் இம்மன்றங்களிலேயே வைத்து ஏலம் விற்கப் பட்டதை கொழுமம் கல்வெட்டு ஒன்று குறிப்பிடுகிறது.[9] ஊர் அவையின் தலைவனை ஊரன் என்று சங்க இலக்கியங்கள்

*வானவராயர் சுபவண்டேசன், பொள்ளாச்சி.

குறிப்பிடுகின்றன.[10] கொங்கு கல்வெட்டுகளில் வெள்ளாலூர் கல்வெட்டு ஒன்று ஊரான் முருகன் என்பவர் பற்றியும், கொழுமம் கல்வெட்டு பந்தலூர் ஊரான் பற்றியும் கூறுகின்றன.[11]

கொங்கு நாட்டில் கூடூர், உகாயப்பட்டி, குன்னத்தூர், திங்களூர், ஆதியூர், வியமங்கலம், பேரூர், கோயம்புத்தூர், போளுவாம்பட்டி, வெள்ளலூர், பிரமியம், அவிநாசி, சேவூர், கோயில்பாளையம், பெருமாநல்லூர், பெரியபாளையம், பெருந்தொழுவு, கொடுவாய், களந்தை, செலக்கரிசல், வெள்ளியங்காடு, மருதுரை, முருங்கத்தொழு, அகிலாண்டபுரம், அன்னூர் பொன்னிவாடி, ஸ்ரீபுரம், இராசிபுரம், பழனி முதலிய ஊர்களில் அமைந்திருந்த ஊர் அவைகள் பற்றி கல்வெட்டுகள் குறிப்பிடுகின்றன. இவை தவிர கொங்கு நாட்டுப் பிரிவுகளில் ஒன்றான குறுப்பு நாட்டில் மட்டும் 32 ஊர் அவைகள் இருந்துள்ளன.[12]

இந்த ஊர் அவைகள் கோயில் நிர்வாகங்களையும், நீர் பாசனத்தைப் பெருக்கி வேளாண்மையை விரிவுப்படுத்தியும் உள்ளது. அரசுக்கு துணையாக வரிவசூல் செய்து கொடுத்ததுடன், வரி செலுத்தாதவர்கள் மீது தண்டனை வழங்கியும் உள்ளது. ஊர்களின் தேவைகளுக்காக மன்னனிடம் முறையீடும் செய்துள்ளது. மன்னனின் ஆணையை ஊரில் நிறைவேற்றுவதும் இந்த அவையின் முக்கியப் பணியாக இருந்துள்ளது. நிலங்களை விற்கவும், வாங்கவும் மற்றும் கொடை கொடுக்கும் அதிகாரங்களையும் இந்த ஊர் அவை பெற்றிருந்தது. அழிந்துபோன ஊர்களை புதுப்பித்து புத்தூர்களை உருவாக்கும் பணியையும் இது செய்துள்ளது. சபை மற்றும் நகர் குடியிருப்புக்களின் பாதுகாவலனாவும் இந்த அவை இருந்துள்ளது.[13]

ஊர் நிர்வாகத்தை ஊர் அவையும், நகரமும் இணைந்து கவனித்து வந்துள்ளன. இதேபோன்று ஊர் அவையும், பிரமதேயசபையும் இணைந்து செயல்பட்டு வந்துள்ளதை கல்வெட்டுகளில் ஊரோமும், நகரத்தோமும் என்ற சொற் தொடர் மூலமும், ஊரோமும், சபையோமும் என்ற சொற் தொடர் மூலமும், அறியமுடிகின்றன. ஊர் அவை எல்லா வகையிலும் பிராமணர்களின் சபைக்கு நிகரானது என்று ஸ்டென் கருதுகின்றனார்.[14] ஆனால் கொங்கு நாட்டுக் கல்வெட்டுகள் மாறுபட்ட கருத்தை தெரிவிக்கின்றன. கோயம்புத்தூர் மாவட்டம் வெள்ளலூர் கல்வெட்டு ஒன்று [15] கோயில் வழிபாட்டிற்கு ஊர் அவையிடம் கொடை கொடுக்கப்பட்டுள்ளது. ஆனால் இந்த அவை கொடையைப் பெற்றுக் கொண்டு வழிப்பாட்டை ஒழுங்காகச் செய்யவில்லை. ஆகையால் அக்கொடையை திருப்பி வாங்கி சபையாரிடம் கொடுத்து, அக்கோயில் வழிப்பாட்டை நல்ல முறையில் தொடர்ந்து நடத்த ஏற்பாடு செய்யப்பட்டுள்ளது. ஏனவே ஊர் அவையைவிட சபை கோயில் நிர்வாகத்தில் ஒழுங்காகவும், அதிகாரம் பெற்றதாகவும் இருந்துள்ளது. எனக்கருதலாம்.

மேலும் கி.பி.11 ஆம் நூற்றாண்டைச் சேர்ந்த கொங்கு நாட்டுக் கல்வெட்டுகளிலிருந்து வெள்ளனூர், பூலுவனூர், வெள்ளநாடு, பூலுவநாடு என்ற சொற்கள் காணப்படுகின்றன.[16] வெள்ளனூர் என்பது வேளாண்மை குடியிலிருந்தும், பூலுவனூர் என்பது வேட்டுவக் குடியிலிருந்தும் வளர்ச்சி பெற்ற சமூக அமைப்பாகும். இவை சமூகத்தில் இவ்விரு பிரிவினரும் பெற்றிருந்த வளர்ச்சியை வெளிப்படுத்துகின்றன. பிற சமூகப்பிரிவுகள் பற்றிக் குறிப்புகள் காணப்படவில்லை. மேலும் ஒரே ஊரில் இவ்விரு சமூக அவைகள் பற்றிக் குறிப்பிடுவதால் இவ்விரு சமூகமும் கொங்கு நாட்டில் ஒரே சமயத்தில் வளர்ச்சி பெற்று ஒற்றுமையாக செயல்பட்டுள்ளன எனக்கருதலாம்.

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"அரசு தொட்டில் குழந்தை திட்டம்" - ஓர் ஆய்வு

ச. மனோகரன்*

இருபதாம் நூற்றாண்டில் அனைத்திந்திய அண்ணா திராவிட முன்னேற்றக் கழக ஆட்சி, பேரறிஞர் அண்ணாவையும், டாக்டர் எம்.ஜி. இராமச்சந்திரன் அவர்களையும் முன்னிலைப்படுத்தி முதல்வர் டாக்டர் புரட்சித் தலைவி செல்வி ஜெ. ஜெயலலிதா அம்மையார். அவர்கள் பெண்கள் சமுதாய விழிப்புணர்வு, மேம்பாட்டிற்காக பல்வேறு வகையான திட்டங்களைத் தீட்டினார். குறிப்பாக வறுமை ஒழிப்பு, பெண்சிசுக் கொலைத் தடுப்பு போன்ற சமுதாய விழிப்புணர்வுள்ள ஒரு மாபெறும் திட்டத்தை அறிமுகப்படுத்தினார். அத்தகைய திட்டமே "குழந்தை திட்டம்"

குறிப்பாக மதுரை உசிலம்பட்டி பகுதிகளில் ஏழ்மையின் காரணமாக பெண் குழந்தைகளை கொன்றுவிடும் கொடிய வழக்கம் இன்றுவரை இருந்து வருகிறது. இதனை ஒழிப்பதற்காகவும், மக்களிடையே விழிப்புணர்வை ஏற்படுத்துவதற்காகவும் சில சமூக அமைப்புகள் விரும்புகின்றன.

தமிழக அரசு ஆட்சியாளர்களின் முக்கிய பங்கு

தமிழகத்தை பல்வேறு அரசியல் கட்சிகள் ஆட்சி செய்தன. அவை முறையே திராவிடக் கட்சி, காங்கிரஸ், திராவிட முன்னேற்றக் கழகம், அனைத்திந்திய அண்ணா திராவிட முன்னேற்றக் கழகம் போன்றவை. 1991ம் ஆண்டு நடைபெற்ற பொதுத் தேர்தலில் அனைத்திந்திய அண்ணா திராவிட முன்னேற்றக் கழகம் சார்பில் போட்டியிட்ட செல்வி ஜெ.ஜெயலலிதாவின் தலைமையிலான கட்சி வெற்றி பெற்று ஆட்சியைப் பிடித்தது.

செல்வி ஜெ. ஜெயலலிதாவின் தலைமையிலான அரசில், பெண்கள் மேம்பாட்டுற்காகவும், பெண் சமுதாயத்திற்காகவும் பல்வேறு திட்டங்கள் செயல்படுத்தப்பட்டன. பெண் குழந்தைகளை பாதுகாப்பதற்காக, அண்ணா திராவிட முன்னேற்றக் கழக அரசு தொட்டில் குழந்தைகள் திட்டம் 1992 டிசம்பர் மாதம் முதன் முதலில் சேலம் மாவட்டத்தில் அறிமுகப்படுத்தப்பட்டது. இத்திட்டத்தின் கீழ் சிசுக்கொலைப் பிரச்சனைகள் மிகுந்த ஆரம்பச் சுகாதார மையங்களிலும். சத்துணவு மையங்களிலும் தொட்டில்கள் வைக்கப்பட்டன. கைவிடப்பட்ட குழந்தைகள் இத்தொட்டிலில் வைக்கலாம் என்ற செய்தி மக்களிடையே பரப்பப்பட்டது. இத்திட்டத்திற்கென முதலமைச்சர் பெண் குழந்தை நிதி எனத்தனியாக நிதி ஒதுக்கப்பட்டது. காப்பாற்றப்பட்ட ஒவ்வொரு குழந்தைகளின் பெயரிலும் ரூ.5000 வைப்பு நிதியாக வைக்கப்பட்டது. அந்தக் குழந்தை 21 வயதுப் பெண்ணாகும்போது அந்தக் தொகை வட்டியுடன் அந்தப் பெண்ணுக்கு வழங்கப்படும்.

இவ்வாறு காப்பாற்றிய குழந்தைகளை அரசு 3 தொண்டு நிறுவனங்களிடம் ஒப்படைத்தது

1) சேலம் மற்றும் சென்னையில் உள்ள அன்னை தெரசா காப்பகம்.

2) என்ற நிறுவனம் நடத்தும் கரணப்பிரயோகம் காப்பகம்.

3) மதுரை மாவட்டம் உசிலம்பட்டியில் கிறித்துவ மிஷன்கள் நடத்தும் காப்பகங்கள்.

இத்திட்டத்திற்கு மிகுந்த வரவேற்பு கிடைத்தது. இக்குழந்தைகளைத் தத்தெடுக்க நீண்ட காத்திருப்போர் பட்டியல் உருவாகுமளவுக்கு ஆதரவு பெருகியது. இத்திட்டத்திற்காக நன்கொடைகளும் குவிந்தன. தத்தெடுக்கப்படாத குழந்தைகள் அரசுச் செலவில் இந்தக் காப்பகங்களில் பாரமரிக்கப்பட்டனர்.

1996 முதல் 2001 வரை தி.மு.க. ஆட்சியில் இத்திட்டம் விரிவுபடுத்தப்படவில்லை.

மீண்டும் 2001ம் ஆண்டு அ.தி.மு.க. ஆட்சியில் மதுரை, தேனி, திண்டுக்கல், தருமபுரி ஆகிய 4 மாவட்டங்களில் இம்முறை ஏற்படுத்தப்பட்டது. பின்பு ஈரோடு, நாமக்கல் மாவட்டத்தில் கூடுதல் ஆரம்ப சுகாதார நிலையங்களை மையப்படுத்தியும் அத்தகைய மாவட்டத்தில் சமூக நல அலுவலகங்களில் 88 தொட்டில் குழந்தைகள் மையங்கள் தொடங்கப்பட்டன.

2001ம் ஆண்டு எடுக்கப்பட்ட மக்கள் தொகை கணகெடுப்பின்படி 1000 ஆண் குழந்தைகளுக்கு 942 பெண் குழந்தைகள் என்ற விகிதத்தில் பாலின விகிதம் இருந்தது. என்று புள்ளி விவரங்கள் தெரிவிக்கிறது.

2011 ஆம் ஆண்டு பாலின விகிதம் 1000 ஆண் குழந்தைகளுக்கு 946 பெண் குழந்தைகள் என உயர்ந்தது. இவ்வாண்டே தொட்டில் குழந்தைகள் திட்டம் 5 மாவட்டங்களுக்கு விரிவுபடுத்தப்பட்டது. சேலம், மதுரை, தேனீ, திண்டுக்கல், தருமபுரி ஆகிய மாவட்டங்கள் ஆகும். இத்தயை திட்டம் படிப்படியாக விரிவுபடுத்தப்பட்டது.

கடலூர், அரியலூர், பெரம்பலூர், விழுப்புரம் மற்றும் திருவண்ணாமலை மாவட்டத்தில் பெண் சிசுக்கொலை செய்வது அதிகரித்து வருவது கண்டறியப்பட்டது.

இதுவரை 3200க்கு அதிகமான ஆண் குழந்தைகள் 582 பெண் குழந்தைகள் அரசு தொட்டிலில் போடப்பட்டு அரசால் பராமரிக்கப்பட்டு வருகிறது.

இக்குழந்தைகளை அரசு உள்நாட்டில் மற்றும் வெளிநாட்டில் வாழும் இந்தியர்களுக்கு தத்துக்கொடுத்தது. இதன்படி உள்நாட்டில் 2088 பெண் குழந்தைகளும், 372 ஆண் குழந்தைகளும் தத்து கொடுக்கப்பட்டுள்ளது.

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, உ.நா.அரசு கல்லூரி, பொன்னேரி.

வெளிநாட்டில் தத்து கொடுக்கப்பட்டவர்களில் 170 பெண் குழந்தைகள், 27 ஆண் குழந்தைகள் என மொத்தம் 197 குழந்தைகள் வெளிநாட்டில் வாழும் இந்தியர்களுக்கு தத்து கொடுக்கப்பட்டுள்ளது. 160 குழந்தைகள் மீண்டும் அவரவர் பெற்றோர்களிடம் ஒப்படைக்கப்பட்டுள்ளது.

பெண் குழந்தைகள் மரணத்தின் பிடியில் இருந்து விடுவித்து அவர்களை பாதுகாப்புடன் தத்து கொடுப்பதன் மூலம் அவர்கள் வாழ்வில் புத்தொளி வீச அரசு செய்த பணி மிகவும் அரிய அற்புத பணியாகும்.

160 குழந்தைகள் மீண்டும் பெற்றோரிடம் ஒப்படைத்திருப்பது பெற்றோர்களுக்கு அரசு ஏற்படுத்திய மிகப் பெரிய விழிப்புணர்வும், பொறுப்புகளும் தெள்ளத் தெளிவாகிறது. இப்பணி மிகவும் பாராட்டத்தக்கதாகும்.

திறனாய்வு

1992 முதல் உருவாக்கிய சமுதாயப் பார்வையில் அரசு குழந்தை தொட்டில் திட்டம் பல்வேறு வகையான சமுதாய மாற்றங்களுக்காக இத்திட்டம் துவங்கப்பட்டு, மதுரை, உசிலம்பட்டியை மையப்படுத்தி மக்களின் பேராதரவுடன் இத்திட்டம் துவக்கப்பட்டது. பிறகு 2001ல் மதுரை, தேனி, திண்டுக்கல், தருமபுரியை மையப்படுத்தியும், 2011ல் கடலூர், அரியலூர், பெரம்பலூர், விழுப்புரம், திருவண்ணாமலை போன்ற மாவட்டங்களை மையப்படுத்தியும், குறிப்பாக பெண்கள் விழிப்புணர்வுக்காகவும், சமுதாய மேம்பாட்டிற்காகவும், பெண்கள் சமுதாயத்தில் ஏற்படுத்த இத்திட்டம் பல்வேறு அமைப்புகளை மையப்படுத்தியும், டாக்டர் ஜெ.ஜெயலலிதா அவர்களால் கொண்டுவரப்பட்டதுதான் அரசு தொட்டில் குழந்தை திட்டம் ஆகும்.

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விதைக்கப்படும் மதவாதம் - தேவைப்படும் சமயச் சார்பற்ற தன்மை

செ. சேவியர்*

முன்னுரை

தமிழகத்தில் பல்வேறு சமயங்கள் காணப்படுகின்றன. இச்சமயங்களுக்கிடைய பல்வேறு காலங்களில், பல்வேறு இடங்களில் பூசல்களும், பிரச்சனைகளும் இருந்துள்ளன. அவை தொடரவும் செய்கின்றன. சிறிய அளவில் ஏற்படும் மதரீதியிலான பிரச்சனைகள் இன்று மிகப்பெரும் அளவில் ஏற்பட்டு தமிழகத்தின் இயல்பு வாழ்வுக்கும், இந்தியாவின் ஒற்றுமைக்கும் மிகப்பெரும் அச்சுறுத்தலாகவும் இருக்கிறது. இந்நிலையில் தமிழகத்திற்கும் இந்தியாவிற்கும் தேவைப்படுவது சமயச்சார்பற்ற தன்மையாகும். தமிழகத்தில் மதவாதத்திற்கு எதிரான பகுத்தறிவுச் சிந்தனை: ஓர் வரலாற்றுப் பார்வை

தமிழகத்தில் மதவாதம் என்பது அரிதாகக் காணப்பட்ட ஒன்றாகும். சைவம், வைணவம், ஜைனம். பௌத்தம், இஸ்லாம். கிறித்தவம் போன்ற மதங்களுக்கிடையே அவ்வப்போது மோதல்கள் நிகழ்ந்த பொதும் இத்தமிழகம் அமைதியாகவே காணப்பட்டது. இம்மோதல்களை பகுத்தறிவின் துணையோடு வேன்று மனிதநேயம் மலர்ச் செய்ய பல்வேறு தரப்பினர் முயன்றுள்ளனர்.தமிழகத்தில் பகுத்தறிவு என்பது புதிய சிந்தனை அல்ல. திருக்குறளிலேயே இதற்கான குறள் வரையப்பட்டுள்ளது.

> எப்பொருள் யார்யார்வாய்க் கேட்பினும் அப்பொருள் மெய்ப்பொருள் காண்ப தறிவு.[1]

என்ற குறள் மூலமாக மெய்யான பொருளைக் காண வேண்டியதன் அவசியத்தை வலியுறுத்துகிறார்.

மதத்தை எதிர்த்ததில் பகுத்தறிவுப் பகலவன் தந்தை பெரியார் போற்றுதலுக்குரியவர் ஆவார். பெரியார் ஈ.வெ.ராவின் பகுத்தறிவுப் பயணம் சுயமரியாதை இயக்கத்திலுந்து துவங்குகிறது எனலாம். இவர் தோற்றுவித்த சுயமரியாதை இயக்கமானது, சாதி ஒழிப்பு, திருமண சீர்திருத்தம், பெண்களுக்கு அதிகாரம் மற்றும் கடவுள், மதம், மூடநம்பிக்கைகள் மற்றும் சாதி ஆகியவற்றின் பிடியிலிருந்து விடுதலையடைந்த ஒரு பகுத்தறிவு திராவிட சமூகத்தை நிறுவுவது போன்ற இலக்குகளை நோக்கிய பயணத்தில் மக்களின் உணர்வுகளுக்கு ஏற்ப செயல்பட்டது.[2] சொல்லப்போனால் உயர்சாதி ஆதிக்கத்திற்கு எதிராகப் போரடுவதற்கு சுயமரியாதை இயக்கத்தின் ஆதரவாளர்களை உந்திய அம்சங்கள் பின்னர் கிறிஸ்தவம் மற்றும் இஸ்லாம் போன்ற மதங்களையும் எதிர்க்கச் செய்தது.[3] அநீதிகளைப் புனிதமாக்கும் நாடு இந்தியா; மனித மாண்பிற்கு புறம்பான அத்தனைக் கொடுமைகளும் இங்கு கடவுளின் பெயராலேயே அரங்கேறுகின்றன.[4] என்ற கூற்று உண்மையானதும், எதார்த்தமானதும் ஆகும். இவ்வாறான அநீதிகளை அடையாளக் கண்டு அழிக்க வேண்டியது பகுத்தறிவாளர் தம் கடனாகும்.

*உதவிப் பேராசிரியர், முதுகலை வரலாற்றுத் துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, முசிரி, திருச்சிராப்பள்ளி - 621 211.

சமயச் சார்பின்மை என்பது அனைத்து மதங்களையும் மதம் சார்ந்த சடங்குகளையும் பொதுவாழ்விலுருந்து குறிப்பாக அரசியலிருந்து ஒதுக்கி வைப்பதாகும். 1973ஆம் ஆண்டு உருவாக்கப்பட்டு நடைமுறைக்கு வந்த தமிழ்நாடு அரசுப் பணியாளர் நடத்தை விதிகள் அரசுப் பணியாளர் எவரும் மதச் சார்புடைய அல்லது சமுதாயத்தில் ஒற்றுமையின்மையை உருவாக்கும் போக்குடைய அல்லது இந்தியாவின் இறைமை நலனுக்கும், ஒருமைப்பாட்டுக்கும் ஊறுவிளைவிக்கும்..... எதிலும் ஈடுபடவோ, பங்கேற்கவோ கூடாது"[5] என்கிறது. தனிமனிதனின் உள்ளார்ந்த ஒன்றாக மட்டுமே மதம் ஆக்கப்பட வேண்டும். ஆனால், கடந்த அரை நூற்றாண்டு காலமாக மதச்சார்பின்மை என்பது எல்லா சமயங்களையும் சமமாகப் பாவித்து, அனைத்து மதத்தலைவர்களையும் ஆசீர்வாதம் வழங்க அழைப்பது என்று தவறாகப் புரிந்து கொள்ளப்பட்டுள்ளது. மத உணர்வு, வகுப்புவாதமாக மாற்றப்பட்டு வருகிறது.[6]

"மாறுப்பட்ட மதங்களும், நம்பிக்கைகளும், பண்பாடுகளும், சமூகங்களும் உள்ள ஒரு நாட்டில் மதச்சார்பின்மைக் கோட்பாடு மிகவும் அவசியமாகிறது. அரசு என்பது எந்த மதத்தையும் சாராததாகச் சுதந்திரமாகப் பாதுகாப்பதாக இருக்க வேண்டும். மதத்தின் அடிப்படையில் எவ்விதப் பாகுபாடுகளும் இருக்காது என்பதை அரசு உறுதிப்படுத்த வேண்டும்."[7] என்ற மேனாள் தமிழக அரசின் முதன்மைச் செயலரான அசோக்வர்தன் ஷெட்டி என்பாரின் கூற்று கூர்ந்துணரப்பட வேண்டும். இந்து, கிறித்தவம், இஸ்லாமிய மதங்கள் உள்ளிட்ட அனைத்து அடிப்படைவாத மத அமைப்புகளின் செயல்பாடுகளும் தடைசெய்யப்பட வேண்டும். இராஷ்ட்ரிய சுவயம் சேவக், பஜ்ரங் தள், இந்து முன்னணி, அல் உம்மா, ஆகிய அமைப்புகளின் செயல்பாடுகள் மிகந்த விவாதத்திற்குரியன. புதுவாழ்வுத்திருச்சபைகள், இலட்சண்ய சபை போன்ற சில கிறித்துவ மத அடிப்படைவாதக் குழுக்கள் சமுதாயத்தில் குழப்பத்தையும், பிரிவினையையும் கொண்டு வருகின்றன.[8] இதுகுறித்த விரிவான விவாதமும், செயல்பாடுகளும் தேவையாகும்.

மதவாதத்தின் நீட்சி

மதவாதம் என்பது சிறிது சிறிதாக பின்வரும் இழிவுகளை அதன் பரிணாமமாக மாற்றி அறிவுக்கு ஒத்துவராத சமூக நிலையை ஏற்படுத்துகின்றது. மதவாதம் தீண்டாமையைத் தோற்றுவிக்கிறது. தீண்டாமையின் பல்வேறு வடிவங்களையும், கொடுமைகளையும் ஏற்படுத்துகிறது. மதவாதத்தின் மற்றொரு கொடுமையான நிகழ்வு பெண்ணிய அடிமை உணர்வு என்பதாகும். இதனால் அவர்களின் சுயமரியாதையும் உரிமையும்தான் பாதிக்கப்படுகிறது. மூடநம்பிக்கையின் அதீத துன்புறுத்தலுக்கு உள்ளாகும் பெண்ணடிமைத்தனம் நீக்கப் பெறுதல் வேண்டும். மதவாதம் மூடநம்பிக்கைகளை பல்வேறு பரிமாணத்தில் வெளிப்படுத்துகின்றன. குறிப்பாக கோவில் வழிபாடு, சோதிடம், ஆதாரமற்ற நம்பிக்கைகள், ஆசீர்வாதம் தருவது, பூர்வஜென்ம பலன், பிரார்த்தனை, தீதி கொடுப்பது, சிலை வணக்கம், விபூதி இடுவது, தீருவிழா கொண்டாடுவது, நல்ல நேரம், உண்ணாவிரதம் இருப்பது[9] ஆகியன. உலக வரலாற்றிலேயே சாதனைகள் பல. அவற்றுள் ஒன்றுதான் ஜனநாயக மதச்சார்பற்ற குடியரசை அமைத்தது. சுதந்திர இந்தியாவில் நவீன விஞ்ஞான சிந்தனையை மக்களிடம் வளர்ப்பதற்கு அந்த அரசு முயற்சிக்கும் என எதிர்க்கப்பட்டது..... மதவெறியர்களால் அதற்கு தற்போது ஆப்பது ஏற்பட்டுள்ளது.[10]

பத்திரிக்கையால் வீழ்த்தப்படும் பகுத்தறிவு

அரசின் தொலைக்காட்சியான தூர்தர்ஷனில் இராமாயணம், மகாபாரதம் மற்றும்சாணக்யர் குறித்த தெடர்கள் 'வரலாற்றுத் தொடர்கள்' என்ற பதத்தைப் பயன்படுத்தி இந்து தேசியத்தை அடிக்கோடிட்டு வளர்ப்பதாகின்றன. இவை நவீன முகத்தோற்றத்தைப் பிரதிபலிப்பது போன்று காட்டப்பெற்றாலும் அவை மக்கள் மனத்தில் விதைப்பதென்னவோ பழமைவாதமே"[11] என்று வரலாற்றாசிரியர் ரொமிலா தாப்பர் கூறுகிறார்.

இன்று வேறு எந்த தொலைக்காட்சியைக் காண நேர்ந்தாலும் அதில் ஜோதிடம் குறித்த நிகழ்ச்சிகள் அதிக நேரத்தில் ஒலிபரப்பப்படுகின்றன. ஜோதிடத்தை அறிவியல் என்றும், சாஸ்திரம் என்றும் விளக்கி மக்களை மாண்பற்றவர்களாகவும், தன்னம்பிக்கை அற்றவர்களாகவும் மாற்றி வருகின்றனர். இந்தத் தொலைக்காட்சிகளுக்கு இடையே சிலவேலைகளில் இதில் போட்டியும் ஏற்பட்டு விடுகின்றன. மேலும் தொலைக்காட்சித் தொடர்புகள் மற்றும் திரைப்படங்கள் ஆகியவற்றில் மூடநம்பிக்கைத் தொடர்பான அதிகமான நிகழ்ச்சிகள், காட்சிகளும் சேர்க்கப்பட்டு அவையெல்லாம் உண்மை போல சித்தரிக்கப்படுகின்றன. இவ்வாறிருக்க ஜோதிடர்கள் பலர் இவ்வாறான ஏமாற்றுவேலைகளில் சிக்கி மக்களிடம் உதைபடும் சம்பவங்களும் நடைபெறுகின்றன. இவர்களைக் காவல்துறை கைதுசெய்து நடவடிக்கைகளை எடுக்கவும் துவங்கியுள்ள செய்திகளும் அதே தொலைக்காட்சியில் காட்டப்பட்டு வருகின்றன. இதைப்பார்த்தாவது இத்தமிழினம் விழித்துக் கொள்ளவேண்டியது காலத்தின் கட்டாயம் என்பதல்லாமல் வேறல்ல.

தீர்வுகளை நோக்கி.....

இதற்கான தீர்வுகள் தனியொரு நபரால் முன்மொழியப்படுவது நல்லதல்ல. குடிமைச் சமூகத்தில் இதற்கான தனியான ஆனால் விரிவான விவாதம் தேவை. இருப்பினும் மரிய பாக்கியம் என்பார் குறிப்பிடுவது போல காவி மயமாக்கப்படும். அனைத்து அரசுப் பணித்தளங்களையும் அரசு அன்றாடம் கவனிக்க வேண்டும். தொடக்கத்திலேயே மதவாதச் செயல்களைத் தடைசெய்ய வேண்டும். தண்டிக்க வேண்டும்.[12]

அரசு நிர்வாகம், அதிகாரிகளை மதம் மற்றும் குருட்டு நம்பிக்கைகளிலிருந்து விலகியிருக்கச் செய்ய வேண்டும். பன்முகத் தன்மையை மதித்து மனிதத்தை வளர்க்கக்கூடிய செயல்பாடுகளில் விழாக்களும், விடுமுறைகளும், திரைப்படங்களும் உருவாக்கப்பட வேண்டும்.[13] மதவாதச் செயல்பாடுகளை மாணவர்களுக்கு விளக்கிச் சொல்ல வேண்டும்.

இம்மதவெறி ஏற்படுத்தும் மனித உரிமை மீறல்களையும், வன்முறைகளையும் நமது பாடத்திட்டங்களில் சேர்க்க வேண்டும்.[14] பகுத்தறிவு கலந்த ஆராய்ச்சி மற்றும் கல்வியறிவு மாணவரிடத்தில் வளர்தோங்க இயன்ற அனைத்தையும் செய்ய வேண்டும். மூடநம்பிக்கைகளின் ஒவ்வொரு பரிமணாமும் தீவிர ஆய்வுக்கு உட்படுத்தப்பட வேண்டும். அதன்மூலம் அவை முற்றாகக் களையப்பட வேண்டும். மூடநம்பிக்கைகளால் பாதிப்புக்கு உள்ளானவர் கண்டறியப்பட்டு அவருக்கு உளவியல் ரீதியிலான ஆலோசனை மற்றும் தீர்வு வழங்கப்படுதல் வேண்டும்.

இதற்கெல்லாம் மூல காரணம் இந்தப் பகுத்தறிவு யுகத்திலும் அந்த அடிப்படைவாதத்தை ஒரு வகை வெறித்தனத்துடன் பின்பற்றியே தீர வேண்டும் என்பதாலும், அது எத்தகைய குருட்டு நம்பிக்கையாக இருந்தாலும், கடவுள், ஆத்மா, மோட்சம், நரகம் போன்றவற்றை பகுத்தறிவுக்கு விரோதமாக நம்புவதுதான்?[15] என்று அறியமுடிகிறது. ஆகவே, பகுத்தறிவு குறித்தும், வெறித்தனத்துடன் பன்பற்றப்படும் நம்பிக்கைகளுக்கு எதிராகவும் தீவிர நாத்திகப் பிரச்சாரம் மேற்கொள்ள வேண்டும்.

முடிவுரை

"இந்த நாட்டில் அரசும், அமைப்புகளும் முதலில் செய்ய வேண்டியது, நாட்டு மக்களை அறிவாளிகளாக்குவதுதான்" என்றார் பெரியார் ஈ.வெ. ராமசாமி.[16] மதத்தையும், மதவாதத்தையும் அரசியலிலிருந்து விடுவிக்கும் போதுதான் சமத்துவமும், சகோதரத்துவமும் மலரும். சமயச் சார்பற்ற தன்மை என்பதற்கான உண்மையான பொருள் அரசு எந்த மதத்தையும் சாராது இருக்க வேண்டுமேன்பதாக அமைய வேண்டும். எல்லா மதத்தையும் ஆதரிக்கிறேன் என்பது பகுத்தறிவுக்கும், அறிவாற்றலுக்கும் ஒவ்வாத செயல் என்று உணர்ந்திடல் வேண்டும். இங்கு உள்ள மக்களை அறிவியல் ரீதியாக சிந்திக்கக்கூடியவர்களாக மாற்றம் போதுதான் இந்தியா போன்ற நாடுகள் வளர்ச்சியடைவது சாத்தியமாகும். பகுத்தறிவு பெற்ற மக்கள் சமூதாயமே அந்நாட்டிற்கு ஏராளமான வளர்ச்சியையும், ஆற்றலையும் கொண்டுவரும். மக்களை தன்முனைப்பாளர்களாகவும், தன்னம்பிக்கை உள்ளவர்களாகவும் மாற்றும். இதை உலக வரலாறின் அனுபவப் பாடத்திலிருந்து கற்றுக் கொள்ளலாம். இந்தியாவின் ஒரு அங்கமாகத் திகழ்கின்ற தமிழகம் மூடநம்பிக்கைகளின் பிடியிலிருந்து விடுவிக்கப்பட வேண்டும். பகுத்தறிவும் திறன் மக்களிடம் விதைக்கப்பெறுதல் வேண்டும். அவ்வாறு செயல்படுத்தப்படும் போதுதான் ஆங்காங்கே விதை தூவப்படும் மதவாதம் முற்றாக ஒழிக்கப்படும் என்பது நிதர்சனமான உண்மை.

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நாடகத்துறையில் சங்கரதாஸ் சுவாமிகளின் பங்களிப்பு

மோ. மோதிலால் *

தமிழ் நாடக உலகில் 'நாடகத் தலைமை ஆசிரியர்' என்னும் தனிச்சிறப்புடன் திகழ்ந்தவர் தவத்திரு சங்கரதாசர். ஆங்கில நாடகத்துறையில் புகழ்மணம் பரப்பி வாழ்ந்தவர் வில்லியம் ஷேக்சுபியர் எனில், தமிழ் நாடக வானில் நீள் ஒளி வீசி விளங்கியவர் சுவாமி சங்கரதாசர். செம்மையுறாமல் இருந்த தமிழ் நாடகத்தைச் செம்மைப் படுத்திய சான்றோர் சங்கரதாசு ஆவார்.[1]

இளமைபருவம்

நெல்லை மாவட்டத்தில் தூத்துக்குடிக்கு அருகாமையில் உள்ள காட்டு நாயக்கன்பட்டி எனும் ஊரில் 07.09.1867 -இல் பிறந்தார். தாமோதரன், பேச்சியம்மாள் ஆகியோர் இவருடைய பெற்றோர்கள் ஆவார்கள். சங்கரதாசு சுவாமிகள் அவர்களின் இயர்பெயர் சங்கரன் என்பதாகும். இவருடைய தந்தையர் தாமோதரன் அவர்கள் இராமாயணத்தில் பெரும் புலமை பெற்றவர். எனவே, இராமாயணப் புலவர் எனச் சிறப்பாகப் போற்றப் பெற்றவர். இளமையில் சங்கரன் தன்னுடைய தந்தையாரிடமும், பின்னர் பழனி தண்டபாணி சுவாமிகளிடம் கல்வி கற்றார். தூத்துக்குடியில் உப்பு பண்டக சாலையில் கணக்கராகப் பணியாற்றினார். சங்கரன் இளம் வயது முதலே நாடகங்கள் காண்பதில் ஆர்வம் காட்டினார். பாடல்கள் இயற்றும் புலமையும் பெற்றிருந்தார். தம் பதினாறாம் வயதிலேயே வெண்பா, கலித்துறை, இசைப்பாடல்கள் முதலியன இயற்றினார். தூத்துக்குடிக்கு வருகைப் புரிந்த கலியாணராம அய்யர் நாடகக்குழு, கன்னையா நாடகக் குழு, ஆலந்தூர் நாடகக்குழு முதலிய நாடகக் குழுவினருக்குச் சங்கரன் பாடல்கள் எழுதித் தந்தார்.[2]

சங்கரதாஸ் சுவாமிகள் கலைப்பயணம்

சங்கரர் நாடகப்பாடல்கள் இயற்றுவதற்கு இசையறிவு மிகவும் தேவை என்பதனை உணர்ந்து புதுக்கோட்டையில் வாழ்ந்து வந்த கஞ்சிரா வித்துவான் மான்பூண்டியாபிள்ளை என்பவரிடம் மாணவராகச் சேர்ந்து இசைப் பயிற்சி பெற்றார்.

தம் இருபத்து நான்காம் வயதில் நாடகத்துறையில் அதிக ஆர்வம் காட்டினார். முதன் முதலில் இராமுடு ஜயரும் கல்யாணராமையரும் நடத்தி வந்த நாடகக்குழுவில் நடிகராகச் சேர்ந்தார். அச்சம் மிக்க வேடங்களான இரணியன், இராவணன், எமதருமன், சனீசுவரன், கடோத்கஜன், துச்சாதனன் முதலிய வேடங்களில் நடித்து வந்தார்.

1891-ஆம் ஆண்டு முதல் சுவாமிகள் வேடம் புனையவில்லை என்னும் வன்மையை நாடகத்தந்தை எனப் பெறும் பம்மல் சம்பந்தமுதலியார் குறிப்பிட்டுள்ளார். அதற்குப் பிறகு ஆசிரியராகவும், நாடகம் பயிற்றுவிப்பவராகவும் மட்டுமே திகழ்ந்தார். இல்லறச்சுமை நாடகத் தொண்டிற்குத் தடைக்கல்லாக இருக்கும் என அவர் முடிவு செய்தார். நாடகக் குழுக்களுடன் பற்பல ஊர்களுக்கு நாடோடியைப் போல திரிந்து கொண்டிருந்த அவர் இல்லறம் மேற்கொள்ள விரும்பவில்லை.[3]

அ. நாடகம் எழுதும் பணித் தொடக்கம்

சங்கரதாசரின் நாடகம் எழுதும் திருத்தொண்டு 1891-ஆம் ஆண்டு தொடங்கியது. சங்கரதாசர் வேல் நாயர் நாடகக்குழுவில் ஆசிரியராகப் பணியாற்றினார். அப்போதுதான் பம்மல் சம்பந்தனாரின் "மனோஹரன்" என்னும் நாடகத்திற்குத் தக்க பாடல்கள் எழுதினார். சங்கரர் சுவாமி நாயுடு என்பாரின் நாடகக்குழுவில் சூத்திரதாரியாகவும், ஆசிரியராகவும் பணியாற்றியுள்ளார்.[4] வண்ணை இந்து விநோதசபாவில் 1900 ஆண்டின் பொது ஆசிரியராக விளங்கினார். வள்ளி வைத்தியநாத ஐயர் - அல்லி பரமேசுவர ஐயர் நாடகக் குழுவில் ஆசிரியராக இருந்துள்ளார். பி.எஸ். வேலு நாயரின் சண்முகானந்த சபையில் பல ஆண்டுகள் ஆசிரியராகப் பணியாற்றினார்.[5]

ஆ. தத்துவ மீனலோசனி வித்து பாலசபா

சங்கரதாசர் நாடகாசிரியராகப் பணியாற்றிய முதல் சிறுவர் நாடகக்குழு செகந்நாத ஐயர் அவர்களின் 'பால மீன ரஞ்சனி சங்கீத சபை' ஆகும். செகந்நாத ஐயருடன் ஏற்பட்ட மனஸ்தாபங்களின் விளைவாகச் சுவாமிகள் மதுரையில் 1918-ஆம் ஆண்டின் 'தத்துவ மீனலோசனி வித்துவ பால சபா' என்னும் நாடகக் குழுவைத் தோற்று வித்தார். அதன் ஆசிரியராகவும் இருந்தார்.

இ. சங்கரதாஸ் சுவாமிகள் ஒழுக்க நெறிமுறைகள்

நாடக நடிகர்கள் ஒழுக்கமின்றி நடப்பதறிந்து சங்கரதாசு சுவாமிகள் சிறுவர்களுக்கு நாடகப்பயிற்சி அளித்தார். அச்சிறுவர்கள் பெரியவர்கள் நடித்த பாத்திரங்களை மேடையில் ஏற்றுச் சிறப்பாக நடித்தனர். இவ்வாறு உருவானதுதான் 'பாலர் நாடக சபை' நாடக நடிகர்கள் ஒழுக்கத்துடனும் கட்டுப்பாட்டுடனும் இருக்க வேண்டும் என வலியுறுத்தினர். வெற்றிலை, பொடி, பீடி, சிகரெட்டு முதலிய போதை வஸ்துகளைப் பயன்படுத்துதல் கூடாது எனக் கண்டிப்புடன் நாடகச் சிறுவர்களை நடத்தக் கண்காணித்தார். கட்டுபாட்டை மீறும் மாணவர்களை அடிப்பது அவர் வழக்கம்.

ஈ. சங்கரதாஸ் சுவாமிகளிடம் நடிப்புக் கற்ற மாணவர்கள்

சங்கரர் தம் சொந்த முயற்சிரில் 1910- ஆம் ஆண்டில் 'சமரச சன்மார்க்க நாடகசபை' என்னும் பெயரில் நாடகக் குழு ஒன்றை நிறுவினார். இக்குழுவில் தான் மதுரை மாலியப்ப சுவாமிகள், எஸ்.ஜி. கிட்டப்பா சகோதரர்கள் நடிகர்களாக விளக்கிப் பயின்றனர்.

செகந்நாத ஐயர் நடத்திய 'பாலமீன ரஞ்சினி சங்கீத சபை'யில் சங்கரர் தொண்டாற்றிய போது, நாவப்

* மாநிலக் கல்லூரி, வரலாற்றுத்துறை, சென்னை-600 005.

டி.எஸ்.இராசமாணிக்கம், எஸ்.வி. வேங்கடராமன், கே. சாரங்கபாணி, பி.டி. சம்பந்தம், எஸ்.ஆர். இராதா, எம்.எஸ். முத்து கிருஷ்ணன், எம்.வ. மணி, டி.பி. பொன்னுசாமிப்பிள்ளை, டி. பாலசுப்பிரமயிம் ஆகியோர் நடித்து வந்தனர்.[6] 'தத்துவமீனலோசனின் வித்துவ பாலசபா' என்னும் நாடகக்குழுவில் சங்கரதாசர் ஆசிரியராக மிக்க புகழுடன் விளங்கிய போதுதான் டி.கே. சங்கரன், டி.கே. முத்துச்சாமி, டி.கே. சண்முகம், டி.கே. பகவதி ஆகியோர் மாணவர்களாக வந்து சேர்ந்து நாடகம் பயின்றனர். சங்கரர் நடிப்பைக் கைவிட்டு நாடகாசிரியராக மாறிய முதன்முதலாக பி.எஸ். வேலுநாயர், இராஜாமணி, அனந்தநாராயண ஐயர், எம்.ஜி. நடராஜப்பிள்ளை, முதலிய தலைசிறந்த நாடக நடிகர்களுக்காகவே 'சீமந்தனி', 'சுலோசன ஸதி' முதலிய நாடகங்களை உருவாக்கினார்.

சங்கரதாஸ் சுவாமிகளின் காப்பிய, இலக்கிய, இதிகாசங்கள், கதைப்பாடல்கள்

சங்கரர் காப்பியங்கள், புராணங்கள், இதிகாசங்கள், கதைப்பாடல்கள் ஆகியவற்றைத் தேர்தெடுத்துப் பல அரிய நாடகங்களை வியக்கும் வண்ணம் புனைந்தார். இசைச் சிறப்புமிக்க இனிய பாடல்களையும், விழுமிய உரையாடல்களையும் இயற்றினார். மணிமேகலை, பெரியபுராணம், கந்தபுராணம், திருவிளையாடல் புராணம், கமபராமாயணம், வில்லி பாரதம் முதலியனவும் புகழேந்திப் புலவர் இயற்றிய கதைப் பாடல்களும் (இவர் 'நளவெண்பா' இயற்றிய புகழேந்திப் புலவர் அல்லர்) ஷேக்சுபியரின் ஆங்கில நாடகங்களான 'ரோமிய ஜீலியட்', 'சிம்பலைன்' ஆகிய நாடகங்களையும் சமஸ்கிருதத்திலுள்ள 'மிருச்சக்கடி' என்னும் நாடகத்தையும் சங்கரர் தமிழில் யாத்தார். 'அபிமன்யுசுந்தரி அல்லது வத்ஸலா கல்யாணம்' என்னும் நாடகத்தைச் சுவையற்ற ஒரே இரவில் எழுதி முடித்தார். 'ஸ்பெஷல் நாடகங்கள்' நடத்துவதற்கு அக்காலத்தில் வழிகாட்டியவர் சங்கரதாசர் ஆவார். சங்கரதாசர் யாழ்ப்பாணத்திற்குச் சென்று வந்துள்ளார். அங்குச் சென்ற போது யாழ்ப்பாணத் தமிழ்சங்கப் புலவர்கள் அவரிடம் பல வினாக்கள் எழுப்பினர். அவற்றிற்கெல்லாம் சிறப்பாக விடைகள் அளித்தார். அவருக்குப் பரிசிலாக வலம்புரிச் சங்கொன்றையும் பணமுடிப்பு முதலியவற்றையும் வழங்கினர். சங்கரதாசர் தம் நாடகங்களுக்கு விளம்பரம் செய்வதில் வல்லவராக இருந்தார். நாடகத்திற்கு வேட்டு வைத்து விளம்பரம் செய்யும் வழக்கமும் அவர் தோற்றுவித்ததுதான்.[7]

சங்கரதாஸ் சுவாமிகளின் நாடகப் படைப்புகள்

சங்கரதாஸ் சுவாமிகள் 50 நாடகங்களை எழுதியுள்ளார். இவரின் நாடகங்கள் பெரும்பாலும் அவர் காலத்திலும் அவர் காலத்துக்குப் பின்னரும் அச்சாக்கப் பெற்றன. 1. சதி அனுசுயா, 2. சுலோசனா ஸதி, 3. சத்தியவான் சாவித்திரி, 4. இரணியன் நாடகம் அல்லது பிரஹலாதன், 5. அல்லி சரித்திரம், 6. பவளக்கொடி சரித்திரம், 7. அபிமன்யுசுந்தரி அல்லது வத்ஸலா கல்யாணம், 8. வள்ளித் திருமணம், 9. லவகுச, 10. அரிச்சந்திரா மயான காண்டம், 11. கோவலன் சரித்திரம், 12. சீமந்தனி, 13. நல்லதங்காள், 14. லலிதாங்கி, 15. ஞான சௌந்தரி, 16. சித்திராங்கி விலாசம் என்னும் சாரங்கதரன், 17. கர்விபார்ஸ், 18. மார்க்கண்டேயர், 19. இராம ராவண யுத்தம், 20. நளதமயந்தி, 21. கந்தர்வதத்தை, 22. மணிமேகலை, 23. சிறுத்தொண்டர், 24. மயில்ராவணன், 25. பாதுகாபட்டாபிஷேகம், 26. லங்கா தகனம், 27. மன்மத தகனம், 28. வாலிமோட்சம், 29. பிரபுலிங்க லீலை, 30. புரோஜ்ஷா-நூர்ஜஹான், 31. அலிபாதுஷா, 32. அலாவுதீன், 33. தேசிங்கு ராஜன், 34. மதுரை வீரன், 35. வீரபாண்டியக் கட்டபொம்மன், 36. பூதத்தம்பி, 37. மணிமாலிசை, 38. தாவுபீச், 39. மாபாரா, 40. குலேபகாவலி, 41. சரசல்லாப, உல்லாஸ மனோரஞ்சனி, 42. சிங்காரலோசனா, 43. மிருச்சகடி, 44. லைலாமஜ்னு, 45. சிம்பலைன், 46. ரோமியஜீலியத், 47. ஜீலியஸ் சீசர், 48. தந்திரலாங்காரம், 49. கமரல்ஜமான், 50. தேவ மனோஹரி ஆகியவையாகும். இவற்றுள் 15 நாடகங்கள் மட்டும் அச்சேற்றப்பட்டுள்ளன. இன்னும் வெளிவரவேண்டிய பொறுப்பு பல்கலைக்கழகங்களும் ஆய்வு நிறுவனங்களும் ஏற்க வேண்டும். காலத்தால் செய்ய வேண்டிய மிக இன்றியமையாத பணி இதுவாகும்.[8]

வெள்ளையத்தேவர் மரபினர் ஒருவரின் உதவியுடன் சங்கரதாசர் வீரபாண்டிய கட்டபொம்மன் நாடகங்கள் எழுதிப் புகழ் பெற்றார். ஞான சௌந்தரி என்னும் புகழ் மிக்க நாடகம் இயற்றிப் புகழ் பெற்றவர் சங்கரதாசர் ஆவார்.

சங்கரதாஸ் சுவாமிகளின் கடைசி காலம்

பிரஹலாதன் என்னும் நாடகம் நடந்து கொண்டிருந்தது. அதில் சங்கரதாசர் இரணியானக நடித்துக் கொடுத்துப் புகழ் பெற்றார். புதுவை எனச் சுருக்கமாகக் குறிக்கப்பெறும் பாண்டிச்சேரி, அரவிந்தர் அடைக்கலம் பெற்று அகிலத்திற்கு வழிக்காட்டிய பெருமைக்குரிய மாநகரம். விடுதலைக் கவி சுப்பிரமணிய பாரதியாருக்குப் புகலிடம் தந்த பெருமைக்கும் உரியது. புரட்சிக் கவிஞர் பாரதிதாசனார் வாழ்ந்த மாட்சிக்கும் உரியது. இத்தகைய பெருமையும் தனிச்சிறப்பும் கொண்ட புதுவைக்குச் சங்கரதாசர் வருகை தந்து பல நாட்கள் தங்கி நாடகங்கள் நடத்தியுள்ளார். 1922- ஆம் ஆண்டு நவம்பர் 13-ஆம் நாள் இரவு பஜனை நடந்த பிறகு 11 மணிக்குத் தமிழ் நாடக உலகில் ஒளி வீசி முத்தமிழ்ச் செங்கோல் ஓச்சிய நாடகவேந்தரின் உயரிய ஆன்மா பிரிந்தது.[9]

சங்கரதாஸ் சுவாமிகளின் சிறப்பு திறன்கள்

சங்கரதாஸ் நாடகங்களுக்கேற்ப இன்னிசைப் பாடல்களையும் சுவை மிக்க உரையாடல்களையும் திறம்பட இயற்றினார். பற்பல பாவகைகள் அமைந்த பாடல்களைப் புனைந்தார். தர்க்கப் பாடல்கள் சுவாமிகளின் வாதத்திறமையை வெளிப்படுத்துகின்றன. சந்த இன்பம் ததும்பும் தேனினும் இனியசுவைப் பாடல்களைத் தந்தமை அவரின் பாடலிசைத் தனித்திறமைக் காட்டுகிறது.

உரையாடல்களிலும், பாடல்களிலும் பல நீதிகளையும் பழமொழிகளையும் பொதிந்து வரைந்துள்ளார். திருக்குறளை

மெய்யன்புடன் நாடகங்கள் மூலம் பாமர மக்களிடையே ஊர்தோறும் உயரிய நோக்கத்தோடு பரப்பினார். உரையாடல்களுள் ஒரே வாக்கியத்தில் முடியும் வியப்பளிக்கும் உரையாடல்கள் சுவாமிகளின் சொல்லாற்றல் திறனையும் சொல்வளத்தையும் புலப்படுத்துகின்றன. சில குறுகிய சொற்களாலும் பாத்திர உரை பாடல்களைத் தக்க இடங்களில் உலவ விட்டுள்ளார். சங்கர தாசரைப் போல் புலமை மிக்க பாடல்களை அவர் காலத்தில் அவ்வளவு சிறப்பாக எவரும் புனையவில்லை எனலாம். திறனும் இலக்கியங்களும் மிக்க உரையாடல்களை அவரைப் போல் மற்ற நாடகப்புலவர்கள் ஏற்று எழுதவில்லை.[10]

மேலும் அவர் வாழ்ந்த காலம் குறையும் என்றாலும் அந்த குறைந்த காலத்தில் முப்பது ஆண்டுகளுக்கு மேல் நாடகப்பணிக்காக தம்மை ஒப்படைத்துக் கொண்டுள்ளார் என்பது எண்ணிப் போற்றத்தக்கது.

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WOMEN'S EMPOWERMENT IN TAMIL NADU: AN OVERVIEW

D.Kothandaraman*

The work attempts to examine women's empowerment in Tamilnadu since independence. The concept empowerment is defined differently by a number of scholars. Basically empowerment means decentralisation of authority and power. It enables the deprived sections of the people to participate in the process of decision making. In a sense it gives voice to voiceless. Women's empowerment may mean equal status to them which provides opportunity and freedom to develop them. Only during the early Vedic period women enjoyed almost equal status and rights like that of men.[1] In the following centuries women lost her status and slowly relegated to a secondary position.

Introduction of Self Help scheme in Dharmapuri before two decades this scheme encompasses millions of women into its fold. It provided them training in different vocations and monitory assistance through nationalised banks. (Today the self help groups for women in Tamilnadu are doing a remarkable service in instilling hope of a bright future.) There is a growing awareness on increasing women's role as equal partners and participants in developmental process. They are encouraged to produce goods that can be sold through women cooperatives. The rural women are given training in plumping, repairing hand pumps and even trained as masons to handled construction activities. (The Self Help Group instils confidence in individual members to tackle the unruly, drunken husbands. They even have the courage to close the liquor shops in their area. They made arrangement for the education and employment of their girl children. These changes brought hopes to millions of girl children. The uneducated poor rural women who were ill treated by her husband and in-laws are confident today since they are able to earn money and are backed by their self help group.) These women self help groups saved crores of rupees in the recent years that was a testimony to the growing women's power and their empowerment.

*Associate Professor of History, Voorthees College, Vellore.

The government of Tamilnadu is giving particular attention to the education of girl children. It provides cycle free of cost to the children's of higher secondary school. Recently they were given laptops free of cost along with boys at the higher secondary level. The free education encourages more number of girls to opt for higher education. The social welfare department is providing free education with food and accommodation up to the age of 40 for school dropout women. They can also keep two of their children with them till they reach adulthood. Their education and other expenses are looked after by the government. The marriage assistance scheme, with higher monitory incentive for graduates certainly encourages the parents to send their girl children to educational institutions. No doubt these progressive steps taken over the past 64 years gradually increase the educational ratio of girl child in Tamilnadu. At the all India level the state is competing with Kerala for the top most noble scheme in November 28, 2002. Allocation for this programme has been enhanced from Rs.3010 crores to Rs.4813 crores in 2006-2007.[6]

POSTAL COMMUNICATION DURING ENGLISH EAST INDIA COMPANY IN SOUTH INDIA

K. Ramachandiran*

Communication is the lifeline of people in all places and at all times. It is an important medium for their very survival. It helps them cope with situations and maintain transactions of day-to-day life.

Under colonial rule

Before the advent of foreign trading companies in India, independent states ruled by small rulers possessed unorganized postal systems not interlinking with each other. As the Portuguese, Dutch, French, Danish and British colonialists gained power in India, their postal systems existed alongside those of independent states. The postal history of India is closely tied to India's complex political history.

Earlier Growth of Postal Services in Madras under East India Company

The East India Company who came from England for trade and commerce were interested in acquiring lands and they wanted to fortify it. Franchis Day was successful in acquiring the land in 1640 and fortified it which came to be called Fort St. George.

The English East India Company started establishing post offices in Bombay and Madras. Further, land route between Madras and Bengal was established by the Governor at Fort St. George, Madras, in 1712. The East India Company opened its first post office in 1727 in the white residential area in Calcutta and shifted it to the Court House building in the old Court House Street in 1762. But, this post office was later merged with Calcutta GPO, and it is the oldest post office in India and is still in use.

John Company, a private enterprise, played a vital role in improving and accelerating the runner service and also in establishing a regular postal system in India. In 1766, Lord Clive initiated an experimental post office in Madras. The Company officers were permitted to send their mail along with the Government *Dak* without payment of postage.

The Postal System was originally introduced by the English Merchants for their trade activities. In the later part of 17th Century, the System was extended to important Trade Centres, Government companies situated in Presidency towns and Directors of Companies in London. For quick transmission of communication tappy (LB) peons were posted along the road from St David to Madras. Similar arrangements were made between Saint Fort George and Fort William. Construction of road enabled courier services. Courier services started by the Company after 1744 gave satisfactory services to the merchants of Madras. Construction of road enabled couriers to convey letters much ahead of their schedule. For instance, in 1711, letters from St David (Cuddalore) reached St George Fort after 40 hours. In the same year, peons were stationed between

* Post Master General, Chennai-600 002.

Madras and Masoolipattinam (LP) In 1720, regular services were started to and from Madras, Bengal, Bombay, Surat, Vishakapattanam and Anjango. The rates were also fixed at 6 fanams for Bengal, 4 fanams for Vishakapattanam, Anjango, Bombay and Surat each. Lord Warren Hasting introduced the same revision in the Postal System and one among them was introduction of copper tickets of 2 Annas denomination which enabled a letter to be carried for a distance of 100 miles.

John Philip Burletton and Thomas Leviz, both were Civil Servants of the company played a vital role in the establishment of Post Offices in St George Fort and its dependencies in Madras. Both submitted a proposal on 17.7.1785 for establishment of regular Post Offices in St George Fort and nearby areas.

The rates were levied according to weight and distance. For single letter for over 100 miles one fanam, double and other letters in proportion to their weight. The weight slabs were single, double and triple letters in extending 2 ½ , 3 ½ , 4 ½ tolas respectively. Overseas letters coming from England or elsewhere by sea were to be charged at the time of delivery on the following rates. Single letters from the office to persons in Madras were to be charged @ 40 cash (1 anna) double letters 1 fanam, triple letters 1 ½ fanam. The PO at Madras was to remain open every day from 1000 Am to 1 PM for delivery of letters and from 6.00 PM to 9.00 PM for receipt of letters.

The proposal submitted by both the Civil Servants were recommended by Archivald Campel, the then Governor of Madras. Based on the Bengal system, the proposal was accepted and implemented with immediate effect. The GPO Madras was started on 1.7.1786 and this led to the spread of Postal services in other parts of Madras Presidency towns. Archivald Campel became the first PMG of the Madras Presidency PO

ACT of 1837

The private couriers exploit the common man and realized more money for delivery of mails. Further there was no secrecy in convenience of mails. To put an end to these practices, the East India Company passed an act on 1837 which gave exclusive right to the company.

Post Office Commission

Lord Dullhousi played a vital role in appointing the PO commission in 1850 and strongly recommended for a centralized, unified and efficient administration of the Post Offices in India. This paved a way for smooth communication.

Mail receiving houses in three Presidency towns (Earlier version of Post Office)

In 1850, five receiving offices were opened at the following places in Madras, viz. Royapettah, Vepery, Black Town, Triplicane and Santhome. Calcutta had the largest number of six receiving houses. During 1851, Bengal had 74 principal and 70 subordinate offices in addition to Calcutta GPO and six receiving houses. In the case of the Madras Presidency, there were 130 post offices.

Ex-officio postmasters

In the absence of Departmental postmasters, the post offices were manned by the respective District Collectors or military officers as ex-officio postmasters. By 1850-51 the following officers functioned as ex-officio postmasters in the Madras Presidency: Collectors of South Arcot, Chingleput, Coimbatore, Cuddapah, Ganjam, Guntur, Salem, Tanjore and Tinnevelly. The postmasters of Hyderabad and Trichinopoly were military officers.

Private agencies

There were also indigenous agencies which catered to the postal needs and requirements of the people even during the Company's regime. M/s Rozarian Company introduced private postal service from Calcutta to its neighbouring places. In Madras, Messrs Binny and Company were engaged in collection of overseas mail.

Mail runners or hirkaras

The romance of the PO lies in the mail runner in the 1850s. These postal runner were largely drawn from the civilized races of India. In Salem District the runners carried all the mails on their head and covered a distance of 5 to 7 miles in a day. In the case of Udhagamandalam there were 26 runners and two mail Supervisors. The mail from Mettupalayam (plain area) to the hill side were conveyed by 54 runners who covered 40 miles. It took 5 hours and 10 minutes for

them while going uphill and 4 hours 30 minutes downhill. Mail from other places to Ooty were conveyed via Mysore and segurpass by mail runners.

Bullock Carts for conveyance of mails:

Bullock carts were used to convey the mails from Madras Beach to Madras GPO in 1848. Post office engaged 3 coolies for loading and uploading of mails. The number was subsequently increased to 14 for Madras Presidency. Mails were carried by the Bullock cart from Palaghat to Calicut and passengers too traveled in the mail cart on payment of the prescribed amount.

Horse Cart for conveyance of mails:

The horse cart was introduced between Madras and Nellore on 17th December 1855 by R.H.William, the then Post Master General of Madras for Speedy conveyance of mails. There were five stages from Madras to Nellore. Horses were hires on monthly basis and Rs.16 per month per horse was paid to the owners. The PMG Madras hired 160 horses for conveyance of mails and the passengers.

Delivery of mails (Imperial post in Madras Circle):

In 1854, the Imperial Postal system assured the responsibility of arranging efficient delivery not only in three presidencies, but also in the provincial Capitals, towns and in remote areas. Each postman was given 75 letters in a day. Another landmark in the delivery system was the introduction of window delivery in the Madras GPO in 1850. Under this system the holder or the representative was permitted to collect letters at the PO window itself. The rural messengers were asked to carry postage also along with them.

District Post

Since the General Post Office was not in a position to cater to the needs of the people settled in the Company jurisdiction, the District Post Office was introduced. The Imperial Post was run by the English East India Company in important towns where it had the exclusive right of conveying letters. The District Post, on the other hand, assumed responsibility for communication between police and revenue stations in the remotest part of the districts, and was maintained purely for conveying official correspondence. In many parts of the country the District Post was controlled by the Collector or local officials who exercised both revenue and judicial powers.

The District Post in the Madras Presidency was eventually introduced in Anantapur, Arcot (South and North), Chingleput, Coimbatore, Madurai, Salem, etc. for the general public in 1846. These post offices were created where the Company's tapal could not be sent for delivery.

Taluk Tapals:

In addition to the District Post in the Madras Presidency, taluk tapals were also introduced for communication within a taluk w.e.f 16.09.1844. In the taluk post, receipt and despatch of letters were given in local language and it hoped that all sections of the native community would be benefited. Tahsildars or natives authorized were ordered to received the letters from the villages / ryots etc., and grant receipts for them in the language of the district. 6 paise on each single letter (for distance within 100 miles) 1 anna in the case of distance between 100 and 200 miles were charged. The letters so collected were forwarded to the nearest PO for transmission to the representative destination either paid or unpaid.

Different types of services

After the introduction of uniform postage throughout India in 1854 different services were introduced in quick succession. Registered Post in 1854, VPP Value Payable Post in 1877, Insured Post in 1878, Post Card in 1879, Money order 1818, Savings bank in 1882. After 1857 the British crown took over reigns of India and the postal service along with other organs came under the direct control of the British Parliament and the rest is history.

The Post Office today

The Post Office is the only public organisation which is more intimately bound up with human relations than any other government department. It is universally recognized as a facilitator of communications.

The journey of the postal organization through last 157 years has witnessed many trials and tribulations like most public services, which have

become an integral part of the life of the common man. The postal service in India has completed a memorable period of 157 years of highly dedicated service to the people of India. Introduction of a well organized postal system is mainly responsible for creating an awareness of belonging to one nation in the minds of the people and awakened them from slumber before independence and fostered unity and integrity of India. The elaborate postal system has tremendously grown up in course of time both in Tamil Nadu as well as in the rest of India and it became the largest in the world. Further it cannot be compared with any other organization for its vastness and uniqueness. It is unprecedented and unparalleled achievement in the history of our nation if not in the world.

HUMAN RIGHTS AND WOMEN -A HISTORICAL PERSPECTIVE

R. Sthanislas*

Women have always played a vital role in the social life, women studies have bulged in volumes and a mark has been reached in the role of women in modern history. But the same mark is yet to be touched. In Tamilnadu appreciable quantity of work has come out on women and their role and status in the society. Most of the works explain the life style of women at various levels. P.T. Srinivasa Iyangar, K.A. Nilakanta Sastri, K.K. Pillai C. Balasubramaniam and others discussed the life of women in the ancient Tamil Country in their works.

Women should be given opportunities to progress Socially, Economically and politically, in order to speed up overall growth and prosperity of the Nation. Since they form halls of our population, and play important roles in the development of families and of the society. We worship the Ardhanarieswara who is half man and half- women and yet we have failed to recognize the merits and the importance of women. This negligence makes them suffer in many ways.

Mahatma Gandhiji had a strategy in involving Women nationalist movement by sponsoring programmes of reconstruction for the development of women. Ever since the renaissance in Europe as well as in India, there has been greater realization on the part of social scientist and social reformers to accord proper status and granting of empowerment to women. However in India, as in many other developing countries, the role of women in the economic activity of the nation was practically ignored. In this connection, equality in employment, social status, political rights and labour rights have long been recognized as an important element in the struggle for women's human rights.

"To awaken the people it is the woman who must be awakened. Once she is one the move, the family moves, the village moves, the nation moves" said Jawaharlal Nehru. Even though the women are given a place of importance and respect in India, their real condition is indeed pathetic. During the past few years, new dimensions have come to be added to the problems of women. Now the women in all walks of life were ready to stand on their own feet, they were forced to carry a double burden, that of the home and the workplace. Despite the legal safeguards provided for women, violence against women manifests itself as rape, molestation, stripping, eve-teasing, and kidnapping and abduction, domestic violence including wife battering, dowry harassment, dowry death, cruelty to women, driving them to commit suicide or other forms of murder the female and sati. Although violence against women is a global problem, it is yet to be recognized as an issue of human rights abuse.

In spite of constitutional guarantees there are certain areas such as inheritance, divorce, remarriage, education and employment where gender discriminatory practices continue to be in vogue.

This paper analyses the status of women and Socio-Economic and political development through rights of women in Tamil Nadu under the Self Help Group (SHG) movement which has silently brought about a revolution in the life of women at large.

A STUDY ON THE STATUS OF WOMEN IN INDIA

S. Manimegalai**

Women were considered inferior to men in practical life. But in scriptures they were given high position. Thus in past, the status of women in India was not clear. It was theoretically high but practically low. Women were prohibited to take part in domestic as well as in external matter. They were under the influence of their parents before marriage and their husbands after marriage. Thus, the position of women in ancient India was inferior. The position became worse even during the Moghul rule. They could not overcome the nasty Pardah system of the time. Further, there was the custom of Sati. Many women

*Assistant Professor of History, Govt. Arts College, Tiruvannamalai.
**Lecturer, Department of History, Servite Arts and Science College for Women, T. Edaiyappatty, Thogaimalai, Karur.

were forcibly sent to the funeral pyre of their dead husbands. There was no change in the fate of women even during the British rule in India. The situation began to change when many national figures started a struggle for India's freedom. Mahatma Gandhi openly invited the help from women. Many women came forward. Among them were Sarojini Naidu, Vijava Laxmi Pandit, Mrs. Aruna Asaf Ali and others. Mrs. Indira Gandhi became the Prime Minister of India. She became a very famous woman in the world. With her, the status of women in India increased a lot. It was proved that women are not inferior to men. Many women thereafter occupied prestigious positions in India. They excelled in almost all fields such as sports, politics, administration, science and arts. The Government of India has taken all efforts to abolish the difference between men and women. According to the Constitution of India, men and women are equal before law.

CASTE PANCHAYAT IN THE SOUTHERN POLIGAR REGION

R. Kumaran* and A. Palanichamy**

The purpose of this paper is to highlight the social landscape of poligar region consisted of dominant and dependent caste people. The working of the Caste Panchayats determines the place ranking and role of various caste people. The institution of the Caste Panchayat is called Ambalam. For running the Caste Panchayat, levy and fines were collected regularly. This paper also deals with the pivotal role being played by the Ambalathars of caste ridden Tamil society. The sources consulted for writing this work are mainly literary works. They were in English and Tamil languages under different categories. Among the literary sources are the letters of the Jesuits, Chronicles, Ballads, Ecclesiastical letters, Diaries, Reports, Journals, Madras Government Records, Factory Records which are of contemporary value constituted the primary sources.

Social Stratification

The village landscape of Tamil Country was consisted of elite castes like Brahmins and Vellalars, the dominant caste like Maravaras and Kallars, the mercantile castes like Chettiyars, (the mercantile castes were not prominent) the dependent caste like Mutharaiyars and the service caste like Untouchables.[5] The working of some of the Caste Panchayats dertermined the role of the various caste people. The social structure of the dominant caste of the Kallar was based on clan system.* Different social groups based on different clans interacted with each other contributed to the dominance of martial caste like Maravar and Kallar. Peasant colonization led to the conversion of innumerable virgin tract. According to *R. Radhakrishna Ayyar,* Kallars settled in *Trans Vellar* region and Maravars settled in to *Vellar Region* in Pudukkottai region. Other social groups were subordinated to the domination of martial caste. Domination is the exploitation of man by man. Dominance did not require numerical majority. Ability of the use of coercive power, in other words, the violence employed was the yard stick that counted very much to dominate the country side.

Social Structure of the Kallars

The social structure of the Kallars was well organised. It was based on territory and caste. The innumerable sub-castes claim particular territory as their Nadu. Such a claim is strengthened by matrimonial connections. The head of a lineage was called *'Karai Ambalam'* The head of the *Ur* was called *'Ur Ambalam'*. The head of the Nadu was called *'Nattu Ambalam'**. These Ambalams performed rule making and rule adjudicating role. But these rules were not reduced to writing. Tradition and not the written law were followed. The head of the Caste Panchayat was *Ambalam.* Precedents are more important than any laws or regulations. Lineage Ambalam, Ur Ambalam and Nattu Ambalam determined everthing in the country side. For running the Panchayat, they collected a levy called *'Mahamuni'*. Mahamuni thus collected and the fines imposed provided the means to spend for public purpose.

*Associate Professor of History ; **Ph.D., Research Scholar, PG & Research Department of History, H.H. The Rajah's College (Autonomous B+), Pudukkottai - 622 001.

P.G. EDUCATIONAL LEGACY OF SALVATION ARMY - A STUDY

S. Raja Durai*

The aim of this paper is to describe the Educational legacy of Salvation Army. The Sambaver people being considered as low caste were not allowed to go to school. Education was forbidden to these people. The high caste people don't want these people to be educated. If they are educated they won't be slaves for them was their strong idea. To keep the parayas as slaves, the task masters forbid education from this people. They told the low caste that they should learn their own trade. The agriculture Coolie should be a Coolie for ever. The Palmyra climber should be a Palmyra climber; a Barber should be a Barber. Totally the low caste people were blind though they had eyes.

Even in the government schools low caste people were not admitted. In this situation the Salvation Army which started village schools educated the low caste people. Because of this now we have IAS and IPS officers from this community. In March 1893 Capt. Gnana Desigar, was appointed as a corps officer in Attakulam to guide the people in their spiritual life. Before becoming an officer Gnana Desigar worked as a school teacher in Palai.

Now in Attakulam on seeing the children playing in the streets without going to school he himself planned to teach the children. By purchasing cheap books and slates Gnana Desigar taught them to read and write. One day as usual while Gnana Desigar was conducting a class to the wandering children, the District officer Yesuretnam saw the teaching ministry of Gnana Desigar in the form of Veranda School. The District Officer was impressed with the work of Gnana Desigar and ordered all his officers to teach the children in every village in the style of Gnana Desigar. Within a short period 100 village schools were started and Gnana Desigar became Schools Inspector. The schools in every village brought a greater revolution, among the sambavar community. Everybody began to learn alphabets.

மக்கள் கலை

மு. ராதா**

மனிதனுடைய நல்வாழ்விற்கு உதவுகிற எல்லாத் தொழில்களையும் கலைகள் என்று கூறலாம். உழவு, வாணிபம், நெசவு, மருத்துவம் முதலிய தொழில்கள் யாவும் கலைகளே. பண்டைக் காலத்தில் நமது நாட்டிலே அறுபத்து நான்கு கலைகள் இருந்தன என்று மணிமேகலை முதலிய நூல்கள் கூறுகின்றன.

அழகுக் கலைகள்

நாகரிகமாக வாழும் மக்கள் உண்டு, உடுத்து, உறங்குவதனோடு மட்டும் திருப்தியடைவதில்லை. அவர்கள் மனம் வேறு இன்பத்தை அடைய விரும்புகிறது. அந்த இன்பத்தைத் தருவது அழகுக் கலைகளே, நாகரிக மக்கள் நிறை மனம், திருப்தி அடைவதற்குத் துணையாயிருப்பவை அழகுக் கலைகள்தான், அழகுக் கலைகள் மனிதனுடைய மனத்திற்கு அழகையும், இன்பத்தையும் அளிக்கின்றன. அழகுக் கலைகளின் வாயிலாக மனிதன் நிறைமனம் (திருப்தி) அடைகிறான்.

அழகுக் கலைக்கு இன்கலை என்றும் கவின்கலை என்றும் நற்கலை என்றும் வேறு பெயர்கள் உண்டு. மனிதனுடைய மனத்தில் உணர்ச்சியை எழுப்பி அழகையும், இன்பத்தையும் அளிக்கிற பண்பு அழகுக் கலைகளுக்கு உண்டு. மனிதன் தன்னுடைய அறிவினாலும், மனோபாவத்தினாலும் கற்பனையினாலும் அழகுக் கலைகள் அமைத்து அவற்றின் மூலமாக உணர்ச்சியையும், அழகையும், இன்பத்தையும் காண்கிறான். அழகுக் கலைகள் மனத்திலே உணர்ச்சியை எழுப்பி அழகுக் காட்சியையும் இன்ப உணர்ச்சியையும் கொடுத்து மகிழ்விக்கிற படியினாலே நாகரிகம் படைத்த மக்கள் அழகுக் கலைகளைப் போற்றுகிறார்கள்; பேணி வளர்க்கிறார்கள்; துய்த்து இன்புற்று மகிழ்கிறார்கள்.

அழகுக் கலையை விரும்பாத மனிதனை அறிவு நிரம்பாத விலங்கு என்றே கூற வேண்டும். அவனை முழு நாகரிகம் பெற்றவன் என்று கூற முடியாது. அழகுக் கலைகள் ஐந்து. அவை கட்டடக்கலை, சிற்பக்கலை, ஓவியக்கலை, இசைக்கலை, காவியக்கலை என்பன. பண்டைக்காலத்தில் நமது நாட்டவர் கட்டடக்கலையையும் சிற்பக்கலையையும் ஒரே பெயரால் சிற்பக்கலை என்று வழங்கினார்கள். ஆனால் கட்டடக்கலை வேறு, சிற்பக்கலை வேறு காவியத்துடன் நாடகம் அடங்கும். அழகுக்

*Assistant Professor, Department of History, Government Arts College, Coimbatore.
** உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசினர் மகளிர் கல்லூரி (தன்னாட்சி), கும்பகோணம்.

கலைகளில் இசைக்கலை .காவியக்கலை இரண்டையும் பண்டைத் தமிழர் இயல், இசை, நாடகம் என்று மூன்றாகப் பிரித்தனர். அவர்கள் இயற்றிமிழ் என்று கூறியது காவியக்கலையை, செய்யுள் நடையிலும் வசன நடையிலும் காவியம் அமைப்பது இயற்றமிழ் எனப்பட்டது. செய்யுளை இசையோடு பாடுவது இசைத்தமிழ் எனப்பட்டது. இயலும் இசையும் கலந்து ஏதேனும் கருத்தையோ தழுவி வருவது நாடகத்தமிழ் எனப்பட்டது. நாடகத் தமிழில் நடனம், நாட்டியம், கூத்து என்பனவும் அடங்கும். எனவே, அழகுக் கலைகள் ஐந்தையும் விரித்துக் கூறுமிடத்து கட்டடக்கலை, சிற்பக்கலை, ஓவியக்கலை, இசைக்கலை, கூத்துக்கலை (நடனம் நாட்டியம்) காவியக்கலை, நாடகக்கலை என ஏழமாகக் கூறப்படும்.

ஸ்ரீ அஹோபில மடத்தின் வரலாறும் பணிகளும் - ஓர் பார்வை

ஜி. ஸ்ரீவித்தியா *

இந்து மதத்தின் ஒரு பிரிவனா ஸ்ரீவைணவம் கால எல்லைகளுக்குள் அடங்காதது. பழமையான ஒரு பிரிவாக இதை வரலாற்று அறிஞர்கள் கூறுகிறார்கள். இந்து மதம் பண்டைய காலம் தொட்டே இருக்கிறது என்ற சிறப்பை பெற்றிருக்கிறதோ அதே சிறப்பு இதற்கும் உண்டு.

வைணவம்

பரம் பொருளும் ஆன்மாவும் வேறு வேறு; பரம் பொருளின் திருவடியை ஆன்மா பற்றிக் கொள்ள வேண்டும். அப்போதுதான் உலகத் துன்பங்களிலிருந்து திருமாலாகிய நாராயணன் பக்தர்களைக் காப்பான் என்ற தத்துவத்தின் சிறப்பைக் கூறுவதுதான் வைணவம்.

இந்த வைணவத்தின் கோட்பாடுகளை மக்களிடம் கொண்டு செல்ல நம் இந்தியா முழுவதும் மடங்கள் நிறுவப்பட்டன. அவை முறையே பரகால மடம், ஸ்ரீ அஹோபில மடம், ஸ்ரீ மத் ஆண்டவன் ஆச்ரமம் என்பவையாகும்.

ஸ்ரீ அஹோபில மடத்தின் தோற்றம்:

திருமாலின் தசாவதரத்தின் சிறப்புகளை குறிப்பாக நான்காவது அவதாரமன நரசிம்ம அவதாரத்தை போற்றுதலுக்குரியதாகவும், முதன்மையான ஆராதனை தெய்வமாகவும் கொண்டு இயங்கும் மடம் தான் ஸ்ரீ அஹோபில மடம். 'அஹோபலம்'என்றால் அசாத்தியமான பலம் அல்லது ஆச்சரியமான பலம் என்பது பொருள். நரசிம்மன் இரணியனை வதம் விட்டு வந்து அமர்ந்த இடமோ 'ஆச்சரியமான குகை'அதனால் தான் அவ்விடம் அஹோபிலம் என்று அழைக்கப்படுகிறது. 'அஹோ'என்றால் ஆச்சரியம். 'பிலம்'என்றால் குகை என்றும், சமஸ்கருதத்தில் பொருள் கூறுவார்கள். புகழ்பெற்ற வைணவத்தின் இரண்டாவது மடமாக இந்த அஹோபில மடம் அமைந்தது என்ற சிறப்பு ஒன்றே இதன் பெருமையை விளக்கும்.

இவ்விடம் பண்டைய காலத்தில் 'சிங்கவேள் குன்றம்'எனப்போற்றப்பட்டது. ஸ்ரீ அஹோபிலம் ஆந்திர மாநிலம் நந்தியால் மாவட்டத்தில் அமைந்துள்ளது. அன்றைய காலத்தைவிட தற்காலத்தில் போக்குவரத்து வசதிகள் இவ்வூரையும், மடத்தையும் அடைய வழிவகுக்கின்றன.

