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TAMIL NADU HISTORY CONGRESS PROCEEDINGS

Proceedings of the Twenty Fourth Session

6th – 8th October, 2017



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Dr. M. Raziya Parvin

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Dr. N. Sethuraman

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Editorial

Alagappa University, Karaikudi a historical and renowned educational centre of Tamil Nadu hosted the Twenty-Fourth Annual Session of the Tamil Nadu History Congress during 6th – 8th October, 2017. The Vice-Chancellor, Registrar, the Local Secretary and faculty members stood together in hosting the Conference which proved to be a great success.

We're delighted to say that it was extremely well attended by the good number of academicians not only from Tamil Nadu but from other states of India too. The hospitality, accommodation, transport and the warm reception accorded to all the delegates for all the three days of the Conference by the host institution is in fact worth-remembering for ever with gratitude.

The main advantage of the TNHC is associated with the ready availability of information, the immediate possibility of opening a critical debate and establishing networking between individuals working in the same discipline, although at times in different contexts. As many as 210 papers were presented in the 24th Annual Session, which is a clear pointer to the fact that the members of the TNHC are showing sustained interest in the annual proceedings of the TNHC.

It is our great pleasure to present this collection of papers developed from presentations at the Conference. This Volume consists of, in the order of priority the General Secretary's Report, General's President's Address, Endowment Lectures and the Addresses of the Sectional Presidents. While including the papers in the proceedings volume, recommendations of the Sectional Presidents and the originality of research papers have been taken into consideration to include as many papers as possible.

*I take this opportunity to thank the **General Secretary**, and the Members of the Editorial Board – **Dr. N. Sethuraman, Dr. S. Ananthakrishnan and Dr. R. Stanislas** for their sincere and dedicated efforts in bringing out this Volume.*

My hearty thanks are due to Mr. R. Gopinath and Ms. T. Arunthathi, Department of Indian History, University of Madras; Mr. J. Balachandar and Ms. A. Mareeswari, Department of History, Queen Mary's College, Chennai for their immense help at all stages in the printing of this Volume.

Dr. M. Raziya Parvin

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GENERAL SECRETARY'S REPORT

Tamil Nadu History Congress, 2017

Prof. N. Rajendran*

Hon'ble Vice-Chancellor of Alagappa University Prof. Dr. S. Subbiah, Prof. P.B.Goplakrishnan historian to be honoured, Thiru A.Karunanandan, the General President of the 24th Session of Tamil Nadu History Congress, Respected Prof. P. Jagadeesan, Former Vice-Chancellor, Bharathidasan University, Dr T. Satyamurthi, Prof.Venkata Raghotham and Thiru S.Muthiah, who will be delivering endowment lectures, the Sectional Presidents, Dr.R.Malliga, Dr.P. Balagurusamy, Dr.V. Selvakumar and Dr.S.Babu, the dynamic Local Secretary Dr.K.Krishnamoorthy, 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.

Karaikudi is located in Sivagangai district in the State of Tamil Nadu. The town derives its name from thorny plant Kaarai referred in ancient Tamil literature as Kareekudi, which, in modern times, became Karaikudi. Karaikudi and surrounding areas are generally referred to as "Chettinad". The town is home to Nagarathar a business community, financiers, and trade facilitators. It has several historical heritage places such as Chettinad Palace, Karpaga Vinayagar Temple at Pillaiyar Patti, Lord of Muruga at Kundrakudi, Kalaiyar Kovil Temple built by Maruthu Brothers. Besides, Central Electro-Chemical Research Institute (CECRI) serves as a launching pad for a multitude of technologies for the Indian Electro - Chemical industry, initiated by Vallal Alagappan. This is the first time, Alagappa University is hosting the Tamil Nadu History Congress. The principal architect of this event is none other than the Hon'ble Vice-Chancellor who has made history by establishing the Department of History at

Alagappa University and simultaneously has come forward to host the 24th Session here in this University. He has been a source of great support for enriching the History of Tamil Nadu.

Last year, the Department of History, Periyar University, Salem hosted the 23rd Annual Session of TNHC on 30th, September 1st & 2nd October, 2016. The 23rd Annual Session of the Tamil Nadu History Congress was inaugurated by Prof. C. Swaminathan, Vice-Chancellor, Periyar University, Salem. The TNHC General Presidential Address was delivered by Dr.T.M.Kumaresan, Former Principal and professor of History, Sir Theagaraya College, Chennai. Hon'ble Vice-Chancellor released the 22nd TNHC Annual Proceedings Volume.

In the evening Professor Dr. B. Maria John delivered the prestigious TNHC Endowment Lecture on an important theme "Linguistic States and National Integration in India". Dr. G. Venkataraman delivered the first former Vice-Chancellor Dr.G.Viswanathan Endowment Lecture on the theme "Contribution of Women to the India's Freedom Movement". These scholarly lectures were well received by the participants as well as by the media.

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. Later, *Padma Shri* Iravatham Mahadevan, Professor K. Rajayyan, Prof. K.V.Raman and Prof. P.Jagadeesan, Prof. Y. Subbarayalu were honoured similarly. Dr.V.Balambal, Former Professor, Department of Indian History, University of Madras was honoured by the TNHC with a Citation "Distinguished and Senior Woman Historian of Tamil Nadu" during the 23rd

* Former, Dean, Faculty of Arts, Professor and Head, Department of History, Director, Centre for Nehru Studies, Bharathidasan University, Tiruchirappalli.

Session.

The Sectional Presidents, Dr.C.Thomas, Dr.H.Munavarjan, Dr.P.D.Balaji and Dr.Shankar Goyal, delivered their Sectional President Address for Political and Administrative History, Socio-Economic History, Art and Culture History and Historiography sections respectively.

A unique feature of the 23rd session of the TNHC was that as many as 270 research papers were presented at Periyar University, Salem. The number of research papers indicates the momentum gained and consolidated by the TNHC since its inception.

The Executive Committee meeting of the TNHC was held in the evening of 30th September, 2016 and this was followed by the General Body meeting on 2nd October, 2016 afternoon.

The General Body meeting was followed by the Valedictory Function. Prof. C. Swaminathan, Vice-Chancellor, Periyar University, Salem delivered the Presidential Address, Dr. M. Bhaskaran, Vice Chancellor, Tamil Nadu Open University, Chennai delivered the Valedictory Address.

As General Secretary of the TNHC, I would like to place on record the able guidance of

Dr.S.Ravichandran, Assistant Professor, Department of History, Periyar University, Salem who provided the much needed leadership to the whole event and made the 23rd Session a grand success. Dr.S.Ravichandran was ably assisted by his dedicated team of faculty and volunteers for the excellent arrangements and the successful conduct of the 23rd Session of the TNHC. On behalf of the TNHC, I whole heartedly thank the Vice-Chancellor's Committee, the Registrar, the Local Secretary, Dr.S.Ravichandran, Dr. M. Tamilmaran, Head i/c, Department of History the faculty, administrative staff and students of Department of History, Periyar University, Salem for their wonderful efforts and warm reception.

I take this opportunity to thank I.C.H.R, New Delhi for publishing the proceedings of TNHC in a successful manner.

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

Non-Brahmin Dimensions of Narayanaguru's Reform Movement

Prof. A. Karunanandan *

At the outset I wish to thank all the office bearers and members of the Executive Committee of Tamil Nadu History Congress for inviting me to preside over the twenty fourth session of TNHC, and to deliver the presidential address. I deem it a great honour conferred on me.

In my Presidential Address I wish to draw your attention to some aspects of southern social movements with a specific reference to the Narayana Guru movement

National history of India is yet to be redeemed from its north-centric, Sanskrit-centric and Vaidika (VedicAryan) centric approaches. Indifference to, and near total neglect of non-Aryan elements in constructing India's national history virtually make it a mere extension and expansion of Vedic culture, and its triumph over other cultures; such an approach negates the pluralistic foundations of India's society and culture. Instead of multi-culture India, it projects a mono culture India.

The serious flaws involved in this monoculture history, were felt by some early historians. Vincent Smith, an eminent historian of colonial India lamented thus:

"Attention has been concentrated too long on the North, on Sanskrit books and on Indo-Aryans. It is time that due regard should be paid to the non-Aryan elements"

Even after James Princep deciphered the Brahmi script, Ellis and Caldwell brought to light the facts about Dravidian group of languages, and Sir John Marshal and his team unearthed the remains of pre-Vedic Indus valley civilisation there has been no cognizant shift from this mono-culture approach. The non-recognition of non-Sanskrit traditions, has a mutilating effect on Indian history. The interactions between Vedic and non-

Vedic traditions and their impact on historical developments are yet to be adequately analysed and defined. This error is extended even to the so called 'regional histories'. Prof. K.A.Nilakanta Sastri a pioneer in South Indian History, categorised those of Sanskrit as 'Greater Tradition' and mentioned non-Sanskrit traditions as "Lesser Traditions." Such a trend serves to subordinate every other element to Sanskritic traditions.

Almost in all 'national histories' the non-Brahmin, non-Sanskrit socio-religious thoughts and movements are either blacked out or under played; for instance, Bharatiya Vidya Bhavan's much popular works on "History and culture of the Indian people" in eleven volumes: socio-religious movements of the colonial era are elaborated in Volumes X and XI, where we notice the total neglect of the non-Brahmin socio-religious movements, especially of South India. A perusal into the number of pages and references to each of the prominent socio-religious reformers and movements will illustrate this grievous bias.

North India

Name of the movement/ Reformer		Number of pages in which references are made			
		Volume X	Volume XI	Total number of pages	Grand Total
1	Raja Rammohan Roy - Brahma Samaj	86	5	91	
2	Swami Vivekananda - Ramakrishna Mission	30	12	42	

* Head of the Department of History (Retd), Vivekananda College, Chennai.

3	Dayanand Saraswati - Arya Samaj	20	14	34	
4	Blavatsky, Olcott, Besant - Theosoph- ical society	11	40	51	
	Total	147	71	218	218 pages

South India

		Volume X	Volume XI	Total number of pages	Grand Total
1	Jotiba Phule - Satya Sodhak Samaj	2 (Eleven Sentenc es)	Nil	2	
2	Saint Ramalinga	Nil	Nil	Nil	
3	Vaikuntasw amy	Nil	Nil	Nil	
4	Narayana Guru	Nil	Nil	Nil	
5	PERIYAR - EVR	Nil	Nil	Nil	
6	B.R. Ambedkar	Nil	9	9	
7	T.M. Nair - Justice Party	Nil	5	5	
	Total	-0-	14	14	14 Pages

The above illustration makes it abundantly clear that the so-called national histories are really not national and the near total neglect of the southern movements is not accidental, but a result of the attempts

to project North centric, Sanskrit centric, Vedic centric once as national history.

Further almost all the socio-religious reformers of North India during the colonial era were from upper castes; Rammohan Roy, Dayanand Saraswati, and Ramakrishna Paramahansa were Brahmins; Swami Vivekananda was a non-Brahmin upper caste kayastha; Madame Blavatsky, Olcott and Besant were westerners; Their emphasis was Hindu pride, and their primary objective was revitalising Hindu religion. Their social agenda were subordinated to religion. They were all euhemerists in justifying, glorifying the Sanskrit traditions; and attributed deviations from traditional values to the contemporary ills of the Hindu society. 'Back to Vedas' or 'seek Vedanta' were their projected remedies. The military and material superiority of the West, and the intensive or aggressive propaganda of the Christian missionaries against the inadequacies, irrationalities and inequalities of native faiths stirred these upper class leaders to counter moves, to save 'Hinduism' and 'Sanatana Dharma.' By availing western education, these revivalist leaders were also striving to gain parity with their immediate superiors i.e, the Colonial masters and Christian missionaries. There were no conscious or serious attempts to make reforms applicable and reachable to the Sudra-Panchamas, though they could do substantially to improve the condition of upper caste women, by propagating against 'Sati', child marriage, polygamy, denial of education, enforced widowhood etc., We do not deride these reforms, but do wish to point out the neglect of masses.

But the concern and priorities of the southern social thinkers were entirely different. For them the socio-religious disabilities were imposed on the masses not by the colonial masters but by the Brahmin centred social order. Their struggle had nothing to do with the colonial masters; yet their agony was added by the fact that the new (colonial) masters were not doing anything to redeem them from the age old unjust and anarchical order.

They had no pride in the existing order, and they were no revivalists. Their immediate urge was not to gain parity with the colonial masters, but to gain

equality in status, rights and dignity with the Brahmanical classes. 'Hinduism in danger' had not stirred them, but injustice within the Hindu fold drove them to seek new thoughts and new avenues. Hence it is not surprising that almost all the leaders of the southern socio-reform movements were from the Non-Brahmin, Sudra-Panchama or Avarna groups. Phule, was from a deprived community, Ramalinga was from Satsudra/Vellala Community, Vaikuntaswamy and Narayana Guru were Avarnas, Periyar E.V. Ramasamy was a Sudra and Dr. Ambedkar was a Panchama. All the leaders of the Justice Movement were non-Brahmins. While the higher castes were striving for political liberation, the Avarnas were struggling for 'Social Liberation'. Phule, Vallalar, Narayana Guru, Periyar and Ambedkar contributed immensely to the awakening and assertion of the degraded and deprived non-Brahmins, leading to a social transformation of massive proportions. Their thoughts and deeds, vision and mission derived inspiration from non-Brahmanical Vedantic, Saiva Siddhantic and Dravidian- Tamil traditions.

Anti-Brahmin Orientation

How did the Southern reform movements assume a non-Brahmin and anti-Brahmin character? can be best explained in the words of a leading journalist N. Ram.

*"In the modern colonial society, it was no surprise at all that any movement for social equality and against caste domination had to have an anti-Brahmin orientation, since the Brahmin was the supreme caste in the Hindu hierarchy, the kingpin in the Varnashrama Dharma structure. In fact, there are today, considerable evidences from the second half of the nineteenth century on both the extraordinary privileges of the Brahmin in the Hindu society and the spontaneous stirrings of persons and groups drawn from the lower castes against this oppressive domination."*¹

Such a trend was exclusive to the South during the colonial era and similar trends began to emerge in the North only during the post- colonial era through Ram Manohar Lohia and Kanshi Ram, whose political efforts were meant against Brahmanical order and for the assertions of the Sudras and Panchamas.

The circumstances leading to the establishment of Madras Native Association in 1852 would illustrate the North-South divide in matters of reforms. It was Gazulu Lakshmi Narasu Chetty who started the Madras branch of British Indian Association of Calcutta in 1851. The renewal of Charter to the East India Company was due in 1853, and the Calcutta Association drafted a memorandum containing recommendations and suggestions to be considered for incorporation in the proposed charter renewal bill. Gazulu's men felt that the proposals of Calcutta Association were not in conformity with the priorities and concerns of the Madras Branch. Hence they detached themselves from the Calcutta Association, formed their own independent association i.e., Madras Native Association, and sent a separate memorandum to the British Authorities, explaining their exclusive concerns and priorities and why and how they differed from the Calcutta Association. The relevant extract from their memorandum is given below:

"..... but the said sketch (of Calcutta Association) related almost wholly to plans and recommendations of change in the Government of this country for the exaltation of the highest classes of the Hindus, while it left almost untouched the pitiable condition of the middling and lower classes and was in various respects unsuitable to the circumstances of the inhabitants of this Presidency; your petitioners, hence perceiving that there were many important points in which a joint interest could not be taken, and others in which there could not be a joint concurrence, deemed it expedient to withdraw from their connection as a branch association, subordinate to that Metropolis, and to constitute from among themselves an independent society, under the denomination of the Madras Native Association, with a view of bringing before the Parliament the immediate grievances of their own Presidency."²

The above mentioned statement of the MNA brings out clearly that the northern reformers' interests were higher class/ higher caste oriented, whereas the southern reformers' interests were middle caste and lower caste oriented. For the higher caste oriented reformers, the challenges were from the British rule, while for the middle and lower caste oriented southern

reformers the challenges were from the Brahmanical order. It is an irony that while the higher castes grievance against colonial regime were portrayed patriotic and national, the lower castes grievances against the existing traditional systems were sidelined as parochial, sectarian, regional, unpatriotic and anti-Hindu affairs. Such heinous distortions ought to be remedied at the earliest; an appropriate and adequate historical analysis of socio-religious movements, especially of South India, can be an effective means of undoing such biased presentation of national history.

Towards this objective this paper on 'Non-Brahmin Dimensions of Narayana Guru's Reform Movement' is presented before this august assembly of eminent historians of Tamil Nadu.

There has been a general tendency among the national historians to treat the non-Brahmin movements as caste affairs, as something arising out of caste rivalries. According to them:

*"..... Jati (caste) leaders jostled for pre-eminence, organised caste associations, and invented mythological caste histories. Caste solidarity, one might add, was encouraged in at least two ways by the new situation. Successful leading members of a Jati found it useful to mobilize support from caste brethren in their usually quite parochial and selfish struggle for social recognition, jobs and political favours; a process generally encouraged by the gradual introduction of electoral politics from the decade of 1880 onwards. As for the poorer members of a Jati, links of patronage with more successful fellow members seemed often the only means of survival in a harsh and increasingly alien world. The net result has often been the expressions of socio-economic tensions through a kind of false consciousness of caste solidarity, caste rivalry and movements for Sanskritisation."*³

Varna and Jati have been the products of Brahmanical system, meant to divide the society manifold, as these were structured vertically, each segment being prevented an upward mobility. Mythologies were generated from time to time only to justify and sustain the Brahmanical scheme of Varna-Jati order. 'Gothra' divisions did not affect the social

cohesion of the first three 'varnas', but 'Jati' or caste did split the Sudras into thousands of segments, each one treating the other their immediate rival thus paving for internecine conflicts at the fourth level. The arrangement befell on the outcastes or Panchamas or Avarnas too; each sub-sect attempting to establish their superiority over their immediate rivals. Dexterously enough, the creator, promoter, justifier and the foremost beneficiary of this 'Varna-Jati' order, i.e., the Brahmanas, superimposed themselves at the top of the social structure without being the immediate concern or immediate rival of the innumerable Sudra-Panchama castes. The clever strategy of 'divide and rule' has its ultimate and enduring manifestation in the Varna-Jati arrangement. British imperialism, despite its 'divide and rule' strategy, could not perpetuate her hold over India for more than two centuries; however, the Varna Jati's 'divide and rule' continues unabatedly for centuries together.

It is a fact that a number of 'Sudra' castes were able to organise caste outfits and upgraded themselves against other Sudra castes, adorned themselves with sacred threads, claimed 'Kshatriya' status, and took pride in being superior to other Sudras and Panchamas. But such individual caste assertions did not secure social equality, and did not usher in a just social order. Non-Brahmin movements were not caste movements, they were not even for reforms in inter-caste relations, Dispensing with 'Varna-Jati' social foundations was their ultimate objective.

National histories, even in their inadequate references to Narayana Guru, tend to project him as an Ezhava Guru,⁴ as if his interests and mission were confined only to the narrow caste limits. If that yardstick is applied to Adhi Sankara, Rammohan Roy, Dayanand Saraswati and such others, these great men ought to have been identified as Brahmana Gurus, but they have been accorded a trans-caste national status; Sankara an acclaimed exponent of Advaita Vedanta, consciously justified the degradation the Sudhras in his 'Apasudradhi Karanam' and reserved the admission in his mutts and their pontificates only to Brahmins; the reform initiatives of Rammohan Roy, Iswar Chandra Vidyasagar, Dayanand Saraswati and such others of the

colonial era, effectively benefited only the 'creamy layer' segments of the Savarna categories, and their reform proposals had no effective initiatives for the redemption of the victims of the Varna-Jati discriminations.

Non-Brahmin and Anti-Brahmin

Ramalinga Vallalar, Jotiba Phule and Periyar E.V.Ramaswamy were from intermediary communities, yet their theoretical and practical endeavours had a universal appeal and were based on broader social concerns. Their prescriptions did not end with the rejection of untouchability but were directed against the traditional and religious foundations of the unjust Hindu social order. The defenders and beneficiaries of this Brahmin centred order, who were amenable only to peripheral reforms, were rattled by developments and began to construe them as anti-Brahmin ones. The system change, as envisaged by these luminaries, would have to reject the roots of the discriminatory order, hence their rejection of Brahmanical social order and its value systems. 'Non-Brahmin' has been an identification of the overwhelming masses in the native order, salvation of the non-Brahmin lay in the rejection of the Brahmanical order. However, the elite of the dominant elements came to construe this anti-Brahminism move as anti-Brahmin movement.

Narayana Guru

One has many reasons to conclude that Narayana Guru (1856-1928) represents the traditional Dravidian or Tamil resistance to ideas and institutions advocating social inequality. He represents the age old non-Brahmin aspirations.

Born in an Avarna Enhava family,⁵ that too in a Hindu Sanatana Dharma Rajyam of Travancore, he had an intimate knowledge of, and bitter experience in the Varna-Jati based social order. Discontent with and protests to the unjust customs were already emerging. The Chanar rebellion and Vaikuntaswamy movement preceded Narayana Guru's (Nanu) birth in Travancore. Ramalinga Vallalar of Tamil Nadu was a senior contemporary of the Guru. Attempts to breach restrictions on entry into temples and temple precincts were being made; Aarattupuzha Velayudha Panicker

became bold enough to build a temple in an Agamic style, and distributed blouse pieces and nose-studs to Avarna women as a protest to discriminatory dress codes, and ornament codes. The demeaning discriminatory taxes on Avarna men and women were being resisted.⁶ Obstructions to Avarnas in schools of western education were being resented. Protest to Brahmin monopoly over government jobs and demands to distribute government jobs to the native communities were made (i.e. The Malayalee Memorial 1891 and the Eghava Memorial 1896).⁷ Thus there were already signs of discontent, protest, resistance and rebellions against the Brahmin centred socio-religious order. The epoch-making contribution of Narayana Guru is that he provided a strong, rational, religious, philosophical and institutional base to these non-Brahmin aspirations.

The Dravidian and non-Brahmanical Inspirations of the Guru.

Unlike Swami Vivekananda, the Guru was not blessed with western education. Through traditional means he acquired excellent mastery over Sanskrit and Malayalam and on his own efforts, and perhaps through his Yoga guru Thycaud Ayya Swamikal (Ayyavu), he obtained admirable mastery over classical Tamil. He was a prolific poet in all the three languages. A close scrutiny of his compositions reveal the immense influence of Vedantic and Tamil wisdom on his thoughts; both sources, one should know, were of non-Brahmin origin. His earliest philosophical work was a translation of a Tamil work "Ozhivil Odukkam" into Malayalam. This Tamil work originally composed by Seekazhi Kannudaya Vallal (of fourteenth century A.D.) an exponent of Saiva Siddhanta and Vedanta (Vedanta-Siddhanta Samarasam). This work was published in 1851 under the supervision of Vallalar. Obviously this work had an impact on the Guru, prompting him to go in for translation of it with all its 253 songs distributed into ten divisions.⁸ In the same way the translation of Thirukural into Malayalam happens to be the earliest of Guru's ethical works. The Tamil Bhakti tradition's 'influence on Guru is explicit in his songs of adoration (Bhakti) on various Agamic deities.' Thevara Padhikangal' in Tamil authored by the Guru reveals not

only his mastery over Tamil, but also the inspiration that he derived from the Saivaite Bhakti literature.

The unquestionable impact of Tamil Saivaite traditions is revealed by the fact that, out of thirty-three Bhakti (adorative) works of the Guru, fourteen are on 'Siva', eight on 'Muruka' and five on 'Sakthi'. Only three works (Vasudevashtakam, Vishnu Ashtakam and Sree Krishna Darsanam) are on Vaishnavite deities, and all the last three are in Sanskrit. However, none of this Bhakti songs has any contemptuous remarks on other religious denominations, or acceptance of, and admiration for Vedic and Brahman Supremacy.

A progressive shift in Guru's theistic perception is discernable from the chronological order of his works. All his Bhakti works belong to the early phase of his life i.e., before 1895. There after his focus shifts to monotheistic or monistic or universal divinity, or Advaitic style of philosophical exposition, or ethical messages, or on denunciation of caste.

Excluding 'Ozhiril Odukkam' which was written in 1890, there are twelve works on Philosophical exposition of eternal divinity, authored by Guru. 'Arivu' of 1897 being the earliest, followed by Atmopadesa Satakam and Advaita Dipika (1903), and Homa mantiram (1924) being the last. That Guru's literary outputs were progressing towards a formless god is indicated by this. His Prayer song 'Deiva Dasakam' (1914) revolves round a formless and nameless god making it acceptable and adoptable to all categories of believers. It was a progress towards a rational universal god, Guru's 'Homa mantram' (if one goes through the contents of this Sanskrit sloka) insists on self - purification by conquering senses, and cannot be construed of his approval of the efficacies of the Vedic Yagnas.

Upanishads can be treated as non-Brahmin Kshatriya responses to the Yagna-based Vedic order, and be construed as a rejection of the belief in the exclusive divinity of the Brahmins. From these sprang up the Sramana concepts of universality of divinity and universal brotherhood of mankind. Sankara took cognizance of thirteen Upanishads and catalogued six philosophies (Sadhdarsanas) as considerable ones i.e.,

Sankhya, Nyaya, Yoga, Vaishesika, Purva Mimamsa and Uttara Mimamsa (Vedanta), and gave Brahmanical interpretations for the same. On the other hand, Guru emphasised mostly the Advaitic version of Vedanta, and never bothered to interpret Purva Mimamsa (as it subordinates divine forces to Brahmins), Brahmanical Yagnas and Mantras. He translated Esavasoupanishad (1897) and his *magnum opus* Darsana Mala lists ten Darsanas. It is to be noted here that he never articulated or translated any work which overtly or covertly justified Varna or Jati. He had always been unrelenting in his Upanishadic and Dravidian commitment to social equality and human dignity.

Guru's non-Brahmin concerns can be illustrated through a few episodes in his life.

Sivalinga Pratishtha at Aruvippuram

In 1888, Narayana Guru inaugurated a great socio-religious movement, by installing a piece of stone, that he collected from river Neyyar, as Sivalinga on a rock at Aruvippuram. There was no Ganapati homam, Ashta bandhanom Kumbabishekam, Homagundam, chanting of mantras, Brahmin priesthood, etc., but only 'Om Namachivaya' was repeated in chorus; Neither Guru, nor his nominees were adorned with sacred threads; It was a simple but popular affair, with scant regard to Brahmanic rituals normally associated with installation of Agamic deities. It was purely a non-Brahmin affair. Guru further nominated, a non-Brahmin and non-Ezhava Sivalinga Swamikal as the regular priest of the new temple.

What were the rebellious features in this Aruvippuram Sivalinga Pratishtha?

The Brahmanical traditions under royal patronage prohibited the Avarnas the right to access to the Agamic temples. They were permitted only to install and worship lesser deities in their places (Chathan, Madan, etc) and offer bloody sacrifices. The early Aryan Brahmins were not idolators but were believers in the yagna - centred faith. In course of their expansion towards east and south they had to accommodate the popular non - Aryan deities without compromising the primacy of Vedas, Yagnas and Brahmins. During the days of the early Bhakti's movement, that coincided

with the emergence of Dravidian empires, they brought about a compromise in the religious practices with two immediate objectives; (1) To win over the patronage of the princely class by placating them with Kshatriya status, and acknowledging their traditional deities and (2) To Brahmanise the most popular deities with Puranas and Agamas. Sankara listed out six forms of idol worship (shanmathas) as amenable and acceptable to the orthodoxy. Siva, Vishnu, Sakthi, Surya, Kumara and Ganapathy were the icons of these 'Mathas; Through the Agamic deities, and through their hold over the royal houses, they could bring these temples under the control of the Brahmin priest hood. The traditional Gods were bifurcated into two varnas: Agamic gods for Savarnas, and the lesser deities for Avarnas, the former enjoying royal patronage and huge endowments, while the later were to be tended by non-affluent, powerless Avarnas. Siva and Sivalinga come under the Agamic denomination, hence exclusively reserved for the Brahmana priesthood. Whenever the Avarnas tried to enter these Agamic temples, violence was unleashed on them with royal approval. It was in this context that the Aruvippnram installation attained a revolutionary proportion.

It was not merely a temple entry issue; it extended to Avarnas becoming masters of the temple system and gaining priesthood rights.

The Brahman orthodoxy challenged this and asked the Guru

"How could an Ezhava - Avarna install Sivalinga?" Guru quietly replied "It is not the Brahmana Siva that I installed; I installed only our Siva."⁹

In a single stroke Guru could de-Brahminise the Agamic deities.

This installation was not meant to be an Ezhava affair, but was for the empowerment of Non-Brahmins in the spiritual or religious arena. Besides assigning the priesthood to a non-Ezhava Sivalinga Swamikal, the Guru also displayed a board, with the following words:

*"Here is an ideal place
wherein without caste differences
and religious rancours,
all can live in fraternal spirit."*¹⁰

Guru was prompting people to transcend the caste divisions and religious contempt, and to make worship centres as promoters of universal brother-hood. He was de-communalising the faith system, He was redeeming the faith system from degenerative Brahmanical perversions.

Can such a preceptor be demeaned as Ezhava Guru?

Narayana Guru was an Advaita Vedantist like Sankara, But Sankara's Advaita was confined to elitist level, and it did not go to the rescue of the deprived and degraded masses. His "Apasudrathikaranam" justified the Varna discriminations. But the Guru openly condemned this Brahmanical defence of discriminatory Varna Dharma, as an 'error committed by Sankara'. Guru's Advaita Vedanta rejected all discriminations and embraced all. He practiced Vedanta through his mission. He was never cynical of modernism, on the other hand encouraged everyone to opt for modern education and to learn modern technologies. He himself organised schools and industrial training institutes, persuaded his followers to do so, His earnest endeavour was to spread modern education particularly among the deprived sections of people. The social organisations that he initiated did a commendable service in the field of education.

For Narayana Guru, religion ought not to be a conserving or conservative agency; instead religion and religious practices ought to be refined and perfected. Unhealthy, superstitions and barbaric social customs and cultural traditions must be dispensed with.

He was very much emphatic on two issues: i.e., caste and intoxicants. His instructions in this regard are as follows:

'Do not ask caste

Do not tell caste

Do not think of caste'

'Do not manufacture liquor

Do not sell liquor

Do not consume liquor'

He exhorted the people to

*"gain strength through organisation,
gain prominence through education"*¹¹

For him religion is secondary to human improvement.

(Whatever be the religion, what matters is man's progress.)

Guru was enlightening the people, especially the non-Brahmin masses of the destructive beliefs, disruptive prejudices, and degenerative superstitions.

Guru had always been uncompromising in the denunciation and rejection of caste. While denouncing caste he never argued that caste system in the past was good and in the present times needed a little readjustment. His views on Varna and Jati were totally different from that of other social thinkers. Dayanand Saraswati admired Rig Vedic varna arrangement but rejected post-Rigvedic Jati. Swami Vivekananda expressed pride in his Kayastha identity and gleefully related his caste to mythological Yama and Chitrugupta, and his ancestors being rulers for centuries, and his caste having produced greatest philosophers poets, historians, archaeologists and religious missionaries and defended his eligibility to 'sanyasa' on the basis that the Vedas granted such rights to the first three Varnas, i.e. Brahmana, Kshatriya, Vaisya, whereby he endorses the denial of 'Sanyasa rights' to the Sudras and Panchamas. As a token of sympathy to the Sudras, only once Vivekananda collected a few Sudras and conducted a 'Diksha' ceremony by offering sacred threads to them with a declaration that "Herewith I confer on you the right to learn (Sanskrit) scriptures." But that ended as one-time affair.

But having born as an Avarna, Guru had an entirely different opinion on caste system. Once, while discussing merits and demerits of the British hegemony over India, Guru stated "It is only during the British rule people like us (Avarnas) are able to become Sanyasis. In the past when the rulers were enforcing Smriti regulations, if we did that we would have lost our heads. (Obviously he was referring to the beheading of Sudra Sambhuka by Rama, for practicing penance). As such we are bound to admire the foreign rulers as our gurus".

While adjudging the foreign rule, Guru's yardstick was the availability of equitable and natural rights for the common people.

Guru ran a Sanskrit school in his Ashram, where he admitted 'paraya' children, who excelled in Sanskrit learning and in sloka recitation. The Travancore Diwan once visited the school and interacted with the children. He was excited by academic performance and admirable manners of these children. He could not believe that they were 'paraya' boys. A.K.Das, a disciple of the Guru proudly stated thus:

"They had been 'Paraya' children, We admitted into this Ashram and made them humans."

Guru could not endorse this statement hence corrected that statement thus:

*"They have been humans from their inception. But others were unwilling to acknowledge that truth."*¹²

Guru never compromised on human dignity in the name of caste or outcaste.

As a person deriving inspiration from ancient Tamil wisdom, he was steadfast in this conviction that
"Pirapokkum Ella Uyirkum, Sirappovva Seythozhil Vetrumayan" (KURAL)

(By birth all are equal, Avocations do not make any distinction)

In the denunciation of caste system by Guru, one can draw parallels with Vallalar and Siddhas.

Guru has rationalised his rejection of caste in two poems i.e. Jati Nirnayam and Jati Lakshanam.

Jati Nirnayam' written in 1914 contains six verses; the first one is in Sanskrit, which runs as follows:

*"Humanity marks out
Of what species humans are
Even as bovinity does with cows
Brahminhood and such
Do not appear in this
No one does realise, Alas!
This apparent truth."*¹³

The second verse in this poem (in Malayalam) contains Guru's clarion call of universal brother hood

"Of one kind, one faith, one god is man

Of one womb, of one form

Difference herein is none,"¹⁴

The fourth verse runs thus;

'Of the human species

Is a Brahmin born

As is a Pariah too

Where is caste difference, then

Amongst the human species"¹⁵

In the same poem, the mythological Parasara and Vyasa are identified not as of Brahmin fathers, but as sons of a Pariah woman and of a woman from fisher folk. In Jati Lakshnam Gurn states that "essential difference is between individuals and not between the deceptive castes".

As Guru had been an uncompromising crusader against castesystem, he could not tolerate his name being used in caste interests. He was pained to see that the Sree Narayana Dharma Paripalana Yogam (SNDP), a social organisation that he founded along with Dr. Palpu to educate and organise the victims of Varna-Jati system, was drifting from his ideals of casteless society and was functioning like an Ezhava association. On May, 28th 1916 he issued a press statement disowning any caste or religious identity and reiterating that admissions to his newly organised ascetic order would be opened to people of all categories.¹⁶ Six days prior to this statement he wrote a letter to Dr. Palpu, dissociating himself from the SNDP.

Similarly, he downplayed religious differences; 'One religion' concept is based on the conclusion that differences between religions are peripheral, essentially all religion attempt to make man wiser.

Ramalinga Vallalar and Narayana Guru.

Ramalinga Vallalar, who resembled Narayana Guru in many respects, comes in the tradition of the Siddhas. Though commenced his life as an adoring Bhaktha, he consolidated his wisdom as a Siddha; his

matured wisdom is enshrined in his Aaram Thirumurai (sixth divine compilation) wherein his object of devotion is the formless, non-Agamic, non-Puranic 'Arul Perumjothi' (light of Grace); serving the poor and feeding the starved become the foremost duties. Like Narayana Guru, Ramalinga denounced the cult of petty deities (Siru Theivam) as these were associated with bloody and senseless sacrifices.

The language adopted by, and the activities undertaken by Narayana Guru are almost akin to Ramalinga Vallalar. His crusade against the caste evil, superstitions, bloody rituals, and his rational approach to realisation of eternal truth have abundant similarities with those of Vallalar. In Guru's Atmopadesa Satakam, Jeeva Karuniam, Jati Mimamsa and such other expositions, we can find the Dravidian wisdom of the Siddhas as well as of Vallalar. The impact of Dravidian wisdom on the Guru becomes more explicit in his endeavour to translate the Ozhuvil Odukkam and in his Thevara Padikangal. Yes, like the Siddhas and Vallalar, the Guru has been a spiritualist of the highest order.

Guru's approach in religion befits the non-Brahmin movements' rational approach to such matters. He did not consider religion as a sacred bondage. During a discussion with Guru, Mahatma Gandhi raised the issue of conversions.

Gandhi : Does not Hindu religion have avenues for attaining Moksha (eternal redemption)?

Guru : Every religion has avenues of Moksha.

Gandhi : Leave other religions; is not Hinduism sufficient for attaining Moksha?

Guru : Hinduism has, but the issue is people's quest is for worldly (material) wellbeing.

Guru was categorical that conversions are not caused by spiritual quest alone. Their material sufferings in their own religion prompt them to seek other religions.

Later on he told his disciples that one should have a right to religion; to change his religion; and the right to be away from religion: and such rights must be legally protected.¹⁷

Narayana Guru, an outstanding spiritualist was proposing secular rights. He was of course not anti-religion but was trans-religious.

In 1924, he convened an all religions conference at Alwaye. Sometimes that Alwaye Sammelan is compared with the Chicago All Religions conference in which Swami Vivekananda rendered a soul stirring oration in defence of Hinduism. But concerns and objectives of Guru and Vivekananda differed.

Chicago Parliament of 1893

First of all, comparing the All Religions Conference at Alwaye in 1924 with the Parliament of World Religions in Chicago in 1893 itself is a debatable one. It is not certain whether the Alwaye meet was inspired by the Chicago meet, held three decades before, except that both were concerned with religion. There were a lot of contextual, conceptual and dimensional differences between these two. The Chicago meet in 1893 was not a conscious and exclusive religious affair; it was a part of, or, a subsidiary activity of an International Expo (Industrial and Trade Fair) held to commemorate the 400th anniversary of Columbus' discovery of American continent. In fact the Global Religious meet was not in the original agenda of the Expo, it was added as an additional agendum on a suggestion from a lawyer Charles Carol Boni; that Parliament of Religions was meant to be a part of Parliament of World Affairs, and the responsibility of organizing the religious meet and inviting religious exponents from different nations, was entrusted to the head of the Presbyterian Church, and the organizers hoped that such global religious meet would be an opportunity to establish the primacy of Christian religion over other religions.

The commemoration of 'Discovery of the New World' by Columbus itself was an inauspicious context for such a congregation of religions. That discovery of New World by Columbus marked the expansion of European civilization and European domination across the Atlantic into the American continent, it was not only Europeanization of the American continent, but also annihilation of millions of native Indians; a genocidal triumph of European civilization over regressive sons and daughters of that continent, who authored the magnificent

Mayan, Aztec and Yucatan civilizations and sustained them for thousands of years. They too had religious systems, belief systems, mythologies and faith in the other worldly life. But those civilizations perished, their peoples annihilated *enmasse*; what failed them? Their religion, their faith, their socio-economic and political riders, or their static technologies...? we do not intend to provide answers to these questions in this forum. But our concern and our agony is that the religious orders of the civilized Europe could not rescue the millions of the native Americans, and could not ensure a honorable and equitable existence for the survivors of the extinct civilizations.

Nobody in that 'Parliament of World Religions' bemoaned the extinction of native societies, the miserable conditions of their survivors; in fact, there was no substantive expressions of concern over the plight of the oppressed, underprivileged and marginalized peoples of the colonized world, or semi-colonized world; no tears were shed over the starvation deaths, droughts and famines and over the arms race among nations.

Swami Vivekananda, who stirred the gathering at Chicago with his epoch making speech enlightening on the ancient wisdom of India, was not invited, but was persuaded by his followers in Chennai to participate and defend Hinduism in that Parliament. Despite advertisements in the Hindu, the orthodox Brahmins, like Yogi Parthasarathy Iyengar, whom Prof. William Miller of Madras Christian College requested, refused to voyage across the seas to the Chicago meet, as it ran the risk of losing one's caste. It was Azhagiya Singa Perumal (Alasingar), a nephew of Yogi Parthasarathy Iyengar, an admirer of Vivekananda who requested Swami to avail this opportunity and commenced fund collection for the same. The orthodoxical bane on overseas voyage came as a boon for Swami Vivekananda.

Swami Vivekananda, at this Parliament, and during his long stay in the west thereafter had to define and defend Hinduism, its inner contradictions, its vast gulf between philosophies and practices, to justify its unbridgeable heterogeneities and to underplay its degenerative social orders. He went there as a defender of Hinduism and an exponent of its philosophies. In fact, he made it explicit that his aim was to establish and demonstrate that the Hindu

religious system was far more superior to other systems, and wanted to exchange that Hindu wisdom for the western instruments of material prosperity; because his priorities and concerns were always for the people of the Hindustan. Yes, he was there as a patriot saint from India.