நரசிம்ம ராஜதானி என்ற சிறப்புப் பெயரை பெற்ற இவ்வூரிலுள்ள அஹோபில மடம் 600 ஆண்டுகளுக்கு முற்பட்ட மிக பழமையான மடமாகும். இம்மடம் கி.பி. 1300 - ல் ஸ்ரீ நரசிம்மரின் அருள் பெற்ற திருநாரயணபுரம் என்ற ஊரைச் சேர்ந்த ஸ்ரீ நிவாஸாச்சார்யார் என்பவரால் தோற்றுவிக்கப்பட்டது. இவரே அம்மடத்தின் முதல் பீடாதிபதியாக, லஷ்மிநரசிம்மரால் நியமிக்கப்பட்டார் என்று இம்மடத்தின் முதல் வரலாறு கூறுகிறது. இம்மடத்தின் பீடாதிபதிகளை வைணவங்கள் அழகிய சிங்கர் என்றும் ஜீயர் என்றும் அழைப்பார்கள். இவர் 60 ஆண்டுகள் மடத்தின் ஆசார்ய பீடம் வகித்தவர் என்பது குறிப்பிடத்தக்க ஒன்றாகும். இக்கட்டுரை ஸ்ரீ அஹோபில மடத்தின் வரலாறு, பணிகளை விளக்குகின்றது.

சமுதாயாய் பணியில் கக்கனின் பங்கு - ஓர் ஆய்வு

க. கார்த்திகேயன்*

முன்னுரை

மனிதர்களாகப் பிறந்த அனைவருமே வரலாற்றில் இடம்பெறுபவரல்லர். ஒருவரின் வரவால் இச்சமுதாயம் அடைந்த பயன்கள், கண்ட புதுமைகள், நிகழ்ந்த மாறுதல்கள் ஆகியவற்றின் அடிப்படையில் மட்டுமே ஒருவரின் பெயர் வரலாற்றுப் பட்டியலில் இடம் பெறுகிறது. அந்தவகையில் தாழ்த்தப்பட்ட இனத்தைச் சேர்ந்தவராகப் பிறந்து, அச்சமுதாயத்தில் இழைக்கப்படும் கொடுமைகளை நன்கு அறிந்திருந்ததால், தம்மக்களை அக்கொடுமையிலிருந்து மீட்டு அவர்களுக்கு சமுதாயத்தில் எல்லா மக்களையும் போல சமூக மற்றும் உரிமைகள் பாடுபட்டு, அவ்வுரிமைகளை அவர்களுக்குக் கிடைக்கச் செய்தவர் தியாகி கக்கன்.

* விரிவுரையாளர், வரலாற்றுத்துறை, அரசு மகளிர் கலைக் கல்லூரி, கும்பகோணம்.
**ஆய்வு மாணவர், இந்திய வரலாற்றுத் துறை, சென்னைப் பல்கலைக்கழகம், சென்னை - 600 005.

கக்கனின் ஆரம்ப காலசமுதாயப் பணி மதுரை மாவட்டத்தில் உள்ள ஒவ்வொரு கிராமமாகச் சென்று இரவுப்பள்ளிகளைத் தொடங்குவது, அப்பள்ளிகளுக்குத் தேவையான பொருட்களை வாங்கிக்கொடுப்பது, பள்ளிகளை மேற்பார்வை செய்வது ஆகியனவற்றை அன்றாடப்பள்ளிகளாக மேற்கொண்டார். இதன் விளைவாக கக்கன் மதுரை மேலூர்வட்டம் தொடங்கி கிட்டத்தட்ட சிவகங்கை வரையிலான அனைத்துத் தாழ்த்தப்பட்ட மக்கள் குடியிருப்புகளுக்கும் சென்று இரவுப்பள்ளிகளைத் தொடங்கினார். இவ்வாறு சமுதாயத்தில் மக்கள் உயர்வுக்காக பாடுபட்ட கக்கன் தன்னைப் போன்றே சீர்திருத்த சிந்தனை கொண்ட சொர்ணம்பார்வதி என்பவரை 1932 ஆம் ஆண்டு சீர்திருத்த முறையில் பொதுவுடைமைச் சிந்தனையாளரான தோழர் பா.ஜீவானந்தம் அவர்களின் தலைமையில் திருமணம் செய்துகொண்டார்.

தீண்டாமை ஒழிப்பு

மகாத்மா காந்தியடிகளின் தலைமையில் காங்கிரஸ் இயக்கம் ஆங்கிலேயரை எதிர்த்து இந்திய விடுதலைக்குப் போராடிக்கொண்டிருந்த வேளையில் சில சமுதாயப் பணிகளையும் மேற்கொண்டது. அவற்றில் குறிப்பிடத்தக்க ஒன்று தீண்டாமை ஒழிப்பு ஆகும். ஏனைய தலைவர்களை விடவும் அண்ணல் காந்தியடிகள் தீண்டாமை ஒழிப்பில் மிகவும் ஆர்வம் காட்டினார். தீண்டாமை ஒழிப்பைத் தமது வாழ்வின் இலட்சியமாகவும், குறிக்கோளாகவும் கொண்டு செயல்பட்ட மகாத்மா காந்தியடிகளின் வழிமுறைகளைப் பின்பற்றி கக்கன் அவர்களும் தமிழகத்தில் தீண்டாமை எனும் கொடுமையை ஒழிப்பதையே தமது இலட்சியமாகக் கொண்டு செயல்பட்டார்.

விடுதிகள் அமைத்துக் கல்வித் தொண்டு

சமுதாயத்தில் மக்களிடையே காணப்பட்ட சாதியக் கொடுமைகளைத் தகர்த்தெரிய வேண்டுமெனில் அதற்கு கல்விதான் அடிப்படை, அதனை ஆங்கில ஏகாதிபத்தியம் கூட மதிக்கும். இந்த சாதிவெறிப் பிடித்த மனிதர்களை எதிர்கொள்ள வேண்டுமெனில் கல்வி ஒன்றுதான் சிறந்த வழி என்பதை கக்கன் நன்குணர்ந்திருந்தார். கக்கன் தான் விடுதலை இயக்கப் பணிகளுக்காகப் பல இடங்களுக்குச் செல்ல வேண்டியிருந்தது. தாம் சென்ற இடங்களிலெல்லாம் கல்வி இல்லா நிலையையும், கல்வி கற்க ஆர்வமிருந்தும் படிக்க வசதி இன்மையால் வாடும் மாணவர்களையும் கண்ட இவர் 1940 ஆம் ஆண்டு காந்தியடிகளின் பெயரில் இரண்டு விடுதிகளை பள்ளி மாணவ-மாணவியர்களுக்குக்காகத் தொடங்கினார்.

இவ்விடுதிகளை நன்கொடை வழங்கும் பேருள்ளம் கொண்ட பெரியோர்களான மதுரை மேலூரைச் சேர்ந்த தங்கச்சாமி அம்பலம், கருப்பண்ண அம்பலம் போன்றோர் உதவியோடு கக்கன் நடத்திவந்தார். மதுரை மாவட்டம் மேலூரில் பிராமண மக்கள் வாழும் அக்கிரகாரத்தில் ஒரு அரசாங்க கட்டடத்தின் தாழ்வாரத்தில் தான் இவ்விடுதிகள் தொடங்கப்பட்டிருந்தன. அரசன மாணவர்கள் அக்கிரகாரத்தில் வாழ்வதா என்று அவ்வட்டார மக்கள் எதிர்ப்புக் குரல் கொடுத்தனர்.

இருப்பினும் விடுதியை நடத்துவதில் கக்கனுக்கு அவரது நண்பர்கள் உறுதுணையாய் இருந்ததால் எதிர்ப்புகள் நசித்து போயின, என்றாலும் நன்கொடை பெறுவதில் பல இடையூறுகளும் இருந்தன.

கக்கன் திருமணத்துக்குப் பிறகு தன்னோடு தன்னுடைய மனைவியையும் விடுதியை நடத்தும் பணியில் ஈடுபடுத்தினர். கக்கன் மாணவர்களுக்கு பல நாள்கள் கடன் வாங்கியே உணவளிக்க வேண்டியிருந்தது. ஒருமுறை பணமில்லாததால் கக்கன் தன்னுடைய மனைவியின் தாலியை அடகு வைத்து விடுதி மாணவர்களுக்கு உணவளித்தார் என்ற செய்தி அவரின் உண்மையான கல்வித் தொண்டை காட்டுகிறது. பின்னர் ஏற்பட்ட சூழ்நிலையின் காரணமாக கக்கன் அரசின சேவாசங்க நிதியுதவியைப் பெற்று விடுதியை நடத்த வேண்டியதாகிவிட்டது.[7] சில மாணவர்களைக் கொண்டு தொடங்கப்பட்ட இவ்விடுதி இன்று நூற்றுக்கும் மேற்பட்ட மாணவர்கள் தங்கி படிக்கும் விடுதியாக வளர்ந்துள்ளது.

ஆலய நுழைவுப் போராட்டம்

1939 ஆம் ஆண்டு ஜூலை-8 ஆம் நாள் இரவு 1 மணி அளவில் எல்.என்.கோபாலசாமி (அரசின சேவாசங்கத்தின் செயலாளர்) பூ.கக்கன் (பின்னாளில் தமிழக அமைச்சர்), சாமிமுருகானந்தம் முத்து, வி.எஸ்.சின்னையா, வி.ஆர்.பூவலிங்கம் ஆகிய ஐந்து அரிசன பிரமுகர்களையும், விருதுநகர் எஸ்.எஸ். சண்முக நாடார் (நாடார் இனமும் அப்போது தீண்டத்தகாதவர்கள் என்பது குறிப்பிடத்தக்கது) ஆகிய ஆறு தீண்டப்படாத வகுப்பை சேர்ந்தவர்களும், ஜி.இராமச்சந்திரன், சோமசுந்தரபாரதி, பட்டாபிராமய்யர், சிவராமகிருஷ்ணய்யர், மட்டப்பாறை வெங்கட்ராமய்யர் போன்ற ஆலயப்பிரவேசத்தை ஆதரிக்கும் தலைவர்களாகவும் அழைத்துக் கொண்டு மீனாட்சியம்மன் ஆலயத்திற்கு வைத்தியநாதய்யர் சென்றார்.[13]

அங்கு தாயாராக நின்றிருந்த அறங்காவலர் ஆர்.எஸ்.நாயுடு அனைவரையும் வரவேற்றுக் கோவிலுக்குள் அழைத்துச் சென்றார். முதலில் விபூதிப் பிள்ளையாரை வணங்கி அனுமதி பெற்றுக் கொண்டு பொற்றாமரைக் குளத்தில் கைகால்கள் சுத்தம் செய்து விட்டு பின் மீனாட்சியம்மன் கர்ப்பக்கிரகத்திற்குச் சென்றார். அங்கு பட்டர்கள் பூசை செய்தனர். அரசின ஆலயப்பிரவேசம் வெற்றிகரமாக நடந்து விட்டது என்று வைத்தியநாதய்யரால் பிரகடனம் செய்யப்பட்டது. வரலாற்றைத் திருப்புமுனையாக அமைந்த ஆலயநுழைவுப் போராட்டத்தில் கக்கன் பங்கேற்றதன் விளைவாக மக்களிடையே பிரபலமான ஒரு தலைவராக விளங்கினார்.

கக்கனும் பூமிதான இயக்கமும்

சுதந்திரப் போராட்டக்காலங்களில் சிறை சென்று நாட்டிற்குப் பாடுபட்ட தியாகிகளுக்கு இலவச நிலங்களைக் கொடுக்க அரசு முன்வந்தது. அதன் அடிப்படையில் தனியாமங்கலத்தில் ஒன்றரை

ஏக்கர் நிலம் கக்கனுக்கு தியாகநிலமாகக் கொடுக்கப்பட்டிருந்தது. அந்த நிலத்தை கக்கன் 1959 ஆம் ஆண்டு மேலூர் தாலுகா சர்வோதய மண்டலத் தலைவர் சர்தார்மழுவேந்தி அவர்களிடம் பூமிதான இயக்கத்துக்கு தானாக வழங்கினார்.[10] இவ்வாறு தனது தியாக வாழ்விற்காக அரசாங்கம் அளித்த நிலத்தையும் நிலமற்ற ஏழை எளிய மக்களுக்கு தானமாகக் கக்கன் கொடுத்துவிட்டார். இவ்வாறு வினோபா பாவே அவர்களால் கொண்டுவரப்பட்ட பூமிதான இயக்கத்தில் கக்கன் தன்னையும் இணைத்துக் கொண்டார்.

குலக்கல்வித் திட்டத்திற்கு எதிர்ப்பு

இந்தியா விடுதலை பெற்ற பிறகு 1952 ஆம் ஆண்டு முதல் பொதுத் தேர்தல் நடைபெற்றது. இதில் தமிழகத்தில் காங்கிரஸ் கட்சி மிகப்பெரிய அளவில் வெற்றிபெற்றதைத் தொடர்ந்து இராஜகோபாலாச்சாரி அவர்களின் தலைமையில் தமிழகத்தில் ஆட்சி அமைக்கப்பட்டது.

தமிழகத்தின் முதலமைச்சரான பிறகு இராஜாஜி அவர்கள் அவருக்கே உரித்தான முறையில் பல சீர்திருத்தங்களை வெளியிட்டார். ஆனால் அவர் 1953 ஆம் ஆண்டு வெளியிட்ட கல்விச் சீர்த்திருத்தம் மக்களிடையே பெரும் ஏமாற்றத்தைத் தந்தது. அக்காலச் சீர்திருத்தமானது மாணவர்கள் ஒரு நாளில் பாதி நேரம் பள்ளிப்படிப்பும் மீதி நேரம் தங்களுடைய குலத்தொழிலையும் மேற்கொள்ள வேண்டும் என அதில் அறிவிக்கப்பட்டிருந்தது. இராஜாஜி அவர்கள் அறிவித்த இக்குலக்கல்வித் திட்டத்தை மக்கள் ஏற்றுக்கொள்ள மறுத்தனர். காங்கிரஸ் கட்சியின் தலைவர்களும் இதை எதிர்த்துக் குரல் கொடுத்தனர். அவ்வாறு குலக்கல்வித் திட்டத்தை எதிர்த்து குரல் கொடுத்த காங்கிரஸ் தலைவர்களில் கக்கன் முக்கியமானவர்.

ART AND CULTURAL HISTORY
ADDRESS OF THE SECTIONAL PRESIDENT
THE CULTURAL CONFLUENCE IN THANJAVUR

T. Lakshmanamoorthy*

Esteemed President and General Secretary, Distinguished Delegates, Ladies and Gentlemen,

At the outset, let me express my deep sense of gratitude to the Executive Committee and the General Body of the *Tamil Nadu History Congress* for nominating me as the President of the *Art and Cultural History Section* of its Eighteenth Annual Session organized under the auspices of the P.G. and Research Department of History, Vellalar College for Women (Autonomous), Erode. I deem it as a great honour and a rare privilege bestowed on me.

I feel happy to share with you my thoughts on *The Cultural Confluence in Thanjavur.* When I felt that in Tamil Nadu, Thanjavur has the primary place for having such position, this topic came to my mind.

Before discussing about the cultural confluence in Thanjavur, let us have a look on the term 'culture'. It is interpreted in myriad ways. History is pregnant with different versions for this term. It is said that 'Culture and civilization are two eyes of the Tamils'. Each country and each community has its own peculiar culture and special needs. Every age and every society must continually apply its ancient ideals to new conditions. The nation should do so with an awareness of its own cultural and traditional identity. Mathew Arnold defined it as the 'best that has been thought and known'. According to T.S. Eliot, 'Culture includes all the characteristic activities and interest of the people'. Jawaharlal Nehru opines that 'culture is the mingling of mind and of the spirit'. Mahatma Gandhi is of the view that culture should manifest itself in the smallest detail of a person's conduct and personal behaviour such as how one sit, how one walk, how one dress etc. It may be interesting to note that in most of the books on history 'cultural development' refers to the 'the development which is simultaneously found in literature, art, architecture, sculpture, music, dance and painting etc'. Perhaps the list is endless.

Now, over to Thanjavur. The etymology of the word 'Tanjore' is obscure. The original edition of the Gazetteer derives it from 'Tanjan' a *rakshasan,* who according to the local legend haunted the neighbourhood and was destroyed by Lord Vishnu. His request during his last breathe was that the city might be named after him and this was granted. Another reason is perhaps from 'Tanjam' which would make the name by meaning 'City of refuge'.[1]

The name 'Thanjai' is appeared in many literatures in various terms such as *Arurvazh Puzhugachi Alittha Thanjai* (On Thanjai Nayagam), *Tharu Thanjai* (Sarkkaraippulavar), *Ezhilar Thanjai* (Sarabendrar Kuravanji), *Thanjai Maanagar* (Siva Rahasiyam) and *Thanjai Maanagar Perumale* (Arunahiriar Tiruppugazh).

Tirunavukkarasar-the contemporary of Mahendravarma Pallava - refers in his *Tevaram* about a temple known as Thanjai Talikkulam.[2] Budattalvar, among other places mentions Thanjavur as the place where Vishnu temple was found.[3] An inscription of Simhavishnu found in Tiruchirappalli has the very first reference to Thanjavur.[4] Another inscription of Perumpiduku Muttaraya found in Sendalai, has the reference of Thanjavur as their capital.

The history of Thanjavur simultaneously begins with the history of the Cholas. In 850 CE Thanjavur came to the hands of Cholas and since then it was their capital for 275 years. Though so many kings such as Vijayalaya, Aditya, Parantaka, Arinjaya, Gandaraditya, Sundara Chola, Aditya Karikala, Madurantaka and Rajaraja ruled Thanjavur as their capital, it is pity to note that only a few sources which speak about Thanjavur.

*Associate Professor, P.GandResearch Department of History, A.V.V.M. Sri Pushpam College (Autonomous),Poondi-613 503.

Rajendra, son and successor of Rajaraja the Great (986-1014 CE) ruled from 1014 CE to 1024 CE. Later he shifted the capital to Gangaikondacholapuram. After Cholas, Pandyas, Hoysalas, Vijayanagara kings, Nayaks and Marattas ruled having their capital as Thanjavur.

The eastern part of Tamil Nadu, popularly known as Chola country, has a legion of temples whose essence remained bifocal place for worship and prayer and a seat for fine arts such as music, dance, drama, sculpture and painting. The artists of all hues have been profoundly devotional and in their ecstasy of devotion, they poured into stone, metal, wood and canvas all that is best in human nature and imagination, creating master-pieces of beauty, instantly providing delight to gods of their conception and mystical joy and wonder to man.[5] Of all the cities in the Chola country, Thanjavur has been the treasure house of art for centuries. The genesis of the cultural movement in Thanjavur must have begun when the Chola kings made this their capital after Vijayalaya annexed Thanjavur from the then Muttaraiya king.[6]

It may be interesting to observe how Thanjavur became the haven of multifarious art forms. Since the period of Cholas Thanjavur received the royal patronage. The river Cauvery made the land fertile and conducive for all round growth. The arrival of kings from other countries provided for the mingling of their art forms with that of the native one. Due to this the art forms developed with different outlooks which are vouchsafed by the remnants found in this land.

While the culture is the combination of arts, the temples are the repository of many art forms. Religious as well as secular art forms had a strong base in the land. The Chola country is dotted with a number of temples. The art and architecture of the temples would make feel wonder not only any connoisseur but also a common man.

Historical sources are replete on the conglomeration of culture in the land. The victory symbols - sculptures, statues and others - brought by the kings of Thanjavur during their victory had a permanent place in these temples. The sculptures brought from the lands of Calukya, Rastrakuta, Nulamba, Ganga, Kalinga, Kerala and Sinhala stand as a testimony to this till date. Such type of confluence started taking place 2000 years back. *Dvarapalaka* which was brought by Rajadhiraja I who was also known as Vijayarajendradeva is now exhibited in the Art Gallery of Thanjavur, having the information inscribed on it.[7] Likewise a Vinayaka sculpture found in Nagesvara temple of Kumbakonam and a Nataraja sculpture found in Melakkadambur Siva temple were brought by the army of Rajendra Chola from East Bengal. These sculptures brought by the Chola kings reminiscence the cultural link which is evidenced by literary sources.

Since the period of Later Cholas innumerous forms developed in art, architecture, sculpture, music, dance and painting resulting in the spread of culture in Thanjavur. While Cholas were the pioneers in these fields, Vijayanagara kings, Nayaks and Marattas followed the tradition in their own respective styles.

In the field of art and architecture Thanjavur played an indelible mark. The gigantic Brihadisvara temple, also known as Big Temple, built by Rajaraja I (985-1014 CE) the great Chola Monarch in the early 10th century CE dominates the city scape of Thanjavur. Dedicated to Siva as Brihadisvara - known as Peruvudaiyar - this temple has an impressive eight hundred feet long and four hundred feet wide *linga* representation of Siva, in its sanctum sanctorum. Over this towers the two hundred feet high *vimana* that is capped by a large *sikara*.

The entrance to the temple is past a gateway built by the Marattas, and then the Keralanthakan Tiruvayil. Following this is another gateway, the Rajarajan Tiruvayil named after the builder of this magnificent temple. Across the second entrance is *rishaba,* Siva's *vahana,* an astounding twenty five tonne monolith with twelve feet high. It is found inside a *mandapa* with a painted ceiling. The steps of the *mahamandapa* have elephant banisters on both sides.[8] It is no surprise that the temple was known as *Dakshina Meru* or *Mount Meru* of the South - *Meru* being a sacred mountain for the Hindus. This stately monument is a gem of Chola architecture.[9]

It also reflects the changing history of Thanjavur, as subsequent rulers, the Nayaks and Marattas added their own shrines within the temple

precincts. Dwarfed by the main shrine are smaller shrines in the spacious compound dedicated to Siva's consort Periyanayaki and to Ganapathy and Subramanya, the sons of Siva. The original Devi statue in the name of Parivaralayattu Uma Pattaraki was installed by Rajaraja in one of the shrines in the northern *tiruccurrumaalikai,* which is known by one of the inscriptions of Rajaraja in the same temple.[10] While the Devi shrine was built by the Pandya rulers during 13th century CE, Subramania shrine was built during the period of Nayaks and Ganapathy shrine during the period of Marattas in 18th century CE.

The Nayaks and the Marattas followed Cholas and contributed both for the religious and secular architecture. Apart from the Subramania shrine of Nayaks and Ganapathy shrine of Marattas, many of the buildings in Thanjavur were built by them.[11] Govinda Dikshita, the political guru of Sevappa Nayak and Achyutappa Nayak also contributed to architecture. *Periya mandapa* and *Ananda mandapa* at Kumbakonam.[12] and Turai.[13] Katturar temple in 1608 CE were his contributions .

Marattas built many Siva and Vishnu temples, large palaces, complex fortifications, spacious choultries or *chatrams, mutts,* tanks and bridges in Thanjavur. Though the rulers contributed a lot to the development of architecture they never failed to pay their attention towards agriculture. With the idea of promoting the agriculture sector they built four important bridges a cross the rivers like Vennar, Vettar, Kudamurutti and Cauvery.[14] Maratta palace and its annexed buildings like Maratta durbar hall, five-storied building, bell tower, and Kalyana mahal were the best specimens of their architecture.[15]

Among the Maratta rulers of Thanjavur, Serfoji II (1798-1832 CE) has shown great interest in erecting temples and palatial buildings in the region. He built the Sangeetha Mahal or the music hall where concerts were held. He also built a great fortress called Manora at Pattukottai to commemorate the British victory over Napoleon. Its base is structured in octagonal pattern. In fact, he was an erudite scholar and possessed sound knowledge of architecture. He enriched the Sarasvathi Mahal Library of Thanjavur with many old books and manuscripts pertaining to a variety of subjects including architecture and town planning.

The Maratta buildings are spread over a fairly large area, almost triangular in shape, extending from the city of Thanjavur to the Bay of Bengal. Maratta architecture of Thanjavur region represents a fusion of diverse styles and features. They adapted themselves to the new environment and the art and architecture fostered by this new dynasty naturally contained elements of both the Maratta style and the native Tamil tradition.[16]

In the realm of iconography these kings are second to none. Since the period of Cholas iconography played an import part in the arena of culture. The Big Temple built by Cholas has one of the biggest *linga* and the *rishaba*. The *dvarapalakas* demonstrate the Chola sculptor's versatility is creating master pieces regardless of size. To emphasis their scale, the sculptor has used an innovative imaginary - a serpent swallowing an elephant. The sculpture is twelve feet high, but if one announced for the size of the elephant, the serpent, the mace and the *dvarapalaka,* it would tower into the skies and here the *dvarapalaka* is indicating that the taller being was the deity in the sanctum sanctorum of the temple. The sculptures found in the dark passages of the sanctum sanctorum and even the inscriptions in elegant Chola Grantha and Tamil letters give an idea of the great art that flourished under Rajaraja.

The Maratta's perfection in sculptural art is not superior in relation to medieval traditions and to that of the Nayaks. However their sculptural art assumed importance from the thematic points of view. The sculptural scene of *Rama Kathai* at Kaliyuga Venkatesa Perumal Koil at Thanjavur, the panel of *Ramayana* scenes in Nagesvara temple at Kumbakonam, and the sculptures engraved on the walls of Ramasamy temple at Mannargudi are of religious importance.

The Maratta rulers upto Pratap Singh were concerned more on sculptures. The idols of Hanuman, Vinayaka, Dhandapani, Vittoba and two queens were their contribution. Apart from that of sculptures of Navagraha, Naga Devatha Deviar, Pandurangan, and Angels of Marattas on the horse back and the five faces of *linga* prove their

sculptural talent.[17] Sivendirar sculpture, their speciality, contains the figures of eight angels in a round panel along with the symbol of burning crown with a *chakra* and *trisul.* They also made the sculpture of Chakrapani with sixteen hands at Mannargudi and Kumbakonam. They also chiseled on the unplastered brick walls. The sculptural scenes of ten avatars of Tirumal, the wedding scenes of Siva, Tirumal, Murugan and the figures of dancing girls in the Darbar hall of Thanjavur palace express their skill in sculptural art. The idol of *Pavai Vilakku,* known as *Ammani Ammal,* holding a lamp at Tiruvidaimarudur is good specimen of sculpture. Some of the vehicles gifted to Gods and Goddesses by the rulers represent the nicety of sculpture. The best specimen of their artistic skill is the marble statue of Serfoji II. It was erected in the Art Gallery of Thanjavur by a sculptor namely John Flaxman an Associate of Royal Academy, London during 1755-1826 CE.[18]

The art of painting was widespread in the ancient Tamil country, long before the Chola country. *Pattinapalai* of Urutirankannanar specially mentions the mansions of Kaveripoompattinam the Chola port-which had building with fine paintings. The Pallavas, Pandyas and Cholas brought out the best from the artists to develop and enhance the art form. The paintings found in the dark passages of the sanctum sanctorum of Big temple have no parallel in the history. It would give an idea on the great art that flourished under Rajaraja I.

Thanjavur painting, an important form of classical South Indian painting native to Thanjavur, dates back to the early 10 century CE, and was practiced by the kings, a group of Telugu artist settled in Mysore, who came to Thanjavur. The characteristics of the Thanjavur paintings are its brilliant colour schemes, decorative jewellary with stones and cut glasses and its larger-than life size figures. The themes are mostly mythological, with figures of Lord Krishna in various poses and depicting various stages of his life being the most favourite.[19]

In the Brihadisvara temple the Chola paintings are found in the lower circumambulatory passage or *prakara* over the inner wall, over the pilasters and ceilings, and the inner face of the outer wall of the main shrine.[20] They depict scenes of domestic, public and palace. They are the excellent source of information about the Chola period. The significance of the Chola paintings is that there is great emotion in the faces, whether it is anger, compassion or any other expression. The murals bring out varied emotions on many faces, a feature rarely seen in Indian art. In the heart of the temple, protected by massive walls of stone, are the paintings of Siva.

A forceful Siva as warrior on a chariot driven by Brahma, fights the demons who are clearly recognized by their fearful appearance. A beautiful tableau is that of Rajaraja I listening to his preceptor Karurdevar, the two faces a study of intense concentration. This is one of the earliest royal portraits in Indian painting.[21]

This highly stylized form of painting flourished under the patronage of the Nayak rulers. Their paintings are known for their elegance, rich colours and attention to detail.[22] Generally the Nayak paintings were mural paintings in nature".[23] An extra ordinary visual amalgamation of both art and craft, Thanjavur paintings mainly consist of themes on Hindu gods and goddesses. The walls in the circumambulatory passage of Brihadisvara temple were painted by order of Ragunatha Nayak.[24] The fine paintings in Thanjapurisvarar temple have been painted over.

Maratta style paintings tend to be grand in size and are meant more as architecture accents. Maratta frescoes use both religious and secular themes. The Thanjavur glass painting was popularized during the period of Serfoji II.[25] Many painters from outside Thanjavur were appointed in the palace. Women were also involved in painting. They made portraits of the Maratta kings and their spouses. The natural sceneries finessed by Serfoji while on his pilgrimage to Benares had been painted by Thomas and brought to Thanjavur. The painter by name Sarangapani, painted the social practices of the eighteen communities in the region. He also painted the different types of towers of the temples. It is evident by the large numbers of paintings in the Maratta durbar hall. The paintings of Serjoji's horse riding, Vittoba deity and the infant Krishna with four hands are the best specimens of the Maratta paintings.[26]

The tradition of Thanjavur paintings continues till date. There are few people from the old school but several others have got into the act. The delicacy of work has been compromised under the pressures of commercialization. However, it is cause for extreme happiness that this still continuous to have a presence in Thanjavur.

Next to architecture, iconography and painting the other art forms which have an important place in the cultural arena of Thanjavur is fine arts which include music, dance and drama. It may be interesting to note that these three forms get importance either by joining together or by being a separate identity. These fine art forms are the feast to the connoisseurs from yore to date.

The Tamils have contributed immensely to Indian classical music. Music as culture was closely entwined with the *tinai* system - a classification where one's occupation, art and way of life were closely governed by the environment and ecosystem one lived in. Thanjavur was in the *marutam tinai* and the special instrument was the *marutha yazh,* which was accompanied by a percussion instrument.[27]

Several poems in *Purananuru* speak eloquently of how the Cholas supported music. By the time Thanjavur became the capital of the Cholas a significant body of music had been well-entrenched into the temple ritual. An important part of temple rituals was the singing of *Tevaram* hymns in Tamil.[28] These hymns were composed by trio of the sixty-three Nayanmar saints Appar, Sundarar and Gnanasambandar.

Dance and music were greatly cultivated and were equally employed to serve the Big temple. It may be interesting to note they were found in many temples. The highest achievement in plastic art in the Chola period is revealed in the fine series of the one hundred and eight dance poses carved all around the inner walls of the first floor of the temple. They form an invaluable document in the history of Indian art and are the predecessor of the labeled dance poses on the Chidambaram *gopuras,* with the important differences at Thanjavur. Siva himself, as the Lord of Dance - Nataraja - is depicted as dancer.[29]

In the Chola period, the art of dance along with music reached its perfection which is revealed through their sculptures and paintings. Among the various types of dances, *aryakuttu* was an important one. At Brihadisvara temple during the annual festival of Tiruvaduturai, they performed the dance of *aryakuttu.*[30] Like the imperial Choas, the Vijayanagara rulers and Nayaks patronized fine arts.

Thanjavur, being the centre of many arts, fostered the art of music specifically during the 17th and 18th centuries CE. Owing to this royal patronage Thanjavur became an important centre of musical learning and it was called, the cradle of South Indian Music.

Along with literature the twin arts *sangita* and *sahitya* flourished in a high degree of perfection.[31] Sevappa Nayak and Achyutappa Nayak patronized music and dance and granted a village at Melattur to five hundred Brahmin families for the purpose of fostering the art of music. This village in course of time became the centre of *Bhagavata mela natya.*

Ragunatha Nayak honoured the efficient dancers with the title of *Manikkam.* Ragunatha Nayak being himself a player of *vina* wrote a number of Telugu works on music. The *Sangitasudha* was the fittest example to prove that he was an expert in *lakshna* and *lakshya* of music. He was the inventor of new *ragas* and *talas.*[32] He himself composed a number of songs in Telugu.[33] In fact he himself made a *vina* known as *Thanjavur vina* which contained a *melam* known as *Ragunatha melam* and this type of *vina* was the fore runner of modern *vina.*[34]

He patronized the dance of various types. *Ragunathabudhayamu* mentions the name of the specialist viz., Rupavathi in *Champada* dance, Champakavalli in *Sambdachintamani,* Marti in *Jakkini,* Koma Valli in *Koravai,* Loka Nayaki in *Navapada,* Sasirkh in *Desi,* Rathagiri in *Dwaipada* and Bhagirathi in *Perani.* Thus during his region, various dance forms attained perfection.[35]

Maratta rulers were great patrons of music. Their immense contribution to the development of music made Thanjavur a seat of music. Shahaji was a great polygot and he had been referred in the records as *Abinavabhojan.*[36] He wrote thirty books

on music of which the most remarkable one was *Pallaki Seva Prabhandam.*[37] which refers to the worship by performing musical dances at the time of procession of the deities.

Many musicians received the patronage of the rulers. The most remarkable among them were Veenai Kalahasti.[38] Veenai Kuppaier.[39], Lakshmi Narashimmaiah, Subbarayalu and Schayyah. The rulers granted land endowments to the musicians.

Serfoji II appointed Jagannatha Bhatkosamy to teach music in his court. He was granted five villages as *sarvamanyam.*[40] Tyagaraja, Muthusamy Dikshitar and Shyama Sastri were the great trinity of music composers lived during the time of Serfoji II. He appointed a great musician like Govindachariar to disseminate the religious importance of the above centres in the form musical song called *layam.*[41] He created not only spiritual fervor but also religious harmony and integration among the people. Thanjavur became the favourite resort of musicians from various parts of India during his reign. His European contacts made him to organize the Thanjavur Band and collected western musical instruments like violin, clarinet, piano, dublimer and *tampura* to play western tunes onthe Thanjavur Band.[42] This period witnessed an integrated musical development in Thanjavur.

Ragunatha and Vijayaraghava Nayak were generous patrons of dance and drama in their court. Rahunatha Nayak wrote two important works on Telugu *Yakshakana* dramas such as *Rukmini Krishna Vivaha Yakshaganam* and *Janaki Parinayam.* He was also the first dramatist who introduced women roles and made only women to play the women roles.[43] In fact he constructed two more theatres and different places and he was the first to construct a *Natakasala* in Thanjavur.

Vijayaraghava Nayak further developed these dramas and he made arrangement for enacting this in numerous places. He also constructed an open air theatre in Thanjavur. In his region some women dancers dedicated by brought out all the intricacies of *gamaka stayi raga* and *prabandha* in *marga* style. Such was the exquisite beauty of the dances and perfect mastery of art.[44]

The musical dance dramas called *Yakshagana* started in 17th century around Thanjavur popularly known as *Bhagavatamela* in the 18th century. The *Bhagavathamela* was expounded with music of high class Carnatic tradition, dance and *abinaya* in classical *Bharathanatya* technique, poetic speeches and dialogues and dramatic action.[45] The themes of *Bhagavathamela* included *Prahalatha Natakam, Harichandra Natakam, Markandeya Natakam, Usha Parinayam. Rukmani Parinayam, Sivaruthri Nataka* and *Seetha Kalyanam.*[46] reveal their object of devotion of God. Dance by its visual character was naturally an art of all ages. It is believed that *Bharathanatyam,* one of the attractive forms of dance, had its origin in Thanjavur. It had its phenomenal development in the 16th to 18th centuries.

The Maratta rulers of Thanjavur patronized many scholars in their courts. Seshalapathi, Muthukavirayar and Giri Rajakavi were few among the galaxy of the Maratta court poets. Many dramas written in various languages were enacted in front of the rulers. The most remarkable among.[47] them were *Kuravanchi* by Muthukavirayar,' *Saharaji Kalyanam, Lelavathi Kalyanam* and *Kuravanji Sarvanga Sundari Vilasam* by Girirajakavi, *Ragavanantha Natakam* and *Sabapathi Vilasam* by Venkatamaki. Serfoji II had written many musical dance dramas, *Devendra Kuravanji* is the best example of his works.

However proficiency of dance among *devadasi* continued will into the Maratta times. Veenabhahini Ammal is seated in the centre and the others are all part of dancers who danced *Sarabhendra Bhoopala Kuravanchi* within the precincts of the Brihadisvara Temple of Thanjavur. The four famous brothers of Thanjavur, Chinnayya, Ponnayya, Sivanandham and Vadivelu and they learnt music from Muthuchami Dikshitar. The four brothers known as the Thanjavur Quartet occupy a central role in *Bharathanatyam* dance.

Mostly dramas were played during the festival occasions. One of the Maratta records reveals that Sivanandam, a dramatist was appointed in the Big Temple of Thanjavur to teach both the Carnatic and Hindustani dance to the dancing girls of Thanjavur. Some were posted in the courts of Mysore and Travancore. It could be inferred from the above account that the Marattas wanted to integrate North and South by their sustainable patronage to music, dance and drama.

Some dramas are famous in the villages of Thanjavur conducted now called as *Chiruthondar Nayanar Koothu, Rukmangadha Bhagavatha Mela, Prahalata Natakam, Aravaan Kala Bali, Draupathi Amman Koothu,* and *Iyyanar Natakam.* Today the dance drama in the villages have been replaced or largely inspired by films. The dance and drama tradition of the once lavishly produced operas that had the best of dance, drama music is thus mostly represented in the temple sculptures and manuscripts.

Apart from the above dance drama and dance there are other forms of dance which are famous in the villages of Thanjavur. One is called *Poykaal Kuthirai.* The dancer dresses up like a king and slip into the figure of a horse made out of papier-mache. The horse legs are replaced by a cloth screen that prevents the dancer stands on stout wooden-pegs to enhance the height. This practice of dancing on stilts is reputed to be at least two hundred to three hundred years old. It finds mention in early Tamil texts like *Silappadikaram.* The second form is *Karagattam,* where the dancer balances a decorated pot called ***kudam*** on the head. This was originally a religious practice where the priest would carry on his head a pot with holy water meant for bathing the idol. The third dance balances on her shoulder a pole of wood decorated at two ends. This is an ancient dance form. None of these dances is unique to any community and all of them are typically performed as religious vows or in times of temple festivals.

The very purpose of this address is to chronicle the cultural contribution of Thanjavur, to give visitors a context of its greatness and point in their minds a picture of the richness embedded in the life. When one utters the word 'Thanjavur' many would come to one's mind. It would include not only the Big Temple and Sarasvathi Mahal Library, but also Thanjavur art plate and *talayatti bommai.* The Art Gallery of Thanjavur speaks volumes about the hoary past by way of possessing innumerable memorable statues and sculptures.

It is pertinent to note that without the generous contribution of the kings, starting from Cholas to Marattas, these would have been impossible. By this way the full credit goes to those rulers and elite who shaped Thanjavur as a haven of culture. These kings selected the temples for enhancing the multifarious art forms in a meticulous way which would make everybody wonder. On the other hand the artists too totally involved themselves in these art forms and dedicated them to the Almighty', for which the kings were much supportive, due to which Thanjavur, unlike other places, became the haven and heaven of culture. Last but not least this also serves as a spring board for deeper research into this part of Indian culture. Thanjavur, will ever flourish in the minds of the lovers of history and connoisseurs of art and culture.

I wish to thank one and all for having given me an opportunity to share my thoughts with you.

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SAIVA-VAISHNAVA SECTARIAN RIVALRY: ILLUSTRATION THROUGH AN ICONOGRAPHICAL SAMPLE

T.S. Thangamuthu*

In the history of world religions conflict between one religious group and the other was and is a common trend. The prolonged religious war between the Christians and Muslims is known as Crusades for possession of the Holy Land, Jerusalem which seems to continue in one form or the other. It was so bad that even children were entangled in this war and there is one Children's Crusade. The Catholics and Protestants fought with each other in Europe. When Henry VIII (1509-17) embraced Protestantism he persecuted the Catholics. He was followed by Queen Mary (1553-58) who a staunch Catholic and persecuted the Protestants and by virtue of her tyranny, she is known in history as Bloody Mary. Similarly Shias hated and butchered the Sunnis, their own brothers and the vice versa also took place. It is still an ongoing phenomenon in history in countries such as Iran and Pakistan. Such events of terrorism did not take place in the Indian soil. There is no such event on record in Indian history. By and large the Indian religions were *ahimsa* bound. Truly, they loved their neighbours as themselves.

Pushyamitra Sunga is said to have persecuted the Buddhists but in recent times this theory has been torpedoed because many cave temples in western India are attributed to his patronage.[1] How can one build temples for the Buddhists and persecute them at the same time. Now, historians consider this a myth based on the account of a later

* Head, Department of Medieval History, Madurai Kamaraj University.

historian of Tibetan origin called Taranatha as told in his *History of Buddhists in India.*[2] Among the detractors is Romila Thapar, who writes that archaeological evidence casts doubt on the claims of Buddhist persecution by Pushyamitra.[3] Support of the Buddhist faith by the Sungas at some point is suggested by an epigraph on the gateway of Barhut, which mentions its erection "during the supremacy of the Sungas".[4]

Similarly, in the Tamil Country. Kun Pandya identified with Arikesari Parankusa Maravarman[5] (of the First Pandyan Empire), is said to have placed on stakes 10,000 Jains. This piece of information is based mainly on puranic stories such as the *Tiruvilaiyatar Puranam*[6] and no epigraphical source to this effect has been discovered and reported. According to the myth Kun Pandyan who suffered from an incurable fever *(veppu noi)* was a Jain and his Jain masters could not heal him. The Pandya's wife, Mankaiyarkaraci with the help of the minister, Kulaccirai brought Nanacampantar from the Chola country and got him cured. He then converted the ruling Pandya king Kun Pandya to Saivism and is said to have persecuted the Jains. These myths are told only in the later medieval *Tiruvilayatar Puranam* and not in any other source. Kun Pandyan belongs to the early medieval period. Therefore, myth can not be history.

In India they chose an intellectual method to settle religious disputes. This is called *vatu*(debate). The *Mattavilasaprahasana* of Mahendravarman records the religious squabbles between the Kapalikas, Buddhists and Pasupatas but it was a battle of words and not of swords.[7] The Saivite and Vaishnavite saints have uniformly scolded the Jains in their works. But all these were of the cold war type and they did not engage in open armed conflict. Nanacampantar clearly says:

Vetavelviyai nintanai ceytulal
Atamilliyamanoto terarai
Vatilvenru ....[8]

The *Tiruvaymoli* of Nammalvar notes the same kind of debates says the Jains and Buddhists wantonly drag the Vaishnavas to a debate:

Ilinkattitta puranattirum camanarum
cakkiyarum
Valintu vatu ceyvirkalu ...[9]

Such events are again noted in the *Periya Tirumoli* of Tirumankai Alvar.[10] Besides, the Buddhist and Jains are called ruffians and uncivilized fellows. Therefore, the type of armed conflicts as it was popular in the west was unknown to the Indian tradition. They sat in a debate to settle their disputes and one who is defeated accepted the religion of the other.

Such type of religious conflict often led to the formulation of new iconographical forms. The Vaishnava God, Narasimha was considered to be very powerful and they boasted he is even superior to Siva. During the Chola period a reaction rose against this posture. The Saivas discovered a new iconographical form called Sarabhamurti to proclaim the omnipotence of Siva. Narasimha was a combination of man and animal *isimha*"lion") and so considered very powerful. Sarabhamurti was a combination of man, animal (*simha*) and bird *(pakshi/ sarabha).*[11] By a combination of three, he was considered more than a match to Narasimha and is said to have punished him for molesting the worlds after the killing of Hiranya was over. There is a mythology invented on part of the Saivas to justify Sarabhamurti killing Narasimha. The cult was popular during the later Chola period and an image was installed on the *kostha* of the Airavatesvara temple at Taracuram. A separate chapel for him was built in the Kampaharesvara temple at Tribhuvanam and a processional image was endowed. These are the results of sectarian rivalry.[12]

Another myth relates to the persecution of the Vaishnava Acarya, Ramanuja (A.D. 1017-1137) by one Krmikantha Chola. He is said to have invited the Acarya to his court for a religious debate. Kurattalvar, a disciple of Ramanuja, expected some trouble and advised his *guru* to migrate to the court of Bhittideva in the Hoysala country. Kurattalvar himself went to the Chola court for the religious debate. He was asked to repeat the words:

Sivat parataram nasti"There is nothing above Siva".

This is to imply no God is superior to Siva, including Vishnu. Kurattalvar was a veritable genius and uttered the following statement:

Sivat parataram nasti? Dronamasti tatparam

"Is there nothing above Siva? There is the flower *dronam* upon his head".

Siva was fond of *dronam* (Tamil *tumpai*) flower that was placed on his tiara. This suggests there was something above Siva. Again there was alliteration in the reply of Kurattalvar because *siva*and *dronam*were two linear measures of which the latter was taller than the former. Indirectly the Alvar meant to say *Siva* was smaller than *dronam*.This sarcastic reply of Kurattalvar enraged Krmikantha and he is said to have ordered his servants to put out the eyes of the Alvar. Unwilling to face a Vishnu-Jvesz (scolder of Vishnu) Kurattalvar put out his own eyes and became blind. This story is recorded in the Vaishnava *Guruparamparaprabhavam* and does not appear in epigraphical source.[13] Later the fanatical Chola is said to have demolished the Vishnu shrine in the Tillai temple and threw the image of Ranganatha in the Bay of Bengal. By virtue of his heretical activities he is said to have died of soar-throat *(krmikantha*cancer?) at a young age.[14]

This may be the mythical background for the coming of more iconographical forms that were sectarian in character. When the Saivas invented an anti to Narasimha in Sarabhamurti, the Vaishnavas did not remain quite.[15] They discovered an anti to Sarabhamurti, called Astamukhagandabherunda Narasimha. As the name itself says it was endowed with eight-faced and was the bird *gandabherunda*.It was another mythical bird who could easily devour *Sarabhas*. The *eight-headed-gandabherunda-Natasvrnhsa* is said to consist of the following heads:[16]

Kolam "pig" - *Varaha-avatara of Vishnu*

Vajrasamanatunda"kite"- Garuda, an *amsavatara* of Vishnu

Nakhara"tiger" - that represents *simha*, vehicle of Devi

Damstri"lion" with protruding teeth" - represents Narasimha

Dvijihvananam"a face with Two tongues", snake - represents *Sesa* or *Ananta*

Rksam"bear" - represents Jambavan

Marutam"monkey" - represents Hanuman

Sapti"horse" - represents Hayagriva or Kalki

This is to suggest the basic form was Narasimha but he imbibed the qualities of various other gods, mostly the incarnations of Vishnu (*Varaha, Garuda,*Devi, Ananta, Jambavan, Hanuman and Hayagriva) to make himself powerful enough to overcome Sarabhamurti.

*Astamukhagandabherunda-Naxasimha*is said to have given a blow to Sarabhamurti and devoured him. These mythologies are told in a corpus of literature called *Astaprabandham*that consists of eight works of Pillai Perumal.[17] He goes on to add Gandabherunda axed Sarabhamurti to pieces and slaughtered him in a violent process. This shows the vehemence of the Vaishnavas who reacted to the Sarabha mythology. On the Saiva side they did not remain quite and said all the *avataras* of Vishnu were taken to task by Virabhadra and Skanda. They are *Mastya*(Fish), *Kurma*(Tortoise), *Varaha*(Boar) and so on. There are sculptural illustrations that portray the *samhara* of *Matsya*, *Kurma*and *Varaha.*[18]

The depiction of Gandaberunda found in many monuments in southern India. In the Ganapati Ter of Villiyanur and also in the Ter of Vatapatrasayi temple, Srivilliputtur the images of Gandaberunda present. In the entrance gopura of Srirangam temple a stucco image of Gandaberunda is found. The same temple in the Narasimha chapel, close to Tayar shrine, houses a big painting on the theme. A roof scultpture depicting a Gandaberunda is found on the roof of the Rameswara temple in Keladi in Shimoga district. The Karnataka government adopted this symbol in the state emblem. Historically it has been used in the crests and official seals of the Chalukyas, Chagis, Hoysalas, Keladi chiefs, Nandyalas, Gobburis and Wodeyars of Mysore.

What could be specified from the above study is that in India religious conflicts were not armed. None took the sword to settle disputes of religious. Those chose the clever method of intellectual debates that had their results in the arts of the age since the Chola to Nayaka. Nayaka art and architecture is an ocean. If one plunge into it with a proper methodological framework, he or she could bring to light pearls.

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   வேத வேள்வியை நிந்தனை செய்தழல்
   ஆதமில்லி அமணொடு தோரை
   வாதில் வென்றழிக்கத் திருவுள்ளமே
   பாதிமாதுடனாய பரமனே!
9. *Tiruvoymoli,* p.4.
   இலிங்கத்திட்ட புராணத்தீரும் சமணரும் சாக்கியரும்
   வலிந்து வாது செய்வீர்களும் மற்றும் நும்
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14. He is identified with various Chola kings such a Kulottunga I, Kulottunga II, Adhirajendra or Virarajendra. In all probability it was Vikrama Chola.
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AESTHETICS IN PALLAVA ART

A. Ekambaranathan*

Aesthetic qualities of sculptures bring forth to us an impersonal delight by the fascination of expression of emotions *(rasas).* They "generate and consolidate moods, sentiments and emotions, freed from the fluctuations of desires and impulses, focus or diffuse these in the mind and hearts of the people".[1] Select specimens of rock-cut reliefs and splendid sculptures in the structural temples of the Pallavas (6th - 9th century A.D.) are studied here to illustrate as to how they portray the inner visions and experiences of the master-craftsmen and effectively communicate these to the connoisseurs of art and the common man.

The Pallavas found their political fortunes in Tondaimandalam with Kanchipuram as the seat of power in the middle of the 6th century and continued to hold sway over their kingdom till the end of the 9th century. Early kings of the same lineage like Mahendravarman I and Narasimhavarman I caused to be made rock-cut temples, while later kings like Rajasimha and his successors built structural temples. Their rock-cuts and structural temples are replete with spectacular iconic forms of gods and goddesses. The Pallava rule coincided with the bhakti movement spear-headed by the Saiva Nayanmars and Vaishanva Alwars. The bhakti movement coupled with the

*Professor and Head (Retd.), Department of Ancient History & Archaeology, University of Madras, Chennai-600 005.

emergence of stone-temples had a profound influence on the socio-religious life of the people of medieval Tamilnadu.[2]

Gangadhara - Tiruchirappalli rock-cut temple

The earliest portrayal of Gangadhara is seen in the huge panel at the Tiruchirappalli rock-cut temple of Mahendra I (600-630 A.D.) The panel contains a four armed figure of Siva with his left leg firmly planted on the ground and the right leg, bent at the knee, strongly placed on the head of *apasmara*, as if steadying his position. The forward stoop of his body also suggests this nature. The upper right hand is stretched out with locks of hair, on which Ganga as a mermaid descends down in *anjali.* The lower right arm holds a snake (symbolizing *Kundalini sakti)* by its tail, while the corresponding left is firmly placed on the hip.

This specimen, being the earliest one without any precursor, the sculptor had intentionally modeled Siva as if strengthening his position in order to overcome the force of the wrathfully descending Ganga. Moreover, *apasmara* is made to extend additional support by offering his head and arm as well to the raised foot of Siva. What a fantastic imagination of the master-craftsman! The hautiness (*ahankara*) of Ganga was subdued and the anxiety of the *silpi* in avoiding Siva tumbling down at the wrathful descend of Ganga had been superbly-overcome by presenting Gangadharamurthi in this fashion.

Bhagirata's penance-Mahabalipuram

The array of open-air rock-cut sculptures, covering the entire stretch of a rock, at Mahabalipuram, popularly known as "Arjuna, Penance" is actually a portrayal of "Bhagirata's penance and the descent of Ganga'.[3] In order to revive the lives of his ancestors with the holy waters of Ganga, Bhagirata performed severe austerities to bring down the river to earth. Standing on one-foot motionlessly, with emaciated body and arms raised above the head, he rigorously continued penance. Pleased with his devotion, Siva appeared before him and granted the boon. It is this "moment" which is beautifully presented here at Mahabalipuram. In order to witness this miracle of Siva bestowing boon to Bhagirata and the descent of Ganga, Celestials semi-celestials, human beings, animals and birds are shown gravitating towards the central cleft representing Ganga's descent.[4] These figures pulsate with life, vigour, vitality, compassion, mirth etc.

The two pairs of elephants together with their young ones at the bottom of the panel are splendid and superb. The anatomical perfection of these mammoths is unmatched and un-comparable with any other specimens in the whole of India. The first elephant majestically stands still as it had the delight of witnessing the whole episode. Being wonder-struck at the sight of all the events, it does not show any sign of movement. The second one, being irritated by the first elephant for obstructing its vision of seeing the episode, dashes against the first one and pushes it aside. But it fails to succeed as there is no space to accommodate it.

The second pair of elephants also rush to witness the descent of Ganga. The first one in the pair suddenly stops as its baby elephant has tumbled down unexpectedly. Without realizing this, the she-elephant tramples upon the male and tries to push it forward. But the male elephant applies a backward thrust and tries prevent the action of the female, and at the same time, enables the baby to get up and walk. What a marvelous achievement in stone. The impeccable skill of the master-craftsman is manifested at its best in all these relief-carvings'.

Mahishamardini Panel - Mahabalipuram

The Mahishamardini rock-cut temple at Mahabalipuram has a "large panel showing the excellent grouping of Durga as Mahishasuramardini fighting with Mahishasura - a sculpture remarkable for its beauty, grace and virility. Durga is eight-armed, riding astride a lion, holding the bow with her out-stretched lower left hand, while her lower right is bent behind her ears as if drawing the taut bow-string to the full; the bow-string and the arrow, however, not being depicted".[5] Opposite to her is the life-size figure of Mahishasura depicted in an equally powerful pose, wielding a club in his arms intended to smash her. The goddess is accompanied by short and stubby ganas and a lady attendant (Jaya). Similarly, the buffalo-demon is surrounded by the asura folk.

The spectacular rendering of this panel is that only the attendant of the goddess and the asura-

group had already indulged in fighting, whereas Durga is yet to play her role. However, as a preliminary step, she pulls out the bow-string to the maximum possible extent and then relieves it free. Its reverberations produced thundering noises lasting for long, and this unexpectedly resulted in the Asura retreating from the battle-field out of fear in *prati-alida* pose. Besides, his wide-opened nostrils also suggest his frightened and nervous condition. At the sight of his pathetic state, some short-stumpy *ganas* stand idle with their weapons, another one imitates the posture of the goddess and yet another brings flowers in a plate to be offered to Durga. The whole composition of the panel is packed with emotions like fury *(raudra)*, fear *(bhaya)*, pathos, humour *(hasya)* etc. and reveals the inner visions and immaculate workmanship of a divine artist.

Bikshatanamurti-Kailasanatha temple

The episode of Siva assuming the Bikshatanamurti form is a continuam of the story of Brahmasiraschetakamurti. Among the Pallava structural temples, the Kailasanatha temple at Kanchipuram, contains five similar depictions of this form, but varying in size. The biggest among them found the Mahendra's shrine is endowed with two arms, the left holds the skeletal remains of Vishvaksena and the right is raised above as it trying to hide his face. He is seen moving forward wearing a pair of sandals. Strangely enough, Uma is also shown here kneeling before Bikshatana and offering flowers in *pushpaputanjali* pose. This sculpture reminds us of the fervent appeal of Sundaramurti Nayanar, requesting Bikshatana to desist from begging for alms at Kanchipuram, as his consort, the universal mother who provides food for all, resides in the Kamakottam temple.[6] Although the verbal imagery of Sundaramurti is truly translated in stone in the Kailasanatha temple, the sculptor intentionally brought in here Kamakshi and made her offer flowers to Bikshatana in order to send him away from her place of residence. At the very sight of the goddess unexpectedly at his foot-level being ashamed of begging in her town, Bikshatana tries to hide his face with the right arm raised above. His discomfiture is also reflected on his face with the eyes closed. The inter-play of feelings of the guilty husband (shame) and the bountiful nature (Karuna) of the devoted wife is mirrored in this sculpture of Bikshatanamurti.

Friezes of Ganas - Kanchipuram

The basal moulding of the Kailasanatha temple contains friezes of *ganas* carved with in rectangular frame-works. Most of them are in anthropomorphic form, while a few are in hybrid form, i.e, animal-headed human form. Their leader is an elephant-headed Gana-pathi with short, stumpy legs and pot-belly. These frolicksome *ganas* are merrily dancing with their arms displaying various gestures and their faces exhibiting different expressions, as they are under the loving-care of Siva and Parvati in a new abode of Kailasa at Kanchipuram. Although Gana-pathi usually remains calm and quiet because of his elephantine stature, here, after seeing all his subordinates jinking in a hilarious mood, boldly lifts up his right leg to perform the *urdhava-tandava*. At this moment, the adjacent yali-headed *gana* laughs at him and warns him by displaying the *tarjani mudra* not to do so, lest he would fall down flatly. But unmindful of his warning Gana-natha continues to perform dancing. What a wonderful caricature of the *ganas* in stone by an accomplished artisan.

Although the Pallavas introduced rock-cut architecture, for the first time, in Tamilnadu, their sculptors were adepts in handling the granitoid rock and in achieving professional excellence. They had proved their efficiency and individuality in all the sculptural embellishments. The specimens described above, reflect their imaginative vision and creative intellect. Undoubtedly, they impregnate "a unique experience of pure joy of detachment from the situations of actual world of stress and selfishness".[7] The lovers of arts are taken to the world of an impersonal delight by their aesthetic qualities.

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IMPACT OF BUDDHISM IN THE TAMIL COUNTRY

B. Maria John*

Buddhism that was founded in the north by Gautama Buddha reached Tamilham in the 3rdcentury B.C. The decline of Buddhism seems to have begun from the period of Cattanar, the author of the Manimekalai. Manimekalai gives a vivid account of Buddhism in Tamilnadu. The period begins with a strenuous war of religions in which the Vaidika sects of Saivism and Vaishnavism carried out active campaign against Buddhism. The proceeding centuries witnessed a glorious epoch in the history of Buddhism due to the sympathetic and tolerant disposition of some of the early Pallava monarchs and the encouraging and patronizing attitude of the Kalabhra rulers. The struggle for supremacy was vigorously going on amongst the different religions namely Hinduism, Jainism and Buddhism, but no one religion could suppress and supplant the others and claim the individed loyalty of the Tamil people.[1]

The political and socio-cuitural factors also contributed to the decline of Buddhism. The emergence of the imperial Colas with their allegiance to Caivism was one of the main factors for decline of Buddhism in the Tamil land. Besides, the emergence of the agrarian class, supporting the Saiva faith, was against Buddhism which were unfavourable, Buddhist monks left Tamil Nadu and took shelter in the neighbouring countries. They were given a cordial reception in Ceylon and East Asian countries, where the genius of the Tamil Buddhists developed to the highest level enriching the art, culture and architecture of the other Asian countries.[2]

Revival of Buddhism

The renaissance of Buddhism commenced in India from the19th century when British civil servants started bringing to light its monuments scattered all over the sub-continent. A number of rock-edicts and pillar inscriptions of Asoka were discovered in various parts of India commencing from 1750. Alongside of these archaeological discoveries, studies on Buddhism, Buddhology by scholars in India and abroad made great strides. Buddhist Associations and societies were founded which engaged in revival activities by publishing Buddhist texts, editing journals and running schools. The most important event in the history of the revival was the formation of the 'Maha-Bodhi society of-India by Anagasika Dharmapala (1866-1933) in the year 1891 at Calcutta.[3]

Anagasika Dharmapala was invited to Madras city by Col. Olcott and Dr.Ayotheethoss, founder of the Madras Theosophical society, to discuss the revival of Buddhism in South India. Dharmapala visited Madras in the year 1898 and addressed a number of public meetings. Nearly a year, after on 28th September 1899 the Madras branch of the Maha Bodhi society was inaugurated with S.Singaravelu as its secretary. Dharmapala had a small vihara built in Perambur, Madras.[4]

The revival movement had its impact on scholarly work as well as socio-political movements in South India. Many scholars took to Buddhist studies and later historians of South India did extensive research on Buddhism and published many articles, books on vestiges of Buddha, Buddhist studies and epigraphs found in caves and stone beds and the history Buddhism in the Tamil country.[5]

Leaders like B.R. Ambedkar (1891-1956), Narayana Guru (1856-1928) and Periyar E.V.Ramasamy (1879-1973) were socio-political activists who worked for the emancipation of the down-trodden in different ways. They were inspired by the principles of Buddhism. Though Periyar E.V.Ramasamy, as an atheist, did not have any faith in any religion including Buddhism as such, he celebrated the birth anniversary of Buddha every year, because he looked upon him as a great reformer who challenged the supremacy of brahmins and varna system and thus strengthened his movement against them. Buddha is stated by Periyar E.V.R to have denounced God and after as a rationalist condemned rituals and superstitions.[6]

Maraimalai Atikal championed another aspect of the non-brahmin ideology. While Periyar E.V.R.'s movement was against the social and political dominance of the brahmins, Maraimalai Atikal advocated the purification of Tamil language and culture from the pollution of Aryans. He argued that

* Professor and Head, Department of History M.S. University, Tirunelveli.

both non-killing and vegetarianism were basic tenants of the religion of ancient Tamils, sacrificing animals and eating meat were parts of the culture of Aryans who imposed them on the Tamils. According to Buddha who preached vegetarianism and non-killing should have belonged to the royal lineage of the Tamils who had spread throughout India before the arrival of the Aryans. So he said that the principles of Buddha, were the principles of the ancient Tamils and that there was no harm in the Tamils embracing Buddhism by considering it as a religion of their own.[7]

Contribution

A religion like Buddhism that had flourished for a longtime is bound to leave some permanent traces of its influence over the life and habits of the people. Ahimsa was one of the fundamental teachings of the Buddha who prohibited killing of animals even for sacrificial purposes. The brilliant productions of Budddhism is in language and literature, art, architecture and sculpture of Tamil Nadu. Buddhism has influenced, to a remarkable extent, Tamil literary works like *Tirukkural, Silappatikaram, Viracoliyam* and *Kuntalakeci.* Besides, we can find reactions to Buddhism in the Tamil works like *Nilakeci,* a Jaina work, and Civanana Cittiyar a Saiva religious critical work. As a result of the advent of the Buddhists and Jains Tamil literature was enriched and the five great kavyas in Tamil, *Silappadikaram, Manimekalai, Jeeevaka Chintamani, Valayapathi* and *Kundalaklesi* were written by Buddhist authors while the rest were produced by the Buddhists and Jains.[8]

It would be interesting to point out some of the salient features of Pallava administration which bear very close resemblance to the administrative pattern evolved by the Buddhists, especially the Sangha administration. It is noteworthy that the Buddhist influence has penetrated even into this sector.[9]

The Buddhist impact on the ethos of ancient Tamil Nadu was immense. As the Tamils of those days hadn't adopted a stratified caste system, they were deeply impressed by Buddha's averment of equality of all humans as also by the high moral standards set forth. Buddhist monks did excellent work among all grades of people and were patronised by rulers, merchants and wealthy land owners everywhere. Not only humanitarian work, Buddhist monks set up centres of learning and made education universally accessible to all. Some of the greatest literary masterpieces in Tamil were authored by Buddhist monks.[10]

The Chinese pilgrim Yuan Chwang, when he visited Tamil Nadu in the 7th century A.D., found the Buddhists in Kanci and Pantiya country living in harmony in spite of sectarian differences among them. Particularly for the lay Buddhists of Tamil Nadu Buddhism was a happy blend of the healthy elements of the various Buddhist sects as well as the vital parts of Tamil culture. This religious tolerance and harmony was characteristic of Tamil Buddhism.[11]

The Buddishists contributed a lot to the art and architecture in Tamilnadu. The influence of Buddhism is seen at its best in architecture and sculpture. The Buddhist style of building can be traced in the various styles found now in South India. "The apsidal ended temple, the pyramidal storeyed temple, the waggon headed roof and the circular shrine chamber found in some temples on the West Coast are so obviously Buddhist in origin". The external design and ornamentation of the temples at Mahabalipuram, popularly known as the seven pagodas clearly speak in favour of Buddhist influence.[12] The culture of Tamil Nadu is made up of three strands - Brahmanical, Buddhist and Jain. The great Pallavas contributed to synthesise these three elements.

Manimekalai makes Kanci, the metropolis of Buddhim in Tamil Nadu which is connected with the history of Buddhism and its association with Buddhism goes as far back as the days of Asoka.[13] Buddhism has not only had a consistently prosperous career, but also continued to be a potent force in influencing the life of the people even as late as the latter half of seventh century A.D. While describing Kanci, which he visited, Hiuen-tsang mentions having noticed a stupa about 100' high built by Asoka. He also speaks of the remains of old monastery built by Asoka's brother Mahendra, on the eastern side of the capital.[14]

It may be said that the comparatively prosperous condition of Buddhism in Kanci alone as against other centres in Tamil Nadu, is sufficient proof of the fact that apart from the local conditions conducive to its popularity, the benefits accruing as

a result of imperial rulers must have contributed a great deal to the initial success and subsequent prosperity of that religion in that region.[15]

The Buddhists gave importance to education, learning and care for the sick and poor. Two Buddhist pandits of Kanchipuram, Dingnaga during the fifth century A.D. and Dharmapala during the seventh century A.D. occupied the positions of vice chancellor of the Nalanda University in the Empire of Sri Harsha and his successors. It was because of the effort of Buddhist researches that the *ayurveda* system of medicine was developed and promoted. Buddishm flourished in the Tamil Country for more than a thousand years up to the eighth century A.D. Kanchipuram Kaveripattinam, Nagapattinam, Vanchi and Srimoolavasan grew into centlres of this religion and learning. Hiuen Tsang recorded that he found at Kanchipuram hundreds of Buddhist monasteries and some ten thousand Buddhist monks of the Mahayana sect. Hinayana and Mahayana were the two sects of Buddhism - the first sought *nirvana* through self-perfection while the other through worship of the Buddha and his incarnations. It is clear that even by the seventh century Buddhism continued to flourish as a popular religion.[16]

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FALL OF WESTERN POLIGARS - A STUDY

R. Muthukumaran*

Introduction

Krishna Devaraya in his last years 1529-30 of his rule organized the Nayakship of Madurai. He sent Vishwanatha Nayak along with his able general Ariyanatha Mudali who organised (72) Seventy two palayams in South Tamilnadu. Among the seventy two palayams there were thirty three palayams in Tirunelveli District. They were divided into western and Eastern bloc. This paper attempts to focus the fall of western polygar. The Nayaks rule in the beginning of the 16th century gave birth to the emergence of Poligar in the political turmoil that engulfed TamilNadu. Later the Poligar passed under the rule of Nawab of Arcot, which was in turn supplanted by English. The Poligar vehemently fought for independency against the English but gradually surrendered to them with the fall of Nelkattanseval and Sivagiri and the western Palayams of the Maravas faced its extinct attack.

Local sources threw some light on the days of Pulitever. 'It is said that Campbell laid seize to Pulitever fort in 1769. It is possible that after the death of Yusuf Khan, Pulitever reappeared in this

* Dean, HOD of History, N.G.M. College, Pollachi.

Palayam. Campbell laid seige and arrested Pulitever in May 1767. Campbell later took him to Tirunelvelli and on the way at Sankaran Koil, Pulitever was permitted to pray in the famous temple of Gomathi Ambal on his request. He was escorted by many soldiers. He alone entered the Sanctum-Sanctorum by closing the gate While he prayed he became one with God according to popular belief.[1] But as it is not possible for any to mingle with God there is a possible reason to believe that Pulitever escaped through a tunnel. It is said that Pulitever patronized Vellappa Desigar the ninth Guru of Tiruvadudurai mutt at Sankaran Koil and was having a very close connection with him. Vellappa Desigar had induced him very much to become a staunch Hindu and worshipper of Gomathiambal. Pulitever might have known the underground passage through Velappa Desigar from Tiruvadudurai mutt to the Sanctam - Sanctorum of the temple.[2] By using this tunnel at critical juncture Pulitever might have escaped from the temple. This underground path came to be found out during the road construction in the south car street of Sankaran Koil in 1867. It is also said that Pulitever then reached the Palayam now known to be Pulitever Pudai (cave at Pulitever) three miles away from Vasudevanallur and began to collect force again. He took asylum in the woods throughout the day and in the night came out with his people. The neighbouring villagers prepared meals and took it to a small hillock in the west gate, where Pulitever with his Patriotic people, were hiding and thus he prepared the ground for rebellion against the Nawab. In course of time the place where he took his meals with his people came to be known as Soruttumparai.[3] (The place where meals provided) and now that place has changed colloquially Surattamparai.

The arrest of Pulitever or what would have happened for him after the arrest is not clear in any official and non-official accounts. Local sources furnish the course of the event when all the other sources dried up. Again it is possible to assume that he might spend his last years of his life in these places after his escape from Campbell.

After the disappearance of Pulitever the role of Nelkattan seval started to decline from its political ascendancy. The leadership of western Poligars now shifted over to the Poligar of Killamkondan from Nelkattanseval for the next few years. The Kollamkondan Poligar formed a confederacy but it failed in 1767. General Campbell felt the reason for the Poligars revolt and the oppressive policy of the Nawab. He recommended to the Government that if given a fair deal the Poligars would remain in peace and he worked for it. But in his absence the western Poligars once more rose in rebellion. In 1780 the Poligars of Sivagiri formed the third Poligar league and this too was defeated 1781. But by an agreement the Poligar got back their places safely. In 1783 the Poligar of Sivagiri made a confederacy with Katabomman, Haider Ali, Dutch and other Poligars of Tirunelveli. This league was defeated in Sep. 1783.

The third Mysore war that broke out in 1790 made the western Poligar to dream of independency. At the end the English forced the Poligars to accede to the Carnatic Treaty which was concluded in 1792. By this treaty, the company could assume the revenue, but the sovereign was to get one fifth. The Nawab lost his control over his foreign policy and his right to collect revenue from the Poligars. This made the Nawab to lose his hold over the Poligar. Now practically the Poligars came under the company.

The first provision of the treaty of 1792 said that the friends and enemies of either of the contrasting parties would be considered the friends and enemies of both. The fifth provision of the treaty allowed the company to collect customary tribute from the Poligar and to enforce the demand.By the sixth provision the company could collect the Peshcush in the name of Nawab.[4]

Once the company took its control over the Poligar, the court of directors instructed the company's administrators to access the revenue on a payment basis.[5] Information as to resources of these Palayams was obtained principally from statements submitted by the "Canogoe"[6] of Tirunelveli. In some cases, the Canogoe's estimate exceeded the other actual resources of the Palayams.[7] Most of the western Palayams were abound with Nanjaih cultivation (wet crops) and

encompassed with some of the most fertile of the circars lands. The valuation put upon the grain of these lands by Lushington was ten Panam peracre.[8] The whole of Tirunelveli Poligars assembled before Col. Agnew and collector S.R. Lushington in January 1802. The young Poligar accepted the proposal made by Lushington.[9]

On 5th Sep. 1803 the special commission submitted to the government the proposals for determining the amount of revenue to be permanently assessed on the western Zamindars and Poligars. The special commission fixed the permanent revenue from large Palayams, 54-57 percent of its income and 41-49 percent in the smaller Palayams.[10] Since May 1803, the permanent revenue settlement came to be implemented gradually over the western Palayams. Sivagiri had not been subjected to the immediate arrangement of British officer. A few however called the "Unsettled Palayams" got no Sanad and for a time it was supposed that the holders had only a life interest. This was no longer held also in no way different from other Zamindars.[11] In 1803 Sivagiri Poligar received Istamar Sanad.[12] The revenue of Peshcush of the larger Zamindaries was paid directly into Collector's treasury.[13] The government approved the recommendation of the special commission and ordered that Sanads of the permanent property should be made for the purpose of transmission to the Zamindaries.[14]

In the ordinary villages, the revenue was collected by village headman, who gave a receipt in a prescribed form. The headman paid to the Camam, who entered it in his day book. The revenue was payable by installments on the 15th of every month according to the order in force.[15]

Palayam Transferred to Zamin

The British East India Company appointed many British officers to direct the administration. The Poligar system had played a predominant role in the western Palayams of Tirunelveli District. By the death of Poligar system it gave birth to the Zamindari system. Mostly the Poligars were made as Zamindars of their respective Palayams. For Sivagiri Varaguna Rama Vanniyar was the last Poligar and first Zamindar. This system also a hereditary one. The Zamindar system was introduced in the year 1803 was able to put restrictions over the power of the Zamindar and made them intermediaries between the government and the ryots. This continued till 1948 when the government of India put an end to it.

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PANEL SCULPTURES OF NAGARAM BALASUBRAHMANYA TEMPLE CAR

A. Chandra Bose*

Nagaram is a hamlet situated, in Alangudi Taluk, Pudukkottai District, about eight kilometers from Merpanaikadu railway station which is on the Mayuram-Karaikudi line. During the rule of British in India, it was head quarter of Nagaram Zamin, which was responsible to pay annual tribute to the Marattas of Tanjavur.

Nagaram Zamindar was popularly called as Vazhuvadidevar. Thiagarajan writes that "Vazhuvadi is a name assumed by prosperous Valaiyans as a mark of superior social status. They are found at Perungalur, Vadakadu and Mangadu. Excommunication of finales that have strayed is enforced. Their gods are the god of Sastankovil near Tirumeyyam and Subrahmanyaswami of Nagaram".[1]

Sri Subrahmanyaswamy temple at Nagaram was built by Sri Vijaya Raghunata Arunachala Vanangamudi Vazhuvadiar, Zamindar of Nagaram in the later part of the eighteenth century A.D. Later on renovation work was made by a member of the family of the Zamindar. The Total area of the land occupied by this temple is about five cents. There are three *prakarams* in this temple. The peculiarity of the temple is that it has been constructed on an artificial brick mound. The Zamindar who built this shrine was in the habit of visiting Palani once a year to offer worship to Sri Baladhandayuthapaniswamy.

Once when the Zamindar was at Palani, he is said to have heard a divine voice saying that He would come to his village. When the Zamindar returned home, he found to his immense joy, a beautiful idol of Muruga in his field and he raised this temple for the deity. The presiding deity of this temple, Sri Balasubrahmanya is in a standing posture. The height of the idol is one foot high. Only one *Puja* is performed daily.

This paper explains the panel sculptures, which are enshrined in the wooden car *(ter)* of the Nagaram Balasubrahmanya temple. They are Narasimha, Virasanamurti, Gajendra-Moksha, Govardana Krishna, Venugopala, Lakshmana, Rama and Sita, Rajagopalaswamy, Kalarimurti, Kannappa Nayanar Dwarapalaka,, Stalapurana scene of Punnai Nallur Mariyamman, Warrior, War Elephant, Snake Charmer and erotic specimens.

Narasimha

The images of Vishnu as Narasimha are of two kinds, namely, the Girija- Narasimha and Sthauna-Narasimha. The conception underlying the name Sthauna Narasimha is that the lion in this case comes out of pillar.

According to an account, Hiranyakasipu himself angrily kicked the pillar, and at once Vishnu came out there from half-man and half-lion. This is seen enshrined on the wood panel of the temple chariot.

In the panel, Narasimha is coming out from a pillar which is being broken by his two front hands. *Chakra* and *Sankha* appear in the right and left back hands of Vishnu respectively. Hinranyakasipu appears with sword and shield in his right and left hands respectively, in the right side of Narasimha. Prahalata is standing in the left side of Vishnu with *anjali hasta.* All of them wear *kiritas.* Hiranyakasipu has lifted up his right leg and bent at the knee.

Next to the earlier panel, the fighting scene of Narasimha (Sthauna Narasimha) and Hiranyakasipu is beautifully brought out. With a ferocious look over the demon, a thick mane around the neck, leonine teeth and protruded bulging eyes, Vishnu with his four fairs of hands encounters the demon. One pair of his hands holds the usual *Chakra* and *Sankha.* One of his left hands holds the demon's *kiritam* along with his head tightly. His lower right hand gives a punch to the demon's stomach. The demon carries a sword in his right hand and a shield in his left hand. Both of them adorned with *kirita makutas.* Devotee of the Lord Vishnu is represented in *anjali hasta* at the left lower.

*Assistant Professor, Post Graduate and Research Department of History, H.H.The Rajah's College, Pudukkottai.

Another Stauna Narasimha, carrying out Hiranyavatam is observed. In this figure, Vishnu is seated on a *pitha,* and Hiranyakasipu is stretched out on his left thigh, with the belly being ripped open by two of his hands. One of his left hands holds the legs of the demon and a right hand holds demon's *makuta* tightly. Two other hands, one right and one left, are lifted high up, holding the drawn out entails of the demon in the form of a garland. The lengthy stomach of the demon wore by the Lord as garland is painted with red colour, which indicates that the sculptor became painter in this case only.

Virasanamurti

Vishnu as Virasanamurti is represented as seated on a *pitha* with left leg bent at the knee and placed on a lotus *pitha* and the right leg is bent at knee and placed on the floor. Lakshmi and Bhumidevi are shown in association with it as kneeling on the floor on one knee in the position generally occupied. In one of the right hands, *Chakra* held and the other hand keeps the *abhaya mudra.* One of the left hands holds Sankha and the other left is placed on the knee of left leg and extended straightly up to the left breast of Bhumidevi.

Five headed Naga-hood is represented over the *kiritam* which is on the head of Vishnu. He wears long flower garland and all other ornaments. Left hand of Lakshmi and right hand of Bhumidevi keep the conch respectively and the other hand of both the Goddesses are placed on the knee of the respective legs. Rounded breasts of the both the goddesses are free from its bands. Both the female figures are seen in tied in a knot over their head. All the three figures are seen with their lower garments. Three hooded *Tiruvasi* runs over their head.

Gajendra-moksha

As a deliverer of Gajendra, Vishnu is praised in several places in the Divya- Prabandha of the Srivaishnava Saints of Southern India and the temple of Varadaraja at Kanchi is one of the most famous Vaishnava temples in Tamil Nadu. Here Vishnu is riding on the shoulder of Garuda. Below Garuda is found the afflicted Gajendra praying to Vishnu with its trunk carrying a lotus in it and kept uplifted. The figure of the crocodile is seen apprehending with its powerful teeth the leg of Gajendra.[2]

There are two scenes in the Gajendra-moksha panel of Nagaram Balasubrahmanya temple chariot. The crocodile caught hold the head of elephant along with its trunk is first one. Here shown a water tank wherefrom the crocodile jumped up and caught hold the elephant.

Behind it the Varadaraja or Karivarata who is blessing the relieved elephant is engraved as scene. Varadaraja is standing with four hands. Upper right and left hands hold *Chakra* and *Sankha* respectively. Left lower hand is seen in the *Katyavalambita- hasta.* Right lower hand is placed on the head of elephant known as Indradyumna.

According to this panel sculptural scene, there was no opportunity to elephant for the praising of Vishnu with a lotus flower. Because, the crocodile caught holds, completely, the head of the elephant. No one iconographical text says that the head of the elephant is to be caught by crocodile. Hence, the panel sculpture of Nagaram varies slightly from the mythology told. It is clear that this piece of art is rare one among the Gajendra images.

Govardhana-Krishna

In the wooden board, Krishna is holding a loft the Govardhana hill with the single tinger of right hand. Cowherds are worked out and shown to be taking shelter under the uplifted hill. Originally 2 cows and 2 devotees are represented to the left side of the Krishna in the panel. The uplifted hill is designated as an arch form. Some of the huts as situated on the hillock are shown by the artist. Left hand of Krishna is placed in *Katyavalambita hasta.* Remaining two upper hands hold *Chakra* and *Sankha.* In the right side, Indra is standing with four hands, front two hands in *anjali hasta* and back two hands carry *vajra.*

Venugopala

In the other one, Krishna known as Venugopala, seems to delight his followers with his enchanting music. This nude form of Venugopala is standing in *dvibhanga* pose, the left leg resting on the ground. His right leg is thrown across, in front of his left leg so as to touch the floor with his right toes. The flute is held in both lower hands, the mouth-end of the flute is applied to his lips. He is wearing ornaments in forehead, neck, hip and arms. He is surrounded by cows. The upper hands carry the *Chakra* and *Sankha.*

Lakshmana, Rama and Sita

In this panel, Rama is seen in standing position. He has two hands, the right carrying the arrow and left a bow. To his right side is seen Lakshmana in standing position with both of his hands folded and kept in *anjali hasta.* To his left side is seen the image of Sita in a standing posture; her left hand is simply hanging down and her left hand is holding a lotus flower. All three figures are seen in tied in a knot over their head. Sita wears lower garment and breast band. Rama and Lakshmana also wear lower garments. Bow is hanging in the left shoulder of Lakshmana. They wear all kind of jewels .

Rajagopalaswamy

In the panel, Lord Rajagopalaswamy is standing *tribhanga* posture with two hands. He holds a *cattai* in his right hand. His left hand is bent at the knee and placed on a wooden piece. He wears a lower garment, wooden walking boot and other all types of ornaments. He is flanked by his consorts Rukmani and Sathyabama.

Kalarimurti

Rishi Mrikandu was long without son. He prayed to God that He may be blessed with sons. God appeared to him and asked him if he would like to have many useless sons or only one remarkably intelligent but with his life limited to sixteen years. The rishi chose the later. God blessed him with a child who was called Markandeya. The child grew up to be a very intelligent boy. When he was worshiping Siva at Tirukadavur temple, he reached the age of sixteen. Yama proceeded in person to conduct operations against the life of Markandeya. Siva burst out of a *Linga* in great anger and administered a kick on the chest of Yama. Then Siva blessed Markandeya to be ever sixteen years of age. This is story of Kalarimurti is set up as one among the sculptural panels of Nagaram temple chariot.[3]

In this panel, Siva appears in a *pitha* instead of *Linga* . In the place of *avudaiyar*, a *pitha* is shown. Markandeya reclined in the right side and shown to be taking shelter under Siva Siva holds the down-turned trident in the front right hand and skull in the front left. *Tanka* and *Agni* are kept by him in the right and left back hands respectively. Right leg is raised up and bent at the knee. Half of the left leg is inserted into a *pitha.* He wears *jata-makuta.* Yama who was riding on Mahisa is seen in the left side of Siva. Siva wears all kinds of ornaments and dress.

Kannappa Nayanar

The myth of Kannappa Nayanar is popular in Tamil Nadu, for the was even ready forgo his eyes for the sake of lord Siva. In a panel of Nagaram Balasubrahmanya temple chariot, Tinnan's affixing, one of his eyes in the *Linga* with the help of right hand. Tinnan head is being with one eye only. The place for the left eye is empty. Even the eye-brow is not shown there. Bleeding of blood from the area of removed eye downwards in left face is visualized. The *Linga* without *Avudaiyar* stands in the right side of Tinnan. The washed water has been shown by the artist on the surface of the *Linga.* Tinnan keeps a leather bag in his left hand. A bow appears in the left side of his head. He wears well combed *jata-makuta.* Right leg is raised up from the floor and shown in dancing mode.

Dvarapalaka

Generally the Dvarapalaka, demi-god, is seen one each at the both sides of the entrance of main shrine in each and every Hindu temple. In the panels of Nagaram temple car, only one image is represented . He stands in *tribhanga* posture with four hands. He places his right leg in the left side of the panel. He also places his left leg on a *gada,* which is in the right side. Right hand is showing chin *mudra.* Both of the back hands keep each one piece of mountains. He wears *jata-makuta,* lower garment, ear-ornaments etc. Protruding teeth are not given to Dvarapalaka.

***Stalapurana* scene of Punnai Nallur Mariyamman**

A typical portrait specimen is one of the panels in the Nagaram Balasubramanya temple chariot. It is also replicated in the Narttamalai Muttumariyamman temple car. The day of the car festival in March-April is observed as a public holiday throughout the State, and attracts a large concourse of pilgrims and sight-seers from far and near.[4] No one previously is attempted to identify this image. Head ornament of the King portrait is clearly exposing the Maratta art. He is keeping a female child in his two hands and emotionally watching the face of the

child. Child is visualized in the reclining form. Left hand of the child is also reclined. But, the right hand of the child is keeping a pot, which is placed on her head. King wears *patra* and *magra kundalas* in his ears. He also wears arm lets, wrist lets, necklace, flower garland and lower garment.

Among the eighteen sculptural panels of the chariot, this image is a unique contribution. Because, the background story of the panel art is not known still now.

However, a relevant story is told in a book entitled *Tanjai Marattiya Kalveitukal* which has been written by C.Rasu, Professor of Epigraphy, Tamil University, Thanjavur. Punnai Nallur Mariyammankoyil is situated 8 km east of Tanjavur on the high way of Tanjavur and Tiruvarur. At this village, there was a tall nest, which was worshiped by the people. During the reign of Tukhoji, who ruled Tanjavur from 1729- 1735 A.D, one day Goddess Mariyamman came out as a Brahmin girl child in front of him and introduced herself as Punnai Nallur Mariyamman. Then She told to the King that She will save the family of the Raja and She will bless his daughter to cure her eye-sight which was being faded. Then, suddenly girl child disappeared. Daughter of Maratta king has started her worship of Punnai Nallur Mariyamman and then She gained eye-sight.[5] Now, it can be understood that the pot which is placed on head of child is milk pot. Taking the Palkudam, milk pot, to Goddess Mariyamman is our customary practice. Daughter of Maratta King would have been taken Palkudam to Punnai Nallur Mariyamman. She was a child with faded eye. That's why she has been taken by her father to temple.

Warrior and War Elephant

In a panel, a warrior who is involved in regular practice along with sword and shield is sculpted. Eventhough he is standing, both of his legs are bent at the knee. Right leg is turned towards right. He keeps a sword in the right hand. In an another panel war elephant kills a man by its tusk. Two persons are seated on the back of the elephant.

Snake Charmer

A snake charmer keeps a musical instrument known as Mahudi in both of his hands and plays it. Two snakes that come out from a box and watching the snake-charmer's pipe. Left leg of the charmer is forwarded one step in front than the other one and bent at the knee.

Erotic Specimens

Union of male and female in a typical way is represented in a sculptural panel. Lengthy penis which turned right-up, inserted into the right ear hole, encircled the neck, taken out from the left ear hole, come down, then run into the vulva of a lady who is standing near by. Both of them are in nude form. Right hand of the male keeps the penis into the right side. His left hand is not visible. Right hand of the lady keeps the penis which come down in the left side of the male. Left hand of the lady is simply hanging down. Both of them wear a number of ornaments.

One more panel of erotic specimen is given in this chariot. *Punartal* (high pitch of orgasm) from the back side, likened to animal intercourse, is visualized in two places, similarly, in a single panel. In both the places, one each lady is churning the milk which is in a pot. A wooden particle known as *madh,* likened *ulakkai* in Tamil, is inserted into the pot to churng the milk. This symbolically represents the union of male and female belonged to Vaishnava sect. This can also be comparable with the churning of milky ocean by the Devas and Asuras as stated in *Puranas.*

Conclusion

Most of the art panels are very' interesting and beautiful. Panel sculptures of the Nagaram Balasubrahmanya temple car belong mostly to Vaishnava affiliation and less number of Saiva affiliation. Narasimha panels are beautifully carved out. Gajendra- Mokhsa is a rare piece of art. *Stalapurana* scene of Punnai Nallur Mariyamman is purely a local legend of Tanjavur. Even though the present study place is coming under the Pudukkottai jurisdiction, collectively the panel sculptures are reflecting the Tanjavur School of art. There was no separate school of art practiced by Tondaiman of Pudukkottai. It is clear that the cultural trends were common to both of the regions Tanjavur and Pudukkottai.

Notes & References

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VISNU'S EPITHETS IN THE HYMNS OF THE ALVARS IN ART HISTORICAL CONTEXT

R.K.K. Rajarajan*

The *Visnusahasranama* and its counterpart, *Sivasahasranama* appear for the first time in the *Anusasanaparva* of the *Mahabharata*, dated around 500 BCE in its codified form.[1] The twelve Alvars (5th - 9th century CE) who have contributed nearly 4,000 hymns under *Nalayirativviyappirapantam* (shortly *Nalayiram*) have noted these 1,000 Epithets of Visnu; e.g. Ayiramperan "one with 1,000 names" (Tiruvantati, v. 10, Periya Tirumoli 11.3.8)

Namankal ayiram "names 1,000"
(Tiruvaymoli 5.9.11)

Perayiram utaiyan "He with 1,000 names"
(Ciriyatirumatal 1. 43) Ayiranamam colli

"utter the 1,000 names" (*Tiruppallantu*, v. 5)

Arukalvantinankal ayiranaman colli cirukalaipatum "the six-legged bees sing the 1,000 names early in the morning" (Periyalvar *Tirumoli* 4.2.8) and so on.[2] The concern of the present article is to find out how the Alvars have viewed the *dasavataras* of Visnu that are the ten major incarnations. We may note at the outset the forms of Visnu are brought under various art historical or iconographical categories such as *vyuha* - 4, *avatdra* or *vibhava*-10, *amsavatara*-26, *dvadasa-12, caturvimsati*-24 and those listed in the *agamas* (e.g. *Vaikhanasa* and *Pancaratra* - 108 *samhitas)* and *silpasastras*. The last category includes forms such as Vaikunthamurti, Sesasayi, Garuda-Narayana, Hayagriva (the horse-faced) and so on. The *Sritattvanidhi*, a compilation of *dhyanaslokas* on Visnu, by Krsnaraja Udaiyar (first half of the 19th century CE) of the Mysore ruling family, a prodigious scholar in the *sastras*, presents 76 such forms.

The *dasavatara* are the following: *Matsya* "Fish", *Kurma* "Tortoise", *Varaha* "(wild) Boar", Nrsimha "Man-Lion", Vamana "Dwarf"/ Trivikrama "Tall", Parasurama "Rama with Battleaxe", Sri Rama (Dasarathi), Balarama, Krsna or the Buddha and Kalki.[3] Let us see how these names are visualized by the Alvars.[4]

Matsya is called *Min* (Periyalvar *Tirumoli* 1.6.11, *Tiruccantaviruttam* v. 33) or *Kentai*, a species of carp fish [family cyprinidae] (*Periya Tirumoli* 4.5.6).[5] In Sanskrit it is also called *srngi* (*Visnusahasranama* 536, 797), the equivalent of which and that of *matsya* is not discernible in Tamil. *Maccam* (*Tamil Lexicon*, Vol. V, p. 3002) could be a transcription but it fails to appear in the Alvars' hymns. The Lord assumed this form to save the worlds and *Vedas* from peril.

Kurma is called *Amai* (*Tiruvaymoli* 2.8.5). It is supposed to live in water and called *Nirilvalumamai* (*Tiruccantaviruttam*, v. 20). *Kurmam* could be a Tamil transcription (*Tamil Lexicon*, Vol. II, p. 1075) but fails to appear in the hymns. This was deemed to support the Manthara when the Ocean of Milk (Ksirabdhi) was churned.

Vardha is addressed with pure Tamil words such as *Enam* (*Tiruvaymoli* 1.8.8), *Panri* (*Nacciyar Tirumoli* 11.8) and *Kelal* (*Tirukkuruntantakam*, v. 4). The Tamil transcription is *Varakam* (*Tiruvantati* II, v. 31, *Tiruvaymoli* 6.6.5). His function was to save Bhudevi from peril when snatched by a demon, called Hiranyaksa (one with golden eyes).

The above three *avataras* could be represented in zoomorphic or partly human and partly animal forms in artistic illustrations.[6]

*Assistant Professor in Fine Arts, Gandhigram Rural University, Gandhigram.

Narasimha is spelt otherwise Nrsimha or Narasimha. The Tamil forms are Ari/Hari (*Tiruppallantu*, v. 6, *Periyatirumatal*1. 242), *Naracinkam[n]*(*Tiruvaymoli* 2.3.1, 9.3.7), *Ciyam*(*Periya Tirumoli*6.5.2), *Cinkappiran*"Lord Lion" (Periyalvar *Tirumoli*5.4.2), *Ciriyacinkam* "cultured Lion" *(Tiruppavai*23), *Telliyacinkam* "immaculate Lion" *(Periya Tirumoli*2.3.8) and so on. Among these Naracinkam and Ari are transcriptions of Narasimha and Hari. Others are pure Tamil terminologies. In Indian art the Man-Lion form of Visnu came to be represented with the face of a lion, sharp nails like those of a lion (*vajranakha*)[7] and human body.[8] He is mostly terrific by gesture and known as ugra-Nrsimha. If benign, the Lord is Kevala-Nrsimha and if united with Laksmi, Laksml-Nrsimha. The manifest duty of the avatara was to weed out demonic forces such as Hiranya.

Vamana and Trivikrama are allied incarnations. He is said to have approached the demon-king Mahabali as Vamana "Dwarf", got three strides of land as gift and grew into the Tamil One, Netiyon, Trivikrama and measured all the landed assets of the demon. The Alvars call Vamana with various epithets such as Kural "Dwarf" *(Nacciyar Tirumoli*4.9), Kuralappan (*Tiruvaymoli*7.10.2), Mani *(Periya Tirumoli* 1.8.5, *Tiruvantati*II, v. 89), Vamanan *(Tiruccantaviruttam*v. 37), Venkutaivanan *(.Periya Tirumoli* 9.7.3) "he who holds a white umbrella" and so on. Vamana is a Tamil transcription while all other epithets stand for a "Dwarf". He is a cult Murti appearing in the *garbhagrha* of the Srimusnam temple.

Trivikrama is variously called Tirivikkiraman *(Nacciyar Tirumoli*1.7, *Periya Tirumoli* 9.9.5; *Tamil Lexicon*, Vol. Ill, p. 1895)), Paralantan "who measured the world" (Periyalvar *Tirumoli*1.10.6), Taraniyalantan *(ibid.*2.10.7), Netiyavan "the Tall" *(ibid.*5.4.8), *Kuralaki-nimirntavan*"the Dwarf who elongated himself Tall" *(Periya Tirumoli*2.4.2), *Mannalanta-Mal* "Mal who measured the Earth" *(Tiruvantati* v. 18) and so on. In these epithets Tirivikkiraman and *taran*iare Tamil transcriptions of Sanskrit words. *Tri* in Sanskrit means "three". In Tamil *tiri* is not the equal of tri. It means a "wick" *(Tiruvantati*II, v. I).[9] So, it is a meaningless expression, just taken for granted to be the equal of *tri.*

Vamana in Kerala was a favourite cult deity. The presiding God of the *divyadesa,* Varanvilai (Arammula in Kerala) is Tirukuralappan. The images of Trivikrama appear profusely in Indian art of which the best examples may be found in *Varahamandapa* of Mamallapuram and Cave III of Badami.[10] He is a cult Murti that appears in the *garbhagrha* of the Kovalur *divyadesa.*

The Alvars do not deploy an epithet that is the equal of Parasurama. He is called a *mamuni*"great sage" or Tevan "God" *(Periya Tirumoli*5.3.1). The name Paracuraman earlier appears in the *Manimekalai*(22,1. 34). It is not clear why it fails to appear in the Alvars' hymns. It is added he appeared a sage and took the battle-axe to cut the heads of kings 21 times on earth *(Periya Tirumoli*6.7.2).[11] He was one among the three Murtis of the Vrsni *(yadava)* hero worship in the North and placed in the *garbhagrha* of the Puri Jagannatha temple. This cult is reflected in the *Paripatal* and works of Antal, both *Nacciyar Tirumoli and Tiruppavai:* Unpiyum niyum urankelor empavay *"Your (younger) brother (Krsna) and you (Baladeva) do not sleep (and get up).* (Tiruppavaiv. *17).*

Rama of the race of Raghu (cf. the *Raghuvamsa* of Kalidasa) is known as Dasarathi-Rama. Periyalvar, Kulacekarar and Tirumankai call Rama Tacarati *(Tirumoli*3.9.2, *Perumal Tirumoli*8.5, *Periya Tirumoli* 10.2.3). He is also called Ciraman/ Srirama *(Periya Tirumoli* 8.6.8), Irakavan/Raghava *(Perumal Tirumoli*8.1-4) and Kakuttan *(Tiruvaymoli* 5.4.3).[12] Tacarati, Ciraman and Iraman are Tamil transcriptions. As is the epic, the art of *Ramayana* has an epic tradition in Indian art historical tradition. A complete set of paintings from the Balakandam to the Uttarakandam may be found in the following temples: Ramasvami (Kumbhakonam), Tirukokaranam (Brhadambal) and Alakarkoyil (Saundararaja Perumal); and the temple cars of Vatuvur and Tanippati (North Arcot).[13]

Balarama according to mythology is supposed to be the elder brother of Krsna and an incarnation of Adisesa. His emblem is the *halayudha*"ploughshare". The Alvars call him Palatevan (*Tiruppavai*17, cf. Palaraman in *Tamil Lexicon,* Vol. IV, p. 2535)), Vellaimurtti "Lord White" (*Tiruvaymoli*5.8.2) and Iraman *(ibid.*10.3.10). Palatevan and Iraman are transcriptions. Vellaimurtti denotes his colour. He

rarely appears in art. The Mamallapuaram relief of Govardhanadhari includes both Krsna and Baladeva.[14]

Krsna could not be brought into Tamil because the letters, r and s are peculiar to Sanskrit (Kiruttinan, cf. *Tamil Lexicon,* Vol. II, p. 931). His equivalent in Tamil is Kannan (Prakrit Kanha) that is absent in Sanskrit. Kannan *(kan + avan)* means one dear to the eyes. The hymns of Periyalvar *(vide* his *Tirumoli)* are classical examples of a devotee fondling the child-Krsna with pet lullabies. Several Tamil epithets stand the equal of Krsna. They are Mal or Tirumal (*Tiruppalldatu,* v. 11), Netumal *(.Nacciyar Tirumoli* 13.5), Cehkan "red-eyed" *(Tiruccantaviruttam,* v. 75), Kannan *(Perumal Tirumoli 1.6)* and so on. The hero of world's greatest epic, the *Mahabharata,* the presence of Krsna is felt in Indian art since very early times. Besides, he is the hero of the *Bhagavata Purana.* His forms are countless that provided the heroic theme for the miniatures of the Rajasthani School of paintings (Kangra, Pahari and so on).

The Buddha is considered alternatively an *avatadra* in place of Krsna. The Alvars never consider the case so. For them the Buddhists and Jains were despicable creatures, leading a life of heresy.[15] They are called Puttar/Buddhas (*Tirumalaiv.* 7; *Tamil Lexicon,* Vol. V, p. 2759), *Tuvariutaiyar* "yellow-robed" *(Periya Tirumoli* 2.1.6), Potiyar/Bodhis *(Periya Tirumoli* 9.7.9) and Cakkiyar/ Sakyas *(Tiruvaymoli* 4.10.5). However, a Pallava inscription from Mamallapuram counts the Buddha one among the ten incarnations of Visnu.[16] The *Bhagavata Pur ana,* Dravida-born, also considers the Buddha as an incarnation of Visnu. It seems from one quarter there was a tendency to accept the Buddha while the Alvars totally rejected such an idea.

Kalki is the yet to come incarnation of Visnu who is supposed to appear on a white horse, holding a sword in hand to redress the grievances of the righteous and to punish the evil mongers at the end of the Kaliyuga in a village in the Sambal valley. This story is not narrated by the Alvars. He is called Karki *(Periyalvar Tirumoli* 4.9.9, *Tamil Lexicon,* Vol. II, pp. 818-19) who comes mounted on a fierce horse, *Katumparimel-Karki (Periya Tirumoli* 2.5.3).

What has been summarized in the above account are chips from a huge block. The Alvars' view of the epithets of Visnu and mythologies are kaleidoscopic in dimension. It could not be capsuled in a conference paper. It deems an intensive study. In any case, what could be concluded from the above account is that the Alvars had knowledge of the *dasavataras* of Visnu and transcribed the names in Tamil. Few are given in their original format in Tamil that may not be intelligible to non-Tamil scholars. The transcription of few epithets does not convey any intelligible idea; e.g. Tirivikkiraman, Ciriraman, *tiri* and *ciri* do not give the meaning we expect (i.e. tri and sri) in a Tamil dictionary.

The *dasavataras* came to be presented in the art of Tamilnadu in a running panel from *Matsya* to Kalki since the Vijayanagara-Nayaka period. Separate enclaves for these Murtis may be found in the temples at Tatikkompu, Alakarkoyil and Vaikuntam (Tirunelveli zone). The unique feature in the Tatikkompu temple is that in the place of Varahamurti, Hayagriva is to be found. In the Vaikuntam temple the head of Kalki is in horse form. These rare forms have been reported in several of our articles published in international journals. From a study of the wood-carved temple cars of Tamilnadu as many as 47 such narrative panels have been reported (Kalidos 1989: 338-40). The earliest of such running panel in *mandala* form may be found in the Papanasesvara temple at Alampur of the Eastern Calukyas.

Scholars working on Indian art and mythology have so far considered Sanskrit alone the only source. By about the 5th century CE there were only three or four literary or classical languages in India that were Sanskrit, Tamil, Pali and Prakrit in addition to the tribal dialects. Hindi, Telugu, Kannada and other Aryana and Dravidian *vikritis* were in their formative stage and did not attain literary status. Therefore, to study India with reference to Sanskrit alone is a one-eyed approach. To better understand the full magnitude of Indian culture one should definitely come to Tamil, a language that stands on a par with the world's oldest such as Hebrew, Latin, Greek and Sanskrit. In the Indian context, Pali and Prakrit, including Sanskrit, are dead languages. They live only in their literatures. The only living primeval Indian language is Tamil with a rich literature to establish its classical status. Therefore, it is the bounden duty of a historian to bring these sources to the world front by way of translations and papers or books in English.

Notes & References

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2. R.K.K. Rajarajan, Jeyapriya Rajarajan & Raju Kalidos, *Morphological Riddles in Tamil Inscription of Visnu's Epithets and An Overview of Mythologies in Hymns of the Alvars, East and West,* Rome 2011 in Press. Some 20 Such Citations Appear in the Hymns. This is a Comprehensive Essay in about 150 pages.
3. A.L. Basham, *The Wonder that was India,* Calcutta 1971, pp. 304-9. Besides, there are 26 partial Incarnations of the Lord Called *Amsavatara,* e.g. *Mohini, Garuda,* With which we not Concerned.
4. All the epithets of the gods and goddesses are in Sanskrit, the pan-Indian language for exchange of religious wisdom. It is because you may find an image of Visnu in Kashmir or Kanyakumari or Gandhara, Modern Afghanistan or Assam. If one calls it by the Tamil name Mal or Tirumal, it may not be intelligible to those in other topographical segments of the subcontinent. Therefore, the ancient and medieval sastra-makers employed a common language, i.e. Sanskrit that is audible to one in Tamil Nadu or Bengal.
5. The select references are given in this article; otherwise it might be an index which is not the aim of the present small article.
6. In North Indian art the *Matsya* and *Kumra* appear in zoomorphic form. *Vide,* Kalpana S. Desai, *Iconography of Visnu in North India,* New Delhi 1973, figs. 53-57. Gupta period *Varaha* images have been reported in Zoanna Williams, *The Art of the Gupta India: Empire and Province,* New Delhi 1983, figs. 126-127. A rare example of Pallava image has been discovered in Mamallapuram, close to the Shore temple, in the near past. *Vide,* Raju Kalidos, *Encyclopaedia of Hindu Iconography: Early Medieval, Vol. I Visnu,* Delhi 2006, pls. LXIII. 2.
7. *Vajranakha* means diamond-like nail. Narasimha had to kill demon called Hiranya, meaning one with a golden mien. Gold could be cut only with a diamond instrument. That is why the Lord is said to have diamond nails. The epithet appears in *Visnnastottaram,* Epithet No.54.
8. Raju Kalidos, *Narsimha in Early Medieval Literature and Art, Annali dell' Istituto Universitario Orientale,* Naples 1999, Vol.59, pp. 168-82, pls. I-VI.
9. Cf. the hymn: *Anpetakaliya Arvame Neyyaka Inpuruku Cintai Itu Tiri* "love is the lamp, earnestness is the oil (ghee), the involved mind is the wick" (*Tiruvantati*II, v. 1).
10. Raju Kalidos, *Encyclopaedia...* Vol. I, pls. XLI. 1, LXIII. 2.
11. The Velur (slang: Vellore) temple car finds the three Ramas in a row. *Vide,* Raju Kalidos, *Temple Cars of Medieval Tamilaham,* Madurai 1989, fig. 43. Parasurama usually carries the *parasu* "battle-axe" in a hand. *Vide,* R.K.K. Rajarajan & S. Ganeshram eds., *Studies in Indian Art History,* Delhi 2010, Colour Plate XV. 9, BW 16.
12. The forerunner of the Solar Race (*Suryavamsa)* was Kakustha and so Rama is called Kakuttan.
13. Raju Kalidos, *Pancamukha-Anjaneya in Canonic Literature and Art,* East and West, Rome 1991, Vol. 41: 1-4, pp. 133-51 (figs. 16); R.K.K. Rajarajan & Ganeshram eds. *Op. cit.,* Colour Plates XIX 1-2, XX 1-2, XXI 1-2, XXII1-2, BW 5, BW 7.
14. Raju Kalidos, *Encyclopaedia...* Vol. I, pls. LXV.
15. Jeyapriya Rajarajan, "The Alvars' Perception of the Buddhists and Jains", *Journal of the Institute of Asian Studies,* Chemmanjeri 2011 (forthcoming).
16 K.R. Srinivasan, *Cave Temples of the Pallavas,* New Delhi, 1964, p. 173.

POOMPUHAR: AN ARCHAEOLOGICALLY IMPORTANT TOURIST CENTRE

P. Raja*

Poompuhar is in the Sirkazhi taluk of Nagappatinam district. Tourists have to alight at Mayiladuthurai junction and proceed to Poompuhar by road. Poompuhar is linked to Mayiladuthurai as well as Sirkazhi by road, the distance being 24 kms and 21kms respectively. Poompuhar or Kaviripoompattinam as it was known manifests the ancient glory of the Tamils. It was the chief port of the Chola Kingdom during the Sangam age. Sangam literature and the two great epics Silappadhikaram and Manimekalai give us glimpses of its glory.[1] It was an international seaport and one could hear there many languages spoken by the merchants of various countries. The city contained separate quarters for foreigners and both day and night bazaars called Naalangadi and Allangadi were busy selling a plethora of articles like spices, gold, fancy wear, garments, liquor, pearls and precious stones and various edibles. Vast emporia were dealing on these goods. There were organised syndicates of merchants who also participated in the polity of the Cholas.[2]Though it is reduced to a small village today, one could see evidences of its past glory in and around Poompuhar.

Antiquity of Poompuhar

Foreign notices of this ancient port could be seen in the travelogues of Periplus and Merris Erithroly, Ptolemy and Pliny. Pali literature like Milindapanha, Buddha Jataka tales, Abithama Avathar and Buddha Vamsakatha too mention this place. Buddhism flourished, here 2000 years ago and evidences have been found out of the donation of a pillar by a Buddhist Somaya Bikkuni of Poompuhar during the 2nd century B.C. Brahmi inscriptions dating back to 2nd century B.C. too speak of the city. The inscription at Sayavanam temple in Poompuhar also records its history. The Chola kings of the Sangam age ruled the city with pride and embellished it in various ways. Most of them speak of a great festival called 'Indra Vizha' devoted to Lord Indra. Evidences have been found of its continuance till the later Chola period.[3]

From literary evidences, the plan of the city has been elicited as follows:[4] (1) The city was divided into two well marked divisions as Pattinappakkam and Maruvurpakkam. (2) The market-place of Poompuhar was sandwiched in between Naalangadi, the day market and Allangadi, the night bazaar, (3) The sea shore is occupied by ferocious undaunting fisher folks (4) The warehouses were also located there artisans, merchants, sweet-vendors, butchers, potters and diamond cutters lived in Maruvurpakkam, (5) Kings, nobles, elite citizens, rich traders and farmers, physicians, astrologers, the kings barracks and court dancers lived in Pattinappakkam. (6) Vellidai Murugan, Elanchi Mandram, Nedunkal Mandram, Bootha Chatukkam and Pavai Mandram were located in Pattinappakkam. (7) The city also had well laid-out gardens like Elavanthigai Cholai, Uyya Vanam, Champapathi Vanam and Kaveri Vanam. (8) Temples for Lord Siva, Chathukka Bootham, Indra, Balarama, Soorya (Sun), Machathan, Chandra (Moon), Aragan (Jain), Thirumal (Vishnu) were there besides Buddha stupas and seven Buddha vihars, Champapathi Amman temple brick idols and Ulagu Arivai Mandram. (9) There were avenues and separate sacred passages for temple idols to take bath in the river. (10) There were ring wells on the fringes of the city. (11) There was a separate quarter for foreigners besides separate market-places. (12) All along the river banks, cool and shady trees were planted. This in short is the plan of Kaviripoompattinam or Poompuhar. Puhar means estuary and the city was at the estuary of the only perennial river of Tamil Nadu - Cauvery.[5] Excavation at Poompuhar: Archaeologists have unearthed interesting evidences supporting the literary evidences. The excavations, were initiated in 1910.[6] The Archaeological Survey of India found out several ring wells near the seashore. This excavation near Champapathi Amman and Pallavaneswaram temples brought to light the existence of various buildings. Remains of a brick building and a boat jetty were discovered in Keezhaiyur. A water reservoir and the remains of several buildings were also found. Relics of a sixty feet Buddha vihar was found in Pallavaneswaram. A Buddha paadha (marble) with holy symbols akin to those at Amaravathi and Nagarjunakonda was from. The coins that were in

*Assistant Professor, Department of History, Annamalai University, Annamalai Nagar.

use during the early Chola Karikalan period were also found out. An ancient Roman copper coin too was unearthed at Vellaiyan Iruppu. Copper coins of Rajaraja Chola I were also unearthed. An eighth century gold-plated copper statue of Buddha in meditation was also unearthed in Melaiyur in 1927. The Tamil Nadu Archaeological Department has discovered the remains of several buildings recently. This department in, collaboration with the National Institute of Oceanography, Goa, has launched an offshore exploration of Poompuhar. This venture, it is hoped will bring out the magnificence of this erstwhile international seaport of South India.

Revival of Poompuhar's Ancient Glory, M. Karunanidhi, the illustrious statesman-cum-literature and the then Chief Minister of Tamil Nadu who evinced keen interest in reviving the past glory of Poompuhar gave a crystal form to the lost city on the basis of literary evidences and through his initiation and efforts rose Silappathikaram Art Gallery, Ilanji Mandram, Pavai Mandram, Nedungal Mandram and Kotrappandal, in this place, with artistic splendor.[9] Streams of visitors pour in every day.

Places of tourist interest in and around Poompuhar

Silappathikaram Art Gallery: It has a beautiful seven-tier building of exquisite sculptural value. The first storey is 12' high and the following storey each has a height of 5' atop of which is erected a kalasam with a height of 8' - the total height being 50 feet. The art gallery depicting scenes from one of the five major epics of Tamil 'Silappathikaram' was opened in 1973. These lovely scenes are lovingly immortalised in stone on the walls of the gallery. It is in short a treasure- house of Tamil Nadu.[10]

The Makara Thorana Vayil at the entrance of the Art Gallery gives an imposing look to the whole structure. It has been designed on the model of Magara Thorana Vayil found in Surulimalai Mangala Devi temple and rises to a height of 2272'. There is an anklet-shaped tank in the art gallery with statues of Kannagi (9/4') and Madhavi (8') on both sides of it.[11]

Ilanji Mandram, Pavai Mandram, Nedungal Mandram and Kotrappandal have been reerected here and they remain here attracting the public with their artistic splendour. All these public places have been mentioned in Silappathikaram, the epic poetry of the Tamils. They served various purposes besides being ornamental. For instance, Ilanji Mandram is a place of beauty with a miracle tank which cured all illnesses. Nedungal Mandram is a pillar of splendour and those afflicted with mental disorder or those who have been poisoned or bitten by snake, if they go round and worship they will be cured. Pavai Mandram is a place of justice and if injustice is done the Pavai (idol) there would shed tears Korrappandal was the ornamental shamiana presented by the king of the Vajjra country.[12] One can also stroll along the Bay of Bengal which appears to be washing the shores in repentance of its cruelty devouring this glorious land. The estuary where the river Cauvery enters the sea could also be seen.

Thirusaikkadu (Sayavanam): It is situated 2 kms away from Poompuhar estuary is this Siva temple of Thiai Sayavaneswarar and Kuyilinum Inia Nanmozhi Ammai. The Saivaite Saints or Nayanmars have sung hymns in praise of this temple. Chola inscriptions are also found here.[13]

Thiruppallavaneswaram: This is an ancient and beautiful temple in Poompuhar. Iyarpagai Nayanar and Pattinathar and the hero and heroine of Silappathikaram, Kovalan and Kannagi were also born here. This temple was built by the Pallavas. The inscription of Vikrama Chola calls this place 'Puharnagaram' - Puhar city.[14]

Melapperumpallam and Keezhaperumpallam:

These two places are situated veiy near to Poompuhar and Thiruvenkadu. The Valampurinathar temple at Melapperumpallam has Chola inscriptions. Nayanmars have sanctified this temple in their hymns. Keezhaperumpallam is at a distance of 2 kms from Poompuhar is consi dered as and one of the Navagrahas. Kethu (serpent's tail), has a separate sanctum here.[15]

Thiruvakkur: A famous Siva temple is here. It is constructed on Madakkoil (storeyed temple) pattern. Nayanmars have sung hymns on this temple. Sirappuli Nayanar, one of the 63 Saivites saints was bom here.[16]

Semponnarkoil: A temple of historic significance, it is called Thirusemponpathi in Thevaram. It is near Poompuhar on the bus route to Tranquebar (Tharangampadi).[17]

Thiruikkadaiyur: It is on the road to Tranquebar from Mayiladuthurai. It is one of the eight temples (Atta Veerattanam) glorifying the heroic victories of Lord Siva. Lord Siva released Markandeya from the clutches of Yama, the God of Death and made him a perpetual youth. A beautiful bronze representation of this event could be seen here. The lingam here bears the rope marks of Yama. This place is also known for its fame in patronizing Bharathanatyam as evidenced by the inscription of Kulottunga Chola III. It is also a famous Sakthi Sthalam. The holy hymns of Abirami Anthathi was sung here by Abirami Bhattar, whose devotion made the Goddess bring the full moon on a new moon day. The Lord of this place is known as 'Amirthagates wara' (Lord of the nectar pot) and people select this place to celebrate their 60th birthday so that they be rewarded with longevity by the grace of this God.[18]

Nangoor. Eleven of the 108 holy places of Vaishnavaites are near Nangoor. The Nangoor Vishnu temples were sanctified by Thirumangai Alwar, one of the 12 Vaishnavaite Saints. The stucco figure of Nara Narayana in one of these temples is an architectural marvel. Some of them are Madakkoils (stoiyed temples) and date back to the early Chola Parantaka, 907 A.D. Evidences are available in Siam for its flourishing as a centre of trade in those days.[19]

Thalaignayiru: This temple nearby contains an interesting inscription prescribing rules for the election of the village assembly. Those who were not members for the previous ten years and above 40 years alone are eligible to contest an election.[20]

Tharangampadi (Tranquebar): It is on the coast of the Bay of Bengal, south of Poompuhar. It is the place where the first Tamil printing press was erected and casting of Tamil alphabets were done. The Christian missionary brought out. The Bible here as the first printed book in Tamil. It was a site of Danish settlement and has the remains of the Dansborg fort built by Ore Godde, the Commander of the Royal Dutch Navy in the 17th century. This fort was constructed in 1620 A.D. with two storeys and the top echelons of the Dutch officials resided here. Though the ramparts are mined, the rest of the buildings are in good condition.[21]

Danish Fort: Even today it exhibits Danish architecture and is under the control of Tamil Nadu Archaeological Department and has an archaeological museum open to public on all days except Fridays.[22]

Masilamaninathar Temple'. It was built in 1305 A.D. by the Pandya king Maravarman Kulasekara. Its outstanding architectural beauty spellbind the onlookers, despite the front portion damaged due to sea erosion.[23]

At present, Poompuhar has been one of the important archaeological tourist hubs. Since, it receives continuous attention of Tamil Nadu Government and Tamil Nadu Tourism Development Corporation, it attracts huge tourists and generate more revenue.

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17. *Ibid.*, pp. 40-43.
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21. *Ibid.*
22. K.S. Ramachandran, *Op. cit,*, p. 105.
23. *Ibid.*, pp. 110-115.

ROCK CUT TEMPLE ARCHITECTURAL TRADITION IN TAMIL NADU: AN APPRAISAL

S. Rajavelu*

The tradition and technique of Rock cut temple Architecture in India though started during the time of Asoka (3m century B.C.) in and around ancient Magada and spread widely over the 'Western part of India in the succeeding centuries in a grand manner, it took a long time to arrive in the southern most part of India i.e., Tamil Nadu. The cultural and trade contacts between north and the south though occurred in the pre Christian era it did not affect the native religious belief of the Tamils and the new religions such as Buddhism, Jainism and Brahmanism and their rituals did not intrude the faith of the people of Tamils till 4th or 5th century C.E.[1]

The political changes in the Tamil country during the middle of the 4 thcentury C.E. witnessed a new form of faith in the religious order resulting in the introduction of a new type of permanent shelter that is rock cut mandapa with cellas to the Gods and Goddess of brahmanical faith.[2]

The Mandagapattu rock cut cave inscription of Vichitra chitta of 7th century C.E. in Sanskrit language quotes[3]

> "Etad-an-ishtakam-a-druima malo-
> ham-a-sudham Vichitrachittena-I
> nirmmapitan-nripena brahm-E-
> svara-Vishnu-Lakshitayatanam"

On the basis of this inscription scholars in the field of Architecture interpreted that the Pallava King Mahendravarman introduced a new type of temple architecture by avoiding the precious materials - Bricks, Timber, Metal and Mortar for the Gods Brahma, Isvara and Vishnu. This shows that the temples in Tamil Nadu prior to Pallava period were mostly built of precious materials such as Bricks, Mortar and Metal and Timber. However, the inscription does not indicate that the king Mahendra varman I introduced a new type of temple architecture for the first time i.e., Rock cut architecture in Tamil Country.

There are a few Rock cut temples already scooped in the Pandya region prior to Mahendravarman Pallava. These rock cut chambers are very simple and devoid of Pillars with or without a facade (porch) in front. They are the model of rock cut tradition in Tamil nadu. The upper rock cut cella type temple at Tirumayam is a fine example of the early simple form of the rock cut temple datable to middle of 5thcentury C.E. It was scooped on the top of a big rock surface. This square cella chamber measuring 4X4 m. has a Linga cut in a mother rock in the middle. A door jamb is seen. The two lines of cut marks on either side of the entrance are indicating the early stage of a Pillar provision.

The architect had experimented on a rock cut chamber by selecting a top portion of the rock surface at a height of nearly 20 feet from the ground level. There is no provision of steps to approach the cella. At present an iron ladder is provided to reach this cella. The simple form and devoid of any pillar order clearly suggests that the rock cut chamber was the earliest rock cut temple and was a maiden attempt in the rock art tradition in Tamil nadu datable to the beginning of the 5th century A.D. The rock cut temple at Kurattiyarai in Kanyakumari district is a similar form of rock cut chamber assignable to the same period.

One can see the next stage of development at Aralippatti. Aralippatti is a tiny village near Tiruppattur in Sivagangai District. The Architect had chosen a slope area of the hill in order to cut the stone from bottom to top without providing pillars

* Associate Professor, Department of Under Water Archaeology, Tamil University, Thanjavur.

and roof for a facade and extended deep in to the rock, avoiding certain portion of a rock on the top to provide a small facade. It looks like a *kapota* of the temple. The rock cut chamber has neither any pillars in front nor any pilasters on the inner wall. A small cella is provided at a length of 5 mts from the entry point of the rock surface. This small rock cut cave, on the basis of architecture could be datable to the 5th century C.E.

The next stage of development is noticed at Andichipparai (Alangarapperi). This place is located on the way from Tirunelveli to Kovil Patti. This small square shaped rock cut cave is in a simple style. The architect had chosen a small semi circle rocky surface to scoop a cella without any facade in front. A projected *kapota* type portion has been scooped off on the top. The four pilasters like projection are seen on either side of the wall by leaving the cella entrance measuring 180 mts. long in the middle. The architect provided the niches between these pilasters and the deep square chamber serves as the garbhgriha of the rock cut temple.

The next stage of development can be seen from the rock cut temple at Varichiyur. This rock cut cave is very similar to that of Aralippatti. But the facade is accommodated in front of the cella in a broad manner without any pillar order.

It is significant to note that the facade (front mandapa) with the plain pillars is seen for the first time in the Pandya region at Sevalpatti(Sokkampatti). The rock cut chamber has two pillars in front without having *saturam, kattu*and other ornamentation features. The architect simply cut off the lofty simple columns to provide bays. This is the earliest example of the Pandyan rock cut chambers with pillars in the facade. On the basis of the architectural feature, this rock cut cave is datable to 6th century C.E., prior to Mahendravarman's Pallava rock cut chambers in Tondaimandalam.

Besides, inscriptional evidences also give valuable clue on the date of some early rock cut caves in the Pandya country of pre Pallava period. Tamil inscription of early transition period at Pillaiyar patti is a fine example in this connection. This period witnessed the development of Tamil Brahmi script into two scripts namely Vatteluttu and Tamil. This inscription is found engraved on the pillar in the rock cut chamber at the famous Pillaiyar patti.[4] It reads

"E[ru] kkaatturu kon*
Perun tac [ca] n"*

According to this inscription the rock cut cave temple was caused to be made by a certain Peruntachchan of Erukkattur. On Palaeographical grounds this inscription belongs to the middle of the 5th century C.E. One can compare the letters of this inscription with the Vallam cave inscription of Mahendravarman I the Pallava king. The early transitional period of Pillaiyarpatti is very much evidences by the absence of the yajlopavita (sacred threau) on the image of Ganpati and others.

The Vallam rock cut cave inscription of Mahendravarman is written in Tamil language and script of the early part of 7th century A.D. it says[5]

"Pakappidugu lalitanguran
Catturu mallan kunaparan
Mayintirappottarasaru atiyan
Vayantap piriyarasaru makan kantasenan
Ceyvitta tevakulam"

It records that the Vasantapriyarasar, the vassal of Mahendravarman I excavated the rock cut temple (devakulam). During this period the early Tamil Brahmi script gradually developed into Tamil and Vatteluttu. The Pillaiyar patti rock cut inscription was in the early stage of Transition period. The letters are very simple in nature. When compared to the Vallam cave inscription of Mahendravarman I with some of the letters of Pillaiyar patti, the Vallam cave inscription of Mahendravarman I is a more developed one than the Pillaiyarpatti inscription which clearly suggests that the Pillaiyar patti cave is earlier than the Mahendravarman's Vallam rock cut cave and also other caves of Mahendravarman including Mandagappattu rock cut cave.

One can see the test letters *ka, ca, ru, pe, ta, na, na* in Pillaiyar patti inscription in the early stage of Vatteluttu and Tamil where as in the Vallam cave, the letters in the inscription are all well developed. We can easily arrive that the Pillaiyar Patti rock cut cave can be assignable to the middle of 5th century C.E and the Vallam rock cut cave can be dated to 7th century C.E.

The next stage of development in the Pandya rock cut tradition is seen from the Malaiyadikkurichchi rock cut cave. Malaiyadikkurichchi is located in Tirunelveli District. The inscription on the pillar of this cave is dated to the 597 A.D.[6] It belongs to the Pandyan king Ko.Maran Sendan. It is written in Tamil influenced by Vatteluttu. It shows some sort of development in the scripts. On the basis of this inscription, the rock cut cave is almost contemporaneous or a little earlier than the Mahendravarman's rock cut caves in the Tondaimandalam region.

The Malaiyadikkurichchi inscription says

"Ko Maran chendan korra murrit tiruvi racciyan cella niradu patinel aka

Avan pantiyal pandimangalavatiarasan cevur

Kilan cattan eran ceyvitta karrirukkoyil"

This stone temple was caused to be made by Pandimangalavadiarasan *alias* Sattan Eran belonging to Cevur in the seventeenth regnal year of the Maran Cendan.

This cave temple pillars and pilasters on the wall have *saturam* and *kattu* with floral designs. The Lotus medallions, the figures of birds and mythical animals are depicted on the pillars. It shows the development of rock cut temple tradition in the Pandya mandalam in an advanced form in the 6th century A.D.

Prior to Mandagappattu rock cut cave temple of Mahendravarman, there are some early form of rock cut cave temples within Tondaimandalam experimented by the king Mahendravarman I. There are three rock cut temples in Vallam in Chengleput Taluk of Kanchipuram District. On the basis of the inscription of Mahendravarman I in the Vasantapiriya cave temple at Vallam, Shri. K.R.Srinvasan fixed the date for this Vasanthisvaram rock cut cave to Mahendravarman-period I.The remaining two cave temples located in the Lower area and in the northern side in the same place have been fixed by him to period III, Nandivarman II and Rajasimha respectively.

The Lower cave at Vallam is on the basis of architecture and on the basis of a new inscription recently discovered on the uttira portion in the same cave give a clue that rock cut temple belonged to the period of Mahendravarman I. This inscription mentions that the rock cut temple was caused to be made by a lady Lakka Somaciyar. The temple is referred to as Devakulam.

The third rock cut temple in the same place for Vishnu is also simple in nature devoid of any pillars in it. The new inscription in this cave records that the temple (devakulam) was made by a lady named Kommai who was a daughter of a King. The lady Kommai could be identified as the daughter of Mahendravarman I. From this it is inferred that these two small caves at Vallam were excavated by two royal ladies during Mahendravarman period.

Besides, there are a few early stage rock cut caves within Tondaimandalam itself. On the basis of simplicity in forms and the pillars without any architectural features they can be assignable prior to Mandagappattu rock cut cave of Mahendravarman I. They are the rock cut caves of Vilappakkam, Aragandanallur and Kilmavilangai. They are all very simple in nature without any ornamentation on the pillars and the pillars are devoid of usual saturams and Kattus.

On the basis of above discussion we come to a conclusion that the tradition of rock cut temple architecture reached around 4th or 5th century C.E. in the southern part of Tamil nadu. The Pillaiyarpatti, Tirumayam, Aralippatti, Kurattiyarai, Sokkampatti and Malaiyadikkurichchi rock cut caves are the fine examples for the early cave architecture in Tamil nadu. They are all rich in iconographic features too. The brahmanical rituals were followed in these cave temples. In the Pallava territory that is in Tondaimandalam, the three rock cut caves of Vallam, Kilmavilangai, Vilappakkam and Aragandanallur rock cut caves are little earlier than the Mandagapattu rock cut cave which are the models of later stage of rock cut tradition of Mahendravarman I.

Notes & References

1. The excavations at *Kodumanal. Korkai, Kaveripumpattinam, Alagankulam* and *Arikkamedu* Suggest that there Were Busy Mercantile activities with North India and Foreign Countries.
2. The Pulankurichchi inscription is the earliest Inscription Referring to the Brahmanical Settlement and Types of Temples and Pallis in the Pandya Country.
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THE AGE OF MUTHTHOLLAYIRAM

K.M. Subramaniam*

The Tamil literary work Muththollayiram can be placed among the quasi historical literatures, since it deals with the three dynasties of Tamilagam viz. Cheras, Cholas and Pandyas. We can get an account from this work about the political, economic, religious and the social conditions of ancient Tamil Nadu under these three loyalties except its date of composition.

The main aim of this paper is to find out the age of *Muththollayiram* the Tamil literary work, Which serves as a good historical resource. Diverse opinions are there regarding the age of *Muththollayiram.* T.K. Chidambaranatha Mudaliyar in his preface to *Muththollayiram* says that this work which belong to a period of 2000 years ago.[1] Some scholars place it in the 9th century AD. Prof. Vaiyapuripillai is of the opinion that this work belongs to 9th century AD.[2] K.P.Rathinam says that this beautiful poetic work belongs to 9th century AD.[3] M.Arunachalam suggests 8th or 9th century AD.[4] C.Balasubramanian opines that this work must have been written before or in the beginning of the 9th century AD.[5]

A.Rajendiran rejected the opinion of Vaiyapuripillai. According to Vaiyapuripillai words of later ages like *Allal* (அல்லல் முத். 34) is to be found in this work. But this can not be acceptable to A. Rajendiran. He says that this word is to be found in the Sangam literature itself (பரி: 2.86, கலி.: 14.10). Similarly another word is also to be found i.e. *Per* (பேர்) in *Aingurunuru* it is stated as follows *Therodu Punarnthan Nannaiyivaluire* (தேரொடு புணர்ந்தன் நன்னையிவளுயிரே) and in Purananuru *Yarirovena Perujollan* (யாரிரோவென பேருஞ் சொல்லான்). In these context the word Per is used as Peyar. The words of later age like *aniru* (அன்று) *Nan*(நான்) *Vaniru*(வன்று) are rejected to be the words of later ages and seem to be the words gained usage in the Sangam age itself.[6] For these reasons, the view that Muththollayiram belongs to 9th century AD is not acceptable to many scholars. Therefore this work seems to be a Sangam work.

Subbu Reddiyar in his edition, Muththollayiram says that this work would have been written between 200 and 300 AD. In the 87th verse of Muththollayiram a mention has been made about the Chola king Nalangilli and there was a ruler with that name. Since P.T.Srinivasa Iyengar describes Nalangilli as a ruler who came after Karikala, we can take it for 3rd century AD. During Nalangilli's time the Pandya ruler must have been Thalayananganathu Seruvendra Neduncheliyan. The Chera ruler is mentioned as Kokodhai. This Kokodhai must be the same who was mentioned by Sivarajapillai in second century AD. Thus with the help of this name Nalangilli there are chances to prove that this one belonged to the period between 2nd and 3rd century AD. But this view is not acceptable.

The Sangam poets were called as *Sangattu Sandron* and the poets of the later period were known as *Pirasandror.* It is clear from the commentary of Tholkappiyam. Moreover in this commentary it has written "*Pathinenkilkanakinullum, Muththollayirathinullum, aaradiyinoramar cheyyul seithar pira sandrorum*" (பதினெண்கீழ்கணக்கினுள்ளும். முத்தொள்ளாயிரத்தினுள்ளும் ஆறடியினோறாமர் செய்யுள் செய்தார் பிற சான்றோரும்). Thus it has to be decided that the author does not belong to the last Sangam age, but he belongs to the later period.[7]

T.V.Sadasiva pandarathar also says that only after the 3rd century AD many books were composed like *Elivirutham*, *Nariviruthamand* *Muththollayiram.*[8] By sighting that Periyalvar has quoted the poems from *Muththollayiram*he has come to a decision that the author must have belonged to the 8th century AD, which was the period of Periyalvar. Moreover in one of the unilateral love poem *kaikilai* (கைக்கிளை) of *Muththollayiram* there is a proverb as *Seiyar eninunth thamar seivar* (செய்யார் எனினுந் தமர் செய்வர்). Not only that there is a unilateral love poem which begins as *mannuyirkaval* (மன்னுயிர்காவல்) in which the proverb is little transformed as "*Neeroluga Palolugavaru*" (நீரொழுக பாலொழுகாவாறு). So it is evident that the author must have lived after the period of Munraraiyanar the

*Assistant Professor of History, DDE, Annamalai University, Annamalai Nagar-608 002.

author of Palamozhi. From this it is clearly known that the author's period is between the age of the author of Palamozhi and Periyalvar ie between 6th and 8th century AD. The author has mentioned the words like *ganavattam* which was used to denote the horses of Tamil kings and the Sanskrit words like *Namam, Bumi, Thilagam, Vidhi* and *Visayan.* From the usage of these words it is clear that he would have lived in the sixth century AD during which period Sanskrit was at its peak.[9]

A.Rajendiran also describes with example that this book belongs to a period after the Sangam literature. Some words of *Iynthinai Iymbathayiram* (ஐந்திணை ஐம்பதாயிரம்) are also used in this book. Moreover some of the new words which are not to be seen in *Kilkanaku*works, *Silambu*and *Mekalai*are used in this work. From this it is to be said that this work must have been written after the period of Kilkanaku works i.e. after 450 AD. Moreover from the command of the language used in this work we can fix the chronology of the book between 451-500 AD.[10]

To confirm this view M.Varatharasanar in his book Thamizh Ilakiya Varalaru has divided Tamil literary age under the heading *Palaya kappiyangal* which consisted of *Silapathikaram, Manimekalai* and *Muththollayiram.*[11]

J.M. Somasundarapillai in his book viz. A History of Tamil literature has written the age of Muththollayiram as 5th century AD.[12]

Conclusion

There is no authentic source to fix the age of the work Muththollayiram. Due to lack of sources we can not fix the age accurately to the best satisfaction of all scholars. The Chera, Chola and Pandya rulers are mentioned generally by their titles. Since these titles and general names did not denote any particular ruler we are not in a position to assess the exact period of this work. To a certain extend we can guess or decide the period of this work only with the help of the usage of the words in the work. But one thing that we can believe is that this is a work composed during the Dark Age. By assessing its quality, method of composition and usage of the words it can be safely concluded that this work would have been written during the fifth century AD.

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URAR INSCRIPTIONS

P. Chandrasekaran*

Urar inscriptions are sporadically found in the various villages of *Tamilnadu. Urar* inscriptions contain colloquial expression. The terms *nam, engal, isainchu* are often occurring in these inscriptions. However, each inscription contains a peculiar format for expressing its matter. Each formula is different according to the inscription. The *urar* inscriptions are numerically higher in *Virudhunagar* district. The inscriptions of *Kalaiyarkovil* are lengthy. These *Urar* inscriptions had the following formulae.

* Department of History, Rajapalayam Raju's College, Rajapalayam.

Kani vilai piramanam
Iraiyili pidipadu
Vidutittu
Karanmaisathanam
Danmadanam
Iraiyili devadanam
Kudutha devadanam
Piramanam Simple to Complication :

These *Urar* inscriptions are direct and simple in its form and content, in the early years of the *Pandyan* epigraphy. In due course of time, they became complicated in its formula.

The earliest inscription of the data is the inscription of *Aruppukottai.* This is issued in the period of *Maravarman Sundara Pandya I*[1] of C.E.1215. It is in the *ardha mandapa* of *Minakshi* Chokkanathar temple. The formula of the inscription is as follows. This inscription starts with the name of the king. The inscription calls the king as *Sonadu Kondaruliya.* The formula of the inscription identifies *a* sale of oil by the *urar* to a *kaikolar* of the temple. The term *kaikolar* is interpreted by Prof. *Karashima*[2] as: *'kaikolar* was originally a name given to soldiers but became a *jati* name of weavers. '

The sentence *'chandirathivar cheluthuvathakach sammathithu kallile vettik koduthom pali vilankipperum teruvil uraiisaintha uromum, karanavromum* ', indicates that the formula of the inscription is the declaration of the *urar. The* term *'palivilankip peruntheruviuraisaintha urom'* indicates that *urar were* identified *with the* reference to *the* street. Further the subject matter of the inscription is not the land details. Therefore, the wording of the sentence is: *'nalvali muttaiyavathu enkal chekkonrinal valiyo ennai muttai.* The meaning of the term 'nalvali *muttai'* is not clear. The sentence *'chandirattivar cheluthu vathaka sammathithu'* indicates that the word *sammathithu* is a substitute for *pidipadu,*or *piramanam.*The inscription conveys property of the oil grinder *(sekku)*to the individual *kaikolar.*Although this inscription appears as a sale document, the formula suggests that the *kaikolar*would supply oil to the temple daily.

The main contention of this inscription is the individual should supply oil to the temple perpetually. Here the appearance of the word *chandirattiavar* in twice times indicates about the condition of the sale.

Kanivilaipiramanam

Among the other inscriptions, *'kanivilaipiramanam'* inscription is a distinct one. This inscription is in the village *Kallumadai.*[3]of *Virudhunagar* District. This inscription is identified as *'kanivilai piramanam '* because of the presence of the term in the epigraphy itself. The inscription attributes the king *Sundarapandya devar*as *'emmandalamum kondarulia Sundara pandya devar.* 'This helps to identify the king as *Maravarman Sundara Pandya I.*This inscription's word *'srimarkithikumel'* is simply a colloquial form of *Sri meykirthikumel.*The sentence *'paruthikudi nattu / pumpilal mutharaiyan kottai / kanmiyar kottai / uraisainja urom*indicates that *urar*belonged to a fort *(kottai)* settlement. Subsequently this inscription denotes the location of the land to be sold with reference to the four boundaries.

Although this is a common phenomenon, the constituents noted are different from the usual one. The wording of the concerned sentence is this: *'ilankkulamunk kulamum kulapparappum karanavar pumalankalum purrum theriumume perattaium amaitavaliyum minpadu pallamum tenpadupothumpum, Kilnokkina kinarum menokkina maramum* Among the above, the meaning of the terms *pumalankalperattai*is not clear .This inscription not only allows the land to be possessed by the individual, but also mentions the provision of tax allotment to the temple. This inscription mentions the name of the purchaser as *mudaliar puvanavar @ seythungadevar.* This inscription also informs that, the *urar*had accepted money one hundred and seventy *panam.*

Iraiyili pidipadu

Next are the *'iraiyili pidipadu*inscriptions. These are important ones.[4] *Kalaiyarkoil* inscription is the best example of it. This inscription is *urar's* grant of tax exemption on the receipt of money from the individual. This inscription starts with the king's name, and the year. The colloquial wording *'enkalur vadapalil '* is present in this inscription. This inscription is like that of *Kallumadai*inscription contains the word *sri markithikumel*than that of

*srimeykirti.*This inscription conveys the property to two persons: one to the temple, and another to the individual. The word *'urarom '* is used instead of the word 'urom' which is found in the other inscriptions. This is a long inscription, contains forty-one lines. The grammatical pattern of the sentences is also unclear.

The meaning of the sentence *'enkalur vadapalil mudaliar .... nankal tundippu iruppa virru ivar pakkal ivar vilaikondu anupavithup pothukira*is difficult to understand because of its grammatical construction. The term pokira is the correct grammatical word instead of *pothukira.*This inscription incorporates the king's order. The sentence *'pirasatham cheytharuli tirumugam varukaiyal '* indicates that this inscription contains a summary of kings' inscription.

The formula of the inscription is very crisp. This is revealed in the following line: *'nankalum ippadiku isainthu enkalur variyilum kalithu innayanarku iraiyili pidipadu'*. This indicates that this inscription has deducted the taxes of the land from the village account. In course of giving tax- exemption, this inscription gives the previous history of the land. This inscription indentifies that the land given as tax-free is previously *kadamai devadanam.*Now it was exempted from the *kadamai,*and was categorized as taxable. This is known by the word irai *punkaiyil*. Now once again, it came as tax-free *iraiyili.*This paragraph indicates the differences between *kadamai* and *irai. Kadamai* is the payment to the temple and *irai* is the payment to the king. This inscription also indicates that the *urar*in their assessment had an extra tax. The word 'tundipu *iruppana achu pathenanjum* indicates this. Further and the other dues are called as upathi. The words *'iraiyilipidipadu, tundippu iruppu, upathi, tirumanjanappuramaga kadamaiyum, palamkadamai devadana kadamai, irai, vari, idaiyar, inavari, sanduvari, ponpattam, echchoru, kurruvari,indicate the tax oriented nature of the inscription.*

While the earlier part of the inscription contains the information of the land to be given as tax-exemption, the second part of the inscription contains the boundaries of the land. The terms *terpokira vali, padaiyankulam*, indicate the nature of the location of the land. Another term *errachurukkam utpada* which is akin to *'mikudikuraivu ullandanga '* indicates the colloquial grammar pattern of the formula. Then this inscription describes the assets in the land as *'innilankalil nirkira panai, ma, iluppai, pungu, puli, avirai, kolunchi*and *(marrum)*the trees looked upstairs, and the wells looked downstairs in a lengthy manner. This inscription further gives a detailed description of the properties in the land. It mentions *nancey*(wet land) *puncey*(dry land) *muthu tarisu*(old waste) *kulam*(pond) *kulapparappu*(pond extent) *nattam*(house site) *nattappal* (deserted house site) *sudukadu*(burial ground) *poduturai*lands. (?) Further, the inscription mentions about the details of exemption like: *'vayaludu paykira kal ninkala kavum.* It also mentions the exemption of gold tax. This is indicated by the word *'munbu perappattu ponvariyum ningalaka.* This is not in any other inscriptions. It contains the provision of allotting the land *karanmaikani iraiyili* to the individual. The last paragraph of the inscription contains the signatures of the *urar,*and the last sentence indicates about the writer of the inscription. Iraiyili pidipadu.

Another *iraiyili pidipadu* is the inscription of the same village. However, this inscription is issued in the period of *Maravarman kulasekara Pandyai.*[5] So the formula of the inscription is different. This inscription makes tax free land to the dancing woman. The inscription indicates that this dancing woman had purchased the land from another dancing woman. The titles *talikkoli, taliyilar* indentify the dancing women. While the *kalayarkoil* inscription does not mention the name of the king, this inscription clearly contains the name of the king *Virapandya devar* and about his letter *prasadam tirumukam.* These kinds of inscriptions are peculiar in nature in comparing with the other inscriptions, because these inscriptions contain the message of the king. This inscription along with the other inscriptions contains the details: *'kulam munrum, nirnila muthunilam nancey puncey nattamum, nattappalum, kulavakkalum.* These boundaries are, known by the term *peru nan kellaikkul.*

Further, this inscription puts the formula in the words that the purchaser should dig the pond and reclaim it. Then she should pay two *kalam* paddy per *ma.* Moreover she should pay fourteen *panam* for half *accu* as *naduvilai.* The meaning of the term

nadu vilai is not clear. Apart from that, this inscription details the list of tax exemptions. The taxes exempted are: *ponvari, chandivikkramapperu, enavari, tari irai, tattar pattam.* The phrase *'variyilium kalichu, enkalpuravilum kalichu'* means that the taxes would be deducted from the taxes and the revenue book (*vari*). The term *'iruthuunpalakavum '* is a local terminology. This inscription records the tax-exemption by *urar,* however there is no word on the receipt of money.

Nayanar sathanam

Another type of inscription is *'nayanar sathanam'* i.e. God's document. *Tiruchunai* inscription.[6] contains the word *nayanar sathanam.* This inscription is called as such because the formula contains the word nayanar *sathanam.* It is an *iraiyili devadanam.* The sentence *'peru nan kellikuutpatta nir nilam irandu mavum tiruchulakallu natti kalvettum vetti '* indicates that two *ma* lands were given by the *urar* to the temple. But the subsequent sentence *'marrum epperpatta irai antharayamum tavirthu iraiyili devadanamaka kudutha nilam '* indicates that *urar* gave not only the land, but also the taxes of it.

Iraiyili Grants

There are different types of formula for *iraiyili* grants. Some inscriptions record the receipt of money. Some inscriptions record the non-receipt of money. An inscription from *Tiruchunai* 'contains a kind of formula.[7] It starts with the king's name, and contains the word: *'kudutha devadanam.* Its land category is mentioned as *'tachchan kulamum vayalum.* But the meaning of *tachchan* (carpenter) *kulam* is not clear. It is, not known whether it represents the land of carpenter itself. This inscription itself makes a comment that, trident should be, implanted, and the letter should be inscribed. Among the other interesting *information, this inscription contains the different names of God* pillaiyar *like:* vinayaga pillaiyar, kunramerintha pillaiyar, vaduga pillaiyar, *and the different names of* pujas: sirukalai chandi, uchchichandi, ellantharuvan chandi. *The last word of the inscription is* panmaheswara rakshai.

Two inscriptions of *Tiruchunai* are similar in type. Both inscriptions are *devadanam* donations. Both the inscriptions contain the word *kudutha devadanam.* Both inscriptions gave direction to the temple to implant trident and to inscribe. However, the wording of inscriptions is different one. One inscription.[8] contains the phrase *'tirumalaiyile eluttum vetti '* for letter inscribing another inscription.[9] contains the word *'kalvettum vetti '.* Regarding the tax exemption, each inscription has different formula. One inscription contains the word *'kadamai antharayam utpada iraiyili devadanam.* Another inscription contains *'epperpatta irai antharayamum tavirttu.*

An inscription.[10] on the South wall of the central shrine of the *Agastyesvara* temple at *Tiruchchunai* contains interesting information, and formula. This inscription at the outset declares as *'urai amaintha urom '.* The word *'amaintha '* is a corrupt form of *'samaintha'.* Moreover instead of the term *'kudutha '* the term *'piramanam '* is, occurred. This inscription gives some authorization to the Brahmin about his land yields. It mentions that, the individual Brahmin had purchased the land in the common land of the village.

This inscription's formula divides the yield in two shares. For that, the inscription uses the two phrases like: *kadamai antharayam* and *karanmai.*

Nadintha Mariyathi

The term *nadintha mariyathi* indicates the taxes collected by the *urar* village body. It fixes the *kadamai* of the land in the following formula .The inscription contains the word *'nisathamadaithu kodutha padi '.* This inscription also identifies the land measurement as two fifty six *kuli* measured by eighteen feet rod equivalent to one *ma.* The practice of tax collection on those days is mentioned by the two words: *'payirparthu, payirninra nilathaku '* (see the crops, and the land, contains the standing crops).

This inscription contains the long list of the taxes like 'kadamai, antharayan, viniyogam, silvari, peruvari, ponvari, tari irai, tattolipattam, panchupili, chandivikrapperu, vetti, muttaval. *The sentence* 'enkalurpuravilum kalithu variyilium pirithu koduthamaikku *indicates that there was a deduction in the dues of the village. The whole document is in the form of direct speech of* urar. *However, the last sentence is in the indirect speech as* 'ippadiku ivargal cholla intha piramanam eluthinen chandramouli bhattan urkanakku Alagiya manavalan elutu.

While one category of inscription contains the direct speech formula, another category of the inscription contains indirect speech formula. *Kalaiyarkovil*inscription.[11] is in the reported speech. It mentions that the 10 inscription was written by the village accountant as per the orders of *urar.*The term *'urar chorpadi '* is occurred in two instances in the inscription. One is at the context of the deduction of the taxes, and the other is at the context of writing the inscription. Its formula is like the Notice Board. The term *'urar iraiyir kalitha nilamavathu'*, indicates this. This document allows one and half *ma*land is to be tax-exempted. A new term *nelkadamai*is also present. This term should have come into vogue, since the *kadamai*was paid in *nel*(paddy). Nevertheless, this inscription provides the tax-exemption except the tax *nel kadamai.*The village accountant had written this.

Kanicheytukuduthom

There was another type of formula for *kanicheytu kuduthom.*This formula is in *Tiruchunai*inscription.[12] It gives *kani*right to the carpenter. For this the term urisanja *urom*is used. It contains the details of the land within four boundaries. The term *ipperu nankellaikul*is a conventional phrase. The inscription orders the carpenter to pay five *kalam*paddies per *ma,*and *antharayam*to the *pillaiyar*temple. This inscription does not contain the word *pidipadu.*Instead of *pidipadu,*the word *sammathithu*is mentioned. Finally the main purpose of the inscription is to assign the land to the carpenter, and ordering for the payment of five *kalam* and *antharayam* to God *Pillaiyar.*

In order to elucidate the revenue administration some inscriptions contain some specific word. *Thoppalakarai.*[13] Inscription contains the word *'puravukol '* which indicates the land yielding revenue. This inscription reveals the acceptance of the *urar*to pay the taxes to the temple. The beneficiaries of this inscription are not clear, due to its broken nature.

Sale Inscriptions

Another type of *urar.*[14] inscriptions are the sale inscriptions. Its formula is like this. *Kalugumalai* inscription starts with the king's name. But there are no astrological dates in this inscription. It contains the word *urar isaintha urom.*It mentions the sale of the *urar*to a merchant *(vyabari)*of three *ma*lands. The new terminology for the usual phrase is as follows, *'maramum marakovaiyum, kinokkina kinarum, kinarril nirum kallum '*. Here the indication of water and stone in the well is significant and they are new ones. The next phrase *udumpodi amaitavalvitha*(the iguana runs and the tortoise crawls) *unnilam oliyame virru* is also new one and the word *vilaikalam*is, used for sale document. Then a document of *Kallumadai.*[15] assumes greater importance in the *urar*inscriptions. This is a sale document of the *urar*to a *kaikolar.*However, the inscription contains a complex formula for conveying the sale.

This inscription starts with *'merkkithikumer'*. Actually it should be *meykirti.*It enhances the king of *Srikulasekara devar*with the title of *Srikomarapanmar @ Tirubuvanackaravatigal emmandalamum kondarulia.*It is a document of the *urar's*sale land. In this document, the statement is like that of *urar's saying*'nankal *virrukkudtha kulamavathu* Moreover the last paragraph of the document contains the declaration of *urar*as *'virru, vilaippiramanam pannik kuduthom.* This kind of declaration of the *urar*is contrary to the declaration of *Kalugumalai*inscription. This inscription contains the word *vilaikalam.* It is not known whether the terms *'vilaikalam '* and *'piramanam pannik kuduthom '* are equivalent in their meaning. Then this inscription gives the location of the land with reference to the boundaries. The term *peru nan kellaikkutpatta*is used for the reference of the boundaries. After this, the actual constituents of the land are mentioned by: *'nancey puncey antharayamum nattappalum kulamum kulapparippum menokinamaramum kinokkina kinarum.* Here the significant feature is the term *antharayam.*The term antharayam usually means the inner tax. But this inscription uses the word along with the land category *puncey.*In this context *antharayam*means a category of land like house site, *(nattam)*pond *(kulam)*and *kulaparippu*(pond extent). Then this document mentions that the constituents in the land had been sold. The word, *'piramanam pannikkuduthamai is indicating*this. Then the inscription mentions, that trident should be implanted. However the document does not end by

the word *vilaipiramanam*. On the other hand, it furnishes a formula.

The formula mentions that land was sold to a kaikolar but it should be property of the temple. As per this formula it is known the land was, sold to a kaikolar, but remained as the temple land. Then this document instigates that this land should remain as paying dues to the temple. The term *'tirupaliyur tirupavanaisura udaiya nayanarku kadamai*indicates, this. However, there are some terms which indicate about the terms of the payment of taxes. The terms *'payirpathu ninra nilaththuku vilayir'* (seeing the cultivated crop) are indicating this. Then this inscription fixes the dues of payment for wet land and dry land. Then there is the term *'ippadi virru.* ' This indicates that, it is a kind of sales .After fixing the rates of dues, this document makes a note of the payment to the temple, *'kadamai innayanar koyile devarkanmigal payir parthu, payir partha devakanmigal kaiyal kadamai irupparakavum* ' which means that the temple priests would see the crops, and, they would pay the dues. Here the term *'kaiyal'* is in the inscription. But it should be *'kaiyil'*. After mentioning the rate of payment and mode of payment, this document also identifies the right for digging the pond.

Thus, the document summarizes the formula as follows: *'innayanarku kadamaiyum, karanmai antharayam.*to the individual. The next Para contains the word *virru vilaipiramanam pannikkuduthom.* Then the formula again repeats the sale procedure. The document goes on to identify the modalities of the sale. The actual line *'orukalavathu, irukalavathu, olai kurran, eluttu kurramminriy virru vilaippiramanam pannikkuduthom'* identifies that, this sale happened by auction, and there was no error in the writing of palm leaf. About these K.A.NilakantaSastri[16] has written in the long back as 'it is doubtful if it was a real auction where bidding against one another on the part of the buyers was allowed; the formula in the inscriptions suggest only the announcement of a fixed price together with the other terms, if any on which the property was offered, and the acceptance by the buyer.' After this, the fixation of amount and the receipt of the amount are mentioned. That sentence is: *'ippadi virra kulathuku vilai nicheytha varagan panam nurrum katti erri chelakkondu virru vilaippiramanam pannik kudothom.* There are differences between this document and the other documents. The wording is *'emmilisain tha vilai*in the other documents. However, this document consist. the wording vilai *nitcheytha.*Again this inscription contains the phrase *'virru vilaippiramanam pannikkuduthom.* Then the document contains the other declaration of sales. The declaration is: 'there would be showing no other receipt apart from these sales.' Then there is also another declaration of allotting the taxes like *karpuravilai, ponvari, viniyogam*and the other *epperpattanavum* to the temple. Finally, this document contains the signatures of the village body.

Karanmai vilai piramanam

Another formula of urar document is karanmai *vilai piramanam.*This inscription.[17] comes from *Kallumadai.* It starts with the word *'Srimikkithikumel'* and intimates that, *uravar*as a whole by the word *ivanaivomum.*The word *parisu*indicates gift, but actually, this document does not donate anything, but sold the land. It clearly mentions that it was*karanmai kani.*To the word *kani Karashima*writes as,[18] *"Kani* refers to a hereditary right to land, office, and the like, but in most of the *Chola*inscriptions, it is used for the right to hold land unless otherwise specified." Then the document specifies the land. It mentions that, land was, irrigated by big sluice, and west sluice of *Tiruppaliyur* tank.

Then the document lists the assets of land. Its description included the tree mangos six, tamarinds two, *illupai* one, well seeing downside, trees looked upstairs. For this *karamai kani,* rate was fixed. The term *vilai nircheytha varagan panam* (three hundred) indicates this. The subsequent lines intimate the processes of the land sales. The word *vilaikura virru porul arak kondu* indicates that, the final rate was, achieved and the amount was received.

Then the subsequent part contains the privileges of *karanmai* holder in the following formula.

1) 'kuppuvana kuppavum, kulippana kulikkavum ' - *meaning is not clear*
2) 'nayanar kadamai ponvari antharayam vettipattam chandi vikkrama perum marrumulla upathigal epperpattana innayanarkum ' - *(God can get the taxes like* kadamai, *gold tax, inner tax,* vetti pattam, chandivikrama perum *and the other taxes)*

3) 'ikkulathil tanner arumai perumai neerum ippadi vilukkattinpadi vasiyum tannirum peruvarakavum ' *(the purchaser can get water from the pond)*

4) Ik karanmaikaniyil tamakku vendina idathile kudi irutti kolvarakavum *(The* karanmai *holder can inhabit the tenant at any places)*

5) ikkudiiruppukkum, manaiiraium ippuravari parru epperp attanavuku onrum kollap pomakvum. *(There would be no house tax for the quarters, and no dues for* puravari parru *and the others)*

6) 'tame tamakku vendina kudigal urkudiyomay erri kkolvarakavum, ikkudiku kaltevai karaitevai kudiraippanthi anaikudamum marru etthevaikal nankallonrum chollapomaka'(The tenant holder can inhabit (the cultivator as he needed, and we would not say anything for the dues like kaltevai, (channel dues) karaitevai river repair dues).

7) Then this inscription contains the assurance given by the uravar and it contains as: karanmaikku kadaiyana uruvaril kadainikki kuduppo magavum'(We would be responsible for anything came against karanmai.)

8) Then this inscription contains the signatures of urar. In this part the word tarkuri is repeatedly occurred. The phrase tarkurikkum, tarkuri matterinthen alakaiyarayan eluttu indicates that, in the documents, literacy is important.

9) The last line of the inscription contains the details of the writer of this document as: ikkaranmai sathana meluthinen muttan korraneri urkkanakkan mana parana tiruppuvana muvellar eluttu'.

Senapati peruvilai

One inscription of *urar* sale is *senapati peruvilai.*[19] This is in *Ponamaravathi.* This inscription pronounces *meykirti* as *maikithikkumel.* It also calls the king *Maravarman Kulasekara Pandya I* as *Tribuvana chakravartigal* and *emmandalumum kondaruliya.* The early part of the inscription does not contain the names of the seller; but the name of the purchaser. This document remains as a letter written by the *urar* assembly. It indicates that the lands were, sold as *srisenapathi peruvilai.* The usual word *uraisaintha urom* is present. This document indicates the place of their property in the temple land as *'inayinar tiruvidaiyatta 'sevurana A lagapperumal nallur parril ulkadaiyaka nankal parri anupavithu perukira'.* The main formula of *srisenapatipperuvilai* is not clear in this inscription. The term *senapati* means is a commander. However, this inscription does not contain any information regarding the commander of the army.

In this regard, K.A. Nilakantasastri has shed some light on this term.[20] The peruvilai *of the kings was the sale of lands of cultivators in the processes of* revenue collection when other means of collection had failed. The *candesvara* - peruvilai *was the sale of land by Siva temples,* Candesvara *representing Siva as* his *adi-dasa,* first devotee in such transactions, the corresponding term if any for describing sales of *Vishnu* temple was *senapati vilai.* Prof. Karashima.[21] has taken the meaning of *peruvilai* as follows: The term *peruvilai* literally means 'big sale': it usually denoted sale of land through public bidding by temple,village bodies or government. In the case of sale in the government auction, this term was suffixed to the name of the ruling king for example *Rajaraja peruvilai.* 'Here the inscription records the sales by the *urar.* Therefore the term, *senapati* would not be appropriate. However, the lands sold by the *urar* were situated within the *tiruvidaiyatam* lands. The sentence *'in nayinar tiruvidaiyatta sevurana Alagapperumal nallur parril ulakdaiyaga nankal parrianupavithu varikira,* indicates this. The usual expression like *'nir nilamum kulattukum, menokkiya maramum, kinokkiya kinarum, nattamum tottamum marru erperpattanaum '* is, found in this inscription.