All Religions Meet at Alwaye in 1924

The Alwaye Sammelan, compared to Chicago Parliament was a low key affair; unlike the later it was an exclusive and conscious meet for inter-religious understanding; it had no patronage from the Government or from big industries and business magnates. It was a simple but serious intellectual exercise towards narrowing down differences between religions, so as to realize a global order of 'One Caste, One Religion, One God for men'.

Narayana Guru was there only as a patron and sponsor; he did not participate in it as a defender or exponent of any religious denomination; there was no need for him to justify and sanctify anything that contravened human justice. But he guided the whole exercise with his words of wisdom that "debates are not for a win, but to understand others and to be understood by others" The Guru consciously refrained from playing the role that Swami Vivekananda played at Chicago meet. There lies the conceptual and dimensional differences between these two events and between these two great men of our land.

To be more precise, Swami Vivekananda's role in the Chicago Parliament was that of a religious leader, whereas Sree Narayana Guru's status, in the Alwaye meet and beyond that was that of a spiritual leader;

Narayana Guru's Spiritualism

Sree Narayana Guru consciously avoided expressions of 'Hindu conscience', and consciously avoided any kind of euhemerism, for him the eternal truth is beyond all mythologies and all religions. The question of faith cannot delimit the pursuit of Truth. It is to be noticed that he was keen more in expounding the philosophic wisdom of Vedanta, than in deriving ideals from Vedas and epics; any spiritual pursuit or religious dogma cannot be in contravention to human equality and human dignity. As a spiritual preceptor, the Guru was not merely facilitating mutual understanding among religions, but was also envisaging and prompting

towards a global order of 'One Caste, One Religion, One God for mankind'. His intended reforms were meant not only to bring religions together, but to bring about an end to unjust social order. Swami Vivekananda advocated reforms in caste order, but was against doing away with the caste system.

However, for both these intellectual giants. Advaita Vedanta becomes a tool of truth realization and human integration. Vivekananda stressed on 'practical Vedanta', at Chicago, but thereafter, he projected himself as a defender or exponent of Hinduism. On the other hand, Sree Narayana Guru consciously kept himself and his ascetic order away from any religious denomination, but committed only to Advaita Vedanta.

Conclusion

The colonial era prompted a new social awakening among the classes that were nearer to the power structure. Western liberalism and western secular values stirred the conscience of the liberal minded Indian elite like Raja Rammohan Roy and M.G.Ranade. Redemption of the native societies from the strangulating clutches of orthodoxy was felt a necessary agenda, so as to modernise, liberalise, rationalise the system and empower the native societies. Quasi-religious but western educated thinkers along with religious leaders like Dayanand Saraswathi and Swami Vivekananda contributed enormously to the social awakening especially among the upper stratum of the native society.

Vaikunta Swamy, Saint Ramalinga and Sree Narayana Guru were not privileged to have western education. Yet they could envisage a liberal transformation of the society and inspire revolutionary programme towards social transformation. For them social reforms should have precedence over political reforms. Secular thinkers like Mahatma Phule, Ayotidasar, Periyar E.V. Ramasamy and Dr.B.R.Ambedkar too had the same priorities. For them social change could not be confined to "mere caste reforms" and removal of untouchability, but to be culminated in the annihilation of the caste system itself. It is on this count that this category of 'non Brahmin' thinkers becomes different from another leading social thinker of their age i.e., Mahatma Gandhi.

Unlike many other societies, the Hindu social order in India receives sanction from Sanskrit based religious traditions, Smritis, the Pramana Treya (i.e. Upanishad, Brahmasutra and Bhagavad Gita) and mythologies, all these go to the defence of a graded society based on birth and to the primacy and supremacy of the Brahmin interests. Hinduism is a generic name of a group of multiple faith, and is mischievously defined to be based on 'Varna Jati' sanctity. There are 'Hindu' emigrants in South Africa, West Indies and Indonesia who till today worship 'Hindu' deities and celebrate 'Hindu' festivals, yet they, there, do not have any caste system. The great socio-religious thinkers like Ramalinga Vallalar and Narayana Guru stressed that Varna based 'Sanatana' could not be construed as the foundations of a Hindu order. Anything that denies equality, dignity and freedoms to a large segment of its own entity cannot be endured. Hence rejection of Brahmanism means removal of inequalities both in theory and practice. Guru and his likes, were striving to usher in a new order, where there will be no Brahmin, no Pariah, no Kshatriya, no Sudra, no Vaisya. The entire society would become an extended family.

Terming these objectives 'non-Brahmanism' or 'anti-Brahmanism' is quite reasonable, but distorting these as 'anti-Brahmin' is definitely mischievous, as such movements do not carry contempt on the basis of birth, but definitely carry condemnation of an unjust institutionalised faith and tradition.

Historians have to take note of this distinction and have to desist from giving such non-Brahmin movements, a parochial colour. Thank You.

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T.N.H.C. ENDOWMENT LECTURE

Archaeological Research for Rephrasing Tamil Nadu History

T. Satyamurthy*

**Friends, Members of the TN History Congress,
Learned Delegates**

I am thankful to the Executive Committee of the TN History Congress for giving me an opportunity to share some of the archaeological research made in Tamil Nadu for the benefit of young historians. My heartfelt gratitude is due to my long time friend prof. Rajendran the General Secretary of the TNHC

In midst of the august body consisting of historians of Tamil Nadu it is not necessary for me to emphasize that among the source materials, archaeological remains are more authentic. All other materials including the valid native literature and travelogue-description become supplementary and documented archaeological relics expose the truth. In other words, all other datum becomes material for substantiating the archaeological evidence. In fact, other sources are considered as conjecture without archaeological evidences.

Turning to my duty of focusing some of the archaeological field research that became turning points for understanding the cultural history of south India with special reference of ancient Tamilagam, considering the time constraint, let me be honest to confine to Tamil Sangam age better known as early historic period. Historians during 19th CE and early part of last century had to depend on conjectural theory put forth by Tamil literary scholars. With minimal works available for interpretation, the early history of TN was far from satisfactory.

We are thankful to the efforts of Dr U VE Swaminatha Ayyar, (Tamil Tattha). He could collect the unpublished ancient manuscripts in Tamil and publish them as Sangam age Tamil series. His endeavor brought new life to the historiography of the Tamil Nadu and Tamil Language. Hither to unknown Tamil works of

Sangam period provided much scope for understanding the great heroic and cultural life of ancient Tamilians. Some efforts were also made to link the literary evidences with archaeological relics but aborted due to lack of scientific skill at that time. Caldwell (1876 CE) identified Korkai on the basis of literary evidences as the capital of Sangam age Pandyas, but an attempt to unearth the archaeological remains of port city here had not shown desired result. He could expose many burials but the remains of the habitation and the Pandya port materials could not be unearthed.

The challenge at that time was to identify many ancient sites of Tamil Sangam age for the spade of archaeologists. There were some pioneers in the field who had initiated the research that created passion for new discovery to interpret and write the history of Tamilagam. Some of them, if not discovered and reported we would have ever missed it. One such is the discovery of Stone hand axe by Bruce Foot in Pallavaram during 1863 CE. His discovery was really a turning point in the study of Paleolithic period of Peninsular India. His team could unearth many sites of the same period like in Adirampakkam in the north-west Madras and further the discovery of Gudiyam prehistoric vestiges proved the activities of Stone Age man in the vicinity of Madras. The Stone tools discovered were unique and helpful to realize the physique of men used them to hunt the animals for his food. It was source material to recognize the primitive life of man of Paleolithic age. Such tools manufactured were classified as Madras Industry.

During the beginning of last century, the excavation in Adichchanallur, District Tuttukudi led many such searches for historical materials. Even though the relics in this site dates back to many centuries earlier than Tamil Sangam period the wealth of materials reported are significant to know the

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potential nature of the early culture of Tamil Nadu.

For historians the following discoveries can be rated as turning points for writing history.

Adichchanallur

The archaeological excavations "by Alexander Rea (1904) had proved that the ancient site at Adichanallur is the most extensive site that yielded numerous cultural assemblages of that period. Besides skeletal remains, potteries of various kinds, implements and weapons of iron, bronze ornaments, gold diadems were encountered by Rea. Many antiquities had striking similarity with their counterparts discovered in ancient sites like Taxila and Rairh as in the case of metal mirror. The bronze mirrors of ancient sites in India including North West and Adichanallur. They had revealed the indigenous origin from a common place. Many other antiquities like copper flat bars, ram headed handle etc are also have striking similarity between them.

'An interesting aspect is that 25 percent of the potteries encountered have no analogues so far discovered anywhere, 30 percent are extremely rare, and only remaining 45 percent have wider distribution. The elongated cup with pointed bottom in different sizes is another type not found anywhere.'

Further Excavations - 21st century

In the absence of clear cut stratigraphy, Rea's discovery had posed a problem whether such a comprehensive cultural materials were unearthed from the Burial Site or whether they belong to habitation site also. With an objective to obtain a clear cut stratigraphy and date the site scientifically the Site was excavated during 2004-2005 by the present author (T.Satyamurthy), then Superintending Archaeologist of Chennai Circle and a team of Archaeologists from Chennai Circle.

Analytical Study

Alexander Rea's observation that the site has got some rare salient features like holding rare pottery type up to 30 percent had been substantiated by Dr. Corinna Wessels Mevissen of Germany. In her study of South

Indian Pottery and their comparison with Adichchanallur, it is pointed out that twenty four shapes of Adichchanallur pottery have analogous shapes in many sites in Tamil Nadu. Besides they are found in sites like Chandravalli, Jadigenahalli, Maski, T.Narasipur in Karnataka; Khapa, and Takalghat in Maharastra; Machad and Porkalam in Kerala and Yelleshwaram in Andhra Pradesh. Analogous types have travelled into Pomparippu in Sri Lanka.

It is clear from the above that many sites in South have got comparable material culture with that of Adichchanallur. There are many common elements that make this site to be the cradle of material culture of South. It has got all fabrics Indus culture, like location over the banks of the river Tamaraparani, a separate habitation area and a burial of rare types indicating two separate localities, use of high technique in mining and tempering the metals for ornaments, weapons and many material culture objects representing the contemporary social life, use of innovation in producing the crafts objects. High techniques in using lavigated clay for making pottery and the decorating the miniature potteries with white dots of many designs are some other feature carried to other sites in South.

Nevertheless the OSL dating done by Prof Gartia of Manipur University on sample is:

OSL Dating of Pottery by Prof.R.K.Gardia at Luminescence Dating Laboratory

Sample Trench 2ZC 16Q2

3670+ or - 570 years BP = 1570 BCE

With the available scientific dating and the material culture as enumerated above, the possibility of Adichchanallur, on the banks of Tamaraparani, might be the nucleus site of south Indian Iron culture that pre runs the megalithic monuments.

Anthropological investigations of skeletal remains place the general population of mixed ethnic groups. The community settled here were sea faring people and the possibility of the centre as a port city cannot be ruled out. The field research initiated by Alexander Rea

and further Investigation by T.Satyamurthy were turning points in the archaeological research for re writing the history of Tamil Nadu.

Arikkamedu Investigations

The great contribution of Sir Mortimer Wheeler is the scientific excavations (1944) carried out by him in Arikkamedu, Pondicherry. At one blow the methodology adapted by him in fixing the stratigraphy put India on the trade route of ancient Roman Empire. With that India entered the map of Prime centre of archaeological research in the World. He encountered many vestiges of structures both residential and commercial. Several fragmentary walls, ring wells, brick built tanks, several drains, and ring wells. One such tank was paved with a four course brick floor water tightened with clay and wooden poles. It indicates that the tank was used for dyeing cloths. This port town of early historic period brought to our notice multi building activities in Tamilagam in the started from 1 BCE and continued up to 200 CE.

Besides numerous antiquities, especially beads of various make like crystal, jasper, chalcedony, agate, carnelian and glass, the site helped Wheeler to fix the chronology of South Indian Archaeological site. He could first recognize the Mediterranean pottery Rouletted ware mixed with Arretine ware of first CE in Pondicherry sites and could date the site. The discovery of same Rouletted ware in the megalithic site Chandravalli in Andhra together with Roman coins gave him confidence to fix the upper date for the megaliths. The associated Pottery (Russet coated ware) in the site better known Andhra Pottery could also be dated to 1st CE . As this Pottery is wide distributed in the south it became the index for dating archaeological sites in South India.

However it was the Veerapattinam site near Arikkamedu excavated by French archaeologists yielded imposing magnificent structures of Tamil Sangam age. It became a type site for early historic period in Tamil nadu. This site together with adjacent Karnakudu

provided materials for writing the early history of Beads Industry and overseas trade of Sangam period.

Post Independence Period Research

Archaeological Research in India in the later part of last century got a new momentum in India. The major Indus sites Mohanjadaro and Harappa fell in the territory of Pakistan and there was little hope for Indian archaeologists to carry out advance research. This panic brought new dimensions for field survey and archaeologists in north could discover as much as 300 Indus sites spread from Gujarat to central and north Punjab to Maharashtra. Major sites like Kalibangan, Lothal Surkotada were also excavated to prove the matured Harappan civilization in India.

The scenario in the far south in India is not different from the north but the archaeological field works compared to north in the south were very less in the post independence era. However, the concentration here was to trace the root of Iron Age culture and record its ramifications. The superimposed iron and copper materials in the southern Indian sites had added more complexity to the magnitude of the problem of identifying two different metal age cultures. The search was to fix the chronology of these sites. Further the linguistic division of south made the research more complicated and the search was more an accidental findings than the problem oriented one. The lack of human resource in Tamil Nadu complicated the Issue but there was a good start in 1960s.

Thirukkampuliyur

It became a type site heralding the cultural history of early historic period of Tamil Nadu. It yielded archaeological relics from 3rd BCE to 150 CE. The date assigned to Russet coated painted pottery by Wheeler gave confidence to the excavator, Dr T.V.Mahalingam and the work could be faster to fix chronology. It could be asserted from the findings that early Sangam age people lived under a roof of perishable material with earthen floor. From the period of late Sangam age the site witnessed spurt of buildings of rubble and brick walls with baked and unbaked bricks. It had facilities to

store grains in granaries of brick made. It almost reckons with the description in Tamil Sangam literature. Further excavations in Kaveri basin in Algarai, Uraiyur confirmed the richness of the early historic period deposits of Tamil nadu

Kaveripattinam

During the same time, the Archaeological Survey of India turned their attention from investigating the megalithic sites to early historic site with the experience of **Sri K.V Soundarajan** and **Dr K.V. Raman**. They focused directly on the rich and magnificent site Kaveripattinam. The narration of this port city in Silapadikaram need not be again repeated here, but the nature of literary material unfolded there, gave more problem oriented approach to unearth the remains. It is also identified with Khaberis of the Periplus. The search was extended to adjacent sites Kilayur, Melaiyur, Vanagiri, Pallavanesvaram, Vellaiyaniruppu, Manigramam and Sayavanam.

The results brought to the flourishing Buddhist culture during early Sangam historic period. The Buddhist Viharas, Chaityas etc., near Pallavanesvaram and Melaiyur together with the find of bronze Buddha and the lime stone Buddhapada amply bear out testimony of Silapadikaram and Manimekalai as to the existence of Buddhist establishments and this continued till the medieval period. The Yavana (western) contact is established by the imported pottery. Vangiri and Vellaiyairuppu were perhaps Yavana localities with archaeological evidences. The relics in two localities Kilayur and Melaiyur represent Pattinapakkam of the epic. Excavation of a rectangular/square tank may represent the Surya kundam of Silapadikaram.

Korkkai

The Tamaraparani Basin was explored by many organizations including ASI and brought to light many sites most of them assignable to Iron Age culture but some continued to be occupied in historical time even. The survey and excavation carried out by the Department of Archaeology, TN Korkkai the port city

of early Pandyas revealed a continuous occupation from megalithic period to medieval period. Trial excavation lead by **Dr R Nagaswamy** brought to our notice brick platform of large sized bricks measuring 45x28x7.5 cm. This platform had a flight of steps at one end. Nine courses of bricks were exposed. Underlying this was a terracotta ring -well with three rings intact. Soakage jars also indicated the well planned drainage system. Evidences of oyster shells show that it was an important pearl fishing station. Many potsherds bearing inscriptions of Brahmi script were also unearthed. An important find is the recovery of a few NBP sheds which has its origin in Gangetic valley. The discovery established the antiquity of the site and indicates the contact of early historic period people with north India.

Kodumanal, Perunturai, Erode District

The tiny village of Kodumanal lies in the semi-arid zone and is located on the north bank of the river Noyyal, a tributary to the Kaveri, about 20 km west of Chennimalai. It is located on the ancient trade route connecting Karur, the Chera capital of Sangam Age, with the west coast via the Palghat Pass. The Sangam literature, Pattitirupattu appears to have referred to this site as *Kodumanam*.

Tamil University, Thanjavur under the directorship of **Prof K.Rajan** conducted excavation here brought out many features hitherto unknown.

1. It is a megalithic habitation site widely exposed so far. The mechanism of transforming from megalithic period to early historic period is well documented here.
2. It yielded an extensive data of early historic period on the nature of settlement, gemstone industry, method of iron and steel production, weaving and shell industry, type of burials and their architectural features, the types and placement of grave goods, the mode of burial, the usage of graffiti marks and Brahmi characters, the stratigraphical position of the russet coated painted ware (russet coated ware) and punch marked coins (PMC), the extent of internal and external trade and interrelated evidences.

3. Interesting discovery are the remains of granary iron and crucible furnaces burial practices and the evidences of thatched roof buildings in megalithic period. The excavator reports that artisan mainly manufacturing steel and semi precious stone were living in northern zone, agriculturists in central zone, and iron industry in the southern part of the habitation. In fine it can be the earliest well planned township of Sangam so far discovered. It also coincides with the date of Sangam anthologies 2BCE to 2 CE.

Salavankuppam-Mamallapuram

Another significant excavation by ASI is the investigations in Salavankuppam during 2005-06. It could expose a Sangam temple dedicated to Muruga. Under the leadership of the present author (T.Satyamurthy) remains of a temple was unearthed. Located 500m from the sea shore the temple originally constructed during early historic period was found to be pulled down by tidal wave at least twice. At the first incident during 4CE and later the reconstructed Pallava temple was devastated during 10CE.

It could be established that the early historical period temple was constructed with brick and lime mortar. The bricks were found to be bound by clay and well prepared lime mortar served as the plaster for outer surface. The inner sanctum stood over a brick structure of 27 coursed of bricks of Sangam age period. It measures 8'x8' inner sanctum with an outer wall of 6' thickness. It tallies with the other Sangam age sites like Kaveripattanam excavated remains. Discovery of stucco remains, terracotta panel depicting Kuravaikuttu of Sangam literature and lamps and tiles speak much about the nature of massive structure of early historic period. The worship of Murugan by early Tamils has been established here. Besides, the natural calamities like Tsunami in ancient times are found documented here.

Tenur, Madurai Discoveries

Among the discoveries made in last decade (2009), the Jewellery hoard consisting of gold bars,

beads and pendant are significant. This accidental findings were initially examined by Sri Periyasamy, curator, Madras State Museum. Later during 2013 the team lead by Sri Amaranatah Ramakrishnan of Excavation Branch, ASI examined them and reported the Tamil Brahmi inscription inscribed over the Bar. It is a unique discovery as for the first time Tamil Brahmi scripts are found over gold bars. The labels end in suffix 'Kotai'. It may refer to the owner as Ma kotai a chera king. On paleographical grounds the script is datable to 2nd BCE-1st BCE and hence the possibility of inscribing the owners name over the gold plates/bars during Sangam period cannot be ruled out. In the absence of gold coins of early historic period this finding establishes the rich and commercial society of that period.

Numismatic Evidences

Research and finding in numismatic field excelled the Archaeological search. In fact to co- relate the numismatic evidences with archaeological findings we have to go far away with more problem oriented survey. The scenario in discovery of coins had completely changed with the discovery of Sangam coins with labels of kings by Dr R.Krishnamurthy, Editor Dinamalar. In mid 1980s he presented to the Numismatists, a coin with the Tamil legend Peruvazhudi. As the name happens to be the Sangam king, the recognition of a well established society and State was accorded to the Kings of far south. His continued efforts brought to notice the Sangam Chola and Chera Coins. His contributions include Malayaman's Asvamedha type coins, labelled Kallirumpurai chera coins, Portrait silver coins of Ceraman Makkottai, Roman coins and non Roman foreign coins discovered in Tamil nadu, and the only direct evidence of Kalabra coin.

His recent contribution is the research on the coins of Korkkai Pandyas and could present numismatic material for historians to further probe two clans of

Pandiyas of far south who ruled from Madurai and Korkkai during the early historic period.

Keeladi

To this the recent discoveries in Kiladi near Madurai is added. It confirms the findings in other parts of Tamil Nadu, but can be complemented for such research in Vaigai basin for the first time. Keeladi near Madurai in Sivaganga district located in Vaigai river Valley was excavated by ASI during 2014-15 and it yielded all materials that are analogous to the antiquities retrieved from early historic sites elsewhere in Tamil Nadu. The excavator reports the discovery of massive brick structures. The structures encountered include Brick walls rectangular chambers, brick floor corridors, and tanks. The size of the bricks (36x24x7 cm) are

almost similar to the bricks discovered in early Sangam age sites of Tamil Nadu and the scientific dates given by the excavator is 2nd BCE to 2nd CE and coincides with the Tamil Sangam Age and the township reported elsewhere in south.

Friends, I have indicated the typological sites and their discovery that provided much material for writing history of early historic period. Nevertheless, the lack of trained human resource (archaeologists) still continues and for getting more original materials. Much more archaeologists should use their spade and for this all universities in Tamil nadu must have department of Archaeology.

Once again I am thankful to the Tamil Nadu History Congress for giving me this opportunity.

Dr. G. VISWANATHAN ENDOWMENT LECTURE

Land and Power in Late Medieval South India: Territory and Politics in the Vijayanagara Empire

Prof. Venkata Raghotham*

Vijayanagara Empire, the last major pan regional polity in Peninsular India, has received considerable attention at the hands of historians in recent years. The capital city has been excavated and an international team of historians and anthropologists have documented various aspects of the urban fabric of the city, Vijayanagara, and have explored the larger ramifications of a powerful Empire in the context of the rise of the Portuguese power on the Western Coast of India and the patterns of cultural interaction and exchange that such exchanges inevitably introduced. The emphasis in the recent works has been on the empire as an ideological construct, looking Janus like both to the past, the pre-Islamic past of India and the successor states that surfaced in the post Talikota period, especially the Nayaka states that were spawned by the collapse of the empire in 1565. There have been elaborate studies of the impact of Vijayanagara statecraft on the formation of post imperial polities and the intersection of caste, kinship and polity is ably brought out by Nicholas Dirks in his work. *The Hollow Crown: The Ethno History of a Little Kingdom in South India*. The hypothesis that territoriality and social structures of the late medieval period were inflected by a larger historical process has been fleshed out in this work using the example of the Kallar kingdom of Pudukkottai whose origin can be traced to the fall of the Madurai Nayaka kingdom which in reality stitched a patchwork polity of communities, castes and kin groups or lineages whose status and power were fine tuned by the Telugu nayakas who claimed that they were the legitimate successors of the "jeweled throne" or the "Lion throne" of Vijayanagara. The nature of political power in the late medieval period remains a largely unexplored area of research. The emphases on ideologies, cultures-popular and elite-has become the

stock in trade of post colonial reading of the past and hence more critical areas of historical research such as the political economy of power in the late medieval period has been ignored.

Political power or *kshatra* in Peninsular India has conceptualized in pragmatic terms by historians. The inscription of the Vijayanagara period are replete with instances which record the endemic gift giving activities of the Raya or his queen along with the military grandees and a strata of nobility with the distinct title *nayaka*. Prosopographical analyses of inscriptions recording the interactions between Temples, Kings and Warriors of the fifteenth and sixteenth centuries suggest that this strata of political and agrarian leadership was created by the early Vijayanagara state during the Sangama dynasty which lasted until the Empire was usurped by the Saluvas in 1485. Cynthia Tolbott has even suggested that the office of the Nayaka was inherited from the Kakatiyas whose Kingdom was overthrown by Malik Kafur when the Delhi Sultanate expanded into the Deccan and other regions of Southern India. The breakup of the Kakatiya kingdom of Telengana and the dissolution of the Hoysala kingdom of Dwarasamudra provided the military manpower for the expansion of the Sangama state into the erstwhile territories governed by the Cholas, the Pandyas, the Hoysalas and the Kakatiyas thereby enabling the Vijayanagara rulers legitimize their political power, *imperium*, by proclaiming the restoration of the ancient thrones, the *Chera-Chola-Pandya- sthapnacharya* title of the Vijayanagara rulers making a gesture in that direction. Vijayanagara dominated the political landscape of the region but its hegemony rested on the nayakas who are seen in contemporary inscriptions as the executors of the Empire and acting on behalf of the King. Intervention in the affairs of temples which were

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destroyed during the raids of Malik Kafur and Ulugh Khan provided the context for the assertion of Vijayanagara imperium in Southern India. The reshaping of the religious landscape as a consequence of Vijayanagara intervention was at once a realignment of the agrarian order and the restructuring of the intricate web of social and economic ties that bound local peasant societies to the land. The underlying argument of this paper is that land and land rights were deeply affected by Vijayanagara intervention and the rise of the nayakas to prominence altered in many crucial ways the traditional distribution of agrarian rights. In the Tamil region we find that the agrarian bodies such as the Ur and the Nadu which were the essential building blocks of the peasant society under the Cholas, virtually disappeared during the Vijayanagara period and a new constellation of landed elements surface in the inscriptions. Noboru Karashima has argued that the transition to individual control over land had begun in the lower Kaveri Delta in the thirteenth century and this process continued during the Vijayanagara era. Land and the graded system of rights stemming from kinship and membership in a territorially segmented social sodality was the norm during the Chola period.

In recent years historians have begun exploring areas of the Vijayanagara past which have brought to light hitherto unexplored problems. The city of Vijayanagara, (the City of Victory), has been studied in great depth and its urban form and architectural elements documented in the Vijayanagara Research and Documentation Project associated with John Fritz and George Mitchell. This on-going project has challenged conventional historiography which was quite content identifying extant architectural elements of the urban site with information gleaned from the well known Portuguese chronicles. The distribution of the ceramic remains collected from the surface has made it possible to delineate areas of the city in which different kinds of ceramic traditions and cultures co existed thereby shedding light on the social stratification in the city. The presence of Chinese porcelain ware in the area demarcated as the Royal Center does reinforce the interpretation that imported Chinese ceramics were a location marker of elite status. The exploitation of water

both in the Sacred Center and the Royal Center has been a critical area of concern as the core zone of the Vijayanagara Empire was not one of the richer agrarian regions of the medieval period. The Tungabhadra was the only source of water and the Vijayanagara political elites had to find efficient solutions for meeting the irrigation needs of peasants in a dry, desiccated rocky terrain. The Dorji River Valley lying in the immediate vicinity of the capital city has been studied and it is now clear that a labyrinthine system of canals, reservoirs and channels fed patches of fertile land which were interspersed with rugged inselbergs. The Portuguese chroniclers record the immense problems faced by Krishnadevaraya when he attempted to build a barrage against the face of the hilly outcrop in order to barricade water for irrigation. While land, especially the riverine deltaic regions were of great economic significance, the Vijayanagara period saw the large scale movement of peasants and migrants into the dry, arid regions where the construction of embankments, tanks and canals provided the foundation for stable agricultural activities. Historians have looked at the *nayankara* tenure as the basis for interpreting the Vijayanagara agricultural landscape and significantly the distribution of inscriptions recording the transfer of rights pertaining to this category of agrarian rights occurs in the dry regions of Andhra Pradesh and Tamil Nadu. Water and water management emerged as an important facet of Vijayanagara politics. For the first time in south India we find reservoirs and tanks as memorials and water bodies in the form of tanks, channels and canals imparted a strong and enduring message of political authority during the Vijayanagara period. Temple finances and endowments were channeled into water works as is evident from Burton Stein's analysis of the inscriptional records from the Vaishnavite shrine of Tirupathi. David Mosse in his book, *The Rule of Water. Statecraft, Ecology and Collective Action in South India*, has argued that the political incentive for investing in new irrigation works was far greater than repairing or strengthening existing works and the political economy of relatively dispersed locally distributed networks of irrigation and water management suited the purposes and intentions of

warriors and *nayakas* whose political base was founded on control over agrarian regimes essentially distributed in the dry regions of the Peninsula. Thus when we investigate the structure of political power and its relations to land tenure during the late Vijayanagara period we must take into consideration the control exercised over water by the *nayakas* through investment, protection and patronage. Revenue from agricultural production was the most important component of the financial and economic resources of the *nayakas* and the *nayankara* tenure was the link between the empire represented by the *Raya* and the *nayakas* who garnered their resources from the land assigned to them. Therefore an analysis of the *nayankara* tenure along with the social and political elites which were located in the space of this tenure will help us understand the social organization of power in the late medieval period.

The Nayakas and Politics in Vijayanagara South India

Historical records relating to the activities of the *nayakas* are dispersed in the inscriptional data, the travel narratives of the Portuguese traders and in the local records collected by the first Surveyor General of India, Colin Mackenzie. A major problem confronting the historian dealing with the *nayaka* level of political and economic power is the fact that these three classes of historical documents encapsulate three different perspectives and time frames. The epigraphs relating to the *nayakas* are records of the interaction between the *rayas* and their agents, the *kartars*, and reflect the contemporary realities pertaining to the endowments to temples, assignment of revenue for the upkeep of local irrigational facilities, arbitration in local disputes and performance of acts of homage and loyalty which served to legitimize the hegemony of the ruling Vijayanagara dynasty. The frequent instances of assassinations, changes in the ruling dynasty, and sharp disjunctions in the character of the ruling class of the empire are symptomatic of a political system which was both volatile and dynamic. The dominance of the *nayakas* in the political order was the main reason for the inherent instability of the Vijayanagara imperial system. The waning years of the Sangama dynasty was marked by violent political events which were recorded

by Nuniz nearly a century later when he was residing in Vijayanagara during the reign of Krishnadeva *Raya*. The ease with which Saluva Narashima captured the throne of Vijayanagara in 1485 and the usurpation of the throne by his General, Narasa *Nayaka* the father of Krishnadeva *Raya* are only instances to demonstrate the volatile and fragmented nature of the Vijayanagara polity. In the early phase of Vijayanagara rule, the centuries covered by the reigns of the Sangama and Saluva dynasties, the *nayakas* were recruited from a wide range of communities and social groups giving a fairly inclusive character to the Vijayanagara state. However, from the reign of Krishnadevaraya and more particularly with the ascendancy of Rama *Raya* during the years of Achyuta *Raya* and Sadasiva *Raya* we find greater reliance placed on kinship and family ties that has led some historians such as Richard Eaton to postulate a transition to a "patrimonial state". The observation of Paes that real power in the Vijayanagara state resided with the "nobles" has been accepted by most historians, though there has been no attempt to locate the bases of social and political power in the structure of the Vijayanagara state. Models of analysis such as the "feudal state" propounded by N Venkata Ramanyya, and further elaborated by Noboru Karashima have been accepted by Vijayanagara historians without examining the fact that the *nayakas* level of political power operated on the basis of enduring and comprehensive ties with social groups and communities which had rights over land and enjoyed certain privileges in the areas of settlement on the basis of lineage ties and kinship. The evidence found in the contemporary Portuguese chronicles are of relevance for understanding the relationship between land as an economic resource and land as the foundation of the political order and as the link between the state and the *nayakas*. Coming as they did from the Iberian peninsula in which the royal authority of the crown was not curtailed or depended on the nobility, the Portuguese chroniclers were keen observers of the way in which the game of politics and power played itself out in the Vijayanagara empire. "These nobles are like renters who held all the land from the king" wrote Fernao Nuniz in his celebrated chronicle which was translated by Robert Sewell in the early years of the last century. By theorizing the absolute ownership of the land as a royal

prerogative, Nuniz and following him several historians saw the nayakas essentially as creatures of the Vijayanagara state with no independent existence of their own. The ease with which the nayakas were able to assert their independence and transform their regimes into independent states in the decades following the defeat of 1565 should alert historians to question the notion that nayakas power was entirely a function of royal patronage as suggested by Nuniz in the sixteenth century.

The early inroads of Vijayanagara in the last half of the fourteenth century were gradual and we find little evidence of armed conquest. The inscriptions found on the walls of Tamil temples speak of the destruction caused by the incursion of the turushkas, the Turks, and the consequent disruption in the ritual calendar of temples. Forty years of anarchy are said to have preceded the arrival of Kumara Kampana whose interventions in temple such as the Varadaraja Perumal temple in Kanchipuram, the Meenakshi Sundaresvar Temple in Madurai and the famed Srirangam Temple at Srirangam are recorded in the inscriptions found there. The gifts given on the occasion included the grant of land and local resources together with the appointment of ritual special ists to oversee the affairs of the temple. The early Vijayanagara state enlisted the help of nayakas to ensure that the temples of the region were adequately endowed with fiscal resources and hence the temple centered transactions of the early Vijayangara state created the political base on which warrior power rested.

A Case Study of the Devikapuram Inscriptions

A series of 12 inscriptions found in the Oppilamanesvara Temple help us understand the complex nature of the relationship between land and political power in the Vijayanagara period. The underlying theme of many of the transactions recorded suggest that temple lands, (devadana), were being transformed into nayaka entitlements by transferring agrarian rights on a contractual basis to the nayakas. The creation of a kanniparru holding by detaching land from the temple land (tirunamattikkani) and transferring the same to a nayakas named in the inscription as Makkana Nayaka is attested by an inscription found in

the temple which is located in the Valudulampattu Uchavadi in present day North Arcot District. The nayakas was entitled to all the resources from the village, including the state share of the produce, the melvaram, from the peasants. The only obligation imposed by the temple authorities was the payment of a small cess of 10 pannam on the nayakas which he had to remit to the temple treasury on a yearly basis. (1935: 164). Another inscription from the same place records that temple lands were lying uncultivated for a long time as the peasants who worked on the land had deserted the village. The reason for such desperate act of desertion has not been given but we may reasonably speculate that high taxation was the cause. The inscription goes on to state that kadamai and kanikkai were not being collected from the village settlement. The nayakas was given the right to cultivate the temple land and a total of 100 kulli were transferred to the nayakas. In addition the nayakas was entitled to collect 2 pannam from each peasant family (kudi). This sum was to be collected from the first crop which was designated as the pasanam. A sum of 7 pannam was to be collected from the second crop which was designated as the kuruvai crop. In addition, the peasants were to pay to the nayakas 4 pannam yearly for the use of the village wasteland wherein they grazed their cattle. These instances demonstrate that when land was transferred to nayakas a considerable quantum of fiscal rights was also transferred. An interesting feature of fiscal rights during the Vijayanagara period was the fact that communities like the weavers, barbers and domaris (acrobats) were made to bear a sizeable burden of taxation. In an inscription dated 1526 which was issued in the reign of Krishnadeva Raya we find mention of the nayakas, Sellappa ayaka who received the kaniyatchi rights over a village named Senaikumindanvasal which was located in a territorial unit referred to as Marudararasar Padaivittu. A sum of 300 pannam was paid by Sellapa Nayaka for the bubble of entitlements which constituted his kaniyatchi (1963: 104). The inscription goes on to record that a perpetual lamp in honour of the Emperor was funded by the 10 pannam

remitted to the temple by the nayakas. This inscription helps us understand the nature of tenurial relations in the region under Vijayanagara. Even after transferring the land as gift to the temple, Sellapa ayakkar retained the right of cultivation. A similar transaction with the same nayakas, Sellapa ayaka is found in the Lakshmi narayana Temple at Kanchipuram (SII vol VII: 51). Such examples can be multiplied and only reinforce the basic argument presented here that nayakas were the preeminent landed magnates in the Vijayanagara period and land rights translated into political power.

Inscriptions found in the Tamil plains particularly those inscribed in localities which witnessed considerable influx of Kannadiya Nayakkar like Maradurasar Padaivittu help us unravel the fiscal and agrarian rights inhering to the kaniparru. An inscription dated A D 1522 sets out in some detail the terms and conditions of the kaniparru tenure: (1) collection of kadami from the kudimakkal or peasants (2) right of settling people on the tract of agrarian land (3) right of cultivation of crops of his own choice and we find a preference for commercial crops like betel and ginger during this period. There is evidence to show that the rise of nayakas resulted in a drastic increase in the burden of taxation of the peasant and taxes were levied on bulls, ploughs, trees, woven cloth, salt, grain and forced labor for the maintenance of irrigation works (alamnji). One consequence of the control over land exercised by the nayakas was the marginalization of the peasantry during the Vijayanagara period.

Nayakas and Politics: A Study of Sellappa Nayakakar

In the previous section we have drawn attention to the growing hold of the nayakas over the agrarian resources of the Tamil region. Along with taxes which were garnered from the underlying peasant population, we also notice an accumulation of fiscal resources in the hands of nayakas making them undoubtedly the pre-eminent economic and political actors in the Vijayanagara Empire. It can be seen in the broad context of post Vijayanagara history, particularly in the decades after the Battle of Talikota in 1565, that

nayakas political structure unraveled and constituted the melange of post Vijayanagara kingdoms of which the Wodeyars of Mysore, the Nayakas of Ikheri, the Nayakdom of Madurai, Senji and Tanjore were the most powerful. The ease with which the nayakas level of political power transformed itself into independent entities following the defeat of 1565, should not lead us to obscure the fact that the myth of Vijayanagara overlordship was assiduously cultivated in the seventeenth century as it provided the template for political legitimacy. In the reign of Krishnadevaraya (1509-1529) the nayaka level of political authority surfaced, the nayakas as can be gleaned from the accounts of the Portuguese chroniclers were firmly under the authority of the Emperor. However a fundamental contradiction existed in the Vijayanagara Empire which militated against the centralizing tendencies of the Tuluva state: the Empire depended on the nayakas for its fiscal and economic resources and with the disappearance of the Empire the nayakas were able to dominate the political landscape until the eighteenth century when the advanced military strength and the organizational capability of the European powers put an end to nayaka rule, an objective that was shared by Tipu Sultan as well.

The light shed by the Portuguese sources is germane for the study of the problem at hand. Even though the Bahamani historian, Feristha, does not mention Krishnadeva Raya by name, both Paes and Nuniz have given adequate description of the empire during the reign of this particular monarch. There are references to the Kingdom of Narsinga in the work of Barbosa a clear reference to Narasihma Nayaka after whose reign, Narasa Nayaka the father of Krishnadeva raya too the throne. Duarte Barbosa has stated that the Governor of Bhatkal, an important port on the Konkan sea coast was under a nephew of the emperor. One character whose name appears in the list of Great Captains mentioned by Paes is Saluva Nayaka or Sellappa Nayaka whose name figures in an inscription that we discussed earlier. The distribution of the inscriptions of this particular nayakas suggest that he held fiscal and other rights in a broad swathe of territory stretching from the Palar to Kaveri.

Prof. N.K.N. RAJENDRAN ENDOWMENT LECTURE

Chettinad, the Land of the Nagarathars

S. Muthiah*

Chettinad, the land of the Nagarathars aka Nattukottai Chettiars. is a 600 sq. mile area equidistant from Madurai on the west and Tiruchirappalli on the north. Here there remain 75 'Chettiar' villages from an earlier 96, with the likelihood of a few more 'vanishing' in the next couple of decades. These villages are called 'Chettiar' villages despite hosting greater populations of other communities, because. for a period of about 150 years before the 1950s. the Nagarathars were the financially dominant settlers.

Today, the Nattukottai Chettiars prefer to 'call themselves Nagarathars, the urban dwellers, to distinguish themselves from almost a score of other Chetty communities in the South (though some of them also use the term Nagarathar). The Chetties, Shettys, Seths and even Saits, Vaisyas all, derive their community name from the Sanskrit *Shresthi*, a respected member of a merchant guild. A Chettiar is a Chetty with the honorific 'ar' added.

Early Nagarathar history is built on legend. It is said they were the ships' chandlers of the Chola fleets and suppliers of gems to Chola royalty during the second Chola era. This, their piety, integrity and humility had the Chola kings granting them the privilege of crowning them, it is narrated. When the Pandyas succeeded the Cholas in the 13th Century, they invited the community, known for its financial acumen. to settle in Elayathankudi near Karaikudi. Here was the first of the nine Nagarathar clan temples. to one or the other of which every Nagarathar allegiance.