Danmadana iraiyili

Another kind of *urar* inscription is *danmadana iraiyili.* Inscription of *Purattukoyil is danmadana iraiyili inscription. It contains the king's title as 'komarapanmar @ Tirubuvanachakravartigal for the king Srikulasekaradeva. The earlier part of the inscription is contra to the inscription of PonAmaravati. The earliest part of Pon-Amaravati inscription contains the details of the purchaser. The seller part then comes. However, in this inscription, the seller part is the first one, and the purchaser part is the second one This inscription in the sale of land, mentions the full owners of the land. The formula of this inscription, mentions three uravars had possession of land jointly and so they came together for the sale of land. Moreover, this*

*inscription also specifies the purchasers of the land. In this context the inscription mentions the three temple authorities 'Adisandeswara devar kanmi and, koyirkanakku, and sri mahes*wara.[22] Kankani cheyvar kalukkum. *The three village* urars *claimed the land as their* parru. *Then this inscription contains the traditional sentence of* nancey, puncey, mel nokkiya marangal, ki nokkiya kinaru kalum kulamum koppum. *In the sales, these* urar *gave a privilege to inscribe it in copper and stone, and to implant trident in four boundaries. As final remark this inscription contains the signature of witnesses.*

Another type of *danmadanam* inscription is *Tiruchunai.*[23] inscription. This inscription starts with the word *urar isaintha urom.* It contains the word *'nankal'* for denoting urar. In mentioning the land, this document also mentions about the formation of the land, *valilar talaiyal orukulikalli valiilan enru perittu kudtha kudikattukku.* Although this inscription indicates that the land was donated *(danam)* to the individual *Bhattar,* this document prescribes the dues to be remitted to the temple. The formula is *'yithil nanceykku mathal iynkalanelluku kadamaiyum, antharayam mathal oru tiramam, kuruvai yidil pathiyum, ti naivaraku nankonrum ellu mathal oru tiramamaka intha kadamai ikkoyil emperumalukku kuduthom'.*

Notes & References

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19. SII XXVI, 21.
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22. SII XXVI, 793.
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CONTRIBUTION OF THE KONGU CHOLAS TO ART AND ARCHITECTURE

P. Karthika*

The Kongu Country is one of the earliest territorial divisions of the Tamils. Kongunadu has been very famous since the Sangam period. Then it was ruled by the Kosas. Then the Gangas, Pallavas, Rashtrakutas and Cheras established their mark on Kongu nadu. In 800 A.D. Adithya Chola who belonged to the Vijayalaya Chola family ascended the throne and he captured Kongu nadu in 894 A.D.[1] During the reign of Parantaka, the son of Adithya Chola, Kongunadu became a province of the Chola dynasty.[2] In order to look after the administration of this Chola – Kerala mandalam, which had been formed by Parantaka, a man who belonged to the Irukkuvelir race from Dharapuram was appointed as a representative of this province. These representatives carried out the orders of kings of

*Assistant Professor of History, Vellalar College for Women, Erode-12.

Thanjavur in their administration.[3] After the disintegration of the Chola Empire, the representatives of Kongunadu might have formed a separate independent kingdom of this race has been called as Kongu Cholas. Parakesari Virachola was the first ruler, who ruled over the northern and southern parts of the Kongu country. Kongu Cholas issued a number of inscriptions. They are seen mostly on the walls of the structural temples. They furnish a lot of information about their reign. Majority of the inscriptions are royal grants, containing the order of the king, granting land and other privileges to the temples.

Architecture was in a much developed stage during the regin of the Kongu Cholas. The Chola Kings exhibited much interest and enthusiasum in building temples. Kozhumam Veera Choleewara mudaiyar temple and Annur Manneswarar temple are famous examples of the Kongu Chola rule. Aadhitheswaran temple, Vikrama Choleewarar temple, Aadhirajarajeswarar temple and Veera rajeswaram temple are some of the temples built by them.[4] They also renovated the old temples.

The Kongu Cholas beautifully constructed the "*Arthamandapam*" and the "Mugha madapam" of the Perur temple. There were many special features attributed to the Kongu Chola architecture. There were many "*Mandapas*" in the temples such as *Muha mandapam, Artha mandapam, Kalyana mandapam.* They were different from the Pallava architecture. The sanctum sanctorum was separated from the mandapams in Pallava architecture. But the Cholas built domes above the sanctum sanctorum, and they were constructed very close to the mandapams.[5] The room where the main deity incepts is called "*Karuvarai*". In Kongu Chola architecture the sanctum scanctorum was cubical in shape and the rooms were very small. There were domes above the sanctum sanctorum.

Next to the sanctum sanctorum we find the *Arthamandapa.* Without any pillars they remain plain rooms. But in certain temples artha mandapas were built in rectangular shape. There were no sculptures or wall paintings in the Artha mandapas. Next to the *Artha Mandapa* is the *Maha Mandapa.* This is built with more than 10 Pillars. There are many beautiful statues in the *Maha Mandapa.* On either sides of the entrance there are the statues of the dwara balakas.[6] The walls of Mahamandapa have some parts like Jagathi, Kumuda, Patti, Kanda, Bidhi and Kodukkal which are also depicted in the walls of the sanctum sanctorum and Arthamandapa.

But in the maha mandapa of Kozhmam temple there are no statues on the Pillars. Here a " Nandhi" is placed on an altar and kept facing the sanctum sanctorum of the temple. Instead of the statues of the Dwarabalaka, the images of Vinayaka and Muruga are kept at the entrance. Inside the mandapa there is a "*Homa Gunta*" and small rooms called "*Ukkivann Araikal*" are seen. Sabha mandapas were constructed next to the Maha mandapa. It is taller than the other Mandapas with tall pillars. Small entrances are found on the sides of the *Sabha Mandapa.*[7]

The art of sculpture had achieved great heights at the time to the Kongu Cholas. The sculptures of Perur are the best examples for such development in this field. The statue of Rama with his bow, the statue of Anjaneya, dancing women, a man sitting on a fish and meditating, the statues of a man and woman in a dancing posture expressing love are beautifully carved.[8] The sculptures in the temples of the Kongu Chola period represent the art of dancing. There was no evidences to the development of the art of painting.

In the temple at Kozhumam there are the statues of Kala Bairava sitting on a dog, the statue of "Sani Bhagavan", statues of the Nava Grahas, the statues of Surya, Chandra, Appar, Sundarar, Sambandar and Manicka Vasagar.[9] The Sepputhirumeni and the statues of Avinashi are the best examples for the development of the art of the sculpture during the time of the Kongu Cholas.

Notes & References

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INCORPORATION & MANIFESTATIONS OF *SATI* ELEMENTS WITHIN THE HERO-STONES OF WESTERN TAMIL NADU

C.Maheswaran*

Introduction

The Western Tamilnadu is bestowed with higher incidences of hero-stones distributed in its districts of Nilgiris, Coimbatore, Tirupur, Karur, Dindigul, Erode, Salem, Namakkal, Krishnagiri and Dharmapuri.[1] Due to the impacts of Karnataka (or Kerala).[2], the hero-stones identified from this region are mostly of 'three - tier hero-stones' wherein the lower tier depicts the heroic activity of deceased hero in the earthly abode , the middle tier exhibits the deceased hero being lifted to other world by celestial maids and the upper tier shows the deceased hero in other world, worshipping the Almighty.[3]

The information of '*Sati* elements' (to mark the spouse(s) who get self immolated along with the deceased hero) is attested in the three - tier hero stones identified from Western Tamilnadu. The hero - stones identified from the hero-stones which have recently been identified from the Erode District of Western Tamilnadu convey certain interesting manifestations of *sati* elements attested for the first time in the history of memorial stones, in general and that of hero-stones, in particular.

In this paper, three new types of '*sati* elements' (viz., 'raised hand(s) of the *sati*', 'placing of hands by the spouses in juxtaposition' and 'holding of each other's palm by the spouses') attested in certain recently identified hero-stones of the Sathyamangalam Taluk of Erode District, Tamilnadu are highlighted. And such incorporation and manifestations of *sati* elements, carve a unique place for the Sathyamangalam Taluk of Erode District within the 'Geographical Settings of three -tier Hero-stones' of Western Tamilnadu.

Structural Pattern of a Typical Three - tier Hero stone

A basic knowledge on the structural patterns of a typical three-tier hero-stone is a prerequisite to identify the various elements (of both 'optional elements' and 'obligatory elements') that are perceptible within the three-tier hero stones.

The typical three-tier hero-stone is a rectangular slab of stone sub-divided into three-tiers in more or less equi-portions. Of these, the lower tier depicts the heroic act committed by the hero against his enemy (either human beings or animal beings, as the case may be) with or without his spouse(s). Presence of hero's spouse(s) in this tier is construed as 'element of encouragement.[4] or 'element of '*sati*.[5] (as the case maybe. The middle tier shows the lifting of deceased hero.[6] [with or without his spouse(s)] to other world by the celestial maids who flank him / them. And the upper tier exhibits the deceased hero with or without his spouse(s) and or priest in other world.[7] The motifs of 'sun' and 'moon' are found sculpted over the ridge of upper tier.[8]

In short, a typical three-tier hero-stone conveys us symbolically the heroic act of deceased hero in the earthly abode (in the lower tier), the transitional stage of the deceased hero [with or without his spouse(s)] in between this world and other world (in the middle tier) and the eternal life of deceased hero [with or without his spouse(s)] in other world (in the upper tier).

Obligatory Elements Vs. Optional Elements in Three-tier Herostones

A long debate might have taken place in the minds of people to decide upon the 'obligatory elements' and the 'optional elements' that ought to be included within a three-tier hero-stone.

The 'space for celestial maids' attested in Sindhalapadi (of Arur Taluk of Dharmapuri District) and Kathadikuppam (of Krishnagiri Taluk and District) suggests us that such incorporation could be the first stage in evolution of hero-stones in tiers. This conjecture gets further strengthened as 'the 'element of deceased hero being lifted to other world' along is depicted in the stray find of 'single-tier hero-stone' identified and acquired from Sodhanapuram of Sathyamangalam Taluk in the District by the authorities of Government Museum, Erode.[9] However, in contradiction to this

*Curator (Anthropology Section), Government Museum, Egmore, Chennai-600 008.

hypothesis, the 'element of celestial maids lifting deceased hero to other world' is avoided totally in the case of two-tier hero-stones wherein the lower tier displays the heroic deed of deceased hero while the upper tier exhibits deceased hero [with or without his spouse(s)] the other world worshipping the Almighty.[10]

Hence, we could presume, of all the three significant elements that incorporated within the hero- stones in tiers (, viz., 'element of heroic act', 'element of deceased hero being lifted to the other world' and 'element of *Veera Swarga*') the 'element of heroic act' and the 'element of *Veera Swarga*' alone are considered more significant ones. In other words, both these elements are treated as 'obligatory elements.

Inclusion of elements such as spouse(s), cattle, hunting dogs becomes optional. Elements'. For instance, cattle is shown with an in -box (as in the case of a two-tier hero-stone identified from Burgur Hills of Bhavani Taluk at the Erode District).[11] or directly on the right side corner, in between the upper and the middle tiers (as in the case of three-tier hero-stone attested from Anaikatti in the Nilgiris).[12]

And inclusion of optional elements such as 'spouse(s)' (due to '*sati*'), cattle(s) (because of 'cattle feuds'), 'dog' (in association with 'hunting') within the -hero stones in tiers could be attested as local versions, in contradistinction to the depiction of obligatory elements such as 'hero in action', 'deceased hero in other world' (I.e., *Veera Swarga*') which constitute the part and parcel of hero-stones in three-tiers.

Sati elements incorporated in the Three-tier Hero-stones

While the hero - stones were erected in honour and memory of deceased heroes who sacrificed their precious lives in protecting people, cattle and or land from either foes or beasts, the '*Sati*-stones' were erected in honour and memory of spouse(s) who followed the deceased hero by entering the ritualistic self-immolation, the '*sati*'. Interestingly enough, in the Western Tamilnadu the 'elements of *sati*' is also observed to be incorporated within the hero - stones themselves in one way or other. For instance, the spouse(s) of the deceased hero is /are depicted in the middle tier having lifted by the celestial maids to other world-along with the deceased hero and or shown in the upper tier worshipping the Almighty.[13] However, we should bear in mind that mere presence of spouse in the lower tier along with the fighting hero may or may not signify the involvement of '*sati*' in these erections of hero-stone. At times, for want of space, the significant elements alone are depicted in the given tiers. Consequently, the 'element of '*sati*' alone (but not the deceased hero) is shown in the middle- tier; In the same way, the 'elements of deceased hero' alone (but not the spouse who entered '*sati*') is depicted in the upper tier of a hero fighting with an elephant from Kal Kadambur.[14] Contrary to this, the spouse(s) who accompanied the deceased hero by entering '*sati*' is/are depicted in the other world (, along with the deceased hero), irrespective of the fact that she/they is/are shown in lower and or middle tier(s) - as in the case of a couple of three-tier hero-stones identified from Kottamalam.[15]

Sati Elements manifested within the Three -tier Herostones

Generally, the 'elements of *sati*' are manifested within the three-tier hero-stones of Western Tamilnadu simply as the spouse(s) presence in the middle tier (, having lifted by the celestial maids to Almighty in " *Veera Swarga*', irrespective of the fact that the spouse(s)' presence is notified or not in the lower tier.

Interestingly enough, three new types of *sati* elements were identified by the author of this paper, from certain three-tier hero-stones attested quite recently in and around the Sathyamangalam Taluk of Erode District, Tamil Nadu.[16]

(i) 'Description of raised hand(s) of the *sati*[17];

(ii) 'Placing of hands by the spouses in juxtaposition;[18] and

(iii) 'Holding of each other's palm by the spouses[19]

Certain three-tier hero-stones identified in and around Thalavadi[20] (of Sathyamangalam Forest Range) bear the elements of *Sati* in one or two types (of the three types) cited above, apart from regular features of hero-stones.

Conclusion

From the aforementioned discussions, we could infer that the uniqueness of 'three-tier hero-stones' of Erode District (Tamilnadu State) is manifestations of both 'element of heroism' and element of *Sati*' within a single 'hero-stones' and '*Sati*-stones' in other places of Western Tamilnadu.

Furthermore, the incorporation and manifestations of these newly identified types of '*Sati* elements' help in carving a unique place for the Sathyamangalam Taluk of Erode District within the ' Geographical Settings of Three-tier Hero-stones of Western Tamilnadu.

Notes & References

1. The majority regions of Western Tamil Nadu have constructed the erstwhile *Kongu Nadu* . And that is why, in an attempt to reconstruct the history and culture of that ancient territory, districts such as Karur, Dindigul, Krishnagiri, Dharamapuri are also included within the Western Tamil Nadu. Likewise, there exist differences of opinion amongst scholars in including the Nilgiri District within the erstwhile Kongu Region.
2. As the typical three-tier hero-stones were first identified from Pulapally, a hamlet nearby Sultan Bathery of the Wynad District of Kerala, all the three-tier hero stones were designated as 'Pulapally Type Hero stones'. However, the author of this paper prefers to call them as 'Typical Karnataka Three-tier Hero stones', since most of them are associated with the Hoysala rule and warfare.
3. In a stray case of Onthanai, a tribal hamlet of the Burgur hills, Bhavani Taluk, Erode District, a woman is depicted of stabbing a tiger with a fruit hook. And this interesting three-tier hero stones is displayed in the 'Sculpture Gallery' of Government Museum, Erode. Interestingly, in yet another three-tier hero-stones identified from Kittampalayam in the Sathyamangalam Forest Range, a woman is depicted to attack the tiger along with his spouse, the hero For details Cf. K.R.Sathanandhan & B. Kandasamy.
4. Depiction of spouse carrying a vase in her hand is interpreted by a section of scholars as 'element of encouragement' to the fighting hero, with intoxicating liquor.
5. Contrary to this, another section of school interprets such depiction of woman with vessel as facilitator of inflaming the spouse by dousing with oil, in the act of embracing *Sati*, the ceremonial self immolation.
6. Interestingly, in some of the three-tier hero-stones the spouse (s) is/are depicted of being lifted to other world along with the deceased hero by the celestial maids.
7. Curiously enough, in some of the three-tier hero-stones of Western Tamilnadu, the woman/women who entered *Sati* alone is/are shown without depiction of deceased hero and or priest in the other world worshiping the Almighty. Such instances, we may presume, are emphatic reference of *Sati*.
8. In some three-tier hero stones of the Western Tamilnadu the symbols of 'Sun' and 'Moon' are depicted within the upper tier earmarked for other world.
9. As this is a single tier hero-stone, the *Element of Veera Swarga* - the transit stage alone is given importance and get depicted.
10. In the typical three - tier hero-stones, the other world is depicted usually as 'Siva Loga' - the abode of Lord Siva with depiction of 'Siva Linga', 'Nandi' etc. However, in a three-tier hero-stone identified at Anaikatti of the Nilgiris, the other world is depicted without any such elements, say 'Siva Linga', 'Nandi' suggestive of its period before the advent of Saivism in the Nilgiris. Interestingly, in a hero stone identified by the author of this paper at Periya Puliyur, nearby Kavindapady of Erode District, the other world is depicted as 'Vaikuntam' - the abode of Lord Vishnu with depiction of 'Garudalwar' .
11. It is identified from a two-tier hero-stone of Thattakarai wherein a cattle is shown in an in box, adjacent to the left side corner of its upper tier. Such depiction of cattle within the in-box suggests that the deceased hero has scarified his precious life while safeguarding the cattle wealth, from the ravenous attack of predatory beasts.
12. For details, C.F. Maheswaran, & M.Kumaravelu, 1986.

13. This is the common *Element of Sati*, Identified by the author of this paper from three-tier hero stones of Western Tamil Nadu.
14. For further details C.F. Maheswaran,& K.S.Sampath, 2010.
15. For more details, C.F. Santhanandhan, K.R. & B. Kandasamy, 2006.
16. This field work was arranged by the joint efforts of K.R. Sathanandhan, Former Head and S.Saravanakumar, Head, Department of History, Gobi Arts & Science College, Autonomous, Gobichettipalayam.
17. It is Interesting to note that the typical *Sati* - 'Stones' depict only such 'Raised hand - with Auspicious Symbols such as bangles, lemon, eternal lamp.
18. Practice of extending support by the spouses to each other are referred to as *Giving shoulder and hand*, in Kannada.
20. Doddamudugare, Basavanagudi, Errhanahalli are some of the Lingayat hamlets at the Sathyamangalam Forest Range that house unique types of three-tier hero stones which depict these unique *Elements of Sati*.

VENKATAM / TIRUMALA IN EARLY LITERATURE

J.Soundararajan*

Tiruvenkatanm or Vekantamam, popular all over the world as Tirumala/Tirupati today, is an early center of Vaisnavism in India. Scholars are of the opinion next to the Vatican in Rome, Venkadam is the most affluent temple in the world. The assets of the temple in terms of movable and immovable properties, temple establishments, the temple itself, the Lord's precious ornaments and so on are beyond imagination. Today people will have to wait for hours together in a long queue for a darana of the Lord[1], which none regrets and deem a pleasure on their part to wait and see the Lord. The temple with its golden vimana, rayagopura, galigopura on the summit of a hill, mandapas, teppakkulam, tirthas, vahanas and the temple are additions during a vast span of time since the 9th to the 17th century AD. It would be better to see how this temple was around AD 500-900 by looking into the original sources that are found in Tamil literature.[2] It was a coveted and prolific theme for the Alvars that wrote their hymns during the 5th-9th centuries AD.[3]

We may casually note here around the early centuries of the Christian era down to the 5th century AD very few languages had attained maturity in India. There could have been several tribal dialects that were in the rudimentary stage of formation and few Dravidian languages were heading toward literary status, e.g. Kanna and Telugu. The mature languages with creditable literature were Sanskrit (the Vedas, Vedangas, the Gupta period classical works of Kalidasa et alii), Tamil (Cankam classical works) and Prakrit (Gathasaptasati) and Pali. In which Indian literature Venkanam Tirumala appears down to the 5th century AD and later down to the 9th century.

The earliest supposed to be Tamil literature is Tolkappiyam[4], a grammatical work. In its invocation it prescribes the boundary of the ancient Tamil country as follows Vatavenkatam tenkumari ayitait Tamil kurum nallulakam...

"The good land where Tamil is spoken extends from Venkatam in the north to Kumari in the south...[5]" The Akananuru has at least ten references to Venkatam and in all these the hill of Venkatam is noted.[6] The Purananuru (vv. 385, 391)) notes Venkatam varai that is again a reference to the hill, varai meaning "hill". Another poem in the Purananuru prescribes the frontiers of the Tamil country as follows:

Venkatam Purananuru varai Venkatam
Tenatu urukelu kumariyin terkum...
"The north is where the snow-capped mountain is found
And the south is where the Kumari is found..."

The poem adds to the east and west is the oceans, called *katal* or pavvam. What is important in this poem is that the northern mountain is said to be crowned with snow that may be a naïve indicator mists the hover around the seven hills.

The rulers of the hill are said to be one Pulli and Tiraiyan.[7] Though a number of references are available in early Tamil literature of the Cankam Age,

* Assistant Professor, Department of Ancient History and Archaeology, University of Madras, Chennai-600 005

no definitive clue to the temple is obtained. If the Tiraiyan, noted in the Akananaru could be linked with the Tontaiman of the Venkatam my thologies, then there is every possibility of the origin of the temple around the early centuries of the Christian era. Clear references to the temples at Venkatam Arankam (Srirangam), Maliruncolai or Tirumalkunram "Hill of Visnu" (Alakarkoyil, close to Maturai) and Atakamatam (Anantapuram/Trivandrum) occur in the Cilappatikaram dated by Zvelebil (1974: 132) in AD 450. This work clearly notes the sthanaka image of the Lord on the hills (Cilappatikaram, 11. Katkankatai, ll.41-51):

Vinkuniraruvi Venkatamennam
Onkuyar malaiyattucci mimicai
Virikatir nayirun tinkalum vilanki
Irumarun konkiya itainilait tanattu
Minnukkotiyututtu vilankuvirpuntu
Nannira mekam ninratu polap
Pakaiyanankaliyum palvencankamum
Takaiperu tamaraik kaiyinenti
Nalankilar aram marpir puntu
Polampu vataiyir polintu tonriya
Cenkan netiyon ninra vannamum...

The English translation of Cilappatikaram has been attempted by several scholars of whom the Tamil University publication is given below:

"I longed to have a vision of Lord Visnu
Atop Tiruvenkatam hills, between the sun
And the moon, of complexion blue,
Burning bright as lightning, poised for action
Holding in his lotus hands the terrible weapon
Of cakra (disc), and the white conch used as horn,
Wearing a beautiful garland, and golden
Clothes but eyes coloured crimson"
(Pillai 1989: 44).

My guide, Prof. Raju Kalidos, told me the above is not a faithful rendering the original Tamil. He guided me to add: The Venkatam hills lay amidst waterfalls that roll down from the cliffs of tall mountain ranges. On the one side the sun (east) and on the other side the moon (west) is found. In between lay a tableland. The Lord stands there wearing a shining garment. He holds in the hand a bow. He stands as though a cloud appears there. He holds the disc that destroys the enemies and a conch that is milk-white. Another hand holds the lotus. He ears the yajnopavita on chest. The Lord called Cenkan "the red-eyed" Netiyon "Tall One" stands there. We may note here that the Lord on the Tiumala hill is even today in sthanaka mode, holding the sankha and cakra in parahastas. It may be inferred from the above account the front left hand held a padma while right a dhanus.

In later times several Sanskrit and Telugu poems, e.g. Annamacarya (15th century AD) could have been composed on the Lord of Saptagiri (Narasimhachary 2001) but the above given by the Tamil poet Ilanko "Prince" is the earliest.[8] It might lack the devotional spirit and involvement with which Annamayya composed his poems but the point to be noted here is that Ilanko's work is not devotional, bhakti-oriented. Narasimhachary 2001 would find a profound dose of the impact of the Alvars in the hymns of Annamacarya. The next stratum of sources on Venkatam comes through the works of the twelve Alvars Melodious Hymns.

The Alvars who have composed hymns on Venkatam and the total number of hymns under each may be listed in the following account.

Pokaialvar	:	Tiruvantati I	10 hymns
Putattalvar	:	Tiruvantati II	9
Peyalvar	:	Tiruvantsti III	18
Kulacekarar	:	Perumal Tirumoli	11
Triumalicai	:	Tiruccantaviruttam	3
Nanmukan Tiruvantati 12 total:			15
Tiruppan	:	Amalanatipiran	3
Nammalvar	:	Tiruvaymoli 44	
		Tiruviruttam 8 total	52
Periyalvar	:	Tirumoli 7	
Antal	:	Nacciyar Tirumoli	14
Tirumankai	:	Periya Tirumoli	55
		Tirukkuruntantakam	1
		Tirunetuntantakam	3
		Ciriyatirumatal*	
		Periyatirumatal*	total 61

These are long poems with a casual reference to the sthala in a line.

From the above tabulation it may be ascertained that we have a record-setting 199 hymns bearing on Venkatam. It is practically impossible to summarize all these hymns in this small essay. Suffice it to add here the Alavars speak eloquently of the ecology, Murti, sthala, ksetra, tirtha, vrksas, pujas, utsavas,

mythologies and such other relevant material bearing on Venkatam/Tirumala. Let me conclude the article by citing a soul-stirring hymn from Kulacekarar that any ardent Vaisnava would like to recite any time he is in trouble:

Cetiyaya valvinaikal tirkkum Tirumale
Netiyane Venkatava nin koyilin vacal
Atiyarum vanavarum arampaiyarum kitantiyankum
Patiyayk kitantun pavalavay kanpene
(Perumal Tirumoli 4.9)

"My Lord Tirumâl/Visnu, the Tall One (Trivikrama), Venkateœvara! Thou wards off the difficulties of all your devotees. Thy devotees, the gods and the celestial maidens are at the gate of Thy temple for your darœana. I shall be a stone (foot-step at the entry to your temple and serve you) in order see you coral-like mouth".

Kulacekarar is an emotional savant of the Lord. In all the hymns of a patikam (collection of 10 hymns) of Perumal Tirumoli he says he must be born a stork or heron in the temple tank at Venkatam. He further says he wants to be a fish in the tank. He longs to be a servant bearing the golden food vessel of the Lord. He wants to be a campaka tree. He wants to be a wild river running in the hills. The devotion inherent in the Alvars is matchless in a history of religious literature in the world. Following the footsteps of Kulacekarar, I may add a day should come when all the hymns bearing on Venkatam are translated for benefit of the scholarly community and bhaktas all over the world.

Notes & References

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7. Raju Kalidos, *Satavahanas and the Cankam Age.* In Ajay Mitra Sastri eds, New Delhi, The Age of the Satavahans, 2 Vols., 1999, p. 144-55.
8. A. Meeneshwari, *Kumbhakonam: Its Early Phase,* Tamil Civilization, Vols. 11-13, 1993-95, pp. 95-106.
9. M. Narasimhachary, *Spiritual Heritage of Annamacharya,* Tirupati, 2001.
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12. Sri Venkatesvarasuprabhatam, TTD Publications, No. 456, Tirupati, 1999.

A RARE IMAGE DEPICTING THE LEGEND OF VIBHISHANA IN SRIRANGAM AND TRICHY TEMPLES

R. Ezhilraman*

Sculptures are most attractive and eye-catching elements which are largely found almost in all temples of historical and modern period. Each and every image is carrying a story behind it. These sculptures are artistically formed by sculptors which depict the socio-economic, religious and cultural life of the people. Any kind of legend, myth, ballad, belief, folk tradition, and common life of the people are interestingly depicted in sculptures. These legends and ballads are a part of Indian culture that deep-rooted in all parts of the country, and have served to promote the study of tradition and antiquity. Though scanty in quantity, authenticity and historicity compared with other traditional sources, these

* Ph.D Research Scholar, Department of History, Pondicherry University.

legends certainly is an important source for undertaking such cultural or religious history of Tamil region. Being originated from the common folk, these legends depict the myths, beliefs, customs, traditions, and life of the rural society. However, in history, legends and oral sources as a whole have been suspected, because of its insufficient authenticity. There is an inherent uncertainty in such sources, which often changes or modified according to time and space, when it passes through from one region to another. In this study, an image depicting a popular legend of Vibhishana in relation to the creation of Srirangam and Trichy Ucchi Pillaiyar temples is analyzed with the available sculptural art.

Srirangam

The portion of land enclosed by the two rivers (Kaveri and Kollidam) is known as the island of Srirangam.[1], famous for its extensive pagoda dedicated to Vishnu.[2] Srirangam lies in between two branches of the river Kaveri, almost in the centre of the island, two miles to the north of Trichy.[3] Vishnu at Srirangam is popularly known as Lord Sri Ranganatha in a reclining pose and his consort is known as Ranganayaki. This temple is also called as '*Boologa Vaikuntam*' (A heaven on the earth) and one among the 108 *Divya Desams* (sacred places) of Vaishnavas and also considered as the capital of Vaishnavas. It is a 600-acre island-town, surrounded by the waters of the river Kaveri on one side and its tributary, the Kollidam.[4], on the other. The Temple has seven *prakaras* or enclosures. These enclosures are formed by thick and huge rampart walls which run round the sanctum. The temple has a number of firsts to its credit, the latest being the 73 meter (240 feet) tall, 13 tiered *Rajagopuram*, built in the 1980s. This temple attracts thousands of devotees, particularly Vaishnavities, all over the year.

Trichy

Trichy or Tiruchirappalli is famous for its Ucchi Pillayar temple.[5], dedicated to Lord Ganesh. This temple belongs to the 7th century, located at the top of a huge rock in Trichy which is geologically 83m high from the ground level. According to the popular legend (see *vide*), this rock is the place where Lord Ganesh ran from King Vibishana, after establishing the Ranganathaswamy deity in Srirangam. In this small hilltop, a beautiful stairway has been cut and this temple enshrines Vinayaka, generally known as Uchi pillaiyar. The temple commands a panoramic view of the whole town and the river Kaveri. This place is also called as Rock Fort.[6] There is another shrine dedicated to Siva who came to be known here as Thayumanavar. There is a beautiful hundred pillared *mandapa* on the Rock. There is also another *mandapa* popularly known as *Mani Mandapam* where there is a big bell weighing about 2 ½ tons.[7]

The Popular Legend on Srirangam and Trichy

There is an interesting legend connected with the origin of the temple.[8] The idol of Sri Ranganatha was worshipped by Sri Rama, the hero of the Epic Ramayana. When Rama returned victoriously from Srilanka after destroying the *Asura* King of Srilanka, Ravana, Rama gave the idol to Vibhishana, the younger brother of the Ravana, as a token of appreciation for his support for Rama against his own brother, Ravana. However, he was already instructed that once he kept the image in land, it can never be removed and has to be in that place forever. Though Vibhishana supported Rama, he was basically an *Asura*. Therefore the *Devas*, who are arch rivals to *Asuras* as per Hindu mythology, wanted to prevent Vibhishana, taking Lord's image to Srilanka. Thus, they request the help of the Lord Vinayaka. Lord Vinayaka accepts the plan and appeared under disguise of a Brahmin boy. When Vibhishana was returning from Ayodhya to Srilanka through Trichy with the idol, he halted at Srirangam to perform some religious rites on the bank of river Kaveri. He handed over the idol to a Brahmin boy who came that way with instructions not to put it on the ground. But the boy placed it on the ground and the idol got rooted to the spot. Vibhishana being unable to move the idol became angry and struck the boy on the face causing a depression therein.[9] The boy ran to the summit of the Rock and stood transformed as Vinayaka.[10] Therefore, the temple at Trichy is now popularly called as Ucchi (summit) Pillaiyar temple.

There is also another legend prevails regarding this temple in the *Stala purana*. The *Stala purana* of the Srirangam temple says that there was a quarrel between river Ganga and Kaveri, in which Lord Vishnu agreed to rest on the banks of the Kaveri. He also told her that, Kaveri would be like a garland

round his chest. Lord Rama, who worshipped Sri Ranganathaswamy, gave Sri Ranganatha's idol to Vibhishana as a token of his victory over Srilanka. When Vibhishana travelled through Srirangam to Srilanka, the idol got stuck on the banks of the Kaveri. The Lord then revealed the truth to Vibhishana about the promise that He had already made to river Kaveri. Then, the Lord consoled the distressed Vibhishana saying that though He would not be coming with him to Lanka, His gaze would be towards the island. Therefore, it is said that the chief deity of Srirangam is placed towards the east and faces south, in the direction where the Srilanka is.[11]

The image of Vibhishana

As described above in the legend on Srirangam and Trichy temples, the image of Vibhishana is found in two places. One is in the Shesharayar *Mandapa* of the Srirangam Sri Ranganathasamy temple and another one is in the watching tower of the Ucchi Pillaiyar temple at Trichy. The Shesharayar *Mandapa.*[12] is located in front of the thousand pillared *mandapa* and to the south of the white *Gopura*, in the fourth enclosure. The image of Vibhishana in the Shesharayar *Mandapa* is found in the bottom of a pillar located at western side third pillar of the first row from the south to north and the image is facing towards the south. The image is depicted as Vibhishana carrying the temple of Srirangam in his both hands supported by his right shoulder. He is keeping the *gadayudha* in his left shoulder. He is wearing *krita-makuta* in his head and a necklace resting on his chest. He is wearing a big bangle like ring in his wrist and anklet in his both legs. He is having a big mustache and his eyes are depicted as very big in size. Up to his knee he is wearing a waist from his hip and a small knife is tied in the left side of this hip.

Similar image of Vibhishana is also found in the Ucchi Pillaiyar Temple at Trichy. The image is found at the entrance pillar of watching tower *mandapa*[13] before to the clock tower, which is located on the way proceeding to the top hill of the temple. The image of Vibhishana in Trichy temple is found with small sculptural differences. For instance, the image of Srirangam is found with five finials (*kalasa/ Stupi*) and two tiers and the main deity is in standing posture in it. But in the image found at Trichy is with singel tier, three finials (*kalasa/Stupi*) and the main deity in is reclining pose as the original image found in the sanctum of Srirangam. In this image, Vibhishana is wearing more ornaments like *kundala* (big ear ornaments) in his ears, a ring like ornaments in his hip and in his shoulder. This image is depicted as Vhibhishana is facing the North towards the Srirangam temple.

To sum up this study, though various sculptures and images found in the Sriranganatha temple of Srirangam and Ucchi Pillaiyar temple of Trichy, t here found only one image depicting the legend of Vibhishana, who carrying the temple of Srirangam in his hands, in the above two temples. There exist around 360 shrines dedicated to various deities and saints like lord Rama, saint Ramanuja and so on including a separate shrine for Vibhishana in the Srirangam temple. But, the image which depicting the legend as Vibhishana carrying a temple in his hand is only found in the above said Shesharayar *Mandapa* in Srirangam and in the watching tower of the Trichy Ucchi Pillaiyar temple, is seems to be a unique one among other sculptures.

Notes & References

1. Srirangam is Located in between 78.683°E and 10.85°N; and 60 meters above from the sea level.
2. Lewis Moore, *Trichinopoly Gazetteer*, Vol. I, Cosmo Publications, New Delhi, 2000, p.3.
3. *Ibid.*, p.9.
4. The *Trichinopoly Gazetteer* mentions the name of the rivers Kaveri as Cauvery and Kollidam as Coleroon. For further details see Lewis Moore, *Op.cit.*, pp.2-3.
5. Ucchi Pillaiyar Temple is located in between the Geo-coordinates of 78.683 10°29°.
6. The name rock fort comes from the fact that the place was used for military fortification first by the Vijayanagar emperors and later by the British during the Carnatic wars.
7. V. Meena, *The Temple of South India,* Hari Kumari Arts, Kanyakumari, p.21.
8. Mostly this legend is originated from the religious work *Sriranga Mahathmiyam*, It is the compilation

of religious accounts of the temple, detailing the origins of its greatness.

9. Therefore it is also said that the image of Vinayaka at the Rock Fort temple bears out this legend and has a depression on its face.
10. V. Meena, *Op.cit,* P.20; similar legend is also prevails in the story of Gokarna, in which the same thing is happened between Lord Ganesha and Ravana instead of Vibhishana.
11. *Stala Purana*, Sri Ranganathasamy temple, Srirangam.
12. Shesharayar *mandapa* is now popularly known as horse court. This *mandapa* is famous for its life size sculptures. The pillars in the *mandapa* are rich with sculptures.
13. Now it is closed with wooden reefs. Earlier a telescope was placed in the middle of that *mandapa* to watch the sceneries of the Trichy city from this top.

EARLY HISTORY OF ALKARKOYIL: A METHOD OF APPROACH

V. Palanimmal*

The present article deals with a succinct account of the early history of Alagarkoil as gleaned from literary sources. It confines to the Cankam and post-Cankam literary works, i.e., *Paripatal* and *Cilappatikaram,* where elaborate references were made on *Tirumal* and *Tirumaliruncolaimalai.*

Paripatal

Alakarkoil in ancient Tamil literature is *known,* as *Maliruncolai* (grove where *Mai* resides), *Netunkunram* (tall hill), *Irunkunram* (hill here *Mal* is present) and *Malirunkunram* (where *Mal* is present). One can get a graphic picture of the venue which in later times became a Vaishnava *divyadesa* and extoiled in the hymns *of the* Alvars).[1] The present article is concerned only with the early phase as told in the *Paripatal* and *Cilappatikaram.* Of the 38 long and short poems in *Paripatal,* including the *Paripatal- tirattu,* seven deal with Tirumal. Of the seven (No, 15) one deals with *Maliruncolai* and two deal under *Tirattu* with *Iruntaiyur* and *Kulavay.*[2]

The name of the Lord popular in Sanskrit lore as Visnu has not been brought into Tamil due to linguistic deficiencies. The works of Periyalvar *(vide,* his *Tirumoli)* and Antal *(vide,* her *Nacciyar Tirumoli)* emply the word *Vittu-cittan, i.e., Visnusiddha.* In ancient Tamil literature, down to the *bhakti* hymns *Mal, Tirumal* or *Netumal* is popular. *Mai* is a word that gives several meanings of which the most acceptable is "black" because Visnu is balck-God or he may be painted blue or green, both contextually stand for black. Another name that appears in ancient literature is *Mayon,* the illusionist, supposed to be the God of fertile fields. The *Paripatal* in v. 15 talks of *Mal* in *Maliruncolai.*

The work begins with an introduction to the hills and says the best among them is *Malirunkunram.* It is the base of the cult of Baladeva and Mayon. These two are the *Vrsni or Yadava* heroes who were worshipers of Baladeva fell into disuse and Krsna became very popular. The important ideas gathered from *Paripatal* v. 15 are the following:

It is easy to attain moksa *at* Maliruncolai *than any other* sthals. *The* Cilamparu (Nupuraganga) *flows on the* hill. *Baladeva and Krsna are standing on the hill and bless the devotees. The Hill itself is the God. It is an embodiment of the Lord. There are several ponds on the hill in which flowering plants are found. These flowers, called* acoka *and* venkai, *are nothing but the Lord himself. The ecological beauty, the flora and fauna, are extolled in unmistakable terms. Monkeys are found leaping from one branch of the tree to another. Peacocks are dancing and* kuvil *(Indian cuckoo) singing. The Lord Tirumal is present in the hill. His eyes are lotus-like. His mien resembles the rainy clouds and the blue gem. All living organisms on earth take their origin in him. The Lord wears a garland of the holy basil. You look like a blue mountain. The ear-hang is found in only one ear. Your flag is fitted with the* garuda *ensign. Baladeva holds the ploughshare in his hand.*

* Ph.D Research Scholar, School of Performing Arts, Madurai Kamaraj University, Madurai.

The poem concludes saying "Let us go to the hill and worship the twin-gods". Irunkunrat tatiyurai iraikenap Perumperyar iruvaraipparavuium tolute. The *Paripatal* is considered to be a Cankam work that is dated down to A.D. 250. This work helps us to have an idea of the *sthala* around the date.

Cilappatikaram

The *Cilappatikaram* is considered to be a post-Cankam work, dated in the 5th century A.D. by Kamil V.Zvelevil. The epic talks of Tirumalkunram when Kovalan and Kannaki make headway toward Maturai to earn a new living. Having visited the temple of Arankan in Kaviri island, they move southward. They are informed of the ways that lead to Maturai of which one went the way of Cirumalai to its east. They are advised to move left of the hills. This way led to a hill called *Tirumalkunram*. The hill contained three important *tirthas* that were the following:

One is *Punniyacaravanam* in which if one takes a dip he attains the knowledge of his previous birth. The third one is *Ittachitti (Istasiddhi)* that offers one whatever he wants.

It is upon this hill that the Lord Thirumal appears. He is compared to the mountain itself. The Lord on the hill is found in sthanaka mode : *Malaimicaininron*.[3]

From the above study, one may understand that there is some variance in the cult system of the Hill. The *Paripatal* talks of the worship of the two, the Vrsni heroes, Baladevas and *Krsna*. The *Cilappatikaram* talks of the image of Visnu that was in standing mode as it is found even today. Temples of the site seem to have been erected from time to time. The *bhakti* hymns present a different picture. Today's temple is totally the outcome of Vijayanagara-Nayaka traditions with a number of *mandapas, gopuras,* sub-shrines, festivals and so on. Very recently the *vimana* of the temple has been cast in gold. This is to suggest the temple was a growing phenomenon from the most ancient to the modern times. However, the style of architecture and iconography as may be found in its *kalyanamandapa* and the paintings would betray their Vijaynagar-Nayaka affiliation.

The temple for Murukan on the same site, celebrated in the *Tirumurukarruppatai,* seems to have existed in some part of the MU. It seems that the temples for Mal and Murukan coexisted. The traces of the original temple for Murukan were completely lost and in recent times a site has been selected for a new- temple. It is known as *Palamutircolai.*It is indeed gratifying to find that four of the *pataivitus* were located in the Pandya country. They are *Centur, Parankunram, Palamutircolai*and *Palani.* The coexistence of Visnu and Murukan in the *Centur* temple is proved by the fact that there is a venue for the reclining Lord in a part of the temple the image in which is carved on the boulder. Therefore, it is no wonder that the temples for Visnu and Murukan coexisted in *Maliruncolai*or *Palamutircolai* also.

Notes & References

1. *Maliruncolai* is one among the 108 *divyadesas* in the subcontinent and one among the 18 in Pandya country-. It has been extolled in the hymns of *Putattalvar, Peyalvar, Nammalvar, Periyalvar, Antal* and *Tirumangaialvar,* the total number of hymns being 128.
2. These places have not been identified properly. It is not clear whether these could be identified with *Anaimalai, Mokur*and *Parankunram,* the latter with a cave temple for Visnu.
3. Cilappatikaram, 11. Katukankatai.

LAND GRANTS - AN EPIGRAPHICAL STUDY

P. Suthakar*

Agriculture was the basic industry on which the vast majority of the population depended for livelihood. Since the temple was the chief landowner, it acquired a central place in the realm of agrarian economy. The temple gained a great deal of control over society through its land power and also helped in the development of agricultural industry in the area where it had lands. It also acted as an intermediary

* Research Scholar, Department of Epigraphy and Archaeology, Tamil University, Thanjavur.

for transferring the cultivable rights received from the landowners like *king, chieftain, brahmans,* etc., who generously endowed lands for the temple to the tenants, sub-tenants and tillers, for cultivation and supply of the items specified in the grant. In later times the temples were also largely involved in the complex land transactions with the various components of the socials system.

A large group of people was made dependent on the temple as functionaries and tenants. Lands were given to the functionaries as remuneration for their services directly by the donor or provided for their livelihood in the donation itself. The lands donated to the temple were often referred to as *iraiyili*(tax-free land). Irai generally referred to the land-tax to be paid to the central government. The village assemblies were responsible for the payment of land-revenue and lands from which taxes fell in arrears escheated to the village after some time, as is seen from the phrase *irai-iradu-ur-nokki vilunda bhumi*(land that had fallen to the village on account of arrears in its revenue dues) which occurs in the inscriptions.[1] The lands or villages endowed as *iraiyili did*not mean that the village or the inhabitants are freed from the payment of taxes, but what it means was that the income which till the time of the grant replenished the treasury of the king ceased to go to him but was diverted to the donee or religious institution specified in the grant. The land donation of the king generally meant the transfer of tax and dues on that land to the donee or religious institutions. Many lands were donated by kings and queens as *iraiyili* to the temple. The *sabha* and other corporate bodies also made iraiyili land donation to temple.[2]

A record of the 5th year of *Rajakesarivarman* states that the sabha decided not to take any kind of *irai* from the properties belonging to the god Siva at *Tiruverumbur.*It is clear that the *sabha* made fall remission of taxes on the temple lands. The individuals also made *iraiyili*land donations to the temple and for other charitable purposes. In this case the village assembly permitted the individual to endow the land to the temple only after accepting from him the amount of gold or money necessary for freeing the land from the land tax and other burdens. There are many instances in which the *sabha*sold the land to the donor for making donation after accepting both the price of land *vilai dravyam*and the tax-dues on it *irai dravyam.* We have accordingly several sale-deeds which contain the phrase *vilai dravyamum irai dravyamum arak-kondu* i.e., having received the entire amount of the price money and the tax-money.

The amount *irai dravyam*received by the village assembly for making the land tax-free or as *iraikaval*for this land was usually all the amount required to meet the *irai*for ever.[3] There are many land donations made after making it tax-free by paying lump sum to the *sabha, mulaparuda*and other rahmana assemblies like *pappasandra*and *brahmadeyakilavar.*

Sometimes the temple fund was also utilized to meet out the payment of *irai dravyam* for the land donated by the individuals. In *Lalgudi* inscription (Tp) the donor purchased the land after paying its cost for donating it to the temple. The land is made tax-free after paying the *irai dravyam* both by the donor and from the temple fond.[4] Perpetual lamp to the temple, to be maintained from the income of the land after deducting its taxes *(irai nokki ninra bhogam kondu).*In another instance the land donated to the Vishnu temple at *Uttirameru-chaturvedi mangalam* was entrusted to the priest who probably administered the temple and the taxes on that land were exempted after receiving the necessary gold for it from the priest. The early Pallava charters referred to 18 varieties of tax-exemption *(pariharam)* on the donated lands.

Many land donations were accompanied by the irrigation facilities provided by the donor himself. In some cases the king as well as the village administrative bodies also made necessary arrangement for irrigating the temple lands. A pontiff called Niranjana Guravar donated lands to the temple at *Tiruvotriyur*with the provision of a channel for bringing water *(nirum nirodum kalurn).*In another instance certain land as donated by an individual after making it fit for cultivation and also provided one person for irrigating the land. Engaging labor for irrigating the flower garden of the temple is also mentioned in the inscription from Nangavan.[5] In many land grants it is clearly mentioned from which tank or well the land has to be irrigated.

The land which was directly endowed to the temple was placed under the charge of temple administrators who were virtually enjoying the proprietary rights on it. In this case also generally the lands were distributed to tenancy or cultivated directly by temple under the supervision of its administrators. The *devakanmis*of the temple at *Tiruvilimilalai*received the donated gold and allotted certain lands probably owned by the temple for the charitable purpose for which the donation of gold wasd made, The land seems to have been leased out to somebody and after deducting some quantity of paddy for the lease charges *(adaippadi)* the rest was utilized for the purpose of the above charity.

The inscriptions of later period preserve some clues about the terms and conditions on which leases were made by temple to the tenants. If a family took a lease, its members could continue to be the tenants on that land for generations by regularly paying to the temple its dues. The share of the temple on the leased lands and the tenants was subject to change. In the reign of Rajaraja I the lands in a *devadana* village belonging to the temple of *Suchindram* (Kk) were divided into four categories. In one category the rental due from the tenants was raised from *3 kalams* per ma to *5 kalams* and *1 turn;* in the other the tenants did not agree to pay the enhanced rent and hence the land was resumed and placed under the direct management of the temple officers.[6]

One of the greatest services rendered by the temples was in the field of the reclamation of waste lands by bringing them under cultivation. For private individuals, it would have been a formidable task but a wealthy institution like temple with its men and money could easily do this. Though we have little information about the reclamation of waste lands by temples during the early period, the epigraphs of later period have preserved, many such instances. In many cases the donors themselves made the fallow land fit for cultivation and donated it to temple. An inscription from *Sendalai*(Tj) records that an individual made a fallow land blonging to temple at *Niyamam*cultivable and made it tax-free and restored it to the same temple for certain charitable purposes. Those who brought new lands under the plough for the benefit of temple were publicly honored.[7]

Notes & References

1. S II. 111: 2.
2. ARE. 287/1938-39.
3. C. Minakshi, *Administration and Social life under the Pollavas,* Madras, University of Madras, 1977, pp.91-96.
4. S II. XIX. 113.
5. *Ibid.*
6. ARE. 111: 1905.
7. *Ibid.*, 176/1923.

பேரூர் பட்டீஸ்வரர் கோவில் கனகசபைச் சிற்பங்கள் - ஓர் ஆய்வு

கா. ராதாம்பாள்*

பேரூர் - இது கொங்கு நாட்டினைச் சேர்ந்த கோயம்புத்தூரிலிருந்து சிறுவாணி செல்லும் சாலையில் சுமார் ஆறு கி.மீ தொலைவில் நெய்யாறாற்றின் (நொய்யல் ஆறு) கரையில் அமைந்துள்ள பழமையான ஊராகும். பண்டைய கொங்கு மண்டலத்தில் இருந்த பேருருக்கு நாட்டின் தலைநகராக விளங்கிய பெருமை உண்டு.[1] இவ்வூரில் பழமையான பட்டீஸ்வரர் திருத்தலம் அமைந்துள்ளது. இத்திருத்தலம் சுமார் 1800 ஆண்டுகள் பழமையானது. இக்கோவில் புராண, வரலாற்றுச் சிறப்புமிக்கது. மேலைச் சிதம்பரம், நாதேஸ்வரம், பட்டிபுரி, ஆதிபுரி, அரசவனம் என்ற வேறு பெயர்களும் இவ்வூருக்குண்டு.[2]

இங்குள்ள இறைவனுக்கு பட்டீஸ்வரன் என்றும், நடராஜப் பெருமானார் என்றும், கூத்தாடும் தேவர் என்றும் பல பெயர்கள் உண்டு. இங்குள்ள அம்மனுக்கு மரகதவல்லி, பச்சைநாயகி என்ற பெயர்களும் உண்டு.[3] இத்தலத்தின் வரலாறு கச்சியப்ப முனிவரால் எழுதப்பட்டுள்ளது.

தேவலோகப் பசுவான காமதேனுவின் கன்றுக் குட்டியின் பாதங்கள் புற்றில் சிக்கிக் கொண்டன. கன்றைக் காக்க காமதேனு தன் கொம்பால் புற்றை முட்டிக் கலைத்தது. கன்றின் கால் புற்றிலிருந்து விடுபட்டது. ஆனால் புற்றிலிருந்து ரத்தம் பெருகியது. அதைப் பார்த்து வருந்தி நின்றது காமதேனு. உடனே இறைவன் காமதேனுவுக்கு காட்சி தந்தார். சிவபெருமான் பட்டுக்கு அருளியதால் 'பட்டீஸ்வரர்' என்ற திருநாமம் கொண்டார்.[4]

*இணைப் பேராசிரியர் மற்றும் வரலாற்றுத்துறைத் தலைவர், அரசு கலைக்கல்லூரி (தன்னாட்சி), கரூர் - 5.

பேரூர் கோயில் கனகபையில் விமானம், அர்த்தமண்டபம், கருவறை என்ற மூன்று பகுதிகள் அமைந்துள்ளன. [5] பேரூர்க் கோயில் கொங்குச் சோழர், வீரக் கேரளர், பாண்டியர், நாயக்கர் எனப் பல மன்னர்களால் கட்டப்பட்டுள்ளது. திருமலை நாயக்கரின் உடன் பிறந்தவரான அளகாத்திரி நாயக்கரால் கட்டப்பட்ட கனக சபை, உலகம் போற்றும் சிற்பச் சிறப்பு வாய்ந்தது. இச்சபை கி.பி. 1625 முதல் 1659 வரை 34 வருடங்களாகக் கட்டப்பட்டது.[6] கனக சபையிலுள்ள நடராஜப் பெருமான், சிவகாமி சுந்தரி அம்மை திருவுருவங்கள் பேரழகு வாய்ந்தவை. நடராஜரின் மண்டபத்தை நான்கு வேதங்களே நான்கு தூண்களாக மாறி தாங்குவதாக ஐதீகம். இறைவனுக்குப் பணிந்த நிலையில் தூண்கள் சற்றே சாய்ந்த நிலையில் அமைந்துள்ளன.

கனக சபையின் இருபுறமும் உள்ள எட்டுத் தூண்களில் நர்த்தன கணபதி, ஆறுமுகப் பெருமான், ஊர்த்துவ தாண்டவர், ஆலங்காட்டுக்காளி, அக்கினி வீரபத்திரர், அகோர வீரபத்திரர், பிச்சாடனர், யானைப்புரி போர்த்த மூர்த்தி ஆகிய சிற்பங்கள் நுணுக்கமான வேலைப்பாடுகளுக்கு எடுத்துக் காட்டாக விளங்குகின்றன. கனகசபை அர்த்தமண்டபத்தில் உள்ள இந்த எட்டு சிற்பங்களும் உருவத்தில் பெரியதாகவும், அழகாகவும், ஒவ்வொன்றும் தனித்தனியே ஒரே கல்லால் ஆனவை. கல் சங்கிலி, சுழல் தாமரை போன்ற அற்புதங்கள், குதிரை வீரன் சிலை, சந்தன சிற்பங்கள் மேலும் கோமுனி, பட்டிமுனி என்னும் பெயரில் பிரம்மாவும், திருமாலும் உள்ளதாக சிலைகள் வடிவமைக்கப்பட்டுள்ளன. ஆனந்த தாண்டவம் ஆடிக் கொண்டிருக்கும் அழகான நடராஜரோடு சிவகாமியம்மையும் காட்சியளிக்கிறார்.

கனக சபையிலுள்ள கருவறையில் ஆனந்த தாண்டவமாடும் இறைவன் இடது கையில் அக்னி, வீசுதிறஹஸ்தம் ஆடி அடங்கப் போகும் நிலையில் தூக்கிய திருவடி கூட சற்றே தாழ்ந்த நிலையிலுள்ளது. சடையும் தாழ் சடையாக காணப்படுகின்றது. கன்னங்கள் கதுப்புக் கன்னங்களாக அமைக்கப்பட்டுள்ளன. முயலகன் மீது ஊன்றிய திருவடியில் வார்க்கப்பட்ட நிலையில் சலங்கை உள்ளது.[7]

சிவகாமி அம்மையார் வலது கையில் நீலோத்பவ மலரோடு இடது கை டோலஹஸ்தம் நின்ற நிலையில் காட்சியளிக்கின்றன. கனக சபையிலுள்ள சட்டங்கள், கதவுகள், சன்னல்கள் அனைத்தும் சந்தன மரத்தால் ஆக்கப்பட்டுள்ளன. இவை மிக்க வேலைப்பாடும், கலைநுணுக்கமும் கொண்டவையாகும். சிற்பக்கலைக்கு எடுத்துக்காட்டாக விளங்கப் கூடிய இந்த கனக சபையில் மருதமலையிலிருந்து கற்களை கொண்டு வந்து சிற்பங்களை இருபத்தெட்டு வருடங்களாக பாடுபட்டு செய்தவரின் பெயர் கம்பனாச்சாரி. கனக சபையில் முப்பத்தாறு தத்துவங்களைக் குறிக்கும் வகையில் மொத்தம் முப்பத்தாறு தூண்கள் உள்ளன.[8]

நர்த்தன கணபதி

அர்த்த மண்டபத்தில் நடராசப் பெருமானின் வலப்புறம் முதல் வரிசையில் உள்ள மூன்றாவது தூணில் கிழக்குப் பக்கமாக விநாயகர் உருவம் அமைந்துள்ளது. இவ்விநாயகர் கிழக்கு நோக்கி நின்று நடனமாடுகின்றார். இடதுகாலை மூஞ்சுறு வாகனத்தின் மீது ஊன்றியபடியும், வலது கால் மூஞ்சுறு செவியைத் தொட்டப்படியும் உள்ளது. ஆடும் பெருமான் மண்டபம் என்பதால் விநாயகரும் நடனமாடும் நிலையில் காணப்படுகின்றார்.[9]

ஆறுமுகப் பெருமான்

அர்த்த மண்டபத்தில் நடராஜப் பெருமானின் இடப்புறம் முதல் வரிசையில் உள்ள மூன்றாவது தூணில் மேற்குப் பக்கமாக ஆறுமுப் பெருமான் உருவம் வடிவமைக்கப்பட்டுள்ளது. பச்சைமயில் வாகனத்தின் மீது சுகாசனத்தில் அமர்ந்த கோலம். ஆறுமுகப் பெருமானுக்கு பன்னிரண்டு கைகள் உள்ளன. அபயம், வரதம் தவிர ஏனைய கைகளில் வச்சிரம், கத்தி, வில், சேவல் முதலியவை காணப்படுகின்றன. மார்பில் சன்னவீரம் உள்ளது. ஆறு முகங்களில் ஐந்து முகங்கள் மட்டுமே உள்ளது. ஒரு முகம் பின்னால் இருப்பதாக ஐதீகம். மயிலின் கால்களும் தோகையின் மடிப்பும், தோகையிலுள்ள கண்களும் மிகவும் அழகாக செதுக்கப்பட்டுள்ளன.[10]

ஊர்த்தவ தாண்டவர்

ஆலங்காட்டுக் காளியுடன் போட்டியிட்டு ஆடியதில் வலது காலை காதுவரை உயர்த்தியாடி வென்றார். கைகளில் உடுக்கை, வெண்டலையென்னும் பெண், ரிஷபத்தண்டு, திரிசூலம் முதலியவை உள்ளன.

பிரம்மனின் தலைகளில் ஒன்றை கிள்ளி எடுப்பதற்கு முன்னர் நடைபெற்ற தாண்டவம் என்பதால் பிரம்மன் ஐந்து தலைகளுடன் உள்ளார். அவரைத் தவிர சங்கு, சக்கரத்துடன் திருமாலும்"அரவா நீயாடும் போது உன் அடியன் கீழிருக்க" என்று வேண்டிக் கொண்ட காரைக்காலம்மையாரும் காலடியில் உள்ளனர். பின்புறத்தில் நந்தி, நாரதர் ஆகியோர் காணப்படுகின்றனர்.[11]

ஆலங்காட்டுக் காளி

காளிக்குரிய ஆலங்காட்டில் தாரகன் என்னும் அசுரனை வென்ற ஆணவத்தில் இருந்த காளியை அடக்குவதற்காக இறைவன் ஊர்த்துவ தாண்டவம் ஆடினார். போட்டியில் தோல்வி அடைந்த காளியின் முகம் வெட்கத்தால் சிவந்தது. நடராஜர் அருகில் இருந்து பார்த்தல் வெட்கத்துடன் கூடிய புன்முறுவலும், மற்றொரு பக்கம் இருந்து பார்த்தால் கோபமும் தெரியும் விதத்தில் அற்புதமாக செதுக்கப்பட்ட சிலை, சிவப்பு ஆடை, மேகலை, முத்துமாலை, கச்சு ஆகியவையும் தத்ரூபமாகவுள்ளன. கைகளில் கேடயம், கிளி, திரிசூலம் முதலியவை உள்ளன. பின்புறத்தில் கலைமகளும், திருமகளும் இசைக்கருவிகளுடன் காட்டப்பட்டுள்ளன.[12]

அக்னி வீரபத்திரர்

அர்த்த மண்டபத்தில் நடராசப் பெருமானின் வலப்புறம் முதல் வரிசையில் உள்ள ஐந்தாவது தூணில் கிழக்குப் பக்கமாக, கிழக்கு நோக்கிய நிலையில் இவ்வுருவம் அமைந்துள்ளது. தட்சன்

செய்த யாகத்தில் சிவபெருமானுக்கு அவிர்பாகம் கொடுக்கப்படாததால் கோபமுற்ற சிவன் அக்னி வீரபத்திரராக உருவம் கொண்டு தட்சனின் யாகத்தை அழித்தார். அரக்கனின் தலையில் திரிசூலம் பதிந்துள்ளது. தலைமாலை, மகரகுண்டலம், சர்ப்ப குண்டலம் ஆகியவை சிறப்பாகவுள்ளன. கைகளில் வில், கேடயம் போன்றவைகளை தாங்கியுள்ளார்.[13]

அகோர வீரபத்திரர்

தட்சனின் யாகத்தை அழித்த பின்னால் அருள்புரிந்த மூர்த்தி வலது கையில் வாள், ஏனைய கைகளில் மான்,வில், கேடயம் ஆகியவை கொண்டுள்ளார். இடையில் அணிந்திருக்கும் ஆடை தொங்கும் நிலை கூட நுணுக்கமாக உள்ளது.[14]

பிட்சாடனர்:

இவ்வுருவம் தூணில் மேற்பக்கம் மேற்கு நோக்கி நின்று கொண்டுள்ள நிலையில் காணப்படுகின்றது. இச்சிற்பம் தாருகாவனத்து முனிவர்கள் தாம் நிறைந்த அறிவும், தொழிலும் நல்லறிவுச்சுடர் கொடுத்த சிவபெருமான் கொண்ட வடிவமாகும்.[15] பிட்சாடனர் எட்டு திருக்கரங்களைக் கொண்டு விளங்குகின்றனர். இடது திருக்கரங்கள் நான்கிலும் முறையே சூலம், பாம்பு, பூ, கபாலம் ஆகியவற்றைக் கொண்டுள்ளார். இடது கைப் பக்கம் பிச்சை உணவை சுமக்கும் குறட்பூதம், அதன் தலையிலுள்ள பிச்சைப் பாத்திரம் ஆகியவை அழகாக உள்ளன. [16] வலது திருக்கரங்கள் நான்கிலும் முறையே உடுக்கை, பாம்பு, தமருகம், முத்துமாலை என்பனவற்றைக் கொண்டுள்ளார். ஒரு கை மானுக்கு புல் கொடுக்கிறது. பின்புறத்தில் தம் மனதை பறி கொடுத்த தாருகாவனத்து முனிபத்தினிகளும் காட்டப்பட்டுள்ளனர்.[17]

யானையுரி போர்த்த கஜசம்ஹார மூர்த்தி

கஜாசுரன் என்னும் அரக்கன் பிரம்மாவிடம் பெற்ற வரத்தால் முனிவர்களையும், தேவர்களையும், துன்புறுத்தினான். அவனை அழிப்பதற்காக இறைவன் தோன்றி, யானை உருவம் எடுத்த அவனை கீழே சாய்த்து யானையின் தலையை தன்னுடைய இடதுகாலால் மிதித்து நின்று, கைகளால் தோலை உரித்து போர்த்திக் கொண்டனர். யானையின் கால்கள், வால், இறைவனின் தலையில் உள்ள கங்கை, தலைமாலை, திரிசூலம் ஆகியவை சிறப்பாக உள்ளன. உக்கிர வடிவமுடைய இம்மூர்த்தி தோலை உரிப்பதற்காக காட்டிய புஜவலிமைகூட தெரியும் விதத்தில் அமைந்துள்ளார்.[18]

கனக சபையில் அர்த்த மண்டபத்தில் மேல் சுவரில் இறைவனுக்கு நேராக ஒரே கல்லினால் ஆன சங்கிலி நான்கு பக்கமும் தாங்கி கொண்டிருக்கிறது. அதன் நடுவில் கல்லால் செய்யப்பட்ட தாமரை மலரும் சுழலும் வண்ணம் அமைக்கப்பட்டிருக்கிறது. இந்த சங்கிலிகள் பாம்பின் சுழுத்திலிருந்து தொங்குவதைப் போல வடிவமைக்கப்பட்டுள்ளது.[19] கல்லில் இவ்வளவு நுணுக்கமான தோற்றங்களை கண்முன்னே காட்டிய சிற்பிகளின் திறமை வியக்கத்தக்கது.

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தொல்லியல் நோக்கில் சங்ககாலப் பெருவழிகள்

கோ. சசிகலா*

சங்ககாலப் பெருவழிகள்

சங்க இலக்கியங்களான அகநானூறு, புறநானூறு, மலைபடுகடாம், பேசுகின்றன. பரங்குன்றப் பெருவழி, வடுகப்பெருவழி, கொங்குப் பெருவழி இவற்றைப் பற்றிய குறிப்புகள் மேற்கண்ட இலக்கியங்களில் காணப்படுகின்றன. காஞ்சிப்பெருவழி பற்றி காஞ்சிபுராணத்தில் கூறப்பட்டுள்ளது.

பரங்குன்றப் பெருவழி

மதுரையிலிருந்து திருப்பரங்குன்றத்திற்கு ஒரு பெருவழி சென்றதகாப் பரிபாடலில் காணப்படுகின்றது. அவ்வழி தற்காலத்தில் திருநெல்வேலி நோக்கிச் செல்லும் பெருவழியாகும் எனக் கருத முடிகிறது. மதுரையிலிருந்து வைகைக் கரையோரமே ஒரு பெருவழி சேரநாட்டிற்குச் சென்றுள்ளது. இவ்வழி இன்று மதுரை, திண்டுக்கல், கரூர் செல்லும் வழியாகலாம்.

*முனைவர் பட்ட ஆய்வாளர், தமிழ்நாடு அரசு தொல்லியல் துறை, எழும்பூர், சென்னை.

தட்சிணபதம்/ வடுகப்பெருவழி

இன்றைய தேசியப் பெருவழி ஏழு கௌடில்யரின் அர்த்தசாஸ்திரத்தில் 'தட்சிணபதம்' என்று குறிப்பிடப்படுகின்றது. இப்பெருவழி வாரணாசியிலிருந்து கன்னியாகுமரி வரை செல்லும் நீண்ட பண்டையப் பெருவழியாகும். அர்த்த சாஸ்திரத்தில் முத்து, சங்கு, வைடூரியம் முதலிய வாணிகப் பொருட்கள் ஈழம் மற்றும் தென்னிந்தியாவிலிருந்து தட்சசீலத்திற்கும், வடநாட்டு நகரங்களுக்கும் கொண்டு செல்லப்பெற்றன எனக் கூறப்பட்டிருக்கிறது. இதில் வைடூரியம் என்று கூறப்பட்டிருப்பது கோவை மாவட்டத்தில் படியூரில் வெட்டியெடுக்கப்பெற்ற பெரில் கற்கல் என்று அறியப்படுகிறது. பெரில் கற்களால் செய்யப்பெற்ற மணிகள் தட்சசீல அகழ்வில் கி.மு. நான்காம் நூற்றாண்டு பாள நிலையில் (மண்ணடுக்கு) கிடைத்துள்ளதாக மலோனி கூறியுள்ளார். இப்பெரில் கற்களைக் கொண்டு சென்ற வழியே 'தட்சிணபதம்' என்றழைக்கப்பட்டது என அறிகிறோம். இப்பெருவழி சங்க இலக்கியத்தில் வடுகதேயத்திற்குச் சென்ற வடுகப் பெருவழி என்று காட்டப்படுகிறது. வடுகதேயம் என்பது தமிழகத்திற்கு வடக்கே உள்ள ஆந்திரம், கர்நாடகப் பகுதிகளைக் குறிக்கும். வடுகர் என்பது வடவர் என்ற சொல்லின் திரிபென்றும் ஒரு கருத்துள்ளது. இத்தேயம் வடுக மொழி பேசுவோர் பகுதியாகலாம்.

கொங்கப் பெருவழி

பாலக்காட்டுக் கணவாயிலிருந்து கிழக்கு நோக்கி மூன்று பெருவழிகள் பிரிந்து சென்றமை பற்றி ஆய்வாளர்கள் கூறியுள்ளனர். அப்பெருவழிகளில் ஒரு பெருவழி வெள்ளலூர், கூலூர், காங்கேயம், கருவூர் ஆகிய ஊர்கள் வழியாக உறையூரைச் சென்றடைந்தது. அப்பெருவழி தொர்ந்து புகார் வரை சென்றிருக்க வேண்டும் எனக் கூறமுடிகின்றது. மற்றொரு பெருவழி ஆனைமலை, வடபூதிநத்தம், சி.கலையமுத்தூர் (பொதினி) வழியாக மதுரை சென்று அங்கிருந்து அழகன்குளம் (இராமேஸ்வரம்) வரை சென்றடைந்தது. மூன்றாவது பெருவழி கோவை, அவினாசி, சேலம், ஆத்தூர், கள்ளக்குறிச்சி, திருவாமாத்தூர், கிடங்கில் (திண்டிவனம்), மயிலை வழியாக மாமல்லையை அடைந்துள்ளது. இப்பெருவழிகள் கொங்கு நாட்டில் தோன்றித் தமிழகத்தின் கிழக்குப் பகுதிகளுக்குச் சென்றுள்ளன எனத் தெரிய வருகின்றது.

காஞ்சிப் பெருவழி

இன்று மும்பைக்கு வடக்கிலுள்ள பரோச் என்று அழைக்கப்பெறும் பண்டைய பருகச்சத்திலிருந்து நாசிக், பைதான், மாஸ்கி, பிரம்மகிரி, சந்திரவல்லி முதலியவற்றில் பெருங்கற்காலச் சின்னங்கள் கண்டறியப்பட்டள்ளன. மேலும் இப்பெருவழியின் ஊர்களில் ரோமானியக் காசுகள், ரோமானியப் பொருட்கள் கண்டறியப்பட்டுள்ளதால் அவ்வழிகளில் யவன வாணிகர்கள் பயணம் செய்தனர் என அறியலாம்.

பெருவழியில் தொல்லியல்

தொல்லியல் அகழாய்வுகளில் உரோமானியக் காசுகள் கிடைத்த ஊர்களை வரைப்படத்தில் புள்ளியிட்டுக் குறித்தால் அவ்வூர்கள் பெருவழிகளின் அருகிலேயே அமைந்துள்ளன என்பதை அறியலாம். பெருவழி ஊர்களில் பெருங்கற் பண்பாட்டுக் கூறுகள் காணக்கிடைப்பதும் அவை நகரங்களின் வழியே ஊடுருவிச் சென்றதை நிரூபிக்கின்றது. வெள்ளலூர், ஆனைமலை, சி. கலையமுத்தூர், மதுரை, புகார், உறையூர், கரூர், அழகன்குளம் முதலிய பெருவழிஊர்களின் அகழாய்வில் உரோமானியக் காசுகள் மற்றும் பொருட்கள் கிடைத்துள்ளன. இவை இவ்வழிகள் நடுகற்கள் நடப்பதாக சங்க இலக்கியங்கள் கூறுகின்றன. 'அதியமான் பெருவழி' எனப்படும் தகடூரிலிருந்து தருமபுரி செங்கம், உறையூர், கொடும்பாளூர், மதுரை வழியாக அழகன்குளம் வரை செல்லும் பெருவழியில் செங்கம், தருமபுரிப் பகுதிகளில் பல்லவர் கால நடுகற்கள் காணக்கிடக்கின்றன. இவ்வழக்கை பண்டைய மரபின் தொடர்ச்சி எனக் கொண்டால் இலக்கியக் கூற்று மெய்ப்பிக்கப்படுகின்றது. சங்ககால நடுகற்கள் தேனி மாவட்டம், ஆண்டிப்பட்டியில் புலிமான்கோம்பையில் கிடைத்துள்ளது. இவ்வழி மதுரையிலிருந்து வைகைக்கரையோரமாக சேரநாட்டிற்குச் செல்லும் பெருவாப் பாதையில் அமைந்துள்ளது குறிப்பிடத்தக்கது. மேலும் மேற்கண்ட பகுதிகளிலும், அதனைச் சுற்றிலும் ரோமானியக் காசுகள் கண்டறியப்பட்டுள்ளன.

மறவர்கள் நடுகல்லில் அம்பு தீட்டுவதால் அழிந்து போன எழுத்துக்கள் என்று கூறுவதும், உமணர் வண்டிகள் பெருவழியில் செல்லும்போது நடுகல் மீது சக்கரம்பட்டுத் தேய்ந்து போன எழுத்துக்கள் என்று கூறுவதும் குறிப்பிடத்தக்கவை. பெருவழியில் நடப்பட்டிருப்பது குறிப்பிடத்தக்கது. அதிலும், கவர்த்த (சந்திப்பு) வழிகளில் நடப்பட்டுள்ள நடுகற்கள் பற்றி இலக்கியங்கள் விவரிக்கின்றன. இது சந்தி வழிபாட்டின் எச்சமாகும். மேலும் இவ்வழிபாடு பெருவழிகளில் நடப்பதற்குக் காரணம் உண்டு. கால்நடைகள், வணிகர்கள் பெருவழியில் பயணம் செய்தனர். பெருவழி வணிகர் மாண்டவர்களுக்கு வழிபாடு செய்யவும் வழியில் நடுகல் நட்டனர். வணிகர்களும் மாடுபிடிச் சண்டையில் மாண்டுள்ளனர் என்பதும் இங்கு கருதத்தக்கது.

பெருவழிகளில் சமணம்

தொல்லியல் ஆய்வில் மிக முக்கியமான சான்றுகளாக விளங்கும் தமிழ்ப்பிராமி எழுத்துப்பொறிப்புகளைக் கொண்ட சமணர் படுக்கைகள் பெருவழிகளிலேயே அமைந்துள்ளன என்பதுவும் குறிப்பிடத்தக்கது. பண்டைய வணிகர்களை நெறிப்படுத்தியுள்ளனர். அதன் நன்றி நிமித்தமாக வணிகர்கள் தாங்கள் வணிகத்திற்காக செல்லும் நகரங்களில் அமைந்த மலைப்பகுதி குகைத்தளங்களில் சமண முனிவர்களுக்கு படுக்கைகளை வெட்டிக் கொடுத்து, அச்செய்திகளை கல்வெட்டுச் சான்றுகளாக்கியுள்ளனர். 'வெள்அறை நிகமதோர்' மாங்குளம் சமணக்குகைக் கல்வெட்டில் நிகமம் என்பது வணிகக் குழுவினைக் குறிக்கும் சொல்லாகும். சிலப்பதிகாரத்தில் காவிரிக்கரையோரமே ஒரு பெருவழி சென்று, உறையூரை அடைந்து, சோழநாட்டு எல்லையில் மூன்று பிரிவாகப் பிரிந்து,

கொடும்பாளூர் வழியாக மதுரையை அடைந்த செய்தீக் கூறப்படுகின்றது. இந்த மூன்றுபிரிவில் ஒருவழி மாங்குளம், அரிட்டாபட்டி, கீழவளவு முதலிய சமணக்குகைத்தளங்களை கொண்டதாக அமைந்துள்ளது. மாங்குளம் சமணக்குகை கல்வெட்டில் பாண்டிய மன்னன் நெடுஞ்செழியன் குறிப்பிடப்பட்டுள்ளான். கொங்குப்பெருவழியில் அமைந்த ஆழியாறு அணைக்கருகில் ஒரு சமணக்குகை தளம்உள்ளது. மேலும் பெருவழி வணிக நகரான கரூரின் ஆர்நாட்டார்மலை சமணக்கல்வெட்டு மூன்று சேர அரசர்களைக் குறிப்பிடுகின்றது. தகடூரைத் தலைநகராகக் கொண்டு அதியமானின் ஆட்சிப்பகுதியில் உள்ள ஜம்பைக் கல்வெட்டு சமணமுனிவர்களுக்கு அவன் ஈத்த பாளியைக் குறிப்பிடுகின்றது.

மொழிகளும் போர்களும்

வாணிகத்தால் எழுச்சிபெற்ற நகரங்களை தங்கள் ஆட்சியின் கீழ் கொண்டு வரும் முயற்சியில் வேந்தர்கள் போரில் ஈடுபட்டனர். வேளிரின் ஆளுகையில் இருந்த இந்நகரங்கள் பெருவழியில் அமைந்ததாலேயே அதன் வளமையும், செல்நிலையும் உயர்ந்தோங்கியிருந்தது எனலாம். பெருவழிகளை வணிகர்கள் பயன்படுத்தியதால் அவ்வழியில் உள்ள நகரங்கள் செழுமை பெற்றன. இந்நகரங்களைக் கைப்பற்றவே சோழர்காலம் வரையிலும் கூட பல போர்கள் நடந்துள்ளமைக்கு வரலாற்றுச் சான்றுகள் உள்ளன. பாரியின் பறம்புமலை மதுரைக்கு வரும் பெரும்வழியில் அமைந்த வளம்மிக்க பகுதியாகும். இப்பகுதியினை தங்கள் ஆட்சியின் கீழ்கொண்டு வரவே மூவேந்தர்களும் படையெடுத்ததுள்ளனர். அதியமானின் தகடூரும் இந்நிலையினையேக் கொண்டிருந்தது எனலாம். வணிகம் செழித்தோங்கிய வளங்கெழு நகரமாம் கூடல் என்னும் மதுரையை ஆண்ட அகுதை என்ற மன்னனுடன் பாண்டியன் நெடுஞ்செழியன் போர்தொடுத்தகை புறநானூறு காட்டுகிறது. இதிலிருந்து அகுதை என்ற சிற்றரசனோடு போரிட்டு வென்று மதுரை நகரை கைப்பற்றிய மூவேந்தர்களில் ஒருவரான பாண்டியர்களின் எழுச்சிப் புலப்படுகின்றது.

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திருமங்கலம் தாலுகாவிலுள்ள பிற்காலப் பாண்டியர் கல்வெட்டுகளில் நிலமும் - விவசாயமும்

அ. ஞானசேகரன்*

கி.பி. 9 -ம் நூற்றாண்டு முதல் கி.பி 13-ம் நூற்றாண்டுகள் வரை பிற்காலப் பாண்டியர்களின் ஆட்சிக் காலத்தில் மதுரை அருகில் உள்ள திருமங்கலம் தாலுகா பகுதிகளில் காணும் கல்வெட்டுகளில் கூறப்பட்டிருக்கும் நிலங்களும் அவற்றில் மேற்கொண்ட விவசாய தொழிலுக்கு தேவையான நீர்ப்பாசன முறைகளும், அப்பாசனத்தின் மூலம் அப்பகுதியில் விளைவிக்கப்பட்ட விளைபொருட்கள் குறித்தும் ஏராளமான கல்வெட்டுக்கள் காணக்கிடக்கின்றன. அவை கூறும் செய்திகளின் அடிப்படையில் மேலத்திருமாணிக்கம், பேரையூர் சின்னப்பூலாம்பட்டி, கீழப்பட்டி,நல்லமறம், முத்துலிங்காபுரம், கள்ளிக்குடி, உலகாணி, திராடி, கொக்குலாஞ்சேரி மற்றும் ஈஸ்வரப்பேரி போன்ற கிராமப் பகுதியில் காணப்படும் கல்வெட்டுக்களை ஆராய்ந்ததின் மூலம் அந்நிலங்களின் வகைகள், நில அளவை முறைகள், மேற்கொள்ளப்பட்ட விவசாயம், விவசாத்திற்கு மேற்கொண்ட நீர்ப்பாசன முறைகள், அதன் மூலம் விளைந்த பொருட்கள், தாணியங்களை அளந்த அளவை முறைகள் போன்றவையும் இறுதியாக அந்நிலங்களின் மீது அரசு மேற்கொண்ட வரி விதிப்பு முறைகள் போன்றவற்றை குறித்துத் தரவுகள் சேகரிக்கப்பட்டு இக்கட்டுரை ஆராயந்து அறியப்படுகிறது.

நில வகைகள்

பன்னெடுங்காலம் தொட்டே மக்களின் இன்றியமையாத தொழிலாக விவசாயம் இருந்துவருகிறது. இவ்விவசாயம் மதுரைப் பாண்டியர்களின் ஆட்சிப் பகுதிகளில் வெகுசிறப்பாக மேற்கொள்ளப்பட்டு வந்திருக்கிறது. என்பதை அவர்கள் வெளியிட்ட கல்வெட்டுக்களில் சுட்டிக்காட்டியுள்ளனர். இக்காலத்தில் நாட்டில் உள்ள நிலங்கள், நிலத்தின் தரம், விளையும் தன்மை, நீர்ப்பாசனத்தின் நிலை ஆகியவற்றின் அடிப்படையில் முப்பெறும் வகைகளாகப் பிரிக்கப்பட்டிருக்கிறது. அவை கருஞ்செய், புன்செய்,[1] நன்செய்.[2] எனவும் நில உரிமையின் அடிப்படையில் அரசு நிலம் நத்தம்[3] எனவும் அழைக்கப்பட்டிருக்கிறது.

*உதவிப் பேராசிரியர், வரலாற்றுத்துறை, C.P.A. கல்லூரி, போடிநாயக்கனூர்.

கருஞ்செய் என்பது கரம்பு (களிமண்) சூழ்ந்த நிலமாகும். புன்செய் என்பது ஆறு, குளம், ஏரி, கண்மாய் போன்ற நீர் நிலைகளிலிருந்து விவசாயிகள் பாசனம் பெற்ற நிலங்களைக் குறிக்கும். இந்நிலங்களுக்கு ஆண்டிற்கு இருபோகம் விவசாயம் மேற்கொள்ளப்படும். நன்செய் என்பது நீர்ப்பாசன வசதியற்ற மழையை மட்டுமே நம்பி மேற்கொள்ளப்படும் மானவாரி வறட்சியான பாடுகள் அடங்கிய நிலமாகும்.

இம்மூன்று நிலங்களிலும் அரசுக்குச் சொந்தமாக வைத்துக்கொள்ளப்பட்ட நிலம் நத்தம் என அழைக்கப்பட்டுள்ளது. மேற்கூறிய நிலவகைகள் மட்டுமன்றி அந்நிலங்களை உரிமை பெற்றோரின் அடிப்படையிலும் வகைப்படுத்தப்பட்டுள்ளன. குறிப்பாக மன்னர்களாலும், மக்களாலும் சமயத்தொண்டிற்காக அளிக்கப்பட்ட நிலதானத்தின் அடிப்படையிலும் இந்நிலங்கள் வகைப்படுத்தப்பட்டுள்ளன.

வைதீகத் திருக்கோயில்களான சைவ வைணவத் தலங்களுக்கு அளித்த நிலங்கள் தேவதானம் எனப்பட்டன. இன்நிலங்கள் மக்கள் நேரடியாகவும் மன்னரின் உரிமை பெற்றும் பின் பிறரிடம் விலைக்கு வாங்கி, வரிவிலக்குப் பெற்றும் கொடையளித்துள்ளனர். இதே போன்று இத்தலங்களைப் பேணிப் பாதுகாக்கவும், பூசை விழாக்கள் நடத்தவும் அவைசார்ந்த பிராமணர்களுக்கும் நிலங்களைக் கொடையளித்துள்ளனர். அவ்வாறு அளித்த நிலங்கள் பிரம்மதேயங்கள் அகரம் மற்றும் சதுர்வேதிமங்கலம்[5] என அழைக்கப்பட்டுள்ளன.[4] இவை மட்டுமன்றி புறச்சமங்களான பௌத்தம், சமணம் போன்ற சமயத்திருப்பணிகளுக்காக வழங்கப்பட்ட நிலம் பள்ளிச்சந்த நிலங்கள்[6] எனப்பட்டன.

நில அளவை முறைகள்

மேற்கூரிய அனைத்து வகை நிலங்களும் இக்காலத்தில் இப்பகுதியில் பல்வேறு வகையான அளவுகோல்களால் அளக்கப்பட்டுள்ளனர். அவை மன்னர்களின் பெயர்களாலும், அரசு அதிகாரிகளின் கை அளவுகளான சாண், மற்றும் அடி முறையிலும் அளந்துள்ளனர் என்பதை பன்னீரடிக்கோல், [7] பாண்டியன் கோல்[8] மற்றும் சாண்கோல் போன்ற நில அளவை முறைகளைப் பயன்படுத்தி நிலங்களை அளந்து முறைப்படுத்தியுள்ளனர். இதோடு மட்டுமன்றி இந்நிலங்கள் விளையும் பயிர்களினடிப்படையிலும் வயல், தோட்டம், தோப்பு[9] மற்றும் காடு என வகைப்படுத்தப்பட்டுள்ளது.

நீர்ப்பாசன முறைகள்

இப்பகுதியில் விவசாயிகள் தமது நிலங்களுக்கு பல்வேறு முறைகளில் நீர்ப்பாசனம் பெற்று பெருமளவில் உற்பத்தி செய்துள்ளனர். நீர்ப்பாசன முறையானது பல்வேறுவகைகளாகப் பிரிக்கப்பட்டுள்ளது. ஆவை ஆற்றுப்பாசனம், ஏரிப்பாசனம், கண்மாய்ப்பாசனம், குளப்பாசனம் மற்றும் மடைப்பாசனம் ஆகும். இந்நீர் ஆதாரங்களிலிருந்து பாசனம் பெற்ற நிலங்கள் செழிப்பாக விளைந்துள்ளன. இப்பகுதியில் தலைமலை ஆறு[10] பாய்ந்து விவசாயத்திற்கு பேருதவியாக அமைந்துள்ளது. இவற்றிலிருந்து வாய்க்கால்கள் மூலம் ஏரிகளுக்கு நீர் திறக்கப்பட்டு சேமித்துவைத்து விவசாயத்திற்கு பகிர்ந்து அளிக்கப்பட்டிருத்தல் கூடும்.

ஏரிப்பாசனம்

ஆற்று நீரினால் நிரப்பி சேமித்துவைத்த ஏரிகளால் இப்பகுதிகளில் ஏரிப்பாசனம் பெருமளவில் நடைபெற்றிருக்கிறது. ஏரிப் பாசனம் என்பது நீரின் கொள்ள அளவு அடிப்படையில் ஏரி, பேரேரி என இருவகையாகப் பிரிக்கப்பட்டுள்ளது. இங்கு சிறிய அளவினதாக உள்ளவை ஏரிகள் எனவும், பெரிய அளவிலுள்ளவை பேரேரிகள் எனவும் பெயரிட்டு பாசனத்திற்கு பயன்படுத்தியுள்ளனர். இங்கு கோவிந்தனேரி, வேளானேரி[11] ,வடமண்ணியேரி[12], மானேரி[13], மோடனேரி[14] போன்ற ஏரிகளும் இவற்றைவிட பாசனத்திலும் நீர் கொள்ளலவிலும் பெரிதாக உள்ள ஏரிகள் பேரேரிகளாகும். இவ்வாறு குமரநாராயணபேரேரி[15], திருமாலிருஞ்சோலைபேரேரி,[16] இராசிங்கபபேரேரி,[17] வீரபாடியபேரேரி வீக்ரபாடியபேரி[18] போன்றவை அமைந்துள்ளன. குறிப்பாக கள்ளிக்குடி, பேராயூர் பகுதியில் ஈஸ்வரப்பேரேரியும்,[19] பாசனத்திற்கு பயன்படுத்தப்பட்டுள்ளன.

இந்த குளங்கள் மற்றும் ஆற்றுப்பகுதியிலிருந்து பாசனத்திற்காக நீரை விவசாய நிலத்திற்கு வாய்க்கால்கள் மூலம் கொண்டு சென்றுள்ளனர் என்பது அறியவருகிறது. கள்ளிக்குடி குமரநாராயண பேரேரியிலிருந்து நீர் எடுத்துச் செல்வதற்கு சுந்தரபாண்டியன் வாய்க்காலும்[20] மேலத்திருமாணிக்கத்திலிருந்த ஏரியிலிருந்து நீரை எடுத்துச் செல்ல வாய்க்காலும்[21] பயன்படுதத்ப்படுகின்றன. இவ்வாய்க்கால்களில் ஏரி, குளம், பகுதிகளிலிருந்து நீரைத் திறந்துவிடும் மடைக்கால்களும் பராமறிக்கப்பட்டிருப்பதும், சிலபுதிதாக கட்டிக்கொடுக்கப்பட்டிருப்பதும் அறியவருகிறது. அதாவது உசிலம்பட்டி ஆணையூர் பகுதியில் வாணதிராயர் அரசானான பிள்ளை மாவலிராஜன் என்பவர் மேடை அமைத்துக் கொடுத்துள்ளான[22]. அதே போல் மேலத் திருமாணிக்கத்தில் மடை, மடைக்கால் போன்றவற்றை ஏற்படுத்தியும், சீர்படுத்தியும் மன்னர் அளித்துள்ளனர்[23].

இவ்வேரிப் பாசனத்திற்கு சற்று குறைவான கண்மாய் பாசனமும் இப்பகுதியில் நடைபெற்று வந்திருக்கிறது. அவ்வகையில் உசிலம்பட்டி ஆனைப்பூர் பகுதியிலும்,[24] பேரையூர் பகுதியில் மீனாட்சிப்புரம் கண்மாயும் [25] அமைந்திருக்கின்றன. இக்கண்மாய் பாசனத்திற்குச் சற்றுக் குறைவான குளப்பாசன முறையும் நடைபெற்றிருக்கிறது என்பதை கள்ளிக்குடி – கோவிந்தனேரி குளமும் [26] மேலத்திருமாணிக்கத்தில் வீரபாண்டியன் குளமும்,[27] பெருந்தலைக்குளமும்[28] அமைந்திருக்கிறது அறிய வருகிறது. மேலும் இக்குளங்களில் மழைக்காலங்களில் இழுத்துவரப்பட்ட மண் மேடாகி நீர்ப்பிடிப்பு குறைந்து விட்டதாகவும், அம்மேட்டை குறைப்பதற்கு அதனை ஆழப்படுத்த அக்குளங்களிலிருந்து பெறப்பட்ட பாசிபட்ட வரியைக் கொண்டு நிறைவேற்றப்பட்டது என்பதை திருமங்கலம் – உலகாணி இக்கல்வெட்டின் மூலம் தெரியவருகிறது.[29]

விளையாட்டுப் பொருள்

இப்பகுதியில் விவசாயப் பெருமக்கள் நிலங்களின் தரம், பாசன வசதி, மண்ணின் தரம் ஆகியவற்றின் அடிப்படையில் பல்வேறு வகையான விளையாட்டுப் பொருட்களை பயிரிட்டுள்ளனர். அவற்றுள் அதிகமாக தினை, வரகு[30], நெல்[31], தென்னை[32], வெற்றிலை, எள்[33], வரகு[34], புல்லரகு[35], கொள்ளு[36], பயறு பேன்றவற்றை பெருமளவில் விளைத்துள்ளனர்.

அளவை முறைகள்

விவசாயிகள் தாங்கள் விளைத்த இத்தானியங்களை பல்வேறு அளவைகளால் அளந்துள்ளனர். தானியங்களின் சிறு அளவாக தூணியும், அதற்குச் சற்று கூடுதலாக உழக்கு, அதற்கும் கூடுதலான நாழி[37] மரக்கால் போன்றவைகளும், அவற்றின் கூடுதல்களாக 4 தூணி சேர்ந்தது 1உழக்கு எனவும் 4 உழக்கு சேர்ந்தது 1 நாழி எனவும் 8 நாழி சேர்ந்தது 1 மரக்கால் எனவும் 1மரக்கால் என்பது 1குறுனி எனவும் 2 குறுனி சேர்ந்தது 1 பதக்கு எனவும், 12 மரக்கால் சேர்ந்தது 1 கலம்[38] எனவும் மக்களால் பயன்படுத்தப்பட்டு இன்றளவும் பழக்கத்தில் உள்ளது.

விவசாயிகள்

பிற்காலப் பாண்டியர் காலத்தில் நிலத்தை உழவு செய்தவர்கள் சித்திரமேழி பெரியநாட்டார் [40] என அழைக்கப்பட்டுள்ளனர். ஏனெனில் இவர்கள் விவசாய உழுகருவியான கழப்பையை வழிபட்டிருக்கின்றனர். இவ்விவசாயிகள் தங்களுக்காக இப்பெயரில் சங்கம் வைத்துக் கொண்டுள்ளனர். அச்சங்கமானது எண்ணிக்கையின் அடிப்படையில் பதினென் விவசாய உழுகருவியான கழப்பையை வழிப்பட்டிருக்கின்றனர். இவ்விவசாயிகள் தங்களுக்காக இப்பெயரில் சங்கம் வைத்துக் கொண்டுள்ளனர். அச்சங்கமானது எண்ணிக்கையின் அடிப்படையில் பதினென்பூமி, பதினென் விஷயம், பதினென் சமயம் எனப்பட்டது.[41]

வரிவிதிப்பு நிலவரி

நிலவரியானது மூன்றுவகையாக நிலங்கள் வைக்கப்படுத்தப்பட்டு அவை வெள்ளான்வகை, தச்சர்காணி, தேவதான அல்லது பிரம்மதேய நிலங்கள் எனப்பட்டன. இவற்றின் மீது உரிமை பெற்றவர்களிடம் "காராண்மை" என்னும் வரிவிதிக்கப்பட்டது[42]. தேவதான நிலத்தை வாடகைக்கு விட்டு அதன் மூலம் "காணிபிடிபடு"[43] என்னும் வரிவசூலிக்கப்பட்டது. இவை தவிர மற்ற நிலங்களின் மீது வரி நிர்ணயமானது "கடமை" என அழைக்கப்பட்டது. இவ்வரிமட்டுமின்றி "ஆந்தராயம்" வினியோகம், காரிய வரைச்சி, சாந்தி விக்ரகப்பேறு, படிக்காவல், பொன்வரி, அச்சுவரி, வெட்டிமுட்வார் கணக்கப்பேறு, சில்வரி, பெருவரி, புள்ளச்சோறு[44] போன்றவையும் வசூலிக்கப்பட்டன. இவ்வரிகளை விவசாயிகளின் அறுவடைக்காலமான கார்த்திகை மற்றும் சித்திரை மாதங்களில் வசூத்துள்ளனர். இதனை வசூலித்தவர் அச்சுப்பேராளர்[45] என அழைக்கப்பட்டுள்ளார். நிலவரியை வசூலித்தவர் "காணியாளன்"[46] என அழைக்கப்பட்டு உள்ளார். நிலவரி அறுவடை நிலங்களில் மட்டுமே வசூலிக்கப்பட்டுள்ளது.[47] சில வேளைகளில் குறிப்பாக பஞ்சகாலம், வெள்ளப்பெருக்கு காலங்களில் வரி விலக்குச் சலுகை அளிக்கப்பட்டுள்ளது.[48]

பாசனவரி

நிலவரி தவிர அந்நிலத்திற்கு நீர்பாய்ச்சுவதற்கான பாசனவரியும் விதிக்கப்பட்டிருக்கிறது. இப்பாசன வரியானது குளத்துப் பாசனம், ஏரிப்பாசனம், வாய்க்கால் பாசனம் போன்றவற்றின் மீது, குளப்பாட்டம், வாய்க்கால் பாட்டம் அவற்றிலிருந்து பிடிக்கும் மீனின் மீது "பாசிப்பாட்டம்" எனும் வரிகளும் வசூலிக்கப்பட்டிருக்கின்றன.[49] மேலும் வெற்றிலை "மீது வெற்றிலைப் பட்டமும்" [50] மிளகு தரகு[51] எனும் வரியும் வசூலிக்கப்பட்டுள்ளது. இவ்வரிகளிலிருந்து இறைப்பணிக்காக வழங்கிய தேவதானம் பிரம்மதேயம், பள்ளிச்சந்தம் போன்ற நிலங்களுக்கு இறையிலி நிலம் என்ற பிரிவில் உள்ள நிலங்களுக்கு வரிவிலக்கு அளிக்கப்பட்டுள்ளது.[52]

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சிற்றுருவச் சிற்பங்களும் தமிழர் வாழ்வியலும்

பா. ஷீலா*

முன்னுரை

தமிழ்நாட்டில் சிற்பக்கலை வரலாற்றுக்கு முற்பட்ட காலத்திலிருந்தே உன்னத நிலை வகித்து வந்துள்ளது. சிற்பங்கள் வெறும் கலைப் படைப்புகளோ காட்சிப் பொருள்களோ மட்டுமல்ல. அவை தமிழனின் மரபார்ந்த அரசியல், சமுதாயம், பொருளாதாரம், ஆன்மிகம் மற்றும் பண்பாட்டுச் சிற்பங்களைப் புலப்படுத்தும் வரலாற்றுச் சான்றுகளைத் திகழ்கின்றன.

சிற்ப வகைகள்

தமிழ்நாட்டில் சிற்பங்கள் அமையாத கோவில்களே கிடையாது எனலாம். கோவிலின் தரை, சுவர், கூரை, சிகரம், தூண், மண்டபம், கோபுரம், வாயில்நிலை முதலிய அனைத்து இடங்களிலும் சிற்பங்கள் அமைந்துள்ளன. அத்தகைய சிற்பங்களின் வடிவங்களை அமைக்கும் நிலையை ஒட்டி முழு உருவச் சிற்பங்கள் என்றும், புடைப்புச் சிற்பங்கள் என்றும் இரண்டு வகையாகப் பிரிக்கலாம். சிற்பத்தின் எல்லா உறுப்புகளும் முழுமையாகவும் அவரவர்க்குரிய அளவிலும் அமைப்பிலும் அமைக்கப்படுவது முழு உருவச் சிற்பம் எனப்படும். சிற்பங்களின் முற்பகுதி உறுப்புகள் மட்டும் செதுக்கப்பட்டு பின் உறுப்புகள் புலப்படுத்தப்படாமல் சுவர்களிலும் பலவகைகளிலும் அமைக்கப்படும் சிற்பங்கள் புடைப்புச் சிற்பங்கள் எனப்படும். புடைப்புச் சிற்பங்களை அவற்றின் அளவைப் பொறுத்து பெரிய புடைப்புச் சிற்பங்கள் என்றும், சிறிய புடைப்புச் சிற்பங்கள் (சிற்றுருவச் சிற்பங்கள்) என்றும் இருவகையாகப் பிரிக்கலாம்.[1] சிற்றுருவச் சிற்பங்கள் (Miniature Sculptures) தனித்தனியாகவும், ஒரு வரலாற்றை விளக்கும் தொடர்ச் சிற்பங்களாகவும் கோவில்களில் இடம்பெற்றுள்ளன.

தமிழகச் சிற்பக்கலை வரலாற்றை ஆராய்ந்தவர்கள் அரசு மரபு வழியாகப் புகுந்து ஆராயந்துள்ளனர். அதிலும் முழு உருவச் சிற்பங்களையே பெரிதும் ஆய்வு செய்துள்ளனர். அதுபோன்றதொரு ஆய்வு சிற்றுருவச் சிற்பங்களில் இதுவரை மேற்கொள்ளப்படவில்லை. சிற்றுருவச் சிற்பங்கள் நீண்டதொரு வரலாற்றினைக் கொண்டு திகழ்கின்றன. அவற்றுள் அரியச் செய்திகள் பல நிறைந்து காணப்படுகின்றன. தமிழக வரலாற்றினை எழுதுவதற்கு அவை மிகச் சிறந்த காணப்படுகின்றன. தமிழக வரலாற்றினை எழுதுவதற்கு அவை மிகச் சிறந்த ஆதாரங்களாகத் திகழ்கின்றன. எனவே, சிற்றுருவச் சிற்பங்களில் ஒளிந்திருக்கும் உண்மைகளைப் பலரும் அறியச் செய்யும் முயற்சியே இக்கட்டுரையின் நோக்கமாகும்.

முடிசூட்டு விழா

காஞ்சிபுரம் வைகுந்தப் பெருமாள் கோவிலின் திருச்சுற்று மாளிகையின் உட்புறச் சுவரில் பல்லவர் வரலாற்றை விளக்கும் சிற்றுருவச் சிற்பங்கள் கல்வெட்டு எழுத்துக்களுடன் பல வரிசைகளில் செதுக்கப்பட்டுள்ளன.[2] இவை இரண்டாம் பரமேஸ்வரர்களின் இறப்பிற்கு பிறகு, அமைச்சர் முதலியோர் இரணியவர்மனிடம் சென்று பட்டத்தரசனைத் தேர்ந்தெடுக்க முறையிடுவதையும், இரண்டாம் நந்திவர்மன் அரசுரிமையை ஏற்றுக்கொள்ள விரும்புவதையும், அவன் யானை மீதமர்ந்து காஞ்சிக்கு வருவதையும், இறுதியில் முடிசூட்டிக் கொள்வதையும் குறிக்கின்றன.

*உதவிப் பேராசிரியர், வரலாற்றுத் துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர் - 608 002.

இது இரண்டாம் நந்திவர்மனின் முடிசூட்டு விழாவைக் குறிக்கின்றது. இது ஒரு அரிய சிற்பமாகும். பண்டைய மக்கள் வரலாற்று அறிவோடு இருந்திருக்கிறார்கள் என்பதற்கு இது ஒரு சிறந்த சான்றாகும். அரசர்களின் உருவங்கள், அவர்கள் பயன்படுத்திய அரியணை, அமைச்சர்கள், அதிகாரிகள், தேர், கலன்கள், போர்க்கருவிகள், யானைக்கு அணிவித்த அணிகலன்கள், முகபடாம்கள், குதிரைக்குக் கட்டிய சேணம், அரசனுக்கு முடிசூட்டும் விழா, அரசன் தேவியைக் கைப்பிடிக்கும் மணிவிழா ஆகியவை சிற்றுருவச் சிற்பங்களாக கோவில் செதுக்கப்பட்டுள்ளன. தமிழ்நாட்டில் இத்தகைய வரலாற்றுச் சிற்பங்கள் பிற்காலத்தில் உருவாக்கப்படவில்லை.

அரசன் - அரசி உருவங்கள்

தமிழகத்தில் கோவிலைக் கட்டுவித்த அரசன், அரசியர் உருவங்கள் சுவர் பகுதியிலோ தூண்களிலோ செதுக்கப்பட்டிருக்கும். இவர்களைத்தவிர படைத்தளபதி, அமைச்சர் மற்றும் சமூகத்தில் உயர்ந்த நிலையிலுள்ள செல்வந்தர்கள் சிற்பங்களும் இடம் பெறுவதுண்டு. சில சிற்பங்களின் கீழ் அவர்களது பெயர்களும் வெட்டப்பட்டிருக்கும். திருமங்கலக்குடி பிராணநாத சுவாமி கோவில் இரண்டாவது கோபுரத்தில் வரகுணப் பெருமாளின் சிற்பம் அவரது பெயர் பொறிக்கப்பட்ட கல்வெட்டுடன் காணப்படுகிறது.[3]

அரசு இலக்கியங்கள்

அரசர்களின் இலச்சினைகளும் சிற்றுருவச் சிற்பங்களில் இடம் பெற்றுள்ளன. சிதம்பரம் நடராசர் கோவில் தெற்கு கோபுர வாயிலின் விதானத்தில் பாண்டியர்களின் சின்னமான கயல் சின்னம் பொறிக்கப்பட்டுள்ளது. ஒரு கல் பலகையில் செதுக்கப்பட்டுள்ள இருகயல் செண்டுகள் கூடிய கல்வெட்டு (கி.பி. 13 –ம் நூற்றாண்டு) திருவண்ணாமலையில் கிடைத்துள்ளது.[4]

வல்லியனூர் காமநாதீசுவரர் கோவில் தெற்கு இராச கோபுரத்தின் வடக்குப் பகுதியில் கண்ட பேரண்டப் பறவையின் (இருதலைப் பறவை) சிற்பம் அமைந்துள்ளது. இப்பறவையுடன் வாள், பன்றி ஆகியவற்றைச் சேர்த்து விசயநகர வேந்தர்கள் தமது அரசர் சின்னமாகப் பயன்படுத்தினர். இத்தகைய சின்னம் காஞ்சிபுரம் ஏகாம்பரேஸ்வரர் கோவிலில் இடம்பெற்றுள்ளது. இப்பறவையின் தோற்றம் தனது கொண்டு அலகுகளாலும், கால்களாலும் யானைகளைப் பற்றிக்கொண்டு பறப்பது போல் அமைக்கப்பெறுவது வழக்கம். இத்தகைய அரசுச் சின்னம் வேலூர் மாவட்டம் காவேரிப்பாக்கத்திலிருந்து கொண்டுவரப்பட்டு, சென்னை அரும்பொருட்காட்சியகத்தில் வைக்கப்பட்டுள்ளது.

இவ்வாறு கோபுரவாயில்களில் அரசுச் சின்னங்களை அமைத்து வழிகாட்டியவர்கள் பிற்காலப் பாண்டியர்களாவர். இதனை முன்னோடியாகக் கொண்டு விஜயநகர வேந்தர்களும் கோபுர வாயில்களும் அரச இலச்சினைகளைப் பொறித்தனர்.

போர்கள்

தமிழ்நாட்டில் எண்ணிறந்த போர்கள் நடைப்பெற்றுள்ளன. மன்னர்கள் காலாட்படை, குதிரைப்படை, தேர்படை, யானைப்படை எனும் நான்கு வகைப் படைகளைக் கொண்டிருந்தனர். இத்தகைய போர்கள் மற்றும் படைகளின் சிற்பங்கள் சிறிய அளவில் கோவில்களில் காணப்படுகின்றன. திருச்சி மாவட்டம் கோபுரப்பட்டிக் கோவில்களில் காணப்படுகின்றன. திருச்சி மாவட்டம் கோபுரப்பட்டிக் கோவிலில் யுத்தக் காட்சி இடம் பெற்றுள்ளது. காஞ்சி வைகுந்தப்பெருமாள் கோவில் சிற்றுருவச் சிற்பங்களில் யானைப்படை வீரர்கள் மற்றும் குதிரைப்படை வீரர்கள் போரிடும் காட்சி உள்ளது. வாள்,கேடயம், குறுவாள், ஈட்டி, கத்தி முதலிய படைக் கருவிகளைக் கொண்டு காலாட்படைவீரர்கள் போரிடும் காட்சி விஜயநகரநாயக்கர் கால மண்டலங்களில் சித்தரிக்கப்பட்டுள்ளது. இத்துடன் மற்போர், சிலம்புபோர் ஆகியவையும் சிற்பங்களில் இடம் பெற்றுள்ளன. இத்தகைய சிற்றுருவச் சிற்பங்கள் அக்கால மக்களின் போர், படையமைப்பு, ஆயுதங்கள் மற்றும் அவர்களது வீர உணர்ச்சியினைப் படம் பிடித்துக்காட்டுகிறது.

ஆடை, ஆபரணங்கள்

பண்டைத் தமிழர்கள் ஆடை, அலங்காரம், பூ வேலைப்பாடுகள் பல்வேறு கால சிற்றருவச் சிற்பங்களில் காணப்படுகிறது. விஜயநகர வேந்தர்கள் காலம் வரையுள்ள சிற்பங்களில் கீழாடை மட்டுமே காணப்படுகிறது. பெண்டிர் சிற்பங்களில் மார்புக் கச்சை இடம்பெறவில்லை. நாககன்னியர் மற்றும் கொற்றவைச் சிற்பங்களில் அவர்களது கன்னித் விஜயநகர நாயக்கர் காலச் சிற்பங்கள் ஆடவரும் பெண்டிரும் கீழாடை, மற்றும் மேலாடை அணிந்து காணப்படுகின்றன. இக்காலம் முதற்கொண்டே மகளிர் சிற்பங்கள் ரவிக்கையுடன் காணப்படுகின்றன.

காரை, சன்ன வீரம், கண்டமாலை, வீர சங்கிலி, கேயூரம், கைவளை, குண்டலம், மோதிரம், மேகலை, உதரபந்தம், காலணிகள் என பல்வேறு அணிகலன்களும் அணிந்த நிலையில் சிற்பங்கள் காணப்படுகின்றன. நெற்றிச்சுட்டி, சந்திர, சூரிய அணிகலன்கள் விஜயநகர காலம் முதற்கொண்டே இடம் பெற்றுள்ளன. பல்லவர், சோழர், காலப் பெண்டிர் சிற்பங்களில் தமிழகம், கேச பந்தம், என்னும் தலையலங்காரம் காணப்படுகிறது. உச்சிக்கொண்டை பலவித தலைப்பாகைகள், ஒரு புறம் முடிந்த கொண்டை, நீண்ட முடிச்சுடன் குழலாகவோ அ) பின்னலாகவே, குழலின் இறுதியில் குஞ்சம் போன்ற அமைப்பு ஆகியவை விஜயநகர-நாயக்கர் காலச் சிற்பங்களில் தான் காணப்படுகின்றன. இது முஸ்லீம்களின் வருகையால் ஏற்பட்ட பண்பாட்டுத் தாக்கத்தின் விளைவாகும்.

கடல் வணிகம்

தமிழகத்தில் கடல் வணிகம் தொன்றுதொட்டு நடைபெற்று வந்துள்ளது. விஜயநகர ஆட்சியில் கடல் வணிகம் மிகுதியாயிற்று. இத்தகைய வணிகத் தொடர்பான சிற்பங்களையும் கோவில்களில் காணமுடிகிறது. காஞ்சிபுரம் வரதராஜப்பெருமாள் கோவிலில் படகுகளைச் சுமந்து செல்லும் மீனவர் சிற்பங்களைக் காணமுடிகிறது. நாங்குனேரி வானமாமலைக் கோவிலில்

அராபிய வணிகர்கள் சித்தரிக்கப்பட்டுள்ளனர். திருக்குன்றக்குடிக் கோவில் கோபுரத்தின் உட்புறச்சுவற்றில் கடல் வணிகத்தைச் சித்தரிக்கும் சிற்றுருவச் சிற்பக் காட்சி இடம்பெற்றுள்ளது.

முழங்கோல் அளவு

திருவண்ணாமலை அண்ணாமலையார் திருக்கோவிலைக் கட்டிய சிறிபியின் திருவுருவம் இராசகோபுரத்தில் காணமுடிகிறது. இவர் அருகே இவர் உபயோகித்த முழக்கோலின் (33 இஞ்சு கொண்ட முழங்கோல்) பிரதி ஒன்று சிறு அளவில் செதுக்கப்பட்டுள்ளது. திருவாண்டார் கோவில் பஞ்சநதீசுரர் கோவிலில் அளவுகோல் ஒன்று செதுக்கப்பட்டுள்ளது. சிதம்பரம் கிழக்கு கோபுரத்தில் சிற்பிகளின் உருவங்களும் அவர்களுக்கருகே அளவுகோல் உருவமும் இடம்பெற்றுள்ளது. இதனால் அக்காலத்தில் விளைநிலங்கள் அளந்து வரி விதித்துள்ளனர் என்பது தெரியவருகிறது.

சமய நிலை

சிற்றுருவச் சிற்பங்கள் பெரும்பாலும் கோவில்களில் காணப்படுவதால் சமயம் சார்ந்த சிற்பங்களே அதிகம், சைவம், வைணவம், பௌத்தம் மற்றும் ஜைன சமயத் தெய்வ உருவங்கள் இடம்பெற்றுள்ளதோடு மட்டுமின்றி, இதிகாச காட்சிகளும், பல்வேறு புராணக் கதைத் தொடர்பான சிற்றுருவச் சிற்பங்கள் கோவில்களில் காணப்படுகின்றன. சோழர்காலத்தில் நாயன்மார்கள் வரலாறு பெருவழக்காகப் பேசப்பட்டமையால் அவை சிற்பங்களாக மேலைக்கடம்பூர், தாராசுரம் போன்ற கோவில்களில் சிறு சிற்பங்களாகச் செதுக்கி காட்டப்பட்டுள்ளன. அவற்றின் அருகில் அச்சிற்பம் பற்றி கல்வெட்டுகளும் பொறிக்கப்பட்டுள்ளன.[3] தாராசுரம் நாயன்மார் சிற்பங்கள் சைவசமய சிற்பக்கலை வரலாற்றில் ஏற்பட்ட எழுச்சியைக் காட்டும் அரிய படைப்பாகும். சிறுத்தொண்ட நாயனாரின் முழு வாழ்க்கை நிகழ்ச்சியும் தமிழகத்தில் இரு கோவில்களில் தான் காணமுடிகிறது. காஞ்சிபுரம் ஏகாம்பரேசுவரர் கோவில் அலங்கார மண்டபச் சுவர்களின் அதிட்டானப் பகுதியிலும், தாராசுரம் ஜராவதேசுரர் கோவில் திருச்சுற்று மாளிகையின் விதமானப் பகுதியிலும் காணமுடிகிறது. புஞ்சையிலும் கும்பகோணத்திலும் இராமயணம் மற்றும் மகாபாரதக் காட்சிகள் சிற்றுருவச் சிற்பங்களாக வடிவமைக்கப்பட்டுள்ளன. தஞ்சை பெரிய கோவில் மற்றும் கங்கைகொண்ட சோழபுரத்தில் சிவபுராணக் காட்சிகள் இடம் பெற்றுள்ளன.

சமய சகிப்புத்தன்மை

இறைவன் பல்வேறு திருவுருவங்களைப் பெற்றிருப்பினும் பரம்பொருள் ஒன்று தான் எனச் சான்றோர் கருதினர். இந்த நல்லெண்ணத்தின் விளைவால் சிவன், திருமால், பிரம்மா ஆகிய மூவரும் ஒருவருக்கொருவர் சமமானவர்கள் எனக் கருதி மும்மூர்த்தி சிற்பங்கள் உருவாக்கப்பட்டன. இதனைச் சிற்றுருவச் சிற்பங்களிலும் காணலாம். இத்தகைய சிற்பம் திருவாமாத்தூர் அபிராமேஸ்வரர் கோவிலில் ஒரு கற்பலகையில் செதுக்கப்பட்டு கோவில் பிரகாரத்தில் காணப்படுகிறது.

ஆடற்கலை

ஆடற்கலையின் பல நிலைகளைக் காட்டும் சிற்றுருவச் சிற்பங்கள் பெரும்பாலான கோவில்களில் இடம்பெற்றுள்ளன. சிதம்பரம், கும்பகோணம், தஞ்சாவூர், திருவாரூர், திருக்கோடிக்கா, தாராசுரம், புள்ளமங்கை ஆகியவை சிறந்த எடுத்துக்காட்டுகளாகும். குடக்கூத்து, சாக்கைக்கூத்து என பலவகையான கூத்துகளை ஆடிக்காட்டும் நடனக் கலைஞர்களின் எழிற்கோலங்கள் தமிழர் கோவில்களில் இடம்பெற்றுள்ளன. நாட்டிய சிற்பங்களில் சிற்பக் கூடமாய் விளங்குவது சிதம்பரம் நடராசர் கோவிலாகும். இங்கு நிருத்த மண்டபம், மூன்றாவது திருச்சுற்று மாளிகை, ஆயிரங்கால் மண்டபம், கோபுர வாயில்களின் உட்புறம் ஆகிய இடங்களில் நடனச் சிற்பங்களைக் காணலாம். இவை பரதமுனிவரின் நாட்டிய சாத்திர உத்திகளைப் பிரதிபலிக்கின்றன. நூற்றியெட்டு கரணச் சிற்பங்கள் வடிவமைக்கப்பட்டு கரணக்கோட்பாட்டை உணர்த்தும் வடமொழிச் சுலோகங்கள் ஒவ்வொரு சிற்பத்தின் கீழேயும் கல்வெட்டாகப் பொறித்து வைக்கப்பட்டுள்ளன. இவை ஆடற்கலையின் கரணக் கோட்பாடு பல தலைமுறையினருக்கும் கிடைக்க வேண்டும் என்ற உயரிய நோக்கில் அமைத்திருக்க வேண்டும்.

இசைக்கலை

தமிழர் பண்பாட்டில் இசையும் கூத்தும் தொன்றுதொட்டு வரும் பண்பாட்டுக் கூறுகள். தமிழர்கள் பல்வேறு இசைக் கருவிகளைத் தெளிவாக அமைப்பதில் சாதனை புரிந்துள்ளனர். சிதம்பரம் மேற்கு கோபுரம் நுழைவுவாயிலில் ஒரு கலைஞன் இரண்டு குடமுழவங்களில் நான்கு வாய்களுடைய அரிய தாளக் கருவியை இயக்கும் காட்சி இடம்பெற்றுள்ளது. கும்பகோணம் சாரங்கபாணி கோவின் கோபுரத்தில் ஊர்த்துவதாண்டவச் சிற்பத்தில் கணமொன்று பஞ்சமுக வாத்தியம் இசைக்கும் காட்சி இடம்பெற்றுள்ளது. முரசு, மத்தளம், பம்பை, செண்டை, முழவு, வீணை, புல்லாங்குழல், யாழ் போன்ற இசைக்கருவிகளும் வடிவமைக்கப்பட்டுள்ளன. விஜயநகர அரசர்கள் காலச் சிற்பங்களில் தான் இசைக் கருவிகள் அதிகஅளவில் காணப்படுகின்றன.

காமக்கலை

தமிழகக் கோவில்களில் காமக்கலையினை விளக்கும் சிற்பங்கள் முதன் முதலில் விஜயநகர அரசர்கள் காலத்தில்தான் உருவாக்கப்பட்ன. இவை இக்காலத்தில் வடபகுதியுடன் ஏற்பட்ட கலைத்தொடர்பின் விளைவால் இடம் பெற்றிருக்க வேண்டும். இச்சிற்பங்கள் கஜூராகோ, கொனாரக் சிற்பங்களை ஒத்துள்ளது. தமிழகத்தில் விஜயநகர நாயக்கர் காலக் கோயில்களில்தான் பாலியல் சிற்பங்கள் அதிகஅளவில் காணப்படுகின்றன. ஸ்ரீவில்லிபுத்தூர், மன்னார் கோவில், அழகர் கோவில், நாங்குனேரி, கிருஷ்ணாபுரம் ஆகிய இடங்களிலுள்ள கோவில்களில் பலவகையான பாலியல் சிற்பங்கள் காட்டப்பட்டுள்ளன.

இயற்கைக் காட்சிகளும் கற்பனை நயமும்

சிற்றுருவச் சிற்பங்களை அமைப்பதில் ஆகம விதிகளின்மையால் சிற்பிகள் தங்களது உளியையும் உள்ளத்தையும் தாராளமாக கையாண்டுள்ளனர். எருது, புலி, யானை, குதிரை, நாய், சிங்கம் போன்ற விலங்குகளும், மயில், கருடன், காகம் போன்ற மலர்களும் சிறிய சிற்ப வடிவில் கோவில் தோறும் காணப்படுகின்றன. திருக்குழுக்குன்றம் கழுகாசலமூர்த்தி கோவில் மேற்கு கோபுரத்தில் கழுகுகளுக்கு உணவூட்டும் காட்சி சிற்பமாக்கப்பட்டுள்ளது. இச்சிற்பங்களை காணும்போது ஒரு உண்மை புலப்படுகிறது. அந்தந்த பகுதிகளில் பொதுவாகக் காணப்படும் இயற்கை உருவங்களே கோவில்களில் இடம்பெற்றுள்ளன. இயற்கையில் காணப்படாத சிற்பியின் கற்பனையில் உருவாகிய இலை, கொடிகள், யாளி, சரபப்பட்சி, இருதலைப்பட்சி, மகரம், கின்னரம், குகுட சர்ப்பம், நாகர், பூதர் என பல்வேறு உருவங்களும் சிற்றுருவச் சிற்பங்களில் இடம்பெற்றுள்ளன.

இவ்வாறு தமிழகச் சிற்றுருவச் சிற்பங்கள் அக்கால மக்களின் வாழ்க்கையினையும் அவர்களுடைய பண்பாட்டினையும் விளக்கும் மிகச் சிறந்த ஆதாரங்களாகும் என்பது, நன்கு புலனாகிறது.

அடிக்குறிப்புகள்

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2. S.I.I., Vol. IV, No. 135.
3. A.R.E., 288 of 1927.
4. தமிழ்நாட்டு வரலாற்று வரைவுத் திட்ட வல்லுநர் குழு, 2000, தமிழ்நாட்டு வரலாறு, சென்னை, தமிழ் வளர்ச்சி இயக்ககம், பின் அட்டைப் பகுதியில் கல்வெட்டின் நகல் இடம்பெற்றுள்ளது.
5. A.R.E., 16 of 1908, *Ibid.*, Part II, Para. 66 and *Ibid.*, 2 of 1915.

ART AND CULTURAL CONTRIBUTIONS OF RAJA SERFOJI - A STUDY

M. Sakthivishnupriya *

The Indefatigable Serfoji II has left impressive works in the field of Architecture as well. He carried out extensive repairs to Brahadeeswara Temple, which is known as the great temple of Thanjavur. The Ganesh shrine inside the great temple was rebuilt and a new image was made and consecrated. The Suburamaniya shrine were relaid. The Dakahinmurthi shrine was renovated and a kalasha installed. All these renovation were carried out between 1800 AD and are recorde in a long marathi inscription engraved on the base of the Ganesh Shrine. Serfoji II rebuilt the dilapidated Lakshmi Narashimaswami temple in Thanjavur in 1302, A.D.

Among the secular srtructure built by Serfoji II too deserve special mention. The Muktambal deserve special mention. The Muktambal chatram (choultry) an impressive structure near Oratanadu was built in the memory of his concubine Muktambal, who predeseased him. Serfoji II also constructed a minerate of his miniature castle on sea coast of Saluvaraya pattinam, renamed as Sarabendra Rajapattinam to commomerate the triumph of the British arms and the downfall of Napolean Bonoparte in the battle of Waterloo. Now this minerate is called as Manora, near Pattukottai.

Sculpture

Outside the libray across the open space stands a life size marble statue, attractively set up in an imposing hall. The Statue is that of Maharaja Serfoji. It was set up there in his life time in 1807 AD, by the East India Company. It is the work of Flaxman, a famous sculpture. It faces the library with folded hands in the traditional Indian style. It is said that owing to the request of king, the original military pose, with sword drawnwas altered into this sttitude of lasting saluation of Goddess Saraswathi.

Painting

The art of painting received great attention. The Maratha rulers did much to encourage it to flourish into the tren called Thanjavur School Painting. The expression of this school are found on walls in manuscripts. On wooden planks shelves and covers on the ivory and lastly on glass and mica. By late eighteenth and early nineteenth centuries these two schools used together and the resultant style is found in the paper manuscripts executed under orders of Serfoji II from 1800 AD the European school replaces the Deccan style in portraiture paintings.

*Assistant Professor of History, N.G.M. College, Pollachi.

Illustrated Manuscripts

In the Saraswathi Mahal Library a considerable number of illustrated manuscripts are preserved, most of them reveal floral borders and figures of mythical personage as well as a few portraits executed during the reign of Serfoji between 1800 AD and 1830 AD. There are manuscripts in Marathi of the Ramayana, Mahabaratha and Bhagavat Getha. Work such as works as Gajashastra and the Ashvasastra are illustrated manuscript.

Murals

Maratha murals are found at a few other places-chiefly in temples. Most of then belong to the reign of Serfoji II. The great Temple at Thanjavur carries the Thiruvilayadal Purana series on the walls of the Devi Mahatraya paintings on the Paintings on the ceilings of the Mandapa of the Devi Shrine, both painted under Serofoji II regin.

Paintings on Ivory Class Mica

Following the late Mughal and Deccan style the Maratha rulers and nobles also had their portraits painted on ivory pieces, several of which have survived

SAIVISM VAISHNAVISM AND OTHER SECTS UNDER RAJARAJA- I

G. Sutha*

Tamil Polity reached its zenith during the rule of Rajaraja- I (985- 1014) A.D. He was a king of Multi personality. As many as 35 of his titles testify to his greatness. He was surpassed only by his great son Rajendra I in conquests, his contribution to religion, art and architecture was so great that even today his name fascinates everyone. Though a Saivite by faith Rajaraja- I was representative of an age and its mood of liberalism that was absent in the days of intolerant persecution of the jainas and Buddhists, that followed close on the heels of saivite revivalism in the 7th and 8th centuries. This paper gives information about the contribution of Rajaraja I to Saivism, Vaishnavism and other religious seats during his rule.

KAALA BHAIRAVA - THE FIERCE ASPECT OF LORD SHIVA

K.Parvathi*

The popularity of Bhairava began to spread from the 7th century onwards with the increasing production of Saivite images and the rise of Tantrism, a religious trend that advocates the esoteric reversal of social values as embodied by the " impure " Bhairava. It was in the 10th-12th centuries that iconography of the god was in full bloom, a period during which the cult of Bhairava was well established in India. From a simple fierce emanation of Siva, it attained the status of supreme divinity under the triple influence of the trends of Tantrism, devotional Hinduism (*bhakti*)

The cult of Bhairava is closely linked to Tantrism. The figure of Bhairava, as it appears in the myth, defies the brahmanic rules of ritual purity, thus seeming to incarnate the esoteric reversal of the worldly values advocated by Tantrism.

Bhairava came into existence in order to behead Brahms and took up the bloody task, which we are often averse to associating directly with Siva, in view of his image as supreme *Yogin*, detached from the world. It is thus that Siva, in order to carry out this act, terrible and beneficial at the same time, brought in another form of himself concentrating in it his most violent and impure aspects. If the figure of Bhairava could represent the mystical search for Salvation by the *bhaktas* and *tantrikas*, it could not be the case in the perspective of the strictest orthodoxy. If Bhairava could enjoy the status of the supreme divinity in an esoteric perspective, he held a

*Assistant Professor, P.G. Department of History, Aringar Anna Govt Arts College, Musiri.

* Assistant Professor of Historical Studies, Quaid-E-Millath Govt. College for Women, Annasalai, Chennai - 02.

much lower rank from the exoteric, socio-religious point of view, which relegated him to the function of a protecting deity of the place of worship. He is then Ksetrapala (the " guardian of the field/soil/territory "; and more specifically of *Sivak Setra*, the domain of Siva).

Images of Bhairava in South India

Very many sculpted representations of Bhairava can be found in South India. They are mainly found in temples dedicated to Siva but they also occur in the temples of Subrahmanya and of the Goddess, and of Visnu as well. These are cult-images, made of stone or bronze, sculptures decorating the facades of temples or relief work adorning the pillars. Bhairava is generally represented as standing (some rare images show him sitting; naked, very often accompanied by a dog, his vehicle (*visana*). Most of the images depict him with four arms but he can also have six, eight or even ten arms, though rarely. In each of the three states of Tamil Nadu, Andhra Pradesh and Karnataka, a special iconographic type prevailed.

In Tamil Nadu, the images of Bhairava are legion and, for the most part, quite stereotypical. The most common type is a four-armed Bhairava, holding *damaru* and trident in his right hands, and *para* or *naga* and *kapala* in his left hands. He stands in a strictly frontal posture, alone or with the dog behind him. He is naked, bare footed, generally adorned with a garland of bells, a belt made of snake(s), with his hair standing up like flames (*jvalakesa*). cf. No 461

A fierce form of Shiva as a wondering ascetic, when he was forced to do penance for cutting off one of Brahma's heads. He holds Brahma's skull cap as a begging bowl, often holds the head itself, and is accompanied by his vahana, a dog. This form shares many attributes with Bhikshatana. If the image does not wear sandals, it is definitely *Bhairava*. If the image does wear sandals, it is either Bhikshatana or an amalgamation of *Bhikshatana* and *Bhairava*.

Kaala Bhairava actually was a shortened form of *Kaala Shakti Bhairava* - the Lord who controls the *Shakti of Kaala* (the Power of Time). Thus He is known as the *Kala Chakra Bhairava*. Bhairava is the fierce form of Lord Shiva in His aspect as the destroyer of the things that manifest in creation. In Hinduism time is equated with death, because death puts an end to the life and activity of a jiva, at least for the time being. Bhairava himself has eight manifestations: *Kala Bhairava, Asitanga Bhairava, Samhara Bhairava, Ruru Bhairava, Krodha Bhairava, Kapala Bhairava, Rudra Bhirava* and *Unmatta Bhairava*. Kala Bhairava is conceptualized as the Guru of the planetary deity Saturn. Bhairava is known as *Vairavar* in Tamil where he is often presented as a *Grama Devata* or folk deity who safeguards the devotee on all eight directions (*ettu tikku*).

Mahakala, Kalabhairava, Rudra are all fierce expressions of Lord Shiva, dressed in a garland of skulls, smeared with red kumkum on the forehead, free flowing matted hair and shown in a posture that spells destruction. Rudra on the other hand is red eyed and signifies tears with a fiery halo that makes him appear even more dynamic. These forms of the Lord do not look half as scary but the reality of these forms bring fear when the normal aghoris try to ape them, for they have not reached that level of divinity that calls for the warmth that is felt even in these wild forms when the Lord takes them.

The form of Bhairava is considered to be fierce and terrific, one that infuses more fear than love towards Lord Shiva. Bhairava is known to be a naked mendicant or at least follows the same iconographic appearance as Bhikshatana where he is depicted ash clad and naked.

As described in the *Shivabhaktavilasam*, Dabhra Bhakta, an ardent devotee of Lord Shiva was being tested for his devotion to the Lord. In order to show Parvati the intensity of Dabhra Bhakta's devotion, Lord Shiva descended to the earth in the form of Bhairava to his residence. Dabhra Bhakta, unaware that the very Lord had descended, was blessed to have seen this form of the Lord and as he directed the stranger who had come begging for a meal. As he guided his guest back home, he describes his appearance as follows:

He appeared to be a staunch Maheshwar, with the very grace of Lord Shiva shining upon him, a stranger who had come to this little town, and had knocked at his door asking for a meal. As Dabhra Bhakta was not at home, the mendicant went to the nearby Ganapateshwara temple and waited. On hearing about his arrival, Dabhra Bhakta rushed to the temple to invite the mendicant home. As he neared the temple he saw an aged man sitting under a tree and meditating. His left elbow was supported by a Yogadanda his staff, and he had a Brahma Kapala

(skull cap that serves as a begging bowl) near his right hand which was engaged in counting the beads of his rudraksha rosary as he chanted within his mind. His effulgence beat the very beams of sunlight that lit up the day. He looked aged and yet very rugged. He was ash clad and in deep meditation when the invitation for a meal was brought over to him.

He rose up from his seat in all his majesty and grandeur. He took out a handful of ash from the pouch in front of him and smeared it all over himself, forming a little cloud of holy ash that almost crowned his brow like a halo. He held the kapalam and skull bowl in one hand and played the damaru in the other hand creating a sound so loud and terrific that it echoed his arrival through the little town. He wore a waist band of skulls which rubbed against each other as he walked on gracefully. His thick silver tresses were neatly held up tightly in his elaborate jatamukuta which he tied with a garland of smaller skulls. He was smeared with red gorochana on his forehead and it seemed like the fiery third eye spread fear over his brow while his eyes showed great compassion to the world. And as he walked, his over sized anklets tinkled on manifesting the primeval nada - the cosmic vibration.

That was Bhairava then, depicted in scriptures and sung about and probably He walked this very earth in the previous yugas. A depiction so clear that it became the definition of "Shivahood" among the yogis of the coming centuries. The yogi attire has not changed much since then, though with a few alterations to the described visual appeal. But none have come even close to matching the Lord's form, His beauty, his very presence that reflects in the eyes of the aspirant, one who has immersed himself completely into the worship and love for the Lord, living in a real trance as he journeys into His adoration.

In his purer Raudra-rupa, besides what the Vedas and Puranas perceived in it, these aspects farther expand. He is now perceived as Bhairava, Kapalika, Kalabhairava, Mahakala and in similar other terrific forms. He is the presiding deity of cremation ground, which is his loving abode. He rejoices dancing around a burning pyre and as much upon a dead body. The dark nights, when howls of jackals, wolves and other ignominious animals echoed, are his chosen hours to operate. These jackals and other animals living on human flesh are, otherwise too, his best companions. Bhairava wears around his neck the garland of human skulls and around his waist the girdle of dismembered human hands. Now, besides snake ornaments, scorpions make his earrings and ghostly spirits dance around him. The human skull is his cup and ashes of a burnt corpse his talc, with which he smears and adorns his body. In ritual worship, wine and flesh are his chosen offerings.

Bhairava, howsoever terrific his form, has his softer aspects when seated under a canopy or riding his Nandin he represents such beautiful musical modes as the Raga Bhairava, or Raga Kedara.

Our body is the instrument of our destiny. Our intellectual mechanism and spiritual being are not independent of the body that shelters and nourishes them. If we wish for success in anything whatever, we must take care of our body: cherish, satisfy, and content it. Yogis condemn abstinence, just as they condemn excess, since both cause imbalance in the physical and intellectual being. A healthy, vigorous, satisfied body, one that is pleasant to inhabit, is the best vehicle and instrument for human and spiritual accomplishment. Eroticism and pleasure in all its forms are vital for man's intellectual and physical balance. Life is transmitted through the sexual act, and the giving of life is a duty, a debt to be discharged by whoever has received it. Besides its practical utility, however, physical pleasure plays an essential role in our inner development. It is the image of divine bliss and prepares us and aids us to attain it. A man who strives to be chaste and who fears, condemns, and thwarts physical love can never free himself from the prison of the senses. He weaves around himself a web of obscure frustrations, which will hinder him from realizing his transcendental destiny.

On the other hand, the man who has tasted all kinds of sensual pleasure can gradually turn aside from them, finding greater sensual pleasure in union with the divine. This is no longer renunciation, but liberation. In discovering the divine, the realized man gradually loses interest in earthly things, virtue, honor, vice, and pleasure. He considers the human act of love in the same way that he breathes the perfume of flowers or listens to the song of birds.

A HISTORICAL IMPORTANCE O F NAMAKKAL DISTRICT - A STUDY

R. Sekar*

Namakkal is a famous town of cultural importance which has flourishing temple architecture and aesthetic sculptures in Namakkal region. The Mountain is a site of pilgrimage, because of the Arapaleeswarar temple, which is believed to have a secret path to the Shiva Temple at Rasipuram. The Shiva temple is said to have been built by Valvil Ori in the 1st or 2nd century when he ruled this area. Namakkal the zero garbage eco-city is one of the few India municipalities which have been successfully running through zero garbage, eco-friendly urban waste Management project. The First (ISO 14001-2004 certified Municipality in Asia). Government of Tamil Nadu is implementing many development programmes which are going on. In this regard, drainage and sanitaion is kept clearly maintained by the Namakkal Municipality.

ஊராட்சிக் கோட்டை, வேதகிரிமலை திருக்கோயில் வரலாறு

எஸ்.எஸ். மாலதி*

வேதகிரி

உயர்தோங்கிக் காண்பவர் கண்களைக்குளிர வைக்கும் வளமை மிக்க செங்கத்தான குன்றாகத் திகழ்வது ஊராட்சிக் கோட்டைமலை எனப்படும் வேதகிரிமலையாகும். இது வேதகிரி, சங்ககிரி, நாதகிரி, பதுமகிரி, மங்கலகிரி எனப்படும் பஞ்சகிரிகளும் முதன்மை பெற்றதெனக் கூறப்படுகிறது. பவானிக்கு வடக்கில் ஏறதாழ 3 கி.மீ தொலைவில், காவிரியாற்றுக்கு மேற்புறமாக நிற்கும் மலைதான் வேதகிரிமலை. இதன் உயரம் 1437 அடியாகும். வேதகிரிமலையின் அடிவாரத்தில் நிலக்குகைகள் இரண்டு, மலைக்குகை ஒன்றுமாக மூன்று குகைகள் உள்ளன. தற்போது மலைக்குகையைத் தவிர்த்து நிலக்குகைகள் பழுதுபட்டுக் கிடக்கின்றன.

வியப்புக்குரிய செய்தி

வேதகிரிமலைக்குச் செல்லுவதற்குப் பழையபாதை என இருவழிகள் உள்ளன. திதாகம் அமைக்கும் போது வழியில் சுயம்புலிங்கம் இருப்பதைக் கண்டு அச்சிவலிங்க உருவத்திற்குக் கோயில் கட்டி வழிபட்டு வருகின்றனர்.

தம்பட்டப்பறை

முன்பெல்லாம் பகைவரின் வருகையைத் தெரிவிக்கவும், வேறு பல செய்திகளை அறிவிக்கவும் பாறை மீது இருந்து தம்மட்டம் அடிப்பார்கள். அத்தகைய பாறை ஒன்று இம்மலையில் உள்ளது. அதனை தம்பட்பாறை, பம்பம்பாறை என்றும் இப்பகுதி மக்கள் அழைக்கின்றனர்.

பொழுது காணாச்சுனை

மலைக்கோயிலின் வெளிப்புறம் வடக்கத்திசையில் பொழுதுகாணாச்சுனை ஒன்று உள்ளது. இதில் சூரிய ஒளி படுவதில்லை. இந்தச்சுனை நீர் மிகவும் குளிர்ச்சியானது.

நந்திப்பாளி

நந்திப்பாளி தீர்த்தம் நோய்நொடிகளைத் தீர்க்கவல்லது என்று மக்கள் இத்தீர்த்தத்தைப் புனிதமாகக் கருதுகின்றனர்.

திருக்கோயில்கள்

நந்திப்பாளியிலிருந்து பதினெட்டுப்படிகள் ஏறவேண்டும். வலப்புறம் வேதவிநாயகர் கோயில் உள்ளது. வேத விநாயகரை வணங்கிப் பின் மேலே சென்றால் வேதநாயகி உடனமர் வேதகிரீசுவரர் முன்மண்டபத்தை அடையலாம். இம்மண்டபத்தின் தோரணவாயிலில் இருபுறமும் யாளிச்சிற்பங்கள் நம்மை வரவேற்கின்றன. பத்துத்தூண்களால் இம்மண்டபம் பளிங்குக் கற்களால் தளம் அமைக்கப்பெற்றுள்ளது. மண்டப விதானத்தில் அழகிய சுதை வேலைப்பாடு செய்யப்பட்டுள்ளது. மண்டபத்தின் மேற்கில் வேதகிரீசுவர் சுப்பிரமணியர் வேதநாயகி, இம்மூவரின் சன்னதிகள் கிழக்கு முகமாக உள்ளன.

ஈசுவரருக்கும் அம்பாளுக்கும் இடையில் கலியாண சுப்பிரமணியர் எழுந்தருளியுள்ளார். இங்கு ஈசுவரர்களுக்கு வலபுறமாக அம்பாள் இருப்பது ஒரு தனிச்சிறப்பாகும். இவ்வகை அமைப்பு கொங்கு நாட்டில் ஒரு சில கோயில்களில் தான் உள்ளது. அவிநாசியில் இது போன்ற அமைப்பு உள்ளது. மண்டபத்தில் வடகிழக்குப் பகுதியில் நவக்கிரகங்களும் வடமேற்குப் பகுதியில் பைரவரும் வேதகிரீசுவரருக்கு இடம்புறம் சண்டிகேசுவரரும் எழுந்தருளியுள்ளனர். அம்பாள் கோயிலின் தென்மேற்கு மூலையான கன்னி மூலையில் விநாயகர் எழுந்தருளியுள்ளார். வேதநாயகி உடனமர் வேதகிரீசுவரர் ஆலயங்களுக்கு மேற்கில் அருள்மிகு வரதராசப் பெருமாள் திருக்கோயில் உள்ளது. இக்கோயிலின் முன்மண்டபத்தில் நம்மாழ்வார், இராமானுசர் இருவரும் தெற்கு நோக்கி உள்ளனர். மண்டபத்தின் நுழைவு வாயிலின் தெற்கில் நாகர் மற்றும் சந்தான வேணுகோபாலரும் வடக்கில் ஆஞ்சநேயரும் கிழக்கு நோக்கி உள்ளனர். இக்கோயிலின் அர்த்த மண்டபத்தில் திருமாலின் அவதாரமான விசுவத்சேநர் உள்ளார். மூலதானத்தில் ஸ்ரீ தேவியாகிய திருமகள், பூ தேவியாகிய நிலமகள் உடனமர் வரதராசப் பெருமாள் கிழக்கு நோக்கிய வண்ணம் இருந்து பக்தர்களுக்கு அருள் பாலிக்கிறார். கருடாழ்வார் வரதராசப் பெருமாள் கோயிலின் நேர் கிழக்கில் உள்ளார்.

* Research Scholar, Dept. of History, VHNSH College, Virudhunagar - 01.

** இணைப் பேராசிரியர், வரலாற்றுத்துறை, ஸ்ரீ வாசவி கல்லூரி, ஈரோடு.

திருமகள், நிலமகள், வரதராசப் பெருமாள் இம்மூவருக்கும் ஒரே பீடத்தில் அமைக்கப் பெற்றுள்ளது. இப்பீடம் ஏறத்தாழ 1000 கிலோ எடை கொண்டது. இதனை அடிவாரத்திலிருந்து உச்சிக்குக் கொண்டு செல்ல 9 மணி நேரம் ஆயிற்று என்று இதனை எடுத்து வந்த கொமாரபாளையம் ஓலப்பாளையம் பொதுமக்கள் கூறுவர். இதுபோன்றே இங்கு அமைக்கப் பெற்றுள்ள மற்ற பீடங்களும் மிகக் கடினமானவை. இப்பீடங்கள் அனைத்தும் தொட்டில் கட்டிச் சுமந்து கொண்டு வரப் பெற்றவையாகும். வரதராசப் பெருமாள் கோயில் மண்டபத்தின் தளம் மற்றும் சுவர்கள் "கிரேனேட்" கற்களால் அழகுற அமைக்கப் பெற்றுள்ளன. வரதராசப் பெருமாள் கோயலில் இருந்த பழைய கதவு பலகையை எடுத்து நற்பணி மன்றத்தினர் ஒரு அழகிய வசுப்பலகை (பெஞ்சு) தயார் செய்து வைத்துள்ளனர். அப்பலகை மிக உறுதியாகவும் கனமானதாகவும் உள்ளது. இப்பலகை கடுக்காய் மரப்பலகையாய் இருக்கலாம். இதே மாதிரி பலகையின் துண்டுதான் கோட்டை விநாயகர் கட்டடத்தில் உள்ளது. வரதராசப் பெருமாள் ஆலயத்தின் வடபுறத்தில் வேதநாராயணப் பெருமாள் தாமரைப் பீடத்துடன் இருக்கிறார். இவருடைய பாதங்களுக்கு அருகில் வேதவியாசர் இடக்கையில் கவடியை ஏந்தி வலக்கையில் சின் முத்திரை காட்டியவண்ணம் சிரித்த முகத்துடன் அழகுறக் காட்சியளிக்கிறார்.

வேதநாராயணப் பெருமாள் வேதங்களைக் கேட்கும் வண்ணம் படுத்திருக்கும் காட்சியைக் காணக் கோடி கண் வேண்டும். இத்தகைய அழகிய முலவர் சிலைகள் அனைத்தும் தொன்மை வாய்ந்தவை. இச்சிலைகளே மீண்டும் வைக்கப்பட்டுள்ளது. இக்கோயிலுக்குத் தலமரம் ஆலமரமாகும். இம்மரத்தின் ஆண் பெண் உருவங்கள் கல்லில் செதுக்கப்பட்ட நாயக்கர் காலத்துச் சிலைகள் வைக்கப்பட்டுள்ளன. பழையதூண் ஒன்றில் வாள் ஒன்றைத் தரித்து மைசூர்த்தலைப்பாகை அணிந்த ஒருவரின் சிலை உள்ளது. இச்சிலைகளின் மூலம் நாயக்கரின் தொடர்பும், மைசூர் மன்னர்களின் தொடர்பும் இக்கோயிலுக்கு இருந்ததை நாம் அறியமுடிகிறது.

கோயில் பூசையும், விழாவும்

தினசரிப் பூசைகள் நடைபெறுகின்றன. ஒவ்வொரு தமிழ்மாதம் முதல் தேதியன்று வேதநாயகி அம்பாளுக்கு சிறப்பு அபிசேகம் மற்றும் பூஜை, சனிக்கிழமை தோறும் சிறப்புப்பூசை தேய்பிறை அட்டமியில் பைரவருக்குச் சிறப்பு வழிபாடு. அமாவாசை மற்றும் ஆடியவை நடைபெறுகின்றன.

இவ்வாய்வுக்கட்டுரையின் முடிவாக, வேதகிரி மலை கொங்கு மண்டலத்தில் உள்ள மலை என்றும், வடகரை நாட்டில் 24 ஊர்களில் ஒன்று என்றும் அறியமுடிகிறது. ஊராட்சிக்கோட்டைக் கல்வெட்டும், நடுகல் இருக்கின்றதையும் அறியமுடிகிறது. ஓய்சாள மன்னனால் 13ஆம் நூற்றாண்டில் பசுவேசுவரர் வணங்குபவர்கள் இருந்துள்ளனர் என்றும் புலனாகிறது. கொங்கு மண்டலச் சதகம், கூற்புராணம் போன்ற வேதகிரிமலையின் மகிமையை உரைக்கின்றன என்றும் தெளிவாகிறது. இலக்கியத்தில் ஊராட்சிக்கோட்டை மலை பற்றிய செய்தி உள்ளமையையும் அறிய முடிகிறது.

கொங்கு நாட்டு பாளையப்பட்டு - பரமத்தி கூறும் வரலாற்றுச் செய்திகள்

ஆ. விஜயா*

மதுரை நாயக்கர் காலம் தமிழகவரலாற்றில் சிறப்பிடம் பெறுகிறது. திருமலை நாயக்கர் மதுரையில் இருந்து ஆட்சி செய்தபோது, பரமத்தியை தலைநகராகக் கொண்டு அரைய நாட்டை ஆட்சி செய்தவர் இம்முடி அள்ளால இளைய நாயக்கன். கொங்குநாட்டு வடகரை ஆற்றூரைச் சேர்ந்த இவர் இராசவாய்க்கால் வெட்டிய பெருமைக்குரியவர், கால வெள்ளத்தில் கரைந்த "பரமத்தி கோட்டை", கொங்குநாட்டில் அமைந்துள்ளது. நாமக்கல் மாவட்டத்தில், வேலூரில் இருந்து 6.கி.மீ. தொலைவில் பரமத்தி அமைத்துள்ளது.

வரலாற்றுச் சின்னமாக நெடுங்காலமாக இப்பகுதிக்கு நீர்வளம், நிலவளம், அளிக்கும் இராஜ வாய்க்காலை சீரமைத்து நிலவளம், நீர்வளம், மக்கள் நலம் காக்கும் திட்டங்களை அரசு மேற்கொள்ள வேண்டும். இவ்வூரின் வரலாற்றுச் சிறப்புகளை எடுத்தியம்பும் நோக்கத்துடனும் வரலாற்று அறிஞர்களால் இன்னும் பல புதிய ஆய்வுகள் மேற்கொள்ளப்பட வேண்டும் என்ற எண்ணத்துடன் இந்த ஆய்வேடு சமர்ப்பிக்கப்படுகிறது.

தமிழகத்தில் ஊரக வளர்ச்சியும் உள்ளாட்சி அமைப்புகளும் - ஓர் வரலாற்றுப் பார்வை

கு.மா. சுப்பரமணியம்**

தமிழகத்தில் சங்கக்காலம் முதல் இன்று வரை கிடைத்துள்ள ஆவணங்கள், இலக்கியங்கள், கல்வெட்டுகள், செப்புப்பட்டயங்கள், இதர வெளியீடுகள், அரசு சட்டங்கள் மூலம் ஊர் மக்கள் குடியிருந்து வாழவும், வளர்ச்சியடையவும் ஊர் அமைப்புகளாக ஊரவை, மன்றம், சபை, ஊரோம், பெருங்குறி என்ற பெயர்களில் மன்னர்கள் ஆட்சி காலத்திலும், ஆங்கிலேயர் ஆட்சி காலத்திலும், இந்திய சுதந்திரம் பெற்றபின்னும் சட்டங்களின் மூலம் ஊரக வளர்ச்சிக்காக இருந்துள்ளன என்பதை இக்கட்டுரை விவரிக்கின்றது.

*இணைப்பேராசிரியர், வரலாற்றுத்துறை, கந்தசாமிக் கண்டர் கல்லூரி, வேலூர் - 638 182,

**இயக்குநர், காந்திய ஊரக வளர்ச்சி ஆராய்ச்சி அறக்கட்டளை.

சித்தேரி மலைவாழ் மக்களின் பாடல்களும் பண்பாடும்

சி. சந்திர சேகர்*

ஒவ்வொரு நாட்டின் குறிப்பிட்ட பகுதியின் பண்பாடும், கலாச்சாரமும் பற்றி அறிந்து கொள்ள எழுதப்பட்ட வரலாறு இல்லாதநிலையில், அப்பகுதியில் வாழும் மக்களிடையே நிலவிவரும் கர்ணப்பரம்பரைக் கதைகள் மூலமாகவும், பல்வேறு சூழ்நிலைகளில் பாடப்படும் நாட்டுப்புறப் பாடல்கள் மூலமாகவும் அம்மக்களின் வாழ்க்கை முறை, பண்பாடு பழக்க வழக்கங்கள் உணவு, உடை, திருமணம், தொழில், சமயம் போன்ற அனைத்து செய்திகளையும் அறிந்து கொள்ள முடியும். இப்பாடல்கள், கும்மிப்பாட்டு, தெம்மாங்குப்பாடல்கள், தாலாட்டுப்பாடல்கள், ஏத்தப்பாட்டு, திருமண, சிறப்பு சடங்குப்பாடல்கள் எனப் பல வகைப்படும். சித்தேரி மலைவாழ் மக்களின் இனிமையான நாட்டுப்புறப்பாடல்கள், மலைவளத்தோடு இணைந்த இவர்களின் வாழ்க்கை முறையைப்பற்றி இக்கட்டுரை அறிந்து கொள்ள உதவுகின்றது.

திருவாரூர் மாவட்டம் மேலராமன் சேத்தி ஸ்ரீ முனிஸ்வரர் கோயில் நாட்டுப்புற சிற்பமும் தேவேந்திர குல மக்களின் வழிபாட்டு முறைகளும்

S. இந்திரா காந்தி**

இந்திய பண்பாட்டில் மிக பழங்காலம் தோட்டே நாட்டுப்புற மக்கள் மத்தியில் நாட்டுப்புற தெய்வ வழிபாடு நடைபெற்று கொண்டு வருகின்றது. ஒவ்வொரு கிராமமும் கண்ணுக்கு புலப்படாத ஒரு சக்தியால் பிணைக்கப்பட்டு அச்சக்தியே கிராமப்புறத் தெய்வமாக வழிப்படப்படுகிறது. நாட்டுப்புறத் தெய்வங்கள் கிராம மக்களுக்கு காவல் காக்கும் தெய்வமாகவும் மற்ற சக்திகளை உடையனவாகவும் மக்களால் நம்பப்படுகிறது. இங்குள்ள தேவேந்திரகுல மக்கள் வழிபடும் முனிஸ்வரர் அம்மன் தெய்வவழிபாடு காலம் காலமாய் இருந்து வந்துள்ளது. முதலில் ஆலமரமும், அரசமரத்தின் அடியில் கல்வைத்து வழிப்பட்டு வந்துள்ளனர். பின்னர் கோயில் ஸ்ரீ முனிஸ்வரர் ஆலயமாக 10.04.1989 -ல் கட்டி முடிக்கப்பட்டு குடமுழுக்கு செய்யப்பட்டுள்ளனர். இதுவரை இரண்டு குட முழுக்கு செய்துள்ளனர். இக்கட்டுரை இக்கோயிலின் அமைப்பு, நாட்டுப்புறத் தெய்வ உருவங்கள், இத்தேவேந்திரகுல மக்களுக்கும் இக்கோயிலுக்கும் உள்ள தொடர்பைப் பற்றியும் குறிப்பிடுகிறது.

திருவாதவூர் திருமறைநாதசுவாமி கோயில் கல்வெட்டுகள் காட்டும் நிலக்கொடைகள்

C. மாணிக்கராஜ்*

இவ்வாய்வுக்கு எடுத்துக் கொள்ளப்பட்ட திருவாதவூர் திருமறைநாதசுவாமி கோயில் ஒரு சைவ சமயச் சிறப்பு வாய்ந்த தலமாகும். இத்தலம் சைவ சமயக் குரவர்களில் ஒருவரான மாணிக்கவாசகர் பிறந்த இடமாகவும், அவரால் பாடப்பட்டு சிறப்புப் பெற்ற தலமாகவும் விளங்குகிறது. இத்தலம் பாண்டியர் காலத்தில் புகழ்பெற்ற சைவக் கோயில்களில் ஒன்றாகவும் உள்ளது. இக்கோயிலில் காணப்படும் கல்வெட்டுக்கள், முதலாம் மற்றும் இரண்டாம் மாறவர்ம சுந்தரபாண்டியன், சடையவர்மன், குலுசேகர பாண்டியன், மாறவர்ம வீரபாண்டியன், முதலாம் மாறவர்ம குலசேகர பாண்டியன், சடையவர்ம பராக்கிரம பாண்டியன் மற்றும் மதுரை நாயக்கர் காலத்தைச் சேர்ந்தவைகளாகும். இவ்வாய்வின் மூலம் இம்மன்னர்களின் காலத்தில் இக்கோயிலுக்கு அளிக்கப்பட்ட நிலக் கொடைகள் பற்றிய செய்திகளை மையக் கருத்தாகக் கொண்டு ஆராய்ந்தளிக்கப்படுகிறது. அதில் கொடையாகக் கொடுக்கப்பட்ட நிலமானது இறையிலி நிலக்கொடை, தேவதான நிலக்கொடை என பிரித்து அவை என்ன பயன்பாட்டிற்காக வழங்கப்பட்டது என்பதையும் இவ்வாய்வில் ஆராயப்பட்டுள்ளது. தேவரடியாள் பெண்களும், இக்காலத்தில் உயர் குலத்தவர் போல கோயில் பணிகளுக்காக நிலங்களைத் தானமாக அளித்தும், சமூகத்தில் நிலச்சொத்துரிமை பெற்று தம் விருப்பப்படி கோயில்களுக்கு தானமளிக்கும் உரிமையும், பெற்றிருந்தனர் என்பதை அறியமுடிகிறது. கோயில் பணியாளர்களுக்கு ஊதியத்திற்குப் பதில், நிலங்களை தானமாக வழங்கியிருப்பதின் மூலம், இக்காலத்தில் சாதாரண மக்களின் வாழ்க்கை நலனிலும், மன்னர்கள் அக்கரை காட்டியுள்ளனர் என்பது தெளிவாகத் தெரியவருகிறது. தெய்வங்கள் குடிகொண்டுள்ள கோயில்கள் மட்டுமின்றி, தெய்வத்தன்மையுடன் துறவிகள் வாழும் மடத்தின் வளர்ச்சிக்கு, மன்னர்களும், மக்களும் கொடையளித்துள்ளதை அறிய முடிகிறது. இக்காலத்தில் கோயில்கள் போல மடங்களும் வளர்ச்சி அடைந்துள்ளன. நாட்டிலுள்ள நிலங்களை மன்னரும், மக்களும் பயன்படுத்தினாலும் அந்நிலம் தெய்வத்திற்குச் சொந்தமானவை என்ற கருத்து இவ்வாய்வு மூலம் புலப்படுகிறது.

*உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசுக்கலைக் கல்லூரி,தருமபுரி-5.
**உதவிப் பேராசிரியர், வரலாற்றுத்துறை, C.P.A. கல்லூரி, போடிநாயக்கனூர்.
*முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

கிரசரா அகழாய்வு கட்ச் மாவட்டம் - குஜராத்

எஸ். நத்தகுமார்*

கிரசரா (23" 50" N: 69 " 50 "E) என்ற ஊர் பூஜ் நாராயணசரவர் செல்லும் மாநில நெடுஞ்சாலையிலுள்ள ரவாபூரிலிருந்து தெற்கே 7 கி.மி தொலைவில் இவ்வூர் அமைந்துள்ளது. இவ்வூரிலுள்ள இந்த சிந்து சமவெளி நாகரீக நகரம் உள்ளூர் மக்களால் கடுவாளி என்று அழைக்கப்படுகிறது. இந்த நகரமானது 230மீ × 290மீ பரப்பளவுடன் காணப்படுகிறது. இத்தகைய சிறப்பு வாய்ந்த மறைந்த இந்நகரத்தை முதன் முதலில் 1972 குஜராத் மாநிலத் தொல்லியல் துறையினரால் கண்டறியப்பட்டு பதிவு செய்யப்பட்டுள்ளது. அதன் பிறகு இந்திய தொல்லியல் துறையினர் அளவீட்டுத்துறையினரால் வதோதரவிலுள்ள அகழாய்வு பிரிவு V ஆல் தொல்லியல் கண்காணிப்பாளர் ஜீத்தேந்திரநாத் அவர்களின் தலைமையில் 2009-10, 2010-11 ஆண்டுகளில் அகழாய்வு தொடர்ந்து நடைப்பெற்று வருகிறது. இவ்வூரில் அமைந்துள்ள இந்த சிந்து சமவெளி நகரம் "காரி" என்ற நதியின் கரையில் நான்கு புறங்களிலும் கோட்டைகள்சுவர் போன்று பாதுகாப்பு அரணுடன் விளங்குகிறது. இந்த இரண்டு ஆண்டு கால அகழாய்வில் அரண்மனைப்பகுதி (Citadel) தானியங்கள் சேமிக்கும் இடம் (Warehouse) வாழ்விடப் பகுதி (Habitation) தொழிற்சாலைப் பகுதி (Industrial area) போன்றவை கண்டறியப்பட்டுள்ளன.

அரண்மனை (Citadel) என்ற பகுதி நகரத்திலேயே சற்று மேடாக காட்சியளிக்கிறது. இந்தநகரத்தை நிர்வாகிக்கும் உயர்குடியினர் வசித்திருக்கலாம் என்று கருதப்படுகிறது. இந்தப்பகுதியில் உள்ள கட்டிடங்கள் கற்கள் மற்றும் சுடப்படாத செங்கல் (Mudbrick) தரைப்பகுதிக்கு பயன்படுத்தியிருக்கிறார்கள். இந்த செங்கலின் அளவு 1:2:4 என்ற அளவுடன் உள்ளது. பொதுவாக சுடப்படாத செங்கற்கள் அதிக அளவில் இந்த அரண்மனை பகுதியிலே பயன்படுத்தப்பட்டிருப்பது குறிப்பிடத்தக்கது.

தொழிற்சாலைப் பகுதியில் அடுப்புகள் (Furnace) கண்டுபிடிக்கப்பட்டுள்ளது. இந்த அடுப்புகளின் அருகில் ஏராளமான முக்கோணம் மற்றும் டெர்கோட்டாகேக் (Terracottacake) கண்டறியப்பட்டுள்ளன. இந்த 7 டேரகோட்டாகேக் சூடேறிய வெப்பம் குறையாமல் இருப்பதற்காக பணன்படுத்தப்பட்டிருக்கியது. அது மட்டுமின்றி இந்த பகுதியில் தான் பத்தாயிர்திற்கு மேற்பட்ட ஸ்டையடைப் என்ற பொருளினால் செய்யப்பட்ட மணிகள் கண்டறியப்பட்டுள்ளன.