In arid Pandya Nadu the Chettiars made a living by engaging in what they knew best: trade. salt and rice and cottons from the Coromandel Coast is what they took to the Malabar Coast, returning mainly with spices. Trade along these cross-peninsula trails earned them not only profits but also interest from credit given to those they did business with. A shrewd appreciation of finance and an inborn thriftiness had them accumulating wealth. Ever conscious of the need to maintain good relations with the powers-that-be had the Nagarathars

lending money to spendthrift rajahs and zamindars and getting land in settlement. The Devakottai Zamin was one such acquisition, once making its landlords perhaps the most prosperous of the Chettiar families.

Pudukottai, Ramnad and Sivaganga, all once beholden to the Chettiars. were the chieftains who recommended the Chettiars to the East India Company, as it headed south and then east, as trustworthy substitutes for the dubashes it had got used to. And so the Chettiars followed the Company's flag to trade in what was becoming a slowly expanding empire.

They followed the British into Calcutta (the then capital) in 1774, ceylon in 1797, into Burma (1824), the Straits Settlements and Federated Malay States (1850s. but Penang soon after Ceylon) and then, at the request of the Dutch and the French, to Sumatra and Cochin-China and the other territories of what became known as Indo-China. They were in a small way even in Thailand, Mauritius and South Africa, in fact everywhere Tamil labour went and where the European powers wanted the workers' requirements of sustenance supplied.

I take the example of Ceylon which I know best. As individual, adventurous British planters with little financial backing began with Indian labour to open up the jungles of the hill country for coffee plantations, the Chettiars daringly followed those jungle strails with pack pull caravans to sell the labour food essentials, clothes and blankets and even some of the needs of the planter, much of it on credit. Years later, when the blight ruined coffee, the Chettiars bought ruined plantations providing the planters the wherewithal to survive, funded them when they opened up the land for tea and rubber, and ensured Ceylon's prosperity.

As a British planter was to later say, the Chetties made hamlets into villages, villages into townships and the small towns into the major towns of the hill country today. This was a story to be repeated everywhere the Chettiar dared the seas and the jungles to trade and to finance and help development.

In time, as South and South East Asia opened up, the Chettiar continued to trade but they also became better known as financiers or, more crudely, moneylenders. They became the middlemen between the European banks, the north Indian and Chinese establishments and the local population apart from the increasing number of Indian settlers. At one time, there were over 600 Chettiar *kadais* in Ceylon, nearly a thousand in Burma, 300 or so in what is now Malaysia-Singapore, about the same number in French Indo-China and a score or so in the other countries they did business in. All these countries depended on Chettiar support to fund their agricultural and mining development.

Much of this business was done on trust, based on a Chettiar's or his networks (temple-based) innate ability to assess a borrower's integrity. Collateral was nominal, if requested. The Chettiar lent virtually on trust; they were the people who took the risks; the banks looked on the Chettiar as business.

Then came disaster. The Oriental Bank crash in Colombo (1890), the Arbuthnot Bank crash in Madras (1906), the Great Depression in the 1920s and 1930s. Large numbers of Chettiar businesses had to close. Most were acquired by those Nagarathars who could withstand the losses. And it is these few hundred who began seeking land as solid collateral. Touch a person's land, and he is not going to love you. And when independence came to these countries one after another, the Chettiar were faced with populations whose only aim was to drive the moneylender out. And first in this race were the Burmese, nearly half of whose paddy land the Chettiar owned and where 70 per cent of Chettiar wealth (estimated at over Rs 2500 million in all these countries at the time) was. In other countries, discriminatory laws and troubled local situations lost the Chettiar considerable business. By the 1960s, more than two-thirds of the community became impoverished.

If nothing else, the Chettiar is resilient. And resurrection came in unexpected ways. That's the second part of this story.

As Chettiar prosperity increased from the 1850s, their traditional single storey Tamil houses added a storey and, then, developed as lavishly embellished

mansions rising out of the scrub of parched Chettinad to, one day, make the area a heritage destination. These houses were over the years filled with successive dowers, much of it necessary to meet the demands of the Joint Family system as much as the Nagarathar's famed hospitality at all family functions from birth to death. Much was also invested in dazzling jewellery which combined gold lavishly with the best diamonds and other precious stones. Today, 40 per cent of these mansions have been pulled down, their embellishments and timber and fittings as well as much of the dower they stored finding their way into Karaikudi's antique shops to ensure not only survival but also, more importantly, education for the young. Others not quite so badly off, scrimped and saved from earnings in a variety of low and middle level jobs or as small retailers to provide their children a future.

That future came about through local schools the Chettiar had once funded and two universities started in their heyday. Annamalai University, Chidambaram, was started to propagate Tamil more than help the Chettiar, though help it did in the dark days. But it was what is Alagappa University today that made the difference. When Rm. Alagappa Chettiar founded his first colleges in the heart of Chettinad, it was wean the scions of prosperous Chettiar away from traditional financing and to get them to enter the world of development he saw looming. Fortuitously, before that could happen, the need arose for a badly stricken community to give its children an education as close to home as possible at a place focused on Chettiar. The Alagappa colleges were life-savers.

That education has seen the community pull itself out of depression and despair and produced a new breed of Nagarathar far removed from financing in most cases. Today, out of a population of 1,25,000, 25,000 and more Chettiar, at least 5000 families, are working in lucrative jobs the world over, in fields ranging from IT and Medicine to Law and Entrepreneurship. Even more are doing similarly well in India. The community has re-invented itself - but, sadly, it has done as little for Chettinad as their forefathers before them.

POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

Genesis and Growth of Administration in Tamil Nadu - A Study

R. Malliga*

At the very outset, let me express my deep sense of thanks and gratitude to the Executive Committee and General Body of the Tamilnadu History Congress for nominating me as the Sectional President of the Political and Administrative History of the Twenty Fourth Session organized under the auspicious of the Department of History, Alagappa University, Karaikudi from 6-8 October 2017.

I deem it an honor and rare privilege bestowed upon me and I take this opportunity to assure you that I have made an earnest attempt in this address to evolve the Genesis and growth of administration in Tamilnadu, from the Ancient period to the British rule.

Since the erstwhile period, political history has been the most preferred form of history. It draws the attention of the historians at all times. This attention is natural because human life whether in the past or present, is always concerned with politics and administrations.

We study the past to understand the present; we understand the present to guide the future William Lund

Countries learn from the past experiences and predictions. Historical knowledge gives solidarity in the understanding of the past and may suggest guiding lines for the future. Histories of our glorious administration epochs are important because we represent the past: we are the sum of all events good, bad, and indifferent that has happened to us. This sum product guides our actions in the present. The success and failures of the past administrations examined by the present generation will enhance in framing a sound and flawless administration system in the present.

Political Environment conditions administrative system - F.W. Riggs

Administration may be described as the oldest art and the youngest of sciences. It was born when homo sapiens formed groups and worked together.

According to Woodrow Wilson, administration is the special sphere of the qualified, meritorious, technical, official and politics is the special field of the politician and the study of administration developed as a consequence to the increasing complexity of society, growing functions of state and growth of governments on democratic lines.

The term administration has been derived from the Latin word "administrare" which mean to serve, to direct, to control and manage welfare. It denotes the organization, powers, duties and functions of public officials and public agencies of all lands. Indian Administration is as old as our ancient civilization. India has a long administrative history of early monarchy up to the British rule.

The Indian Republic stands as the symbol of forward looking democracy in the developing world. With all its problems and constraints, India has been able to serve as a model for other civil societies in the developing world because of the Institutional structure of its polity.

The Indian Administrative system was an extremely well-organized one during the ancient period. It is about five thousand years old, and has different types of administration at different periods. Among them, only three imperial and unitary forms of administrative systems: the Mauryan, the Mughal and the British are considered to be the greatest landmarks

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in the evolution of Indian Administrative system and institutions in India.

The earliest reference could be traced from Indus Valley Civilization. In the Indus civilization, the society had planned roads and drainage systems which showed the existence of an efficient municipal government. From the excavations, the scholars came to the conclusion that the government in Mohanjo-Daro and Harappa was a systematic one.

The Indus Valley Civilization was followed by the Vedic period. We find glimpses of the organization and function of administration in Vedic literature, Buddhist treatises, Jain Literature, Dharmashastras, Puranas, Ramayana, Mahabharata, Manu Smriti, Sukra Niti, Arthashastra etc. Our monarchical system used public administration in executing government functions. Though the Government was monarchical, it had two democratic bodies known as 'Sabha' and 'Samiti' which elected and controlled the king. The 'Sabha' an elite institution worked as the council of elders, and the 'Samiti' was a public body.

The king was the administrative head assisted by ministers and councilors. According to Beni Prasad, the king was surrounded by a circle of his friends and Principal Officers. We find in the two epics of Ramayana and Mahabharata, a mention of administrative officers and their relevant departments. We find similar mention in Manu Smriti and Sukra Niti. However the first detailed mention of the officer of the state is found in Kautilya's Arthashastra. By this time the administrative system was fully developed and during the reign of Chandragupta and Asoka, the development of the ancient Indian administration had reached its aims and peaks. Mauryan administrative Institutes were further developed during the period of Gupta. The Gupta kings administered their huge empire, both in the centre and the provinces in a systematic manner. This form of administration existed through ages under different dynasties till the Rajput period. The prevalent form of government during Rajput period was monarchical and to assist the king there used to be a council of ministers. Under the Rajput rule the state was divided into smaller units, the biggest of which was

'Prant'. It could be noted that during this period, control over the Gram Panchayat had decreased and its importance was also decreased. However, the old institutions had lost their importance and had fallen into decay. This was followed by the Sultanate administration.

The sultanate administration was basically military and its rulers were self-willed despots. However, as no one can administrate the state alone, the Sultanate Ruler also needed assistance and advice. Therefore from the beginning the Sultanate established systematic administration. During the period the position of the Sultan was supreme and he was vested with political, legal and military powers. He also was responsible for judicial administration. The Sultan heard the advice of his advisors, but was not bound by it. Under the Sultans urban administration was run by a centralized bureaucracy, but the villages had some sort of self-rule.

The Sultanate period was replaced by the Mughal period. The Mughal administrative system had their own system of administrations. In India, they modified their own system according to Indian tradition and setting. Then the Mughal administration presented a combination of Indian and extra-Indian elements. More rightly, it was Persio-Arabic in the Indian setting. For the purpose of administration, the vast Mughal Empire was divided into *Sabhas* and *Prants*. It is noteworthy that the basis of forming provinces was administrative convenience and military importance, local culture and language was never taken into account.

The provinces were subdivided into *Sarkar* which can be compared to the modern districts, and the towns were subdivided into *pajamas* and each *pajama* was a cluster of villages. This was really an arrangement for local government. The villages were largely left untouched by the Mughal administrators and *gram panchayats* looked after village matters.

Aurangzeb, the Orthodox Muslim ruler's policy led to disintegration of the Mughal empire and then arose a number of rival centres of power competing with each other to overlordship of the country like Marathas and Rajputs. In the confusion, the foreigners through their

trading companies entered the scene namely, British through East-India Company and French through this trading company, smaller European powers like Portugal and Dutch too joined this struggle. Ultimately, the British won and in 1858, the English East India Company was established and the administration was taken over by the British Government.

The assumption of responsibility by the crown for administering India was followed first by attempts at decentralization, beginning with the Indian Council Act of 1861 and later by attempts at democratization of the government machinery by the Indian Council Act of 1882 and 1909. The Government of India Act 1919 took the concrete steps in introducing Diarchy. This was followed by the Government of India Act, 1935 with features of all India federation and provincial autonomy. The culmination came with the enactment of the Indian Independence Act, 1947 which led to India as a full-fledged domain on 15th August 1947.

Administration in Tamilnadu:

Sangam Administration

The land of the Tamils in the South is the seat of ancient civilizations. In the ancient period, the Tamil country was called Tamilnad. Tamilagam lies to the south of the Mysore plateau and Tirupati hills in the north east. It is bound in the west by the Arabian sea, on the south by the Indian Ocean and on the east by the Bay of Bengal.

The history of the Tamils strictly speaking begins with the Sangam age. The Tamil monarchies were of first antiquity, so we treat that their origins were unknown to the natives of the land. In fact commentator on the kural said that the origin of Tamil monarchy went back to the Day of creation. In the Sangam age, there were three crowned monarchs: the Chera, the Chola and the Pandya and subordinate chieftains. The dominance and subordination however was of varying duration and magnitude. The subordination of chieftains mainly consisted in the smallness of the territory they ruled over and the consequent inferiority in their economic and military resources. Notable chieftains were Kari, Ori, Pari, Pehan, Adigaiman, Nalli and Ay.

The Sangam society was an advanced, secular, lateral and civilized home of the Tamils. The Tamils considered the king as their living model and in turn the king set up high moral standard by his personal as well as public conduct. Sangam king was the peoples monarch. The Sangam age witnessed an advanced stage of grass-root direct democracy, Ur, Mandram was the seat of village assembly and Uraver (rural representatives) were chosen for their worldly wisdom and character.

The political heirarchy in the lands of three agencies were: 1. The king at the capital, 2. The chieftains at the headquarters of their principalities and 3. The elders in the villages. The first constituted monarchical central government, the second a variety of feudal government and the third local government in the country side.

After the end of Sangam period it is believed that Kalabhras, the followers of Jainism over ran the Kingdoms of Chera, Chola and Pandiyas from the middle of third century AD to the end of the sixth century AD. This Kalabhra rule in Tamil country came to an end due to the ascendancy of the Pandyas and Pallavas.

Pallava Administration

The Pallavas, a mighty political force of Tamilnadu were neither Dravidian nor foreigner but Brahmin Aristocrats who were great warriors. At the head of the administration was the king called Maharaj or Dharmaraj. There used to be a council of ministers to advise the king. There were also many army and civilian officers. The whole kingdom was divided into divisions or Mandals. The administration of the provinces was generally given to the Princes or the persons of royal blood. Mandals were subdivided into Kottam, Valanadu and Nadu. The smallest unit was the village which was looked after by the village council. It built tanks, gardens and roads. There were about eighteen kinds of taxes which the people had to pay, but taxes were light and were used for welfare of people.

The Chola Administration

The Chola administration was highly organized and efficient. The emperor was the pivot on which, the

whole machinery of the state turned. In the Chola administration, a powerful bureaucracy assisted the king in the tasks of administration and execution of orders. He looked after the welfare of the people as his chief duty and did not rule arbitrarily.

With the words of Dr.V.A.Smith, the administration of the Chola kingdom was highly systematized and evidently had been organized in a very efficient manner. An inscription at Utramerur temple describes the constitution of the local council, eligibility for candidature and reason for disqualification and the method of selection, duties and limits of their power. The revenue records were not manuals of extortion but carefully maintained records of land rights, based on complete enquires and accurate regular survey.

The Chola administrative system was based on democratic principles and most of the government business was carried on by the popular assemblies elected by the people. (1) The Nattar was the assembly of a whole district (Nadu). It decided all the cases pertaining to the unit. (2) The second popular assembly was Nagarattar which was an assembly of the merchants and traders who looked after the affairs of trade and commerce. (3) Ur the general assembly of the village where the local residents discussed their matters without any fixed rules or procedures (4) The Sabha or Mahasabha was the most popular assembly where the elected few and elders of the village took part and carried on the business by following a regular procedure. It involved a great influence in the administration of the rural area. The existence of these popular assemblies would indicate that the Chola administration incorporated various democratic principles and was not wholly despotic in its character. In local sphere considerable power was bestowed to local institution.

Pandya Administration

In the Pandyan country the royal grip over village administration was stronger than Chola villages. Semi autonomous village assemblies existed in the Pandyan kingdom like Sabha. The kingdom was divided into number of smaller divisions for administrative purposes. The kurram was a kind of province. The Mandalam and

the Nadu were in that order provincial divisions of decreasing size. Nadus were pre-existing groupings of the peasant settlements with spontaneous characters and these groupings were identified and used by the state under the Pandyas for purpose of Government. In the Pandya kingdom apart from a number of Uttaramantris, functionaries such as mandira-oli nayagam, nadunilai-nayakam, ei-mudel, vayakkelvi, pantarappottakan and adhikesari were there. In the Pandya kingdom, nadu had similar characteristics as they had in the Chola country, spontaneous groupings of agrarian Village communities.

Madurai Sultanate Administration

When the ancient monarchies like Chola and Pandya disappeared, there appeared on scene the Sultanate of Madurai. This Madurai Sultanate lasted for three and a half decades, and eight Sultans held power during this period. All these Sultans were cruel and fanatically anti-Hindu, despoiling the religious institution of the Hindus. They did not evidently interfere in the traditional system of local government and luckily the large masses of population in the rural areas continued to be governed by the largely autonomous village administrative system.

Vijayanagar Administration

The advent of Vijayanagar in the third quarter of the 14th century introduced a new style of government and administration. In the first place it was local and contemporary in standards and feelings. An alien government behaved like one nationality. The avowed objective of Vijayanagar was to end Islamic hostility to Hinduism. As part of this policy Kumara Kampara set out to destroy the Madurai Sultanate. After this was achieved, a commission, politic -military in power and function, took charge of the administration of the conquered territories in the south while Kampana himself was the viceroy.

The Vijayanagar Empire was in theory a hereditary monarchy. The king, the head of the administration, occupied a supreme position in the state. The rulers organized the administration or as demanded by circumstances but the administration was based more on constitutional laws. The independence of the sovereign was checked by various factors. The

Vijayanagar king, like the ancient king of India was not a maker of laws. The king was there to adhere them and execute them. The king was advised by a council of ministers whom he often constituted but he was not bound to accept their advice. Minister of Vijayanagar was Pradhani, Upa Pradhani and their council consisted of the Prime Minister, Ministers, Deputy Ministers and Heads of Department. They had an efficient system of revenue, judicial, police and military administration. The Empire was divided for administrative purpose and for promoting efficiency the several provinces, which was again sub-divided like Kottam, Paruru, Nadu and village in the Tamil portion. The Vijayanagar rulers inherited and continued to maintain a healthy vigorous system of local administration with the village on the lowest unit.

Tamilnadu was slowly rid of autonomous elements -mostly local chieftains. During the reign of Harihara II, the hold was tightened and the need to make Tamilnadu a military colony was understood. By introducing Nayakship in Tamil country military element started to dominate at the top, by leaving the older local institutions fairly intact. Vijayanagar undoubtedly was more interested in controlling the administration than in preserving the ancient, native local institution in Tamilnadu. As a result two tiers of local government arose as Palayam system and Ayagar system.

Nayak Administration

The appointment of numerous Nayaks by Vijayanagar rulers transformed the whole character of administration in Tamilnadu. The nayak officers sent out by the Vijayanagar government were the agents of the empire, empowered to maintain law and order in the conquered territories and to collect revenues.

For over four centuries the Telugu powers -the Nayaks and the Poligars dominated the political scene of Tamilnadu. The Nayak was the head of the administration. An autocrat, he lived in pomp at the expense of the Tamil peasants. The welfare of the people depended upon what the ruler did but these pleasure seekers found little time to devote. The king was assisted by ministers and nobles, who too imitated

their masters in all their evil habits. He was assisted by Delavay, Pradham, Rayasam, Kanakkan and Sthanapathi. The kingdom was divided into Nadus, Nadu into Seemais or Mahanas and Seemai into Gramas. The gramas were placed under the administration of the village officials. The military and spy system remained as the principal source of strength of the Nayak administration. The Nayaks have no interest in maintaining the traditional system of local self-government in Tamilnadu. These self-governing institutions naturally suffered decline.

Poligar Administration

The Nayaks period witnessed the rise of a political order called Poligari system. Palayam in Tamil and Palamu in Telugu literally meant an armed camp. The holder of a Palayam was the palayakkaran or the Poligar. The Poligar, irrespective of the extent and resources of his Palayam, maintained a government of his own. He kept up the nominal officers of the state, called as the Pradham or Dalaway. The Poligar functions like a virtual king, he collected taxes, presides over the distribution of justice, maintained order and kept his own troops. In short the Poligar was the administrator of his Palayam, commander of his forces, the renter of the ruler and a ryot among the people.

British Administration in Tamil Nadu

The English East India Company asserted its supremacy in the south and it completed the formation of Madras Presidency by 1801. The province constituted of Tamilnadu and parts of Kerala, Karnataka, Andhra Pradesh and Orissa. The capital was at Madras, one of the most extensive provinces of British India. It was divided into districts and districts into taluks. To begin with, the company relied upon local traditions and commercial establishment for the administration of the province. In course of time it attempted improvements and created a centralized system.

The Governor and his council consisting of three members looked after the administration of the presidency. The Government took particular attention to appoint competent -officials to run the departments. The civil service consisted of the India Civil Services and

the Madras Civil Service. The Secretariat functioned at Fort. St. George. It consisted of a Chief Secretary and seven Secretaries of the Government. The Chief Secretary dealt with the matter relating to the Public, Judicial, Political and Ecclesiastical departments. The other Secretaries dealt with revenue, law, finance, education, agriculture, public health and public work. Among the departments, revenue and police received special importance. In 1859 the company's administration organized the Department of Public Institution for taking care of education. The British administration appreciated the importance of local self-government. Accordingly it created District Boards, Taluk Boards and Union Boards. By the Madras Local Boards Act, the local boards were given their own sources of revenue, separate functions and judgment status. The Municipal councils looked after the affairs in the town. In the city of Madras, a Commissioner and a Council of fifty members administered the local affairs. But in practice the local bodies become tax collecting institutions corrupt practices flourished by rule in drainage, water supply, market and education.

Madras state was ruled by the British for the largest period. The framing of the Constitution of India paved the way to conduct elections to the legislation and formation of the first cabinet in the Madras state. This influence of the British rule continued so even after independence.

The present Indian administrative structure is largely a legacy of the British rule. The various structural and functional aspects of Indian Administration like Secretariat systems, all India service, recruitment, training, office procedures, local administration, district administration, budgeting, auditing, police administration, revenue administration have their roots in the British rule

Conclusion

Every society develops a political system which is the natural product of its antecedent history, and to histories of societies being different, their system are distinct from one another in details, though, as human system, they are founded on basically common values. The similarity consists in the realization of the need to a

civil government for organized societies. Beyond that how exactly that government is to be constituted, where the sovereignty should be located, what the status of the ruled with reference to the ruler should be, how the power should be distributed in the governmental polity are matters decided by the social traditions which have developed, as well as by the geography and the ecology concerned.

Mark Twain said, India is the cradle of the human race, the birth place of human speech, the mother of history, the grandmother of legend and the great grandmother of tradition. Our most valuable and most constructive materials in the history of man are treasure up in India only. Indians established their mark in all fields from the ancient days, for instance the invention of number system and Ayurveda School of medicine; establishing the world's first university in Takshina in 700 BC; the game of chess and building the earliest reservoir and dam for irrigation. The listing goes forth which clearly portrays the glorious past of India. Hu Shih, the former Ambassador of China to USA said: India conquered and dominated culturally for 20 centuries without even having sent a single soldier across her border. The past glory is vital in reading to build a future even brighter.

In the southernmost part of India, Tamilnadu stands tall with its administrative, linguistic and cultural richness. Tamilnadu is home to many natural resources; classical arts, music, and literature; historical buildings in particular the Hindu temples which picture the rich Tamil architecture. The reign of Pandya, Chola and Chera depict the effectiveness of administration in ancient Tamilnadu, even before the British colonization. Introduction to industrialization and modernism started to pave way under the British rule. Even after the attainment of freedom the influence of British is inevitable.

The above pictures of our past might and glory has to be conveyed to our present generation. We the imbibers of History should act as a ladder in conveying this thought process. The present blemishes of our administrative system in Tamilnadu, has to be rectified by the younger souls of this generation. Formation of a

welfare government, incorrupt administration and people centered governance is the crying need of the hour. Thus the application of administrative learning from the past good and bad will create a whirl in the effectiveness of the present administrative frameworks.

The domains of research areas to be explored by the scholars and historians in terms of administration:

- Administrative reforms for social and economic development.
- Administrative reforms for the empowerment of women.
- Administrative measures adjusted or introduced for upliftment of marginalized people.
- Development of any particular region with reference to administrative reforms.
- Reservation policy and administration.
- Citizen friendly administration.
- Citizen friendly polity.
- Citizen friendly administrator.
- Administrative measures during crises like famine and plague.
- Welfare administration.

History is a very valuable subject which helps in understanding what has happened in the past and affected the development of countries in many ways. E.H.Carr rightly says, "History is an unending dialogue between present and the past and the chief function of the historian is to master and understand the past on a key to the understanding of the present".

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The Quit India Movement in the Erstwhile Ramanathapuram District - 75th Anniversary Tribute to its Martyrs

C. Balakrishnan *

The erstwhile Ramanathapuram district consisted of the present day Ramanathapuram, Sivaganga and Virudhunagar districts. It was trifurcated in 1985. The people of this region created a niche for themselves in the history of anti-colonial resistance right from the 18th Century CE. Their spirit of anti-British struggle was vigorous during the South Indian Rebellion. When India's freedom struggle started in an organised manner from the inception of the Indian National Congress in CE 1885, the people of Ramanathapuram district took an active part in it. Several thousands of people in this district had taken part in the freedom struggle. Many of them had courted arrests by the British administration. There are 1756 names of those who suffered imprisonment for their participation in the freedom movement in this district available in Volume II of *Who's Who of Freedom Fighters*, published by the Government of Tamil Nadu in 1973.¹ Out of the 14 Districts of Tamil Nadu in the former Madras Presidency, Ramanathapuram district stood next to Madurai (1980 arrests) in the number of Freedom Fighters who courted arrest and suffered imprisonment by the British administration. The Quit India Movement was observed in this district very vigorously in several places. There were police firings in certain places in which the patriots had lost their lives. Several people were arrested and kept in imprisonment. Some of them died in prisons. An attempt is made in this paper to identify such martyrs who took part in this movement and sacrificed their lives. It will be the best tribute to those martyrs.

Of all the movements initiated during the Gandhian period, the Quit India Movement had left an indelible imprint on the minds of the Indian people, the British Raj and in the history of India's freedom struggle. The All India Congress Committee adopted the Quit India Resolution in its Bombay session on 8

August, 1942. The Movement was launched throughout the country on 9 August, 1942. The Second World War (1939-1945) was going on during that time between the Democratic and Imperialist Forces on the one hand and the Dictatorship and Fascist forces on the other hand. Fascist Japan had a covetous eye on the Eastern possessions of the Imperialist England. As a part of it, Japan wanted to conquer India from England and she entered, with that aim, into the South East Asian countries like Thailand, Malaysia, Singapore and Burma. The Japanese danger to India was imminent. It was because of the British presence and rule in India that the Japanese were trying to enter India. Gandhi and the Indian National Congress realised the grave situation of danger within and without to India's freedom struggle. Failure of the Cripps Proposals and the imminent danger of Japanese conquest drove the Indian National Congress to launch the Quit India Movement on 9 August, 1942. Gandhi's appeal to "*do or die*" had a talismanic effect on the people of India. Hence the Quit India Movement became a mass movement with violent incidents everywhere. People in Ramanathapuram district also became violent while observing the Quit India Movement. They tried to set fire to British run Court buildings, Post and Telegraph Offices, Railway Stations, Record Offices, and other public buildings at certain places. Police resorted to firing on the freedom fighters. Aruppukottai, Devakottai, Karaikkudi, Kunnakudi, Mandapam, Manamadurai, Mudukulathur, Panangudi, Paramakudi, Poolankunchi, Rajapalayam, Ramanathapuram, Rameswaram, Sattur, Sivaganga, Sivakasi, Srivilliputhur, Tirupathur, Tiruvadanai, Tiruvegampet, Venniyur, and Virudhunagar were the storm centres of the Quit India Movement in the erstwhile Ramanathapuram District.²

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Movementwise Number of erstwhile Ramanathapuram District Freedom Fighters who courted arrest and suffered imprisonment³

1.	Swadeshi Movement	1
2.	Non-Co-operation Movement	41
3.	Nagpur Flag Movement	9
4.	Neil Statue Satyagraha	8
5.	Simon Commission Boycott	3
6.	Toddy Shop Picketing	196
7.	Foreign Cloth Boycott	157
8.	Salt Satyagraha, 1930	235
9.	Civil Disobedience Movement, 1932-1938	321
10.	Anti-War Activities	27
11.	Individual Satyagraha	292
12.	Quit India Movement	962
	Total	2252*

**Some Freedom Fighters participated in the Civil Disobedience Movement, Anti-War Activities, Individual Satyagraha and the Quit India Movement. There were 14 Women Freedom Fighters from this District and four of them observed the Quit India Movement. It could be understood from the Table that 962 Freedom Fighters of the erstwhile Ramanathapuram District had taken part in the Quit India Movement and courted arrest. Several of them had suffered imprisonment ranging from Life Imprisonment to 1 month or 15 days remand.*

The following Table will make us understand how vigorous the Quit India Movement was observed in certain places in the erstwhile Ramanathapuram District.

Places and Number of Quit India Movement Participants who courted arrest and sentenced to imprisonment in erstwhile Ramanathapuram District⁴

1.	Alamarathupatti	5
2.	Ampukottai	70
3.	Devakottai	115
4.	Illayankudi	5
5.	Karaikudi	25
6.	Karaiyur	2

7.	Kunnakudi	6
8.	Madakottai	2
9.	Mandapam	7
10.	Manamadurai	8
11.	Mudukulathur	20
12.	Palayampatti	6
13.	Panangudi	16
14.	Paramakudi	70
15.	Poolankurichi	50
16.	Rajapalayam	35
17.	Ramalingapuram	6
18.	Ramanathapuram	150
19.	Rameswaram	5
20.	Sattur	22
21.	Sivaganga	40
22.	Sivakasi	14
23.	Srivilliputhur	21
24.	Tirupathur	18
25.	Tiruvadana	128
26.	Tiruvegampet	74
27.	Venniyur	15
28.	Virudhunagar	40

Martyrs who had lost their lives during the Quit India Movement in the erstwhile Ramanathapuram District

Alagu Thevar: He was son of Subbiah Thevar and a resident of Srivilliputhur in erstwhile Ramanathapuram district. He was born in 1885. He joined the national movement and had taken an active part in the Quit India Movement. He was arrested and tried by the British administration under Sections 395 and 188, I.P.C. He was awarded 3 years of imprisonment and kept in the Central Jail, Tiruchirappalli. He died in the Jail Hospital on 20 February, 1943.⁵

Arumugam Asari: He was a native of Devakottai. He took part in the Quit India movement protest observed at the Civil Courts Building at Devakottai on 17 August, 1942. There was police firing on the protesters. Arumugam Asari was shot dead in that police firing. Thus he became a martyr for the sake of India's freedom.⁶

Dharmarajan, V: Dharmarajan was a resident of Uppathur village. He was educated and a literate. He lived by running a Type Writing Institute at Devakottai. He became a member of the Tamil Nadu Congress Committee. He was a fourannas Congress Member of Devakottai.

He was an active participant in the national movement. He observed the Individual Satyagraha at Devakottai. He was arrested for that and awarded 2 months Rigorous Imprisonment under section 28 (5) of the Defence of India Rules from 18.06.1941 to 17.08.1941. Again he took part in the Quit India Movement protest organised at Devakottai on 17 August, 1942. During the police firing on the protesters he was shot dead.⁷

Karuppiiah Ambalam: He was born in 1901. He was a native of Pappani village, Tiruvegampet Post in the erstwhile Ramanathapuram District. He took part in the Quit India Movement. He was arrested by the British administration and tried under Sections 147, 433 of the Indian Penal Code and 38 of the Defence of India Rules. He was awarded imprisonment punishment of 14 years. He was kept in Tiruvadanai, Madurai jails and finally at Wellesley Sanatorium Jail at Bellary. He died in 1946 while in imprisonment at Wellesley Sanatorium Jail at Bellary.⁸

Krishnan, M: He was a native of Devakottai. He was one among the protesters, who observed the Quit India Movement at the Civil Courts Building, Devakottai on 17 August, 1942. He was shot dead in the police firing on the protesters.⁹

Markanda Thevar: He was a resident of Maruthankulam, Govindamanagalam Post, Tiruvadanai Taluk in the erstwhile Ramanathapuram district. He joined the freedom movement in 1940. He took part in the Quit India Movement. He was arrested and sentenced to imprisonment under Sections 145, I.P.C. and 38 (1) of the Defence of India Rules. He was convicted in the Ordinance Case 3143 by the Special Judge of Ramanathapuram. He was kept as an under trial prisoner in the Central Jail, Madurai. He was cruelly beaten by the police in the jail for his participation in the freedom movement. He died in the jail due to failed health under police torture and of Myocarditis on 03.03.1944.¹⁰

Muniappa Thevar: He was an important hero of the Quit India Movement. He was a native of Venniur village of Moopaiyur post, Tiruvegampet in Tiruvadanai Taluk of erstwhile Ramanathapuram district. He was son of Chella Thevar. He was born in 1909. He was educated upto primary standard. He joined the national movement in 1930. He took an active part in the August Movement of 1942. He set fire to a Toddy shop on 18 August, 1942 at Karkalathur. He along with 17 other patriots damaged the Post and Telegraph Office at Tiruvadanai. They also set fire to the records in the Estate Divisional Inspector Office at Karkalathur. He escaped to the Pudukkottai State. However, the police pursued him and shot him dead in a dense forest near Tiruvegampet in 1942. 11 other patriots were arrested by the police. They were tried under Sections 427, 454 and 380, I.P.C. and Rule 35 (1) and (4) of the Defence of India Rules and awarded severe imprisonment punishment. Muniappa Thevar proved to be a great martyr who sacrificed his life for India's freedom.¹¹

Muthirulappan, V: He was a resident of Paruthiyur village, Puliyal Post in the erstwhile Ramanathapuram district (now in Devakottai Taluk of Sivaganga District). He was born in 1922. He joined the national movement in 1942. He took part in the Quit India Movement protest held at Devakottai. He was shot dead in the police firing on 18 August, 1942. He lost his life at the age of 20.¹²

Nelliappan: He was the son of Andiappan Ambalam and a native of Palayampati village, Mandanur Post near Karaikudi. He was born in 1912 and was a literate. He joined the national movement in 1940. He took an active part in the Quit India Movement procession organised at Karaikudi on 12 August, 1942. Police fired on the processionists and Nelliappan was shot dead in the police firing.¹³ At the age of 30 he became a great martyr.

Sethu alias Krishnan Chetty: He was son of Danakoti Chettiar and a native of Manjur village. Pandikkanmoi Post, Paramakudi Taluk in the erstwhile Ramanathapuram District (presently in Sivaganga District). He was born in 1915. He took an active part in the Quit India Movement. He was arrested and convicted to suffer death in the Spy Case on 9

November, 1944 under Ordinance III of 1944.¹⁴ He sacrificed his life at age 29 for the cause of the country.

Sivagnanani alias Kurunthappan: He was born in 1907 and was educated. He was a native of Pananvayal, Tiruvadanai Post in the erstwhile Ramanathapuram district. He joined the national movement in 1935. He took an active part in the Quit India Movement in 1942. He was shot dead by the police in 1942 in a dense forest near Tiruvegampet.¹⁵

Conclusion

This is the 75th anniversary of the Quit India Movement. The younger generation has to be reminded of the sacrifices made by our freedom fighters, especially the martyrs who had lost their lives during the Quit India Movement. More lives were lost in police firing and in jails on that occasion. The British administration did not maintain proper records of such deaths. For example Three persons were shot dead on 10 August, 1942 at Madurai and Three were shot dead on 12 August, 1942 at Karaikudi (Nelliappan was one among them), Two were shot dead again at Madurai on 14 August, 1942 and 6 were shot dead again at Madurai on 15 August, 1942.¹⁶ They still remain unidentified. Even records maintained of certain deaths in police firing and in jails were kept confidential by the British administration and the Indian public were unaware of the precious lives lost. It was only after independence some attempts were made to compile the list of martyrs of the freedom movement. The works of Kali Charan Ghosh and P.N.Chopra deserve mention in this regard.¹⁷ The Indian Council of Historical Research, New Delhi, has been making attempts to bring out a very comprehensive list of martyrs of India's freedom movement. Still the work remains incomplete and research should continue to identify the unidentified martyrs who lost their lives while fighting against the British during the freedom struggle. Such an exhaustive record will pay a rich tribute to our martyrs.

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Periyar Pura: A Role Model for Nation Building

D. Janaki*

Periyar Vision

Thanthai Periyar voiced his vision by saying "compare the living states by agriculture of peasants with that of the merchants living in the towns and enjoying the benefits. Rural area should be provided with urban amenities such as School, Hospital, Park, Theatre, Library Radio, good Transport facilities bus stand, Police station, stationery and Departmental stores". (Erode, 31st October 1944). On the 1st August 2003, our former President of India Dr. A.P.J. Abdul Kalam introduced PURA scheme as it evolves education, health, power, transport and management. The Scheme makes cluster of villages developed in addition to the rural beauty.

Kalam's PURA Mission

PURA proposes that urban infrastructure and services be provided in rural hubs to create economic opportunities outside of cities. Physical connectivity by providing roads, electronic connectivity by providing communication network, and knowledge connectivity by establishing professional and Technical institutions will have to be done in an integrated way so that economic connectivity will emanate. The Indian central government has been running pilot PURA programs in several states since 2004.

Objectives

- To address the socio - economic needs of the villagers.
- Converge the infrastructure facilities like housing, roads, water, health & hygiene, power, communication, markets & industries.
- Ensure sustainable use of natural resources.
- Educate and impart vocational training for their employment.
- Disseminate technology know - how and do - how for the youth.

- Initiate entrepreneurship in local and regional level.
- Promote sustainable agricultural practices and bridge the gap between producer and consumer.
- To create awareness among the rural illiterate people for better living.

Action Plan

Periyar Maniammai University has adopted 67 villages from Thanjavur, Pudukkottai and Tiruchirappalli districts.

Village Study – Research projects – Trainings like Computer Training – Hospital, Nursery Assistant training with Periyar Maniammai University and other reputed hospitals in Thanjavur. Tailoring – Sewing – Vermi Composting training, Hollow blocks training in coordination with Department of Civil and Architecture with financial assistance from Chamber of Commerce. Water Management training – Training on manufacturing Handloom Doormat from garments waste – Training for Broiler Chicken training – Country Chicken forming – Cow and Goat farming – Kitchen garden training – Herbal Medicine training etc.

Health

Various health related campus can be organized on needs of Periyar PURA villages including Cancer deduction camp – with the help of Veeramani Mohana centre for quality of life engineering, research, Periyar College of Pharmaceutical sciences, Tiruchirappalli Periyar Maniammai Hospital, NSS, NCC and YRC etc. Open defecation free programme with government support.

Awareness programme

Our Radio programme includes school children through various welfare measures Agri related programme for village people. Awareness programme career, guidance for students related subjects and clarify their doubts before public exam for X, XI and XII

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standard students in Periyar PURA village schools.

All the activities introduced through Periyar PURA to the 67 villages motivated to the upliftment of rural, downtrodden, agriculturist, village youth, women are mostly benefited. This made the village people especially women to be self content, economic independent, socially awareness, politically awakening above all empowerment of women in the society. India lives in villages nearly 75% Indian population and from villages. These villagers feed the town people. If the clusters of Periyar PURA implemented successfully India will be a developed nation. Periyar Maniammai University rendering yeoman service through Periyar PURA in and around the surrounding villages. The 67 villages adopted by Periyar Maniammai University under PURA scheme empowered in all aspects. His Excellency Former President Dr. A.P.J. Abdul Kalam appreciated and has given elaborate description in his "Target 3 Billion" by writing more than 10 pages 'Periyar PURA' is a role model to India.

Impact of Periyar PURA

The entrepreneurship and employment promotion missions carried out by the Periyar PURA mission have had a significant impact. In the non-farming sector, more than 2,000 skilled jobs have been created in the field of welding, fitting, carpentry, electrical and plumbing services. This has greatly arrested migration to the cities and reduced the unemployment problem among the youths who are now fruitfully employed.