மேலும் முத்திரைகள், தங்கத்திலான பெரிய நுண்ணிய மணிகள், Lapiz Lazvi, கார்னிலியன், ஜேஸ்பர், அகேட் போன்ற கற்களினால் செய்யப்பட்ட மணிகளும், மண்ணினால் செய்யப்பட்ட வளையல்கள், காதணிகள், மணிகள், சங்கினால் செய்யப்பட்ட வளையல்கள் பல்வேறு எடைக் கொண்ட எடைக்கற்கள் சேர்ட் என்ற கல்லினால் செய்யப்பட்ட கருவிகள் செம்பினால் செய்யப்பட பல்வேறு வகையான தொல்பொருட்கள் போன்றவை கண்டுபிடிக்கப்பட்டுள்ளன. மட்பாண்டங்கள் சிவப்பு நிற மற்றும் பழுப்பு நிற மட்பாண்டங்கள் என்று இரு பெரும் பிரிவாக பிரிக்கலாம். இந்த இருவகை மட்பாண்டங்களிலேயே பல்வேறு வண்ணங்கள் தீட்டப்பட்டு அலங்கரிக்கப்பட்டு, வளை, ஏணி மற்றும் கோட்பாடுகள் தீட்டப்பட்டுள்ளன. மேலும் ரிசர்வ் சிலிப் (Reserve Slip Ware) என்ற மட்பாண்டம் குறிப்பிடத்தக்க ஒன்றாகும். இந்த மட்பாண்டம் சிவப்பு, பச்சை, மஞ்சள், நீலம் என பல வண்ணங்களில் நேரான கோடுகளாகவும், வளைந்த கோடுகளாகவும் வரையப்பட்டுள்ளன. குறிப்பாக சிவப்பு நிற மட்பாண்டங்கள் மண்ணடுக்கின் மேல் பகுதியிலும் பழுப்பு வண்ண மட்பாண்டங்கள் கீழ் அடுக்குகளிலும் காணப்படுகிறது. மட்பாண்டங்களின் வாய்ப்பகுதி (Rim), கழுத்துப் பகுதி (Neck), அடிப்பகுதி (Base) போன்ற இடங்களில் குறியீடுகள் கீறப்பட்டுள்ளன. குறியீடுகள் எழுதும் முறை இரண்டு வகையான பிரிக்கலாம் ஒன்று சுடப்படுவதற்கு முன் மிகவும் ஆழமாகவும், சுட்டப்பட்ட பிறகு ஆழம் குறைவாகவும் கீறப்பட்டிருக்கும் இங்கு ஏராளமான குறியீடுகள் கிடைத்துள்ளது குறிப்பிடத்தக்கது.

இந்த சிந்து சமவெளி நாகரிக நகரமானது கி.மு.2600 முதல் கி.மு.1900 வரையிலுள்ள கால கட்டத்தைச் சார்ந்த இந்நகரம் செழிப்புற்று விளங்கி பின்பு மறைந்தது. ஒரே ஒரு பண்பாட்டைக் கொண்ட அகழாய்வில் பல்வேறு வகையான தொல்பொருட்கள் கண்டறியப்பட்டுள்ளன. சிந்து சமவெளி நாகரிக ஆராய்ச்சிக்கு இந்த அகழாய்வும் மேலும் வலுவூட்டும் என்பது திண்ணம்.

திருப்பாதிரிபுலியூர் ஸ்ரீ பாடலிஸ்வரர் திருக்கோயில் சிறப்புகள் - ஓர் ஆய்வு

ஆ. ஆனந்தராஜ்*

இக்கட்டுரை இக்கோயிலின் அமைப்பு பற்றியும், இங்குள்ள கல்வெட்டுக்கள் பற்றியும், இக்கோயிலில் நிகழ்த்தப் பெறும் பூசைகள் மற்றும் திருவிழாக்கள் பற்றிக் குறிப்பிடுகிறது. மேலும் இக்கோயிலின் நிர்வாகம் மற்றும் இக்கோயிலுக்குச் செய்யப்பட்ட திருப்பணிகள் பற்றியும் இக்கட்டுரையில் கூறப்பட்டுள்ளது.

*ஆய்வு மாணவர், கல்வெட்டு மற்றும் தொல்லியல் துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.
**இளங்கலை இரண்டாம் ஆண்டு வரலாறு, பெரியார் கலைக்கல்லூரி, கடலூர்-1.

வில்லியனூர் காமீஸ்வரர் கோயில் - ஓர் ஆய்வு

அ. முத்தமிழ்ச் செல்வன்*

புதுச்சேரியில் இருந்து விழுப்புரம் செல்லும் வழியில் 10 கி.மீ தொலைவில் இக்கோயில் அமைந்துள்ளது. விழுப்புரம்-புதுச்சேரி இரயில்வே மார்க்கத்தில் வில்லியனூர் புகைவண்டி நிலையத்தில் இறங்கி நடந்து இக்கோயிலை அடையலாம். இக்கட்டுரை இக்கோயிலின் கட்டிடக்கலை, சிற்பங்கள் பூஜைகள், இக்கோயிலில் காணப்படும், கல்வெட்டுகள் காட்டும் செய்திகள் மற்றும் இக்கோயிலின் நிர்வாகம் பற்றி எடுத்துக் கூறுகிறது.

பூம்புகாரில் தொல்லியல் ஆய்வுகள்

ம. நிலவேந்தன்**

தமிழகத்தின் பண்டைய சிறப்பு வாய்ந்த தொல்லியல் வணிக நகரமாகவும், துறைமுகப்பட்டினமாகவும், பல சமயங்கள் வளர்ந்த இடமாகவும் இது விளங்கியுள்ளது. இங்கு இந்தியத் தொல்லியல் துறையினர் செய்த அகழாய் வின் போது படகுத்துறை, மட்கல ஓடுகள், கிணற்றின் உறைகள், செங்கற்பகுதிகள், அறிய கல்மணிகள் போன்றவை கிடைத்துள்ளன. புத்தரின் செய்யுப்படிமம் ஒன்று கிடைத்துள்ளது. புத்த பாதம், பூரணகடம், ஸ்வஸ்திகம், ஸ்வஸ்தம் போன்றவை செதுக்கப்பட்ட சுண்ணாம்புக் கல்பலகையும் இங்கு கிடைத்துள்ளது. பல்லவனேசுவரம் என்ற இடத்தில் பௌத்த விஹாரம் ஒன்று கிடைத்துள்ளது. புத்தபாதம், பூரண கடம், ஸ்வஸ்திகம் போன்றவை செதுக்கப்பட்ட சுண்ணாம்புக் கல்பலகை விஹாரம் ஒன்று கண்டுபிடிக்கப்பட்டது. மணிகிராமம் என்ற இடத்தில் ரௌலட்டட் மட்கல ஓடுகளும், பெருங்கற்கால கறுப்பு, சிகப்பு மட்கலன்களும், புலி மற்றும் யானை உருவங்கள் கொண்ட சதுர வடிவ செப்புக்காசும் கண்டுக்கப்பட்டன. கடலகழாய்வு மூலம் கடலுக்கடியில் கட்டடம் ஒன்று கண்டுபிடிக்கப்பட்டது. பூம்புகாரில் இன்னும் தொல்லியல் ஆய்வுகள் நடைபெற்று வருகின்றன.

திருவான்மியூர் மருந்தீஸ்வரர் கோயிலின் வரலாறு மற்றும் கலை சிறப்புகள்

பா. செல்வமுருகன்**

இறைவன் பக்தர்களுக்குப் பல்வேறு இடங்களில் பல்வேறு அவதாரங்களில் காட்சியளிக்கிறார். இத்திருத்தலத்தில் இறைவன் வாமன அவதாரத்தில் காட்சியளிக்கிறார். வாமன அவதாரத்தோடு தொடர்புடைய மூன்று முக்கியத் தலங்களில் இதுவும் ஒன்று. மேலும், இத்திருத்தலம் வைணவ உலகத்துக்கே மிகவும் சிறந்தது. இங்குதான் ஆழ்வார்களால் நாலாயிரதிவ்ய பிரபந்தம் பாடப்பட்டு உலகுக்கு அளிக்கப்பட்டது. திவ்ய பிரபந்தம் முதன் முதலில் ஆழ்வார்களால் மங்களாசாஸனம் செய்யப்பட்ட திருத்தலம். இத்தகைய சிறப்பு மிக்க இத்தலத்தில் உள்ள கல்வெட்டுகச் செய்திகள் பற்றி இக்கட்டுரையில் காண்பேம். வெண்ணெய் உருகும் முன்னே பெண்ணை பெருகும் என்ற பழமொழியின் சிறப்புக்கு ஏற்ப தென்பண்ணை ஆறு பாயும் நீர் வளம் மிக்க விழுப்புரம் மாவட்டம் திருக்கோவிலூரில் இக்கோயில் அமைந்துள்ளது. சென்னையிலிருந்து 202 கி.மீ. தூரமும், விழுப்புரத்தில் இருந்து 40 கி.மீ தூரமும், கடலூரில் இருந்து 80 கி.மீ. தூரத்திலும் இக்கோயில் உள்ளது.

இக்கோயிலில் நமக்குக் கிடைத்த மிகப்பழமை வாய்ந்த கல்வெட்டு கி.பி.1008- ஆம் ஆண்டை சார்ந்த முதலாம் இராஜஇராஜசோழனின் கல்வெட்டு ஆகும். இக்கல்வெட்டை வைத்து பார்க்கும் போது இக்கோயில் சுமார் 1000 ஆம் ஆண்டுகளுக்கு மேல் பழமை வாய்ந்தது என்பதை நாம் அறிய முடிகிறது. இத்தகைய சிறப்பு மிக்க இக்கோயிலின் நிர்வாகத்தை ஜீயர் பரம்பரை 1471 ஆம் ஆண்டு முதல் நிர்வகித்து வருகிறது.

*இளங்கலை இரண்டாமாண்டு மாணவர், வரலாறு, பெரியார் கலைக்கல்லூரி, கடலூர் -607 001.

**முனைவர்பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலை நகர் - 608 002.

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ADDRESS OF THE SECTIONAL PRESIDENT

UNTOUCHABILITY IN TAMIL NADU: PROBLEMS AND PERCEPTIONS

R. Santhakumar*

Respected President, Members of the Tamil Nadu History Congress, Ladies and Gentleman, at the very outset, let me express my deep sense of thanks and gratitude to the Executive Committee and the General Body of the Tamil Nadu History Congress for nominating me as the President of the *Historiography* Section of the Eighteenth Annual Conference organised under the auspices of the PG & Research Department of History of the Vellalar College for Women (Autonomous). I deem it as a great honour and a rare privilege bestowed upon me.

The *Tinai* based social group of Sangam age has been later changed into caste based society and its social, economic and cultural organizations of the Sangam society were free from religious rituals. Ritual integration is key to study of political and economic development.[1] The historical period of Sangam is elaborately documented in the Sangam literature and has reasonably been dated between 2nd century B. C and 2nd century A.D. Social classification of Sangam society was mainly divided into five-fold based on physiographical divisions namely *kurunji, mullai, marutham, neythal* and *palai.* According to the nature and features of the land, people were engaged in various occupations. The *kaanavar* and *vetar* of the *kurinji* were living on hunting and gathering; *maravar* and *eyinar* and *kalvar* of the *palai* indulging in cattle lifting and plundering; the *idaiyar* and *kadavar* of the *mullai* resorting to stock-rearing and shifting agriculture and the *paratavar* of *neythal* doing fishing and salting.[2] These diverse physio-geographical divisions and its respective economic activities did not cause any social conflict.

Social and cultural life of the Sangam tamils were free from dominance of rituals. Some of the traits like animism, naturalism and ancestor worship were familiar to the Sangam people.[3] They created their own gods to each region at the local level. Their gods *Seyon, Mayon, Vendan* and *Korravai* appeared to have been the equals of their brahmanical counterparts such as *Subramaniya, Vishnu, Indira* and *Durga.*[4] The worship system of the Sangam people functioned within the broad social unity.[5] Some of the familiar social- cultural practices and rituals were *utattu, tunankai-kutti,* and *kuravaikuttu.*[6] They celebrated gods without much religious ceremonies.

Pallava kings modeled their kingship after the *sastra-kavya nataka* literature in Sanskrit. They manifested their vedic affiliation by performing *Asvameda, Vajpeya, Agnistoma* sacrifices as a mark of ritual polity.[7] They further attempted equal royalty with divinity. They traced their ancestry through sages such as *Bhrgu, Angiras, Bharadvaja, Atri, Samya, Drona, Asvathama* in order to gain a special status for the members of the dynasty.[8] They had chosen gods of *agamic-puranic* gods for the sake of their ritual polity. The equation of the king with one of the gods of his religion was achieved by various means mainly within the frame work of *varnashrama dharma.* Mahendravarman II himself claimed that he was the follower of Hindu *sastras* and implementor of *varnashrama dharma* code. Kasakudi copper plates inform that Pallava kings maintained *varnashrama dharma* order in the society,"

King was considered as god on the earth. His political authority at the centre and at the bottom had been exercised through ritual polity. To make it popular to his subjects he transformed his political authority into divine authority by conducting rituals like *mahabiseka.* Temples were created with a view to establish ritual hegemony. They had to function as centres to uphold god-king concept. The earliest phase of temples of Pallava period represents cave temples which speaks of less rituals and worship. However same forms of Siva and Vishnu got carved in these monuments. *Monolithic rathas* belong to second stage in the architectural developments of the Pallavas and were provided with

*Head & Chairperson, School of Historical Studies, Madurai Kamaraj University, Madurai.

less ritual obligations. Structural temples belong to the third category. Hundreds of temples, small and big were created to Hindu gods and goddess" and were to function as centres to uphold god-king concept. The sovereignty of the king was, thus associated with the rituals.

Kings created temples by providing sufficient endowments by way of land grants. In order to perform daily *Pujas* and rituals and also to look after the administration of the temples, vedic *Brahmanas* were invited from Bengal, Assam and Andhrapradesh for the temples of Tamil country. Kings not only donated lands for ritual obligation of temples but also for the livelihood of the *Brahmanas*. Nandivarman Pallava even evicted the original *kudi* village called Kodukolli in order to donate it to the *Brahmanas*. The *Brahmanas* who came to Tamil country from other regions had brought with them their own values, ideas, philosophy and cultural systems. Their ownership right over *brahmadeya* lands and the right to look after the land properties of the *devadana* lands enhanced their socio-economic and religious status and the native people were reduced to the level of mere tillers of their lands. The relation between *Brahmanas* and the *ulukodigal* could be understood in terms of production. This arrangement enabled the *Brahmanas* to impose their interest upon the native groups in the villages, which finally resulted in the formation of a new social group. Accordingly *Brahmanas* due to their higher share of surplus produce had distanced themselves from the people who directly involved in the labour process. The superior ritual position together with land right became the basis for the structure of caste hierarchy. The powers possessed by the *Brahmanas* were conferred by the rulers. The *Brahmanas* at the top of the *varna* system isolated certain sects of the people from the society and the untouchabilities were located at the bottom of the caste hierarchy in the *varnashrama dharma*.

Chola rulers were proud of preserving the *varnashrama dharma*.

They regarded it as that duty to promote and preserve the old social order viz., caste system. Further they followed code of Manu and ruled their country according to *Dharma Sastras*. The state used its authority to maintain and uphold the distinctive characteristic of caste. The Chola kings invited a serious of *Brahmanas* scholars and donated tax free lands for their livelihood. The taxes for lands donated to the temples were known as devadanas, another type settlement of the Brahmins their main duty was to teach and propagate vedic religion and cultures. They looked after the administrators of the assembly and maintained caste code in the surrounding *non-brahmana* to villages. Thus the *Brahmadeya* and *Devadana* gifts to Brahmins converted them into land owners. This type of land transfer and ownership Changed the Struture of land relations. Land and labour relations, production, distribution and taxation policy under the cholas brought out changes in the structure of social formation. As a result many caste groups, big and small, came in to existence. Small and sub-tenants were transformed into innumerable castes in order to pay taxes and dues. The landless labours who were the chief labour force in the agricultural sector were branded inferior by the *Brahmanas*. The non-brahmin settlements were controlled by the *sabhas* of *chaturvedi mangalams*. In order to strengthen the brahmanical hegemony, *Vedas, sastras* and the brahmanical values were indoctrined in the minds of non-brahmins and untouchables literature art, architecture, paintings, music, philosophy morals, law, science and branches of learning were used to inject brahmanical ideas in the minds of non-brahmins. Thus a code of conduct to each caste came into existence.

Caste as a socio-economic and cultural order, prescribed and prohibited occupations, caste as a religious system fixed duties, rights and rituals for each caste, and as a social arrangement, defined the states of a person in the society. Judicial and political institutions were made to function in accordance in the characteristics of caste system. As a result the economic system subsumes the caste character. In this social formation priestly class controlled and supervised code of conduct to each caste without deviation. Violaters of *Varnashrama Dharma* were punished seriously in accordance with code of conduct prescribed in Manu and other *Dharma sastras*. Thus one's caste and grade was fixed at birth and it continued till his death without changes. In this social order the priestly class known as *Brahmanas* occupied the higher position in the social ladder and the lower position was given to the untouchables on the basis of purity and pollution.

Along with the untouchables bonded labour and slave labour existed during the Chola times. The system continued to exist in the Vijayanagar-Nayak periods. Majority of the *panchamas* (untouchable) constituted the bonded laboures. Previous slavery system seems to have been prevalent wherever land *Mirasi* was dominant. Another type of slavery system known as *Kottudaimai,* was also known from historical documents. Poor people who were living in abject powers preferred themselves to be sold in public action and they were transported from one place to another place according to the needs of masters. In the year 1593 severn *paraya* slaves, both men and woman, were sold from one master to another with right to dispose them as the new master desired. "They were treated worst than animals. The mode of transactions was based on relative value of slaves in terms of domestic animals." A pair of slaves may be worth for four pair of buffolows. Purchase of slaves was done through a *madyastan,* who fixed price for slaves. In bonded labour system and the slavery system slaves did not have freedom to get their children married without the consent of the master, *mirasidar.* All the children whom the slave woman brings forth became masters property. The *Poligari* system and the *Zamindari* system badly affected the life and social relations of the untouchables. The British the Evangelicals initiated the process of abolishment of slavery in their colonies. Parliamentarians like Charles Grant and William Willberforce worked and put up strong sustained legal battle inside as well as out side the British parliament for the abolishment of slavery both in England and elsewhere in British colonies. Subsequently *Slavery Abolition Act* of 1843 put a stop to the inhuman practice in India. The slavery system continued to exist during the regime of the British rule in India. The Pathetic living condition of the slaves draw the attention of the British administrators and elites.

Social order based on caste system continued to exist unaltered till the beginning of the 20th century. "Disabilities of this class of people if listed form a tomb of thousand pages. Excess committed against them by the higher castes under protective umberella of orthodox government will make another tomb of thousand pages." Hindus did not allow the colonial rulers to bring out the changes in the existing age old pattern of the society i.e. based on *varnashrama dharama.* Therefore the British decided to reform the society through legislations. They wanted to Crudicure social evils by legislations. The Abolition of Slavery Act 1843 and the Caste Disabilities Removal Act XIV of 1850 were considered as important mile stones in the social life of the Depressed Class community.

The traditional untouchabilites were variously referred to *aparaiah, panchama, adhi-sudra, chandalas* and *avarnas.* The British records mentioned the community in the name of depressed class and out caste. This name later changed in to Scheduled Castes and Scheduled Tribes in the Indian Act of 1935. English educated Depressed Class leaders discovered the truth that their community was over and above exploited over the centuries. Untouchability caste tyranny and injustice were openly practiced by the caste Hindus. To overcome these socio-economic and cultural disabilities, they founded two organizations called *Adi Dravida Mahajana Sabha* (1891) and *Dravida Mahasabha* (1891).These leaders also published many magazines, which carried articles exposing the denial of equality and oppression by the Caste Hindus. The magazines like *Suryodaiyam* (1869), *Panchama* (1871), *Dravida Paraiyan* (1885), *Andror Miton (1886), Mahavikata Thoothan* (1888), *Parayan* (1893) etc., created awareness among Depressed Classes. As a result GO. Nos 1010 and 1010 A were issued in 1892.

The doors of education were for the first time opened to the Dalit communities. Dalit education created awareness among the Dalit people and they started struggle towards better socio - economic and cultural changes. Mahatma Gandhi told in 1932 that he would eradicate untouchability. This inhuman practice has not stopped. His anti-untouchability activities and campaigns yielded very little result during his life time.

India got Independence in August 15, 1947. Article 17 of the Constitution India which was adopted by the Constituent Assembly on November 26, 1947 reads that untouchability shall be an offence punishable in accordance with law. Untouchability stands abolished in law but still in practice after 64

years of India's Independence in India. Agitations against untouchabilty and forms of oppression and discrimination have been stated from 1950. New ideas, customs, institutional modes, science and technology, economic developments did not bring changes in the social structure. Caste, religion, language, culture are the most important areas form basis for social conflicts in India. Almost all the political parties at the regional and national level select their political leaders from among caste groups and the political leaders from dominant caste groups control the development resources sponsored by the governments."

Agitations against untouchability and forms of oppression and discrimination have been started from 1950 by dalit moments. A trend analysis of crime in India from 1951 to 1991 made by the *Bureau of Police Research Development (BPR& D)* has indicated that "most incidents against SCs and STs were the outcome of the various factors like unsolved land disputes, faulty distribution of surplus land, non-payment or under payment of minimum wages, resentment against weaker section." There has been no development in the eradication of untouchability between 1955 and 1995.[26] Another study undertaken for five years between 1981 and 1986 informs that atrocities on SCs and STs were increased. The total number of cases for the said period was 1,115011.[27] It is shocking to note that the growing trend of atrocities in the socio-economic and cultural life in India on the increase. According to the another study, there were 3, 57,945 cases registered on atrocities on SCs/STs between 1981 - 2000. On an average 22,371 cases have beem increased every year:

1. Effective implementation of Prevention of Atrocities Act.
2. Restoration of *Panchami* lands to the Dalits and bringing suitable reforms in the land ceiling Acts.
3. Non interference in the independence functioning of the Dalit Panchayat Presidents.
4. Action against those who commit sexual harassment on the Dalit Women.
5. Abolishing the practice of cleaning and disposing human excretia by Dalits. Students, teachers, government servants should not be allowed in caste organizations. They should be used to create awareness against untouchability among the Hindus.
7. Allotment of adequate funds in tune with Dalit population
8. Effective implementation of reservation in employment and reservation in private sectors.

Creation of Special Nation Commission consisting members from social thinkers, scientists, legal experts, students and teachers, Non-governmental organizations to assess the quantum of changes to be brought in inorder to put an end to this heinous social practice.

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HISTORICAL WRITINGS ON MOVEMENTS FOR SOCIAL JUSTICE IN TAMIL NADU

P. Nagoorkani*

The Movements for Social Justice in Tamil Nadu was active in the first half of the Twentieth Century. It was the result of various dynamic features which are guided by the then existing political situation. The paper attempts to highlight the various historical writings which highlight the trends of the Social Justice Movement in Tamil Nadu. Due to the domination of Brahmins and other high castes the struggle for Social Justice took its strong roots in Tamil Nadu in various denominations, like Non-Brahmin Movement, Dravidian Movement. Justice Movement , Self-Respect Movement, Social Protest Movement and Subaltern Movement The government records which are mainly archival in nature, constitute the primary source of information. Next importance in this category taken from official reports on the proceedings of Madras and the Imperial Legislatures of the British India, the acts, resolutions and proclamations of the government, gazettes and administrative reports.

The Gazetteers of India, Tamil Nadu and various Tamil Nadu districts, the manuals, handbooks and the directories by public and private agencies of Tamil Nadu and newspapers and journals largely forms the secondary sources. The primary records which are specially kept in the Tamil Nadu Archives, Madras are of different kinds, shelved in political, education, public, legal, revenue and development departments. Generally these records contain the proceedings of the government such as orders, notifications, press notes and communications and instructions, issued to the police , magistrate and to the secretaries and collectors to maintain law and order and other governmental initiatives that were required to tackle the administrative exigencies in Madras State.

Besides, the intellectual debates and interesting discussions in the Madras Legislative Assembly and Council and Imperial Legislature Assembly and Council of States on various bills are noteworthy record. A bill passed by the Assembly also should get the sanction of the Council to become law. In the two Houses, generally the Brahmins, the caste-Hindu non-Brahmins and British representatives were predominant. Before passing into law, a bill was

*Assistant Professor of History, School of Historical Studies, Madurai Kamaraj University, Madurai-625 001.

thoroughly left to free discussion for reviewing its merits and defects. The Non-Brahmin dominated Justice Party almost stood for the abolition of social taboos by means of legislation. The Brahmin dominated Swaraj and Congress Parties stood for maintenance of old tradition. In this situation, the British representatives, in order to maintain law and order, on some occasions supported the old tradition by keeping the neutrality stand and on some occasions indirectly backed the non- Brahmins.

The Under Secretary Safe Files (U.S.S.F) furnish information of extraordinary value. They are secret files maintained by the British Government. It constitute confidential reports, Government proceedings to watch the movement of extremist and revolutionary leaders and ban orders against the anti government and revolutionary newspapers and so on. The extracts from government orders and consultations related to the growth of major political, social and communal organizations like the Justice Party, the Home Rule League, the Indian National Congress, the Kallar Mahajana Sangham, the Adi-dravida Mahajana Sabha, the Nadar Mahamai and Uravinmurai, the Self-Respect League, the Devadasi Associations provide a wide range of account of the socio-political condition of the present society. The fortnightly reports and freedom movement files furnish ample information about the two major divisive movements one demanding Home Rule and immediate Swarajya and the other for attainment of social justice before national independence.

These reports also contain communication about the condition of the weaker sections, their demands, age long silence, sufferings, discontent feelings leading to communal riots and the subsequent governmental ameliorative measures to alleviate their problems.

Apart from these, the Madras Native Newspaper Reports and various commission and committee reports have been found useful. In these series, the Simon Commission Report, the reports of the Com missions for Scheduled Castes, Scheduled Tribes, Backward Classes and Deprived Sections (womanhood) , the reports of Age of Consent Committee, Indian Franchise Committee and Select Committee and reports of various bills contain valuable and minute details about political climate and changes, reform proposals of the government and the state of political parties, role of social organisations and other issues of vital importance which either affected or elevated the social or political atmosphere. The Madras Native Newspaper Reports, compiled by the Government of Madras supply extensive extracts from both vernacular and English papers, most of which, not available in its original form, are found very useful. In addition to these, newspapers and journals, both in vernacular and English, throw minor information. They were of different categories and ideological groupings. Among the pro-Congress newspapers and journals, the *Harijan, Tile Hindu, Navasakthi, Swadesamitran, New India, Young, India, Common Weal, Indian Review* and *Modern Review* furnish valuable political trends.

The anti Congress newspapers too were of different types, exercising socio-political, literary and economic motives. *Kudi Arasu* (Peoples Government), *Viduthalai*, (Freedom), *Arivu*, (knowledge) *Pagutharivu*, (Rationallism), *The Modern Rationalist*, *Dravidian* and *Revolt* constitute full details regarding the backward condition of the non-Brahmins and their relentless struggle for socio-economic elevation. *Madras Mail* furnishes the views and stand of the British Government on various political issues. Another type of tertiary publications are *Stri-dharma, Indian Women Ladies Magazine, Dalit Voice.* All these together furnish about the multi dimensional roles played by the torch bearers of the women cause, social reformers, workers and political leaders in their struggles launched against major problems of economically deprived, socially and culturally backward and decadent and politically neglected sections. They, also ventilated opinions and comments upon the various activities of the political, social and communal organisations for and against the movement for social justice. Generally these newspapers and journals served as forum and media for social reform measures registered their constructive criticisms and aired appraisals of the administrative policy leading to benefits for the recipients.

Among the list of next mainstay of the source material, the gazetteers, manuals, the different reports of the government for administrative purpose like census reports, handbooks and administrative reports

and the like occupy special significance and throw greater light on the changing status of weaker sections in Tamil Nadu.

The annual reports of the Madras Government provide vast scope and deal at length, the administrative means and steps, accelerative economic and educational measures, the failure of dyarchy, subsequent recommendation of the Simon Commission, introduction of provincial autonomy and the consequent mud slinging quarrels garnering the regional interests. The upliftment of depressed classes, the reclamation scheme for the Kallars, transactions of the ministerial organs and package of incentives set out by the Labour Department for the welfare of ungenerated sections too find place in these volumes. The Indian Annual Register provide a detailed material summary to identify the attitude of colonial government, the role of their competent spokesmen (the Home and Law members) in the legislative discussions and about various political and social conferences of native organisations. The research papers on various workshops, seminars and conferences are useful references to review and reassess the policy and implementation works of the Government, meant for the uplift of the bottom line section of Tamil Nadu.

Annual reports of the Indian National Congress, Encyclopedia of the Indian National Congress and Collected Works of Mahatma Gandhi which supply vivid and coherent information about the multifarious activities of the Congress leaders particularly at the all India level are widely utilised. *The Writings and Speeches of B. R. Ambedkar,*[1] *Collected Works of Periyar E.V. Ramasami* (E.V.R), a collection of Sir A. Ramasami Mudaliar's editorial in *Justice* and a compiled account of the *Justice Movement* of T. Varadarajulu Naidu give varied account of dedicated social reformers for the cause of social justice, pertaining to the present study, have also been consulted. In addition to these, the published works by different authors and historians too supply materials for making links with the different trends and providing a theoretical framework for the study. The important publications related to the socio-economic and political problems of Tamil Nadu are written by Indian and foreign scholars. These are limited attempts here and there to unravel some of the issues, this study aim's to highlight on. C.J. Baker's *The Politics of South India,* Eugene F. Irschick's *Political and Social Conflict, in South India, 1916-1929*, D. A. Washbrook's *The Emergence of Provincial Politics: The Madras Presidency, 1870-1920,* David Arnold's *Congress in Tamil Nadu, 1919-1937* provide details on the South Indian political a wakening and its people's awareness in the social, political, economic and cultural fields. P. Rajaraman's *The Justice Party - A Historical Perspective, 1916-1937* eulogises the contribution made by Justice Party for the welfare of the depressed classes in Tamil Nadu. This study shows the real motive behind the Justice Party, for the upliftment of this community, S. Saraswathi's *Minorities in Madras State: Group Interest in Madras Politics*[2] is a study of politicised caste groups in the Madras State. In the fifth chapter of her study on "The political role of the fifth varna", she traces the role of individual leaders and other depressed class associations in fighting for social justice. Justice P. Venugopal's *Social Justice and Reservations* and K. Veeramani's *The History of the Struggle for Social and Communal Justice in Tamil Nadu* reveal the disabilities of these historically disadvantaged sections of the society. Trilok Nath' s *Politics of the Depressed Classes.*[3] Avula Gopala Jeevaratnam's *Political Implications of Untouchability,*[4] M.C. Raja's *Oppressed Hindus.*[5] The *Auto-Biography of Diwan Bahadur Rettaimalai Srinivasan*, Usha Rani Bansal's *Social Welfare Activities of the Government of India,*[6] S. Muthulakshmi Reddy *Auto-Biography,*[7] B. R. Ambedkar's *What Congress and Gandhi Have Done to the Untouchables ?,*[8] Anita Diehl's *Periyar E.V. Ramasami*, A. Ramasami' s *Tamil Naattil Gandhi,*[9] T. K. Ravinran's *Vaikkam Satyagraha and Gandhi,*[10] P. Chidambaram Pillai's *Right of Temple Entry,*[11] K. Nambi Arooran's *Tamil Renaissance and Dravidian Nationalism*[12] and K. K. Pillai' s *The Caste System in Tamil Nadu*[13] deals at length the problems of the Tamil society such as the condition of the depressed sections, their social and economic background, economic disparities, caste divisions and social segregation. Besides, souvenirs, periodicals, recent dailies, articles in various journals, pamphlets and unpublished Thesis are also used occasionally with a view to fill gaps and to attain cogency in the discourse. Care should be taken to ensure the relevance and authenticity of the data to

the possible extent and for an objective approach. In order to ensure the validity of both primary and secondary sources, they are to be checked and cross checked with one another while analysing the different facets of the movement. A comparative study of all these data alone can give a complete and wholesome account on the subject of Social Justice Movement in Tamil Nadu in a wider perspective.

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PROFESSOR G. THANGAVELU AND HIS HISTORICAL WRITINGS AN ANALYSIS

G. Gowthaman*

Introduction

Dr. G. Thangavelu calls Dr. B.R. Ambedkar, his 'Beloved Father and Guide', and Periyar EVR, a 'Rationalist Teacher'. The Dalit Scholars of Tamil Nadu says Dr. G. Thangavelu was the combination of characters of both Ambedkar and Periyar. He had a academic career, spanning over four decades. As a scholar, a philanthropist , champion of the downtrodden and a lover of the all the human beings, Dr. G.Thangavelu dedicated his entire academic and public life in a righteous way, promoting the cause of the downtrodden. He was kind and humanitarian towards every one.[1]

Brief Biography

G. Thangavelu was born on 16th October 1929 in a tiny village, Puttur, Arni Taluk, Tiruvanamalai District, Tamil Nadu. Dr. G. Thangavelu was born to illiterate parents in a remote village where there was no school. His humble parents were Gopalnarayanan and Lakshmi Ammal. He passed his ESLC in 1946 and SSLC in 1951. His teacher Rajalingam inculcated rationalist thoughts in the minds of young Thangavelu. His attraction to rationalst path impelled him to join Dravida Kazhagam in later stage, and he actively protested against the imposition of Hindi in the non-speaking Hindi States. He participated in the Anti – Hindi agitation. He studied intermediate course at Voorhees College, Vellore and then he undergone graduate course at Pachayappa's College. Madras and got B.A. Economics Degree in 1959. He completed Post Graduate Course in History in 1961 and studied P.G. Diploma Course in Journalism in the University of Madras. He had a short career in the Indian Express as an apprentice journalist.

He had achieved many degrees which he opted. He cultivated in him the conviction to help poor and needy students without any discrimination of caste

*Associate Professor of History, All India Civil Services Coaching Centre, For IAS, IFS, IPS Etc. Examinations, Government of Tamilnadu, Chennai – 600 040.

or religion. He is remembered for his rational thinking, versatile scholarship and broad mindedness. He used to think the welfare of others at first and not much about him. He was a symbol of disciplined career with the notion of social awareness and sincere commitment and an inner urge of noble emotion.

He was selected for the Post of Assistant Professor in History in 1965 in Tamil Nadu Government Collegiate Service. In 1971 Prof. G. Thangavelu was offered the Post of Editor by the Government of Tamil Nadu to write the 'Authentic History of Tamil Nadu'. He entirely dedicated himself to that task and efficiently coordinated with other scholars and had successfully brought out two volumes.

Under the guidance of Prof. A.M. Rajasekaraiah, Head of the Dr. Ambedkar, Political Science Chair, Dharwad University, Karnataka, Prof. G.Thangavelu did his doctoral research on *"Depressed classes in the Composite State of Madras (1909-1947): A Socio-Political Study"*.[2]

Prof. Thangavelu left the Tamil Development Council in 1979 and joined the Presidency College, Chennai and there served as Professor and Head till the end of the year 1986. After opting out for voluntary retirement, he joined the School of Historical Studies, Madurai Kamaraj University in January 1987 and served as Coordinator of the School till June 1990.

Prof.G.Thangavelu qualified himself as a private candidate, for Tamil Pandit and got B.Lit Degree. He joined the Evening Law College and completed his B.L. Degree in 1982.

By dint of his ability, Prof. Dr. G. Thangavelu, scaled new heights in his life. He is remembered and admired for his achievements as a teacher, historian, literary critic, and scholar. His mastery over Tamil speaks volumes about his love for Tamil and Tamils.[3] His remarkable contributions in Tamil and English carry the Periarites and Ambedkarite, to a new path. He strongly believed the educational awakening of the Dalits is a way out for their total emancipation from the oppression of the Dominant Class. Dr. G. Thangavelu was an erudite scholar, researcher and a master of pen. He had presented fifty one research papers in various conferences. As an outstanding and highly cultured elite, he is praised by his fellow teachers and students for his sense of fairness and impartiality. His choice of most complicated subject for research study is a clear indication of his research bent of mind, wide learning, diligent and endeavour to construct several aspects of history. His principal research interest was centered around the history of Tamil Nadu.

He had proved his mettle as a great scholar in many conferences which he attended and presented scholarly papers. He had more than four decades of teaching and research experience to his credit of which his headship in Madurai Kamaraj University was most auspicious and noteworthy, because it was there he developed team spirit in the School of Historical Studies and was responsible for starting a research journal, *'Journal of Historical Studies'*.[4]

Historical Works

Dr.G. Thangavelu enriched the field of History by his monumental contributions. He authored a number of historical works in Tamil language .The notable among them are *'History of India'*, *'Social and Cultural History of Tamil Nadu'* in two Parts, *'History of Mother Tamil Land'* in two Parts, *'History of Japan'* and *'History of Indian Art'*. Dr. G. Thangavelu and Dr. L. Thiagarajan wrote book entitled *History of the Sambuvarayars in Tamil* which furnished detailed history of the Sambuvarayars.[5] These works of Prof.G.Thangavelu are are comprehensive which help the students, researchers and scholars and emerging historians in a long way.[6] His Articles on Sangam Art, Pallava Art, Chola Art, Pandya Art, Sangam Philosophy and Indus Valley Civilization are much acclaimed historical pieces in the academic world among the students and researchers for their lucid style, chaste Tamil language and rational approach.

History of Japan

'History of Japan' in Tamil by Dr. G. Thangavelu is yet another contribution in the academic field of History, published by the Tamil Nadu Text Book Society. This is first book written in Tamil. This book has been reprinted thrice and is considered a much acclaimed work. In this work, he had sketched the geographical features of the Japan, highlighting her location, topography, climate, mountains, forests,

rivers, racial groups, agriculture industries, mineral resource, transport and communication and social condition of the Japanese.[7]

Pallava History

'Lectures on Pallava History' is a small work written by Dr.G.Thangavelu in English and published in 1979. The First Lecture on the sources of Pallava History comprised of sources in details particularly Bhakti Literature. In the Second Lecture he analysed the original Home of the Pallavas and concluded that the Pallavas were not Tamils in origin but Andhra and that to Brahmins. The Third Lecture on the political History of the Pallavas is sub-divided as Early Pallavas and the Great Pallavas of Kanchi. The Fourth Lecture on Administration of the Pallavas deals the central, state and local administration. The Fifth Lecture on Religious Condition delineate to Bhakti Movement as the Popular Religious Movement. The Sixth Lecture on the Pallavas' contribution to the South Indian Art and Architecture deals about the temples, sculptures, paintings and fine arts of the Pallavas.[8]

History of Sambuvarayar

During the Medieval Tamil Country many chieftains ruled different parts and among them the Samburarayas of Padaiveedu were the most important in Northern Tamil country. In the book, *History of Sambuvarayar,* G.Thangavelu, highlighted the independent rule of Sambuvarayas. He viewed that the Sambuvarayas ruled about 75 years over North Arcot, South Arcot, Chengleput, Madras and Pondicherry regions.[9]

History of Indian Art

'History of Indian Art', a monumental work was authored by Dr.G.Thangavelu in three volumes and published by the Tamil Nadu Text book Society in February 1976. This is prescribed as a reference book for the scholars. It is a treatise on Indian architecture, painting and sculpture and runs about one thousand pages including Maps and Charts. It is the first book written in Tamil as concise work. [10]

History of India

The Volume I of the History of India by Dr.G. Thangavelu has certain unique features. He has followed a unique way in tabulating the period of Nawabs of Oudh and British Heads of Government. The period of Afghan Rulers and British Heads of Indian Government clearly illustrate the British Policy towards Oudh and North Western Frontier.

Precision and clarity in presentation of facts are the two fold paths followed by Dr. G. Thangavelu in his work on Indian History. At the beginning of every chapter, he had provided a synopsis of the entire materials found in the chapter. This actually is in the form of arrangement of facts , highlighting special features of the materials. He had clearly indicated the sources of Indian History under various heads viz., literature, inscriptions, coins, seals, Archaeological evidences, legends, contemporary evidences and Foreign records. He had divided the Gupta History following heads such as Source, Gupta Tradition, Gupta Rulers, Golden Age of Guptas and Gupta Administration.[11] Besides, Dr. G.Thangavelu had collected the materials from various illustrated works. A list of reference books is added at the end of each chapter. A few important works are cited for the advanced study. This list is not intended to show an exhaustive Bibliography but for further reading. He had suggested the authors and books as relevant reading materials. He had taken much pain to list out not only the books which are categorized as secondary sources but also Original Reports.[12]. His translation of English terms to Tamil testify the clarity and accuracy the treatment and presentation of facts in abundance .

Dr. G. Thangavelu explains in details the origin of national sense among Tamils. He provides details on the First War of Independence at Vellore in 1806, Veluthambi's Rebellion of 1810, emergence of the Congress in Tamil Nadu, the significance of Tamil Language to be used as a tool in the promotion of nationalism, role of Tamil journals and News papers in inculcating patriotism and Extremist movement in Tamil land.[13]

Indian History upto 1206 A.D. book was written by Dr. G. Thangavelu. In the foreword of the book Dr.C.E. Ramachandran, Professor and Head of the Department of History, University of Madras, Chepauk, Madras, gave very good remarks about Dr.G. Thangavelu's historical writings. This book was published by Palaniyappa Brothers, Chennai on 2nd October 1976. In this book there are 28 chapters and

14 maps . Total pages are 780. This Book give full details about early Indian History .Dr.G.Thangavelu's writing style was very high in Tamil.

Dr. G. Thangavelu wrote another Book, ***Indian History from 1206 to 1947 A.D.*** in Tamil. This book is in three parts. This was also published by Palaniyappa Publishers. This book was forwarded by Professor K.R.Anumanthan, Chief Professor of History, Presidency College, Chennai. In this book there are four chapters. First chapter covers the invasion of the Babur to Mughals. Second chapter covers advent of the Europeans to the Mutiny 1857, third chapter cover the Lord Canning to Lord Wavel and the fourth as well as last chapter cover from Nineteenth Century Religion and Civilization and Renaissance to the constitutional development. In the end Dr.G.Thangavelu gave chronological list of the Arcot Nawabs, Bengal Nawabs, Hyderabad Nizams. It is very useful for the readers. This books contains nearly 710 pages.

History of Tamil Nadu

This book narrates about the History of Tamil Nadu from the Pre-Historic Period to the present times. The author had well established the theory that the Tamils were the first born on the earth. The Age of Sangam and its Rulers were well focused. The Sangam Literary works, and inscriptions were analysed.[14]

History of the Tamil Nadu, The Chola Peruventan Era.

Dr. G. Thangavelu, one among the members in the Tamil Nadu History writing Committee. Dr.G.Thangavelu was member in this Committee from 1989 to 1992. He wrote *History of The Tamilnadu. The Chola Peruventan Era.* Fourth Volume was published by Directorate of the Tamil Development at Chennai in 1998. For this book, foreword was given by Dr. M. Karunanidhi, the Former Chief Minister of Tamil Nadu. In this book an introduction was given by Dr.M. Tamilkudimagan, Former Minister for Hindu Religious Endownments, Tamil Nadu. In this book, another introduction was given by reacian Dr.C.E.Ramachandran, Head of the Tamilnadu History Writing Committee. This book covers 475 pages. This book gave full details about Peruventan Era.[15] Dr. G. Thangavalu also wrote *History Of Tamilnadu, The Chola Peruvendan Era From 900 To 1300 A.D.* For writing this book also a committee was created which was chaired by Dr.M.Va.Varadharajanar, This book was published in 1971. There are 767 pages in this book which give more insight into the history of the Cholas.[16] Dr. Thangavelu wrote another book, *History of the Tamil Nadu Political Condition During the Sangam Period.* This book was published in 1983 by Tamil Nadu Government. This book printed by Kumaran press at Chennai. For this book , foreword was given by Dr.M.G.Ramachandran, the Former Chief Minister Tamil Nadu. In this book an introduction was given by C.Aranganayakan, the Former Education Minister of Tamil Nadu This book contains total pages 672. This book is very useful and also provide e more authentic historical anecdote.[17]

Dr. G. Thangavelu also wrote *History of Tamil Nadu Special Reference to Social as well as Life Conditions of the Sangam Period.* This book was published in 1983. This book has nine chapters. The first chapter describes the social condition during the Sangam period. The second chapter explains economic condition and trade and commerce during the Sangam period. The third chapter deals with civilization and culture of the Sangam period. The fourth chapter discusses scientific notions observed by the Sangam people. The fifth chapter covers the popular activities during the Sangam period. The sixth chapters depicts arts. G.Thangavelu provided full details about arts during the Sangam times. The seventh chapter deals with Music during the period of the Sangam. The Eighth chapter concentrates on architecture and town planning and the last chapter gives notes on ancient Tamils and their relations with Indus Valley Civilization. This book covers 518 pages.[18]

Another work of Dr.G. Thangavelu is *History Of Tamilnadu Special Reference To Pallavas And Pandiyan Era From 500 – 900 A.D.* This was first volume of the series. This book was published in 1990 at Madras. This book was garlanded by Dr.M.Karunanithi, the Former Chief Minister of Tamil Nadu.A foreword was given by Professor K.Anbalazghan, Former Education Minister of the Tamil Nadu. In this book ,there are five chapters, first on basic sources, second on Pallavan period, third

on Pandiya period, fourth on Kalabaras and last one, conclusion. This book covers 434 pages.[19]

Dr. Thangavelu wrote, *History of Tamil Nadu Special Reference to Pallavas and Pandiyar Period Since 900* (Part.II). This book contains 537 pages and was published in 1997. This book was garlanded by Dr.M. Karunanidhi, the Former Chief Minister of the Tamil Nadu. An introduction was given by Dr.M.Tamilkudimagan, Former Minister for Tamil Language and Tamil Culture. A foreword note was given by Dr.C.E.Ramachandran, Chairman of the Tamil Nadu History Writing Committee.[20]

Dr. G. Thangavelu wrote a book, *Forerunner of Tamil National Feeling, 'Tamilan' Iyothidasa Panditar.* This book was published by Nalani Pathipagam, Chennai in 1999. This book contains six chapters. The first chapter deals about the origin and raise of the Tamil Race, the second chapter discusses the religions duties of the Tamils. The third chapter explains about Social Services of the Tamils. The fourth chapter pictures Tamil works and the literary services of the Tamils. The fifth chapter describes about the Tamil Journals and the services of the Tamil Journalists. The last chapter outlines the Tamil Movement and the last days Iyothidasa Pandit. This book contains 180 pages. [21]

Dr.G. Thangavelu, wrote the book, *Thai Neela Varalaru* (History of Mother Tamil Land) in Two Parts in Tamil. This book is garlanded by Dr.Tamil Kudimagan, the Former Speaker of Tamil Nadu Legislative Assembly This book was published by Amirtham Publisher. Part One of this book was published in Chennai in 2002. This book contain Eight Chapters, the first chapter deals about the physical features of Tamil Nadu the second chapter gives details about the Ancient Tamil Country , the third chapter about racial features of the Tamils, the fourth chapter discusses about Sangam Age, the fifth chapter provides details about the Pallava Rule from 6th Century to 9th Century, the sixth chapter deals with the First Pandyan Empire, the seventh chapter deals with the Chola Empire and the Eighth chapter narrated the Second Pandyan Empire.[22]

Dr. Thangavelu's second Part of *Thai Neela Varalaru* is also garlanded given by Dr. Tamilkudimagan. This book contains 304 pages. This book is the continuation of the First Part. The Ninth chapter deals with Vijayanagar administration in Tamil Country. The tenth chapter discusses the reign of the Nayaks in Tamil Country. The eleventh chapter describes the ascendancy of the British Power in 17th and 18th century Tamil Country. The Twentieth chapter explains about condition of Tamil Nadu in the Nineteenth and Twentieth centuries. The Thirteenth chapter describes the post-Independent Tamil Nadu. In this book important annexure is added by the Author. It includes list of Governors of Tamil Nadu from 1652 – 2002 Chennai, the List of Cabinet Ministry from 1920 to till date, the List of the President Rule in Tamil Nadu, the List Social Welfare committees List, and about a special feature on Pumpuhar, the birth place of world first Town Civilization.[23]

Dr.G. Thangavelu was the author of the book, *Social and Cultural History of Tamil Nadu.* It contain two parts in Tamil. First Part was published in Chennai in 2002. It was published by Amirtham Pathipagam. This book contain Eight chapters. The first chapter sketches the geographical features of Tamil country. The second chapter discusses the Pre historic Tamil country. The third chapter explains the homeland of the Tamils. The fourth chapter views the Age of Sangam The fifth chapter discusses about the Kalabhra Age. The sixth chapter deals with the Age of the Pallavas. The seventh chapter deals with the First Pandyan Empire and the Eighth chapter depicts the Chola Empire in Tamil Country. The book cover 448 pages.[24]

Dr.G. Thangavelu second Part of the book, *Social and Cultural History of Tamil Nadu* in Tamil was published by Amirtham Pathipagam in Chennai in 2002. For this book, foreword was given by Pulavar T. Arumugham . This book contain Nine chapters. The first chapter deals with the Second Pandyan Empire, the second chapter discusses about the Vijayanagar Administration and Culture, the third chapter describes about the Nayak Administration and Culture, the fourth chapter narrates about the Expansion of British Power, the fifth chapter describes the Poligar System and the early freedom Struggles, the Sixth chapter discusses Indian and Tamil Renaissance Movements, the seventh chapter describes about the role of Tamil Nadu in the freedom struggle especially in the Gandhian Era, the eight chapter describes about the beginning of democratic rule in Tamil Nadu and the Ninth chapter views about

the placement of Tamil Nadu in the Post-Independence era. This book contains 424 pages.[25]

Dr.G. Thangavelu wrote a book , *Morning Star About M.C. Raja.* This book gives a complete details about the prominent Dalit leader of Tamil Nadu, M.C.Rajah who dedicated his life for the upliftment of the Depressed Class People. This book creates awareness among the Dalit youth.[26] Dr. GThangavelu also wrote another work on important Dalit Leader, *Rattamalai Sreenivasan.* R.Srinivasan started, *'Parayan'*, newspaper and an organization, Paraya Mahajana Sabha. He was also participated along with Dr.B.R. Ambedkar in Three Round Table Conferences which held at London. This book is also very useful for the research scholars.[27]

Dr. G. Thangavelu and R.Pratthaban jointly wrote a Book, *Communal Reservation and Constitutional Safeguards in Tamil Nadu.* This book was published in Chennai. In this work, he described about importance of the Communal Reservation and how the Constitution safeguards the rights of the people of India particularly the Depressed Classes.[28]

K. Veeramani (Dravida Kazhagam Leader), S. Selvanathan, Former Registrar of the Manonmaniam Sundaranar University, Tirunelveli , B.S Chandrababu , Professor of History, Madurai Kamaraj University, Madurai and N. Muthumohan. Guru Nanak Chair of Madurai Kamaraj University, Madurai jointly wrote edited a book, *Social Justice in Tamil Nadu* as a festschrift for Professor G.Thangavelu. This book was published at Madurai Kamaraj University in 1990. This book was foreworded by P.T.R. Palanivelrajan, the Former Speaker and Minister for Hindu Religious Endowments of Government of Tamil Nadu. This work is a fitting tribute paid to Professor Dr.G.Thangavelu whose life in an inspiration and known for sincere dedication.In this book , the editors paid high praise to Prof. Dr.G. Thangavelu for his memorable contribution to the field of Education particularly for History. This book gives a short profile of Prof. G.Thangavelu.[29]

Dr. G.Thangavelu presented a number of well documented research papers in many seminars, and published some reputed research articles in journals. The note worthy among them are, 'The Date of the Sangam', presented in the South Indian History Regional Congress, Trichy in 1988, 'Modus Operandi of the Communal G.O. of 1921', presented at the Ambedkar's Centenary Celebrations, Madurai Kamaraj University, Madurai, 1991, 'The Politics of Violence -Communal Atrocities in Madras Presidency, 1920-1945', presented in the 40th All-India Political Conference, Mysore, 1980, 'Hindutva, The Development of Ideology in Ancient and Medieval South India;, presented in the Department of Indian History, University of Madras in 1998, ' Justice Party and the Depressed Classes in the Madras Presidency-A Critical Review', published in the *Journal of Historical Studies,* Madurai Kamaraj university in 1989, ' General President's Address by Dr. G.Thangavelu' published in the *Proceedings of the Fifteenth Annual Session of Tamil Nadu History Congress,* Periyar Maniammai University , Thanjavur in 2008, and 'Social and Political Status of the Depressed Classes of the Madras Presidency During the Last Forty Years of British Rule', published in the edited work ,*Social Justice in Tamil Nadu* (Festschrift for Prof.G.Thangavelu)

Conclusion

Dr.G.Thangavel's contribution to the History of Tamil Nadu and Tamil Literature is immense and invaluable. He was not only an educationist but also an advocate. He was a multifaceted personality. He was hailed from poor family in a small hamlet . Due to his hardwork and honest way of life, he was elevated to various high positions in public career of Tamil Nadu. He helped not only the Dalits and but also so many poor non-Dalits particularly caste-Hindus. Hence, it is apt to call, Dr. G. Thangavelu as 'Ambedkar of Tamil Nadu' in the Academic Circle. Even though he was assed away recently, his memorable historical works and writings speaks his contribution to the historiography of India in general and Tamil Nadu in particular. He had left an indelible mark in the aspiring younger generation of scholars.

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HERO STONE DURING THE SANGAM AGE - A STUDY

M.Viji*

The Sangam period extended from roughly 300 BC to 300 AD, when the earliest extant works of Tamil literature were created (also known as Sangam literature). However, the name *Sangam* and the associated legends probably derive from a much later period. During this era the social life of the people were great and also they were able to lead a peaceful life. *Hero stone* (*viirakkal* in Tamil or *veeragallu* in Kannada) is an Indian memorial commemorating the honorable death of a hero in battle in India. A hero stone can display a variety of adornments, including bas relief panels, statues, and figures of carved stone. Usually they are in the form of a stone monument and may have an inscription at the bottom with a narrative of the battle. Sangam poetry also contains numerous allusions to the afterlife, showing that the early Tamils believed in a life after death, especially for their warriors slain in battle. The Hero's heaven of the Tamils somewhat resembled the Valhalla of the Norsemen where it was believed dwelled the warriors who fell in battle. The Purananuru has it that should a person fall in battle, he will enjoy the bliss of marriage with a spotless maiden in heaven.

Indeed, it is said that those warriors who died a natural death were laid on a grass mat and cut asunder with a sword so that they might die a hero's death and attain heaven, a practice which was even applicable to the children of the warrior class as evident in the statement of the Purananuru "Whether it be a still born child or a mere foetus, it is not spared but cloven asunder".

As such, warriors fallen in battle were held in high esteem. The Sangam works often allude to hero-stones erected on the spots where warriors who fell in battle were presumably buried.

For instance, Perunk-Kausikanar in his Malaipadu kadam refers to stones with epitaphs inscribed on them set up in the memory of departed warriors, while in the Akananuru we read "Prominent hero-stones erected on the wayside are decorated with peacock feathers. On them are inscribed the name and might of the fallen warriors".

The basic theme connected with memorial stones in Tamil Nadu is cattle lifting or cattle retrieving. In Tamil Nadu, the earliest evidenced on memorial stone is found in Sangam literature and it has been described by more than 25 poets. However the archaeological data so far discovered goes back only to 4th 5th Century AD. Thus, the non availability of the Sangam literature to the later day memorial stones. Though the tradition continued for a considerable period, there is a possibility of minor changes in that tradition in the following centuries.

The absence of Sangam memorial stones as on today forced to have a second look on the descriptive nature of the literary data. The study of inscribed potsherds from the Sangam age sites like Arikkamedu, Kodumanal, Uraiyur, Karur and Alagankulam and from the inscribed coins issued by the Chera kings Kolliporaai and Makotai and the Pandya king Peruvaluthi and from the cave inscriptions found throughout Tamil Nadu with much concentration in and around Madurai, clearly demonstrate that the script used during the Sangam period is certainly of Tamil Brahmi. The occurrence of Tamil Brahmi inscriptions at Jambai belonging to Sangam chief Adiyaman and of coins of Sangam kings with Tamil Brahmi script found in the memorial stone yielding area clearly establishes the fact that this area, like any other area of Tamil Nadu, must have used the Tamil Brahmi script for their writing during the Sangam age. The Andipatti coin board reading *atinan etirana chendan* in the script evolved from Tamil Brahmi found in the heart of the memorial stone yielding zone strengthens this fact. Moreover, the recent findings of Indalur memorial stone and Arasalapuram memorial stone near Ennayiram in Tiruvannamalai district clearly show the evolution of the vatteluttu script from Tamil Brahmi around the 4th century AD.[1] If one considers these factors, the obvious inference would be that the memorial stones of Sangam age must have been written in Tamil Brahmi script only. But the earliest memorial stone

*Associate Professor, Head of Department in History, Holy Cross College, Trichy-2.

so far discovered in Tamil Nadu carry only vatteluttu script, which developed out of Tamil - Brahmi script around 4 -5th century AD.[2]

The memorial stones are found with much concentrating in the districts of Dharmapuri and Tiruvannamalai, particularly in the taluks of Chengam, Harur, Uttangarai, Dharmapuri and Krishnagiri. This region was ruled by Sangam chiefs like Athiyaaman, Nannan and Malaiyaman lines. Quite interestingly none of the memorial stone, so far recorded, carry the name of any one of the Sangam chiefs. Instead they carry the name of the Pallava kings. As pointed out above, all evidences so far found in the form of ceramics, coins, seals, rings and on rock beds belonging the Sangam period contain only the Tamil Brahmi script. Whereas the available memorial stones are engraved in vatteluttu script.[3] This clearly indicates that the memorial stones so far discovered are belongs to post Sangam period. The non occurrence of Tamil Brahmi script and of the names of Sangam age rulers; occurrence of the vatteluttu script and if the names of Pallava kings clearly establish the fact that they belong to the Pallava period only.

Keeping this in mind, an attempt is made here to explore the true nature of the Sangam literary data. The study carried out so far on memorial stones is generally restricted to Sangam literature and its grammar.[4] Some comments also have been made by referring to later day Agamas. But it is unwise and highly debatable to compare the information found in the Sangam literature with that of the later date memorial stones because any literature can describe an earlier society or contemporary one but not of the society that subsequent to its date. In this context, it is necessary to reassess the real nature an true meaning that stands behind the Sangam literature on memorial stones.

The Hero Stones and Sangam Works

The Sangam works like the Tolkappiyam, Akananuru, Purananuru, Malaipadukadam, Aingurunuru, Pattinapalai, etc. speak on memorial stones in detailed manner. The graphic description gives an idea on the evolutionary process involved in the erection of memorials, starting from the megalithic period. A close study reveals that the practice of megalithic cult underwent a dramatic change through the years and finally culminated into Virakkals (hero stones) around the 4th c. AD particularly, in Dharmapuri and Tiruvannamalai region. Broadly speaking, the transformation could be arranged tentatively into five distinctive stages.

First Stage

In the first stage (cira 5th century BC) megalithic cist/dolmen (padukkai) is installed as a memorial for the people who were killed by the *maravas or kanavas*

The terms like *ambin visai ida vellndor ennu varambu ariya uval idu padukai*

(cairn circle entombing cist burial raised for the man who died by charging an arrow) *vil ida veelndor padukkai.*[5] (cairn circle entombing cist buria raised for the man who died by charging a arrow) *al azhittu uyartta anchuvar patukkai.*[6] (cairn circle entombing cist burial raised in the burial ground), *ambu ida veelndor vamba patukkai.*[7] (cairn circle entombing cist burial raised for the man who died by charging an arrow).[8] *uyar patukku ivarnta tadar kodi atiral nedunilai nadukal.*[9] (cairn circle entombing cist burial having a menhir) etc., found in Akananuru and Purananuru are clearly indicative of megalithic burial (pudukkai / cist) not of memorial stone.

Second Stage

In the second stage (circa 3rd & 2nd century. BC.) the megalthic cist/dolmen was raised and menhir (nadukal) was planted for the people who died generally in the cattle raid. The phrases like *naadudai maravar peyarum peedumj ezhuhi atharathorum peeli suttiya pirangu nilai nadukal.....*[10] nirai kandanna uval idu padukkai (cairn circle entombing cist burial having menhir painted with figure of a hero who retrieved the cattle. And *paraludai marungin padukkai serthi.....peryar porittu ini nattanare kallum kanrodu karavai tandu pakaivar ottiya neduntakai.*[11] (cairn circle entombing cist burial having menhir painted with a figure of a hero who retrieved cattle) support this view. Though there are menhirs in the memorial stone zones, no one do not see any scripture on them. This imply that

the term eluttu stands only for painting rather than for script. The paintings executed on the menhir (nadukal) would have lost due to long exposure.

Third Stage

In the third stage (circa 1st & 2nd century.A.D), the cist/dolmen is abandoned and only the nadukal (menhir) or memorial stones were raised in memory of the heroes who died in cattle raids. The term *natta polum nataa nedunkal.*[12] refers to a menhir probably devoid of any sculptural representation.

Fourth Stage

In the fourth stage (cira 3rd – 4th cent. AD), the size of the menhir was reduced to the level of memorial stones with outline figure of the hero depicted on them. Their grapic descriptions like *ezhuttudai nadukal*[13] (menhir / herostone having painting), *mudir nadukal*[14] (menhir/herostone), *peyar payam padarat thondru kuyil ezhuttu* (memorial stone having figure made out of engraving), *kur uli kuyindra kodumai ezhuttu*[15] [16](memorial stone having figure made out of engraving). *Kur uli kuyindra kodumai ezhuttu* (memorial stone having figure made out of sharp chisel), *Nadukal ayinan*[17] (became memorial) etc., speak about the nature and content of the memorial stones which alone came into existence in large numbers at this stage.

Out of thirty references made in the Sangam literature nearly twenty belong to the last stage. Hence, it seems that in the closing part of the Sangam period the erection of memorial stone proliferated. The megalithic burial and memorial found in close proximity at a number of places in Dharmapuri and Tiruvannamalai region supports this view. A poem in Akananuru '67' mentions actually the proximity of megalithic burial and memorial at one place. From the foregoing discussion, it is quite clear that the megalithic burials (padukkai), which are essentially and purely sepulchral in character got slowly transformed into nadukals or memorial stones which are commemorative in character. In all the above said five stages mostly the marava or kannuva community is associated. In the early stage, they were actively involved in killing the people who passed through their area. In the later stage, it seems that they were absorbed as warrior servants (sevakar) by the local leaders or village heads to protect their cattle. There are references to these maravas fighting each other in a cattle raid.[18] These people also served as bodyguards to a king. The above scrutiny clearly suggests that the description that found in the literature must be feel tested to understand the true meaning that stands behind it.[19]

The day-time worship (nat-pali) of the nadukal was by way of offering bali (food offerings), bathing it with good water, the stone smeared with ghee of good smell, burning by its side sweet scented incense that put forth large clouds of aromatic smoke.[20]

The term natpali (nal-pali) may better be taken to refer to the day of the death, or anniversary observed every year when such offerings were made. The states that the offering included large balls of rice (turu-u) and liquor that was brewed from fermented rice (toppi-k-kal), accompanied by the beating of the durm called tudi.[21]

The ice beer called landa is offered to the memorial stones by the Madiya clan of Madhya Pradesh and Rathava people in Gujarat further qualify the liquor (ari–rice beer)[22] that was strained through the nar or pannadai (the meshed bract of the palm tree frond). Purananuru describes the village maiden worshipping the nadukal with folded hands. The practice of the bowman (the black bearded maravar of fierce looking eyes) sharpening his arrow[23] (pakali) by whetting it against the standing nadukal (perhaps for luck in his hunt) and the same lines referring to the engraved figure on the nadukal (kuyil eluttu) and that the nadukal was haunted by the spirit (pey) of the dead is echoed in several verses.[24]

Besides the rituals performed during erection of memorial stones have been reflected in different forms to a later date also. The later date Purapporulvenbamali[25] also describes as kalkandal, kalkolnilai, kalnirpatutual, nadutal, kalmuraipalichal and ilkondupukutal. Expect the last mentioned ritual ilkondupukutal rest are same. It may be suggesting a dolmen / cist of the Sangam Age as most of the later nadukals do not have any super

structure. The quarrying of stone, keeping it immersed in waters, planting the carved image, invocation, offering of great food maha naivedya and prayers in the end, correspond absolutely with the process mentioned in Tolkappiyam for the erection memorials to the dead. Viewed from the angle of the builders of the memorials, the dead is a God.[26]

The stones have undergone distinct changes in size and substance over a period of time. The earliest of them were big in size and were erected mainly for men who lost their lives during cattle raids, that is, while trying to steal cattle from other villages. The stones metamorphosed into hero-stones, which were installed to commemorate a heroic act – his dying in a battle or while trying to defend his village from intruders and so on. Three hero stones with Tamil Brahmi inscriptions were discovered at Pulimaankombai village, 15 km from Andipatti in Theni district, in Tamil Nadu on March 23, 2006. They are rare because that they are among the earliest Tamil Brahmi inscriptions discovered so far and all of them do not have carvings of the heroes in whose memory they were raised.

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EDUCATION OF DEPRESSED CLASSES IN COLONIAL TAMIL NADU, 1920-1940

R.Mythili*

The paper is an attempt to focus the colonial Madras Government's educational policy towards the Depressed Classes. At the end of the First World War the Colonial Madras Government realised that its educational policies had failed to draw the attention of the Depressed Classes. On the basis of the findings, it pointed out that the low literacy rates among these classes could largely be attributed to the policy of segregation. In 1919, the DPI had shown that out of a total number of 8,157 schools under public management, 'depressed class' students found admission in only 609 schools. Thus, the Government found it convenient to impress upon the local bodies the need to introduce measures for the removal of the social disabilities of the 'depressed classes'.

Thereafter, the government also highlighted the various factors that had been responsible for the exclusion of the 'depressed class' children from schools attended by Hindu caste students. The

*Ph.D Research Scholar, Department of History, Dravidian University, Kuppam-517 425.

officials pointed out that, apart from caste prejudices, locational factors, indifferent attitude of the owners of the rented buildings housing the schools and the unsympathetic attitude of the landlords had retarded the educational progress amongst the 'depressed classes'.[1] In view of such findings, the Government sanctioned grants for the establishment of new elementary schools and also introduced special scholarships for the socially and economically backward groups. G.F. Paddison, the Special Officer for the Depressed Classes, was instructed by the Government to find out the real reasons behind the failure of these classes to take advantages of the official educational policy.[2] Instructions were also issued that whenever upper caste children were withdrawn on account of caste prejudices from schools under public management, the resultant vacancies needed to be filled with 'depressed class' students.[3] The government also stated that subsidies paid to schools on behalf of the local bodies would be withdrawn, if they were found to be inaccessible by the 'depressed classes'.

In the early 1920s, the government instructed the officials of the Labour Department to utilize its administrative machinery for providing economic assistance to schools imparting instructions to 'depressed class' students. It also enhanced grants to schools under private management on the condition that they would admit 'depressed class' children without any bias or prejudice.[4] The Government introduced residential scholarships, industrial scholarships, commercial scholarships and scholarships for Panchama teachers undergoing teacher training courses. [5]

These schools established in the early 1920s, were supervised by District Labour Officers and at times by Special Deputy Tahsildars with the support of Labour Overseers and Special Inspectors. The Commissioner of Labour was entrusted with the task of implementing the government's educational policies for the 'depressed classes'. The Commissioner also personally supervised the 'depressed class' hostels on the recommendation of an Advisory Committee, which included several 'depressed class' politicians.[6] In 1925, a sum of Rs.500 was sanctioned by the government through the Labour Department to organizations like the Social Service League and the Poor School Society for opening schools for these classes.[7]

However, within a short period of time, the government realized that it had to increase the number of scholarships at the secondary level. Accordingly, special scholarships and fee remissions were instituted at the secondary level. The Government of Madras also favoured the revision of some of the clauses of the Madras Educational Rules to enable the depressed class students to avail the half fee concessions in the elementary and secondary schools under the control of the Education Department. Notifications were also issued that these students would be exempted from the payment of fees in the SSLC Examinations.[8]

Despite the government's pronounced benevolence, officials of both the Education and Labour Departments did not favour free compulsory education for the 'depressed classes'. They felt that such a decision would strike at the government's meagre financial base.[9] In view of such opposition, the Government was reluctant to implement policies related to free compulsory education for the 'depressed classes'. Its reluctance exposed it to criticism from the politically articulate sections of the 'depressed classes'. In the Chengleput District Adi Dravida Conference held at Vadakkapattu in May 1926, depressed caste leaders made pleas to the government to amend the educational rules, so as to exempt the students from the payment of school fees. The Government was requested to instruct the educational institutions to provide such concessions to these classes, without insisting on the submission of poverty certificates. The Commissioner of Labour also received requests from the 'depressed classes' to remove age restrictions for the students seeking scholarships offered by the Labour Department.[10] The 'depressed class' leaders alleged that the eligibility for concessions were often determined by the managers and heads of the institutions, though these concessions depended upon the approval of the DPI.[11]

The 'depressed class' leaders also introduced resolutions in the Madras Legislative Council pressurizing the government to enhance the rates of scholarships. In most cases, the government turned down such proposals and favoured the ones like the

introduction of mid day meal schemes. However, paucity of funds made it difficult for the government to introduce such schemes on a grand scale. There was a general feeling that expansion of this scheme would result in additional financial burden.[12]

However, the Government had to revise the provisions of the Madras Elementary Education Act. It constituted an Elementary Education Fund for attracting the attention of the 'depressed classes' towards elementary education in the rural areas. It clarified that the fund could be utilized by the local bodies to meet all expenses connected with elementary education. The local bodies were instructed to utilize this fund for purchasing books and other educational gadgets for the 'depressed class' students. The government sanctioned a meal a day for the students of these classes, who came from extremely indigent families. Finally, it sanctioned teaching grants to save the management of the schools from being over burdened.[13]

The government also instructed the panchayats to construct schools in localities accessible to all classes of population. The panchayats were told to utilize the revised provisions of the Madras Elementary Act, 1920 to establish more elementary schools for the female students, belonging to the 'depressed classes' in the Madras Presidency.[14] The Government viewed that the separate school experiment needed to be abandoned. The local bodies likewise were instructed to encourage school admission for boy and girl students, irrespective of their caste and social status. [15]

By the 1930s, the Government was able to attract a large number of 'depressed class' students to the educational institutions enjoying its financial assistance. In these years, more than 63,604 students received instructions in the schools maintained by the Labour Department. There were also significant increases in the number of students in the schools maintained by the Education Department.[16] The DPI in 1933 reported that there was nearly a 69 per cent increase in the number of students in the schools placed under government control between 1927-1928 and 1931-1932. The figures presented by the DPI indicated that there had been a sharp increase in the number of 'depressed class' students in Coimbatore, Salem and Chengleput. Not withstanding these encouraging signs, economic depression and caste violence proved to be major obstacles for the progress of the Labour Department schools and the other schools maintained by public and private managements for the 'depressed classes'. [17]

However, certain political compulsions in the mid 1930s influenced the government to bring about some changes in its educational policy. In 1935, in order to silence the criticism of the non-Brahmins and the 'depressed classes', the government issued an order refusing recognition to any school that was inaccessible to any class or community. It refused grants-in-aid to those schools, which refused admission to students on the grounds of birth and social status. These government instructions met with only limited success and failed to put a check on the caste prejudices prevailing in the rural areas. The 'depressed classes' in many areas continued to be denied the benefits of the government's educational policies:

The Congress Ministry after assuming office in 1937 pressurised the colonial bureaucracy to review the policies and programmes pursued by the Labour and Education Departments, vis-a.-vis the 'depressed classes'. The Rajagopalachari Ministry issued instructions to the District Educational Boards to furnish details of the expenditure incurred for the purchase of educational gadgets for the 'depressed class' students. The ministry decided to raise the budgetary allocations for the spread of education among these classes.[18] At the same time, the Government also adopted a far more favourable position regarding the educational improvement of these classes. In order to increase the number of these students, the government initiated some administrative changes. For instance, the Commissioner of Labour was instructed to officiate as the President of the Provincial Advisory Board. The District Collectors likewise were appointed as the Presidents of the District Advisory Boards. Finally, the Government stated that the Commissioner of Labour as the coordinating officer could think of several other beneficial schemes for promoting the welfare of the 'depressed classes.[19]

Considerably, these administrative changes had an immediate bearing on the government's programmes. In 1939-1940, there was a significant

increase in the number of public institutions providing education to the 'depressed classes'. [20] In 1940, in order to enlist the support of these classes for its war efforts, the Government decided to introduce free mid day meals in the labour schools located in the hunger stricken zones. The Government's decision in this matter found instant favour among the Scheduled Castes (the term was used to denote the depressed classes, following the Government of India Act 1935) Scheduled caste leaders like M.C. Rajah felt that the Government could introduce such programmes on an experimental basis in a few districts of the Presidency.[21]

However, the preferential programmes undertaken by the government could not always be implemented owing to inhibitions on the part of both the upper and the 'lower castes'. While the Government tried to remove the disabilities of the 'depressed classes' viz-a-viz education, the traditional aversion of these classes towards education impeded its efforts in this regard.

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STRUGGLE FOR PANCHAMI LANDS DALIT ASSERTION IN TAMIL NADU

V. Murali*

Land is the gift of nature. It is the great privilege of humanity; People, society and nation - their lives depend on it. In particular for them land is not only a natural resource of great importance but also something which connotes one's social standing.

S.J.Raja. *Panchamarin Nila Urimai Pour*[1]

Panchama Land Definition

Bhomi Dhan

Bhomi Dhan (land gift) was another major scheme of land reform in India. It was envisaged by one of the leaders of India, Vinobhavae. Out of 9929 hectors of land obtained under the scheme of Bhoomi

*Ph.D. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli- 24.

Dhan and Village Dhan 8526 hectors of land was distributed in Tamil Nadu. The Dalit beneficiaries in many villages obtained only the title, not the possession.

Panchami Land

Panchami land, which was given to Dalits by the British Government, are encroached by other communities. There are 1.2 million acres of Panchami lands. Out of which Dalits enjoy only 0.25% of lands. The details of the Panchami land and their current situation is elaborately dealt later in chapters 5 and 6 of this report.[2]

Tamil life and consciousness were transformed by the complex of events and intellectual practices inaugurated by colonialism and these trans formations had contributed to the so called *'panchamas* acquiring a measure of dignity and self-worth.' The last decades of the 19th century saw the emergence of dalit journalism as the newly literate and bilingual panhuman Intellectual came to negotiate their lives and history in the changed circumstances.[3] Like their upper caste counterparts, panchama intellectuals were well acquainted with con temporary debates in history, historiography, and linguistics as well as with developments in the related fields of epigraphy, numismatics Panchama intellectuals were actively involved in political and social reform activities aimed at the 'uplift' of the community and some among them were extremely sensitive to the politics of caste that unterwont all nationalist and social reform efforts.[4]

But action can also have economic goals, taking the protest beyond identity symbols, as the agitation for panchami lands. *Panchama* is a very old term for those beyond the pale of the four varnas (panch in Sanskrit means five), i.e., those defined by the Laws of Manu as Untouchables, barred both from education and landownership.[5] In 1890 the British regime in the then Madras Presidency passed a law assigning land to the Dalit. It took more than 50 years for 650 acres of uncultivated land to be distributed to about 500 Dalits families in seven villages of Chingleput district, south of Madras. Despite the law prohibiting the sale of such lands to non dalits, other castes were able to gain control of them in the 1950s. In 1989 a movement for the reappropriation of these lands began in Chingleput. It expanded in 1994, when village police fired on a crowd in Karanai protesting the forcible removal of a statue of Ambedkar installed just hour's earlier on claimed lands. The incident, in which two Dalits died, had a profound impact in the state, and resulted in the consolidation of the Panchami Land Committee. In 1996 the Committee, with the support of 127 Dalit organizations, launched a march of about 100,000 claiming their land rights.[6]

It has been more than a century now, but still the panchami lands meant for distribution to the Dalits elude them. During the late 1800s, civil servants like J. H. A. Tremenheere, the then Collector of Chengelpet, and the Christian Missionaries conducted a survey and found that Dalits were living in the most inhuman conditions with high levels of oppression and submitted a memorandum to the British government to allot lands to the Dalits to improve their socio-economic condition.[7]

The British government approved Tremenheere's demand and enacted a law in British Parliament to distribute land to them to improve their socio-economic conditions. The Government of Madras passed the Government Orders 1010 and 1010A dated 30th September 1892 to specify that lands would be assigned to the depressed classes. Once the GO was published the panchami lands were reserved and a few were assigned.

On December 25, 1927, Dr. Babasaheb Ambedkar led a historic mahasatyagraha to defy a ban imposed by caste Hindus on Dalits drawing water from public sources. More than 10,000 Dalits participated.[8] It was estimated that a total of 3.20 lakh acres had been gifted to the Dalits by the British Government in all the districts of Tamil Nadu.

It was estimated that a total of 3.20 lakh acres had been gifted to the Dalits by the British Government in all the districts of Tamil Nadu. But, according to S. Karuppiah of Dalit Liberation Movement, lands meant for distribution for Dalits had been encroached upon by landlords and members of dominant castes. It is alleged that even the State has "usurped" the lands and has structures built upon them.

Mr. Karuppiah, in his letter addressed to the Chairperson, National Commission for Scheduled Castes, has given the details of the lands that have

been allegedly encroached upon. A letter has also been sent to the Chief Minister. The alleged encroachments are Government Primary School in Thenkarai village near Sholavandan in Vadipatti taluk, Madurai district (Survey No: 365/4C2); a non-governmental organisation has its office at Palamedu village, Vadipatti taluk (Survey No is 189/2).[9]

The preamble of the Indian Constitution enjoins that justice, liberty, equality and fraternity shall be secured to all citizens. Justice shall cover social, economic and political spheres. Indians are entitled to liberty in terms of freedom of thought, expression and faith. The foundation of the concept of fraternity is dignity of the individual. But all these safeguards are deliberately denied to the 170 million Dalits of India. Rural India highly depends on natural resources and land plays a crucial factor in influencing the rural economy. Land is a means for empowerment. Land is wealth and source of livelihood. Land is the major factor of agrarian reform in India. Land reforms were considered as a panacea for reducing the inequalities in land holdings.[10]

Agrarian reform aims to ensure food sovereignty. Access to land and other natural resources capital, technology, seeds, fertilizers, human resources, accessibility of market etc. are determining factors in agrarian reform programs. India has developed poverty alleviation programs, and agrarian reform programs. These programs instead of achieving the envisaged ends have failed miserably. Lack of political will, bureaucratic indifference, corruption and legal complications have successfully bogged down the national program of land reforms right from 1972, when the land ceiling laws were adopted by the state legislatures.[11] The 73rd amendment to the Constitution identified land reforms as one of the functions of Panchayat Raj.