Also, more than 5,000 SHGs have enrolled 30,000 rural women who are engaged in many income generating activities and small enterprises. Empowered by the training they have received and supported by access to credit facility and market linkages, they have become entrepreneurs in area such as vermicompost production and plant nurseries, tailoring, embroidery and bakery, coir and fibre-reinforced products, hollow brick-making and carpentry. The impact of the effort in enterprise creation is viable in the Periyar Maniammai University campus itself where most of the services like catering, provision stores, cafeterias, laundry, printing, tailoring and student amenities are run as small enterprises by these trained women's groups. (Target 3 Billion).

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Role of Unsung Freedom Fighters of Dindigul Region in Civil Disobedience Movement

P. Balagurusamy* and S. Nagaraj**

The unsung patriots of Dindigul region responded to the clarion call given by Mahatma Gandhi towards freedom of India and participated in the Civil Disobedience Movement. They participated in the movement without any fear of imprisonment, lathi charge and conviction.

The adamant attitude of British Government towards Indians once again made Mahatma Gandhi to launch the Civil Disobedience Movement in the year 1930 to break the Salt Laws. It was a signal to the country to start a mass movement. The programme of the movement included boycotting of schools, colleges

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and offices by the public servants, picketing of shops dealing with liquor and foreign goods, bonfire of foreign cloth and non-payment of taxes etc.¹

At Gandhi's call, along with the rest of the country, the people of Dindigul were also eager and ready to make their contribution to the freedom struggle. The region being far away from the sea coast the Salt Satyagraha was not possible and the protest took other forms. In the region, Local Boards and District Councils became particularly active. These bodies were nationalistic and insisted on hoisting national flags in their premises. The movement commenced in the region with the procession on 6th April, the day on which Gandhiji broke the Salt Law at Dandi. But the Government initially was not inclined to arrest the Satyagrahis.²

But later, due to law and order problem, the Government adopted stern measures to repress the movement. The District Council of Dindigul took an active part in the political activities during this period. The Government retaliated by with-holding the grant-in-aid to the council.³

There were also frequent meetings in connection with freedom activities held in Dindigul region especially during April and they were fairly well attended. A lawyer Kuppuswami Ayyar of the place to whom the local legal work for the government had been entrusted played a prominent part in these meetings and had to be relieved of his work from the Government. A number of very successful counter-propaganda meetings were held in various places in the Dindigul region. They were organised by Mr. Rajiah Lazerus, the President of Dindigul Taluk Board, who played an active part in discrediting the Civil Disobedience Movement. Yet, the movement could not be suppressed in Dindigul region. The leader of the local party Dr. Ramalingam was charged under Section 107 Criminal Procedure Code on 6th August 1930.⁴

The following notable volunteers and leaders of the region suffered a lot during the Civil Disobedience Movement.

T.R. Mahadevan who was born to Ramaswami Iyer on November 20, 1877⁵ at Vannam Patty, a small

village near Dindigul Taluk, was one of the most daring revolutionaries who sacrificed his whole life for the freedom of the country. He completed his early education and went to college for his Barrister at Law. After completing his law education he started working as a lawyer. But on the appeal and request of Mahatma Gandhiji he withdrew from his profession and began to wear simple dress like Gandhi. He spread the national spirit among the people.

In 1930, he tried to conduct the Salt Satyagraha at his birth place, Vannam Patty with the pre-declaration notice which was pasted on the wall of the police station. But his attempt was in vain and he was arrested for his act. He was sentenced to one year rigorous imprisonment. Again he was arrested and imprisoned to one more year in 1932 for his involvement in the movement.⁶ He also participated in Individual Satyagraha.⁷ For his active and periodical participation in the Individual Satyagraha he was arrested and kept in many prisons like Tiruchirappalli, Coimbatore and Alipuram jails for about one year and six months. He coined the name Viduthalipatty to his place of domicile after his release from the prison. He also founded the Bharathi Students Home at Dindigul for the upliftment of the poor and needy youth.⁸

K. Arjuna Pillai, was another notable freedom fighter of Dindigul Town. He was born in 1913. He became an active worker of the Indian National Congress in his school days. Due to the national spirit in his mind he abstained from school. He started to take part in the national movement when he was seventeen. In 1930, Arjuna Pillai participated in the Salt Satyagraha and he was arrested and sentenced to two years and was sent to Palayamkottai Jail. He was also one of the most loyal soldiers of the Indian National Congress. Whenever there was a call from the Congress for agitation, he was always to be found in the forefront.⁹

A selfless Satyagrahi Karuppanan of Dindigul played an important role in the Salt Satyagraha. He enrolled himself as a member of the Congress when he was barely fifteen. He came from a respectable family. Karuppanan had his education at a local primary school.

But his studies were interrupted by his participation in politics. During the movement he participated and organised door-to-door propaganda, thereby protesting and leading the society against the supremacy of the English. Therefore he was convicted and imprisoned in Palayamkottai Jail for two years. He was released from prison in 1934. After his release, he continued to participate in the programmes of the Indian National Congress. He was honoured with Tamira Pathira award by the Government of Tamil Nadu during the post-Independence period. He received freedom fighter's pension until his death. Thus, he dedicated his life for the sake of Independence of India.¹⁰

Rangasamy Naidu was another staunch volunteer who also joined the Satyagraha. His father Alagirisamy Naidu was a great patriot. Rangasamy desired to offer his service to the country in the direction of Freedom Struggle. After finishing his school studies, out of his own interest, he started to participate in all Congress meetings and other programmes conducted by local leaders. His interest to take part in the freedom struggle was grown day by day. He listened to the speeches of eminent leaders of Congress and observed their way of dedication to the country. He took part in Salt Satyagraha campaign and resisted against the British Government and he was imprisoned for one year and sent to Tiruchirappalli Jail. His service was recognized very much both by the society and the Government. He rendered a wonderful service to India.¹¹

It is also difficult to forget the bravery of Perumal, a nationalist minded man, who very actively participated in the Civil Disobedience Movement. He was actively taking part in salt satyagraha in 1930. He was arrested by the police and was beaten up severely and he suffered serious injuries. Perumal was sentenced to 17 months and 12 days under Section 143 of Indian Penal Code and under Section 74(b) of Salt Act. He was kept in Central Jail at Bellary.¹²

Another, significant nationalist, Ramalingam earned a name for himself on account of his selflessness, fearlessness and love for his country. Suffering meant nothing to him. He lived a life of dedication and died while serving the cause of the

nation. He was born in 1905. His father was Venkatachala Iyer. In 1921 he finished his high school education at Dindigul. After completed his study he decided to devote his services to the country. In the year 1930 he took part in the Salt Satyagraha and he advised the people to join the same. He boiled the salt water and broke the Salt Laws against the British Government. The British Government arrested him and sentenced for one year rigorous imprisonment and kept him in Tiruchirappalli Jail. Even after his release, he organised anti-British agitations. His power of organising agitations was remarkable. Whatever task was entrusted to him he tried to organize it in an efficient and neat manner and produced quick result. He died in 1963.¹³

Govindasamy Reddiar, occupies a permanent place in the history of independence struggle in Dindigul Taluk. He was born in 1907 at Dindigul Town. His father K.R. Subba Reddiar was a rich and a freedom loving man, who had taken active part in the independence struggle. Following the footsteps of his father, he started to serve the country. He participated in all the political meetings conducted in Dindigul and nearby areas. He also had made arrangements for conducting Taluk and region level political meetings. In support of Civil Disobedience Movement he organized anti-British meetings and processions for Salt Satyagraha. Hence, he was arrested and imprisoned and kept at Tiruchirappalli and Bellary Jails for six months. After his release he involved in constructive works of Gandhiji. Till his demise, he followed Gandhian ideologies and as a mark of it used only khadar.¹⁴

Another significant person, Sriram of Dindigul taluk played a significant role in the Salt Satyagraha. He was born in 1913 and completed S.S.L.C. education and was interested in nation's freedom. His Father Veerasami was a trader by profession. He was also a social worker. Trained by his father he indulged in variety of social activities to reform the society at the age of 17. Afterwards he took a keen interest in the freedom struggle. He attended meetings and rallies conducted by the local Congress leaders. Then he independently organised anti-British programmes. This inspired many youth and they in turn began to join Salt Satyagraha. So, he was arrested and sentenced to two

years and kept in Palayamkottai Jail. Being the only earning member his family suffered a lot during his conviction. Even now the people of Dindigul are remembering his martyrdom.¹⁵

Many more persons such as Ethirajan, Gandhi Iyer, Perumal Konar, Malayarasu pandian, Nannaiyer, Narayana Rao and Natesan were the residents of Dindigul who were all sentenced to vigorous imprisonments at Tiruchirapalli Jail and in other jails and they were also known for their strong nationalists sentiments.¹⁶ The other selfless patriots who participated in the movement were Pasupathi Iyer, Alagar Raju and Ramasamy Chattier who also contributed to the national struggle in a notable way.¹⁷

Conclusion

Thus, the Civil Disobedience Movement was very successful in the region of Dindigul and the impact it made on the society was significant. Besides this, temperance movement, challenging the British administration had also contributed to the rise of the freedom movement in the Dindigul region of Tamil Nadu at this time. In such struggles, many unsung freedom fighters dedicated fully to the struggle sacrificing their whole life for the nation's freedom.

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A Verbal Caravan of Socio-Political Spectacle that Tamilnadu Witnessed in Early 20th century

H.Munavarjan* and P. Kumaran**

In the amazing annals of human history and human progress, religion and caste have played a dominant role in transforming man into a human being, full of milk of human kindness and even into a gold man of godhead. These two that have been nourished and nurtured down through the ages have been adopted and even adored as two golden keys to the treasure of

human values and even as a well laid highway to attain salvation. In addition to these, societal progress and political advancement have been diligently addressed as the stepping stones to higher ideals and probates in life. In the choicest name of fraternal identity and cordial warmth, political parties have gained an Eldorado of goodwill and unprecedented support. Their main motto

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'commitment to self' and 'commitment to all' on the basic of face has given way to select political parties in the state and in the country to emerge as a social-political force that accelerates and guarantees the welfare and the wellbeing of their staunch votaries, one such political party whose banner even say draws to its magnetic hold millions and millions is the Dravida Munnetra Kazhagam, popularly known as D.M.K.¹

Casteism in Tamil Nadu

The term 'Caste' is derived from the Portuguese word 'Casta' meaning 'Pure'. The Indian Caste has economic, social and religious aspects. In the economic field it prohibits certain occupation and in the religious aspect it lays down certain customs and rituals. A Person's social status is defined by the caste rather than his economic means or the occupation he follows. An Indian Hindu cannot choose or change his caste; castes also multiply due to slight change in occupation, migration, adoption of practices, religious rules, rituals and ceremonies. 1881 Census reveals an unbelievable figure of 19,044 denoting sub-castes prevailing in Madras Presidency.²

In Sanskrit, the term Varna denotes the four fold division of society - The Brahmin, the Kshatriya, the Vaisya and the Sudra. Jati refers to several castes that developed from the four Varnas. In the Madras Presidency, the Brahmin Varna was preserved at the one and the Sudra at the other, while differences between the Varna and Jati were totally disregarded, The society in the South consisted of the Brahmin, Kshatriya, the Vaisya and the Sudra and the Panchama.³

Even the Brahmins were broadly divided into Vaishnavites and Saivites which were further subdivided into the other castes. A Brahmin alone could become priest, an officer of the state but never a domestic Servant. Further, they were considered holy for they automatically got the respect given to the priests. The gradation of castes in society in the descending order of Varnas was determined in relation to a distance scale based on the ideas of pollution. The classification was called 'Social Precedence'.⁴

The Brahmin lawyers played an active role in the Indian National Congress. Anti-Brahmin feeling arose

within the congress which was regarded by the Non-Brahmins as a secretarian institution of Brahmins that had no direct link with the Non-Brahmin masses. The Congress session in Madras in 1914 was dubbed as a "Brahmin Congress" and it as remarked that it would not hesitate to masquerade under the name Indian National Congress and make representation on behalf of all people. A fear was openly expressed that "Home Rule" would degenerate into Brahmin rule.⁵

In striking contrast to the privileged Brahmins were the segregated Panchamas, who were called untouchables. They constituted 15% of the population. They established parallel societies, the members having their own roads, wells, their own shops, hotels, barbers and washermen, deities and priests, their own burial grounds from which all caste Hindus kept away. This elaborate system of apartheid segregated the members of the Panchama society and kept them at the greatest physical cultural and economic distance from the caste Hindus. Originally they were casteless, later they formed their own castes. They did not intermarry but were collectively known as the depressed classes and the Harijans. The Adi-Dravida Mahajana Sabha which advocated the cause of untouchable castes was founded in 1892, On many occasions the Sabha represented to the Government the grievances of the Pariahs. In the 1921 Census 15,025 retained their caste name as Adi-Dravida. On repeated petitioning to the Government it recognised the new name by an order issued which directed that the term Adi-Dravida should be recognised in Tamil Districts and Adi-Andhra in Telugu districts in the place of the word 'Panchama' or 'Pariahs' or similar names.⁹ The cause for the change may be due to the feeling of respectability that the change in name gave them.⁶

Certain English administrators took keen interest in the upliftment of pariahs. In 1892, the Collector of Chingleput sent a long note to the Government on the very low status of Pariahs whom he described as "always badly nourished, clad if at all in the vilest rags, eaten up with leprosy and other horrible diseases, huddled like pigs; untaught, uncared for and unpitied. He felt that the Pariahs should be freed from the semi-servile condition under which they lived by such measures as

allotment of land for tilling and special facilities for education. Separate Primary Schools were established for pariahs and at the turn of the Century Social and Political leaders began to stress the need to extend philanthropic activities towards the lowest caste.

The Adi-Dravida Mahajana Sabha sent a petition to the Government in 1896 requiring the soil agrarian concession for the Pariahs. In 1898 it made a specific request for lowering in the case of Pariahs the standard of the qualifying test prescribed for admission to subordinate medical services. In 1916 the Depressed classes society, held a conference and requested the government to enquire into the exact condition of the depressed classes and to make recommendation for measures which will secure freedom and justice for the depressed classes.⁷

All the non-Brahmin castes were collectively called 'Sudras'. Not only the untouchables but also the backward classes aspired for promotion in social Rank by changing the names of one's caste and getting it notified in the Gazette. The nominative singular ending 'n' was considered derogatory and the plural ending 'r' which was supposed to be honourable was insisted upon. Further the castes traced their origin from sun, 'Moon' or 'Fire' and books and pamphlets to that effect were published in the 19th century. For instance, Shanars, the toddy drawing community of Madura, Thirunelveli described themselves as 'Valankai Uyar KonduIravikula Kshatriya, meaning Kshatriyas of solar race belonging to the right-hand faction. They also claimed that 'Shanan' was a corrupt form of 'Sanror' meaning 'learned men'. A.J.Stuart in the Tirunelveli District Gazetteer has observed that the Shanan had arrogated to himself titles which gave him a higher place in the social scale than that which had been assigned to him.¹² Another peculiarity of the caste system in south India was the division into 'Right hand faction' and 'Left hand faction'. Although they might belong to the fourth Varna, the two factions had terrible animosities and they often indulged in rioting especially when processions were taken; each one claiming superiority and exclusiveness of the routes through which the deities were taken.⁸

Similarly, the Vannia Kula Kshatriya, a group formed by the combination of several castes like Palli, Naicker, Padayachi and Gounder united to form the Vannia Kula Kshatriya. They published a treatise on the divine origin and royal state of the Vannia caste in 1892. Thus Aryanisation of the caste began; they gave up drinking and meat eating, prohibited widow remarriage and encouraged child marriage. They started wearing the sacred thread and claimed relationship with Naickers and Pallavas the famous rulers of Tamil Nadu. Further, they claimed to be 'Kshatriyas' of Tamil Nadu. Thus the Vannia Kula Kshatriyas tried to raise their social position in the caste hierarchy. Social mobility in the caste hierarchy existed from ancient times.

Social mobility in the caste hierarchy existed from ancient times. An old proverb says that a Kalan may become a Maravan, a Maravan an Agamudaiyan and an Agamudaiyan a Vellalan. This shows that formal change of caste is not possible, informal promotion does take place by migration or adopting new occupation and also by adopting certain religious practices. Many Vellala castes for instance after Brahminised in their habit, adopted titles like Mudali, Pillai, etc.⁹

In the villages Brahmins were not in a high position. Numerically they were a small group; economically also they were not superior; so they had to accept an inferior position. For a while, the lower caste Hindus of sufficiently high income were dominant while the Brahmins had to give respect to them. In the urban areas, urbanisation enhanced their education and Government jobs, the Brahmins could maintain their superiority. Conversely many elite Non - Brahmins developed a sense of loss of status in the urban areas. Men who were identified as proud, orthodox leaders in villages were just Sudras in cities. Following the Varnashrama Dharma the Brahmins were culturally separated from the others as the only twice born caste in Tamil Nadu.

Making use of the historical researches and books, the Dravidians developed an idea of superiority of the Dravidian civilization over the Aryans. The Aryans were considered intruders and upstarts who had overthrown the original civilization. They concluded

that the "down-trodden" were culturally superior to the alien ruling class and tried to infuse the 'new spirit' in the blood of all the Dravidians.

The Government also tried to encourage communities other than Brahmins; this can be traced as far back as 1854. The Board of Revenue issued a standing order that the district collector should be careful to see that all the appointments were not monopolised by a few influential families'. It directed that the appointments were to be divided among all the castes. Further, it stated that a proportion of the Tahsildars should belong to castes other than Brahmins and no two Chief Revenue servants in the office should belong to the same caste.¹⁰

The appellation 'backward' was first employed when the Madras Government collected educational and employment statistics and found that in comparison with the Hindus, the Muslims were uneducated and occupied only the lowest grades in Government offices. The Madras Government to encourage the Muslims, granted recognition to Arabic and Persian and initiated Prizes for excellence in these languages. Efforts were made to recruit more Muslims into State services. The Government Order directed that vacancies should be filled up with Muslim candidates when they satisfied the stipulated conditions, this rule applied even for promotions. Even as early as the late nineteenth century, special privileges had been granted to those whom the government considered backward. This was extended to the areas of public education also. Small stipends of one or two rupees or even half a rupee were given to students from illiterate and backward castes. Change in religion did not affect the backwardness of the caste in the eyes of the Government. Due to these special privileges there was a heavy demand for many of the castes to get admitted into the backward list. Applications from several castes requesting admission to the list were received by the Government; these were generally forwarded to the District Collectors. They were asked to report on the position and the status of the caste in question, and on their favorable recommendation the castes were admitted to the list classes which were 39 in 1895 rose to 173 in 1913 which was 128 in 1920 reached the figure of 152 in

1950. More castes began to demand and receive the special educational concession offered by the Government.¹¹

Non-Brahmin Movement

Non-Brahmin movement came into being to uplift the backward and depressed classes. The first to speak against the Brahmins was C.Sankaran Nair in 1903. A non-Brahmin social worker of Triplicane, C.NatesaMudaliar started an organisation for Non-Brahmins called Dravidian Association in 1912. On behalf of the Dravidian Association, he published two books namely, Dravidian Worthies and Non-Brahmin letters. "This association professed to work for a Dravidian State, an idea of which was little heard later on. The South Indian Liberal Federation was started by T.M.Nair and P.TheagarayaChetti in 1916. An English Newspaper *Justice*, a Tamil paper 'Dravidian' and the 'Telugu paper' *AndhraPrakasika* were started. T.M.Nair was a highly respected doctor. He took an active part in the Congress. In 1916 he expected to be elected by the Madras Legislative Council to the Imperial Council in Delhi and V.S.SrinivasaShastri were elected. This incident gave an impetus to the formation of a non-Brahmin Political Party and resulted in the formation of the South Indian Liberal Federation, which later on was Christened 'Justice Party' after its official journal *Justice*. The primary task of the Justicites was to neutralise the Home-Rule Movement. The Hindu, the established English daily of Madras refused to give publicity to the Justice Party because it felt obliged to keep from its columns anything that smacked of communalism.

The Justice Party was the only and all comprehensive party of the Non Brahmins of Madras. The first denunciation of the Non-Brahmin Manifesto was issued by P.KesavaPillai, member of the Legislative Council. He called it as one "calculated to be harmful to the common causes and probably likely to promote the best interest of the classes, whom it sought to serve". Many Non-Brahmins were pained and surprised at the Non-Brahmin Manifesto and dissociated themselves from it. These public spirited men organized a 'Nationalist Meeting' at Gokhale Hall, Madras, on

September 20, 1917, to show that there was a large number of Non-Brahmins in favour of Home Rule and that the south Indian People's Association represented only a minority of the Non-Brahmins.¹²

Justice Party

The first and most important conference of the Justice Party was organized in Coimbatore on August 19, 1917. The organizer, T.A. Ramalingam Chetty who was also a Congressman demanded that all persons attending the Congress Conference should be asked to sign a statement affirming that the aim of the Congress would be to attain self government only by gradual steps and further argued that all representative bodies in the future should contain the proper proportion of all communities and interests.

The Montague Chelmsford Reforms announced the plan of increasing the participation of Indians in the governance of the country. Accordingly, the Government of India Act of 1919, introduced the system of Dyarchy in India. The reserve subjects were to be administered by the Government with the help of the Executive Council. The Transferred subjects were to be dealt with by the elected representatives. The drawback in the system was the division of powers to the effect that the important portfolios like finance were reserved while less important portfolios like Local Self Government, Public Health, Hospitals etc. were given to the elected Government. So the effective functioning of the Government was not possible.

The Congress was against the system of Dyarchy for it rightly felt that it would not permit effective functioning of the government. Further, Gandhi was against the policy of Council entry. Their opinions in the Congress about participation in the Government were divided. Many were against Gandhi's political tactics.

The Justice Party agreed to co-operate with the Government and to assume office under the new reforms. In its opposition to Brahmin domination it was assisted by members of the I.C.S. in Madras who also feared a Brahmin usurpation of both political and administrative power in the Madras Presidency.¹³

In 1916 the Depressed Classes Society held a conference and requested the Government to enquire into the exact condition of the depressed classes and to make recommendation for measures which will secure freedom and justice for the depressed classes. The issue assumed political importance on the eve of Montague Chelmsford Reforms and led to a coalition between the depressed classes and the Non-Brahmins against the Brahmins and the Home Rule Movement. References were made frequently to the deplorable condition of the depressed classes in the Non-Brahmin conference and the need to improve their condition was stressed. In October 1917, T.M. Nair addressed the Panchamas at Spurtank Road, Chetpet, in Madras at their request. He made a stirring speech asking them to assert their equality with other castes, shed the past formed by long submission and social injuries. He asked them to organize themselves to establish a committee of representatives for various areas so that the 'Non-Brahmin' Party and the 'Panchama Party' could participate together in politics. The Political Association of the Panchama agreed broadly with the stand taken by the South Indian Liberal Federation.

The Non-Brahmins and the depressed classes made several representations for reserved constituencies. Due to repeated representations made throughout India and considering the unequal social conditions the British Government agreed to have reserved constituencies. The Meston Award announced 28 seats (3 urban and 25 rural seats) all in the Plural member constituencies. This award enables the Madras Government to complete the franchise arrangements for the 1920 elections. The Justice Party was elected unopposed in 63 out of the 98 seats. With the support of the nominated members it claimed a total strength of eighty out of a Council numbering hundred and twenty. The Justice Party concentrated on Provincial matters, rather than those of an All India nature. This was partly due to dyarchical system. The Justice Party proceeded to strengthen its position in the public life of Tamil Nadu by bringing before the Legislative Council in Madras, a series of resolutions designed to give Non-Brahmins a greater proportion of Government jobs. It realized that the implementation of Government orders

to redistribute government appointments in favors of Non- Brahmins would fulfill some of the party's first articulated ideals administrative power, social position and economic justice to the NonBrahmins. The second communal Government Order to meet these objectives was passed in 1922. It directed that the main appointments in each district should be divided among the several communities; the G.O. was to be implemented not only at the time of recruitment but at every stage of promotion. This way they fulfilled the purpose for which they formed a party.¹⁴

The government established the Staff Selection Board consisting of three senior civil servants and two officials appointed by the Government. Competitive examinations would be held to eliminate patronage or nepotism. There was some doubt among the justice party members that the Staff Selection Board would not represent the interests of Non Brahmins or the principles set out in the communal G.O. Finally in December 1928, the Government agreed to establish Communal Representation Committee which would examine the procedure of the Staff Selection Board.

An outstanding legislative measure passed during the Justice Party rule was the Hindu Religious Endowment Act, which regulated the administration of the many temples and Mutts that, dotted the country side. The Act provided for a board of commissioners to supervise the working of these endowments, to settle disputes over the use of funds of temples and Mutts and to levy fees on certain temples which attracted a large number of devotees, for providing sanitary other facilities for the pilgrims. The Madras Legislative Council passed a resolution in favors of women's franchise on 1st April, 1921.¹⁵

Depressed Class Movement

The depressed classes who had first welcomed the Non - Brahmin Movement for democratic liberation, later began to regret this enthusiasm. They began to feel that their condition had not improved at all, while the higher caste Non- Brahmins replaced Brahmins in power and position. The Justice party had abolished the Labor Department and further an important leader P.ThiagarayaChettiar had refused to support the anti -

untouchability law in 1922. These led them to conclude that Non - Brahmin rule would not protect the interest of the depressed classes. At a conference, the issue "The Brahmin was driven away to make room for the Chetty, the Naidu, the Reddi and the pillai. What about the millions of the depressed classes?" was raised. A motion of no confidence was brought against the ministry by the dissidents in 1923, but it was defeated by 65 votes against 43. In 1923, M.C. Rajah the most prominent leader of the untouchables in the Justice Party withdrew, taking a number of untouchable leaders with him. These untouchables made a number of charges against the Justice Party policy. The charges were that the higher castes had appropriated all the posts in the British administration for themselves, the Adi-Dravidas were not represented in proportion to the numbers. Further the Justice Party had not initiated house building schemes, they had not; given Adi-Dravidas economic help, they had not implemented free education schemes or initiated land distribution schemes. The Justice party leaders had not visited the Adi - Dravida villages to hear their grievances. It was said that the professed object of the Non-Brahmin Movement viz., the uplifting of the masses was a mere show and the intention of the high caste non - Brahmins was to keep the depressed classes for ever under subjection. In fact no member of these classes found admission into the Central Legislature or into the provincial ministry. The Adi - DravidaMahajanasabha presented a memorandum to the Indian Statutory Commission of 1927, requesting the constitution of separate electorates for the depressed classes. Similar requests were made at various conferences during the period.. The Simon Commission rejected the plea for separate electorates for the depressed classes but the question was opened again at the Round Table Conference by Ambedkar and R.Srinivasan, who were nominated to represent these classes.¹⁶

The Justice Party which came to power as a Non - Brahmin political party did not promote the concept of Non -Brahmin unity. On the contrary a feeling spread that the Justicite politicians in office with their friends and supporters formed a class exclusively benefitting. Themselves by the Non - Brahmins rule.

The Madras Provincial Backward class league was formed in 1934. It held regular meeting, conducted conferences; sought concessions and facilities for the educational, economic and other advancement of the backward community. In March 1934 three methods were suggested for securing the job interests of the backward classes. Firstly the Backward Non-Brahmins had to be classified separately as an additional group. Secondly, they were to be classified separately as Backward Non-Brahmins, and the forward Non-Brahmins groups. Thirdly the Madras Service Commission should be asked to give preference to the Backward Hindus instead of the term "Non-Brahmin Hindus". C.Krishnan a member of the Legislative council wrote in The Mail pressing the need for revising the communal order because the Backward classes constituting one third of the total did not derive even as much benefit as the depressed classes.

The popularity of the Justice Party slowly declined. The party was badly organised, its newspapers were no longer effective as the propaganda media. The party required a thorough overhaul and reorientation. To establish itself on national level, the justice party attended the All India Non-Brahmin Congress, convened at Belgaum on 27 and 28 December 1927. The notable speech was that of A.RamasamyMudaliar who described the Non-Brahmin Movement as "Jobocracy". The object of the All India Non-Brahmin Congress was said to be the attainment of Swaraj or Home Rule for India as a component part of the British Empire at an early date as possible by peaceful, legitimate and constitutional means, by promoting goodwill and amity, safeguarding the interests of all communities by means of communal- representation and by social amelioration and reorganisation. Further, the Non-Brahmin Congress decided to co - operate only with those political bodies which recognised the principle of communal representation.¹⁷

E.V.Ramaswamy and Congress

The Congress meanwhile concentrated on building up its party. Its party men set up committees in villages and spread its ideals. The Congress organisation and propaganda slowly gained effectiveness. A group of

Congressmen led by S.Sathyamoorthy and his allies proposed that Congress should invade Legislatures. On May 1, 1934, Delhi announced the general election. In 1937 general elections, the Congress defeated the Justice party and formed its ministry under C.Rajagopalachari. Hut. In 1939, the Madras Ministry resigned along with other Congress ministries in other provinces because of Britain's attitude towards India in the Second World War. Even during its short term in office its record of Legislative activity was quite impressive; it passed the Debt Relief Act, the Temple Entry Act, the Sales Tax Act, and the prohibition Act. These show the zeal with which the Congress ministry went about governing the province. During the war, the constitutional machinery was done, away with and Madras was ruled directly by the Governor with the help of official advisers.

From 1907, E.V.Ramaswamy took an active interest in the Indian National Congress. He took interest in Municipal affairs. He was an elected Chairman of Erode Municipality. C.Rajagopalachari. and E.V Ramaswamy were fast friends. C.Rajagopalachari was quick to realise that E.V.Ramaswamy would admirably suit the purpose of defeating the Non-Brahmin Movement. So he encouraged E.V.Ramaswamy to take a leading role in Congress activities. E.V.Ramaswamy was actually given the promise when he enrolled himself in Congress in 1919 that the Congress was in agreement with the principle of communal representation advocated by the Non Brahmin Movement. Further, he was led to believe that 50% of the Government jobs would be set apart for Non-Brahmins and that the Congress had no intention of contesting the general election.¹⁸

E.V. Ramaswamy fully believed in these assurances and went on pressing for acceptance of his resolutions on communal representation at various committee meetings and conference of the Congress held every year, at Tiruchirappally in 1922, Madras in 1923, Thiruvannaimalai in 1924 without avail. Finally E.V.Ramaswamy attended the TamilNadu Congress Committee Conference at Kancheepuram in 1925, ready for a show down with the Brahmins. At this conference he submitted two resolutions recognising the principle

of communal representation for Non-Brahmins in the public services and representative bodies. These resolutions were disallowed on the ground that they had already been rejected by the subjects committee. At this point E.V.Ramaswamy and several other Non - Brahmins in the conference walked out. E.V.Ramaswamy lingered on in the Congress- for a month or more, acting as a member of the khadi Board. In 1925 he left the congress and found himself free to start an organisation of his own.¹⁹

While in the Congress, E.V. Ramaswamy had gained recognition and fame in the Madras Presidency by his picketing of liquor shops in 1922 for which he was imprisoned and kept in Coimbatore jail. Further, he had played a leading role in Vaikom Satyagraha in 1924. A conflict arose over the question of untouchables using certain roads outside a temple in Vaikom in Travancore State. E.V.Ramaswamy arrived in Vaikom on April 13 he was imprisoned for a month in Travancore. After his release he began the agitation, again he was arrested and this got him a sentence of six months. Finally the prohibitory order was removed by the Travancore Durbar. E.V.Ramaswamy got a lot of acclaim and was given the title, "The Hero of Vaikom".

After his exit from the congress in 1925, he started working for the destruction of the congress. He began to attack congress programmes in a relentless manner. In doing this, he contradicted himself, for the policies he attacked were those he had canvassed passionately earlier. He attacked Khadi, and Prohibition on the Ground that the States were incurring heavy losses by their enforcing prohibition.

Self - Respect Movement

The Self- Respect Movement and Justice Party ran on parallel lines, for both worked for the upliftment of Non-Brahmins. The first Self-Respect Conference was held at Chingleput in 1929. The Justice Party leaders participated actively in it. The conference heralded the formal inauguration of the Self Respect Movement, although it originated as soon as E.V.Ramaswamy came out of the Congress in 1925. The Resolution passed guaranteed social equality and

freedom from economic exploitation to all castes and creeds. From 1927 onwards, E.V.Ramaswamy interested himself in propagating the tenets of Buddhism and in expounding the teachings of Thirukkural. He was also a forerunner in the advocacy of women's education and championing the cause of women for equal rights.

E.V. Ramaswamy was attracted by the Bolshevik, revolution of Russia and its beneficial effects on the Proletariat. From 1931 he frequently wrote in *Kudiarasu* about this social revolution. In 1931 he visited Greece, Turkey, Africa, Germany, France, Portugal, England and Ceylon. In Russia he attended the May Day Celebration of 1932 and was introduced as the leader of atheistic thought from India.

On his return from Russia he busied himself with meetings with workers of the Self-Respect Movement, and explained to them the novel features of the Socialist State. In this M.Singaravelu, the first communist in South India was of great help to him. E.V.Ramaswamy had also supported the Railway workers' strike in 1927 - 1928. Singaravelu helped in opening the eyes of several Self - Respect workers to a wide horizon and to a New Order in which the toiling people's- liberation would guarantee the abolishing of all social injustices and establish a society without the horrors of caste in social administration.²⁰

Singaravelu gave the opening address in the conference of Self Respectors in Madras in December 1931. He told the Self-Respectors that only a Socialist society can be free from caste, religious distinction, and economic disparity. Further, Singaravelu wrote a series of articles in *Kudiarasu* on Socialism, Science and on Moral belief. These articles gave him a high standing among the Self - Respect workers. They were enthusiastic about changing the Self - Respect Movement from one of Social reform to a movement with political objectives as well. A new programme was drawn up and placed before the meeting of the Self Respect workers in Erode in December 1932. It suggested the foundation of a political party of Self

Respectors called Sama Dharma Party (Self-Respect Socialistic Party) of South India.

E.V.Ramaswamy keenly watched the working of the Congress Ministry of 1937 and criticised that Brahmins who were just 3% of the total population had occupied six places of high position out of ten in the Ministry. He campaigned vigorously against the closing of 2000 Schools in rural areas for want of funds. He pointed out that when a Veda Padasalai had been opened at a cost of 12 lakhs of rupees, then the comparatively inexpensive schools could still be run.

The compulsory introduction of Hindi in selected schools gave rise to the Anti-Hindi Agitation. Many were imprisoned. At a meeting on the Marina beach at Madras on September 11, 1938, Ramaswamy raised the call of "Tamil Nadu for Tamilians". On July 1, 1939 the first Dravida Nadu Separation Day was celebrated. E.V.Ramaswamy was imprisoned for 2 years. While serving the sentence, he was elected the leader of the Justice Party. At the conference of the South Indian Liberal Federation, held on December 29 & 30, 1938 at Thiruvurur, E.V.Ramaswamy's Presidential address was read by A.T.Panneerselvam.⁵⁶ Even here he insisted on a homeland for Tamilians. After the Conference at Salem in 1945, the South Indian Liberal Federation was renamed Dravida Kazhagam.²¹

Although E.V.Ramaswamy tried to unite all the Non-Brahmins under a common banner 'Dravidar Kazhagam' he was not successful. Firstly a split occurred in the Non-Brahmin group into backward and forward Non-Brahmins. A government order of 1947, recognised that "backward classes" as a category was separate from 'Non-Brahmins' and eligible for separate terms of recruitment to the public services. The G.O. equated the forward Non-Brahmins and Brahmins. Secondly the Madras Provincial Backward Classes League continued to function independently. Among the communities that joined together in the Backward Class Association were two prominent castes, the Vannia Kula Kshatriyas and the Mukulathor. Service castes like Acharis, Ambattars and other small castes were also members. The Backward Non-Brahmins felt that the

Congress as a body was not sympathetic to the aspiration of the Backward classes. The Justice Party had degenerated into a 'Job hunting party'. The Self Respect Movement which could have brought about a social reconstruction in South India, had drifted into politics and had allowed itself to be dragged on to the Chariot wheels of the Justice Party. So they felt that it was not, safe for the Backward Non-Brahmins to ally themselves with any political party. Only they themselves could work for their salvation independent of politics.

The politics of the first half of the twentieth century was dominated by the Brahmin Non-Brahmin controversy. De-Aryanisation was the fashion, the Brahmins stepped down from their high pedestal and tried to identify themselves with the South Indian Non-Brahmins. Even Tamil language was not spared. Efforts were made to restore Tamil to pristine purity, and remove the Sanskrit influence from the language. The Brahmins also desired to combat the threat of cultural alienation by actively participating in the transformation of Tamil into a more pliable language. Some of the important persons involved in the Tamil Renaissance were E.V.Ramaswamy who wrote in *Kudiarasu*, ceaselessly in the simple homely language for five decades, and C.N.Annadurai, a lieutenant in his party.

Anti-Brahmin was the political aim in 1916-1936, it turned to anti-Brahminism from 1935-1963. It helped in freeing the people from the hold of dogmatic scriptures and superstitions. Led by E.V.Ramaswamy, the Self-Respect Movement involved itself in mass campaigns, setting fire to copies of Manusmriti, Ramayana and many other religious books, desecration of images, blackening of Hindi name boards' and removal of the word Brahmin from Hotel. Name Boards. The Anti-Aryan feeling culminated in the demand of Dravidasthan. Anyway the Anti-Brahmin Movement made the Non-Brahmins rise from their stupor and takes an active interest in their position and demands their rights in the society. The Anti Aryan and Anti-Brahmin Movement may have succeeded, but Anti-religious movement of the Self Respectors failed, for

Tamil Nadu remained an intensely religious and orthodox Presidency.²²

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Film Industry in Tamil: A Tool for Freedom – A Study

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Film Industry is playing a predominant role its influence in the heart, mind and life of the people it brings in lot of changes in the life style also. Freedom was the thirst of the people during the British rule in India. There were many ways and means through which Indians wanted to get rid of the Britishers. In this regard the Tamil Film Industry played a vital role in influencing the people to a greater extent. The main impacts of the early cinema were the cultural influences of the country. The Tamil language was the medium in which many plays and stories were written since the ages as early as the Cholas. They were highly stylised and nature of the spectacle was one which could attract the people. Along with this, music and dance were one

of the main entertainment sources.

In the year 1916 a studio, the first in south India, was set up in Madras at 10 Millers Road, Kilpauk. He called it the India Film Company. Rangavadivelu, an actor from Suguna Vilasa Sabha, a theatre company then, was hired to train the actors. Thirty-five days later, the first feature film made in south India, *The Extermination of Keechakan/Keechakavatham*, based on an episode from the Mahabharata, was released produced and directed by R. Nataraja, who established the India Film Company Limited (*The Destruction of Keechaka*). This marked the birth of Tamil cinema. Yes, *Keechakavatham* was the first Tamil film. The characters spoke Tamil. However, sound in film had not

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been invented yet, so what they spoke was written in cards that appeared on the screen between shots, and they were called "title cards". Though Nataraja Mudaliyar was the first in south India to found a studio, it was Venkiah's son Raghupathy Prakasa and A. Narayanan who put the cinema industry on a firm footing. After a stint of training in England in film-making, Prakasa came to Madras and set up the Star of the East Film Company. The studio, located behind Roxy Theatre, was modern by the prevailing standards. Beginning with Bhishma's Vow/Bhishma Pratigai (1921), Prakasa made a number of movies which were screened all over the country, with title cards in Tamil, Telugu, Hindi and Gujarati. Though the company lasted only for four years, it played a crucial role in the growth of cinema in this part of the country. Many pioneers of south Indian cinema such as Y.V. Rao (father of actor Lakshmi) and C. Pullaiya were trained here. A colleague of Narayanan, R. Padmanabhan, started his own film unit, Associate Films, and made a few films. The studio was in the site now occupied by Paragon Talkies in Madras. It was here that K. Subramaniam imbibed the basics of film-making. For nearly a quarter of a century of silent era in the studios founded in Madras and other cities, more than 100 feature films were produced and screened all over the presidency and beyond.

During the 1920's, silent Tamil language films were shot at makeshift locations in and around Chennai, and for technical processing, they were sent to Pune or Calcutta. Later, some films featuring M. K. Thyagaraja Bhagavathar were shot in those cities as well. In 1935, A Ramaiah from Thanjavur established the first studio, Star Combines, in Kodambakkam.

K. Subrahmanyam, a lawyer by profession, decided to go into movie-making and founded the Motion Pictures Producer Combined studio in 1937. But the studio was gutted in a fire accident, widely believed to be arson by business rivals. The property came up for auction through a court order. Subrahmanyam persuaded his friend Vasan to bid for it and enter film production. Vasan, though hesitant in the beginning, was there on the due date to bid and Gemini Studios

came into being. Gemini Studios became a landmark of Madras. National and international leaders dropped in at the studios and spent time with Vasan. Jawaharlal Nehru once visited the studio and watched the shooting that was on. In December 1956, Chinese Premier Zhou Enlai spent a few hours in Gemini Studios. With Chandraloka (1948), Gemini extended its operation to the Hindi film world as well. But with the arrival of independent film-makers, studios had to close down in the 1960s. Among the big studios, AVM has outlived many other studios, producing memorable films.

Tamil films are also made in Sri Lanka where Tamil is one of the official languages since the ancient times. The film *My Magic* directed by Singaporean Eric Khoo became Singapore's first film to be nominated for the Palme d'Or at Cannes. Some of these films have involved one or more film personalities from the Chennai industry as well. In the town of Karaikudi, and during the same decade, full-fledged film studios were built in Salem (Modern Theatres Studio) and Coimbatore (Central Studios, Neptune, and Pakshiraja). By the mid-1940s, Chennai became the hub of studio activity with two more film studios built in Chennai, Vijaya Vauhini Studios and Gemini Studios. Later, AVM Studios shifted its operations to Chennai. Thus, with the undivided Madras Presidency being the Capital to most of South India, Chennai became the center for Tamil - and Telugu-language films. Also, most of the pre-independence era drama and stage actors joined the film industry from the 1940s, and Chennai became the hub for South Indian-language film production and the cinema of Sri Lanka before independence.

Smt.T.P.Rajalakshmi was the first Tamil Film Heroine stage actress, film actress, producer and director was a multi-faceted personality. "Kalidas". She was patriot and made one film in her production as a tribute to the freedom struggle. Mr.R.NatarajaMudaliar was the Builder of the First Studio.In South India Mr R.NatarajaMudaliar made the first silent feature film in South India. His first film 'Keechaka Vadam' was a super-hit in year 1917. Lavakusa (1919), Rukminisatyabama (1920) and Markandeya (1922).He

was the one who laid strong base for film industry in South India. R. Venkiah was the pioneer who brought movies to Chennai. R. Venkiah and R. Prakash

The Duo who brought movies to Chennai Mr. AV. Meiyappan: The Innovator AV. Meiyappan, popularly known as AVM was the one who opened the doors for the entry of technical innovations. His technical innovations like 'playback' singing, dubbing of pictures from one language to another and shooting in places outside the studio revolutionised film making in India. AV. Meiyappan has produced and directed many films. His film 'Naam Iruvar' in Tamil was a block buster and ran for more than 25 weeks. His film 'Vazhkai' is another mega-hit which made film actress-politician Vyjayanthimala an instant star. K.B. Sundarambal: The first star of Tamil films. K.B. Sundarambal popularly known as KBS, was well known for her songs. The producer and director of the film Nandanar wanted her to play the lead role in that film.

Nandanar she acted in Manimekalai, Avvaiyar, Thiruvilayadal and Poompuhar. Though she acted only in few movies she is still remembered for her sterling performance and the ever green songs she rendered in her movies. Smt. M.S. Subbulakshmi, the Divine Voice in Tamil films. Madurai Shanmugavadivu Subbulakshmi popularly known as MS is one of the greatest singers of the century. She has acted in four films. Her films like Sakunthalai and Meera in which she played title role is considered as one of the greatest classical movies of South India. She was closely associated with Mahatma Gandhi. She has been awarded with Bharat Ratna.

Fatima Begum is considered as the first woman director of Indian Cinema. She directed her first film in 1926. The Freedom Movement through Tamil Cinema. Subramania Bharathiar also known as Subramanya Bharathi, the cult rebel Tamil poet of India whose writings were banned by the British. It has been given in the Newspapers of those days that, what has been one of the most important, even vital events in the World of

Tamil Cinema has played a monumental role in revolution also- Come, let us explore- Aaduvomey Pallu Paaduvomey Anandan Sudandiram Adainthuvittom Endru song sung by D.K. Pattammal the celebrated Classical Carnatic musician, behind the screen in the Indian movie pughal A.V. Meiyappan's Tamil movie Classical excellence and Box office bonanza Naam Iruvar (1947) These lines were written by Mahakavi Subramania Bharathi, cult figure and a Rebel Tamil Poet in India when his works were banned by the British Indian Government for explosive vitriolic and patriotic content. The film was released in 1947, a few months before independence on August 15 A.V. Meiyappan, sailing along the slavery moon of success enriched the film with the film with many elements of the Indian Freedom movement to heighten the prevailing euphoria. Bharathiar's stirring songs were accompanied by scintillating dances by Baby Kamala a cute charmer, songs numbers in praise of Mahatma Gandhi with frequent shots of the statue, mass 'Charkha' spinning by the hero T.R. Mahalingam in Gandhi cap, the heroine with 'Jai Hind' All these and more infused Naam Iruvar with patriotic Zeal and fervour paving the way to its success that created History. When the British ruled over India with an iron fist in a velvet glove, how was freedom movement reflected in South Indian Cinema? Some spirited celluloid 'Hamden's' like pioneers H.M. Reddi and K. Subramaiyam did raise their hands and voices in protest, fighting against heavy odds, hurdles and pressures of despotic British Imperialism through their films."

Naam Iruvar - the first film discussed is Naam Iruvar (1947), It has a nice, simple dance of "Baby Kamala" and is clearly filled to the brim with patriotic themes as evidenced by the greetings of "jai hind," the picture of Bharathiar, and the images of Ghandi's "Charkha" spinning wheel. I was also very charmed by the introductory bicycle ride set against an earnestly "natural" background. "Aaduvomey pallu paaduvomey anandha suthanthira madainthuvittom endru

auduvomey," "Let's dance and sing, we have achieved independence."

Michael Omalov and Nava Yuva - The 1937 film Nava Yuva was directed by Michael Omalov, who the article states came to India with Ellis R. Dungan, the American Tamil film maker. Thyaga Bhoomi Sari. In the discussion of "one of the most memorable movies ever made in South India," Thyaga Bhoomi (1939), the article mentioned the sari with broad stripes that came to be known as the "ThyagaBhoomiPudavai" after it was worn by Subbulakshmi in the film one dimensions of the freedom struggle, it gained momentum during the 1930s following the Civil Disobedience movement. The Congress party, which was fighting for freedom used cinema as a tool. It helped in giving the nationalist struggle a mass basis and helped in political mobilisation. Cinema house emerged as the first democratic space where all castes and class could gather irrespective of their station in life was a significant development. The struggle for Independence from British rule, the nationalists used cinema as an instrument of propaganda. The film personalities began taking part in direct political action. Through this two-way involvement with the nationalistic struggle, cinema evolved as a major political force. During the freedom struggle, in the 1930s and 1940s, many film actors took direct part in political struggle.

They courted arrest and went to jail. Some delegate attended the National Congress annual conventions. Sathyamurthy, the congress leader deeply involved in cinema and many other congress leaders supported this aspect of cinema. Congress leaders made documentaries and screened them in cinema houses. Tamil cinema is rooted in the soil. The landscape, the households and the character are authentically Tamil. An emphasis on the language, particularly songs conducted passive resistance, like picketing liquor shops and burning imported cloth. The first film Keechakavatham, an episode from Mahabharata epic, was made in 1916 more than 5500 films have been made in Tamil, with Chennai (Madras) as the centre.

Of all the states in India, Tamil Nadu has the highest exposure to cinema. There were 2545 cinema houses in Tamil Nadu. The role of cinema as an agency of modernization unlike dance, music, sculpture, painting and literature, cinema is not indigenous to India. It came as a new mechanical medium of visual narration at a time when the visual arts and the narrative arts were at low ebb, after colonial rule. The need for literacy on the part of the audience, cinema arrived among a predominantly illiterate people. It opened up a new world of vicarious experience to large masses whose span of experience was severely limited by poverty and restrictions on travel. In a way that no other medium had done before, films began to influence public opinion on matters relating to nationalism, social reforms and war. Regular commercial cinema shows began by 1900 in Madras, and soon permanent cinema houses came to be built. The films made in Madras began to reflect, however dimly at first, the dynamics of the contemporary social and political currents.

Cinema established as a popular entertainment in south India, the Non-Cooperation Movement aimed against British rule brought political awakening and Gandhi emerged as a national leader. Political expression in films first appeared with themes of social reforms to which Gandhi had given a prominence in national politics. Eradication of untouchability and emancipation of women formed part of the Gandhian programme. Early films were mythological, the first film on a contemporary theme was made in 1929, titled "The Devoted Wife" (Dharmapathini). It had a sequence demonstrating how alcoholism could ruin domestic peace. This set the tone for temperance propaganda in films, which was to assume the proportions of an obsession in later years. All the social reform films, there was an obligatory anti-drinking scene, which was an important part of Gandhi's programme of social upliftment. Another film made in 1930, "The Elevation of the Downtrodden," told the story of the dalit farmhand Nandan and preached against untouchability. Injustice to women was a frequent theme in films with contemporary stories. "Orphan Girl," 1931, was one of

the earliest apologies in south India films for marriage by choice.

The tradition of the socially conscious cinema was slowly developing films were not mere entertainment, but was charged with nationalistic ideas. Even as some Indian filmmakers touched upon Gandhian ideas in their films, the British government realized the force of cinema and how it was being used for political propaganda. The British government, in an attempt to prevent the depiction of these ideas in films, tightened film censorship, which had been introduced in 1918. The censorship machinery was sensitive to issues such as the Indian princes, labour, communist ideas, the Gandhian programme and Hindu-Muslim relations. One of the dominant characteristics of south Indian cinema is its close interaction with politics. Four film stars became chief ministers in two states. The beginnings of this connection started quite early. There are 240 touring drama companies operating at this time in the Madras Presidency. "Kalidas" a mythological film made in Tamil in 1931, had a song praising Gandhi. This was the beginning of politicization of south Indian Cinema. Within a few years, patriotic films were produced and cinema became an instrument of political propaganda.

India gained independence became a Republic, a very popular actress, K.B. Sundarambal, entered the legislature in 1951 in Madras as a Congress nominee, the first film artist to enter an Indian legislature. M.G. Ramachandran, the best known star-politician and later to be the Chief Minister of Tamil Nadu. The Dravidian movement, a reformist movement that was coming up in the 1940s, Leading lights of the movement, including C.N. Annadurai & M. Karunanidhi, were themselves playwrights and often acted in plays they were to become the chief ministers of the state of Tamil Nadu, one after the other. Tamil cinema women are still treated and portrayed as a doormat, lover or wife of a larger-than-life hero. They have not moved beyond one-dimensional caricatures of unreal women in the mainstream Tamil entertainment scenario. The woman is either an amazingly self-righteous person with a

single-minded dedication for the well-being of her family or a girl lusting after the hero, dressed in minimal clothes and always singing songs in Swiss Alps or Pollachi landscapes with lewd lyrics.

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Congress Thiagi and Veteran Freedom Fighter K. Lakshmana Naidu of Nagapattinam and His Contribution to Indian Freedom Movement - A Study

R. Alamelu*

Our country "Bharat" which was under British rule for more than two centuries got full Independence in 1947. Such independence has not been got freely. It was achieved due to sacrifice made by several freedom fighters with patriotic feelings. They sacrificed their all, even their lives, at the altar of freedom for the country. This study is descriptive in nature. It is an attempt to record and highlight the services rendered by a veteran congress freedom fighter K. Lakshmana Naidu of Nagapattinam in the freedom movement of India.

The district of Nagapattinam lies on the shores of the Bay of Bengal between latitude 10.7906⁰ⁿ and 79.8428^{0E} longitude an area of 2715 square kilo meters. The town of Nagapattinam is the District Head Quarters. It lies on the eastern coast, 350 kms down south of the state capital Chennai and of Tiruchirappalli. Nagapattinam is a unique district with all its historical and cultural significance and a district known for its rich religious heritage and communal harmony.

Nagapattinam was one of the earliest centres of the Portuguese Christian Missionaries. It was captured by the Dutch in 1660. It was the Chief of their Indian Possession till 1781. An Expedition from Madras under Sir Hector Munro Captured Nagapattinam in November 1781 and then in 1799, the Tanjore Kingdom came into

the hands of British, Nagapattinam became the District Head Quarters. Nagapattinam was incorporated as Municipality in 1866 CE. The opening of the railway from Trichinopoly to Nagapattinam in 1861 led to the establishment of South Indian Railway Workshops in Nagapattinam Town. In 1869 a light house 80 feet in height was constructed. This town was once again emerged as a District Head Quarters in 1991 (18-10-1991) when seven Taluks were detached from Thanjavur District to form a New Coastal District named as Nagapattinam District.¹

This District deserves special mention in the history of freedom movement.

Freedom Fighter K. Lakshmana Naidu (1899-1996)

Lakshmana Naidu was born in Chenji in South Arcot District in 1899. His ancestors were natives of Vazhuthavoor. His parents were Krishnasamy Naidu and Achammal. Lakshmana Naidu family moved to Nagapattinam in search of employment at South Indian Railway Workshop. Lakshmana Naidu was admitted in St. Antony's Elementary School at Nagapattinam. He studied upto IX Standard. But he discontinued his studies with a desire to work and earn in the workshop like his father. Accordingly he joined and worked in the Engineering section of the workshop.

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Lakshmana Naidu married Kuppammal, daughter of Kumarasamy Naidu at age of 25. He joined the freedom struggle in 1921.²

Desa Baktha Samajam

Lakshmana Naidu was active in the worker's union of Railway workshop. He was one among the member in the consultative committee of the railway workers union. This was headed by V.P. Packirisami Pillai, who worked for the welfare of Railway Employees. During 1918 to 1929, Labour movement was very vigorous in Tamil Nadu³. "Desa Baktha Samajam" was started in 1916 in a house in the opposite row of Dharmakoil Street, Velippalayam, Nagapattinam. This is very near where Lakshmana Naidu had lived. He was interested in the welfare of labourers joined the Desa Baktha Samajam and participated in freedom movement.

He took active part in the movement marshalled by Desa Baktha Samajam. He boycotted foreign goods and began to wear khadi cloths and practised Charka and produced yarn for Khadi Cloths. To increase the National Spirit and also to make the public to participate in the freedom movement he convened a conference in 1922 under the presidentship of Salem Varadarajulu Naidu. Greatmen like V.O. Chidambaram Pillai and Venkata Krishnam Pillai of Thanjavur participated in the conference. Resolutions were passed to boycott foreign goods to go to house to house to collect them and destroy them in the public ground. Several lawyers and owners of workshops participated. Thus he raised his voice against the British rule. In course of time congress committee of Nagapattinam town was formed. Freedom fighter Lakshmana Naidu jointed the same and evinced much interest for the progress of town congress committee.

His Role in Congress

Lakshmana Naidu devoted his energy to freedom movement by associating himself to Indian National Congress. He became the Secretary of the Town Congress in 1926. He served as the President of the Town Congress Committee and the Secretary of District Congress Committee. He was the prominent congress leader in Nagapattinam. He left his job in the Railway

Workshop in 1927 to participate in the activities of the congress very effectively.

All India Congress Committee appointed Lakshmana Naidu as delegate to the session held at Haripura, Ramgar and Madras⁴. When the 43rd Congress session was held at Madras under the Presidentship of Dr. Ansari, Lakshmana Naidu went to Madras along with twenty congress men from Nagapattinam. At that time Justice Party did not approve on the several activities resorted by the congress for the achievement of Independence.

Hence they prevented Congress men, Lakshmana Naidu and his associates from attending the Congress session. There was some clash between the parties. Lakshmana Naidu and his men were taken into custody by the police and were prosecuted on several charges and he was convicted and sentenced to suffer rigorous imprisonment for three years.

Salt Satyagraha, 1930

Taking the line of Mahatma Gandhi, Rajagopalachari and Sardar Vedarathinam Pillai organised an effective salt March in Tamil Nadu at Vedaranyam in Nagapattinam District which is popularly called Vedaranyam Salt Satyagraha⁵. Lakshmana Naidu actively participated in that movement by violating the Government laws and produced salt on the seashores at Vettaikaraniruppu, Vilunthamavadi and Other places. Subramaniam Ayyar of Salem, Subbaraman of Madurai, Nawab Sahib, Ray Chockalingam, S. Ganesan of Karaikal were other activists who closely collaborated with freedom fighter Lakshmana Naidu. During 50th year celebration of Salt Satyagraha held at Vedaranyamin 1980, he was honoured by Narasimhan Son of Rajaj with ponnadai and certificate for his role in Salt Satyagraha movement.

Toddy Shop Picketing and Boycott of Foreign Cloth

Lakshmana Naidu obeyed the mandate of the Congress party at all times. His part in the prohibition movement and boycotting of purchase of foreign goods movement started in 1932. It was conducted at District level under the above leadership of K. Santhanam, who later became the Railway Minister after 1947. One among the volunteers who agitated along with

Lakshmana Naidu was Thookumedai Natarajan of Nagapattinam Taluk who was prosecuted later for his ferocious speech and active agitation. In this movement these two volunteers stood before cloth shops and restrained the public not to purchase of foreign goods. They explained to the people, that the money goes to foreign countries and it was imperative on their part to prevent them from the purchasing of foreign goods. He was arrested on 10 March 1932 for having caused loss to the shop owners who were indulged in selling foreign cloths⁶.

During the second period of the Civil Disobedience Movement the government declared all the congress organisations of the district unlawful and seized all their buildings and funds under the unlawful ordinance No.41932. By the warning notice given to Lakshmana Naidu and he was warned that the congress movement was a forbidden one⁷. But he did not at all care for the warning notice. He turned a deaf ear to the same and focussed his attention in the activities of the movement very vehemently. He continued his active participation in the Civil Disobedience Movement and addressed public meetings condemning the British Rule. He was arrested in 1935 and was sent to Prison. T.K. Srinivasa Iyer and M.D. Thiagraja Pillai, Mujigulla Sahib, T. Sivagnanam were also in prison along with Lakshmana Naidu.

Individual Satyagraha, 1941

Lakshmana Naidu was an ardent follower of Mahatma Gandhi. Individual Satyagraha is a salient feature of freedom struggle. Sale of khadi goods, anti-war propaganda and untouchability were the Chief objects of individual Satyagraha a persistent anti-war propaganda was started in the various parts of the district in Tanjore, in Kumbakonam, in Arantangi and in Nagapattinam⁸.

On 15th June 1941, there was a public meeting held at Ellai Amman Kovil Street, Vijayapuram, Tiruvarur. K. Lakshmana Naidu of Nagapattinam presided over the meeting on anti-war propaganda. He strictly adhered to Mahatma Gandhi in all agitations launched by him with a sense of devotion and sacrifice. In Nagapattinam and

other districts, he was the fore runner and active participant in any movement led by Gandhiji.

Quit India Movement, 1942

Quit India Movement was the forcible step in the freedom struggle which shake the British rulers. It was a nation-wide, non-violent, mass movement under the leadership of Gandhiji. Lakshmana Naidu collected and sent money for the same.

British Government ventured to foist false cases against him, on the pretext that he was participating in several unlawful and illegal activities during the agitation in 1942. Lakshmana Naidu came to know the attitude of the Government and absconded and had gone to Perumukkal near Dindivanam. The main object of his action was that he wanted to help his colleagues from outside. He encouraged other freedom fighters like Suddhananth Bharath despite this; the police was able to trace him and put him under strain and stress and ordered imprisonment for a period of nine months. Along with him and Rethinavelu Thevar of Trichy, Nadimuthu Pillai of Pattukottai, Singaravelu Pillai of Tiruvarur, Subbiah of Nachiyar Kovil under went imprisonment. In this struggle, he lost his khader store and other business owned by him⁹.

Further on account of his participation in the freedom struggle, Lakshmana Naidu's residence was searched several times. Several correspondence, letters and other records were seized and burnt by the Police.

Thus Lakshmana Naidu who dedicated himself to the freedom movement even from his younger days was not able to lead a peaceful life. His life was a chequered career. By his enthusiastic spirit and devotion, he sacrificed his life for the sake of the Nation.

Rewards and Recognition

Lakshmana Naidu's contribution to Indian freedom movement was significant one. Due to his participation in struggle he had the opportunity of moving with great patriots of India. He and his wife Kuppammal were members of municipal council of Nagapattinam for twenty years and rendered good social service to the citizens of Nagapattinam. Lakshmana Naidu deserves special mention in the history of

Nagapattinam. Rajaji and Kamaraj praised his services during his tenure of office. He was awarded copper plate to freedom fighters award by Indira Gandhi¹⁰.

Former Presidents V.V. Giri, Fakruddin Ali Ahamad and Jail Singh honoured and praised Lakshmana Naidu. During the centenary celebrations of the congress at Madras in 1985, Rajiv Gandhi awarded silver plate to Lakshmana Naidu for his participation in the National freedom movement for long period. During the celebration of Salt Satyagraha Pilgrimage by walk at Vedaranyam. Thiagi Lakshmana Naidu was honoured by India's respectable President R. Venkataraman.

To commemorate the services of Freedom fighters to the general public, Freedom fighter Lakshmana Naidu raised a pillar in Main Road, Nagapattinam. Rajiv Gandhi opened the same during his visit to South Arcor, Thanjavur and Trichyin 1989. Lakshmana Naidu was a God fearing man, very pious in the discharge of his day-to-day¹¹.

From the above account it is clear that freedom fighter K. Lakshmana Naidu and his contribution to Indian freedom movement inspired everyone (younger generation) to dedicate their service to Nation.

The cherish and follow the noble ideals which inspired our national struggle for freedom in one of the

fundamental duties is accomplished by the great congress leader Lakshmana Naidu dedicated his life to the cause of the nation. The younger generation must follow him and salute him. His life and legacy must be brought to the future generation.

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Self-Respect Movement and Dravida Kazhagam at Karaikudi Region

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In 1925 E.V. Ramaswami Naicker popularly known as Thanthai Periyar founded the Self Respect movement. The aim of the Movement was the promotion of rational thinking Self Respect and Self Confidence among the people, so as to enable them to enjoy the benefits of political and social freedom. In fact 'Self Respect' Movement was intended to restore the lost dignity of the Dravidians and infuse in them a sense of pride.

Through the organization of Dravida Kazhagam E.V.R. sought to give a shape to his concepts.¹Self-respect movement spread in every nook and corner of TamilNadu and Karaikudi region was no exception. Many followers of Periyar E.V.R hailed from this region. Among them N.R.Sami, his son Dhiravidamani, V.M.P. Karuppiyah, M.Kandhasami are noteworthy, N.R.Sami who got little education, he was an agriculturist. As a Youngman he was sincerely devoted to religion and strictly observed the rituals. He felt

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proud to appear in public with religious mark on his forehead. His full name was Ramasamy. In 1926 N.R.Sami left for Penang from Kavanur for business purpose where he learnt the languages of English and Chinese. There was turning point in his career when he noticed the journals "Revolt" and "Republic" published by Periyar. As a result he began to follow the footsteps of Periyar and started a Reform Movement in Penang and spread the rational principles of Periyar. The members of the reform movement known as "Seerthirutha Kshatriya Valibar Sangam" took an oath to conduct the marriage without any priests.²

N.R.Samy came to Karaikudi in 1935. His parents did not relish the political and social orientation of their son who was highly influenced by the thought of Periyar. At Karaikudi he started his career as a driver. Then he started the business of selling old goods, which brought to him attractive profits.³

It was during this phase of his life that he took an active participation in Self Respect Movement. Soon he became a staunch follower of Rama Subbiah and took part in the Tamil Conference held in Nataraja Theatre at Karaikudi in 1938. Rama Subbiah and N.Pallikondan served as Secretaries of this Tamil conference. The importance of this Conference could be known by the participation of 'Thanthai' Periyar Somasundara Bharthiar and A.T. Panneer Selvam and other prominent Leaders in the Conference.⁴ In these conference E.V.R. advocated the eradication of the social evils of untouchability inequality distinction based upon status and Aryan domination and Hindi imperialism. Further he advocated equal opportunity for all liberation of women from bondage and intercommunal marriage and Instituted Self Respect Marriage with no priests and rituals. N.R.Sami saw to it that his sister's marriage was celebrated without usual rituals. His Father was provoked by the marriage conducted on such unconventional lines. Devoted himself to Periyar's Movement, N.R. Sami successfully organized the first Ramnad district Dravida Kazhagam Conference. This Conference attained great importance as 'Thanthai' Periyar, Anna, Karunanidhi, Pavendar Bharathidhasan, Anbazhagan, Neduchezhiyan and other prominent leaders were participated.⁵

In 1949 N.R.Samy was elected as the secretary of Ramanathapuram District Dravida Kazhagam and held that office till March 1983. He successfully organized the Conference at Sivaganga, in 1956, Devakottai in 1961, and Karaikudi in 1966. It stands to his credit that in 1958 when Ayya (Thanthai Periyar) was kept in prison, he held a series of meetings covering the undivided Ramnad district for twenty two days having Bharathidasan as the important speaker. Again 1963 he arranged for twelve Self Respect Movement meetings in the District with M.R. Radha as the main speaker.⁶

Accepting Periyar's order he inaugurated the Tanjore District conference at Kudavasal in 1967. In 1975 the Golden Jubilee of Dravida Kazhagam was celebrated at Tanjore and he was honoured with the shield of 'Annai Maniammai Suyamariythai Iyakkam' for his meritorious service for thirty years. His role as the local President of the Committee to install the statue of Periyar E.V.R. is remarkable. The statue was unveiled by Karunanidhi the then Chief Minister of Tamil Nadu and the leading lights of the Dravidian Movement like Anbil Dharmalinga, Veeramani, and Maniammiyar participated in the function. In the meeting cum demonstration held in 1981 he was honoured as 'Periyar Perunthondar' by K.Veeramani in appreciation of his prolonged service.⁷

Struggles of N.R.Samy

N.R.Samy involved himself in many other agitations like agitation to break the idol of Pillayar, burning of Kamba Ramayanam and Manu Dharmam. He took an active part in the removal of Brahmin suffixes in the name board of boarding and lodging. Black flag demonstration was also conducted against Rajaji. He also participated in the agitation against Brahmin domination in Temple administration in front of the post offices. This agitation demanded granting of privileges to various castes to become priests or archagars.

In 1949 when there was split in the Dravida Kazhagam. Some leaders left the party and formed Dravida Munnetra Kazhagam. Only a few persons stood behind Dravida Kazhagam. They were

N.R.Samy, V.M.P. Karuppiah and M.Kandhasami, S.Dhiravidamani⁸.

Social changes due to the spread of Self Respect Movement in and around Karaikudi

Despite the conservative attitude of the society and the deep attachment of the people to religion, self respect movement had a rapid growth in this area. In the adjacent villages like Kallal, Vijayalam Kottai, Moopam Thidal, Sevarakkottai, Kurunthampattu and Alampattu, N.R. Samy and other Dravida Kazhaga volunteers of Karaikudi worked hard to great extent in getting equal rights to the depressed classes. He was also responsible for abolishing the practices like bearing the corpse to the graveyard and the beating of the drums by the lower caste people.

His family members including wife, children and grandchildren took an active part in these agitations. He participated in all agitations and is the beacon light of Self Respect Movement at Karaikudi region⁹.

Contribution of Dhiravidamani to the Self Respect Movement at Karaikudi Region

Dhiravidamani was the fourth son of N.R.Samy. Like his Father, Dhiravidamani also vigorously participated in most of the activities of the Self Respect Movement.

From his early age, he went to the party meetings with Periyar, Bharathidasan, M.R.Radha the movie actor and other forefront leaders of the Movement and emerged out as a great orator of Dravida Kazhagam at state level. He also acted in a series of dramas organized by propaganda wing of the Self Respect movement at Karaikudi, Trichy, and Madras during the years of 1970-71.

In 1979 Dhiravidamani conducted the Ramanathapuram District Dravida Kazhagam conference and Periyar centenary celebration at Karaikudi. In 1980 he was elected as the District organizer of Dravida Kazhagam in Ramanathapuram District. In 1984 Dhiravidamani and Volunteers of 'Diravida Kazhagam' undertook 'padayatra' from Rameswaram to Madurai seeking support for the 'Tamil Eazham Liberation Conference' held at Madurai.

In 1989 Dhiravidamani conducted the All India Anti Ramayanam conference at Karaikudi. In 1990 Dhiravidamani and the volunteers of Dhiravida Kazhagam of six districts travelled several kms by motor cycles from Kanyakumari to Tanjore. On the way to Tanjore they propagated the principles of Self Respect Movement and they participated in the social justice conference held at Tanjore. In 1991 he organized "Puratchi Kavignar Bharathidhasan Tamil Peravai" at Karaikudi¹⁰.

Anti-Hindi Agitation at Karaikudi Region

In 1930, Rajaji introduced Hindi as a compulsory subject of study at schools. But this reform excited the suspicious of the people. The Tamils developed a fear that it would lead to the Aryan domination of the south and neglect of their own language. Diravida Kazhagam condemned this move as calculated to impose Aryan influence upon Dravidian culture. E.V Ramaswami Naicker organized an anti-Hindi conference at Salem. The Diravida Kazhagam formed boycott committee, established a volunteer camp and formulated a programme of agitation¹¹.

At Karaikudi N.R.Samy and other volunteers of Diravida Kazhagam agitated against the imposition of Hindi in Tamil Nadu. They erased the letters of Hindi at the Railway Station at Karaikudi.

At Madras, Bhaktavatsalam succeeded Kamaraj on 3rd October 1962. His administration witnessed the decline of the congress party in the state and the rise of the Diravida Munnetra Kazhagam. During the Bhaktavatsalam Ministry the anti-Hindi agitation occurred i.e., in January-March 1965. The agitation followed was spearhead by students and supported by most of the people in the state. Students held anti-Hindi rallies, burned the effigy of Hindi at several places and two persons Aranganathan and Chinnaswamy committed self-immolation¹².

At that time Kakkan who served as the Minister of Home, Police, Justice, Jails, Prohibition, Finance, Education, Labour welfare and Temple endowments in the Bhaktavatsalam Ministry, visited Karaikudi¹³. When

he stayed in Travelers' Bungalow, the college students of Karaikudi led processions to Travelers Bungalow they opposed the imposition of Hindi and congress rule in Tamil Nadu. Later police intervened and dispersed the mob. From the above it is crystal clear that Karaikudi, played an inevitable role in the History of Tamil Nadu in respect of Self Respect Movement.

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Praises on Periyar and Periyar about Periyar

P.Nagoorkani*

Periyar's life is a pilgrimage from east to west, from faith to reason, from inequality to equality, from subordination to challenge, from slavery to liberty, from a businessman to a powerful leader, from orthodoxy to heterodoxy, from Temple administrator to Idol Breaker, from Brahmin protagonist to Brahmin antagonist, from blind belief to enlightened path, from an uneducated man to mass educator, from Gandhi devotion to Gandhi opposition, from a champion of Congress party to founder of self-respect party, from resigner and refuser of government posts to the position of King maker in Tamil Nadu, from Saintly inclination to scientific Inclination, from divinity to humanity and from sympathiser for justice party to leader of justice party. It is a march towards modernized, globalised and humanized, rationalized and scientific world. It is a quite an unshakable march against ignorance, superstitions, slavery and subordination. It was a brave and glorious march for the sake of his race to liberate themselves from the imperialism of British and Brahmins.

Praises on Periyar E.V.R.

Periyar was praised by an agency of the Global organization, U.N.O., by some of the Leaders of Tamil Nadu, Researchers, Journalists, etc. of which we'll see some of them here:

About this great leader of Dravidian race, UNESCO citation rightly says: "Periyar, the prophet of the new age, the Socrates of south East Asia, father of the social reform movement, and arch enemy of ignorance, superstition, meaningless customs and base manners."¹

Even before UNESCO; Philips Bread, an English man writes, "I met Periyar and spoke to him. He was a popular Congress leader then. I was wondering how such a leader with so much love for his race was working as a Congress leader".

Express Publications (Madras) Ltd., in its book *India 1000 to 2000*, under the title "Makers of modern India" writes: "The enormous privileges given to Brahmins by the Vedas were sacrosanct only as long as

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they went unchallenged; the challenge rose in Tamil country like a whirlwind, spearheaded by an Iconoclast who questioned the Vedas and the gods. He took apparently extremist positions on some issues, but the fundamental nature of social revolution he wrought was clear even to his victims. The political perspectives of Tamil Nadu, and with it much of India, were altered with a seeming finality."²

Another Tamil magazine, *Junior Vikatan*, observes; "Hitler said the money earned in public life must belong to party. The one who implemented it in Tamilnadu is Periyar."³

The Communist leader P. Jeevanandan observed that the thoughts of Periyar has taken root in the minds of Tamil people. Invariably he had been a peoples' leader."⁴

Let us see what K. Kamaraj, former C.M. of Tamil Nadu, had to say about Periyar: "All that are happening because of Periyar only. We are doing what he is saying. Is he not the cause? Is this problem started in 1952 only? It is existing for five thousand years. In the name of God, in the name of religion, they (Brahmins) suppressed us; they said that it is our fate to be like this. Who bothered about this? Periyar only is doing everything, taking everything on his head. What would have happened to our children if he is not here? All will be ploughing the land wearing underwear. Today they are sitting as deputy collectors and joint secretaries. Since the power is in our hands, we are able to execute something what Periyar wishes. Without having any power in his hands, he is speaking to the people travelling from place to place."⁵

"No new fame needs to reach Periyar hereafter. He never seems to have done anything for fame throughout his life. There was no need for him to tell a lie in his life for the sake of a garland. He was never afraid of telling the truth, fearing stones".⁶

K. Veeramani, President, Dravidar Kazhagam views "Though his formal education did not extend even upto the high school level, with his vast experience and profound thought he became a great genius and original thinker".⁷

C.N. Annadurai, his prime disciple, Founder of D.M.K and former C.M. Tamil Nadu says that "Periyar is an epoch in the life of Dravidian Race", "Periyar is the

only leader I found and followed". In the Legislative Assembly he declared thus, "I dedicate this government to Thanthai Periyar".

Navalar Neduncheyan, one of the pillars of Dravidian movement and former minister of Tamil Nadu in his last speech at Periyar Puthairam function at Periyar Thidal on 1st January, 2001 observed that "Periyar wanted to give respect to knowledge, wanted to give respect to talent, wanted to give respect to labour, wanted to give respect to truth, wanted to give respect to character; wanted to give respect to culture; wanted to give respect to human; wanted to give encouragement to human endeavour; wanted to appreciate all the action done by human effort and he worked all his life on this principles only".⁸ By this Neduncheziyan implied that Periyar wanted to give respect to all that which stands for truth, justice and good.

M.Karunanidhi, Former Chief Minister of Tamil Nadu said "to establish equality he conducted so many agitations like Vaikkam agitation, Cherramadavi Gurukula agitation, temple entry agitation, Indian constitution burning agitation, Hindi imposition agitation, communal reservation agitation, Kulakalvi opposition agitation, agitation to erase Brahmins only board in hotels, pillar idol breaking agitation, national flag burning agitation, Raman picture burning agitation, entering sanctum sanctorum agitation and courted arrest to make the rulers to think. Due to this, blind beliefs ran to hiding; caste and religious feelings started deteriorating; equality feeling started to grow."⁹

He also views "He wanted to see a society without, any distinction of rich and poor, employer and employee, men and women. He wanted freedom to every man to act as per his own knowledge, reason, observation and feeling without being enslaved by anyone or anything. Further he wanted to have equality, equal sharing, equal property, equal governing, equal vision, equal consuming, and equal experience in all branches of the nation. If it is not there it must happen. If it does not happen, it must be made to happen."¹⁰

K.Anbazhagan, Former Minister, Tamil Nadu says "A thought springs about how our status would have been had not E.V. Ramaswamy, who is known to us as Thanthai Periyar born 130 years before from now,

on 1879? The people who had been made as fourth castes Sudras by Brahmins were thought to have been created to serve Brahmins and other upper castes, thought to be ineligible even for the property earned by their labour, thought to be unfit for education, thought unfit even for renunciation, thought to be unfit even to get married, thought to be children of prostitutes even if Sudras live as husband and wife. The women were discarded as simple sex of slavish status lower than dog by Brahmin Gurus. Even the big, rich, noble Dravidians were standing with folded hands, bowing low and calling the Brahmin as swamy. By which, by whom, and by how this worst state of us would have been weakened had not Periyar courageously started the Rationalist Movement. Is it not Periyar's formulae to attack furiously if any one called you sudras?"¹¹

He continues "Is it not that the Dravidian morning star, Thanthai Periyar who gave us courage to establish that south India as Dravida Nadu, to name the Chennai state as Tamil Nadu, to stop the hegemony and imposition of Hindi, to introduce Tamil in Temple worship, to destroy the system of Brahmin clergy domination and to make Tamil a classical language? Had not Periyar been born, would we not have been thought as rats and rabbits, would we not have been thought as worms, insects and frogs? We would have lived without courage to question why we were treated like foxes or pigs. Even though, we got independence from foreign rule, losing our self-thought and knowledge, we would have been walking like corpses; if the state of locally made shackles of orthodoxy were not broken; we would have been in the state of religious intoxication"¹²

A.RamaswamyMudaliyar observes, "Our Naicker, who is struggling to safeguard our self-respect is Tamil Nadu's Rousseau of France (1712-1728)."¹³

The citation of the Government of India, while issuing the commemoration stamp by it to mark Periyar's centenary, contains the following: "In particular, Ramaswami preached inter-caste marriage and remarriage of widows. It was his firm conviction that orthodoxy, superstition, social discrimination and many other evils which persisted in the society should

go. He waged a relentless battle against these till the very end of his life".¹⁴ It may be noted that the evils are referred without citing Hinduism!

Periyar about Periyar

The following are the words of Periyar about himself: "Were I born in western countries, they would have respected me more than Bernard Shaw. Since Brahmins' domination is here, they kept my fame in the dark room". "As far as I am concerned, I don't expect any profit with the help of my Kazhagam. I don't want to get good name, as a good boy, from the people by covering the truth. That is why it has become easy for me to analyze the basics and tell the truth as it is; As a result of it I dare to tell the truth openly, bluntly in the matter of caste, in the matter of religion, in the matter of God and in the matter of the society". "I did not come to establish a new religion. Don't follow any religion, any God, any mythology which is against character. I say it is suffice if you live with character and truth, if you love all lives and if you live helpfully and usefully. I say it is ok if it is the religion or no religion, which has these as its doctrines".

"I am a swimmer against the current. For some reasons, I am opposite to the majority opinion of our people. Glorifying the past seems to be prestigious to our people. But I am a hater of past-fanaticism. So I am being hated by the majority people. But I have the hope that soon the intellectuals will come to my side"¹⁵

Finally he sums up the essence of his service as follows:

"Approximately for 50 years I am struggling to destroy the Higher status and luxuries Brahmins are enjoying as per the law, as per the scriptures, as per the religions and the opportunities used against the welfare of -non-Brahmins. This is my prime service. This is the service I established for the rest of my life."¹⁶ "I don't know whether I have the competence to do this service. I have taken upon me to serve since nobody has come forward to do this service. Since, I don't have any other desire; since I am able to chart out the policies and plans based on rationalism I think that I am a suitable person to this service. I think this is sufficient for the man who wanted to do social service. "I wanted to do some service to the Dravidians. First of all I don't have

any worry except the desire and care to remove the indignity of the Dravidians; I don't care about my life; I don't have anything to attain".¹⁷

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Imperialism and Freedom Movement: Triumph of the Time

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Introduction

From the moment, the humanity first came into existence through whatever unknown, uncertain means; it is quite evident that the time has been forcing the humanity to move forward to the unknown and unfamiliar destiny and destination. Human history is moving from the uncertain pre-historic period, through the ancient and medieval period to the recent modern age. Each period is designed, decided and destined by the divine. The time selects its own people to put in the position of power to serve the time of destiny and throw out of power whoever stands in its path of progress. We are able to see this trend in the modern history of India, when imperialism was imposed and when it was withdrawn.

Features of Modern Age

Every age has its non features; in the ancient age, we see the flourishing of civilisations in India, China, Egypt, Rome, Greece, modern Iran and Iraq. The rise of Judaism, Vedic religion, Buddhism and Jainism, all belonged to this wonderful age.¹ During medieval

period, we see the existence of manorial system, feudalism, rise of Christianity, Islam and latter Sikhism.² The modern age was conceived in Greece metamorphosed in other European countries and came as charming adult to India and to other Asian and African countries to attract them towards it.