Land distribution and land ownership patterns are marked with inequality in rural India. The dalits of Tamil Nadu were given lands during the British regime, called the Panchami lands or the Depressed Class Land, with the condition that the lands at no cost should be alienated to non-Dalits. Violation of the same will divest the title and dispossess the ownership.[12] In total 72,142.16 hectares of lands were given to the Dalits in Tamil Nadu. Substantial portion of these lands are today under the possession of rich non-Dalit landlords and the Dalits are left as landless and resource less.[13]

In 1989 a movement for the reappropriation of these lands began in Chingleput. It expanded in 1994, when village police fired on a crowd in Karanai protesting the forcible removal of a statue of Ambedkar installed just hours earlier on claimed lands.The incident, in which two Dalits died, had a profound impact in the state, and resulted in the consolidation of the Panchami Land Committee. In 1996 the Committee, with the support of 127 Dalit organizations, launched a march of about 100,000 claiming their land rights.[14]

Karanai is a small village located about six km west of Mahabalipuram on the Mahabalipuram-Thirukazhukundram road in Chengai-MGR district. On October 5, 1994 the dalits of Karanai and adjacent villages installed a life size statue of B R Ambedkar on a piece of land owned by Veerabadran, a dalit of Karanai village.[15] This piece of land and its surroundings, measuring about 650 acres, were originally assigned to the dalits of Karanai and seven adjacent villages in 1933, as per the order of the collector of Chengalpattu district. (This land defined as panchama land or depressed class land is issued under special form(D) para 9 of board standing order (BSO), now renamed as revenue standing order. As per this order, any sale or purchase of the panchama land by anyone other than a dalit is considered illegal). In due course of time, these 650 acres of panchama lands at Karanai were usurped from poor and ignorant dalit land owners and transferred to other communities with an active connivance of cor- rupt revenue officials and rich caste Hindus, Prominent among the latter are Goutham Chand, a marwari of Thirukazhukundram, Perumal Swamy, I G (crime) of Tamil Nadu police, and Sakuntala of Vadapalani.[16]

In Tiruvannamalai district, the encroachments include a bus stop at Malamanjanoor, Thandrampet taluk (Survey No is 282/3A1). A Primary Health Centre in the same taluk is functioning on panchami land and is registered in the name of Director, Health Department. In Tirupur district, it is alleged that a multi-storeyed building is built on encroached panchami land which comes under Tirupur Municipality Ward No.27, Anaimedu Petchiapuram (Survey No: 749). In Pandakappatti village of

Perambalur district, panchami land meant to be distributed for Dalits has been allegedly converted into a pond. At Vazhikandapuram village, an NGO has its office on panchami land. Two cement factories are said to be built in the Nagamangalam revenue division.[17]

In Karur district, a cement factory is alleged to have been built on panchami land at Devar Malai near Puliyur village. In Dindigul district's Oddanchatram taluk, Survey Nos 227, 228 and 229, covering 25 acres, are alleged to have been encroached by a spinning mill at Kallimanthaiyam. In Devadanapatti village of Periyakulam taluk in Theni district, the movement alleges that a firing range of police is on panchami land.

Leaders Involved

The emergence of such large movements raises two distinct issues. The first relates to the structure of the Dalit movement itself, which is driving by internal divisions. The more radical groups are close to the Communist Party of India (Marxist-Leninist), which is marginal politically but plays an important ideological role. Other radical Dalit groups combine an ultra left ideology with a concern for Tamils as articulated by the Liberation Panthers, a Southern Dalit group supporting the Tamil Tigers in nearby Sri Lanka. Christian Dalits are much more important in struggle than their small numbers might suggest, and include Protestants like Rt. Rev. M. Azariah, Bishop of Madras, Church of South India, and Catholics.[18] A number of Dalit priests complain about the persistence of caste prejudices in the community and the Church hierarchy. The most militant follow Liberation theology, which finds in Dalit emancipation an obvious field of action and theorization.

Militant groups can sometimes bridge religious and philosophical differences. At other times, differences result from competition between concurrent groups, and more fundamentally from disagreements about strategies and perceptions of the transformed Dalit identity. The caste movement reappeared in Tamilnadu with a bang in 1987 when the Vanniyars a numerous caste of small peasants, classified as OBCs launched an agitation in the northern districts to highlight their problems, at the division which has so weakened the Ambedkarite Republican Party, the road is not an easy one. Clearly enough, new formations will emerge, the last one in Tamil Nadu being the *New Tamil Country* (Pudiya Tamilagam) founded in 1998 by a noted Dalit militant, K. Krishnasami, Chairman of the Devendra Kula Velalar Federation, the association of the main Dalit caste of South Tamil Nadu. Whether such Dalit parties succeed or fail is not the issue; their very appearance is significant. Certainly, the progress of the PMK and the appearance of a Tamil Dalit party point to the fragmentation of the established Tamil polity. Caste parties are now challenging the traditional hegemony of the Dravidian non- Brahmin parties.[19]

Panchami Land Struggle

The issue of Panchami land had a dormant existence in the post colonial Tamil Nadu but for the periodic circulars from the revenue department amending the condition attached to them. Despite these conditions that attempted to prevent the non-Dalits from taking over these lands, over time, part of these lands came into the possessions of the other castes. It is the struggle around the question of recovering these lands which gave a fresh and vibrant life to Panchami land in Tamil Nadu in the 1990s. The unprecedented scale in which Babasaheb Ambedkar's birth centenary was celebrated in Tamil Nadu was a key moment in both heightening and redefining Dalit consciousness in the state. More importantly the Dalits in several villages occupied government purambok lands and sought land *Patta* from the government through a series of struggles and demonstrations. In 1989, the Dalits of Karunakaracherry, a village located 15 kilometers to the south west of Chengalpattu town, launched a struggle to recapture 17 acres of purambok land which they had been cultivating, but forcibly appropriated by the dominant caste.[20]

Karanai Panchami Land Struggle

Karanai village is located six km away from the historical site of Mahabalipuarm on the way to the famous temple town of *Thirukazhukuntram.* It was one of the seven villages that were granted *Panchami* lands by the British government in 1933. Three hundred landless Dalit families in these villages were given a total of 633 acres of land. Over the years the other caste people cunningly managed to get hold of these lands from the Dalits. Between 1965 and 1969, Varadaraj Chettiyar, Pichaimuthu reddiayar and

Ramakrishna Iyengar, all from Chennai got possession of most of these lands. However, when they sought government permission to develop these lands into real estate the then government refused permission and instead instructed the revenue officials to issue new *Patta* to the Dalits.[21]

Dalits and land issues

Exactly 41 years later, on Christmas Day in 1968, 44 Dalits were burnt to death by upper-caste landlords in Kilavenmani village in the then undivided Thanjavur district for demanding higher wages under the leadership of the Communist Party of India (Marxist).[22]

Three decades later, as the events of the last few years, especially in southern Tamil Nadu, have demonstrated, Dalits continue to be victims of caste (and class) violence. That this is the situation in a State where 'Periyar' E.V. Ramasamy led a revolutionary social reform movement against caste oppression is a tragic irony. It demonstrates that caste oppression has tenacious roots and a material basis. Unsurprisingly, the Communist parties have played a major role in fighting caste and class oppression against dalits, they have posited the Dalit struggle on class issues and a materialist understanding. The social reform movement led by Periyar and the Left led struggles against class and caste oppression have contributed to a democratic upsurge among Dalits; they have also led to a measure of economic and social advance among Dalits, through policies of caste based reservation and other developments.

However, certain fundamental structural features serve to perpetuate a system of social and economic inequality against Dalits in Tamil Nadu, as in most other States. The most important of these is Dalits' relationship to land and other productive assets. Two-thirds of the State's population lives in rural areas, and the proportion is marginally higher among Dalits. An overwhelming proportion of Dalits in the rural workforce are agricultural labourers with little or no access to land.

The Government of Tamil Nadu announced that 1999 would be observed as the year of eradication of untouchability. Yet, efforts to mobilise opinion against the practice of untouchability in its several manifestations received little support from local administrators and officials. A case in point was the official response to the findings of the Ali India Democratic Women's Association (AIDWA) in Dindigul and Pudukkottai districts. A survey by the AIDWA in Oddanchatram taluk of Dindigul district showed that tea was served in a separate glass for Dalits in 25 of 30 villages visited. The survey also brought out evidence of caste Hindu hairdressers refusing their services to Dalit customers. Yet it has not been easy to get officials at local and district levels to take action to end such practices. In Pudukkottai, a conference of Dalit women organised by the AIDWA in April 1998 listed numerous instances of the practice of untouchability and other forms of discrimination against Dalits in the district and brought it to the attention of the district administration. Yet in May 1999, the District Collector denied the well-substantiated claims of the AIDWA.[23]

Clearly, there is a need to raise the level of awareness about the social oppression of Dalits. It is important to secure the widest possible consensus, cutting across the political spectrum, to ensure the success of a campaign of social mobilization against untouchability. Alongside these steps, a thoroughgoing land reform programme is necessary to ensure the elimination of caste oppression in the long run.

Conclusion

It is a matter of shame that even after sixty five years of independence the practice of untouchability, banned by the Constitution, is still in vogue in many towns and villages of Tamil Nadu.[24] Most Dalits are unaware of the existence of Panchami land in their village. The exact locations of the land are unknown to the people. Even if they succeed to identify and seek the help of the government to redeem the land the process is very slow and the government orders are not properly implemented. Often, the Dalits are forced to face the tragedy of violence and caste riots in their attempt to redeem the Panchami land. The government stands alley to the illegal occupiers of Panchami land. The Dalits do not have the sufficient knowledge on the government orders and the land ownership. The dominance of the other caste is very powerful that deter the Dalits from reclaiming the lands. Real land reform is possible only if the Dalits are ensured of their right to land and livelihood.

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V.V.S. AIYAR: AN EARLY TAMIL REVOLUTIONARY

K. Marimuthu*

Varahaneri Venkatesa Subramaniam Aiyar was born in a middle class family of Tiruchi on 2 April 1881. He was 44 years old when he died on 3 June 1925. It was relatively short a life. He will be remembered both as an early Tamil revolutionary and as the father of the modern Tamil short story.[1]

It has been said that the all round revival of the Tamil country in the first two decades of the century owes much to three brilliant sons of Tamil Nadu, Poet C.Subramania Bharathi, Scholar-Revolutionary V.V.S.Aiyar and Swadeshi Steamship hero, V.O.Chidambaram Pillai. They were all dedicated patriots working with a passion, each in his chosen field for the liberation of Bharatmata. All the three were imbued with a strong love of the Tamil language and the culture of the Tamil people. Each contributed his own quota to boost the self esteem of the Tamils. Whilst the names of Bharathi and Chidambaram Pillai are familiar to present day India, it cannot be said that it is equally familiar with the name of V.V.S.Aiyar.[2]

Subramaniam passed the Pleader's Examination in Madras in the First Grade in 1902 and thereafter practised as a Pleader in the District Court of Tiruchi. In 1906, he went to Rangoon, and practised as a junior in the Chambers of an English Barrister whose clientel included a number of Tamil businessmen who were resident in Burma. He left for London in 1907, enrolled in Lincoln's Inn with a view to becoming a Barrister at

* Ph.D Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli- 24.

Law. It was in London, that V.V.S.Aiyar together with Vinayak Damodar Sarvakar, began to take an active role in the militant struggle for Indian independence.[3]

In 1910, Aiyar resigned his membership of Lincoln's Inn. A warrant was issued by the British for his arrest and Aiyar escaped to Paris. But he had no wish to remain in Paris as a political exile. He returned to India, albeit to French Pondicherry, and there he met both Subramaniya Bharathi and Aurobindo. He remained in Pondicherry for ten years until the end of the first World War. It was during this period he translated the whole of the Thirukural into English. In his Preface to the Second Edition of his 'Maxims of Thiruvalluvar', Aiyar declares the reasons that led him to write:[4]

When, soon after the Great War broke out, the (German battleship) Emden was scouring the Bay of Bengal, some members of the secret police force stationed by the British Indian Government at Pondicherry to watch the movements of the Indian refugees thought it a golden opportunity to rise in the service by connecting the latter with the activities of the Emden. It is said that as a result of their plot, the Madras Government desired the then Governor of Pondicherry to banish the Indian political refugees to Africa. Anyway, the French police brought several charges against these refugees among whom was Shriman Aiyar. These cases, however, failed ignominiously. In spite of that, the then Governor of Pondicherry wished to deport them to Algeria. He however, wanted that it should not appear that he forced them to leave Pondicherry. He, therefore sent messengers to them who threatened them unofficially with all sorts of dire consequences if they did not voluntarily leave for Algeria. The negotiation lasted for about four five months. As soon as the negotiation started, Shriman Aiyar thought that the French Government might any day force him out of Pondicherry, and wanted to leave something behind him which might keep his memory green among his countrymen even though his body should be removed by force out of the Tamil land which he loved so dearly.

He was not only a revolutionary but also an writer. V. V. S. Iyer, especially, tried in his stories " the neatness of a miniature and completeness of a microcosm" but the success he achieved was not of a very high standard. As Puthumaippiththan rightly observes, V. V. S. Iyer was the father of short story writing in Tamil and he was the first writer to give the story its pronounced form.[5]

After returned to India, albeit to French Pondicherry, and there met with both Subramaniya Bharathi and Aurobindo. He remained in Pondicherry for ten years until after the end of the First World War.[6]

After the end of World War I, V.V.S.Aiyar returned to Chennai and functioned as the Editor of the journal Desabhaktan. In September 1921 he was arrested for sedition and sentenced to 9 months imprisonment.[7]

V.V.S. Iyer on his return to India from England, set up a Gurukula at Cheranmahadevi in Tirunelveli District, designed to prepare our young men in the spirit of hoary ancient culture of India, to become true servants of their motherland. This entirely honourable and worthy effort encountered opposition from politically motivated, narrow minded, anti-Brahmin communalists. The opposition contended that the Gurukulam idea of V.V.S. Iyer would perpetuate caste division and backwardness of the Non-Brahmin classes of society. This was clean contrary to the magnificient idealism of V.V.S. Iyer. He believed that there was a very noble and valuable ideal in the institution of the Gurukula, which deserved to be cherised and revived with modification required for its efficient functioning in modern times.[8]

A perusal of the facts of the Gurukulam venture at Cheranmahadevi (Seranmadevi) will prove the highly prejudiced nature of the opinion of the reviewer. Following the decision to launch non cooperation movement in 1920, the Indian National Congress called on the students to leave the educational institutions maintained by the British Government, and encouraged opening of 'national schools'. A few teachers at Kallidaikurichi in Tirunelveli district resigned their jobs in the schools run by the Taluk Board and started a school known as Tilakar Vidyalaya, named after B.G.Tilak. But they could not continue the same. So they requested V.V.S.Iyer, a Brahmin scholar and previously a militant rebel, to undertake the responsibility of running the institution. Iyer who was already having the idea of establishing a Gurukulam on a grand scale on traditional lines agreed to the request, hoping to expand the viddyalaya in course of time.[9]

In pursuance of this aim, appeals were made through patriotic journals for liberal financial contribution *Nava Sakthi*, a magazine edited by Thiru Vi.Ka., published the appeal on 17-11-1922. *Tamil Nadu* another one edited by Dr. P. Varatharajulu Naidu

also supported the plan of Gurukulam. Rich philanthropists interested in national liberation and social reformation came forward to help financially. Through Mahadeva Iyer, a close associate of V.V.S.Iyer, the Nagarathars of Malaysia, a business community from Tamilnadu, assured to give Rs. 20,000. Tamil Nadu Congress Committee assured Rs. 10,000 and gave Rs. 5,000 as first installment. Periyar E.V.Ramasamy was the T.N.C.C. President for two years 1923 and 1924. In 1925, he became its secretary while P.Varatharajulu Naidu became its President.[10]

Vai.Su.Shanmugam Chettiar of Kanadukathan bought a 30 acre land for Rs. 3000 at Seranmadevi, a few kilometres to the south of the river Thamiraparani, and donated it to the Gurukulam which was eventually shifted to that land from Kallidaikkurichi.[11]

He established Tamil Gurukula to give occasional training along with education. As a mark of respect his memorial was opened to the public on 05.05.1999. His life history and photographs are displayed and also a library is functioning here regularly. It is situated at 37, Saraganeri Agaharam, Trichy.[12]

But, it is often alleged that the great revolutionary and selfless freedom fighter V.V.S.Aiyar ran a gurukul, which segregated its Brahmin and non-Brahmin students. It is alleged that they were served food separately. Some of the notoriously false versions would claim that while the Brahmins were served superior food inside, the non-Brahmins were served inferior food outside. It is claimed that E.V.R. quit the Congress party because of this caste based segregation, and the support Gandhiji gave it. Just like the myth of trade between the Tamils and Hebrews in 1000 B.C., this myth also has got transformed into "fact" by mere repetition and intense propaganda.

In January 1925, in the TNCC meeting, E.V. Ramasamy Naicker (EVR) charged that the gurukul practised caste segregation. He alleged that the Brahmins and the non-Brahmins were forced to dine separately, and that inferior food was served to non-Brahmins, who were forced to eat outside the building. He claimed that the son of Chief Minister O.P. Ramasami Reddiar, who also studied there, had complained to him. In the meantime, EVR and his also started a vicious campaign in the follower separatist Tamil newspaper *Tamil Nadu*. They also indulged in disruptive tactics and stalled every proceeding.[13]

But, V.V.S.Aiyar explained the scenario. The Hindu dated 15, April 1925 reports that Aiyar explained that there was 'no' caste based segregation in the gurukul.[14] He explained that 'only' 2 Brahmin students were granted the 'exemption' to dine separately, as their parents insisted on it, and threatened to pull out the students if their demand wasn't conceded. Aiyar explained that inter caste dining is yet unknown in Tamilnadu, and more importantly, this was not made known to the parents when the students were admitted to the gurukul. So, he reasoned, that the 2 students were granted exemption from inter-dining. He denied that separate food was served or anyone was made to eat outside the building, and invited the disruptive elements to visit the gurukul to ascertain themselves. He pointed out that all the other Brahmin and non Brahmin students dined together, barring these 2 students. He further said that after he raised funds from the public, that is in 1922-23, he had made it very clear that all students should inter-dine, and 'no exemptions' will be granted in the future. He also clarified that everybody was taught the same set of lessons religious and nationalistic. He was quite pained at this campaign of lies by EVR.[15]

The explanation given by V.V.S.Aiyar should have made it clear that there was no caste based segregation in the Shermadevi gurukul, nor was there any plan to introduce one in the future. The controversy should have died, but that was not to be. EVR and his coterie was actually interested in making political mileage through false allegations. They not only continued disruptive tactics, but also a vicious campaign in their newspapers. Varadarajulu Naidu, a supporter of EVR, had earlier (before the controversy became public) written to Gandhiji. In his letter dated 10, March 1925, addressed to Varadarajulu Naidu, Gandhiji replied:

It seems to me that in sofar as the present (2) brahmacharis are concerned, if the parents of the Brahmin boys insist on their boys being allowed to dine seperately, their scruples should be respected (as they were not told about this inter dining before admitting the students). But for the future, it may be announced that no brahmacharis would be accepted whose parents would not let their boys dine in the same row with the others. I understand from you letter) that the cook at the gurukulam (is and) would be always a Brahmin. What you object to (in your 2 letters) is the seperating of the non-Brahmin boys from the Brahmins. I do think that all the boys should sit in the same row whilst they are taking their meals.[16]

In TNCC meeting on 29, April 1925, Varadarajulu Naidu raised the issue of gurukul. Rajaji made 3 pertinent remarks, as reported by The Hindu 30th, April 1925.[17]

1. He made it clear that he was against all commensal restrictions, whether the gurukul practised it or not.
2. He said that inter-dining was not practised by 'any' section of the Tamil society, so any reform on that front should be gradual and happening without causing friction.
3. He felt that no political capital should be made out of the supposed activities of a private institution- the gurukul here.

Further, The Hindu 1, So May 1925 reports that in the same resolution, tabled by S.Ramanathan and supported by Rajaji (who differed on point 3 mentioned above), it was recommended that gradations based on birth should 'not' be observed by 'any' organization participating in the national movement private or otherwise. A committee comprising of V.Thiagaraja Chettiar, S.Ramanathan and EVR was constituted (by Rajaji) to look into the gurukul matter as well as all such related issues and report the facts.[18]

Hence, one can understood that,

" V.V.S.Aiyar didn't practice segregation in his gurukul.

"He allowed exemption for 2 Brahmin boys to dine separately, only because their parents insisted, and he allowed it because inter dining wasn't a clause when those students were admitted. Aiyar himself was opposed to segregation.

"Gandhiji never supported segregation. In fact, he insisted on common dining. He only allowed those 2 exempted students to continue as it is, because a promise had already been made.

"Rajaji never supported segregation. He was also for common dining and asserted that all nationalistic institutions should never allow such practices. His only contention was that the Congress party shouldn't interfere in the affairs of private institutions for entirely politicised reasons. He also felt that changes, at individual level, should be gradual.

"EVR didn't quit the Congress party because of the alleged segregation. He quit because of his hatred for Brahmins, and because he had been sidelined after all his attempts to communalise and indulge in autocratic and hateful politics.

"EVR never again fought for either independence or for removing untouchability, after quitting the Congress. So, that could have never been his reason for quitting.

Hence, it is obvious that V.V.S. Aiyar had been the most selfless revolutionary and a freedom fighter. He was a man of great moral scruples. Even before the Congress party gave any money, on his own volition he had raised funds to impart Vedic as well as nationalistic education to the Brahmins and non-Brahmins alike.

But, V.V.S.Aiyar drowned in the Papanasam Falls in June 1925 in circumstances, which remain controversial.

Notes & References

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11. *Ibid.*
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16. *The Collected Works of Mahatma Gandhi*, Vol. 26.
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அழகிய - உலோகச் சிற்பங்கள் (சொல்லப்படாதவை) சிறப்பு விளக்கம் - திருவீழிமிழலையின் வீழிநாதர் கோயிற் உற்சவ மூர்த்தியர் சிற்பம்

எஸ்.ஏ.வி. இளஞ்செழியன்*

முன்னுரை

இந்தியா எனும் துணைக்கண்டம் (Subcontinent) ஒரு மாபெரும் தனித்த நிலத்தட்டின், (Indian Techtonic Plate) எஞ்சி நிற்கும் விரிந்து பரந்ததான ஓர் முழுமையான நிலத்திட்டாகும். இதனின் பிற்பகுதியானது,[1] இயற்கை இந்தியாவினை தீபகற்பமாக (Peninsula) புணரமைத்திருக்கும் வகையில் அது, அறிவியற் ஆய்வுக் களத்தின் நெடியக் கருதுகோலாகி (Hypothesis) கிடப்பிலிடப்பட்டுள்ளது. அவ்வாறே வரலாற்றுப் புலத்தின் தேடற் செயன்மையும், தீவிர விசாரணையும் பெருமளவில் நிகழ்த்தப்பட வேண்டியதொன்றாய், கால பரிமாணத்தின் (Dimension of the Time) வாழ்வியற்-படிமங்களை (Civilization-Strata) பன்னடுக்குகளாய் தன்னகம் பெற்றுள்ளது.

இத்தகைய தகவுச் சிறப்புகளால், இதனின் எவையும் ஓர் தனித்துவம் பெற்றிருக்கும் நிலையில், இதனின் மக்கள் இதனின் மக்களாகவே இனங்காணப்பட்டுள்ளனர். ஆரியர்கள் இம்மக்களை, தாசர், தஸ்யூக்கள், ராட்சசர் மற்றும் பிசாசினர் என்று அழைத்திருந்தனர்.[2] பின்னர், இவர்கள் திராவிடர் என்ற பொதுப்பெயரால் வழங்கப்பட்டிருந்தாலும் இம்மக்கள் தமிழர்களாக அறியப்படுகின்றனர்.

இச்சமூகத்தினர் இடம்பெயராத இயல்பினராய் நிலைத்து, நீடித்த வாழ்வினை இந்நிலத்தில் வாழ்ந்துபட்ட நிலையில், அவ்வோரின் வாழ்வியற் செயன்மைகளனைத்தும் பல, படிநிலைகளைக் கடந்து பெற்ற பரிணாமத்துடன், பிறழாத ஒழுங்கியலோடு ஆக்க முற்றிருந்துள்ளது. இதனால் உலகின் பிற எச்சமூகமும் இனங்காணாத, அகத்திணை, புறத்திணையெனும் வாழ்வியக்கங்கள் வகைமை பெற்று, நெடிய மரபின் நிலையில் - இலக்கணமாய் விதியம் ஏற்றன. அவ்வகையில் அகத்திணை என்பது - சிற்றின்ப இயல்பியத்தின் இயங்குதல் சார்ந்து, இருமையில் ஓர்மை எனும் முயங்கியலின் - அரூப உச்சம் என்றாகிறது. எனினும் இது ஓர் குறுங்காலத்தின் சொற்பச்சுவையே. ஆயினும் அது ஓர் நீண்ட வாழ்வினில் பெறப்படும் கணிசமான நிறைவு என்றாகிறது. இவ்வாறான அக, புற திணைகளின் நிறைமைகளால், நுண் - அகத்திணை எனும் உயர் ஒழக்கம் உணரப் பெற்றவர்களாயினர். இந்நுண் - அகத்திணையின்[3] துறைகளாக[4] அண்டம், பிண்டம்[5] எனும் கட்புலனாகாத அரூப வெளிகள் நிகழ்விடங்களாயின. இவ்வகையான இயங்கா - இயக்கத்தின் பகுப்பாய்வுகளால், மேற்கூறிய அவ்விரண்டிற்குமிடையேயான புரிதல் அனுபவங்கள் பெறப்பட்டிருந்தது. இதனால் 'அதன் எவையும் இதிலும், இதன் எவையும் அதிலும்' என்ற மெய்மை, ஒப்புமையின் விளை பலனாய் - நிதர்சனம் ஏற்றது. இம்மெய்மையே, மெய்யியற் - தத்துவங்களாக பகுமை பெற்று - தமிழரின் நான்மறைகளாக *1. தலவாகரம், 2. தைத்தீரியம், 3. பௌடிகம், 4. சாமம்*[6] என்றறியப்பட்டன. இவை முறையே, தமிழில் - *யோகம், தியானம், மெய்யியல், மந்திரம்* என்பனவாகும்.

இம்மறைகள் உணர்த்தும் மனித - மாண்புறல் என்பது, ஒருவன் தம்மை, உடலாலும், மனதாலும் தகவமைத்து, பிரபஞ்சத்தின் மூல சக்தியினை உணர்ந்த நிலையில் உயர்வை பெறல் என்பதாக அறியப்படுகிறது. இதற்கான செய்நெறி விளக்கங்களாக (Manual) இந்நான் மறைகளும் முதன்மையுற்றிருக்கும் விதத்தில் நான்காம் மறையாகியிருக்கும் சாமம் என்பது முழுவதும் மந்திரமாக, கேளா ஒலியுடன் திரும்பத்திரும்ப உச்சரித்தற்பாற் பட்டதாகிறது.[7]

மேற்கூறப்பட்டுள்ள ஒருமையுறல் செயன்மைகளால் குவியம் பெற்று மந்திரம் ஓதப்படும் நிலையில் பிரபஞ்ச மூலக்கூறுகளான ஒலியையும், ஒளியையும் உணரப் பெற்றவராகியிருப்பர். இவ்வோரால் சமூகம் நலம் பெற்று உயர்மை பெற்றிருந்திருக்கும். இவ்வாறான ஓர் இனம் பெற்ற தனித்துவ உயர்வைகள் பின் நிகழ்வுற்ற இடையூறுகளால் விகாரமேற்கத் தொடங்கியது. அந்நியக் குடியேற்றமே இதனின் அடிப்படைக் காரமாகியிருந்தது. நாடோடியராய், தற்காலிக வசிப்பு (Temporary Settler) எண்ணத்துடன் வருகையுற்றவர்கள், இந்நிலத்தின் செழுமைகளாலும், இந்நிலமக்களின் உயர் வாழ்வியலாலும் நிலை மாறப்பெற்று இடம் பெயராத கொள்கை ஏற்றவராயினர். இதனால் இயல்பாய் எழுந்த ஆதிக்குடியினர் மீதான ஒப்புமை நோக்குகளால் இப்புதியோர் தாழ்வு மனப்பான்மை அடைந்திருந்தனர். இத்தாழ்வு மனப்பான்மையினை மறைத்திட காட்டிக் கொள்ளப்பட்ட உயர்வு மனப்பான்மையினால் அப்பழையோர் சந்தித்த இடர்பாடுகள் - நேர்முகமாகவும், மறைமுகமாகவும் அரங்கேற்றப் பட்டிருந்தன என்பது வரலாறு அளித்துள்ள உண்மைகளாகும்.

மேற்கூறப்பட்ட சூழலிருப்பில், ஆரியம் நிலைத்து வேர்விட்டிருப்பினும், அதன் வீரியம் செயலிழந்திருந்ததை அவர்களால் உணரப்பட்டிருந்தது. இதனால் அவ்விரு குடிகளிடையே இணக்கத்தினையும், ஒருங்கிணைப்பினையும் மேற்கொண்டவராயினர். இதன் விளைவில் உருபெற்ற நெறியே *இந்து சமயமாக* வடிவம் பெற்றிருந்தது. அது தமிழர் நெறியின் இலக்கிணத்தினை அடிப்படையாகக் கொண்டு, வேத இலக்கியமாக மாற்றம் ஏற்றிருந்தது. இதனைத் தமிழர் ஏற்றிருந்தோராயினும் தம் சுய நெறியில் தளர்ந்தாரில்லை. இவ்வாறான இணக்கத்தில் ஓர் எதிர்ப்பற்ற சூழல் நிலைபெறவே,

*முனைவர் பட்ட ஆய்வுமாணவர் சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

மீண்டும் தம் இனச் சுய நலத்திற்காக தவறாகக் கையாளப்பட்டிருந்த விதத்தில் சமூகம் விகாரம் ஏற்கத் தொடங்கியிருந்தது. வர்ண பேதங்கள் தவறாகச் சுட்டப்பட்டு, ஏற்றத்தாழ்வுகள் பராமரிக்கபட்டவையாயின. தீண்டாமை என்கிற நிகழ்வுகளுக்கும் முன், பின் என சடங்குகள் புகுந்து கொண்டன. சடங்குகளும், வேள்விகளும், பொருளாதாரத்தினைச் சார்ந்து வலிய மரபாகவும் மாறிப்போயிருந்தது. இவை எவையும் கீழ்மக்களாக மாற்றப்பட்டோருக்கு சாத்தியப்படாதவைகளாயின. இதனால் கடவுள் அருள் கிட்டாமலேயே இறந்து போய்விடுவதாக நம்பினார்கள். மறு பிறப்பின் பெரும் பிரச்சனையை எண்ணி அஞ்சி, இப்பிறப்பை இழந்து நின்றார்கள். விளைவாய் உளவியல் பாதிப்பினை ஒரு சேரப் பெற்றிருந்தார்கள். இவ்வாறான உச்ச அநீதிகளால் மக்கள் கொதிப்புற்று குமுறிக் கிடந்துள்ளதை அறியமுடிகிறது. இது மெல்ல எதிர்ப்பலையாக மாறி இருந்திருந்தது. மக்கள் விடிவுக்கான மனப் போராட்டங்களுடன் மிக எதிர்ப்பு கொண்டு காணப்பட்டிருந்தனர். இவ் எதிர்ப்பின் உச்சத்தில் *சமணமும், பௌத்தமும்* தீர்வாய்ப் பிறந்தன. அவற்றின் எளிய நெறிமுறைகள் ஆரியக் கொடுஞ்சடங்குகளை புறந்தள்ளி நிலை கொண்டதாயின.

இந்நிலையில், ஆதிக்குடிகளான தமிழரின் ஓர் பிரிவினராய் அறியப்படும் *நாகர்கள் (Nagas)* இவ்விரு புதுமதங்களை மறுத்தவர்களாயினும் வெறுத்தாரில்லை. அவ்வோரின் பிற் – சுற்றின் ஆட்சியில் முன் நிலவியிருக்கும் பௌத்தம், சமணத்தினை பேணாது, மீண்டும் *சிவ நெறியினை* முன்னிறுத்தி வழக்குறச் செய்திருந்தனர்.[8] இதனால் ஏக கண்டத்தின் மதமாக மாறி இருந்த புத்தமதம், ஏன் சமணமும் கூட சற்று சதவிகிதங்களில் இறக்கம் கண்டதாயின. இந்நாகர்களின் ஒரு பிரிவினராகிய 'பரமசிவம்'(Bharasivas) என்போர் தாம் எங்கு சென்றிடினும் தம் தோள்களில் சிவ லிங்கத்தினை சுமந்து செல்வது வழக்கமாயிருந்துள்ளதை இங்கு ஈண்டு உணர்தல் வேண்டும்.[9]

நாகர்களால் மீள் வழக்கம் பெற்ற *சிவ வழிபாடு*, மீண்டும் ஆரிய இணக்கத்தினூடே நிகழ வேண்டியதாயிற்று.[10] மந்திர உச்சாடனம் மூலம் உருவத்தை தியானிக்கும் சுதந்திரத் தமிழர் முறை, புதிய மதங்களின் உருவ வழிபாடுகளால் வழக்கொழிக்கப்பட்டு, ஆரிய வேதங்கள் ஈடுகட்டப்பட்டிருந்தன. முன்னதின் முழுச்சாரங்களும் மொழி பெயர்க்கப்பட்டு சமஸ்கிருதத் தத்துவதாரர்களாய் தம்மை இனங் காட்டிக் கொண்ட நிலையில், அவ்வோர் தம்மை கடவுளின் பிரதிநிதிகள் என்றும் இரு பிறப்பாளர் என்றும் பிரகடனப்படுத்தியிருந்தனர்.

காலத்தின் சுழற்சியினாலும், ஓர் நாடக நாகரிகத்தினாலும், பகுத்தறிய இயலாத பாமரர்களாகி நிற்கும் அப்பழையோர், உண்மையில் தம்மை நாலாந் தரத்தினராகவே நம்பும் நிலையை ஏற்க நேரிட்டனர். இதனால் மந்திரம் என்பது 'அந்நிய உயர்மை' என்றும் அது உயர்குடி பிறப்பாளருக்கு மட்டுமே வாய்க்கப் பெறுவது என்ற எண்ணம் கொண்டோராய் ஆங்கே நிகழ்ந்திருந்த சூழலில் தம்மை தாமே தாழ்த்திக் கொண்டவராயினர். இந்நிலையில் அந்நிறைமொழியோர், படிமங்களாக உருவகம் செய்து (Metaphor) கோயிற் கருவறைகளில் (அகத்தின் பிரதியமைப்பு) நிறுவி வழிபாடு மேற்கொள்ளப்பட்டிருந்தனர்.[11] இதனைத் தொடக்கியோராய் நாகர்கள் அறியப்படினும், விரிவாக்கம் செய்து உச்சம் பெறச் செய்தோர் *குப்தர்கள்* (320 - 550 A.D.) ஆவர்.

மேற்கூறிய கோயிற் வழிபாட்டினால் மக்கள் மனச்சலனம் விலகி உளவளம் பெற்றிருந்தனர். இதனால் கோயிற் வழிபாட்டு வழக்கம் வாழ்வியலின் அடிப்படைச் செயன்மைகளுள் ஒன்றாக மாறியிருந்தது. எனவே நாடாள்வோர், தம் குடிமக்கள் நலம் பெற கோயில் அமைப்பதிலும், அவற்றின் புணரமைப்புகள் மேற்கோள்வதனையும் கடமையாக ஏற்றிருந்தனர்.

முன் கூறினாற் போன்று, ஒலியாக உச்சரிக்கப்பட்ட மந்திரங்கள், வெகு மக்களுக்காக ஒளிபடும் உருவங்களாக உருவகப்படுத்தப்பட்டிருந்தது. இவ்வணுகுமுறை தந்த மாற்றத்தால் அளப்பரிய பயன்களை சமூகம் துய்த்திருந்த–தென்பது ஏற்றுக் கொள்ளப்படும் உண்மையாகிறது. இதனால் கோயிற் தளத்தில் உணர்த்தப்படும் உயர்மைகள், நிச்சயம் நுகர்வோர் பதியம் பெறும் என்ற நிலையில் ஆங்கே நிகழ்த்து கலைகளும் நிகழ்த்தப்பட்டிருந்தன. இதனால் கோயில் ஓர் ஊடகத்தளமாகவும் சேவையிற் சிறந்திருந்தது.

மேற்கூறிய இந்நீள் செழுமைகளால் இந்து சமயம் தழைத்து ஓங்கி நிலையுற்றிருந்த நிலையில், பிற மதங்களால் இதற்கு எவ்வித பாதிப்பும் ஏற்பட்டதாக அறிய முடியவில்லை. மாறாக அவை நலிவுற்றிருந்தன. பின் எவ்வித காரணங்களாலோ இரண்டு பட்டு, சைவம் – வைணவம் என பிரிவு கொண்டதாயிற்று. இப்பிரிவினை நிகழ்வினால் ஒன்றென்றிருந்த சமூகம் இரண்டாய் எதிர் நின்றது. அப்பிரிவினையின் உச்சகட்டமாக உருகொண்ட, இருதரப்பின் பிரிவு – காழ்ப்புணர்ச்சி படிமங்கள் (Sectarian - Icons) அச்சூழலின் வீரியத்தை வெளிப்படுத்தி நிற்பவையின் குறியீடுகளாய் அதன் காலம் கூறின. அவ்வகையில் அப்படிமங்களாக – சிவனை கீழ்நிறுத்தம் – வைணவத்தின் நரசிம்மரும், நரசிம்மரை கிழித்தெறியும் – சைவத்தின் சரபரும், சரபரை விளையாட்டு பொம்மையாய்த் தூக்கித்தரியும் – அண்ட பேரண்டம் எனும் வைணவத்தின் பல்லுயிர்க் பறவையும் எனப் பிரிவினைச் செயன்மைகளின் தர்க்க – வாதங்கள், அறிய சிற்பக்கலையினால் நிகழ்த்தப் பெற்றிருந்தது.[12]

இந்நிலையில் பன்மைபாட்டுக் கிடக்கும் இப்பிரிவினரை மீள் – ஒருங்குவிக்க நடுவு நிலையுடன் மீண்டும் ஓர் பொதுமை விதியின்படி படைக்கப்பட்ட படிவமாக இவ் ஆய்வுப் பொருண்மையின் உலோகச் சிற்பமானது இடம் பெற்றதாகிறது. *''அச்சிற்பம் ஓர் மூல பேராற்றலிலிருந்து கிளைகொளும் ஓர் தொகை ஆற்றலை உணர்த்தும் நிலையில் அமைக்கப்பட்டுள்ளது. அத்தொகையாற்றல் அம்மூலப் பேராற்றலின் முழுமையைப் பெற்றதொன்றே என்றும் அது தனித்ததொன்றல்ல என்ற உணர்–உண்மையை உள்இருத்தி வார்க்கப்பட்டுள்ள வடிவம் என்றாகிறது.*

இவ்வடிவப் படிமங்கள் கோயிற் உற்சவங்களில் உலவாகும் வழமையில் ஒருமையை உணர்த்தும் அரூப ஊடகமாகி சாந்தம் பரப்பிய நிலையில் அதனைக் காண்போர் ஒருமையின் பண்மையை உணர்ந்தோராயினர்". இனி அச்சிற்பம் பற்றிய ஆய்வு இடம் பெறுகிறது.

பொருளுரை

இந்துப் படிமங்களின் (Hindu Pantheon) புறத்தோற்றங்களால் அவற்றின் பொருள் புரியாத நிலையில் அவை ஓர் மூடநம்பிக்கையின் வெளிப்பாடுகளென்றும், காக்கும் கடவுளர்களின் கைகளின் அதிபயங்கர ஆயுதங்களா? அது ஓர் காட்டு மிராண்டித் தனத்தின் இருப்புநிலை என்றும் முன்பு மேற்கத்தியரால் கூறப்பட்டிருந்ததை இங்கு நினைவு கூர்தல் அவசியம் என்றாகிறது.

அதன் பின்னர் 19, 20 - ஆம் நூற்றாண்டுகளில் E.B. Havell, குறிப்பாக Ananda K. Coomaraswamy போன்ற வரலாற்றறிஞர்கள், அவற்றின் புறவடிவங்கள் உணர்த்தும் மறைபொருளை வெளிக்கொணர்ந்தோராய் அறியப்படுகின்றனர். இவ்வகையில், இந்துப் படிமங்கள் அனைத்தும் சலனமற்ற இயல்பில் முனைப்பிடும், எவ்வொரு அகமும் உணர்ந்த அரூபத் தத்துவங்களின் திட வடிவக் குறியீடுகளே, எனக் குறிப்பிட்டிருக்கும் நிலையில், அவற்றின் ஒவ்வொரு படிமமும் அழகியல் - கூல் கொண்டவை என்று உணர்ந்திட இயல்கிறது.

குமாரசுவாமி அவர்களால் அளிக்கப்பட்டிருந்த *'ஆனந்த தாண்டவத்தின்'* மீதான (சோழர் கால நடராஜர் படிமம்) அழகியல் விளக்கம், உலகை திரும்பிப்பார்க்கச் செய்திருந்தது. அவர் காலத்தில், சிற்ப சாஸ்த்திரங்கள் கண்டறியப்படவில்லை எனினும் அவர் ஆழ்ந்து ஒருமையில் உணர்த்திய அத்தத்துவம், அச்சாஸ்த்திரங்கள் வெளிக் கொணரப்பட்டிருந்த நிலையில் ஒப்பிடப்பட்டிருப்பினும், அதனை மறுப்பதற்கான எவ் எதிர்த்தரவுகளும் அவற்றுள் காணப்படவில்லை.

இவ்வாறான இந்துப்படிமங்களின் உயர்மைகளை உலகம் அறியச் செய்திருந்தாலும், அடுத்த தலைமுறை ஆய்வாளர்களால் அப்படிமங்களின் மீதான அழகியற் தரவுகள் பெரும்பாலும் அளிக்கப்படவில்லை என்றே அறிய முடிகிறது.

சமகாலத்தின் பெரும்பாலான ஆய்வுகள் சடங்காக மாறிக் கிடக்கும் நிலையில் இவ்ஆய்வு - *களப்பணி, உளப்பணி, நூற்பணி* என முத்தரப்பின் தரவுகளுடன் சிற்பங்களை ஆய்ந்து அதில் செறிந்திருக்கும் மறைப்பொருளை உணர்த்தி நிற்கும் உரைநடை - மந்திரமாக அழகியற் சிறப்பேற்றுள்ளது. இது மிகைபட கூறுதலாகாது.

சிற்ப ஆய்வு

சிற்பத்தின் பெயர் : *சக்கரதானமூர்த்தி (ஏ) விஷ்ணு அனுக்கிரஹமூர்த்தி*

சிற்பத்தின் பண்பு : *அனுக்கிரஹம்*

சிற்ப அமைதி : இறைவன் - இறைவி சுகாசனமிட்டு அமர்ந்த நிலை (ஒரே பீடத்தில் அமைந்தவை) இதனின் எதிரே இடம் பெறும் தனித்த பீடத்துடன், ஸ்தானக அமைதியுடனான திருமாலின் சிற்பம்.

சிற்பத்தின் வகை - I : உலோகச் சிற்பம் (Bronze Sculpture)

சிற்பத்தின் வகை - II : உற்சவ மூர்த்தி

சிற்பம் இடம் பெற்றுள்ள தலம் : வீழிநாதர் சுவாமி ஆலயம், திருவீழிமிழலை, குடவாசல் வட்டம், திருவாரூர் மாவட்டம், தமிழ்நாடு.

இச்சிற்பம் இக்கோயிலில் இடம் பெற்றிருப்பதற்கான காரணம் பின்னணி

இத்திருத்தலத்தில், திருமால், தினமும் சிவனை ஆயிரம் மலர்களால் பூஜித்து வரும் நிலையில், ஓர் நாள் இறைவன் அம்மலரில் ஒன்றை மறைத்துவிட எண்ணிக்கை குறைவினால் மனமொடிந்த விஷ்ணு, தாமரையை ஒத்த தம் கண்ணில் ஒன்றை பறித்து எண்ணிக்கையை ஈடு செய்வராய், அதனை சிவனின் பாதத்தில் வைத்து தொழுது நின்றார். இதனால் இறைவன், தம்பதி சமேதராய் மனம் நிறைவுற்ற நிலையில், பேராற்றல் கொண்ட சக்ராயுதத்தினை விஷ்ணுவுக்கு வழங்கி வாழ்த்தியதாக தலபுராணம் தரும் தொன்மவியற் தரவுகளாகின்றன.

மேற்கூறப்பட்டுள்ள அந்நிகழ்வின் படிமங்களை சிற்ப சாஸ்த்திரம் விதிப்படுத்தி இருக்கும் நிலையில் அது ஓர் தலவரலாற்றின் நிகழ்வு என்றல்லாமல் ஓர் பொதுவியற் தத்துவமாக வழங்கப்பட்டுள்ளது. அவ்வகையில் *"ஸ்ரீ தத்துவநிதி"* எனும் சிற்ப சாஸ்த்திரத்தின் படிமவியல் விதியின்படி.[13]

அமைப்பு முறை

சக்ரதானமூர்த்தி தியானம்

பரமேசுவர ஸ்வரூபமானது

ஒருமுகம், மூன்று கண்களுடையவராகவும், சடைமுடி, மான், மழு, இடதுகை, வரதஹஸ்தம், வலது கை (விஷ்ணுவிற்கு கொடுக்கப்படும்) சக்ராயுதத்துடனிருக்க வேண்டும்.

விஷ்ணு ஸ்வரூபமானது

பரமேஸ்வருடைய இடது பக்கத்தில் நீல நிறமுடையதும், ஸகல ஆபரணங்களையும் அணிந்தும், பீதாம்பரத்தை தரித்தும், பரஹஸ்தங்களில் சங்க சக்கிரங்களை வடிவமுடையதாகவும்மிருக்க வேண்டும். இங்கு விஷ்ணு ஸ்வரூமானது இவ்வித லஷ்ணங்களுடன் இருக்க வேண்டுமென்று கூறப்படுகிறது. (பரமேசுவரன் வெளுப்பு நிறம், விஷ்ணு நீல நிறம்)[14]

மேல் வழங்கப்பட்டிருக்கும் படிமவியல் இலக்கணம் என்பது ஓர் அடிப்படை விதியாக அமைந்திருக்கும் நிலையில், அதனையும், அந்நிகழ்விற்குரிய புராணப் பின்னணியையும் ஆழ்ந்து உள்வாங்கிய கலைஞன், அதனை அரிய உருவகத்துருவமாக மாற்ற எண்ணி தம் அகத்தினுள் நுழைந்து பெற்ற அரூபத்தரவுகளை அழகியற் சுவைபட ஆக்கம் செய்திருந்தான்.

இந்நிலையில், ஆங்கிலக் கலைஞன் மீதான மதிப்பீட்டினை இங்கு மேற்கோள் இடுவது அவசியமாகிறது.

Oriental is philosopher first and an artist afterwards
Thewesterner is an artist first and a philosopher after wards

இதன் பொருள் : கீழ்த்திசைக் கலைஞர்கள் (இந்தியக்கலையினை பிரதிபலித்த ஆசிய நாடுகளும் இப்பெருமையேற்றதாயின) முதற்கண் தத்துவர்களாகவும், அடுத்த நிலையில் கலைஞர்களாகக் காணப்படுகின்றனர். என்பதாகும். இதனை மெய்ப்பிப்பதாய் அமைந்துள்ள திருவிழிமிழலையின் உலோகச் சிற்பம் – சிற்பவியல் இலக்கணத்தை மீறாத – தாண்டலுடன் படைக்கப்பட்டிருக்கும் நிலையில் மற்றுமோர் அழகியற் உள் இருத்தம் பெற்ற இந்தியக் கலைக் கனிமங்களின் சான்றாதாரமாகத் திகழ்கிறது.

ஆய்வு மேற்கொள்ளப்பட்டிருக்கும் சிற்பத்தின் படிம அமைதி

சிவன் : சிவபெருமாள் இடது காலை மடக்கியவாறு சுகாசனமிட்டு அமர்ந்த நிலையில் வலது காலானது முன்புறமாகத் தொங்கவிடப்பட்டுள்ளவாறு சற்று முன் நிறுத்தி வைக்கப்பட்டுள்ளது. நான்கு கரங்களைப் பெற்று, பின் இரண்டில் முறையே இ, மழு, மானும், முன்கரங்களில் விலதினில் அபயம் அல்லது வரதமும், இடது கை கடக முத்திரையிலும் அமைக்கப்பட்டுள்ளது.

உமா

சிவனின் இடபுறத்தில் அமைந்துள்ள இச்சிற்பம் அவ்வாறே சுகாசனமிட்டுள்ள நிலையில் இரு கரங்களை மட்டுமே பெற்று கடகமும், வரதமும் கொண்டு காணப்படுகிறது. இச்சிற்பங்கள் இரண்டும் ஒரே பீடத்தில் இருத்தப் பெற்றுள்ளன.

விஷ்ணு

இது, இக்குழுவின் சிற்பமாயினும் எதிரே இடம்பெற வேண்டியுள்ள நிலையில் தனித்த பீடத்துடன் துலிபாங்கத்தினாலான ஸ்தானக அமைதியுடன் காணப்படுகிறது. நான்கு கரங்களை ப் பெற்றுள்ள அமைதியுடன் காணப்படுகிறது. நான்கு கரங்களைப் பெற்றுள்ள நிலையில் பின் இருகையிலும் வலதுகரம் சக்கரம் தாங்கி பெற்றுள்ள நிலையில் பின் இருகைகளில் வலதுகரம் சக்கரம் தாங்கி இருக்கும் கை அமைதியுடன் காணப்படினும் அதில் சக்கரம் இடம்பெறவில்லை. இடதுகரம் வாக்கமாய் சங்கினைப் பெற்றுள்ளது. இதன் முன் இருகைகள், அனுக்கிரஹ சிற்பங்களின் பொது அமைதியான அஞ்சலி ஸஸ்தத்துடன் அமைக்கப்பெறாமல் முற்றிலும் மாறி, தானம் பெறும் கை அமைதியுடன் அமைக்கப்பட்டுள்ளது.

இவ்வமைப்பினை சாதாரணமாக பார்க்கும் போது மேற்கூறியவாறே தோன்றும் நிலையில் அதில் அழகியற் மூலம் இடம் பெற்றருப்பதனை மிக ஆழ்ந்து காண்போரே அறிய முடியும்.[16] அது உண்மையுங்கூட என்றாகிறது.

அவ்றான புதுமைக்கூறு அக்கரத்தினில் இடம்பெற்றுள்ள நிலையில் அது எதனைக் குறிப்பிடுகிறத என்று மீள் கூர்ந்ததில் – பொதுவாக சக்கரதானம் என்றால், கொடுப்பவர் கையில் சக்கரமும், பெறுபவர் நன்றிப் பெருக்குடன் அஞ்சலி ஹஸ்தத்தில்லும், கொடுப்பவர் கையில் சக்கரமும், பெறுபவர் நன்றிப் பெருக்குடன் அஞ்சலி ஹஸ்தத்திலும் அமைக்கப்படுவதே இயல்பும், இலக்கணமுமாகிறது. ஆனால், அச்சிற்பங்களில் சிவனின் கரத்திலும் சக்கரம் இடம்பெறாமல், மாறாக அது, அவரின் வலதுகாலின் பாதத்தினடியில் இடம் பெற்றதாகிறது. இவ்வகையில் முன்பே குறிப்பிட்டார்போல், வலது கரம் வரதத்தில் அமைந்திருப்பது ஒரு வித்தியாச அமைதியே என்ற நியைில், அக்கரத்தின் உள்ளங்கையில் விரல்போன்ற அமைப்பு சற்று பருமனுடன் மேல் நோக்கியவாறு எழும்பி நிற்கிறது.[17] இது போன்றே விஷ்ணுவின் வலது கரத்திலும் மேற்கூறிய அமைப்பே அமைக்கப்பட்டு காணப்படுகிறது. இதனால் இதிவல் ஏதோ ஓர் அழகியற் சூக்குமத்திரள் பொதிந்து கிடப்பதை உணர முடிந்தது. அத்தத்துவத் திரள் பின்வரும் ஆய்வு முடிவினில் வழங்கப்பெற்றுள்ளது.

ஆய்வு முடிவு

இந்து சமயத்தின் படி பிரபஞ்சத்தின் மூலத்தினை பரப்பிரம்மம் என்கின்றனர். இதன் ஆண் ஆற்றல் சக்தியாக சிவனும் பெண் சக்தியாக உமையும் என்கிற நிலையில் இவை இரண்டின் இணைவில் சிவமாகி பிரபஞ்சம் விருத்தியுறப் பெற்றதாகிறது. இவ்விருத்தியின் விசாலத்தினை ஆளமையிட, பிற உபதலைமைகள் ஓர் தொகை ஆற்றல் இதற்கான கிளைத்தலில் மொத்த ஆற்றலிலிருந்து ஓர் தொகை ஆற்றது ஒதுக்கப்பட்டு, இதனை நிர்வகிக்க, ஒதுக்கப்பட்டு, அதற்கான நிர்வகிக்க, ஒதுக்கப்பட்ட ஆற்றல் சத்தியானது எவ்வித இரண்டாம் தரம் கொண்டதோ (அ) வர்ணாஸ்ரம பேதத்தின் கீழ் உயர்வு-தாழ்வு சுட்டக்கூடியதோ அல்ல.

அவ்வகையில் பிரபஞ்சத்தின் எவ்வொன்றும் அதன் மொத்தத்தின் பிரிவுக் கூறுகளே என்றாகின்றன.இவற்றுள் எவ்வொரு தரவரிசையும் எவராலும் அளிக்கப்பட வேண்டியதில்லை. மேற்கூறப்பட்டுள்ள காத்தற் செயன்மையைப் போன்றே படைத்தலும், அழித்தலும் பின்பற்றப்பட வேண்டியதில்லை. அம்மூன்றின் இயக்கச் சக்கரங்கள் சீர்மையுடன் நின்றதே இல்லை. இதனின் காரணம், இவை மூன்றின் சீர் இயக்கங்களேயாகும்.

முன் குறிப்பிட்டுள்ள நிலையில் அண்டத்தின் குறுவடிவமாகி இருக்கும் பிண்டமும் தன் இயல்பின் முழுமைபெற ஓர் சீர் இயக்கம் பெற வேண்டியதாகியிருக்கிறது. எனின் அதன் ஆறு செய்வதன் இறைகுணம் வாய்ந்தவனாகியிருக்கிறது. எனின் அதன் ஆறு சக்கரங்களும்[18] இயக்கம் கொள வேண்டியதாகிறது. இவற்றினை முழுமையாய் சீரியக்கம் செய்வதன் இறைகுணம் வாய்த்தவனாகிறான். அவனால் அண்டத்தின் முச்செயலையும் ஓர் பகுதியில் இயற்ற முடியும் என்றறியப்படும் நிலையில் இத்திறத்தோரை இந்து சமயம் அவதாரப் புருஷ்களாய்ப் போற்றுகிறது.

இதனால் பிண்டத்தின் ஆறு சக்கரங்களே அண்டத்தின் ஓர் சக்கரமாக - குறியீட்டு நிலையிலும், சக்கரம் என்பது ஓர் இயக்கத்தின் சீரிய சுழற்சி என்பதற்காக, இயக்கத்தினை மெய்யுறுதலும் வகையில் சிவனின் பாதத்தில் காணுவதாய் அமைக்கப்பட்டாகிறது. என்றால் பிரபஞ்சத்தின் மொத்த இயக்கமாக அமைக்கப்பட்டுள்ள ஆனந்த தாண்டவம் என்பது நடமிடும் கால்களால் உணர்த்தப்பட்டிருப்பதை இங்கு கூர்தல் வேண்டும்.

இத்தகையதாய் சிவனின் பாதத்தில் இடம்பெற்றிருக்கும் சக்கரம் மேற்கூறிய தத்துவத்தினைப் பெற்றதாகிறது. என்றால் உள்ளங்கையின் மேல் நீட்டம் ஓர் உருளை வடிவுடன் காணப்படும் நிலையில் அதனை, அவ் இயக்கம் (காத்தல்) பிறழாது நிகழ்வுற அச்சாகவும் (axis) உணரப்படுவதாயினும் அதுவே பிரபஞ்சத்தின் குறியீடான லிங்கமாகவும் அமைந்ததாகிறது. இதில் இன்னொரு நுண்மையும் காணப்படுகிறத. லிங்கம் என்பது அச்சு என்கிற நிலையில் அது பிரஞ்ச பருப்பொருட்களின் குறியீடாகிறது. இதில் உயிருள்ள, உயிரற்ற அனைத்து மூலங்களும் அடங்கும். இவை இயங்கப் பெறினும் காட்சிப்படக் கூடியதே. எனவே இவை லிங்கமாக அச்சு என வடிவமேற்றுள்ளது. எனின் அதன் இயக்கம் இயங்குதலில் அரூபமாகி விடும் நிலையில் அது சக்கரமாக காட்டப்பெற்றுள்ளது.

இவ்வகையில் சக்கர தானமூர்த்தியாகிய சிவன், பிரஞ்சத்தின் மூலம் என்கிற நிலையில் அவரேஇ ஆண் பெண் என பருப்பொருட்களின் உற்பத்தியாளர்களாய் - சிவ, சக்தி என்கிற உருவக் குறியீடுகளாகவும், அவ், ஆண், பெண் ஒன்றிணைவினால் நிகழும் படைப்பை உணர்த்துவதான லிங்கம் அரூபக் குறியீடாகவும், அடிப்படையில் உருபெரும் மூலங்களின் இருத்தலை, சுழற்சியுறச் செய்யும் காத்தலின் உருவக் குறியீடாக விஷ்ணுவும், இருத்தற் சுழற்சி சக்கரமாகவும், அச்சுழற்சி சக்கரம்இயங்கிட அதற்குரிய பொருள் தருவோராய் சிவன் - உமை சகிதமும் இடம் பெறாத நிலையில் அதன் பிடி அமைதி படைப்பு என்றொன்று நிகழ்நிதிடின், காத்தல் என்பது இயற்கையே என்பதனை வலியுறுத்துவதாய் அமைந்துள்ளது. இவ்வகையில் விஷ்ணுவின் முன் வலது கையில் இடம் பெற்றிருக்கும் அச்சு (ஏ) லிங்கம் பிரபஞ்சம் தம்முதற் படைப்பினை ஏற்ற நிலையில் அதன் முதன் நிகழ்வாய், அப்பொருளினை காத்திடும் பணி நிர்ணயிக்கப்பட்டதையே உணர்த்துவதாயின.

இப்பெரும் தத்துவங்களை ஏற்றிருக்கும் இந்து சமயம் ஏற்பட்டிருந்த எல்லா இடையூறுகளையும் தாண்டியும், அதன் தம் மக்களின் ஒரு சாரரால் புகுத்தப் பெற்ற இடைச் செறுகல்களையும், தேவையற்ற திணிப்புகளையும் கடந்து, அக்காலங்களை வென்றதாய் அறிய முடிகிறது. ஆதியில் மூழ்கிதிளைத்து முக்கண் கொண்டு கண்ட மூத்த தத்தவங்களை மீள் கருவேற்றுள்ள நிலையில், அது பிரபஞ்ச - மனித உறவு சார்ந்த ஆன்ம - அறிவியலாக ஏற்றம் பெற்றதாகிறது. இதனால் இதனுள் எவ்வித நிலையிலும் இருமை தேவையில்லை என்றும், அவ்வாறு இருப்பின் அது பிரபஞ்சத்தின் ஒரேயொரு செயன்மையை மட்டும் போற்றுவதாக அமைந்துவிடும். ஆதலின் அவ் ஒரு செயன்மையின் துதி பாடுதலை தவிர்ப்பது அறிவுடைமையாகிறது.

மேற்கூறிய இம்மாபெரும் அரூபக் கடமையின் தத்துவத்தினை கனிம - பிண்டத்தில் உருவகப்படுத்தி சக்கர தானமூர்த்தியாக படைக்கப்பட்டிருக்கும் நிலையில் அது மற்றுமோர் உயர் எழில் சிற்பமாக கருதப்படுகிறது.

முடிவுரை

தமிழர் கண்ட நான் மறைத் தத்துவங்கள் அளித்துச் சென்றுள்ள உயர்மைகள் மறைக்கப்பட்டிருந்த போதிலும், அவ்வோர் பயின்ற -யோகம், இயற்றிய-தியானம், ஆழ்ந்த தத்துவம், முனகிய-மந்திரம் யாவும் அவர்களின் வழித்தோன்றல்களின் குருதிகளில் மரபுகளாய் பதியம் பெற்றிருந்துள்ளன. இம்மரபணுக்கள் முயன்ற மீள் அசையின் நினை விடல்களாளேயே மேற்கூறிய எவையும் சாத்தியமாயின. இதுமட்டுமே இம்முடிவுரையில் போதும் என்ற நிலையில் இவ் ஆய்வுக்கட்டுரையின் முன்னுரையும், பொருளுரையும் தேவையின் போரில், தேவையான இடங்களில் முடிவுகளை அளித்திருக்கின்றது. எனினும் மறை பொருள் மந்திரங்களின் மறைபொருள் உருவகங்களாகி கிடக்கும் இச்சிற்பங்கள் யாவும், அரும்பெரும் தத்துவங்களின் உருவ உச்சரிப்புகள் என்றாகிறது. இவ் அரியவைகளை அழகியல் - அகழ்வு செய்து அதன் உள்ளிருத்தங்களை வெளிக் கொணர்தல் நிகழ்வு இனி இடம்பெறுதல் வேண்டும்.

இதனையே, வழங்கப்பட்டிருக்கும் குறளினை ஒத்து,

நிறைஉள மாந்தர் பெருமை நிலத்து
கலைவளம் காட்டி விடும்.

என்று ஓர் எடுத்துக்காட்டிற்காக மாற்றி சிறுபிள்ளைத் தனத்துடன் குறள் விளையாட்டு விளையாடப் பட்டிருப்பினும் அதன் பொருள் விளைத்த பூமி இதுவே என்று முடிவாய் உரைப்பதில் ஓர் முதுமை (அனுபவம்) இருப்பதும் நிஜமே.

அடிக்குறிப்புகள்

1. C.F. Douglas palmer - *The Complete Earth a Sattellite of earth* - p.104.
2. V.D. Mahajan - *Ancient India*, p.121.
3. 4.*தினை:ஒழுக்கம், துறை:* நிகழ்விடம் பதிப்பாசிரியர், கூ.இன்னாசி-வீரமாமுனிவர் அருளிய சதுரகராதி- பக். 115, 121.
5. அண்டம் : Macrocosm, பிண்டம் : Microcosm,
6. இப்பெயர்கள், வடதமிழ் மொழியாகிய பாலி (Pali) சொற்களின் மீது படிந்த பிராகிருத சொற்-தூசு (திரிபு)களாகும்.
7. இரா. மதிவாணன் - *தமிழாய்வில் கண்ட உண்மைகள்*, பக் - 188 -193.

8. V.D. Mahajan - *Ancient India,* p.465.
9. R.C. Majumdar - *Ancient India,* p.128.
10. ஏனெனில் தமிழர் மந்திரங்கள் சமஸ்கிருதத்தில் மொழி பெயர்க்கப்பட்டு இருந்தன.
11. இதனை தெளிவுறுத்தும் தொல்காப்பியம், மந்திரத்தனை - அழகியற் சூத்திரமாக விளங்கும் மறைபொருள் என்றுரைக்கிறது. இம்மந்திரம், ஓர் மக்களின் மொழியின் நிறைமையினால் பெறப்படும் உச்ச சூத்திரங்கள் எனும் நிலையில்-நிறைமொழி மாந்தர் ஆணையின் கிளக்கும் மறைமொழி தானே மந்திரம் என்ப. (சூ. 1426) என்று அதற்கொரு சூத்திரனை நிறுவியுள்ளார் தொல்காப்பியர். பர்க்க : உரைவிளக்கம் கவிஞர்கோ. ஞா. மாணிக்கவாசகன் - 'தொல்காப்பியம்' மூலமும் உரையும் - ப. 553.
12. இத்தகைய எதிர்வாதக் கருத்துருவங்கள், ஒரு தற்காலிகச் சலனத்தின் காரண - காரணிகள் என்றாயினும், இக்காரணிகளின் தீவிரத்தில் பெறப்பட்ட ஓர் உயரிய தீர்வென, பொதுமை - பெருந்தத்துவப் படிமம் ஒன்று படைப்பை ஏற்றதாகிறது. இதனால் அப்படிவம் சக்கரதான மூர்த்தி வடிவம் பெற கருதுகோளாக அமைந்தவகளாய் மேற்கூறப்பட்டிருக்கும் எதிர்வாதக் கருத்துருவங்களே (நரசிம்மர், சரபர், அண்ட பேரண்டப்பறவை) பங்களித்திருக்கும் நிலையில் அவையாவும் சக்ரதான மூர்த்தியின் அழகியல் கூறி நிற்கும் கூட்டணிச் சிற்பங்களே என்ற வகையில் அவை ஒவ்வொன்றும் தத், தமக்குரிய தனித்துவம் பெற்றதாகிறது.
13. சக்கரதான மூர்த்திக்குரிய தியான ஸ்லோகம் (அ) படிமவியல் விதியானது - சிற்பரத்தினத்திலும், சாரஸ்வதிய சித்ர கர்மியத்திலும். ஸகளாதிகாரத்திலும் வழங்கப்படவில்லை.
14. பதிப்பாசிரியர் : ஷே. சம். ஸீப்ரம்ஹண்ய சாஸ்திரிகள் - ஸ்ரீ தத்துவநிதி - முதல்பாகம் - ப. 288,289.
15. Peras Brown - *Indian Painting,* p.6.
16. அறியப்பட்டுள்ளவரை, இச்சிற்பங்களில் பொதிந்துள்ள அழகியல் தத்துவங்களை எவரும் கண்டுணர்ந்து தரவுகள் அளித்துள்ளதாக தகவல்கள் பெற முடியவில்லை. அது நிகழ்ந்திருக்கவும் வாய்ப்பில்லை என்றே அறிய முடிகிறது. இது சமகாலத்தின் கலைவரலாற்று ஆய்வுகளின முயலாமையை உணர்த்தும் நிலையில் இதன் பின்னணியில் இயலாமையும் காணக்கிடக்கிறது.
17. பொதுவாக அவ்வாறான நீட்டம் இடம் பெறுதல் என்பது சிலை வார்ப்பினில் (Bronze - Casting) பயன்படுத்தப்படும் உலோகம் பாய்வதற்கான ஓடுதாள்கள் எனப்படும் கிளைவழிக் குழாய்கள் என்பனவாகும். இவை சில சிற்பங்களில் வெட்டப்படாமல் விடப்பட்ட ஓடுதாள்கள் அல்ல. அது தேவையின் பேரிலே அமைக்கப்பட்டதாகிறது.
18. மூலாதாரம், சுவாதிஷ்டானம், மணியூரகம், அநாயதம், விசுக்தி, அக்ஞை என்பன ஆறு சக்கரங்களாக அறியப்படுகிறது.

வெள்ளாறு - கொள்ளிட ஆற்றுப் பள்ளத்தாக்கு பகுதியில் போசள கல்வெட்டுகள்

எம்.எஸ். ராம்ஜி*

தமிழகத்தில் பிற்கால சோழராட்சிக்கு பின் போசளர்களின் தாக்கம் முக்கியத்துவம் வாய்ந்ததாகும். போசளர்கள் திருச்சி அருகே உள்ள சமயபுரத்தினை (கண்ணனூர்) தலைமையிடமாகக் ஆட்சி செய்துள்ளனர். போசளர்களின் அரசியல், பண்பாடு தாக்கங்களை தமிழகத்தின் பல பகுதிகளில் குறிப்பாக சோழமண்டலத்தில் கல்வெட்டுகளும், கலைத்தொண்டுகளும் போசளர்களைப் பற்றி அரிய உதவுகிறது. போசளர்களுக்கும் சோழர்களுக்கும் நிலவிய அரசியல் உறவை நீலகண்ட சாஸ்திரியும், போசளர்கள் பாண்டியர்களின் ஆட்சி அரசியலைப் பற்றி எட்வினும் ஆய்வுசெய்துள்ளனனர்.[2] இல. தியாகராஜன் வெள்ளாறு கொள்ளிட ஆற்றுப்பள்ளத்தாக்கு பகுதியில் கோசளக்கல்வெட்டுகளை கண்டறிந்து ஆவணம் இதழில் பதிவு செய்துள்ளார்.[3] இக்கட்டுரையானது வெள்ளாறு, பொள்ளிட ஆற்றுப்பள்ளத்தாக்கு பகுதியில் கோசளர் காலப் அரசியல், சமூக, பொருளாதார பண்பாட்டு கூறுகளை அவர்களின் கல்வெட்டுகளின் வாயிலாக அறிய முற்படுகிறது.

கல்வெட்டுகள் காணப்படும் இடங்கள்

வெள்ளாறு, கொள்ளிட ஆற்றுப்பள்ளத்தாக்கு பகுதியில் 35 போசள கல்வெட்டுகள் காணப்படுகின்றது. காமராசவல்லி போன்ற ஊர்களில் போசள கல்வெட்டுகள் உள்ளன. இவ்வூர்களின் முறையே 22,1,3,2,2,1,4 எண்ணிக்கையில் கல்வெட்டுக்கள் காணப்படுகின்றது.

போசள நரசிங்க தேவனின் 2 கல்வெட்டுகளும், வீரசோமஸ்வரனின் கல்வெட்டுகள் 10ம், வல்லாளனின்கல்வெட்டு 1ம், வீரராமநாதனின் கல்வெட்டு 22ம் காணப்படுகின்றன. வீரசோமேஸ்வரனின் 4,5,23,25,30 ஆட்சியாண்டு கல்வெட்களும், வீரராமநாதனின் 3,6,12,13,16,17,19,22,25 ஆட்சியாண்டு இல்லாத 2கல்வெட்டுகளும் உள்ளன. இக்கல்வெட்டுகள் சோழர் காலத்திய நிருவாக முறையினை பிரதிபலிக்கும் வகையில் நாட்டு நிர்வாக பெயர்களை அப்படியே கொண்டுள்ளது. இக்கல்வெட்டுகள் பெரும்பாலும் சைவ கோவிலான சிவனுக்கே உரியதாக அமைந்துள்ளது. சித்தளி கல்வெட்டு பெரும்பாலும் சைவகோவிலான சிவனுக்கே உரியதாக அமைந்துள்ளது. சித்தளி கல்வெட்டு மட்டும் தேவண்ண விண்ணகர எம்பெருமான் என்ற வைணவ கோயிலைப் பற்றி சான்றளிக்கிறது.[4]

அதிகாரிகளும், திருப்பணிகளும்

வீர நரசிங்க தேவன் (கி.பி. 1236) திருமழபாடியில் உள்ள ஒரு கல்வெட்டு கோவிலின் விமானத்தின் போசள அதிகாரி

*முனைவர் பட்ட ஆய்வு மாணவர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்,

தூதாப்பிள்ளை தண்டநாயக்கன் மகன் வல்லைய தண்டநாயக்கண் திருப்பணி செய்ததனை கூறுகிறது.[5] வீர சோமேஸ்வரனின் சிற்ளி கல்வெட்டு அவன் காலத்தில் இருந்த அதிகாரிகள் சோமனன், யாதவராயன், பதுமாத்த அக்கத்தேவன் போன்ற அதிகாரிகள் சித்தளி தேவண்ண விண்ணகர கோவிலுக்கு 46 வேலி நிலத்தினை 22 அகர சதுர்பட்டர்களிடம் வழங்கியதனை கூறுகிறது.[6] அயன் பேரையூர் கல்வெட்டு வன்னாடு பேராவூருடையார் என்ற அயன் பேரையூர் திருமுக்கலுடைய சிவலோகமுடையார் கோவிலுக்கு நஞ்சை, புஞ்சை நிலத்தினையும், கீரை நூர் என்ற தற்போதைய கீரனூரை தானமாக போசளு அதிகாரி தேவண்ண தண்ட நாயக்கன் வழங்கியதை கூறுகிறது.[7] போசளருக்குரிய மூன்றாம் கீழ்வார காசுகள் பட்டஸ்வர சிற்றாயம் நீக்கி தானம் வழங்கியதை கூறுகிறது. வீரசோமேஸ்வரனின் (கி.பி.1256.57) 23, 25 ஆம் ஆட்சியாண்டு கல்வெட்டுகளும் போசள அதிகாரி திருமஞ்சனம் நீரெடுக்கும் ஆண்டாருக்கு குலோத்துங்க சோழமங்கலத்தில் அறை காணி நிலம் வழங்கியதனை கூறுகிறது.[8] திருமஞ்ன நீர் என்பது இறைவனுக்கு புனிதநீராட்ட பயன்படுத்தப்படும் நீராகும்.[9] திருமழபாடியில் உள்ள வீரராமநாதனின் (கி.பி.1269) 15ஆம் ஆட்சியாண்டு கல்வெட்டு கங்கன தண்டநாயக்கன் என்ற அதிகாரியினையும்.[10] இம்மன்னனின் 16ஆம் ஆட்சியாண்டு வீரதண்டநாயக்கனின் மைத்துனனையும் கூறுகிறது.[11]

சதுர்வேதி மங்கலம்

சதுர்வேதி மங்கலம் என்பது வேதபிராமணர்களுக்கு கொடை செய்த ஊரின் பின்னொட்டு சொல்லாகும். [12] திருமழபாடியில் உள்ள வீரநரசிங்க தேவனின் கல்வெட்டு ஸ்ரீமதராந்தகசதுர்வேதி மங்கலத்தனையும்,[13] சித்தளியில் உள்ள வீரசோதேஸ்வரனின் 4ஆம் அட்சியாண்டு கல்வெட்டு தேவண்ண சதுர்வேதி மங்கலத்தினையும் [14] திருமழபாடியில் உள்ள வீரராமநாதனின் 19ஆம் ஆட்சியாண்டு கல்வெட்டு கண்டிராதித்த சதுர்வேதிமங்கலத்தினை [15] குறிக்கிறது.

நல்லூர்

வண்ணம் என்ற மதுராந்தக நல்லூரை காமரசவல்லியில் உள்ள (கி.பி. 1238) வீரராமநாதனின் (கி.பி. 1257) 3ஆம் ஆட்சியாண்டு கல்வெட்டு குலோத்துங்சோழநல்லூர் என்னும் ஊரினை திருமழபாடி கல்வெட்டு கூறுகிறது[16] திருமழபாடியில் உள்ள வீரராமநாதனின் ஒரு பகுதியான பிடாகை உலகுய்யவந்த சோழநல்லூர் என்ற பிடாபிகையை குறிப்பிடுகிறது.[19] மேற்படி ஊரில் உள்ள வீரராமநாதனின் (கி.பி. 1274) 22 ஆம் ஆட்சவியாண்டு ராஜேந்திர சோழநல்லூர் என்ற ஊரினைக் குறிக்கிறது.[20]

பிடாகை

பிடாகை என்பது பெரிய ஊர்த்தொகுப்பின் உட்கிடையாகும். திருமழபாடியில் உள்ள வீரராமநாதனின் (கி.பி.1257) 3ஆம் ஆட்சியாண்டு கல்வெட்டு கண்டிராதீர்த்த சதுர்வேதி மங்கலத்தில் இருந்து பிடாகை உலகுய்யவந்த நல்லூரைக் குறிப்பிடுகிறத.[21]

தேவதானம்

தேவதானம் என்பது கோவிலுக்கு முழுமையாக துய்க்க கொடுத்த நிலமாகும்.[22] திருமழபாடியில் உள்ள வீரசோமேஸ்வரனின் (கி.பி.1258) 25 ஆம் ஆண்டு கல்வெட்டு தேவதான ஊராக கருணாகர நல்லூரையும், அதிலிருந்து பிரிந்து குலோத்துங்க சோழமங்கலத்தினையும் குறிக்கிறது. [23] மேற்படி ஊரின் வீரராமநாதனின் கல்வெட்டு திருமஞ்சன நீர் எடுக்க தேவதானமாக வழங்கிய பொன்னார்மேனி விளாகத்தினை குறிப்பிடுகிறது.[24] இவ்வூர் தற்போதைய விளாகமாக இருக்க கூடும். விளாகம் என்பது சூழ்ந்த இடம் அல்லது சூழ்ந்துள்ள இடம் என பொருள்கொள்வர்.[25] இதேமன்னனின் 15ஆம் ஆட்சியாண்டு கல்வெட்டு எதிரிலி சோழமங்கலம் என்ற தேவதானத்தினை சுட்டுகிறது.[26] வாலிகண்டபுரத்திலுள்ள இதே மன்னனின் 16ஆம் ஆட்சி ஆண்டு கல்வெட்டு வாலிகண்டபுர கோயிலுக்கு சிறுகூடல் என்ற ஊரை தேவதானமாக வழங்கியதனை குறிக்கிறது.[27]

வணிகம்

போசளக் கல்வெட்டுகளில் நில விற்பனை கல்வெட்டுகள் பல உள்ளன. நிலம்ச் சாராத பொருளாதார. வணிகத் தொடர்புடைய கல்வெட்டு ஒன்று திருமழபாடியில் உள்ளது. வீரராமநாதனின் (கி.பி. 1269) 15 ஆம் ஆட்சியாண்டு கல்வெட்டு திருமழபாடியில் உப்பு விற்பவர்கள் முன்பு வழங்கிய நில கூலியான (வாடகை) காசுக்கு பதிலாக நாள் ஒன்றுக்கு செம்பியன் மாதேவி என்ற அளவிடும் பொருளாலே 6 நாளி உப்பு வழங்கிடுமாறு கூறுகிறது. இதன் மூலம், உப்பு வணிகத்தினை அறிய முடிகிறது.[28]

கோயில் திருப்பணிகள்

திருமழபாடியில் உள்ள வீரநரசிங்கனின் கல்வெட்டு இக்கோவிலின் விமானத்தினை திருப்பணி செய்ததனையும்.[29] சித்தளியில் உள்ள வீரசோமேஸ்வரனின் (கி.பி. 1237) 4ஆம் ஆட்சியாண்டு தேவண்ணன விண்ணகர எம்பெருமானுக்கு திருமுற்றம் செய்ததனை கூறுகிறது.[30] கோவிலில் ஒரு மண்டபம் கட்டுவதற்கு சுவாமி சன்னதி என்று பொருள்கொள்வார்.[31] காமரசவல்லி கோவிலில் ஒரு மண்டபம் கட்டுவதற்கு வீரராமநாதனின் (கி.பி. 1260) 6ஆம் ஆட்சியாண்டு கல்வெட்டு கற்பலகை வழங்கியதனை கூறுகிறது.[32]

திருவிடையாட்டம்

விருவிடையாட்டம் என்பது வைணவ கோயிலுக்குறிய நிலத்தானச் சொல்லாகும். அந்தவகையில் சித்தளியில் உள்ள கி.பி. 1247 ஆண்டு கல்வெட்டு திருவிளையாட்டமாக 46 வேலி நிலத்தினை தானம் வழங்கியதனைக் கூறுகிறது.[33]

அளவீடு

போசள கல்வெட்டுகளில் நிலம், வேலி, காணி, அரைக்காணி, நாழி போன்ற அளவுகள் குறிப்பிடப்பட்டுள்ளன. குறிப்பாக சித்தளியில் உள்ள கல்வெட்டொன்று வாலிகண்டபுரத்து தொட்டிய கோலாலே நிலம் அளக்கப்பட்டதனையும்.[34]

திருமழபாடியில் உள்ள வீரராமநாதனின் கல்வெட்டொன்று உப்பு அள்ளக செம்பியன்மாதேவி என்னும் அளவீடு கருவியை பொருளை குறிக்கிறது.[35]

நீர் நிலைகள்

போசள கல்வெட்டுகளில் வதி, ஏரி, ஓடை போன்ற செய்திகள் குறிப்பிட்டுள்ளன. திருமளபாடி இறைவனுக்கு திருமஞ்சனநீர் காவிரியிலிருந்து எடுத்துவந்ததனையும் கண்டிராதித்தவதி போன்ற நீர் நிலை குறிப்புகள் உள்ளன. மேலை ஏரி, சிறுகுடல் ஏரி, ஓடை போன்ற செய்திகளையும் இங்குள்ள போசளக் கல்வெட்டுகள் குறிக்கின்றன.37

ஊர்கள்

இவ்வாய்வு பகுதிக்குட்பட்ட 34 கல்வெட்டுகளில் பல ஊர் பெயர்கள் காணப்படுகின்றன. தற்போதைய வண்ணம் என்ற ஊர் வண்ணமான மதுராந்தக நல்லூர் என்ற பெயரில் அழைக்கப்பட்டதனை காமரசவல்லி கல்வெட்டு குறிப்பிடுகிறது.[36] பீல்வாடி,[39] அறணைபுறம்,[40] வாலிகண்டபுரம்,[41] புனவாயில்,[42] குலோத்துங்கசோழநல்லூர்,[43] புதுக்குடி,[44] வேலூர், [45] பொன்னார்மேனி விளாகம்,[46] தொட்டியம்,[47] எதிரிலி சோழமங்கலம்,[48] பெருமருதூர்,[49] சிறுகுடல்,[50] கண்டிராதீர்த்தம்,[51] திருமழபாடி,[52] போன்ற ஊர் பெயர்களை அறியமுடிகிறத. அயன்பேரையூரை கல்வெட்டுகள் பேராவூர் எனவும்,[53] கீரனூரை கீரை நூர் என்றும் [54] அழைக்கப்படுகின்றது. மேற்கூறப்படும் ஊர்பெயர்களை போசளக்கல்வெட்டுகள் வாயிலாக அறியமுடிகிறத.