The modern age for its parts has the features of Renaissance, Religious Reformation movements, Geographical Discoveries, British Bloodless glorious revolution, American Revolution, French Revolution, Russian Revolution, Industrial Revolution, Humanism, Feminism, Nationalism, Imperialism, Global Wars, Global Bodies like U.N.O. Independence of Asian and African countries and their development, fall of enlightened despotism and dictatorship, rise of democracy and technological development, etc.³

Evolution of European Imperialism

The modern age arrived through Arabian Sea on the very same day when Vas-co-da Gama set his foot on the Western Coast of Kerala. He was commissioned in 1497 A.D to proceed further than the 'Cape of Good

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Hope'. He sailed around the African continent for ten months and 12 days and reached Calicut (Kozhikode) on the west coast of India on 27th May 1498 A.D.

The location of Portugal, the missionary zeal, the desire to win over the Muslims contributed to the establishment of the Portuguese power in India. They also took advantage of the mutual rivalries of the Indian princes. He established friendly relations with the Hindu king, the Zamorin of Calicut and got permission to start a factory at Cannanore in 1501 A.D. Also established trading centers at Calicut, Cochin and Cannanore and drove away Arab merchants from their territories and persecuted Muslims. Francisco Almeida and Alfonso de Albuquerque established Portuguese Empire in India extended over 150 kms along the west coast of India. It included Goa, Diu, Daman, Bassein and Salsette. They also established their colonies in Chittagong and Hooghly.⁴

Dutch in India

The leading Dutch merchants established the united East India Company in 1592 A.D. at Amsterdam. They established trading centres in India at Surat, Broach, Cambay, Ahmedabad, Cochin, Nagapatinam and Masuli patnam.⁵

French in India

French East India Company was formed in 1664 A.D. Great leaders like Francis Martin, Dumas and Dupleix established their settlements in Pondicherry, Chandranagore, Balasore, Cassim Bazaar, Mahe and Karaikkal.⁶

British in India

The English East India Company started in 1660 A.D, established their power through the three Carnatic wars in the southern part of India and established their power in Bengal through the victories in the battles of Plassey and Buxar. Robert Clive became the first Governor of the English East India Company.

After the British settled in India there were so many wars, so many revolts to remove the rule of the British. Many kings, queens, princes, generals and soldiers tried to remove the British imperialism in India through battles and blood shed, through the arms and

ammunition. But none of them succeeded. They saw the British as their enemy but not as the ambassadors, missionaries or selected one to spread the various facets of modern age. They failed to see the emergence of modern age and adapt to the changed time. Change alone is unchanging phenomena. They forgot to change, to adapt to the new modern age to survive as the fittest. So they finally perished. If such people alone were persisting to drive away the British, India would never have achieved independence. All their attempts through war and revolt to liberate India ended in failure and the British emerged victorious always.⁷

Even after the Carnatic wars, Battles of Plassey and Buxar. British were successful in giving crushing defeat in all the wars like the Mysore Wars, Maratha Wars, Rohillas Wars, Hyderabad Wars, Wars of Gurkhas of Nepal, Sikhs, Pindaries of Central India, Rajputs and War of Chait Singh, the Raja of Benaras.⁸

Almost all the eleven revolts were suppressed by the English generals. Sanyasi Revolt of Bangal in 1770 A.D, Mutiny at Vellore in 1806 A.D, Chotanagpur Revolt in 1820-22 A.D, Santhal Rebellion of Bengal in 1855 A.D, Ahom's Revolt in 1883 A.D, Bhil's revolt in Western India in 1817, 1891, 1825, 1831 A.D and 1846 A.D, Surat Salt Rebellion in 1884 A.D. Poliyagars revolt in the Madras Presidency between 1801 and 1856 A.D, Velu Thambi's revolt at Travancore, the Wahabi movement. The great revolt or the first war of independence in 1857 A.D, all ended in miserable failure. Mangal Pandey, Nana Sahib, Tantiya Tope, Kanwar Singh, Begam Hazarat Mahal. Rani Lakshmi Bai and Bahadur Shah all were defeated during the Great Revolt of 1857 A.D. swords and guns failed India to get its independence from the British imperialism.⁹

But those who had the fortune of getting modern education were able to get much desired independence to India. More especially who had the modern European Education in Britain were able to lead India from the front, to lead those educated in India and the general public.

There is a long list of educated Indians, scholars, poets, religious reformers, political leaders like Raja Ram Mohan Roy, Swami Dayananda, Ranade,

Vivekananda, Bharathi, Rabindranath Tagore, Munshi Premchand, Bankim Chandra Chatterjee, Lokmanya Tilak, Mahatma Gandhi, Motilal Nehru, Lala Lajpat Rai, Jawaharlal Nehru, Surendranath Bannerjee, Dada Bhai Naoroji, Feroz Shah Mehta, Budruddin Tyabji, Womesh Chandra Banerjee, Feroz Shah Mehta, Rahmatullah Sayani Ananda Chandacharulu, Sankaran Nair, R.C. Dutt, Gopalakrishna Gokhale, Bipin Chandra Pal, V.O. Chidambaram Pillai, Aurobindo Ghosh, Subash Chandra Bose, C.R. Dass, N.C. Kalkar, C. Rajagopalachari, Sarojini Naidu, Sardar Vallabhbhai Patel, Muslim Leaders like Khan Abdul Ghaffar Khan, Sir Syed Ahmed Khan, Nawab Abdul Latif, Nawab Salimullah, Prince Agakhan, Muhammad Ali Jinnah, Maulana Mohammed Ali, Shaikat Ali, Maulana Abdul Kalam Azad, Youngman like Bhagat Singh, Raj Guru, Sukh Dev and two young ladies by names Partilatawadde and Kalpana Dutt, all fought for freedom not only bravely but wisely, incorporating modern education in them.

The very Indian National Congress was started by A.O. Hume, an Englishman and its fourth session which was held at Allahabad in 1888 A.D, was presided over by Englishmen, like George Yale, William Wedder Burn, Alfred Weff and Henry Cotton. The Irish lady Annie Besant played a prominent role in the Home Rule Movement.

Thus, these British educated, cultured, wise and brave patriotic leaders, who wanted to bring all the features of modern age as they found in the west to India alone were able to get independence on the 15th August 1947. The leaders who were educated in Britain itself like Mahatma Gandhi, Jawaharlal Nehru, Netaji and others were able to give effective lead to win the freedom shows how the modernized Indians alone were able to lead the freedom movement and win independence.

They started political organizations like Land Holders Society in 1837 A.D, the Sarvajanic Sabha of Poona in 1876 A.D, the Madras Mahajana Sabha in 1884 A.D, the Bombay Presidency Association in 1885 A.D, All India National Conference in 1883 A.D and Indian National Congress by Mr. Allan Octavian Hume. 28th December 1885 A.D.¹⁰

The educated and well-to-do-Indians had the contact with the west. The Unification of Germany, American War of independence, The French Revolution, Russian Revolution etc. influenced the Indian mind. They wanted to bring such changes in India too. When the British rulers introduced the new educational system, they had hoped that The Indian Educated through the medium of English become supporting of the British rule in India. Indians who were exposed to the liberal European thoughts gave the leadership to the Indians and led them towards freedom.¹¹

English language unified the divergent Indian people. Educated Indians all over the country began to develop a common outlook on the Indian problem.¹² Introduction of English and European education, railways, telegraph, postal system, roads, uniform laws of the British had gone a long way to integrate the Nation into strong one.¹³

Indians started a number of newspapers to criticize, oppose and expose the British government. The Social Reformer, The Times of India, The Madras Mail, The Statesman, The Hindu, The Amrit Bazaar Patrika, *The Kesari*, *The Maratha*, *The Advocate* and the *Tribune* were some of the Indian newspapers which echoed the public opinion and developed a nationalistic outlook among the masses. There were 65 newspapers with a total circulation of nearly a lakh of copies.¹⁴

Even in Madras Presidency (Tamil Nadu) the Dravidian leaders like Dr. Natesa Mudaliar, Dr. T.M. Nair, Sir Thiagaraya Chettiar, Periyar E.V. Ramasami, C.N. Annadurai and others had believed in British, British Education, modern culture of the West and wanted to have their fair share in education and employment. They started Dravidian Movement with political parties like Justice Party, Self-Respect League, Dravida Kazhagam and Dravida Munnetra Kazhagam to achieve this in which attempt they were successful and captured power to modernize the Dravidians.¹⁵

Conclusion

Both the Aryans (Brahmins) and the Dravidians (Non-Brahmins) were more eager to absorb and adopt modern system of living. With their education and the

modern democratic political system, judiciary, they were able to lead the Indian public towards the modernized and developed India, which kings could not do. The modern educated Indians were able to defeat the British in a democratic way and get independence which was not possible for the mighty monarchs who believed in war and violence. This article concludes saying that time was the final victor, by time we mean the modern time. Time brought Imperialism after modernizing the Europeans to modernise India and other Asian and African Countries. So Imperialism was for modernization. Independence also is for modernization and development. The final victor is not human but the time. So, the Indian freedom movement is the triumph of time.

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Struggle for Women Suffrage in Tamil Nadu

S. Ganesan

India offered valuable contributions for the development of women in various fields. Her pious image and glory have been mutilated by the ignorance of the socio-virtual and economic status of women. The women were subordinated to men and treated as moving shuttles. The holy scripts call them as Ardhagini (better half of husbands). They were neglected and depressed by the men folk. They faced disabilities such as lack of education lower socio-political and economic status etc. because the women had no major approach in the political activities¹.

The British traders who became the rulers after the battle of Plassey in 1757 did not interfere in the

social affairs of Indians for more than half a century. Lord William Bentinck (1828-1835) introduced English Education and in 1829 he passed an enactment against the killing of woman by 'Sati'.

He also abolished female infanticide and human sacrifice, which were considered by law as criminal offences and subject to punishments. Thus he was the first English Governor- General who took a bold step to interfere in Hindu (Native) social affairs and reduced the miseries and social injustices of Hindu women².

Women's Education

Sati, female infanticide and human sacrifice were

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not so familiar with Tamil Nadu. During tenure as the Governor-Generalship of Lord Dalhousie (1848-1856) he introduced 'Thomson's General Education' for the growth of education. Bethane Women's Education plan, which was particularly for the growth of women education. Further Dalhousie banned the child marriage, female infanticide and encouraged widow re-marriage. The education of women encouraged them to assert equality with men. Their western education removed the old blind faiths in the name of religion, Shastras and Sambradhayas. In the beginning of the 20th century the percentage of educated women in the Madras Presidency was increased³. After the entry of the Christian Missionaries in India the Hindu, Muslim and even Christian women attained their salvation.

Political Plug of Women

The impact of the English education was the awakening of Indian women. They regained their long lost consciousness and began to compare their own restricted and overburdened life with that of western women who enjoyed freedom⁴.

The participation of women in the Nationalist Movement acquired strength and confidence, which enabled them to organize and fight for their own rights. The Social Reform Movement caused the establishment of the National Social Conference in 1887 which provided opportunities to discuss the various kinds of hurdles and problems of the women folk and pleaded to reform the society. Therefore the public, particularly the social scientists decided that 'Modern India continued to remain India, certain of her own individuality drawing spiritual inspiration and sustenance from her own past'⁵.

The services of Christian Missionaries made the educated Dalit women, feel as human beings. Some of them who were as teachers, nurses and clerks stood on their own legs. The Missionaries who started separate schools for girls and opened Teacher Training Schools for women in Tamil Nadu. The women indulged in various kinds of activities ranging from mass scale popular agitations, constructive work among Harijans and Adivasis to formal institutional electoral politics. Between 1910 to 1920 number of social organizations for women increased. In 1917 the women of Madras

joined the Women's Indian Association and worked for women's emancipation.

Mrs. Annie Besant joined the Congress in 1914 and increased the national consciousness among the women folk. During wartime (1914 - 1918) the Governor of Madras Lord Pentland roused patriotism in the hearts of women and the women openly took part in public procession. They joined the Home Rule Movement founded by Mrs. Annie Besant, who formed the Women's Indian Association in 1917 and many Indian women joined as the members of the Association. Hereforth the women subsequently participated in political activities and they involved struggle for their socio-political rights.

Women's Struggle for the Right to Vote

Mrs. Margret Cousins an Irish woman, a well-trained fighter for the cause of women's franchise was invited by Annie Besant and appointed as sub-editor of the magazine, *New India*. Cousins also worked as a teacher at Madanapalli in Chittoor District. In 1917, she collected 20 women and organized Women Deputation to meet Montague, Mrs. Sarojini Naidu, Annie Besant, Jinarajadasa, Margaret Cousins, Begum Hazrat Mohani, Herabai Tata, Dr. Joshi and others, were the members of the women's deputation. They demanded for women franchise as in the case of men in the ensuing reforms. This was the first voting meet and was a marked milestone in the history of the emergence of womanhood in India. Sarojini Naidu was nominated as the speaker of the group, which met Montague in Madras City on 18th December 1917⁶.

Just before the introduction of Mont-ford Reforms, Montague visited India to study the political situation personally. The Women's Deputation met him and demanded the right to vote. But when the Mont-Ford Scheme was published in 1918, the franchise right of women was not found in it. It was disqualified on the basis of sex. Therefore, the cry of women ended in wilderness⁷.

The women deputation demanded the Committee that the women tax payers must be considered for the right to vote as in the case of men tax payers. They requested that the women graduates must be given for the right to vote.

Unfortunately certain women representatives and the Muslim League suddenly turned down and disfavoured the women franchise. Therefore, the Committee felt that the female suffrage would insult the conservative feelings of Hindus and break the harmony of the country⁸. Hence the Committee ignored the question of women's franchise and when the report was published in April 1919, the claims of Indian women to exercise the power to vote were not found.

The written evidence of Mrs. Sarojini Naidu, Mrs. and Miss. Tata of Bombay, and C. Sankaran Nair of Madras and Besant submitted to the Joint Select Committee in London supported the women's franchise in India. They demanded voting right for a million of women who were educated and tax payers. They were voting in the Municipal Councils and that should be taken as a precedent. The electoral rule stated, "Criminals, lunatics and children were not eligible to vote and also the women were not eligible to vote". The Women's Association of Great Britain urged the Joint Committee to extend enfranchisement to women to have a popular Government in India without sex discriminations.

The India Council Act of 1919 accepted franchise for Indian women and placed it in the hands of Provincial Council⁹.

Even before the formation of the first ministry in Madras on 17th January 1921. Mrs. Sadasiva Iyer organised a Women's Conference in Madras on 28th December, 1920 demanded for women's suffrage. On 27th February, 1921 Diwan Bahadur M.Krishnan Nayar gave a notice to move his resolution on women's franchise in the Madras Legislative Council. This was accepted by the Council. But as per Madras electoral rules a resolution could be discussed and passed in the Council only after the expiry of not less than a month since the notice of resolution was given. Therefore the resolution was expected during the Easter holidays¹⁰.

During this interval, Mrs. Sadasiva Iyer organized a deputation to meet the law member K. Srinivasa Ayyangar. The women's deputation consisted of Mrs.Sadasiva Iyer, Mrs. B.Ramachandra Rao, B. Rama Rao, Mrs. Gurusamy Chetty, Mrs Annie Besant, Dr. S. Muthulakshmi Reddy, Mrs Mahadeva Shastri,

Ms. Laxmipathi, Mrs. Jinarajadasa, Mrs. Lakshmana Rao and Mrs.Lazarus.

They met K. Srinivasa Ayyangar, and submitted their memorandum to remove sex disqualification for the franchise in the council of Madras.

As per his previous notice dated 27th February 1921 Krishnan Nayar had moved the resolution in the Madras Legislative Council on 1st April, 1921 for the removal of sex disqualification¹¹. Accordingly the resolution moved It emphasized the voting right of women and not the right to contest as candidates to the council.

Then he refuted the report of the Joint Select Committee. He pointed out that all women were not aliens also were not criminals, as criminals were enemies of the society. But the women were the friends of the society and law abiding citizens. He argued that when the men tax payers had the right to vote, why the women tax payers were deprived of that right¹².

When Muhammad Usman Sahib raised his doubt about the modesty of women who were reluctant to come out of their houses and to appear in the public and go to the election booths to vote. Nayar had cleared his doubts that women were the fittest persons to maintain the economic matters of the house and there was no necessity to train them to vote. He further said that women were the best advisors to deal with the problems of maternity, child welfare, marriage and divorce and women were not the weaker section¹³. Their right to vote should not be denied on this basis. For a long time they had been demanding the right to vote and so they would be keen and earnest in their attempts. The Indian National Congress also continuously passing resolutions for this purpose. The women were already enjoying their right to vote in local bodies and the Travancore Legislative Council also had granted the power of voting to women. Despite Hindus, even the Muslims also supported the women's franchise. Agahan and Ispahani, championed the right of women to vote. All the witnesses who gave evidence before the Joint Parliamentary Committee demanded the right to women to vote. Inspite of so many violent agitations voting rights of the women in England granted in 1918 was a

precedent for the people in Madras to grant the right to vote to women. Madras Presidency took the lead in this matter and was a precedent to other states in India. Thus, Nayar moved the resolution which was seconded by Raja of Ramnad. But Lionel Davidson, a member of the House was of the opinion that this measure was premature particularly in the case of Gosha women.

Srinivasa Ayyangar supported the Bill and said that as the right of the mother, sister and daughter in the house would never be refused, so also the right of women introducing to vote should not be refused. When Indians were demanding for universal suffrage why they deny a section of Indians (women) to have the same right. So, Somasundara Pillai said that when men were worshipping water as Gangadevi, earth as Bhumadevi, sky as Akasavani etc., why women were denied the right to vote to them.

At the end of the long discussion the Bill was passed with the majority of 47 votes 13 against and 10 remained neutral and so the motion was declared passed and carried.

On 10th May, 1921 the Madras Government was pleased to make the following regulations on the "Madras Electoral Sex Disqualification Removal Regulation" (1921).

1. This resolution may be called the "Madras Electoral Sex Disqualification Removal Regulation" and
2. No women shall be qualified by reason only of her sex of registration on the electoral role of any Constituency of the Legislative Council of Madras.

Thus the Madras Presidency led all the other Provinces by giving franchise to the women. The press and the public appreciated the efforts taken by the Government for passing this resolution. The newspaper, *Desabhaktan* expressed that the privilege entrusted to women would hasten the day for the emancipation of Bharatamata.

Thus in the whole of British India, Madras was the first province that granted women franchise. Emulated by this, other provinces granted women franchise by 1926. The services of Mr. and Mrs. T. Sadasiva Iyer were to be recalled. Lady Sadasiva Iyer as the Vice-President of *Women's Indian Association*

headed the Deputation of women which met Lord Willington who recommended in favour of their cause to the Secretary of State for India¹⁴. She was for the election of Kamala Devi Chattopadaya and Mrs. Hanan Angelo to the Legislative Council. The Women's Indian Association requested the Madras Government to nominate Dr. S. Muthulakshimi Reddy to the Council. In 1926 Dr. S. Muthulakshimi Reddy was the first Indian woman to sit in the Indian Legislative Council and also the first lady to be elected as its Vice-President among the democratic countries of the world¹⁵.

The educational qualifications were the same for men and women over 21 years. The Committee stated that the seclusion and illiteracy of Indian women was not a bar for their franchisement. The beginning of a movement among certain Indian women however comparatively few in number they yet be, to grapple with the problems which specially affected his health and children is one of the most encouraging signs of Indian progress and it was believed that the movements would be strengthened by increasing the influences of women in election¹⁶.

In 1932 the women's representatives appeared before the Lothian Committee and opposed Communal electorates and demanded equality between men and women to be included in the new Constitution.

The women were given the right to vote on the basis of special qualification and so, under the new Constitution of 1935 the men and women voters ratio was increased from 1 : 20 to 1 : 7. The special qualifications were (i) literacy i.e., able to write in any language had become entitled to vote, and (ii) the property qualification to vote. This was called wifehood qualification. Thus, the women's franchise was given over to four million women voters.

The struggle for enfranchisement of women was supported by the Indian National Congress and other voluntary bodies and the women's associations at large. At first, in the Presidency the deadlock was based on customs, tradition and religion. The Muhammadans opposed women's franchise. The Justice Party it made sincere attempts, but granting the women franchise or universal suffrage was not within its power. So, the

question became an all India problem during the transition period of constitutional reforms. However, the Justice Party Government granted the women right to vote in the Council. Hence, the controversy was completely absent in its proceedings. There was no pressure group against this reform. Therefore, J.F.Irschick says. "This measure illustrates the broad vision liberal spirit of the Justice Party's stands as a supreme piece of legislation with a vowed social reform bias"¹⁷.

The Indian Women's Franchise Movement had struggled for women franchise and got it. They joined in the National Movement and displayed their capability in the struggle and achieved freedom and equal status with men. They stood for social legislation, which resulted in the political awareness among women. The awakened women folk began their continuous struggle and equality of sex was recognized by the Indian Constitution, which guaranteed their voting rights and right to stand and contest the elections.

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Impact of the Simon Commission in the Madras Presidency, 1928 – 1930

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The British appointed the Statutory Commission under the chairmanship of Sir John Simon on November 8, 1927 to examine the working of the Montagu-Chelmsford Reforms, implemented in 1919. All the members of the commission were the members of British Parliament. The appointment of commission was considered as a great insult to the Indians' sense of self-respect. There was an immediate outcry in the country over the constitution of the commission. So the entire nation rallied under Gandhi's call for boycott of the commission which arrived in India on February 3, 1928. Wherever the commission went in Indian cities, it was

greeted with black flags with the 'Simon Go-Back' slogans¹.

The annual session of the Indian National Congress was held at Madras in December 1927, resolved to boycott the commission and called upon the Indians to organize mass demonstration on the day of the arrival in India. The Congress Working Committee appealed to the fellow Congressmen to observe a complete *hartal* on February 3, 1928 the day on which the commission lands in Bombay². They communicated the boycott resolution and the proceeding of Banaras

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meeting to the press and also to the Simon Boycott Committee for further action. In the meantime, the Muslim League also declared at its annual session, held at Calcutta in December 1927 that the Statutory Commission was quite unacceptable to the Indians³. The Swarajists attitude to the commission was exactly the same as that of the Congress and joined in Congress resolution boycotting Simon Commission. The commission visited Bombay, Madras, Calcutta⁴ and other cities of British India.

When the Commission visited Madras on 19th February 1929, it was greeted with black-flag demonstrations. The boycott of the Commission turned into a mass movement. Behind the facade of official welcome, the Congressmen organized a massive mass agitation which resulted in police firing killing three people. T.Prakasam, Muthuranga Mudaliar and M.Bakthavasthalam were subjected to brutal lathi charge. Protest demonstrations were held against unprovoked attack on unarmed agitators. The Simon Commission and the Justice Party were condemned in the Marina meeting. Ranganatha Mudaliar and Arokyasamy Mudaliar resigned from Justice Ministry in protest against Dr.P.Subbarayan who participated in the official reception given to the Simon Commission. Despite official support to the Commission, the boycott of Simon Commission in Madras Presidency was a significant success.

The Swadesamitran of Madras in its issue dated 14th January 1929 said "The members of the Commission do not wish to realize that they are unwelcome guests in this country"⁵. The working committee of the Tamil Nadu Congress Committee decided against resorting to *hartal* offer. The main object of the *hartal* was to disseminate the Congress policy of boycotting the visit of the commission to Madras. The *hartal*, if wanted the Madras boycott and Congress committee to confine its activities to the holding of mass meeting condemning of the Commission. It was significant that the joint committee of the Executive Committee, both Andhra and Tamil Nadu also had reached a similar decision and had, in consequence, called if the *hartal* previously ordered

by them to observe on the day of the visit of Simon commission to the metropolis⁶.

The Swadesamitran in its issue dated 19 February 1929, remarked: "The members of the commission arrived in Madras yesterday like 'gosha ladies'. Their condition is indeed pitiable. A few persons (Justice Party, the depressed classes, liberals and a section of Muslims and Sikhs) were presenting an address of welcome to the commission at the harbor, while thousands of people were taking part in the boycott activities. It is not clear what right a few members of a certain class have got to present an address of welcome on behalf of that class. If Sir John Simon and his Colleagues should think that such addresses are presented by the people they should indeed be fools". Thus the paper criticized vehemently on their decision to visit Madras and treated the members as "fools"⁷.

Simon Boycott Propaganda Committee

The Simon Boycott Propaganda Committee was formed with S. Sathyamurthi as its President to carry an intensive propaganda both in the press and the platform and also by means of posters and pamphlets. It issued appeals;

1. To students to absent themselves from schools and colleges on the hartal day;
2. To bazar merchants and shopkeepers and others to suspend business to owner of buses, taxies, rickshaws, and stop playing;
3. To editor and proprietor of local dailies not to publish that day issue and event;
4. To lawyer and clients to abstain from attending courts;
5. To intending passengers not to travel trains;
6. To citizens to hoist on house tips national flags as well as a black flag with 'Boycott' inscribed there on.

The Hindu in its issue dated 30th January published an appeal of Annie Besant to the people that "Indians Awake! Arise! Men and Women of every caste, class, community, your mother's voice calls you to make her mistress of her own house hold. Do not desert her in, in the hour of need, boycott the Simon

Commission”⁹. In this juncture, *the Kudiarasu* dated 15th July 1928 writes: “Boycott of Simon Commission was selfish decision of some communities. These communities should give warm welcome to Simon when the Commission visited Madras”. The Justice Party appealed directly to the people of Madras to support the visit of the Simon Commission. The Justice Party Government took many steps to prevent a recurrence of the disturbances on the city¹⁰.

Further, the Government of Madras implemented section 144 of Cr.P.C. The copy of the orders was served to the Simon Boycott Propaganda Committee, S.Satyamurthi, the Convener of the Committee received the order but refused to sign his name on the back of the duplicate in token of his having received the order. D.Kolandhai, another leader told the officer who served the order on him that he would have to disobey condition No.4 in order which prohibits publishing leaflets, posters or other propaganda literature in furtherance of *hartal*¹¹.

The Swarajya of Madras of 2nd February 1928 published the ways and means of the day of *hartal* on 3rd February 1928 in Madras Presidency. The detailed programme of action on the day of *hartal* was listed out in the paper. They are:

1. Teachers and the students should not attend schools and colleges,
2. All shops and markets should remain closed,
3. Vakils, Barristers, their clerks and other clients should not attend the court,
4. Tram cars should stop running,
5. Hackney carriages should not play,
6. Buffalo and bullock carts should not play,
7. Bus and taxi cabs should not play,
8. Rickshaws and hand-carts should not play,
9. Corporation officers and training schools should remain closed,
10. Theatres, Cinemas and all other places and amusement park should remain closed,
11. Hotels and restaurants should remain closed, except for monthly and regular boarders.

12. There should no street hawing and selling,
13. All citizens of Madras should attend the Triplicane Beach meeting at 5 pm with black flags,
14. All citizens should hoist national flags in their homes”¹².

The paper urged the general public of Madras Province to stick on the conditions, listed on the above, on the day of *hartal*.

The Boycott Committee arranged a procession from the Madras Mahajana Sabha to Triplicane Beach on 3rd. At the end of the procession, meetings were organized in many places like Choolai, Law College premises and Guindy. The mob pelted stones in the Law College area and also in the Beach roads. The Madras Police arrested 26 persons in connection with the disturbances. A large crowd gathered at ground level crossing gates and nearby places¹³.

In Madras city, riots broke out, and the boycott demonstration here marked by disorderly scenes in many places of the city. The crowds were stoning the police and declined to disperse. The police opened fire, injured a number of people. T. Prakasam, the leader of Andhra Provincial Congress committee was severely beaten up by the police in the High Court premises in the city. One volunteer was killed on the spot and two died later on that day¹⁴.

The Swadesamitran of Madras highlighted the seriousness of the happening. The paper wrote on the role of students that they have played a prominent part of organizing and even leading the mass demonstrations to rouse the patriotism of the people for the vindication of the birthright of freedom. The students of Madras studying in both schools and colleges on the day of national *hartal* and participate enthusiastically in the procession and other demonstrations¹⁵.

Further, when the arrested persons were taken to the Law College police station in Madras, the crowd followed them and demanded their release. The situation rapidly developed into alarming proportion by an infuriated mob of about 5000 and in preventing. The paper further narrated the event that a portion of the mob on the Esplanade was exasperated to see some of the lawyers moving about in the High Court corridors

and believing them to be those who had attended the beach meetings in support of *hartal*, suddenly rushed into the high court compound and damaged two cars belonging to them attempted to force their way into the Bar Association. A sergeant on duty prevented on entry by appealing the mob, but he was definitely told that they were beat upon breaking the heads of such lawyers as had attempted the boycott meeting in support of the *hartal*, but had come to attend court after having induced the poorer classes to suspend all their business and thereby made them lose their days income¹⁶.

The Commissioner of Police of Madras mobilized both the armed reserve and all local police division. All the main strengths and through fumes were patrolled by mounted police and police lathis to disperse the congress volunteers.

Among the nationalist press, The Congress, The Thennadu, The Satyagrahi, The Swadesamitran, The Trilinka, The Desabandu, The Swarajya and The Hindu were in the forefront of the boycott campaign.

The Satyagrahi, in its issue dated 7th November 1928 under the caption "Duty", writes: "The Simon Commission" should have the same fate as the Milner Commission of Egypt, with unity we must practice boycott. To enforce complete boycott is the duty of the Congress"¹⁷

The Kudiarasu published the stand of the Justice Party. It said that the Justice party also opposed later the Simon Commission and endorsed the resolution of the Congress. *The Justice* of Madras wrote: "the commission may come, for our country, dine with Governors and the European Associations and go back". The Indians will have neither share nor part in such a commission on 25th January 1928. The Madras Legislative Council also carried resolution boycotting the commission¹⁸.

Writing on the visit of Simon Commission, *the Swarajya* in one of its inspiring appeals to the people of Madras city wrote: "Our common sense should condemn the commission. Self-interest preaches its rejection, National honors demands it. Co-operation with the commission would not only be dishonorable, it would stamp us with the half-mark of fools and the

crime of political suicides. We would appeal to the city to save their reputation for dignity, courage, public spirit and self-respect and above all political sanity by a thorough boycott of the unwanted commission. Let a complete voluntary *hartal* be the answer of Madras people¹⁹.

The New India even though it was critical of the Congress during the visit of the Commission was in favor of the boycott commission; to Home Rule flags may be shown. In its box appeal for boycott, the paper wrote: "Boycott Simon seven, British Goods, Buy Swadeshi"²⁰.

The Desabandhu writes: "The boycott of the commission has turned out to be the great movement of the day next to the Non Co-operation Movement, it is the boycott of the commission that has caused such a great stir in the Indian nation, the boycott has like desire for complete independence, become popular from every living being who is struggling in slavery the crisis of boycott and complete independence are being heard"²¹.

The Thennadu writes: "Oh! The Presidents and leaders of Madras, the members of the Simon Commission who have come to India as unwelcomed guests are going to visit Madras. What are they going to do? Will you boycott the write commission which has unjustly carried away the life of our great leaders Lala Lajapthi Rai and which is responsible for the eminent leader being, assaulted or are you going to keep quite. Oh! Heroes of Madras! Who have tilled new undauntedly fought against the government, our leaders met with their death by being beaten in connection with the visit of this wretched commission"²⁰.

Remarking that none of the several hartals observed since 6th April 1919 was as complete as the one observed recently on the day of the arrival of the Simon commission in Madras. *The Swadesamitran* observed: "there is no doubt that the shopkeepers participated in the boycott activities yesterday of their own accord. They have saved the prestige of Madras. The boycott procession was a grand success; it was only on account of the police having temporarily closed certain roads for traffic that the number of processionists did not go beyond thousands"²³.

The Trilinga in its issue dated 1st January 1929 wrote: "It is evident from S. SrinivasaIyyengar's speech that attempts are ahead at Madras to Boycott the commission when it visit Madras as had been done in Lahore and Lucknow. The country will not fail to congratulate Calcutta on having successfully conducted the boycott of Simon commission. The boycott programme went on without any obstruction. It is necessary that the country should boycott the commission work programme laid down by the Congress and attain Swaraj"²⁴.

The Satayagrahi writes to the following effect: "why has the commission been appointed? Why should it tour in the different provinces? Its foremost tasks are to create difference among the provinces. Its next business is to create rift between Land borders ad tenants, labourers and capitalists, the literates and illiterates. The primary duty of the Commission is to rake up communal animosities between the Hindus and Muhammadans, amongst the Hindu themselves, between the Hindus and the Christians and other communities create special privilege and explore means prevent unity being effected for all times"²⁵.

The Swarajya writes: "the boycott has been carried on with exemplary peacefulness and this is not because of police prowess, but solely on account of the creed of non-violence to which the leaders of boycott have been and are pledged had the safety of the commission been the sole motive of the authorities, there was no need whatever the costly and elaborate measures taken by them or for the parades and flourishes of lathis and bayonets' inflicted by the police on the people of every city to be visited by the commission for weeks before their arrival these were on the very face on them mean to cow down the people and terrorize them into abandoning the policy boycott"²⁶.

Referring to the sanction accorded by the Legislative Assembly for the expenditure of sum of as 3,02,00 in connection with Hartog Committee and the Indian Central Committee which were appointed to co-operate with the Simon Commission. *The Chennai Vartamani* of 31st March 1929 observes: "The Central Committee was appointed without the approval of the

Legislature; the Assembly has not consented to bear the expenditure in connection with the appointment of commission"²⁷.

The Andhra Patrika writes, "No political party has co-operated with Simon commission. The correspondent to *the London Times*, too hard to admit that the even responsive co-operated, boycotted the commission that it had not been possible for the commission to acquaint with the views of highly cultured people that therefore its mission was not success. This commission is leaving now India having met with thorough defeat having been boycotted by all wise men."²⁸ *The Swadesmitran* observes that untoward incident took place at every place visited by the Simon Commission²⁹.

The nationalist press of the period extensively covered the news about the boycott of Simon Commission. They equally contributed along with the leaders of the Congress in the Madras presidency, exhibited every happenings of the day of *hartal* on the day of the visit of the commission in Madras.

Press against the Simon Commission's Report

The Simon Commission visited India twice in the spring of 1928 and in the winter of 1928-1929. The Commission submitted its report in two volumes. The first volume attempted a survey of the political, constitutional, financial, educational, social and administrative developments in India and the rest was devoted to recommendations. These two volumes were the principal volumes of the Indian Statutory Commission and their value remain generally unfinished till now, in addition, it submitted 15 other volumes and making a total of 17 volumes; and the report of the commission was published on 7th June 1930³⁰.

The recommendation of the report did not originate from the commission and were already made by British bureaucracy submitted to the Government of India in 1919. The whole report had conceived in a partisan spirit, the evil which the Indians dreaded from time purity while commission was contemplated. The nationalist press condemned and criticized openly the recommendations of the report³¹.

The Swarajya was high critic on the report and writes: "If all the recommendation made by the committee is embodied in a law no other evil is needed for this province. The object of Sir Patros Coeteric is that all important objectionable features in the present system of dyarchy should continue in the system of administration to be introduced the gist of the recommendation made by this subservient group is that should be room for the bureaucracy to do all that they can to their obstruct the progress of the movement for liberty".

The Andhra Patrika writes: "we may sure the Simon reforms will serve only as eyewash without conceding any real power to the people. It is all edged that the proclamation of August, 1919 will continue to be the goal for all time there is no possibility of obtaining self-government under it in the near future. Nor will it remove disability of the people soon. The British trustee will not willingly admit Indian's capacity has increased, the Simon commission thinks that any system of government obtaining in the dominion does not suit India"³³.

The Tamilnadu in its issue dated 24th June 1930, remarked: "We are all disappointed by the recommendations of the report. Though from a superficial examination of those recommendations, they appear to be beautiful and to grant provincial autonomy to the Indians, the side hints introduced in service places, made it clear that we will have only the chat and not substance. We do not object to special powers being given to all departments should be under the ministers and the recommendations made later that even officials and nominated members of the legislatures can become ministers as but a trick of political legerdemain. It is to note that safe guards have been provided for preventing the arrogance of power of officials like the collector being curtailed. As it stated that all kinds political recommendations will be considered by the conference to be held in London and that the report of Simon Commission will be only one of such documents no one need feel excited or dissatisfied over the report will only make the present ink some situation in the country worse, instead of earning it"³⁴.

The Sunday Times of Madras dated 29th 1930 published an article entitled "The Simon Hoax", criticizing the report and said: "The Simon seven have attempted to play a huge joke at Indian's expense they have produced a scheme which in several respect takes up back to the Minto-Morley constitution and the demand that it shall be gratefully accepted as making a further stage in our graduated progress to responsible government. The joke is however too crude to even the most credulous in the sphere of central government. The only change is in respect of the election of the legislatures and the Simon's purpose a reversion to the practice in vogue before 1919 election by the member of the provincial councils". The paper considered the submission of the report is a "joke"³⁵.

The Sudandira Sangu of Madras published an article regarding the report and condemned the members of the commission for not including 'Dominion Status' to Indians in their report and treated the report as 'disastrous' one. It said: "it is disastrous to care for the report, as it has not even mentioned the word 'Dominion status' which has been demanded by one and all the parties in India and which has been promised by the British Government on several occasions, it urges that it should be made clear in his majesty speech on the 8th and in the announcement to be made by His Excellency, the Viceroy, Lord Irwin before the joint session of the two Houses on the 9th that the Simon report will not be the basis of discussion at the Round Table Conference. It finally said that it is time that the talk of Simon report, the preparation of which has cost several lakhs, should cease and that the people should take their duty"³⁶.

The YatharthaVanchanai of Madras commented on the report and writes: "... It is highly unfortunate that a commission which seems to have been appointed for finding out the means of establishing tranquility in an country in accordance with the wishes of the people of that country should have submitted a report which is calculated to promote only unrest among all the educated people who are discontented if the authorities think of granting any reforms to India now on the basis of the report. No one can expect that their action would receive the support of the people of the country"³⁷.

The Darul Islam of Madras questioned the makers of the Simon Report and Observes: "The recommendations contained in this report are very disappointing. Neither the minority communities nor the depressed classes can derive any benefit whatever from them. Even prominent Muslim leader felt sorry for having co-operated with the commission and expressed his view that the recommendations of the Commission are fit only to be consigned to the waste-paper basket"³⁸. The paper treated the recommendation of the report is the waste-paper basket.

The Swadesamitran, in its issue dated 5th July 1930 wrote that "it is well known fact that the recommendations of the Simon commission have been made only for uprooting the foundation laid by Montague. He laid foundation with a view to the establishment of responsible government in India to the future. The recommendation of the Simon Commission has been with a view to prevent bureaucratic rule being jeopardized at any time in the future. These recommendations originate from the commission for the commission has embodied in its report only the recommendations already made by bureaucracy"³⁹.

The Indian press voluntarily came forward to report the weakness of the Simon report and openly condemned the attitude of the members of the Simon commission. Sometimes, the press vehemently criticized the every stage of the report and treated the report of the commission as just eyewash. Further, they uniformly considered the recommendations of the Simon report as the waste-paper basket. Thus, the nationalist press enjoyed in criticizing the report without any hesitation and supports the Congress men's idea of boycotting the Simon Commission.

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Mobilisation of Depressed Class by Gandhiji after the Poona Pact 1932 with special reference to Tamil Nadu

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In the history of Indian freedom struggle, the 1930's was known for various significant landmarks. The Civil Disobedience Movement (1930), the Gandhi-Irwin Pact (1931), the Round Table Conferences (1930-1932), the Poona Pact (1932), the General Elections under the Government of India Act of 1935, the formation of Congress Ministries (1937) were the major political events which took place in that period. In the same time Gandhiji emerged as an unquestionable leader of the Indian National Movement. His principles of Satyagraha and Non-violence had widely influenced the people, even at the villages of the nation.¹

As a part of the Non Co-operation Movement, the Congress had continuously boycotted all the elections to the Central and Provincial Legislative Councils held under the Indian Council Act of 1919. Accordingly, the Swarajist Party became a national alternative to the Congress. The Justice Party became an alternative in the Madras Presidency. When Gandhiji launched the Civil Disobedience Movement, the Justice Party was in power in the Madras Presidency. On the ground of conducting Civil Disobedience Movement, Gandhiji was arrested and imprisoned with other Congress leaders. However, the Civil Disobedience Movement developed the iconic image of Gandhiji throughout the nation. In Tamil Nadu the people even lived in rural areas also came under the grip of the Congress Movement.

When Gandhiji was in jail, the Indian National Congress boycotted the First Round Table Conference held at London from 12th November 1930 to 19th January 1931. The Marxist historian Bipan Chandra describe this situation as '*a conference on Indian affairs without the congress was like staging Ramlila without Rama*'.² However, after signing the Gandhi-Irwin Pact on 5th March 1931 Gandhiji

participated in the Second Round Table Conference as the sole representative of the Congress.³ Dr. B.R. Ambedkar was also participated in the conference and represented the depressed class people. Ambedkar demanded 'separate electorate' for the Depressed Classes in the Central and Provincial Legislatures.⁴ But Gandhiji declined to accept the demand of Ambedkar and he strongly opposed. However, the British, announced the 'Communal Award' which gave what Ambedkar demanded. Gandhiji criticised and described the award as an against for Hindu's unity. In protest against the award, he started fast unto death on 20th September 1932.⁵

While in hunger strike of Gandhiji, Ambedkar said 'I am not going to save your life at the cost of life of my people'.⁶ But, in view of the mass upsurge generated in the country to save the life of Gandhi, Ambedkar was compelled to soften his stand. Gandhiji's son, Devdas publicly begged Ambedkar to save his father's life. Then a compromise between the leaders of caste Hindu and the depressed classes was reached on September 24, 1932, Ambedkar agreed to give up his demand of separate electorate and signed the so called 'Poona Pact'.⁷ as the principal signatory on behalf of the Depressed Classes, while the right-wing Hindu Mahasabha leader, Pandit Madan Mohan Malaviya, represented Gandhi and the Hindus. A cruel fact behind the pact as Ambedkar pointed out that should Gandhi die, it would "result in nothing but terrorism by his followers against the Depressed Classes all over the country".⁸

After signing the Poona Pact, the very next day, The All India Conference was convened by the congress leaders at Bombay on 25th September 1932. It was resolved in the Conference that from that time onwards no one should be regarded as an untouchable by reason of his birth; they should be permitted to use public

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wells, roads, schools and other public institutions.⁹

As the first step to carry on the propaganda for the abolition of untouchability, the caste-Hindus inaugurated an All India Anti-Untouchability League in Bombay on 30th September 1932 with the blessings of Gandhiji. That League was subsequently named as Harijan Sevak Sangh, having the headquarters at Delhi.¹⁰ At the time of the inauguration of the League, Gandhiji was in jail. He named the depressed classes as Harijans. He also arranged for the publication of a weekly paper 'Harijan'. It appeared in English, Gujarathi and Hindi. Even in imprisonment he wrote a number of columns in Harijan for the abolition of untouchability and for the upliftment of Harijans. He was released on 22nd August 1933.

Throughout this article my main objective is posing a question that, why Gandhiji started Harijan Sevak Sangh and Harijan weekly immediately after the Poona Pact? May be the answer will appear in the end of this article.

On the day of his release, Gandhiji declared that "Harijan service would always be after his heart and would be the very breath of life for him, most precious than his daily bread". He further told that he could not live without Harijan service for one single minute.¹¹

In that circumstances, Gandhiji wanted to collect a fund for the Harijan Sevak Sangh by conducting a country wide tour for the Harijan causes.¹² At the beginning of the tour programme, the British Government of India strictly instructed the provincial administrations not to allow its officials and employees to co-operate or support Gandhiji's fund raising tour.¹³ However Gandhiji began his country-wide Harijan Tour at Wardha on 7th November 1933. Subsequently he continued the tour in the Central Province, Andhra and Kerala. When he was touring in Andhra, Gandhiji paid a three days visit to the Madras city from 20th December to 22nd December 1933. The addresses of welcome and the purses for the Harijan cause were presented to Gandhiji by the Madras Corporation, the South Indian Chamber of Commerce,

the Madras Women's Associations, the Servants of India Society, the Madras Adi Dravida Mahajana Sabha, the Madras District Harijan Sevak Sangh, the Servants of Untouchable Society and by the public at various public meetings.¹⁴

Tamil Nadu Harijan Sevak Sangh and Gandhiji's Visit to Tamil Nadu

After the formation of the Harijan Sevak Sangh its branches were opened in the Provinces within a short span of time. The Tamil Nadu Harijan Sevak Sangh under the leadership of T.S.S. Rajan was also immediately formed in 1932 with headquarters at Trichi.¹⁵ Being the President of the Sangh, T.S.S. Rajan worked hard for the abolition of untouchability in Tamil Nadu. By exhibiting his extraordinary ability and talents, he organised the Harijan workers and established branches of the Harijansevak Sangh at district, taluk and even village level.¹⁶

It was on 23rd January 1934 Gandhiji started his Harijan Tour in Tamil Nadu from the point of the southernmost end of the sub-continent, Kanyakumari.¹⁷ Gandhiji's Harijan's Tour in Tamil Nadu covered all the regions or areas where the people spoke Tamil. He started his Harijan tour in Tamil Nadu in the evening of 23rd January 1934 from Kanyakumari, where he was accompanied by a team of twenty members including T.S.S. Rajan, A.V. Thacker Baba, Jamnalal Bajaj, etc.¹⁸ The Tamil Nadu tour of Gandhiji was scheduled for 30 days 23rd January to 21st February, in 1933-1934. In his tour Gandhiji cover all over the Tamil Nadu as it is in present. With the warm inauguration in Kanyakumari, Thirunelveli, Tenkasi, Courtalam, kovilpatti, Rajapalayam, Virudhunagar, Madhurai, Chettinad, Karaikudi, Sivagangai, Kothagiri, Ooty, Coimbatore, Pollachi, Palani, Dindigul, Tanjore, Kumbakonam, Nagapatinam, Karaikal, Sikazhi, Chidambaram, Kadalur, Pandicheri, Thiruvannamalai, Madras, Kanchipuram, Arakkonam where the main places travelled and covered by Gandhiji.

Arakkonam was the last destination, where Gandhiji completed his Harijan Tour in Tamil

Nadu. In all the meetings engaged by Gandhiji in the places above mentioned, he exhorted the people to regard all Harijans as their own brothers and sisters. He admitted that they all were the children of one and the same God.

Gandhiji's Harijan Tour was organised mainly to disarm all orthodox Hindu beliefs. It had a number of remarkable significances. Gandhiji travelled by car or by train in the third-class compartment and travelled about 2000 miles in Tamil Nadu. During his Harijan Tour, Gandhiji met thousands of people and addressed in a number of public meetings. He never failed to visit the Harijan settlements whenever he got the time. The main subjects of his speech in all the meetings were the upliftment of Harijans, eradication of Untouchability and opening of temples to the Harijans. It was understood that the total amount of the collection during the Harijan Tour was Rs.1,20,000. Gandhiji clearly stated in many meetings that after the conclusion of the tour, there will be a conference of the leaders of all provinces and after discussion, the total collection will be distributed to each province according to its needs. Thus Gandhiji's Harijan Tour had created a public opinion in favour of temple-entry of the Harijans. The Indian National Congress also included the right of temple-entry in its agenda and it spearheaded the movement. Thus Gandhiji's Harijan Tour served as an instinct factor for the opening of temples to the Harijans.

Conclusion

Ambedkar threatened by the national political weather was created by Gandhiji's fast unto Death. This was the very critical condition faced by Ambedkar as the leader of depressed class. While the struggle between the leader of Indian common people and the leader of depressed class was in process, the Indian leftists were engaged as usual with their critics on Indian feudalism, Indian capitalism, British colonialism and imperialism with their scientific and economic analysis. There was no agenda in the communist politics for mobilisation of Indian working class with an identity

of caste or religion. In these circumstances, Gandhiji took the politics of caste and religious mobilisation. Because already Ambedkar and his depressed class people strongly blaming Gandhiji for their loss and failure in Poona Pact. Gandhiji try to satisfy the depressed and proved as, he was the compensator of their loss. Gandhiji also try to establish himself as a redeemer of the depressed class. Then he travelled and met the depressed class peoples all over India to make propaganda for that matter.

Now I come to my central argument and statement for answering the question why Gandhiji started Harijan tour after the Poona Pact? It is clear Gandhiji try to surpass the strength of depressed masses from the leadership of Ambedkar. Simultaneously he preserved the depressed from absorption by the left Politics. After the result it was very clear Gandhiji got victory over mobilisation of the depressed and he reached his goal 'Hindu Unity'.

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The History of Panchayati Raj - A Study

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The institution of Panchayati Raj is not new to India. It has existed since earliest times. We get numerous references about the panchayats in *Manusmṛiti*, *Mahabharata*, *Arthashastra* and Tamil in Uthiramerur Tamil script (Kudavolaimurai) which testifies that village has been a basic unit of administration since earliest times. During the Muslim rule also the system continued to operate unobstructed. With the assumption of power by the British and the adoption of policy of centralization the panchayats stuttered a temporary set back. But soon the British realized the value of this institution and the recentralization commission recommended in its report in 1907. "In ignoring the village as the primary unit of local self-government, the government made the beginning with a false step. This success hitherto made to introduce a system of rural self-government, is largely due to the fact that we have not built from the bottom and hence it is most desirable to constitute and develop village panchayats for administration of certain local affairs with the villages."¹

The introduction of the system of diarchy under the Montague-Chelmsford reforms of 1919, the responsibility of local self-government institutions were transferred to the ministers. These ministers enacted number of laws with a view to revive the Panchayati Raj

Institution, but could not achieve much success due to paucity of finances. During the 1920's Mahatma Gandhi made a strong plea for introduction of self-government in the villages with a view to improve their economy. However, the British Government did not pay any heed. It was only in 1937, when the congress ministries were formed, that attention was paid to the establishment of the gram panchayats and their reorganization. However, before they could achieve anything substantial in this direction, the British declared India as a party to war without consulting the popular ministries. This resulted in resignation of the congress ministries. These developments gave a great setback to the movement for revival of panchayats.²

These principles are based on Gandhian ideology. They represent the programme of reconstruction enunciated by Gandhi during the national movement. In order to fulfil the dreams of Gandhi, some of his ideas were included as Directive Principles. They require the state. To organize village panchayats and endow them with necessary powers and authority to enable them to function as units of self-government (Article 40). The term Panchayati Raj in India signifies the system of rural local self-government. It is created in all the states in India by the Acts of the state legislatures to establish democracy at the grass roots level. It is entrusted with

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the duties responsibilities in the field of rural development. It was constitutionalized, through the 73rd constitutional Amendment Act of 1992. At the Central level, The Ministry of Rural Development looks after the matters relating to the Panchayati Raj bodies. In the scheme of division of powers between the centre and the states in the Indian federal system, the item of local government is given to the states, thus the fifth entry of the state list of the seventh schedule to the constitution of India deals with local government.⁴

Balwant Rai Mehta Committee

In January 1957, the Government of India appointed a committee to examine the working of the Community Development Programme (1952) and the National Extension Service (1953) and to suggest measures for their better working. The chairman of this committee was Balwant Rai G Mehta. The committee submitted its report in November 1957 and recommended the establishment of the scheme of 'democratic decentralisation', which ultimately came to be known as Panchayati Raj. The specific recommendations made by it are: Establishment of a three-tier panchayati raj system – gram panchayat at the village level, panchayat samiti at the block level and zilaparishad at the district level. These tiers should be organically linked through a device of indirect elections. The village panchayat should be constituted with directly elected representatives, whereas the panchayat samiti and zila parishad should be constituted with indirectly elected members. All planning and development activities should be entrusted to these bodies. The panchayat samiti should be the executive body while the zila parishad should be the advisory, coordinating and supervisory body. The district collector should be the chairman of the zila parishad. There should be a genuine transfer of power and responsibility to these democratized bodies. Adequate resources should be transferred to these bodies to enable them to discharge their functions and fulfil their responsibilities. A system should be evolved to effect further devolution of authority in future. These recommendations of the committee were accepted by the National Development Council in January 1958. The council did not insist on a single rigid pattern and left it

to the states to evolve their own patterns suitable to local conditions. But the basic principles and broad fundamentals should be identical throughout the country. Rajasthan was the first state to establish Panchayati Raj. The scheme was inaugurated by the prime minister on 2nd October 1959, in Nagaur district. Rajasthan was followed by Andhra Pradesh, which also adopted the system in 1959. Thereafter, most of the states adopted the system. Though most of the states created panchayati raj institutions by mid 1960s, there were differences from one state to another with regard to the number of tiers, relative position of samiti and parishad, their tenure, composition, functions, finances and so on. For example, Rajasthan adopted the three-tier system while Tamil Nadu adopted the two-tier system. West Bengal, on the other hand, adopted the four-tier system. Further, in the Rajasthan-Andhra Pradesh pattern, panchayati samiti was powerful as the block was the unit of planning and development, while in Maharashtra-Gujarat pattern, zilaparishad was powerful as the district was the unit of planning and development. Some states also established nyayapanchayats, that is, judicial panchayats to try petty civil and criminal cases.⁵

Ashok Mehta Committee

In December 1977, the Janata Government appointed a committee on panchayati raj institutions under the chairmanship of Ashok Mehta. It submitted its report in August 1978 and made 132 recommendations to revive and strengthen the declining panchayati raj system in the country. Its main recommendations were: 1) The three-tier system of panchayati raj should be replaced by the two-tier system, that is, zilaparishad at the district level, and below it, the villages with a total population of 15,000 to 20,000. 2) A district should be the first point for decentralization under popular supervision below the state level. 3) Zilaparishad should be the executive body and made responsible for planning at the district level. 4) There should be an official participation of political parties at all levels of panchayat elections.⁶

GVK Rao Committee

The Committee on Administrative Arrangement for Rural Development and Poverty Alleviation

Programmes under the chairmanship of G.V.K.Rao was appointed by the Planning Commission in 1985. The Committee came to conclusion that the developmental process was gradually bureaucratized and divorced from the Panchayati Raj. This phenomena of bureaucratization of development administration as against the democratization weakened the Panchayati Raj institutions resulting in what is aptly called as 'grass without roots'. Hence, the Committee made the following recommendations to strengthen and revitalize the Panchayati Raj system: i) The district level body, that is, the ZilaParishad should be democratic decentralization. It stated that "the district is the proper unit for planned and development and the ZilaParishad should become the principal body for management of all development programmes which can be handled at that level." ii) The Panchayati Raj institutions at the district and lower levels should be assigned an important role with respect to planning, implementation and monitoring of rural development programmes.⁷

LM Singhvi Committee

In 1986, Rajiv Gandhi government appointed a committee on 'Revitalisation of Panchayati Raj Institutions for Democracy and Development' under the chairmanship of LM Singhvi. It made the following recommendations.i) The Panchayati Raj institutions should be constitutionally recognized, protected and preserved. For this purpose, a new chapter should be added in the Constitution of India. This will make their identity and integrity reasonably and substantially inviolate. It also suggested constitutional provisions to ensure regular, free and fair elections to the Panchayati Raj bodies. ii) Nyaya Panchayats should be established for a cluster of villages. iii) The villages should be reorganized to make Gram Panchayats more viable. It also emphasized the importance of the Gram Sabha and called it as the embodiment of direct democracy.⁸

73rd Amendment Act of 1992

This act has added a new Part-IX to the consumption of India. It is entitled as 'The Panchyats are consists of provisions from Articles 243 to 243. In addition, the act has also added a new Eleventh Schedule to the Constitution. The act is a significant

landmark in the evolution of grassroot democratic institutions in the country. It transfers the representative democracy into participatory democracy. It is a revolutionary concept to build democracy at the grassroot level in the country.It contains the following 29 functional items placed within the purview of panchayats: 1.Agriculture, including agricultural extension. 2.Land improvement, implementation of land reforms, land consolidation and soil conservation. 3.Minor irrigation, water management and watershed development. 4.Animal husbandry, dairying and poultry 5.Fisheries 6.Social forestry and farm forestry 7.Minor forest produce 8. Small-scale industries, including food processing industries 9.Khadi, village and cottage industries 10.Rural housing 11.Drinking water 12.Fuel and fodder 13.Roads, culverts, bridges, ferries, waterways and other means of communication 14.Rural electrification, including distribution of electricity 15. Non-conventional energy sources 16. Poverty alleviation programme 17. Education, including primary and secondary schools 18.Technical training and vocational education 19.Adult and non-formal education 20.Libraries 21.Cultural activities 22.Markets and fairs 23.Health and sanitation including hospitals, primary health centres and dispensaries 24.Family welfare 25.Women and child development 26.Social welfare, including welfare of the handicapped and mentally retarded 27.Welfare of the weaker sections, and in particular, of the scheduled castes and the scheduled tribes 28. Public distribution system and 29.Maintenance of community assets.⁹

Table - 1: Articles Related to Panchayats at a Glance

Article No.	Subject matter
243.	Definitions
243A.	Gram Sabha
243B.	Constitution of panchayats
243C.	Composition of panchayats
243D.	Reservation of seats
243E.	Duration of panchayats, and so on
243F.	Disqualifications for membership
243G.	Powers, authority and responsibilities of panchayats

243H.	Powers to impose taxes by, and funds of, the panchayats
243-I.	Constitution of finance commission to review financial position
243J.	Audit of accounts of panchayats
243K.	Elections to the panchayats
243L.	Application to union territories
243M.	Part not to apply to certain areas
243N.	Continuance of existing laws and panchayats
243-O.	Bar to interference by courts in electoral matters

Table -2: Name and Number of Panchayats (2010)¹⁰

Sl.No.	State	Panchayati Raj Institutions (including ADCs)	Number
1.	Andhra Pradesh	1. Gram Panchayats 2. Mandal Parishads 3. Zila Parishads	21809 1097 22
2.	Arunachal Pradesh	1. Gram Panchayats 2. Anchal Samities 3. Zilla Parishads	1751 150 16
3.	Assam	1. Goan Panchayats 2. Anchalic Panchayats 3. Zilla Parishads 4. Autonomous District Councils	2202 185 20 4
4.	Bihar	1. Village Panchayats 2. Panchayat Samities 3. Zilla Parishads	8463 531 38
5.	Chattisgarh	1. Gram Panchayats 2. Janpad Panchayats 3. Zilla Panchayats	9820 146 16
6.	Goa	1. Village Panchayats 2. Zilla Panchayats	189 2
7.	Gujarat	1. Village Panchayats 2. Taluk Panchayats 3. District Panchayats	13738 224 26
8.	Haryana	1. Gram Panchayats 2. Panchayat	6187 119

		Samities 3. Zilla Parishads	19
9.	Himachal Pradesh	1. Gram Panchayats 2. Panchayat Samities A3. Zilla Panchayats	3243 75 12
10.	Jammu & Kashmir	1. Halqa Panchayats	4139
11.	Jharkhand	1. Gram Panchayats 2. Panchayat Samities 3. Zilla Panchayats	4562 212 24
12.	Karnataka	1. Gram Panchayats 2. Taluka Panchayats 3. Zilla Panchayats	5652 176 29
13.	Kerala	1. Village Panchayats 2. Block Panchayats 3. District Panchayats	999 152 14
14.	Madhya Pradesh	1. Village Panchayats 2. Block Panchayats 3. District Panchayats	23040 313 48
15.	Maharashtra	1. Village Panchayats 2. Panchayat Samities 3. Zilla Parishads	27916 351 33
16.	Manipur	1. Gram Panchayats 2. Zilla Panchayats 3. Autonomous District Councils	165 4 6
17.	Meghalaya	1. Autonomous District Councils	3
18.	Mizoram	1. Village Councils	707
19.	Nagaland	1. Village Councils	1110
20.	Odisha	1. Gram Panchayats 2. Panchayat Samities 3. Zilla Parishads	6234 314 30
21.	Punjab	1. Gram Panchayats 2. Panchayat Samities 3. Zilla Parishads	12447 141 20
22.	Rajasthan	1. Gram Panchayats 2. Panchayat	9184 237

		Samities 3. Zilla Parishads	32
23.	Sikkim	1. Gram Panchayats 2. Zilla Parishads	163 4
24.	Tamil Nadu	1. Village Panchayats 2. Panchayat Unions 3. District Panchayats	12618 385 29
25.	Tripura	1. Gram Panchayats 2. Panchayat Samities 3. Zilla Parishads 4. Autonomous District Councils	513 23 4 1
26.	Uttar Pradesh	1. Gram Panchayats 2. Kshetra Panchayats 3. Zilla Panchayats	52000 820 70
27.	Uttarakhand	1. Gram Panchayats 2. Intermediate Panchayat 3. District Panchayats	7227 95 13
28.	West Bengal	1. Gram Panchayats 2. Panchayat Samities 3. Zilla Parishads	3354 341 13
	All India	1. Gram / Village Panchayats (including Village Councils) 2. Panchayat Samities 3. Zilla Parishads 4. Autonomous District Councils	239432 6087 543 14

Compulsory and Voluntary Provisions

Now, we will identify separately the compulsory (obligatory or mandatory) and voluntary (discretionary or optional) provisions (features) of the 73rd Constitutional Amendment Act (1992) or the Part IX of the Constitution. The compulsory provisions of the Act are as follows: 1. Organisation of Gram Sabha in a village or group of villages. 2. Establishment of panchayats at the village, intermediate and district levels. 3. Direct elections to all seats in panchayats at the

village, intermediate and district levels. 4. Indirect elections to the post of chairperson of panchayats at the intermediate and district levels. 5. 21 years to be the minimum age for contesting elections to panchayats. 6. Reservation of seats (both members and chairpersons) for SCs and STs in panchayats at all the three levels. 7. Reservation of one-third seats (both members and chairpersons) for women in panchayats at all the three levels. 8. Fixing tenure of five years for panchayats at all levels and holding fresh elections within six months in the event of supersession of any panchayat. 9. Establishment of a State Election Commission for conducting elections to the panchayats. 10. Constitution of a State Finance Commission after every five years to review the financial position of the panchayats.¹¹

Objectives of e-Panchayat Mission Mode Project

If the Panchayats are to perform efficiently and effectively all the mandated tasks, which are increasing day-by-day, extensive use of Information and Communication Technology (ICT) is needed. Moreover, there is a strong need to build a 'digital inclusive society' where large sections of rural population are able to benefit from new technologies; can access and share information and services freely and can participate in the development process more effectively. The Panchayats being at the interface of rural citizens and governance structure are an effective vehicle to induce mass ICT culture at the grass-roots level. It is with this broad vision that MoPR formulated a scheme for ICT enablement of all the Panchayats in the country on a Mission Mode approach. The e-Panchayat Mission Mode Project (MMP) is intended to address all the aspects of Panchayats' functioning from internal core functions such as Decentralized Planning Budgeting, Accounting, Implementation and monitoring etc. to service delivery like issue of certificates, licenses etc. Hence the key objectives of e-Panchayat Mission Mode Project are to use ICT for: 1. Automation of internal workflow processes of Panchayats. 2. Improving delivery of services to citizens. 3. Capacity building of Panchayat Representatives and Officials. 4. Social Audit. 5. Transparency, Accountability, Efficacy and RTI compliance of Panchayats. 6. Improving governance of local self-government. The Panchayats being the basic

unit for planning and implementation of a large number of schemes and services, this MMP would also go a long way in improving public service delivery through PRIs with better outcomes.¹²

Steps towards e-Panchayat

e-Panchayat MMP is aimed at automating internal work flow processes of all the 2.45 lakh Panchayats across the country. This will cover approximately 30 lakh elected members and several lakhs of PRI functionaries. In 2009-10, in order to lay a strong foundation for e-Panchayat and to ensure that project evolved through an elaborate consultative process, Ministry of Panchayati Raj (MoPR) commissioned a comprehensive study covering all States and UTs to identify all the Information and Services Needs of the stakeholders viz. Central Ministries, State Departments, Panchayats and Citizens. Field studies were conducted in 135 Panchayats across 45 Districts covering all 34 States / UTs. Total 23 Central Schemes were studied and discussions were held with 11 Central Line Ministries, their State Departments, District and Block Administrations and several field level functionaries. Inputs were also taken from Gram Sabha meetings and through other focused group discussions with citizens. After the needs assessment study, process re-engineering was suggested and a road map for e-enabling Panchayats across the country was developed.¹³ These reports on Information and Service Needs Assessment

(ISN), Business Process Re-engineering (BPR) and Detailed Project Reports (DPR) were developed for every State/UT in the country. These efforts culminated in the formulation of a National ISNA, National BPR and National DPR that set the roadmap for radically transforming decentralized local governance in the country.

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Muslim Legislators in the Madras Legislative Assembly, 1957-1962 - A Study

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To legislate means the power that makes laws. Legislators are a body of persons vested with the power of making or effecting changes in the laws of a country or a State. So the legislator has to play a role which benefits the development of his people and the country as a whole, irrespective of any partiality on the basis of caste, creed or Politics to whichever they may belong to.

India became Republic in the year 1950. As per the newly constituted constitution the first Legislative Assembly elections was held in the year 1952. This was the first election held in Madras State after Indian Independence. After the Linguistic Re-organisation of State in 1954 the Second Legislative Assembly Election in Tamil Nadu was held on 31st March 1957. The Indian

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National Congress party won with a majority of seats in the State and the new Cabinet was formed under the Chief Ministership of K. Kamaraj. Out of the total 205 constituencies in the Madras State, four Muslims were elected as M.L.A's.

The four Muslim members who were elected in the 1957 were Mr. K.S.G Haja Sheriff elected from the Triplicane constituency, Mr. A.A. Rasheed elected from the Vaniyambadi constituency and Mr.Khadir Sheriff elected from the Arcot constituency as candidates of Indian National Congress party. Mr. Jamal Moideen was elected from the Dindigul constituency as the Muslim League candidate.¹ This paper discusses about the participation and involvement of the legislators in general and the service to the community in particular as the Legislative Assembly members during their tenure from 1957 to 1962.

Participation in the Social Welfare Discussions

Social Welfare is the means of providing assistance to needy individuals and Families. The types of welfare available to individuals depend upon the country State or region where they belong to. The part played by the legislators in the Assembly is very vital for the provision of welfare to the people of the State.

Mr. A. A. Rasheed on the general discussions on the Budget for the year 1957-58, tries to make a point that the basic amenities for the villages such as the provision of good roads, schools, dispensary and good drinking water may be provided. And that the construction of dam is started across Palaru River as soon as possible near Vaniyambadi to prevent floods during incessant rains. He also emphasized that the Government shall take over a hospital at Vaniyambadi in order to serve the people nearby. Mr.Manickavelu Naicker the then Revenue Minister replied that necessary steps will be taken to address the matter².

Mr. A. A. Rasheed while talking on the Demand No.XVI- Medical, etc., expresses his concern over the lack of beds and lack of good treatment for the patients. He even suggests that the Government should open a hospital for the very sick people so that their last few days are spent in comfort. He asked the Government to take over the hospital run by the Corporation of Madras

in Chennai. He suggested that the Government should intensify their Family Planning Programme not just to the upper class but even to the middle class families He even requests that the salary of the doctors be increased, for dispensaries and hospitals in rural areas are without doctors and nurses. He also requested that the salary of the nurses be increased and that more female nurses maybe appointed³.

Mr. K. S. G. Haja Sheriff on the discussions on The Motor Vehicles (Madras Amendment) Bill, 1957 speaks up on behalf for the convenient transportation of people and goods. He suggested that the Licence Fee may be reduced to encourage those engaged in this business to ply adequate number of buses and Lorries on road. He viewed that a good system of transportation is vital for the development of the State. While speaking on the subject The Madras Money Lenders Bill, 1957 introduced by the Minister for Revenue which States that it is intended to regulate and control the activities of the class of unscrupulous money-lenders who molest and threaten borrowers, Haja Sheriff suggested that the Government may fix the rate of interests in future. He viewed that the penalties may also be reduced, so it does not threaten those who run this business in a proper way. He opined that Government could even start up institutions that could lend money to the small traders in order to prevent unemployment⁴.

Mr. K. S. G. Haja Sheriff in the discussion of the Governor's address spoke on behalf of the people living in slums who do not get adequate provision. He requests the Government to take up the slum eradication work seriously and that the dwellers have to be rehabilitated⁵. He also spoke for the inconvenience which the people had to face while travelling and also while transportation of goods. He points out at the places where bridges need to be constructed and suggested that proper roads be laid in every village, with main roads connecting them all. He talks about the existing problem of unemployment especially among the educated ones and suggested that the problem can be solved by developing more and more industries. He suggested that all road problems will be solved if flyovers and some underground subways are constructed at some important areas⁶.

Hence the legislators did their best in impressing upon the Government the various problems faced by people in the society and requested the Government in the best possible way to improve their welfare measures.

About Taxation

Taxation is the practice of collecting taxes from the citizens based on their earnings and property. The money raised from it is used to run the Government agencies and fund the welfare measures of the Government. But sometimes the system of taxation affects the common man sometimes. It's here where the Legislator plays an important part in reducing the taxes in such a way that it does not affect the common people.

During the discussions on the Governor's address, Mr. A. A. Rasheed talked in favour of the tanners who were levied 3% of sales tax. He said that this has affected them. He requests to exempt the sales tax which can give higher incentive to the traders to export more as well as to earn more foreign exchange. He stresses on the provision of single point levy on the consolidated Bill amending the Sales Tax Act. He requested the Government to waive the tax up to the year 1955. He also wanted the reduction in percentage of sales tax on petrol as people have already been highly taxed on motor vehicles⁷.

When the Demand VII- General Sales Tax and other Taxes and duties Administration were presented on the floor of the Assembly, Mr. M. J. Jamal Moideen asked the Government to exempt sales tax on food grain. He opined that the sales tax as a distress to the people. In system of taxation which is followed in the form of Income Tax or the Agricultural Income Tax, a person is asked to pay only when he makes a profit, but in this case of sales tax, they are asked to pay for the sales tax irrespective of whether they make a profit in the business or not. He pointed out that the system of single point levy or any other sort of levy which is followed by in the foreign countries does not affect the people as its on the luxury goods only. He requested that the system of taxation may be withdrawn⁸. During the discussions on the Madras General Sales Tax Bill, 1958 (L.A. Bill No.6 of 1958), he suggested that the tax

on the food grains and the perishable articles should be withdrawn. He opined that the people have to be consulted before a system of Taxation is introduced. He stated that the tanning industry is also taxed at the point when the industry tries to soak or tan the skin but not at the time of sales or purchase of skins. As the skins have to be sold at prices offered by the foreign countries, he requested that the Government may consider in giving some relief to this industry⁹.

Mr. K. S. G. Haja Sheriff on the discussions on the Budget for the year 1957-58, speaks up in bringing down the levy of sales taxes. He wanted all the essential commodities to be brought down so that even perishables may also be included in this reduction, so that it will benefit the people. He wanted the multi-point levy to be reduced to single point levy. He suggested that one single-point tax be levied instead of multiple-points over mercantile and commercial bodies¹⁰. The legislators were able to point out certain important areas where the Government may reduce the Taxes, to benefit the common people.

Administration

An administration of Government means the practical management and direction of the executive department, or of the public machinery or functions, or of the operations of the various organs of the sovereign. It's applied to the whole class of public functionaries in charge of managing the executives in the Government. The legislators when elected become public functionaries destined in working towards the benefit of the people in every way.

Mr.K.S.G. Haja Sheriff expresses his disappointment that the seats given to the commercial community and trade associations have been abolished. He said that the practice of seats given to these institutions have been in practice since 1917. He said that the 70% of revenue is accrued from the business houses. So representations from the community are very much important. He requested that the Government has to look into the issue and reconsider its decision. And also appealed that the present situation may be kept undisturbed and the reservations may be doubled for the community. Mr.K. S. G. Haja Sheriff expressed his

unhappiness as to why the members of the Madras Legislative Assembly should not be eligible to hold any elective posts. He opined that there should not be any sort of distinction from other councillors¹¹.

During the discussions on the subject reform of local administration in Madras State including Madras City Corporation, Mr. A. A. Rasheed expresses his views on the various matters like the delimitation of the city into one hundred divisions and that the representatives of the trade and the Chambers of Commerce should be given a chance to represent their grievances in the Council. He suggested to increase the Taxation Appeal committee's power and the revenue minister has to bind by its decision. Here requested to appoint one commissioner for a group of municipalities. And to let the period of Panchayat be five years and that the president of the Panchayat be elected by the elected representatives of the people and suggested that the Mayoral election should be held once in a year. He suggested that the North Arcot District needs to be bifurcated soon in order to attend to the people's needs, without which it almost seems impossible, for it is a vast district¹².

The Government machinery is aimed at serving the people always, but sometimes the Government would have overlooked certain issues in taking certain decisions due to their administrative responsibilities. These M.L.A's highlighted those issues which were hindering the progress of the administration whenever they were given a chance on the floor of the Assembly. So they had also played a part in the smooth administration of the Government.

Language

Language plays an important role in effective administration of the State. A common lingua franca is very much needed for people's unity and development of the State. A common language is a very effective in communicating rules and regulations of the State to the people. But when a foreign language is imposed upon a State, it results in total destruction of the entire system of Government.

On the discussions of the Governor's Address Mr. A. A. Rasheed suggested that a Round Table Conference has to be convened in order to solve the language problem and to maintain peace in the State. He said that the greatest heritage of the British regime was the introduction of the English language and it has a unifying force. It was used by the leaders to rouse the masses during the freedom struggle. In the case of Hindi it has limited vocabulary and literature. And it's not a common language. He pointed that all Indian languages must become common lingua franca of India. He suggests that the Government should take it real slow and await the results of the present steps before dropping the law entirely¹³.

The legislators never shied away from criticising the Government policy's whenever it affected the people. The Muslim legislators later in the ensuing years also vehemently opposed against imposition of Hindi in the State.

Education

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits. one of the primary function of the Government is to enact laws and make decisions to provide proper education for its citizens. It's the duty of the legislator to ensure the Government is going towards the direction for the development of the State.

Mr. A. A. Rasheed talking on the subject general discussions on the budget for the year 1959-1960, gave his views on the field of education; he explained the need for workmen trained in technical field than men educated in arts or humanities. He also pointed out that Muslim students are being discriminated and denied student scholarships even after producing the income certificates. He was worried about the quality of education and suggested that more technical and professional colleges be opened. He further stated that the Government should not be hasty in the introduction of regional language as medium of instruction. He advocated for free education and that it should be made compulsory also. He pleaded to the Government to open more technical courses, particularly commercial courses¹⁴.

Agriculture

Agriculture is the backbone of our Indian economy. It's the main source of food production in the State. It's the responsibility of the Government to take steps to improve the agriculture in the State.

During the general discussions on the budget for the year 1959-60, Mr.A.A.Rasheed was very much concerned regarding the increase in prices in the State. He points out that as there is increased production in the State, the price has to be low. He raised questions about the chemical fertilisers that are so badly wanted by the farmers and requested the Government to speed up work on the Neyveli Project. He stressed on the importance in improving poultry farming and sheep farming. He then goes on to mention about the price hike in eggs and mutton. He says that even though mutton is not being exported anywhere, there is a subsequent increase in its price and it has to be controlled¹⁵.

He was very much concerned on the problems faced due to lack of rain and rise in prices of food grains.He States that the price hike may be due to the hoarding of food grains which he suggests should be banned by the Government. He requested that the scheme of irrigation and agriculture needs to be introduced at places where the food production is low and that would help in solving the food problem. He then points out the surplus lands they have and suggested that they could put to good use¹⁶.The legislators shared their ideas and experiences towards the development of agriculture and betterment of food production in the State. They also expressed their concerns over issues which affected agriculture and requested the Government to take steps to eradicate it.

Conclusion

The Muslim legislators made most use of the opportunities given in the floor of the assembly. They did their best in pointing out the various areas where the common people were affected. They requested the Government in various occasions wherever they can to express their views and ideas. Even though they were not part in effecting change, they expressed their views for the common good. They had a secular outlook in their approach and highlighted issues which affected the

society as a whole irrespective of the party which they belongs. They did not show any religious affinity while showing their concerns for the people in the floor of the Assembly.

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British Health Measures and the Local Response in the Colonial Madras

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This article aims to study the response of the colonized in Madras when the colonizers introduced the western medicine and public health policies in the country. The response of the colonized to the western medical and public health policies were, in general, influenced by their religious and cultural components. To them, it was a deliberate attempt to undermine the religious and social structure of the colonized. In their responses to the Colonial medicine, Colonized saw the health policies in a suspicious manner. They felt that the colonial medical practice interfere their religious beliefs and social customs.

The British on the other hand, saw their medical policy as a 'civilizing mission' for the colonized. The European officers and imperialistic historians observed this 'civilizing' mission was a white men's burden. Missionary medical personal also shared the same view of imperialistic historians and worked in India for their 'civilizing mission' as quoted by Florence Nightingale¹, like its elsewhere colonies in other parts of Asia and Africa.

When the western medicine was introduced into India by the British colonialism for various reasons, the Indians did not responded uniformly. Since medicine and society are still closely interwoven, particularly in the context of religious beliefs and cultural patterns, the multi-cultural, multi-religious and caste-ridden India could not reacted uniformly against the medical policies of the British. So the reaction was varied extensively

and thus reflected its pluralistic nature.

This article restricts its scope to study the reactions of colonized to the curative measures of particular diseases, such as small-pox and cholera for their religious and cultural influence. Arnold pays a lot of emphasis on native's resistance to western medicine, in particular, an opposition to the policies of segregation and vaccination against cholera, plague, smallpox².

Mark Harrison examines Indian responses to public health measures and the role of Indians in the policy making process at the municipal and district level. He claims that sanitary initiatives were often opposed by local politicians. The economic interest of the Indian money lender classes, particularly the Hindu community, he argues, constituted the single greatest obstacle to the sanitary reform³.

The pragmatism of developing medical system represented a challenge to the priestly authorities of, for example, the Brahmins, and the religious attacks are probably best seen as attempts to resist a potential destabilization of a socio-political hierarchy and when medical practices could not be resisted, there were attempts to appropriate it and present it with in a religious format. This process led to curious accommodation within Hindu text of medical practices, which were otherwise against religious observances. It would see that the force of medical styles required an accommodation on the part of religious authorities seeking to maintain social and political advantage⁴.

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The intricate relationship between cholera and Hinduism influenced State implementation of a coherent public health policy for cholera all over India. The indigenous population attributed the occurrence of cholera to the wrath of the deity, often interpreting the epidemic in terms of the violation of Hindu religion especially caste rules. For example, the villagers, Caste Hindus, in the districts of Madras believed in the occurrence of epidemic outside the sphere of natural causation; they traced the epidemic to the pollution of sacred tanks by the low caste soldiers⁵.

The concept of identification of the epidemic disease with divine wrath, as Arnold (1985) claims, was prevalent not only in India, but Europe and America too, especially in the epidemics of 1830s and 1840s. Indian response to cholera epidemic was different from the smallpox for two reasons. First, because there was no recognized cholera deity in the nineteenth century, second, in the absence of the deity, there was no technique of inoculation for which to invoke a goddesses' blessing⁶, Arnold pointed out.

Apart from cholera, the case of small pox epidemic in India also affords an understanding of the obstacle to the spread of vaccination for its effective control. Smallpox was identified with Goddesses Mariamma, believed to embody the protective and generative as well as destructive powers causing social harm⁷. Small-pox is also strongly influenced by religion. The resistance to the curative measures in the form of western style received more resistance. In 1796, when Edward Jenner invented the Cowpox Vaccine and subsequently its availability in Madras in 1802, the British immediately promoted their vaccination against small pox campaign with limited success⁸.

In 1802, it was reported from the Black town of Madras that resistance came mainly from the 'higher order' of natives. It was difficult to get access to houses of these groups and so the Medical Board recommended that more Brahmin inoculators to be included to overcome the problem.⁹ In general, it was reported that chiefly Christians and so-called 'low-caste' Hindus readily accepted vaccination¹⁰.

The government datas regarding Small-pox claimed the success of its vaccination policy

irrespective of the religious notion of the disease. The *Swadesamitran* on June 19, 1932 carried the news about a native's experience of worshipping the goddesses Mariamma, when he was infected by small pox and got his lost eyes back, thanks to, what he believed, the will of Mariamma¹¹. The British had confronted with the cultural opposition of natives when they initiated vaccination policy against small pox. The widespread rumour among the villagers of Thiruvattiyur, as Neils pointed out, that the practice of taking down the personal details of every vaccinated person was a prelude to either a capitation tax or transportation led the villagers not to cooperate with officials¹².