முடிவுரை

சோழருக்கு பின்பு நிருவாக திறனுடன் ஆட்சி செய்த மரபுகளில் போசளர்களின் பங்கு முக்கியத்துவம் வாய்ந்தது. இங்குள்ள கல்வெட்டுகள் வாயிலாக அறியமுடிகிறது. குறிப்பாக இவர்களின் கல்வெட்டுகளில் சோழமன்னனின் ஆட்சியாண்டில் போசளர்களின் அரசியல் செய்திகள் பதிவு செய்துள்ளமையைக் கெண்டு அறியலாம். போசளர்கள் நிர்வாகத்தில் சோழர்களுடைய முறையினை பெரிதும் பின்பற்றியுள்ளனர். போசளர்களின் நாட்டுப்பிரிவுப் பெயர்களில் சோழர்காலத்திய பெயர்களே பின்பற்றியுள்ளனர். எடுத்துக்காட்டாக வாலிகண்டபுரத்தினை தலைமையிடமாகக் கொண்ட வன்னாடு என்னும் நாட்டுப் பிரிவுப்பிரிவினை குறிப்பிடலாம். ஊர்ப்பெயர்களும் சோழர்காலத்திய ஊர்ப்பெயர்களை மாற்றாமல் அழைத்துள்ளனர். மங்கலம், தேவதானம், திருவிளையாட்டம், நல்லூர், பிடாகை போன்ற சோழர்கால அரசியல் சமய கொள்கைகளை இப்பகுதியில் பின்பற்றியுள்ளனர். எனவே வெள்ளாறு கொள்ளிட ஆற்றுப்பள்ளத்தாக்கு பகுதிகளில் அரசியல் நிர்வாக சமய, சமூகப் பொருளாதார பண்பாட்டு நிலைகளில் போசளர்களின் பங்கினை அறியமுடிகிறது.

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நவரங்க மண்டப புடைப்புச் சிற்பங்கள்

(பழனி - அருள்மிகு பெரியநாயகியம்மன் திருக்கோயில்)

க.மணிவண்ணன்*

ஊர்க்கோயில் என்று அழைக்கப்படும் பழனி பெரியநாயகி அம்மன் திருக்கோயில் பாண்டியர் மற்றும் விஜயநகர நாயக்கர்கலைப்பாணியில் அமைந்ததாகும். பழனி நகரின் மேற்கே அமைந்திருகும் இத்திருக்கோயில் வளர்ச்சி பெற்ற கட்டடசிற்பக்கலைக்கூறுகளைக் கொண்டு விளங்குகிறது. ராஜகோபுரத்தின் முன் அமையப்பெற்றிருக்கும் நவரங்கமண்டபம் பத்தொன்பதாம் நூற்றாண்டில் வணிகர்களால் கட்டப்பட்டிருப்பினும் கட்டடசிற்பக்கலையில் பல புதுமையினைக் கொண்டு விளங்குகிறது. பனிரெண்டு மற்றும் இருபத்து ஏழு நட்சத்திரங்களை அடிப்படையாகக்கொண்டு அமைக்கப்பட்டிருக்கும் இம்மண்டபம் ஏராளமான பல புடைப்புச்சிற்பங்களைக்கொண்டுள்ளது. அத்தகைய சிற்பங்களின் சிறப்புகளை இக்கட்டுரை எடுத்துக்கூறுவதாக அமைகிறது. நவரங்கமண்டபத்தில் அழகிய தெய்வ திருவுருவங்களைத் தூண்சிற்பங்களாக வடித்த அக்கால கலைஞர்கள் எஞ்சியுள்ள தூண் பகுதிகளில் சிறிய புடைப்புச்சிற்களையும் வடிக்கத் தவறியதில்லை. அவற்றுள் பல தெய்வசிற்பங்கள் உள்ளன. முருகப்பெருமான், விநாயகர்திருவுருவம், சனிபகவான், வாகனத்துடன மகாவிஷ்ணு, அர்த்தநாரீஸ்வரர்திருப்படிவம், நரசிம்ம அவதாரம், தட்சணாமூர்த்தி, மகிசாசுரமர்த்தினி, அன்னை தேவியின் ஏனைய திருஉருவங்கள், லிங்கோத்பவர், பிரம்மன், ரதி மன்மதன் சிற்பம், நந்திகேஸ்வரர் வாலி, சுக்ரீவன், நாக சிற்பங்கள், கொடையாளர் சிற்பங்கள், காளிங்கநர்த்தனர், கொடிப்பெண்கள், காமதேனு, ஆறுமுகம் மற்றும் ரிஷிகளின் இங்கு முக்கியத்துவம் பெறுபவையாகும்.

நவரங்க மணடப புடைப்புச் சிற்பங்களில் முதலாவதாக திகழ்வது முருகப் பெருமானின் சம்ஹார திருக்கோலாகும். இறைவன் தனது வாகனத்தின் மீது வீற்றிருந்து அசுரர்களை அழிக்க முற்பட்டிருக்கும்காட்சி அழகாக சித்தரிக்கப்பட்டுள்ளன. தனது வாகனத்தின் மீது வீராசனத்தில் கையில் வேலுடன் போர் புரியும் காட்சி சிறப்பாகக் காட்டப்பட்டுள்ளது.[1] மூலவரை நோக்கி வீற்றிக்கும் இச்சிற்பம் முதன்மை பெற்றதாகும்.[2]

இங்குள்ள தூணின் பிரம்மகாந்தப்பகுதியில் இரண்டிற்கும் குறைவான அழகிய விநாயகர் திருவுருவம் அமர்ந்த கோலத்தில் வீற்றிருக்கிறது. பாச அங்குசத்தை கொண்டும், எழுத்தாணி மோகத்துடன் வடக்கு நோக்கி வீற்றிருக்கிறார். மிக்ச் சிறிய புடைப்புச் சிற்பமாக இருப்பினும் அனைத்து சிற்பக்கலைக்கூறுபாடுகளும் இங்கு இடம்பெற்றிருப்பது அறியப்படுகிறது. மனித விலங்கின, பூத உடற்கூறுகளைக் கொண்ட இதுபோன்ற பல சிற்பங்கள் நவரங்க மண்டபத்தின் நுழைவுப்பகுதியில் இடம் பெறுகின்றன.[3]

இங்குள்ள சிற்பங்களுள் மிகநேர்த்தியானது, கலை அழகுடன் காட்சி தருவது சனிபகவான் திருக்கோலமாகும். சனிபகவான் வாகனத்துடன் மேற்கு நோக்கி காட்சி தருகிறார். இம்மண்டபத்தின் முதல் வரிசை தூணில் வீற்றிருக்கும் இறைவன் சம்பங்கத்தில் இடக்கையில் கதாயுதமும், வலக்கை அபய முத்திரையையும் கொண்டு மிகப்பெரிய திருவாச்சியுடன் வடிக்கப்பட்டுள்ளார்.[4] மகுடம் இறைவனுக்கு பொருத்தமானதாகவும், ஆபரணங்கள் உள்ளிட்ட ஆடை அமைப்புகள் தெளிவாக தென்படுவதாகவும், உள்ளன. சுமார் மூன்றடி உயரமுள்ள இத்திருக்கோலம் இரண்டடி உயரமுடைய பீடத்தின்மீது வீற்றிருந்து இம்மண்டபத்தை அழகுபடுத்திக் கொண்டு உள்ளது. இந்து சமயத்தில் பற்பல சிற்பங்களை வடித்த இக்கால கலைஞர்கள் வைணவ சமய சிற்பங்களுக்கும் முக்கியத்துவம் கொடுத்திருப்பதை மேலும் கண்டு உணரலாம். எனினும் தனது வாகனத்தின் மீது இறைவன் எழிலாக காட்சி தருவது மகா விஷ்னு ஒருவராகத் தான் இருக்க வேண்டும்.

சுமார் மூன்றடி அளவுள்ள இச்சிற்பத்தொகுப்பில் இறைவனது வாகனத்தையும் ஆகமமரபுகளுக்கு உட்பட்டு வடித்த பெருமை இக்கால கலைஞர்களைச் சாரும். மகாவிஷ்ணு நான்கு கரங்களுடன் சங்கு, சக்கரம், அபய வரதமுத்திரை ஆகியவற்றை காட்டி நிற்கிறார். இறைவனுக்கு அலங்காரங்கள் மற்றும் அணிகலன்கள் வடிக்கப்பட்டுள்ளன.[5]

* 7/246, கணபதி நகர், புதுதாராபுரம் ரோடு, பழனி - 624 601, திண்டுக்கல் மாவட்டம்.

சைவ சாக்தமரபை முதன்மை படுத்தி அழகிய அர்த்தநாரீஸ்வரர் சிற்பத்தை வெளிக் கொணர்ந்திருப்பது மற்றுமொரு புதுமையான புடைப்புச்சிற்பமாகும்.[7] மூன்றடி உயரத்தில் சக்திபாகத்தையும், சிவன் பாகத்தையும் முறையாகப் பெற்றுள்ளது. மகுடத்தில் சிவசக்தியின் பாகத்தில் அணிகலன்கள், பாதம்வரை ஆடைகள் உள்ளிட்ட பகுதிகள் இடம்பெற்றுள்ளன. மற்றொரு பகுதியில் சிவப்பெருமான் நெற்றிக் கண்ணின் ஒரு பகுதியும் புளித்தோல் ஆடையும் அவரது ஆயுதங்களான உடுக்கையும் அபயமும் இடம்பெற்றுள்ளன. சக்தி டோலகஸ்தத்திலும் மற்றொரு கை பத்மத்தையும் தாங்கியுள்ளது. சிவசக்தி பாகங்கள் முறையாக இணைக்கப்பட்டு முழுமை பெற்றிருப்பது சிற்பக்கலையின் தேர்ச்சியினை அறியமுடிகிறது. நவரங்க மண்டபத்தின் முன் புறத்தூண் விரிசையில் சுவாமி தண்டாயுதபாணியின் திருக்கோலத்திற்கு அருகில் அர்த்தநாரீஸ்வரர் காட்சி தந்துகொண்டுள்ளார்.[8]

சிவகுடும்பத்தையே சிற்பமாக காட்டிய சிற்பிகள் அழகிய வைணவ சிற்பத்தையும் செதுக்க தவறியதில்லை. நவரங் மண்டபத்தின் உடபுற நுழைவுப்பாதையில் உள்ள தூணின் இடப்புறம் சம்பங்கத்தில் விஷ்ணுவின் மற்றுமொரு அவதாரமான நரசிம்மர் திருவுவம் இங்கு வடக்கு நோக்கியுள்ளது. இறைவனது கரங்கில் சங்கு, சக்கரம், அபயவரத முத்திரைகள், அணிகலன்கள், மகுடம் போன்றவை இடம்பெற்றுள்ளன. சிம்ம முக கூறுபாடுகள் இங்கு தத்துரூபமாக காட்டப்பட்டுள்ளன. அழகிய தோரணத்திற்குள் இறைவன் பாதம் வரை அலங்கார ஆடைகளுடன் சம்ஹாரத்தை மேற்கொண்டபின் சாந்தசொரூபமாக காட்சி தருகின்றநிலையைக்காணலாம்.[9] வைணவ சமயத்திற்கே மகுடம் சூட்டியது போல் இச்சிற்பம் இடம் பெற்றிருப்பது இங்கு அறியப்படுகிறது.

சிற்பக் கலையில் சிறந்த தேர்ச்சியை பெற்ற சிற்ப ஆச்சாரியர்கள் நவரங்க மண்டபத்தில் இடம்பெற்றுள்ள வெளிவரிசை தூண் ஒன்றில் மரபுக்கு மாறாக தட்சணாமூர்த்தியின் சிற்பத்தை வடித்துள்ளார். சுமார் ஒரு அடி உயரமுள்ள இப்புடைப்புச்சிற்பம் அனைத்து சிறப்பியல்புகளையும் பெற்று திகழ்கிறது. அவரது கரங்களில் உரிய ஆயுதங்கள் காட்டப்பட்டு வீராசனத்தில் காட்சி தருகிறார். ஆணவத்தின் உருவமான முயலகனும், பேரானந்தத்தை சுட்டிக் காட்டும் இச்சிற்பத் தொகுப்பில் இறைவன் குருக்களுக்கு எல்லாம் குருவாக வடக்கு நோக்கி காட்சி தந்துகொண்டுள்ளார்.[10]

அழகிய மிகப்பெரிய தூண் சிற்பத்தை வடித்த சிற்பி சிறியளவில் மகிஷாசுர மர்த்தினியை புடைப்புச்சிற்பமாக காட்டிய விதம் இங்கு அறியப்படுகிறது. சம்ஹாரத்தில் மகுடத்துடன் அசுரனை ஆவேசத்துடன் அழிக்கும் காட்சி நம் கண்முன்னே காட்டப்பட்டுள்ளது.[11]

சம்ஹாரத்தில் காட்சி தந்த அன்னை தேவி சுகாஸனத்தில் வீற்றிருப்பது இங்கு அறியப்படுகிறது. அன்னை பத்மத்தையும் அபயமுத்திரையையும் கொண்டுள்ளார். தாமரை இதழ்கள் இச்சிற்பத்தொகுப்பை அலங்கரிக்கின்றன. இதே தோற்றித்தில் அன்னை நான்கு கரங்களுடன் மேல் இருகரங்களில், பத்மங்களும் கீழ் இருகரங்களில் அபயவரத முத்திரையும் கொண்டுள்ளார்.

இந்து சமயத்தை அடிப்படையாகக் கொண்டு சிறபங்களை வடித்த சிற்பிகள் சைவத்தின் உச்சக்கட்ட வளர்ச்சி நிலையினை எடுத்துக்காட்டுவதற்காக சிற்பத்தொகுப்பு ஒன்றரை உருவாக்கினர். அது லிங்கோத்பவர் சிற்பத்தொகுப்பாகும். இறைவனை லிங்கவடிவத்தில் அலங்காரமாக காட்டியுள்ளனர்.[12] அடிமுடி காண முற்படும் நிலை எடுத்துக்காட்டப்பட்டுள்ளது. பிரம்மனை அன்னவாகனத்துடனும், விஷ்ணுவை வராகத்துடனும் தொடர்புபடுத்தி உருவகப்படுத்தியுள்ளனர்.[13]

சிவனே முழுமுதற்கடவுள் என்பதை இச்சிற்பததின் வாயிலாக காட்டியிருக்கும் விதம் சிறப்பிற்குரியது. எனவே சைவ சமயத்தின் எழுச்சி இதன் மூலம் அறியப்படுகிறது.[14] வைணவ சமயத்தில் மற்றுமொரு அவதாரமான இறைவன் வேணுகோபாலராய் புல்லாங்குழலுடன் காட்சி தருவதாகும். இறைவன் இங்கு இசையில் மயங்கி புல்லாங்குழல் இசைப்பதும், இசையின் துவக்கம் இறைவனிடமே என்பதும் இங்கு மேலும் உணரப்படுகிறது. அத்தகைய கலைப்படைப்பு நவரங்க மண்டபத்தின் நுழைவுப்பகுதியில் இடப்புறம் உள்ள தூணில் தெற்கு நோக்கி காட்சிதருகிறது.[15]

முருகப்பெருமான் யானைவாகனத்தில் வீற்றிருப்பது இங்கு சிற்பமாக காட்டப்பட்டுள்ளது. நான்கு கரங்களுடன் அவருக்கே உரித்தான ஆயுதங்களோடு யானையின் மீது சுகானத்தில் மூலவரை நோக்கி காட்சி தருவது சுமார் ஒரு அடிக்கும் குறைவான அளவுகளைக் கொண்ட சிற்பமாகும்.[16] தூண்களில் கொடிக்கருக்கு வேலைப்பாடுகளைக் காட்டிய கலைஞன் நான்கு முகங்களுடன் அமர்ந்த கோலத்தில் பிரம்மனை சிற்பமாககாட்டியுள்ளனர்.

இதைப்போலவே ரதிமன்மதன் சிற்பங்கள் நம்மை வியப்பில் ஆழ்த்துவனவாகும். நவரங்க மண்டபத்தின் மையப்பகுதியில் இடப்புறம் உள்ள தூணில் அழகிய சிறு சிற்பங்கள் ரதி மன்மதனை சுட்டுவதாக உள்ளது. தனது வாகனத்தின் மீது வீராசனத்தில் அமர்ந்து இடக்கையில் கரும்பும் வலக்கையில் அம்பும் கொண்டிருப்பது மன்மதன் என்பதற்கு முக்கிய ஆதாரங்கள் ஆகும்.

இதை போலவே தனது வாகத்தின் மீது அமர்ந்து வில்லை வளைத்து அம்பை எய்துவது இங்கு மேலும் உற்று நோக்கப்படுகிறது. சுமார் இரண்டடிக்கும் குறைவான இத்தகையை சிற்பங்களில் கொடிக்கருக்கு வேலைப்பாடுகளும் பூவேலைப்பாடுகளும் நமது கண்களுக்கு விருந்தளிப்பவையாகும்.[18] எம்பெருமான் ரிஷபாகரராக தெற்கு நோக்கி காட்சி தருவது இங்கு அறியப்படுகிறது. தனது வாகனம் மேற்கு கிழக்காக வடிக்கப்பட்டு, இறைவன் வீற்றிருக்கும் காட்சி சிறந்த புடைப்புச்சிற்பமாக அறியப்படுகிறது. இங்கு வாலி சுக்ரீவ சிற்பங்கள் பூவேலைப்பாடுகளை அதிகம் கொண்டிருக்கிறது.

தூண்களின் பிரம்மகாந்தப்பகுதியில் நாக வழிபாட்டின் தொன்மையைக்காட்ட நாக சிற்பங்கள் தனித்தும் இணைந்தும் இங்கு காட்டப்பட்டுள்ளன. தூண்களின் போதிகைப்பகுதிகளில் காளிங்கநர்த்தனரின் சிற்பங்கள் பல இடம்பெறுகின்றன. சுமார் ஒரு அடிக்கும் குறைவான சிற்பத்தில் இறைவன் குழந்தையாய் திருநடனம் புரியும் நிலை இங்கு கண்டுணரப்படுகிறது.[19] இதைப்போலவே காமதேனுவின் சிற்பங்கள் அன்னை தேவியின் சிற்பங்களும் முக்கிய படைப்பாகக் கொள்ளலாம். எனினும் மிகச்சிறிய அளவில் முருகப்பெருமானின் புடைப்புச்சிற்பம் அறியப்படைப்பாகும்.

தூண்களின் ஒரு சில பகுதிகளில் மேலும் பல தெய்வச்சிற்பங்கள் காணலாம். விஷ்ணு தனது தங்கையை சிவனுக்கு தாரைவார்த்துக் கொடுக்கும் காட்சி இங்கு வடிக்கப்பட்டுள்ளது.[20] மிகச் சிறிய சிற்பத் தொகுப்பாக இருப்பினும் அவற்றின் கூறுபாடுகள் முறையாக எடுத்தியம்பப்பட்டுள்ளது. இதன் மேற்பகுதியில் தேவலோக பெண்டிர் மலர் தூவுவதை மேலும் காணலாம். இதைப்போலவே நந்திக்கு அலங்காரங்கள் காட்டப்பட்டுஅது அமர்ந்திருக்கும் கூழல் அழகுபடுத்தப்பட்டுள்ளது.

யோக நரசிம்மரின் புடைப்புச்சிற்பம் மிகச் சிறியதாக இருப்பினும் அவற்றில் உரிய கலைக்கோட்பாடுகள் எடுத்தாளப்பட்டுள்ளன.[21] பசுபதீஸ்வரர் சிற்பம் ஒரு அரிய சிற்பக்காட்சியாகும். பசு லிங்கத்திற்கு அபிஷேகம் செய்யும் காட்சி அறியப்படுகிறது.[22] ஒரு சில இடங்களில் மன்மதனின் அழகிய புடைப்புச்சிற்பம் தனிமையாக காட்டப்பட்டு அவர்களது வாகனங்கள் இடம்பெற்றிப்பதும் இங்கு காணமுடிகிறது. ரதியின் சிற்பத்திற்குப் பதிலாக அவரது வாகனம் இங்கு உள்ளது. மன்மதனின் கைகளில் வில்லும் அம்பும் காட்டப்பட்டுள்ளது. இது மன்மதனின் தனிமையை எடுத்துக்காட்டுவதாக உள்ளது. இங்கு மேலும் வைணவ சிற்பங்களே புடைப்புச்சிற்பமாக காட்டினாலும் கருப்பணசாமி போன்ற தெய்வ சிற்பங்களும் இடம்பெறுகின்றன. சைவ சமயத்தை உயர்வாக காட்டும் அழகிய லிங்க சிற்பங்களே இங்கு முதன்மை பெற்றதாகும். மகாவிஷ்ணு அமர்ந்த கோலத்தில் லட்சுமியுடன் காட்சி தருவது இங்குள்ள தூணில் புடைப்புச் சிற்பமாக உணரமுடிகிறது.[23] இறைவன் இறைவியர்களுக்கு பொருத்தமான மகுடங்களும், இதுபோன்ற சிற்பங்களை நவரங்க மண்டபத்தின் இடப்புறம் உள்ள தூண்களிலும் காணலாம்.

சில இடங்களில் இறைவன் இறைவியரின் வாகனங்களில் சிம்மம், அன்னம், நந்தி போன்ற சிறு புடைப்புச்சிற்பங்கள் பல இடங்களில் தென்படுகின்றன. இவ்வாறு தெய்வச்சிற்பங்களை வடித்த இவர்கள் பிற சிற்பங்களை வடிப்பதிலும் தங்களது பங்கினை ஆற்றிருப்பது இங்கு அறியப்படுகிறது. இருப்பினும் எந்தவொரு சிறிய தொகுப்பும் பாதிக்கப்படாமல் முழுமையாக அமைந்திருப்பது இக்கலையின் தேர்ச்சியும் உண்மை பக்தியும் கொண்டிருந்த சிற்ப ஆச்சாரியர்களை நினைவுகூறுவதாக கொள்ளலாம்.

நவரங்க மண்டபத்தில் தெய்வச் சிற்பங்களை வடித்த கலைஞர்களை பிற சிற்பங்களிலும் தங்களது பங்களிப்பை செலுத்தியுள்ளனர். அன்றாட வாழ்க்கையில் நாம் காணும் எதார்த்தமான நிகழ்வுகளும் சிற்பமாக்கப்பட்டுள்ளன. அவற்றுள் அன்னை சிற்பங்கள், யானை மீது அமர்ந்த வீரன் சிற்பம், குதிரை மீது அமர்ந்த வீரன் சிற்பம், பறவையை பற்றியிருக்கும் பூனையின் சிற்பம், கொடிப் பெண், மூதாட்டி பாலியல் சிற்பம், புருஷாமிருகம். ரிஷியின் சிற்பம், வினோத சிற்பங்கள், பூதகணச் சிற்பம், வணங்கிய நிலையில் பெண் சிற்பம், யோக நிலையில் ஆண் சிற்பம், சண்டையிடும் ஆண் சிற்பங்கள், நாட்டுபுற நடனச்சிற்பங்கள் போன்றவை சிறந்த புடைப்புச்சிற்பமாகும்.

இம்மண்டம் ஷன்மதங்களின் சிற்பக்கூறுகளைக் கொண்டிருப்பதோடு நாட்டுப்புறவழிபாடுத் தொடர்பான பல சிற்பங்களையும் கொண்டுள்ளன. விநோதசிற்பங்கள் பலவற்றையும் காணமுடியும். முற்றுப்பெற்ற கருவூலமாக இம்மண்டபம் காட்சி அளிக்கிறது.

அடிக்குறிப்புகள்

1. ஸ்ரீ தத்துவநிதியில் ஒரு திருமுகம், ஆறு திருக்கரங்களில் முறையே கரும்பு, வில், கேடயம், வச்சிராயுதம், சேவற்கொடி, மூன்றுகன் விவுதி பூசிய திருமேனியுடன் சரவணபவர் காட்சி தருகிறார்.
2. வைத்தியலிங்கன். செ., சிற்பக்கலை. சிதம்பரம். 2003, பக். 282 - 289.
3. The Rgvedic diety Ganapathi - Brahmanaspathi - also called Brahaspathi and Vacaspathi - Manifests himself through a vast mass of light....., Swami Harshananda. *Hindu Gods and Goddesses*. Madurai. 2008. pp.125-126.
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9. பாதங்களிலிருந்து முழங்கால் வரை பொன்னிறமானவர், நாபி வரை பணி போன்ற நிறமுடையவர்....., சக்கரம், சங்கு, கத்தி, கேடயம், கதை, சக்தி, வரதமுத்திரை, அபயமுத்திரை இவற்றால் கைகளால் தாங்கியிருப்பவர்..., சில்பரத்தினம், தஞ்சாவூர். 2006 பக்.406-407.

10. தட்சிணாமூர்த்தியானவர் நான்கு கைகளுடன் 3 கண்களும் உடையவராய் புலித்தோலை ஆடையாக உடுத்தி ஜடாபாரத்துடன் தென்திசை நோக்கி இருப்பார்.

    ஸ்ரீ சாரஸ்வதீய சித்திர கர்ம சாஸ்திரம். முன்னது., பக்.232-235.

11. Swami Harshananda. *Op.Cit.*, pp.110-111.

12. சிற்பரத்தினம் மேலது., பக்.558-559.

13. This Story which is almost identifically given in the Lingapurana, the Kumarapurana, the Vayupurana, and the Siva Purana.

14. T.A.Gopinatha Rao, *Elements of Hindu Iconography*, Vol.II. Part.I Madras. 1985. pp.105-107.

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16. செ. வைத்தியலிங்கன் முன்னது., பக்.291-293.

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22. P. கன்னிமுத்து. முன்னது. பக்.144-159.

23. C.F. Raju Kalidass., *Op.Cit.*, pp 205-220

24. *தினமலர்*, 21.01.2011.

அந்தியூர் பாட்டன் நடுகல்

போ. கந்தசாமி*

முன்னுரை

ஈரோடு மாவட்டம் அந்தியூர் அருகே உள்ள செம்புலிச்சாம்பாளையம் (பாட்டப்பன் கோவில்) என்ற ஊரின் பேருந்து நிறுத்தத்தின் அருகில் பாட்டப்பசாமி எனற பெயரில் ஒரு நடுகல்.[1] இவ்வூர் மக்களால் வழிப்படப்பட்டு வருகிறத. இந்நடுகல் கொடிய விலங்கான புலியைக்குத்திக் கொன்று வீரமரணம் அடைந்த வீரனுக்காக எடுக்கப்பட்டிருக்கிறது. இந்நடுகல்லில் வீரனின் நாயும், அடைந்த வீரனுக்காக எடுக்கப்பட்டிருக்கிறது. இந்நடுகல்லில் வீரனின் நாயும், இரு மனைவியரும் (பெண்கள்) காட்டப்பட்டுள்ளது. பல நூற்றாண்டுகளுக்கு முன் தோன்றிய இந்நடுகல் மரபு தமிழினத்தின் பண்பாட்டுத் தொடர்ச்சியாகத் தற்கால நடுகல் வழிபாடு மூலம் கட்டிக்காத்து வரப்படுகிறது. இங்கு உள்ள நடுகல்லை "பாட்டப்பசாமி" என்றும்," பாட்டப்பன் கோவில்" பேருந்து நிறுத்தப் பெயர்) என்றும் அழைக்கின்றனர். இந்த ஊரில் உள்ள வன்னியச் சமுதாயத்தைச் சேர்ந்தவர்கள் இந்நடுகல்லுக்கு கோவில் கட்டி "முன்னோர் வழிபாடு".[2] செய்து வருகின்றனர். அதோடு நில்லாமல் நடுகல்லில் உள்ள வீரனின் இரண்டு மனைவியருக்கும் அருகிலேயே கோவில் கட்டி பூசை செய்து வழிபடுவது.[3] பண்பாட்டுத் தொடர்ச்சியே ஆகும். இவ் வழிபாட்டு முறையை விளக்குவதாக இக்கட்டுரைக்களம் அமைகிறது.

நடுகல் அமைப்பு

இப்பாட்டப்பன் நடுகல் சிற்பத்தில் வீரன் ஒருவன் பாய்ந்து வரும் புலியைத் தனது குத்தீட்டியால் குத்துவது போன்றும், ஆக்ரோசத்துடன் பாயும் புலியின் முன்னங்கால்களுள் ஒரு காலில் உள்ள நீண்ட நகங்கள் வீரனின் இடது கை மீது பற்றி இருப்பது போன்றும், மற்றொரு கால் நகங்கள் வீரனின் தொடைப்பகுதியில் அமைந்துள்ளவாறும் காட்டப்பட்டுள்ளன. வீரன் வளர்த்த வேட்டை நாய், குறிஞ்சித் தலைவனுடன் தாய்.[4] காணப்படுவது போல வீரனின் நாயும் புலியும் கால்களுக்கிடையில் நின்று கொண்டு புலியின் தொடையைக் கடிப்பது போன்றும் வீரனின் வலது புறத்தில் இரு பெண்களும் (மனைவியர்) தம் இரு கை கூப்பி வணங்கிய நிலையிலும் மிக அழகாகக் காட்டப்பட்டுள்ளது.[5]

இந்நடுகல் சிற்பத்தில் வீரனின் தலையலங்காரம் நீண்ட காதணிகள், நீண்ட மீசை, மார்பில் பெரிய கழுத்துச் சங்கிலி, கைகாப்பு, கை வளையம், இடையில் கொளபீனம், அதன் மடிப்பில் குறுவாள் உறையுடன் செருகிய நிலை, கால் சிலம்பு போன்றவை காணப்படுகின்றன.

வீரனுக்கு அருகில் இரு பெண்களில் ஒரு பெண் உருவம் சற்று சிறிதாகவும் மற்றொரு பெண் உருவம் உடல் பருத்த நிலையில் சற்று பெரிதாகவும் செதுக்கப்பட்டுள்ள. இவ்விரு பெண்களின் தலையலங்காரம், நீண்ட காதணிகள், கழுத்தணிகள், கைக்காப்பு, கைவளையல்கள், மேல் ஆடை காட்டப்பட்டுள்ளன. பாய்ந்து வரும் புலியின் உருவம் மீது மஞ்சள் வண்ணம் பூசப்பட்டு சிவப்பு வண்ணத்தால் புள்ளிகள் இடப்பட்டுள்ளன. புலியின் ஆக்ரோசமான முக அமைப்பும் முன்னங்கால்களின் நகமும் அழகுற செதுக்கப்பட்டுள்ளன. புலியின் பின்னங்கால்கள் கீழ் நாய் தன் இரண்டு முன்னங்கால்களை உயர்த்திய நிலையில் வால் சுருண்டு புலியைத் தத்ருபமாக கடிப்பது போன்றும் காணப்படுகிறது.

இந்நடுக்கல்லின் அமைப்பை உற்று நோக்கும் போது புலியைக் கொன்று ஊர் மக்களைக் காப்பாற்றி, சண்டையில் வீரன்

*உதவிப் பேராசிரியர், வரலாற்றுத் துறை, இராஜாளையம் இராஜாக்கள் கல்லூரி, இராஜபாளையம், தமிழ்நாடு.

மந்ததால் (வீர மரணம்) அவ்வூர் மக்களால் மடிந்த வீரனது புகழை நிலை நிறுத்தும் பொருட்டு நடுகல்லை நிறுவினார்கள் என அறியலாம். ஒரு சில இடங்களில் இம்மாதிரியான நடுகற்களை "புலிக்குத்திக்கல்"[6] என்று அழைக்கின்றனர். வீரர்கள் விழுப்புண்பட்டு இறந்த இடத்திலோ, அவர்களைப் புதைத்த இடத்திலோ, வீரரின் உடற்சாம்பலை அடக்கம்[7] செய்த இடத்திலோ நடுகற்கள் நடப்படும். புலியைக் கொன்று, புண்பட்ட நிலையில் தானும் மடிந்து பட்ட வீரனுக்கே நடுகல் நடப்பட்டிருக்கிறது. இவ்வாறு நடுகல் வீரனோடு அவனது மனைவியும் சதி நிகழ்வில் ஈடுபட்டுத் தனது கற்பையும், வீரன்மீதுள்ள பாசத்தால் பிரிவைத் தாங்க முடியாததாலும், உயிர் விட்ட பெண்களையும் சேர்த்து இந்நடுகல்லில் சிற்பம் செதுக்கப்பட்டுள்ளது. இதில் நடுகல் வீரனையும், அவனது மனைவியரையும் சேர்த்து கடவுள்களாக வழிபடுகிறக்றனர்.8

நடுகல் பற்றிய செவி வழிக்கதை

பாட்டப்பன் என்ற இளைஞன் வீர வன்னிய சமுதாயத்தைச் சேர்ந்தவன் என்றும், தனது திருமணம் முடிந்து மூன்றாம் நாள் எண்ணெய் தேய்ப்பு நிகழ்வு நடைபெற்றுக் கொண்டிருக்கும் வேளையில், வேலையாள் ஒருவன் ஓடி வந்து அருகில் உள் பெருமாள் கோவில் கரட்டில் புலி ஒன்று மக்களைத் துரத்திக் கெண்டும், மாட்டைக் கொன்று தின்று கொண்டிருப்பதாகவும் கூறுகிறார். இதைக் கேட்ட பாட்டப்பன் எண்ணெய் தேய்த்த தலையுடன், கௌபீனம் அணிந்த நிலையில் தனது குத்தீட்டியை எடுத்துக் கெண்டு கரட்டுக்குச் சென்று அங்கிருந்த புலியிடம் சண்டையிட்டுத் தனது குத்திட்டியால் புலியைக் குத்திக் கொன்று இறுதியில் பட்டப்பனம், அவன் வளர்த்த நாயும் இச்சண்டையில் காயமடைந்து இறந்ததாகக் கூறுகின்றனர்.[9] ஊர்மக்கள் வீரனது உடல், புலியின் உடல் மற்றும் நாயின் உடலையும் ஒரே இடத்தில் வைத்து எரித்தனர் என்றும் இதை அறிந்த பாட்டப்பனின் இரு மனைவியரான பாட்டித்தாயும், பெரிக்காத்தாயும், கணவரின் பிரிவைத் தாங்க இயலாததால் வீரனை எரித்த தீயில் விழுந்து தீக்குளித்தனர் என்கின்றனர். எனவே தான் பாட்டப்பனின் வீரத்தையும் அவனது இரு மனைவியரின் தியாகத்தையும், நினைவு கூறும் வகையில் இந்நடுக்கல்லை அமைத்து வழிபட்டு வருவதாக ஊரார் கூறுகின்றனர். எனவே தற்போதும் இப்பாட்டப்பனைத் தங்கள் முன்னோர் என்றும், ஒவ்வொரு ஆண்டும் ஆடி மற்றும் தை மாதங்களில் விழா எடுத்து வழிபட்டு வருவதாகவும் இவ் ஊர் மக்கள் கூறுகின்றனர்.[10] இதே போன்று கவுந்தப்பாடி சந்தைக்கு அருகில் உள்ள மந்திரிக்கவுண்டர் என்ற நடுகல் 11 பற்றிய செவி வழிக்கதை அமைகிறது. ஆரம்ப காலங்களில் இந்நடுகல் கல் கூடங்களுக்கு இடையில் அமைந்திருந்ததாகவும், சுமார் 30 ஆண்டுகளுக்கு முன் கோவிலாகக் கட்டி தற்போதும் வழிபட்டு வருவதாகவும் இப்பகுதி மக்கள் கூறுகின்றனர். அதுமட்டுமன்றி 4 ஆண்டுகளுக்கு முன்பு பாட்டப்பனின் மனைவியரான பாட்டித்தாய், பெரிக்காத்தாய் ஆகியோருக்குத் தனிக் கோவில் கட்டி வழிபட்டு வருவதாகவும் ஊர் மக்கள் கூறுகின்றனர்.

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பாட்டப்பன் நடுகல் வழிபாட்டில் ஒவ்வொரு ஆண்டும் ஆடி மாதம் - 18 ஆம் நாளுக்கு முன்பு வரும் புதன்கிழமையின் போதும், தை மாதம் தைபூசத்தின் போதும் விழா எடுத்து பூசை செய்து வருகின்றனர் ஊர் மக்கள். பாட்டப்பன் நடுகல்லுக்கு எண்ணெய்க்காப்பு இட்டு, பால், தயிர், இளநீர், சந்தனம், விபூதி, திருமஞ்சள், பஞ்சாமிர்தம், பன்னீர், சிவப்பு உள்ளிட்ட 12 வகையான பொருட்களால் அபிசேகம் செய்யப்படுகின்றது. பின்பு இந்நடுகல்லை அலங்காரம் செய்து, வெள்ளியால் மீசை, தங்கத்தின் கண் உருவகத்தை நடுகல்லில் உள்ள வீரனுக்கு அலங்காரம் செய்யப்பட்டு, ஏற்கனவே உள்ள பூசப்பட்ட வண்ணங்களுடன் மாலை சூட்டி வழிபடுகின்றனர். இவ்வாறு பாட்டித்தாய், பெரிக்காத்தாய் ஆகிய இருவருக்கும் கோயில் கட்டியுள்ளதுடன் நடுகல் வழிபாட்டோடு சதி வழிபாட்டையும்[12] ஊர் மக்கள் ஊக்குவிக்கின்றனர். சக்கரைப் பொங்கல் வைத்து, எலுமிச்சம் பழம், சாம்பிராணி, பத்தி, விளக்கு, மற்றும் கற்பூரம் ஏற்றி வழிபடுகின்றனர். நடுகல் வீரனுக்கு பட்டு வேட்டி, துண்டு சார்த்திப் படையல் வைத்து வழிபடுவதற்கு முன்பு பாட்டப்பனின் மனைவியரான பாட்டித்தாய், பெரிக்காத்தாய் வழிபாடு நடைபெற்ற பின்பே இறுதியாக பாட்டப்பன் நடுகல்லுக்கு ஊரார் பூசை செய்கின்றனர். இப்பண்டிகையின் போது (ஆடி மாத விழா) ஆடு, கோழி வெட்டி பாட்டப்பன் நடுகல்லுக்கு இப்பகுதி மக்கள் நேர்த்திக்கடன் செலுத்துகின்றனர். சேலம், தாராபுரம், சின்னதிருப்பதி, அழகினம்பட்டி, வடுக்கப்பட்டி போன்ற ஊர்களில் இருந்து பெருவாரியாக மக்கள் இவ்விழாவில் கலந்து கெள்கின்றனர்.

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நான்கு ஆண்டுகளுக்கு முன் கட்டப்பட்ட பாட்டப்பன் நடுகல்லில் உள்ள அவனின் மனைவிமார்கள் இருவரையும் அமர்ந்த நிலையில் பெண் உருவங்களாக சிமெண்ட்டால் (கான்கரீட்) சிற்பங்கள் அமைத்து வண்ணம் தீட்டி, சுயம்பு கல் வைத்து தீ எரிவது போல் காட்டி அமைத்து, யாகம் நடத்தி, கோவில் கட்டி மக்கள் வழிபட்டு வருகின்றனர்.[13] பெதுவாக பாட்டப்பன நடுகல் கோவிலுக்குள் பெண்கள் உள்ளே சென்று வழிபடுவது இல்லை. எனவே பெண்களும் வழிபட வேண்டும் என்ற எண்ணத்தில் ஊர் மக்கள் ஒனறு கூடிப் பாட்டித்தாய், பெரிக்கத்தாயின் உருவங்கள் செய்து வடிவமைத்துள்ளனர். நடுகல் வழிபாட்டோடு தொடர் நிகழ்வாக வீரனின் மனைவியருக்கும், தியாகத்தின் பொருட்டும், கற்பொழுக்கத்துக்கு மதிப்பும் மரியாதையும் அளித்துச் சதியில் ஈடுபட்ட அப் பெண்களை கடவுளர்களாக வழிபடுகின்றனர். கண்ணகிக்கு சேரன் செங்குட்டுவன் கல்லெடுத்த செய்தியைச் செங்குட்டுவன் மேல் பரணர் பாடிய பதிற்றுப்பத்து ஐந்தாம்பத்தின் பதிகம் குறிக்கிறது.[14] பத்தினிப் பெண் கண்ணகிக்கு கோவில் எடுத்து வழிபடுவது போன்று பாட்டித்தாய் பெரிக்காத்தாய் வழிபாடு அமைகிறது. கொங்கு நாட்டில் வீர மா சதி என்ற சொல்லே வீரமாத்தி என மருவி வழங்குகிறது.[15]

"கொங்கு நாட்டுப் பழந்தமிழர் (ஆதி திராவிடர்) சேரி தோறும் வீரமாத்தி கோயில் இருக்கிறது. அது, கணவருடன் உடன்கட்டை ஏறிய வீரப் பெண்மணிகளின் நடுகற் கோயிலாகும்" வீரமாத்தி கோயிலுக்குச் சோறு மாத்தினாற் போலே" என்பது கொங்கு நாட்டுப் பழமொழி.

'ஆருகுற்ற வீரபத்தினி' என்பது சிலப்பதிகாரம் (22:155)'.

எனவே இங்கு எடுத்துக் காட்டப்பட்டுள்ள பாடித்தாய், பெரிக்காத்தாய் வழிபாடும் தமிழர்களின் கலாச்சார பண்பாட்டு முக்கியத்துவம் வாய்ந்ததாக கருதப்படுகிறது.

முடிவுரை

பாட்டப்பன் என்ற நடுகல் வழிபாட்டின் மூலம் வீரனின் மனைவியரையும் வழிபட்டு அப் பெண்களுக்கென்று தனிக் கோவில் அமைத்து பெண்களும் உள்ளே சென்று வழிபட்டு வருவதும், இப்பெண் தெய்வங்களை சதி வழிபாடாகவும் வழிபடுவதன் வாயிலாகச் சமுதாய நிலையில் முன்னோர் வழிபாட்டின் தொடர்ச்சியைக் காணமுடிகிறது. இப்பெண் தெய்வங்களுக்கு நேர்த்திக்கடனாகசங சேலை சார்த்திப் பூசை செய்து வாப்படுகின்றனர். தொடக்க நிலையில் நடுகல் வழிபாடு மட்டும் நடந்து கொண்டிருந்ததன் தொடர் நிகழ்வாக - வீரப்பண்பின் அடையாளமாக வீரமரணமடைந்த வீரனின் மனைவியருக்கும் தனிக்கோயில் அமைக்கத் திட்டம் தீட்டப்பட்டு, ஊர் மக்களால் பணம் திரட்டப்பட்டுக் கோவில் கட்டி அந்தக் கோவிலுக்கு "பாட்டித்தாய் பெரிக்கத்தாய் தீக்குளித்த இடம்"[16] எனப் பெயர்ப் பலகை வைத்துள்ளனர். எனவே, நடுகல் வீரனின் மனைவிமார்கள் தீக்குளித்து இறந்ததைத் தொடர்ந்து, அப்பெண்களையும் கடவுளர்களாக வழிபடுவது தமிழர்களின் பண்பாட்டுத் தொடர்ச்சியே ஆகும். கால்நடை வளர்ப்பில் பெண்கள் இரண்டாம் நிலையில் உள்ளதால் பெண்கள் நடுகல் கோவிலுக்குள் செல்வதில்லை. இதே போல் கோபிச் செட்டிபாளையம் பொலவக்காளிபாளையத்தில் உள்ள நடுகல் கோவிலுக்குள் பெண்கள் செல்வதில்லை."[17]

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ERODE - A TURMERIC CITY

Rani Mayavan*

India is an agricultural country and agriculture is the backbone of Indian economy. India, the home of spices, is the largest producer and consumer of spices. Turmeric is a very important spice in India, which produces nearly the whole world's crop and uses 80% of it. Erode district in Tamilnadu state is noted for agriculture with cultivation of major crops grown in Erode district of Tamilnadu. Erode district leads the other districts in area under turmeric cultivation as well in production. Erode is the major marketing centre for turmeric in Tamilnadu. A majority of private commission agents, wholesalers, processors and retailers are concentrated in Erode town. Apart from this there is a regulated Market Committee. Dye factories designs printing factories edible oil mills and leather tanneries in great number are situated in the city. The productivity of turmeric in Erode district per hectare in comparatively higher than any other state in India well developed turmeric market centre at Erode in also one of the contributing factors to turmeric reduction in cultivable area due to scarcity of water and utilization of arable land for industrialization and urbanization, Erode district maintains the lead in the overall production and sale on commodities.

* Associate Professor and Head (i/c), Department of History, Vellalar College for Women, Erode.

PLAGIARISM

P. Subbulakshmi*

Students, Scholars and Writers have presented their thoughts. feelings and opinions of their own through various essays, articles and seminar papers. However, some ideas, subjects and assignments require beyond their personal knowledge and experiences. On that moment they undertake research to explore ideas and which compels them to seek outside help. Where they refer and write their findings in their research papers.

On that occasion the research scholars are often charges of "PLAGIARISM". Plagiarism is a word which is used for mentioning knowledge theft. It is derived from the Latin word PLAGJARIUS "Kidnapper". PLAGIUM *Kidnapping.* has the root PLAGA (Snare, Net) based on the Indo-European root- PLAK. "to WEA VE"(in Greek plekin, Bulgarian Pleta. latin Plectre .all are meaning to weaver') and also it refers as the false assumption of authorship the wrongful act of taking the product of another person's mind, and presenting it as one's own.

If we trace the historv Plagiarism we have to go the First Centurv A.D. This is first started by Roman poet Martisl, who complained that another poet had kidnapled his verses. The word Plagiarism introduced into English in 1601 by dramatist Ben Johnson to describe it as a *Plagiary.* Someone guilty of literary theft. During Romantic Movement (18th Century), in the field of economic, history and political opposition for plagiarism appeared. In 1755 Johnson's influential" *A Dictionary of the English language* denotes 'a thief in literature (one who steals the thought and writings of another) Some what plagiarism is tolerated in the 21 st Century. Why the students andoing? Because many of them may not he knowing what actually plagiarism? is. Secondly by nature students are interest in going through shortcut routes. Thirdly they are having too many choices. And with so many things to do like academic and recreational. Lastly they are not well versed in time management and planning skills

How can we identify plagiarism. Take for an example the quotes of Alvin Toffler in his.*The Third wave* as follows The student has written it as "There have been two revolutionary periods of change in History. The Agriculture and the industrial revolution. The Agricultural revolution determined the course of history for thousands of years. The industrial civilization lasted about a century. We are now on the thresh hold of a new periods of revolutionary change, but this one last for only a few decades"

In this revision, the author's name refers the readers to the full description of the work in the works cited list at the end of the paper, and the parenthetical documentation identifies the location of the borrowed material in the world. Where reusing of research papers, collaborative work the acknowledgement of author is must.

Self plagiarism is also known as recycling fraud. Articles of this nature are often referred to as duplicate and it is illegal and serious ethical issue. Even then this commitment is not applicable to textbooks. newspapers and magazines.

Though Plagiarism is considered theft or stealing, it does not exist in a legal sense. It is not mentioned in any current statute, either criminal or civil. When we think of copyright infringement, copyright infringement is a violation of the copyright holder.

Nowadays students are rely more on electronic devices like internet. When articles appear as electronic text, has made the physical act of copying the work of others easier' For professors and researches, plagiarism is punished by sanctions ranging from suspension to termination. Charges of plagiarism against students and professors are typically heard by disciplinary committees, which students and professors agreed to bound by.

Consequences of Plagiarism

Plagiarism is almost always seen as a shameful act, and plagiarists are usually regarded with pity and scorn. They are pitied because they have demonstrated their inability to develop and express their own thoughts. They are scorned because of their dishonesty and their willingness to deceive

*Associate Professor in History, LRG Govt. Arts College for Women.

others for personal gain. As Verlyn Klinkenborg points out, "Plagiarism is an ugly word and an all encompassing one. We make more distinction among degrees of murder than we do among kinds of plagiarism" ("From the Pulpit, a Borrowed Word, "New York Times 16th March 2002") We not only distinguish degrees of murder, we also recognize degrees of theft. These distinctions allow us to urge leniency for a starving person who steals a loaf of bread and to approve a substantial prison term for a wealthy CEO who steals from employees' pension funds. We are less likely to consider extenuating circumstances when someone takes credit for another person's work, because fraud is involved. Plagiarism is plagiarism whether the theft is committed by a student or an experienced journalist. Moreover, although many of us would agree that a starving person whose steals a loaf of bread can be rehabilitated, Plagiarists rarely recover the trust of those they try to deceive.

The charge of plagiarism is a serious one for all writers. Students exposed as plagiarists suffer severe penalties, ranging from failure in the assignment or in the course to expulsion from school. They must also live with the distrust that follows an attempt to deceive others for personal gain. When professional writers, like journalists, are exposed as plagiarists, they are likely to lose their jobs, and they are certain to suffer public embarrassment and loss of prestige. For example, a well-known historian charged with plagiarism was asked to resign from prominent public positions even though she admitted responsibility for the theft, compensated the author whose work she took, and announced her intention to issue a corrected edition of her book. Almost the course of a professional writer's career is permanently affected by a single act of plagiarism.

The serious consequences of plagiarism reflect the value the public places on trustworthy information. A complex society that depends on well informed citizens maintains high standards of quality and reliability for documents that are publicly circulated and used in government, business, industry, the professions, higher education, and the media. Because research has the power to affect opinions and actions, responsible writers compose their work with great care. They specify when they refer to another author's ideas, facts, and words, whether they want to agree with, object to, or analyze the source. This kind of documentation not only recognizes the work writers do it also tends to discourage the circulation of error, by inviting readers to determine for themselves whether a reference to another text presents a reasonable account of what that text says. Plagiarists undermine these important public values.

Student plagiarism does considerable harm. For one thing, it damages teachers' relationships with students, turning teachers into detectives instead of mentors and fostering suspicion instead of trust. By undermining institutional standards for assigning grades and awarding degrees, student plagiarism also becomes a matter of significance to the public. When graduates' skills and knowledge fail to match their grades, an institution's reputation is damaged. For example, no one would choose to be treated by a physician who obtained a medical degree by fraud. Finally, students who plagiarise harm themselves. They waste their tuition and lose an important opportunity to learn how to write a research paper. Knowing how to collect and analyze information and reshape it in essay form is essential to academic success. This knowledge is also required in a wide range of careers in law, journalism, engineering, public policy, teaching, business, government, and not-for-profit organizations.

Plagiarism betrays the personal element in writing as well. Discussing the history of copyright, Mark Rose notes the tie between our writing and our sense of self – a tie that, he believes, influenced the idea that a piece of writing could belong to the person who wrote it. Rose says that our sense of ownership of words we write "is deeply rooted in our conception of ourselves as individuals with at least a modest grade of singularity, some degree of personality" Gaining skill as writer opens the door to learning more about yourself and to developing a personal voice and approach in your writing.

தாடிக்கொம்பு அருள்மிகு சௌந்தரராஜ பெருமாள் திருக்கோயில் கட்டிடக்கலை ஓர் ஆய்வு

D. சாலினி*

அருள்மிகு சௌந்தர ராஜ பெருமாள் திருக்கோயில் கட்டிடக்கலை பாண்டியர் கால கலைப்பாணியைக் கொண்டிருக்கும். தென்னிந்திய கலைக்கூறுகளுடன் பிரதிபலிக்கிறது. மிகவும் பிரசித்தி பெற்ற இத்திருக்கோயில் திண்டுக்கல் மவட்டத்தில் உள்ள தாடிக்கொம்பு என்ற கிராமத்தில் அமைந்துள்ளது.

கட்டிடக் கலை - முதன்மை கருவறை

அருள்மிகு சௌந்தர ராஜபெருமாள் சன்னதி மிகச் சிறப்பாக வடிவமைக்கப்பட்டு விமானத்தில் உபானம் என்னும் துணை உறுப்பு மிகத் தெளிவாக வெளிக்காட்டப்பட்டுள்ளது. கோயிலின் அதிட்டானப் பகுதி பாதபந்த வகையைச் சார்ந்ததாகும். இக்கோயில் ஜகதி, முப்படை குமுதம், கண்டம், பட்டிகை, கலம் மற்றும் வேதிகை ஆகிய உறுப்புகளைக் கொண்டு விளக்குகிறது. அதிட்டானப் பகுதியில் கல்வெட்டு செய்திகள் பல இடம் பெறுகின்றன. அவை பாண்டியர்களோடு தொடர்பு படுத்தப்பட்டிருப்பதை அறிய முடிகிறது.

இதனை அடுத்து பாதம் பாண்டியர் காலத்தவையாக கருதப்படுகிறது. பிரம்மகாந்த சுவர் தூண்களும் தேவ கோட்ட அமைப்புகளும் தேவகோட்டங்கள் தோரண அமைப்புடையதாகும் அறிய முடிகிறது. வெறும் மாடப்புறங்களைக் கொண்ட இத்தேவ கோட்டங்கள் பிற்காலத்தில் சிற்பங்களை அமைக்க பஞ்சரங்களையோ கோஷ்ட பஞ்சரங்களையோ பெற்றிருக்கவில்லை. பாதம்சுமார் 2 அடி உயரத்திலும் அதிட்டானம் 5 அடி உயர அளவுகளைக் கொண்டுள்ளது. பிரஸ்தரம் சுதையாக வடிக்கப்பட்டு அவற்றில் கூடுகள் இடம் பெறுகின்றன. முதல் தளம் கீரிவம், சிகரம், ஸ்தூபி ஆகியன சுதை வேலைப்பாடுகளைக்கொண்டுள்ளது. முதல் தளத்தில் அரைத்தூண்களும் சுதையால் ஆன சிறிய தனித் தூண்களும் கர்ணக் கூடுகள் சாலை அமைப்புகள் ஆகியன இடம் பெறுகின்றன. கீரிவம் பல சுதை சிற்பங்களைக்கொண்டு சிகரம் நான்கு பட்டைகளுடன் ஸ்தூபியையும் கொண்டு விளங்குகிறது. இதே கலை வேலைப்பாடுகள் மேற்கு மற்றும் புறங்களில் நாம் காணலாம். தேவ கோட்ட தோரணங்கள் யாழி முக அமைப்புடன் வடிக்கப்படிருப்பதை மேலும் அறியலாம். சுவர் தூண்களில் வீரகண்டம் வடிக்கப்பட்டு போதிகைகள் வெட்டுப் போதிகைகளாக காட்சி தருகிறது. கருவறையை சுற்றியுள்ள முதன்மை பிரகாரத்தில் எளிமையான கட்டிடக் கலை அளவுகள் மாறாமல் சுமார் 10 அடி உயரத்தில் தூண்கள் பல நிறுத்தப்பட்டுள்ளன. சுமார் 12க்கும் மேற்பட்ட இத்தூண்கள் நான்கு பக்கம் மற்றும் எட்டு பக்கங்களை அதிகம் கொண்டுள்ளன. போதிகையில் பல வரிமானங்கள் காட்டப்பட்டுள்ளன. தூணின் ஒரு சில பகுதிகளில் அலங்காரமும் நாக பந்தமும் வடித்திருப்பது இக்கால கலை வேலைப்படாகும். கருவறை நீராழிபத்தி என்னும் அமைப்பைக் கொண்டு விளங்குவதை அறியமுடிகிறது. அனைத்து தூண்களும் பிரம்ம காந்த ருத்ர காந்த அமைப்புகளைக் கொண்டு விளங்குகின்றது.

மகா மண்டபத்தில் சுமார் 10க்கும் மேற்பட்ட தூண்கள் நிறுத்தப்பட்டுள்ளன. தூண்கள் அனைத்தும் நாக பந்தங்களையும் சாதராண போதிகைகளைக் கொண்டு ஒரு சில புடைப்புச் சிற்பங்களை வெளிகாட்டி நிற்கிறது. போதிகைகள் சாதராண வெட்டுப் போதிகைகளுடன் கிழக்கு மேற்காக அமைக்கப்பட்டு உள்ளன. 5 அடி இடைவெளியில் தூண்கள் நிறுத்தப்பட்டு சுமார் 8 அடி நீளம் கொண்ட உத்திரங்களை தரங்கியுள்ளது. தூண்கள் அனைத்தும் வடக்கு தெற்காகவும் விதானமும் அவ்வாறான அமைப்பைக் கொண்டுள்ளது. இச்சன்னதியின் வாகன மண்டபத்தில் சுமார் 20 க்கும் மேற்பட்ட தூண்களும் துவார பாலகர் சிற்பங்களும் இடம் பெறுகின்றன. இம்மண்டபத்தின் இடது புறம் அழகிய நான்கு கால் மண்டபம் கலை வேலைப்பாடுகளை கொண்டு விளங்குகிறது.

தாயார் சன்னதி கட்டிடக்கலை

மூலவருக்கு நிகராக அழகிய தாயார் சன்னதி இங்கு அமைக்கப்பட்டு அதன் அதிட்டானம் தீரிபட்ட குமுதத்துடன் வடிக்கப்பட்டுள்ளது. ஜகதி, பத்மம், கண்டம், கபோதம் ஆகியன அதிட்டானத்தின் முக்கிய உறுப்புகளாகும். பிரஸ்தரம் அதன் கீழ் உள்ள பாதம் ஆகியன எளிமையாக வடிக்கப்பட்டுள்ளன. நான்கு பக்கங்களைக் கொண்ட சுவர் தூண்களும் தேவகோட்ட அமைப்புகளும் முதன்மை சன்னதியை நினைவு கூறும் அர்த்த மண்டப தேவ கோட்டமும் இங்கு இடம் பெறுகிறது. அதிட்டான பகுதியிலுள்ள கபோதத்தில் அழகிய கூடுகள் காட்டப்பட்டுள்ளன. இதன் பிரஸ்தரம் வேலைப்பாடுகளைக் கொண்டு முதல் தளம் பல கட்டிடக்கலை உறுப்புகளைக் கொண்டு விளங்குகிறது. தாயார் சன்னதி உபானம், அதிட்டானம், பாதம் ஆகியவை கருங்கல்லாலும் ஏனைய உறுப்புகள் அனைத்தும் தற்கால சுதை வேலைப்பாடுகளுடன் காட்சி அளிக்கிறது. இச்சன்னதி மகா மண்டபம் பஞ்சரங்களையும் மற்றும் கும்ப பஞ்சரங்களையும் கொண்டு விளங்குகியது. பாதப் பகுதியில் பல இடம் பெறும் அரைத்தூண்கள் அனைத்தும் நான்கு மற்றும் எட்டுப் பக்கங்களைக் கொண்டு வடிக்கப்பட்டுள்ளன. மேலும் சுவர்ப் பகுதியில் இடம்பெறும் அரைத் தூண்களில் மாலஸ்தானம் பத்மபந்தம், கலசம், தாடி, குடம், பத்மம், பலகை, வீரகண்டம் மற்றும் பூ முனைப் போதிகைகளைக் கொண்டு விளங்குகிறது. இதன் பிரஸ்தரம் கொடுங்கையாக மாறியுள்ளது. அவற்றில் கூடுகளும் அழகிய கொடிக்கருக்கு வேலைப்பாடுகளும் காணப்படுவது நாயக்கர் காலத்தை குறிப்பிடுவனவாகும்.

*முனைவர் பட்ட ஆய்வாளர், அன்னை தெரசா மகளிர் பல்கலைக்கழகம், கொடைக்கானல்.

கொடுங்கையின் மேற்பகுதியில் யாழியின் அணி வரிசையினை காணலாம்.

தாயார் சன்னதியின் முன் மண்டபம் பல தூண்களைக் கொண்டு அவை உலகப் புகழ்பெற்ற பலதூண் சிற்பங்களுடன் விளங்குவது நாயக்கர் காலத்தை சுட்டுவதாகும். யாழியின் முழு அமைப்பைக் கொண்ட தூண்களும் அழகிய பூ முனைப் போதிகைகளும் தூணின் ஒவ்வொரு நான்கு பக்கத்திலும் அறிய புடைப்புச் சிற்பங்களும் இடம் பெறுகின்றன. கருவறையும் அர்த்த மண்டபமும் விஜய நகர நாயக்கர் காலத்தில் முற்பட்ட கலை மரபையும் மகா மண்டபம் மற்றுமுன் மண்டப கட்டிடக்கலை வேலைப்பாடுகள் விஜய நகர நாயக்கர் காலத்தை கொண்டிருப்பது அறிய முடிகிறது.

ஆண்டாள் சன்னதி கட்டிடக்கலை

திருக்கோயிலின் பிரகாரத்தில் மூலவருக்கு நிகராக புகழ்பெற்ற கட்டிட சிற்ப வளர்ச்சி படிநிலைகளுடன் அழகிய சன்னதி கிழக்கு நோக்கி வடிக்கப்பட்டுள்ளது. இவற்றின கட்டிடக்கலை உறுப்புகள் கற்பகிருக அர்த்த மண்டபத்தில் இடம் பெற்றுள்ளன. இது பிற கோயில்களுக்கு முன் மாதிரியாக உள்ளது. இங்கு அதிட்டானம் கபோத பந்த வகையைக் கொண்டு விருத்த குமுதத்துடன் அமைக்கப்பட்டுள்ளன. பிரஸ்தரம் இங்கு அலங்காரத்துடன் வடிக்கப்பட்டு பிரஸ்தரத்தின் மேலும் கீழும் பத்ம வேலைப்பாடுகளும் யாழிகளின் அணி வகுப்பும் காண முடியும். பிரஸ்தரத்தை அடுத்து கீரிவம், சிகரம், ஸ்தூபி ஆகியவை இடம் பெற்றுள்ளன.

ஆண்டாள் சன்னதியின் மகா மண்டபத்தின் உபபீடத்தில் பல கட்டிடக்கலை வேலைப்பாடுகள் வடிக்கப்பட்டுள்ளன. உபபீட கண்ட பகுதிகளில் கொடிக்கருக்கு வேலைப்பாடுகளுடன் கூடிய அழகிய சிற்பங்களும் இடம் பெறுகின்றன. இம்மண்டபத்தில் சுமார் 18க்கும் மேற்பட்ட தூண்கள் ஏராளமான கலை வேலைப்பாடுகளுடன் வடிக்கப்பட்டுள்ளன. தூண்கள் அஸ்வ பாத பகுதியைக் கொண்டு நான்கு பக்கங்களில் நாக பந்தங்களை கொண்டு காணப்படுகிறது. இதனை அடுத்து தூணில் மிகச் சிறியளவில் நான்கு மற்றும் எட்டுப் பக்கங்களும் சுமார் ஒரு அடி அளவில் மேலும் நான்கு பக்கங்களும் வடிக்கப்பட்டு அவற்றின் மேற் பகுதிகளில் அழகிய புஷ்ப போதிகைகளை வடித்திருப்பது நாயக்கர் காலமாகும்.

துணைச் சன்னதிகள்

வேணு கோபாலர் சன்னதிக்கு அருகில் ஆஞ்சநேயரின் துணை சன்னதி உள்ளது. இச்சன்னதி எளிமையான கட்டிடக்கலை வேலைப்பாடுகளைக் கொண்டுள்ளது. இங்கு, கீரிவம், சிகரம், ஸ்தூபி ஆகியன இடம் பெறவில்லை. வடக்கு பிரகாரத்தில் தெற்கு நோக்கிய நிலையில் பைரவருக்கு துணைச் சன்னதி அமைக்கப்பட்டுள்ளது. வைணவ கோயிலாக இருப்பினும் சைவ சமயம் தொடர்பான இது போன்ற சன்னதிகளை அமைத்திருப்பது சமய பரஸ்பர நிலையினை நமக்கு எடுத்துக்காட்டுவதாக உள்ளது. இதன் கோபுர அமைப்பு துணைச் சன்னதி என்பதால் எளிமையான கலை வேலைப்பாடுகளுடன் வடிக்கப்பட்டிருப்பதைக் காணலாம். கிழக்கு பிரகாரத்தில் தெற்கு நோக்கிய நிலையில் வளர்ச்சி பெற்ற தென்னிந்திய கட்டிடக் கலை மரபுடன் மிக அழகிய ஒரு துணைச் சன்னதி விஸ்வக் சேனருக்கு வடிக்கப்பட்டிருப்பதைக் காண முடிகிறது. இதன் கருவறை அர்த்த மண்டபம் ஒரே மாதிரியான கட்டிடக் கலை கூறுவதாக கொண்டிருப்பதை மேலும் அறியலாம்.

கொடிமரம், பலிபீடம், வாகனம்

கொடி மரம் அழகிய உப பீடத்துடன் இங்கு வடிக்கப்பட்டு அவற்றில் நாயக்கர் கால கட்டிடக் கலை வேலைப்பாடுகள் இடம் பெறுவதைக் காண முடிகிறது. பலிபீடம் அழகிய உப்பிடத்துடன் வடிக்கப்பட்டுள்ளது. அவற்றில் கண்டம், பட்டிகை போன்ற உறுப்புகள் வடிக்கப்பட்டு பலிபீடம் அழகிய பத்ம வடிவத்தில் இடம் பெறுவதைக் காண முடிகிறது. இத்திரு கோயில் அழகிய துணை சன்னதியை கொண்டுள்ளது. மகா விஷ்ணுவின் வாகனமான கருடனுக்கு அமைக்கப்பட்டிருக்கும் இது போன்ற துணை சன்னதியினை வேறெங்கும் காண முடியாது. இதன் அதிட்டானம் மகா பத்மம், ஜகதி, கடக விருத்த குமுதம், கபோதம் ஆகியவற்றைக் கொண்டு மிகச் சிறப்பாக வடிக்கப்பட்டுள்ளது.

தெற்கு பிரகாரத்தில் வடக்கு நோக்கிய நிலையில் நம்மாழ்வார்க்கு துணைச் சன்னதி அமைக்கப்பட்டுள்ளது. இதன் நுழைவுப் பகுதியில் அழகிய இருத்தூண்கள் வட்ட வடிவத்தில் நிறுத்தப்பட்டு இங்கு அழகிய கொடுங்கை தென்படுகிறது. மேலும் தெற்கு புற பிரகாரத்தில் ஹயக்கீரிவர் மற்றும் தசாவதாரம் தொடர்பான சிற்பங்கள் இடம் பெறுவதை காணலாம். அருள்மிகு சௌந்தரராஜபெருமாள் கோயில் மேற்கு பிரகாரத்தில் தன்வந்திரிக்கு துணை கட்டமைப்பு செய்யப்பட்டிருப்பது தற்கால கலை வேலைப்பாடாகும். பிரகாரத்தில் இரு தூண்களுக்கு இடைப்பட்ட பகுதிகளில் இத்துணைச் சன்னதியை அமைத்துள்ளனர். தன்வந்திரி சன்னதிக்கு இடப்புறம் லட்சுமி நரசிம்மருக்கு கிழக்கு நோக்கிய நிலையில் துணைச் சன்னதி அமைக்கப்பட்டுள்ளது. அச்சன்னதி பல கட்டிடக்கலை வேலைப்பாடுகளைக் கொண்டு விளங்குகின்றது.

கோபுர கட்டிடக் கலை

தாடிக்கொம்பு அருள்மிகு சௌந்தர ராஜ பெருமாள் திருக்கோயில் அழகிய கோபுரத்தைக் கொண்டு விளங்குகிறது. இதன் உபானம் சுமார் 3 அடி உயரத்தில் மகா பத்மம், பட்டிகை, கண்டம், கபோதம் ஆகியவற்றுடன் காட்சி தருகிறது. கண்ட பகுதிகளில் கொடிக்கருக்கு வேலைப்பாடுகளும் கபோத கூடுகளில் பல அலங்காரங்களையும் நாம் காணலாம். உபான பகுதிகளில் பல உறுப்புகளை காட்டியிருப்பதை மதுரை மீனாட்சி சுந்தரேசுவரர் ராய கோபுர அமைப்புடையதாக அறியப்படுகிறது. இங்கு மகா பத்மம் ஜகதி, திரிபட்ட, குமுதம், கண்டம், பட்டிகை, கண்டம், கடோதம், கண்டம், என்ற ஒரு வகையும் இரண்டாவதாக மகா பத்மம், ஜகதி, விருத்த குமுதம், கண்டம், கபோதம், கண்டம் பட்டிகை மற்றொரு வகையும் இறுதியாக மகா பத்மம், கடக விருத்த குமுதம், கண்டம், கபோதம் கண்டம் மற்றும் பட்டிகை ஆகியவற்றுடன் மற்றும் ஒருவகை அதிட்டானம் இங்கு இடம் பெறுகிறது.

THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS

POLITICAL AND ADMINISTRATIVE HISTORY

1. **S. SIVASANKARAN,** Asst. Prof. of History, Govt. Arts College, Karur.
   A Historical Sketch. of the Prime Weaving Community the Renegundar.

2. **L. PANDIMMAL,** Asst. Prof. in History, H.K.R.H. College, Uthamapalayam, Theni.
   History of the Vaigai Reservation and its impact in Madurai District.

3. **E. JAYANTHY,** Asst. Prof. Dept of Historical Studies, Quaid-E-Millath, Govt. College for Women, Chennai.
   Capital Punishment with Special Reference to Tamil Nadu - A Constitutional Approach

4. **D. ELANGOVAN,** Asst. Prof. of History, Govt. Arts College, Melur, Madurai.
   College Education and Congress Administration in Tamil Ndu 1952 - 1967.

5. **S. YASODAMANI,** Govt. Arts. College, Karur.
   Fundamental Rights General Nature

6. **K. SURESH,** M.S. University, Tirunelveli.
   Discussion of Gandhiji's work Swaraj.

7. **T. JADAYAN,** Research Scholar, Deparment of History, Pachaiappa's College, Chennai - 600 030.
   Inception of the Labour Department and issues of the Depressed Classes in Colonial Tamil Nadu.

8. **P. RAJESH,** Dept. of History, St. Joseph's College, Tiruchirappalli.
   A Biographic Sketch of Sir P.S. Sivaswamy Ayer

9. **P. KUMARAN,** Asst. Prof. C. Abdul Hakeem College, Melvisharam, Vellore.
   The Vellore Frot - A Effulgent Symbol of Felicitous Military and Architectural Legacy

10. **K. KARUPPAIAH,** Ph. D Research Scholar, PG and Research Dept. of. History, V.O.C. College, Thoothukudi.
    Glimpses of Attur in Thothukudi District

11. **R. JAGANATH,** Ph. D Research Scholar, Rajapalayam Raju's College, Rajapalayam.
    Reaction of Dandi March in Madras Presidency - A Special Reference to Vedaranyam.

12. **P. PRAKASH,** Asst. Prof Dept. of History, Thiruvalluvar Govt. Arts College, Rasipuram.
    A Study on Administration of Namakkal Municipality

13. **P. THANGAMUTHU,** Asst. Professor, P.T.M.T.M. College, Sargunai
The Most Preferred Destination of Christian Missionaries in Ramnad District before Trifurcation

14. **D. TAMILARASI,** Asst. Prof. of History, Govt. College for Women (A), Kumbakonam.
Role of Lourdhammal Simon in the Local Administration of Tamilnadu

15. **M.C. NAVANEENTHAKRISHNAN,** Asst. Professor of History, L.N. Govt. College, Ponneri.
The Home Rule Movement – A Study

16. **A. KUMARASASWAMY,** Associate Professor of History, VOC College, Tuticorin.
Emergenece of Police Force in Travancore

17. **K. MOHANASUNDARAM,** Associate Professor of History, Islamiah College, Vaniyambadi.
Reconstruction efforts for the internally Displaced Sri Lankan Tamils: Need of the Hour

18. **M. LAKSHMANAMOORTHY,** Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai-21.
Village Administration in Tanjore

19. **B. SURESHKANNAN,** Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai.
Glimpses of Kalaiyarkoil

20. **T. LAVANYA,** Dept. of History, Vellalar College for Women, Erode.
Anna Hazare: An iconoclast of India

21. **K. SRINIVASAN,** Research Scholar, Periyar Maniammai University, Vallam, Thanjavur.
வேதாரண்யம் – உப்பு சத்தியாகிரகம் ஒரு வரலாற்றுப்பார்வை

22. **செ.சுதா,** ஆய்வியல் நிறைஞர், இந்திய வரலாற்றுத் துறை, சென்னைப் பல்கலைக்கழகம், சென்னை-5.
ஆங்கிலேயர் ஆட்சியில் சென்னை மாகாணத்தில் தோன்றிய பஞ்சங்களும் அதன் தாக்கமும்

23. **வே. ராமசந்திரன்,** எம்.பில், ஆய்வு மாணவர், வரலாற்றுத்துறை, அரசுக் கலைக்கல்லூரி, திருவண்ணாமலை.
வரலாற்றில் ஐம்பை – ஓர் ஆய்வு

24. **D. லட்சுமி மற்றும் A.பவானி,** முதுகலை இரண்டாம் ஆண்டு வரலாற்றுத்துறை, உ.நா.அரசு கல்லூரி, பொன்னேரி.
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25. **ம. மதியழகன்,** உதவிப் பேராசிரியர், வரலாற்றுத் துறை, அரசுக் கலைக் கல்லூரி, உடுமலைப் பேட்டை.
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26. **கெ. சுப்பிரமணி,** முதுகலை இரண்டாம் ஆண்டு, வரலாற்றுத்துறை, உ.நா. அரசினர் கல்லூரி பொன்னேரி.
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27. **இரா. சிவக்குமார்,** உதவிப் பேராசிரியர், அரசியல் அறிவியல் மற்றும் பொது நிர்வாகத் துறை, திருவள்ளுவர் அரசு கலைக் கல்லூரி, இராசிபுரம்.
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வ.உ.சி. ஓர் பன்முக பார்வை

29. **க. தனராஜ்,** முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, மாட்சிமை தங்கிய மன்னர் கல்லூரி (தன்னாட்சி), புதுக்கோட்டை.
இரண்டாவது சுதந்திரப் போர்

30. **எம்.ஆர். ராக்குமார்,** வரலாற்றுத்துறை, மாநிலக் கல்லூரி, சென்னை.
பாரதமாதா ஆலயமும், சுப்பிரமணிய சிவாவும்

SOCIAL AND ECONOMIC HISTORY

31. **P. DEVAKANI,** Ph.D, Scholar, Nirmala College for Women, Coimbatore - 641 018.
Ooty - The Tourist Center

32. **V. CHITRA,** Vellalar College for Women, Erode.
"History of Cavuery" at 'Mettur' - a Study

33. **R. MEKALA,** Ph.D, Research Scholar, Department of History, VHNSN College, Virudhunagar.
Religion, Rites, amd Ceremonies of Kurumba Tribal in Nilgiris

34. **J. JOHN MARK,** Ph.D, Scholar, Rajapalayam Raju's College, Rajapalayam.
The Contribution of Zenana Mission in India

35. **S. HARIBABU,** Ph.D, Scholar, Department of History, Presidency College (Autonomous), Chennai-5.
Police Boys Clubs in Tamilnadu

36. **S. IMAYAVARAMBAN,** Ph.D. Scholar, Dept. of Indian History, University of Madras, Chennai -600 005.
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37. **J. JEYAKUMARI GNANADEEPAM,** Asst. Professor, Department of History, M.V. M. Govt Arts College for Women, Dindigul.
The Impact of Urbanisation on Women's Rights

38. **M. RADHAKRISHNAN, P. PREMKUMAR and Manimegalai,** Department of History, Government Arts College (Autonomous) Coimbatore - 641 018.
Current Trends in Tamil Nadu School Education System

39. **VASANTHI,** Ph.D. Research Scholar, Ethiraj College, Chennai - 8.
Government Policies for the Development of Higher Edcuation of Women in Tamil Nadu (1947-2000)

40. **P. SEENISANKAR**, Ph.D. Research Scholar, Dept of History, V.H.N.S.N. College Virudhunagar - 01.
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41. **N. ASHA DEVI**, Ph.D. Research Scholar.
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43. **R. RAJASEKAR**, Ph.D. Research Scholar, Department of Modern History School of Historical Studies, Madurai Kamaraj University, Madurai -625 021.
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61. **N. MARAGATHAM**, Associate Professor of Biochemistry, Department of Nutrition & Dietetics, Vellalar College for Women, Erode.
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62. **S.K. JAYANTHI**, Associate Professor & Head, Department of Computer Science, Vellalar College for Women, Erode.
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63. **P. CHANDRA KUMAR**, Lecturer, District Institute of Education and Training, Pulikkarai, Dharmapuri-636 808.
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64. **A. F. LILLY**, Associate Prof. of History, Sri Sarada College for Women (Autonomous), Salem - 636 016.
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65. **S. SUMATHI,** Asst. Professor, Dept. of English (SF), Vellalar College for Women (Autonomous), Erode.
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66. **S. MOHANASUNDARI and S.JANAKI,** Assistant Professors, Department of English (SF), Vellalar College for Women, Erode.
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67. **P. INDUMATHY,** Asst. Prof. and Head, Dept.of Foods & Nutrition, Vellalar College for Women, Erode -638012.
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70. **P. THANGARAJ,** Guest Lecturer in History, Department of History, Muthurangam Government Arts College,(Autonomous) Vellore -2.
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72. **T.S. DEVASENA,** Assistant Professor, Department of History, Muthurangam Government Arts College, (Autonomous) Vellore -2.
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106. **எம். சாந்தி,** முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை-625 021.
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