The '*Proceedings of the Medical Board*' on July 23, 1804, in Madurai, noted, there were 1,45,000 persons vaccinated in between 1802-1804, compared with 26,000 variolated in the period of approximately the same length, 1800-1802. The claims of *Proceedings of Medical Board* seem to be an "exaggerated and were far larger than in both Bengal and Bombay"¹³.

The Medical officer, named Anderson, whose communication to the *Government Gazette* in 1804 articulated that, the progress of Small-pox became so promising and the cow-pock lancet will soon be as familiar to the Hindus, as the plough or the shuttle. He tried to convince that small pox vaccination became a part of the Hindu life. However, four months earlier, the very same person in his private letter to Dr. H.Scot in Bombay had complained about the shortage of vaccinations in the Madras Presidency was far too small to nourish any hopes of exterminating the disease¹⁴.

The *sanitary report* of 1914 commented about the mortality caused by small-pox was relatively low and this was due to the spread of vaccination during the later half of 19th century. Surgeon-General Bide said in his presidential address in South India branch of British Medical Association, "British may have fairly calculated that for every death by small pox in South India 10 persons had attacks of the diseases and suffered mutilation more or less severe"¹⁵. Indirectly, he wanted to convey that almost 90% of the small pox infected persons were successfully treated by the government.

While implementing such health measures, the British had to overcome the cultural and social

constraints as well as religious radicalism. The British had to educate the colonized that the diseases were the consequences of their unhygienic, unclean and ineffective preventive as well as curative measures, not as a result of will or wrath of the supernatural power. And thanks to the religious notion, "Many of the common people in India were afraid to get their children vaccinated, lest it would displease the goddess by interfering with her sport"¹⁶.

A common Hindu explanation for all cases of disease was that these diseases were the fruit of sin of one's previous birth. To overcome this religious hindrance, the government directed the village headman of every village to explain the benefits of vaccination to the concerned people. The article "Indian Health Problems; some recent voluntary efforts" dealing with epidemics in Bengal, in *Asiatic review* in 1945, says that "when medical team arrived in a village, a village would be found empty of inhabitants and much energy and time had to be spent for winning local confidence"¹⁷.

The epidemics and medical health are closely related to the social structure in India. The epidemic diseases were relatively very high during the colonial period, in the 'cheris'. In the article "*Statistical Assessment of the efficacy of Anti cholera Inoculation from the Data of 63 Cheris in South Arcot District in the Indian journal of medical research*, published in 1947, Chandra Sekar the then professor of statistics in *All-India Institute of Hygiene and Public Health*, Calcutta, pointed out the social hierarchical impact of public health"¹⁸.

He termed 'depressed classes' as 'population at risk'. "In south Indian villages, characteristic differences were found in the environmental and socio-economic conditions in which different groups of people live"¹⁹. Further Prof. Chandra Sekar elaborated that "in South Arcot, only those 'Cheris', which had experienced two or more outbreaks during the 1942-43 cholera epidemic". He analysed the collected data and came to the conclusion that the attack of epidemic were relatively high among those who were not inoculated (25.6% were affected) than the inoculated (5.5% were affected)²⁰. This cultural interpretation of public health

was an evidence for the difference between the two civilizations and their medical practice. Moreover the caste and religious factors of the colonized played a major role in their response over colonial health measures.

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Political Control over Maritime Trade during Early Historic Period of Tamilakam

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Champakalakshmi, Kathikesu Sivathambi and Rajan Gurukkal attempted the early historic Tamilakam history in tinai concept and they just mentioned that early Tamilakam is not a well-developed society and indicated as lineage society, based on barter system of trade; in barter system (goods to goods), those people just exchanged their products with other's products which are need for their daily uses. Through the tinai concept the five-fold division of Tamilakam's people exchanged their regions items without using money, but it is not acceptable theory, because early Tamilakam had huge resources- it includes natural resources, water resources, highways and ports. They used these kinds of resources and made huge transactions. Early people come out and crossed their boundaries and made contract with outside of the Tamilakam-North India and some of the foreign countries. In this trade contact they exchanged the products, not only barter system but also with money transaction (goods to gold), they used gold as coins, it strengthen by early literature and it proved by numerous archaeological excavations in various part of Tamilakam. Through these evidences early Tamilakam is not a lineage society; it is a state, because a small lineage society could not make wide contacts and transaction but it done on those, so it might a state.

Romila Thapar indicated in her book 'From Lineage to State' mentioned factors for state formation and stressed that it happened in North India but all its circumstance and factors occurred in early Tamilakam also and they changed as society from lineage. Rajan Gurukkal mentioned that early Tamilakam's primary level of transaction, but early literature stressed those people's well knowledge in monsoon and use of ports for export their goods. Literary evidence may be an exaggeration the activities of people but the existence of trade network is proved by archaeological excavations¹.

The famous Tamil trinity and other small rulers had ruled the Tamilakam, but in the primitive stage of society, there was no kingship. The people's main wealth was cattle, status of the people were considered on the basis of cattle, protecting the cattle from raids, they were needed of one head or leader. The person, who guard the cattle from raids and gave safety, he had to rule the lineage.

A lineage has been defined a corporate group of unilineal kin with a formalized system of authority. It has right and duties and accepts genealogical relationship as the binding factor. It can be divided into smaller groups or segments. The basic unit in such a system is the extended family based on three or four generation, lineage controlled by the eldest male who represents it on both ritual and political occasions. The family has clearly defined rights on pasture lands, livestock and cultivated land. The rural community takes decisions and constituted from the dominant authentic lineage segments².

In the lineage mode of products and its inherent exploitative tendencies differentiates it from the more egalitarian lands and ranked society. Exploitation takes the form of those in authority claiming power on the basis of kin connections and wealth and excluding those who unrelated. In such a system the produce, whether acquired through labour or from raids, is divided on the basis of redistribution in which voluntary tribute and gift giving plays a central role³.

Kinship relations have a genealogical base and at the same time are units of production in accordance with lineage, segments and extended families. In a clear separation between elite groups and commoners, kinship constitutes a charter for establishing the authority of the ruling lineage through genealogical connections⁴. The lineage polity in ancient Tamil Nadu,

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in early literature the term Kudi is frequently referred to. Also the term Tholkudi, Veelkudi, Vilukkudi, Amkudi, Cilkudi (Cirukudi) were mentioned by the poets⁵. Also the word tinai is referred to in early literature which must have mean peer group in lineage. Early literatures have hundreds of references about kudi. But tinai has very few references. It confirms that the term tinai connotes elite group in lineage which controls the lineage production and distribution⁶.

These lineage chiefs had engaged in cattle raid and war for pasture lands. Also they had been taming the natural resource in their regions. In wet land region they engaged in agriculture. In pastoral region they had proliferated cattle breeding and shifting cultivation. In the hilly region they lived upon natural products in that region⁷. Since the bome of contention was, for cattle the warrior group had emerged as chief from lineage. The people of junior lineage had given forest products like honey, elephant tusk and sandal wood as tributes but not as tax⁸. Tax is periodical one, but tribute is occasional one. In this context accumulation of wealth was in the incipient stage. But in course of time enormous wealth was accumulated which led the annexation of territorial and amalgamation of alien people under the umbrella of Vels.

Vel means chief. The word Vel must have originated from Vel which means bright. Also Oli is synonyme for Vel. The commentator Senavaraiyar gives the olinadu for Velnadu. It confirms that the words oli and vel were interchangeable ones. Also Thiruvalluvar gives the word oli for chiefs⁹. The word means bright and godhood. Romila Thapar the same meaning for Raja in Vedic literature. She says "the etymology of Raja remains uncertain and the later view that it derived from the Vel to glow or to shine. This could be extended to mean the one who shine and is resplendent and therefore the chiefs"¹⁰. From 100 BCE Vels had ruled over Tamil Nadu; most of the Vels were in the administration of a region which had rich resources.

In the second half of the Sangam Age (from 100BCE to 100 CE) Venthar rule had emerged gradually. The Sangam corpus was not redacted in chronological order. Hence it is difficult for a scholar in

underscoring emergence of political authorities vis lineage chief, Vel chief, and Venthar in chronological order¹¹. One can give some hypothesis in this regard. The term Koveth has occurred on a seal from Anaikottai (Jaffna) and on a potsherd from Kodummal (Erode). These two archaeological finds belongs to third century BCE. These confirm the date of the emergence of Venthar in Tamil country¹².

There are various factors cause for the kingship such as:- accumulation of wealth, attacked and took the Mandram, internal conflict, giving the gift, mismatch exchanges and conducted rituals. After formed the kingship, they concentrated in develop the society, so they need money, through their various occupation they improved their economic conditions, their main occupations are 1. Agriculture and 2. Industries; those two mingle in third one-trade.

The five-fold divisions of regions were equipped with various skilled people who made numerous items such as ornaments, weapons, ship-building, pearl-fishery and house hold objects. This entire adept were focused in trade and so all the kingdom and chieftains concentrated in maritime trade activities it may be internal and external trade. Internal trade was done in majority through barter system (goods to goods) because the five-fold region products were exchanged along of regions people, through this way they fulfilled their daily needs, apart from that surplus products came to market for sale, the market or bazaar was the centre of focus for the external trade. The external trade exchanging or buying or selling the products occurred in two ways one is through contact with other state of the same country and another one is done in relationship with foreign people. These two types of external trade satisfied the needs of people and formed money marketing (goods to coin).

The maritime trade of early Tamilakam was depended upon main three factors which were prominences in successful trade contact with other part of Tamilakam and connected the lands of beyond the Tamilakam and the foreigner made wide maritime contacts. Those three main objects were: 1. Goods or items or commodity, 2. Highways and 3. Ports.

The rulers of Tamilakam wanted to expand their territory for more resource of land, though that they obtained plenty of wealth, and it was used for capture the attentions of foreigners and to do the trade activities with them. These attitudes gave prominence, wealth, great noble and fame to Tamil rulers, So Kings and Chieftains were fought each other to hold their control on resource of land, routes and ports.

Generally the hills regions were abound in minerals and aromatics, during barter system of change the hill resources were changed with other region's commodities and came to market for sale and exported to other countries, the foreigners had desire for more these kinds of objects and continued commercial contact with them. These attitudes were stimulating the minds of kings and they desired to acquire those resources through wars and other means. The Kings and chieftains were engaged themselves in wars to secure their resourceful land from superior and at the same time jointed with them for their safety and protection of their lands.

Political control over maritime trade, not only mentioned about the sea battle alone for trade, maritime trade formed due to obtained natural resource of each lands, the resourceful land, the path which connected important cities, and ports which are popular and easy to connect foreigners included in maritime trade. So each one objects mingle with other one and had equal importance, and made war these objects include in maritime war.

The Kongu Nadu includes the lands of modern Coimbatore, Tirupur, Karur, Erode, Salem and Namakkal districts. The Coimbatore and its vicinity places were famous for beads especially beryl from Padiyur, sapphire from Sivanmalai, quartz from Vengamedu and Arasampalayam and most of the beads were produced in vicinity of Kodumanal. The excavation at Kodumanal had yielded miscellaneous beads such as beryl, carnelian, agate, jasper, soap stone and quartz and those were found in finished, unfinished, drilled, polished and unpolished shapes. So the excavation had proved that Kodumanal was a popular bead making center in ancient period.

The first war for capture the resourceful land was done by Palyanai Selkelu Kuttuvan, ruler of Kuttanadu. He had desire to annex the land of Kong which was connected by the Palghat gap to Kuttanadu. The Poozhi land might have under the control of Nannan, this land had Cheruppu Mountain which consists of plenty of beryl. Umbarkaadu was one of the forests near to Poozhi land, Umbarkaadu means the forest land consists of Umbar= Elephant, Umbarkaadu= Elephant forest; the Romans had imported elephants of Africa and India, especially Indian elephant ivory was much liked by them¹³. So the Chera King Selkelu Kuttuvan waged a war against the Umbarkaadu and annexed with his territory; so he was called as Palyanai Selkelu Kuttuvan after this war¹⁴. Then he entered into Kongu Nadu, it was not tolerated by Chola king Vel Pal Tadakkai Peruvirar Killi, so he had waged war against Palyani Selkelu Kuttuvan, but Kuttuvan was helped by his elder brother Neduncheraladan. In this battle both Chera and Chola king killed each other. So the Kongu region was retained under the Chera king.

Nannan was the ruler of Ezhil hill, it was adjacent with another two hills namely- Paazhichilampu and Naviram¹⁵, more mineral hills, Kalankaikanni Narmudicheral waged war against Nannan and killed him in the battle field of Vahaiparantalai, and obtained those hills¹⁶. Kolli hill was under the control of Oori, and it was the main target of the three famous kings PerumcheralIrumporai waged war and won the Athiyaman, Chola and Pandiya kings¹⁷. The Chola king Koperum Chola waged war against Kolli hill and annexed it¹⁸, Pandiya king Pasumpon Pandiyan also waged war in once and captured it¹⁹.

Vicci hill was ruled by Viccikko, the velir chief, the present day Pachchaimalai, Ilam Cheral Irumporai waged war and defeated Viccikko, and his supporters Chola and Pandya²⁰. Thitthan was ruler of Urandai (Uraiyr), the land was famous for muslin. This land situated adjacent area to the highways which was connected with Dhakshinapatha. Tamilakam's products were passed to North through Dhakshinapatha. One of the ruling clan was Vadugar, they wanted to annex the Uraiyr, so they waged a war but they were defeated by Chola King Ilamset Senni²¹.

The Highways were prominent in trade activities, without the land routes, there was no trade transaction. Even the barter system of transactions also must need the path to come out and enter from one region to another region. The routes must be linking point between inland centre and ports.

Perumcheral Irumporai had done war against Athiyaman to capture the Tagadur, the modern Dharmapuri district. In this battle Ezhini, son of Athiyaman, was killed by Irumporai²². The Kamoor was ruled by Kazhuvul, the Kamoor may be the present Kangeyam, and it was situated on ancient highways, Perumcheral Irumporai identified its significance as a trade route, to occupy the precious stone wealth of Kamoor, he waged war with the cooperation of fourteen velirs, Kazhumul was defeated and he run away so the Chera king occupied kamoor²³. Karur was situated in Kongu Country, one of the highway's touched Poompuhar by the way of Kongu, Karur and Uraiur. All the beads and precious stones were exported to ports of West coast and East coast and imported goods such as oil, horse and ornaments from foreign countries in Karur. Selkelu Kuttuvan wanted to annex, it led to war between Selkelu Kuttuvan and Peruvirar Killi, Kuttuvan was helped by his brother Neduncheralathan; both Chera and Chola kings died in battle field, so the place went in the hands of Chera²⁴.

Kulamuttrathu Tunjiya Killivalavan tried to recapture the Karur; he was helped by Pandiya King. But Selva Kadungo Valiyadan defeated both the Chola and Pandiya kings, so Karur again retained under the control of Cheras. But Killivalavan made attempts again and again, and final war done in Sikkil-palli, in this war SelvaKadungo died²⁵.

The ports were the places of sea trade. It was paved the way for the foreigners, who travelled from Western countries to Eastern countries. The ports acted as center point to connect the traders of Tamilakam and foreign countries. The traders of Tamilakam and foreigner had loaded and reloaded their ships at ports. The author of Periplus mentioned in his notes about the ports of Western side and Eastern side of Tamilakam,

such as Muziri, Tondi, Nelcynda, Korkai, Kabaris and Poducca²⁶. The glorious trade contact between the Tamilakam and Western countries was possible only by found of wind by Hippalus, the Greek pilot on 45 CE²⁷. After the discovery of wind, it was made easy for the voyage by traders, through Arabian Sea directly.

The Kadambas were one of the clan ruled in vicinity and adjacent part of Western Tamilakam. Their main occupation was piracy. They had been often ransacking the ships of traders. The ship might have owned for Tamil traders or Yavana traders. Loot of either ships or both gave heavy loss to Tamilakam and Westerners, because both of countries exchanged their commodities and containment. But the activities of Kadambas were palatable and it annoyed to the trade contacts.

Imayavaramban Neduncheralathan, the Chera king, first formed the naval force for control and removing this piracy. It was mentioned in early poems²⁸. This victory of sea battle of Neduncheralathan was not tolerated by Notherner Kings and vicinity of Tamilakam rulers so that they stimulated and supported the Kadambas against of Imayavaramban Neduncheralathan. So again one more time the Kadambas had done piracy and annoyed to the traders ship continually. To suppress the Kadambas and defeated the conspiracy of Northerners, the king Neduncheralathan had conducted one more sea battle and won the company of Kadambas and Notherners Kings²⁹. Senguttuvan, son of Neduncheralathan also made a sea battle against of Kadambas, who were not totally destroyed by the Neduncheralathan. The Kadambas wanted to revenge to Chera king and collapsed their trade contacts by piracy. It was not tolerated by Senguttuvan. So he made a huge navy force and defeated the Kadambas³⁰.

The famous Chola king Karikalan, waged war against Sri Lanka. Sri Lanka was resourceful Island. It had natural and living things wealth, such as elephant, bird like a parrot and snakes were exported to Rome. After the battle the commodities of Sri Lanka, came to Tamilakam, especially in Kaviripoompattinam, which

was the fabulous and famous port city of Chola. The Greek merchants got the goods of Sri Lanka for their country from the marts, which were situated in West coast. It seems that, they had not gone to Sri Lanka for commodities; just they bought those items from Tamilakam, without taking voyage to Sri Lanka³¹.

The third division of sea battle was capture of the port which had paved the path for foreigners to enter into the Tamilakam. Removals of barriers showed the development of smooth and attract trade contacts. Capture of resourceful land to increase the attention of other. The final one capture of ports were stressed the importance and popularity of the ports.

The port of Muziri was located in West coast; it was prominent and comfortable entering path of Tamilakam for Westerners. So those, whom were, it may be Arabs, Egyptians, Greeks and Romans first touched the Muziri and Tondi, then enter into integral part of Tamilakam. The port Muziri was belonged to Chera kings and it was fame for pepper, which was most liked pulse by the Westerners especially Romans. So the Pandiya king Neduncheliyan had waged war against and captures the Muziri³².

The Chera King Yanikkatsey Mantharan Cheral Irumporai was the ruler of the land Manthai. He wanted to annex the Tondi with his land, so he waged war and capture the Tondi and he got malice of Talaiyalanganathan Seruvendra Neduncheliyan. The Pandiya king was made conquest against Mantharan Cheral Irumporai to capture port Tondi³³.

The Chola land's famous port was Kaviripoompattinam, and it was famous for muslin. So the Chera king Ilamcheral Irumporai made conquest against Kopperumchola, who helped Viccikko, so Ilamcheral made fight with Kopperumchola and defeated him³⁴. Through this was Chera king made full control on Kongu land and expand his authority till Chola land.

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The Role of British Economic Policy in the Destruction of Handicraft Industry in Madras

A. Guhan Babu*

Introduction

India had been conquered many times prior to the coming of British but those conquests had resulted only in changes of political regimes. So far as the basic economic structure of India was concerned, those conquests did in no way affect it. The self sufficient villages based on communal possession of land, unity of village cottage industry, the village as the unit of revenue settlement and the village production almost exclusively for village use, survived for centuries¹. The British conquest of India was a different type. It was the modern nation which had abolished feudalism in our country and created a modern bourgeois society². It was the rule of people who had already partly overcome feudal disunity of their country and integrated themselves into a modern nation through the rise and expansion of capitalism which had made the social, political and economic unification of a country possible³. The destruction of the autarchic village and the collective life of the people were historically necessary for the economic and social unification of the Indian people. The Indian village had been the strongholds of social passivity and intellectual interior reproducing the same types of existence for a radical change was made in that direction.⁴

Economic Impact of British Rule in India

From the end of 19th century, India began to experience three overlapping waves of change that fundamentally transformed the patterns of production and consumption in the region⁵. There were, the rise of colonial rule, extension of market economy, and the rise of modern economy based on machinery labour. In 1947, India was the one of the poorest countries in the world, having seen rather low rates of economic growth in the 20th century.⁶

The Changing Nature of Indian Economy

Under the impact of the British rule in India, radical changes started taking place, rather slowly in the beginning, but fairly rapidly after the 19th century, in the spheres of administration, means of transport and communications, the structure of commerce, the organization of agriculture and industries.⁷ During the early period, the British trading companies used to purchase various finished goods from India, for sale in their native markets. But markets in India for various British goods were extremely limited. There used to be thus, a net access of India's exports over her annual imports. This meant that England had to pay in gold and silver for the various Indian surplus commodities which they used to purchase to overcome this, the British implemented economic policies which suited the development of their own fortune.⁸

Three Stages of British Economic Policy

Britain established its firm roots in India in three stages, each stage representing a different pattern of subordination of the colony and consequently different in policies, ideologies, impacts and different in the way of the colonial responses. The changes from one stage to another was due partly to the changes in the metropolis and colonies.⁹ The first of the three stages was the period of:

Mercantilism (1757-1813)

- Very strong element of plunder and direct seizure of power.
- Absence of large scale import of British goods.
- No basic changes in colonies administration, judiciary, culture, economy.
- This was followed by **The Period of Laissez Faire (1813-1860)**
- Determination of the administration policies and economic structure of the colony by the interests of the industrial bourgeoisie of metropolis.

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- Making the colony a subordinate trade partner which would export raw materials and import manufactured goods.
- Transition of colony's economy, polity, administration, society, culture and ideology under the guise of development and modernization in order to exploit for further British interests.

Finance Imperialism (1860-1947)

Was the third stage which witnessed intense struggle for new, secure and executive markets and sources of raw materials among the industrialized countries.

- The consequent export of capital by these countries to the colonies.
- Replacement of liberal policies by reactionary once in the administration of colonies.

The Lucrative Market for British Goods

The British infact wanted India to be a lucrative market for its Goods. The First World War in 1914 had changed the entire economic scenario of the world and India was no exception. The British Rule produced structural changes in the nation's economy. During the first half of the 20th century Madras Presidency suffered the industrial decline which was the result of colonial policy and, this process has been described as 'De-Industrialization'¹⁰. The reasons for the decline of the artisans engaged in industrial sector were a steep decline of Handicrafts.

- Southern India was not compensated by the rise of modern Industries unlike other European countries.
- The decline of handicrafts was not accompanied by any rise of indigenous machine Industry.
- Disappearance of native Indian courts which patronized handicrafts and employed the craftsmen on regular basis.
- The establishment of foreign rule which patronized British made products.
- The competition in the form of machine industry.
- Ruin of handicrafts led to the rapid decline of industries which ultimately led to unemployment and actuate poverty among the South Indians.¹¹

Decline of Village Handicrafts and Artisans in Madras Presidency

The village handicraft sectors were an integral part of the balance and self-sufficient village economy of pre-British India. Indian villages were able to meet all their industrial requirements locally.¹² A peculiar feature of the village economic relations was that the artisans had more the status of the servants of the village community, which assigned them a part of the village land and portion of the annual agricultural produce, than the free producers exchanging their products and service among themselves or with cultivators.¹³ External competition was also absent since the villages were almost independent economic units. Since agriculture had become unremunerative and as these was little or no agricultural surplus, the peasantry could hardly support the rural artisans.¹⁴ On account of poverty and flooding of the marketing with industrial produced goods, the demand for the products of rural artisans declined. The farmers also contributed to the decline of rural industries. During the period of famine, poor artisans were constrained to seek relief by taking to other forms of work.¹⁵

Another aspect of the change in the status of the artisans was that they were increasingly transformed into wage workers. For instance in earlier periods the village artisans and weavers supplied the needs of the rural people.¹⁶ They did not produce for the market. Many of the village artisans deserted their traditional occupations and migrated to urban areas. These artisans became either wage earners in towns and cities or turned into laborers on petty wages.¹⁷

Ruin of Indigenous Handicrafts in Madras Presidency

The Thanjavur District is one of the oldest seats of civilization in the Madras Presidency and has always had a great reputation for the practice of the arts and luxury and refinement. In the larger towns fine work was done by the native artisans.¹⁸ When the British controlled the whole area, the village industries declined slowly, and the town handicrafts in Madras Presidency had a "sudden and complete collapse" under the British

rule.¹⁹ The poor state of the Southern Indian Handicraft Industry can be ascribed to the following causes.

- Influx of foreign goods with the adoption of the policy of one way free trade by the British.
- The construction of Railways which enabled the British manufacturers to reach the remote villages of the country.
- The oppression practiced by the British and its servants on the craftsmen in forcing them to sell their goods below the prevailing wage.
- The loss of European markets to Indian manufacturers due to the imposition of high import duties and other restrictions on the import of Indian goods.
- The gradual disappearance of Indian rulers and their courts, who were the main customers of town handicrafts.
- Rise in prices of raw materials since they were exported by the British.
- Depopulating and ruining the towns of Thanjavur, Swamimalai, Mamallapuram, Kanchipuram, Dharasuram, and other cities which were famous for their manufactures.
- Increase in unemployment due to the absence of the growth of modern industries.
- Breaking of the union between Agriculture and Handicraft industry in the countryside which in twin led to the destruction of the Self-Sufficient village economy.²⁰
- Overcrowding of agriculture by the ruined artisans, thus adding to the general pressure on land.
- Forcing British Free trade in Madras presidency.
- Imposing heavy duties on Indigenous manufactures.
- Transit and Custom Duties.
- Export of Raw materials.
- Special privileges to British Manufactures.
- Compelling Artisans to sell their trade secrets.²¹

Two Models of Transition of Handicrafts in Madras State

Recently, the historians of Indian Industrialization considered that the rich artisan tradition in the region had suffered a catastrophic shock in after the nineteenth century the imported European manufactures began to flood in Indian markets.²² Modern historians and scholars have measured the extent of the decline, found it of significant order, and read that fact as confirmation of a similar hypothesis advanced by the Indian nationalists at the end of 19th century.²³ A large number of artisans changed livelihoods, lost jobs, and left the sites where they had previously done business. The decline apparently continued to show in census dated between 1881 to 1931, Industrial employees declined from about 20 million to 13-15 million, while at the same time, those employed in agriculture increased from 71 million to 100 million.²⁴ The percentage of workers in agriculture increased from 62 million to 71 million, and that in craft industry declined from 18 million to 9 million. The fall in artisan's employment was concentrated in small-scale industry, and was read as evidence of a loss of demand for artisanal industry by Nationalist Historians.²⁵ The decline in artisanal employment seemed to affect women rather than men, and did not match trends in average income, which showed a rise.²⁶

The survival principles can be explained by three hypotheses that are consistent with the story of an overall decline. One form of response is that the artisans survived competition by becoming poorer, or by accepting lower wages. The artisans on average did not experience a fall in wages or productivity.²⁷ The state came to the rescue of the handicrafts and installed protective policies for handicrafts after 1950, sheltering not only those exposed to the danger of extinction but, more wastefully, many who were so vulnerable. Although elements of the discourse that eventually produced such a policy can be traced back to the colonial period, the Colonial State did little concretely to either strengthen the crafts or shelter them from competition. The nationalized spirit of Swadeshi revived the consumption of domestic artisan goods by discouraging imports. But the Swadeshi spirit was

restricted to particular regions and groups. And its impact was contradictory, for the Swadeshi campaigners also tried to block access of the artisans to cheap imported inputs.²⁸ The real view would be that the artisans, or at least a substantial segment among them, rationally adapted to a new economic environment. The environment consisted of three main elements—segmented markets, globalization, and increasing wage employment in place of self-employment. Craft traditions in Madras State thus became extremely diverse.²⁹

Conclusion

Commercialization transformed traditional cottage industry and created modern small-scale industry in Madras Presidency. A key feature of the transition was changes in industrial organization, especially increasing use of wage labour in place of family labour. The labour market emerged slowly, out of two traditional institutions, the family and the master apprenticeship system. The decay in these institutions in the long run owes to many factors which include migration, new entry in capital and labour, and reduced role for artisans. Altered circumstances in which children and possibly women are employed in Handicraft Industry can be understood better in terms of this frame work of a shift from traditional institutions to markets for causal labour. Far from destroying or weakening the handicrafts at large, commercialization polarized and differentiated them. It supplied new opportunities to some actors, but proved too adverse a change for others. Thus commercialization transformed traditional industry, and created modern craft industry in the colonial period.

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Introduction of Rationing in Madras Presidency - A Study

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Introduction

Three fundamental or basic needs of humanity are food, shelter and clothing. Rightly does the Indian Constitution provide that everyman, woman, and child has a right to food, to work and to enjoy the basic necessities like education, medical aid and employment opportunities.¹ Food is not only essential for maintenance of human life and bodily activity but is also fundamental to the structures of dominance and dependency. Its importance is felt at all levels of society both by those who suffered directly for want of basic sustenance and those whose authority, security and profit are threatened as the indirect consequence of shortage of food, nutrients, calories leading to scarcity, mass starvation, death and famines.²

Rationing refers to an artificial control on the distribution of scarce resources, food items, industrial production, etc. It is the artificial restriction of raw materials, goods or services. Rationing commonly occurs when governments fear a shortage and want to make sure people have access to necessities, such as after a natural disaster or during a war. Governments can also impose rationing in the face of failed policies such as central planning, or may be forced to use rationing as a result of shortages.³

Rationing in India

The British Government in India introduced the rationing system in 1939 in Bombay which was subsequently extended to six other cities under the defence of India Rule. Later it was extended to Bengal, Uttar Pradesh, Bihar, Madras etc. In addition to the introduction of the rationing system, price control measures were also adopted. The measures along with the food situations were revived in the Price Control Conferences from time to time. Between 1939 and 1942 six such conferences were held. In 1942, the Department of Food was established to deal with problems related to food supply. By that time, the war situation had worsened because of the Bengal Famine and the fall of Burma to Japan which was exporting rice to India.⁴

In 1943, the First Foodgrains Policy Committee set up by the Food Department recommended the continuation of rationing, maintenance of a reserve stock and extension of rationing scheme to rural areas. By the end of 1943, thirteen cities were covered by 1944, 103 cities and in 1946, 771 cities and towns were covered.⁵ Besides towns, some rural areas facing chronic deficits were also included in the system. The objective in war-time was to continue the supplies to the army and at the same time the civilian population was to be fed equitably, so that uncertainty of supplies and large price rises could be avoided.⁶

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Madras Presidency

Madras Presidency also known as the Presidency of Fort St. George, occupied the Southern portion of the Peninsula of India from Latitude 20° 18' on the eastern Coast and latitude 14° on the West Coast to Cape Comorin in latitude 8° 4', the longitude ranged from 74° 9' to 85° 15'. The extreme linear length of the Presidency from North East to South West was about 950 miles.⁷

Food Situation in Madras State from 1800-1939

In Madras Presidency food problem was created either by the administration or by physical causes. The Government could not take efficient steps to check the fluctuation of prices. The physical causes for the occurrence of famines were ultimately due to failure of monsoons. The prosperity of a district or village depended mainly on the rainfall. If the rain were scanty or untimely, the crops failed and created unemployment problem to the labouring classes. The result was the shortage of successive failure of rainfall led to the famine condition which was consequent upon the ordinary crops in the Presidency.⁸

For over two centuries (1800-1900), Madras State was deficit in food supply. The records of East India Company's Statistics Report shows the import of "rice, wheat and all other grains and pulses" from 1796-97 to 1828-29. The imports were primarily into the city of Madras and the districts in vicinities such as Chengleput and North Arcot and in North districts such as Godavari, Krishna, Visakapatnam and Ganjam. In the South, 'Tanjore' was functioning as a huge granary and was even exporting to Ceylon. The markets of Tanjore and Kanara met the internal demand, till 1825, rice was imported from Bengal regularly.⁹

In the twenties, new stream of rice supply sprang up from Burma, which replaced Bengal as an exporter. The annexation of the provinces of Arakan and Tennasserim by the British in 1826, increased the growth of import and amounted for Rs. 18,76,980 from Arrakan to Rs. 83,63,050 from Tennasserim. From 1833-34 and 1843-44, the total paddy value of paddy and rice imported into Madras Presidency from Arakan was Rs. 1,08,14,248 of which Rs. 62,43,540 was the share of

the six ports to the North of Madras and Rs. 45,70,708 that of Madras. In the sixty years from 1857-58 to 1917-18, the last year of World War I, imports of rice from Burma was steadily rising.¹⁰

The deficit in food production to be covered was larger in Madras than in any other State India a little more than 1/3rd of the over deficit of the country and so the campaign had to be conceived as one of the greater urgency elsewhere in India. From 1918 onwards the food grains production in the presidency went drawing away from the population. Then foodgrains produced in the Presidency during the inter-war period was inadequate and had to rely on outside supplies to meet the requirement. The average annual net importation of grains and flour for a period 1919-21 was 3,78,000 tons and for the 5 year period 1934-39 it was 8,96,000 tons.¹¹

Food Position in Madras Presidency on the eve of World War II

The average gross output of rice in the state during the inter-war period (1918-1938) was about 5 million tons and millets about 3.3 million tons. This was supplemented by annual imports, on an average of about half a million tons of rice from Burma, Thailand, French, Indo-China. The Japanese flare up in the Far East ceased the export of rice from Burma, Thailand and Indo-China. The State was thrown on its own resource. Not only that, the other provinces and states began to draw on precarious resources of Madras; and then there were the inexorable demands of the defence service. In the year 1941 alone, Ceylon, Travancore, Cochin, Mysore, Bombay and even Bengal had imported from Madras. By 1942, through increase of population without a corresponding increase in production the deficit had probably reached the million marks in cereals alone without taking pulses into account.¹²

Beginning of Control of Rice in the Province

The drain of food resources of the state made the Government to check the exports and that marked the beginning of food control. In June 1942, export of rice outside the State was prohibited except on a permit, and export for defence services requirements was regulated to by a system of quotas. This had a desired effect from

3.42 lakh tons in 1941, export to places outside the State fell to 0.99 lakh tons in 1942.¹³

In September 1942 an official purchasing organization was set up in the main surplus rice areas. In 1943, the organization extended the supplies of rice for deficit areas in the province. Procurement operations in these regions were very successful and enabled the Provincial Government to obtain control of large supplies of rice. From December 1942 to October 1943, more than 70,000 tons of rice was purchased on Government account and was used for meeting the needs as possible.¹⁴

In 1942 a Grain Prices Enquiry Committee was constituted and recommended that control on prices in the foodgrains trade was essential. The whole sale dealers in foodgrains trade were to be licensed to prevent the entry of speculators into the market. In June 1942, the State Government enforced the Foodgrains Control Order, promulgated by the Government of India which provided for the licensing of whole sale dealers in food grains and submission of monthly returns of stocks held and empowered the Government to cancel licenses of such dealers as were guilty of hoarding or blackmarketing of foodgrains and violating its other provisions.¹⁵

All India Basic Plan

Foodgrains Policy Committee for the Government of India formulated a statement of each State's food budget, showing estimates of production, consumption and deficit or surplus of all foodgrains, based on which the Central Food Department evolved a co-ordinated Basic Plan for the country as a whole. Based on this the State Government drew up a Provincial Basic Plan, which set that Districts producing more than their requirements were declared surplus and those producing less deficit. The State Government fixed quotas to be moved from surplus to deficit districts. Accordingly the districts of Tanjore, Tirurachappali, East Godavari, Krishna, Guntur, Nellore were surplus areas in rice. Whereas Visakapatnam, Malabar, Coimbatore, Tirunelveli and Ramanathapuram were heavily deficit areas.

In 1943 the procurement of grains was done all over the state with a chronic deficit of 5.4 per cent in output and with steady growth in population of 1.1 percent per annum, the equal division of food grains was a challenging one.¹⁶

Rationing in Madras

It was attitude of Bengal Famine (1943) that the Government of Madras decided to introduce rationing in the city of Madras. The Madras city was the first place to come under rationing in South India. The A.R.P. Staff were employed for enumerating house holds for writing ration cards and for distributing them. There were 3,10,537 households covering an area of 40 sq. miles.¹⁷ The Madras Rationing order, 1943 came into force on 17th August 1943. The work was pushed through commendable speed and accuracy and rationing was introduced in 5th September, 1943. Sri. E. D. Selvanayagam was the Rationing Officer for the city of Madras; he had 14 Circle Officers as Assistant Rationing Officers.¹⁸ Rationing started with a one pound ration which was also standard set up by the Food grains Policy Committee. Rice alone was rationed. Children below two years were exempted. Children between 2 ½ were given half the adult ration.¹⁹

Statutory Ration

The Experience gained in Madras enabled the province to respond to the desire of the Government of India that all towns were to be rationed. Madras was followed by Malabar districts with 4 million population and bigger towns like Coimbatore, Vizakapatnam, Salem, Vizianagaram, Erode, Pollachi, Thiruppur, Calicut and Tirunelveli.²⁰ In March 1944, Rationing on statutory basis was introduced in three more municipal towns and were extended to all the municipalities in the surplus districts of East Godavari, Guntur, Kistna, Nellore, Tanjore and South Arcot²¹, Kodaikanal, Dindigul, Palni, Udulmalpet, Dharmapuri, Pollachi, Rajapalyam and Tirunelveli.²² By June 1944, the statutory rationing was extended to 4 more towns on statutory basis and was in force in all the municipalities in the province except Rajamundri and Bezwada.²³ Urban rationing was later extended to 84 municipal

towns in the State and in a period of ten months by July 1944, it was completed.²⁴

Rural Rationing

The rationing in urban areas was going in full swing; soon conditions in deficit districts invited its extension even to rural areas. Non-Statutory rationing, known as informal rationing was simultaneously introduced in the heavily deficit districts like Visakapatnam, Tirunelveli, Ramanathapuram, Coimbatore, the Nilgiris etc.²⁵

Ration Cards

Two kinds of ration cards were used. one daily card on which ration could be drawn daily, chiefly to suit the convenience of poor people, and other a weekly card on which ration could be drawn once or twice a week. In a few cases there was provision to issue supplementary ration of half a pound per worker per day. There was of course provision to issue of rations to visitors to the city, who were likely to stay for more than a week.²⁶

Rationing Articles

The principal commodities of rationing articles like rice, paddy, pulses, millets, wheat, sugar, salt, chillies, firewood, kerosene and matches were issued in the rationing. The railways helped with the demand for the movement of food grains to deficit areas.²⁷

Conclusion

The food situation in any country is the basic of all economic problems. Without food man cannot think or live. All his growth and developments depends only after food. India in general and Madras province in particular had to face the acute food shortage due to the II World War. The separation of Burma from India in 1935, outbreak of the Second World War in 1939, periodic crop failures, man-made shortage by collusive behavior of traders and explosive growth of population and the effect of Bengal Famine of 1943²⁸ made the British Government to introduce rationing in Madras Presidency.

Rationing in urban areas of the Madras Presidency was from 1943-1944. This was followed by the introduction of informal rationing in rural in 1945-46.

Thus, in 1946, the rationing became effective in Madras Presidency. The food condition after the war kept on deteriorating and made the British Government to continue the same. India achieved her independence from British yoke on 15th August 1947 as an impoverished and exploited country. This hard earned political independence was significant; but equally important was to attain economic prosperity specifically self-sufficiency in food that was a challenging one.

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Phases of Freedom Struggle in Pondicherry - 1900 A.D. to 1954 A.D.

V. Balachandar*

The Merger Movement of Independence with free India after 1947 plays an important role in Pondicherry. The Independence Movement against the British gained momentum due to the support of Pondicherry. Pondicherry also became a home to many giant Nationalists. It gave stimulus to publish patriotic periodicals. It was a home for arms training to fight the French oppressors. The freedom struggle had its roots in 18th century itself as early as the first war of Independence. Legal norms were also used against the French. The freedom movement in the British India had its impact on Pondicherry. The youth of Pondicherry rose against the French establishments. Native women also joined the protest. The visit of Mahatma Gandhi and Pandit Jawaharlal Nehru to Pondicherry brought the politically conscious elements together. Goubert explained that the reason for sudden change in his stand was a late realization that it was not worthy to be ruled over by the French. The French India Communist Party headed by V. Subbiah planned to launch a campaign of direct action for the merger of Pondicherry town with India. The merger with Indian Union was supported by all political, national as well as regional parties. An appeal to haul down the French National flag on 15th August 1947, was implemented. Conventions and conference by various political parties were the order of

the day. The ethnic, culture, economic and linguistic links with the Indian Union became apparent and stronger world bodies such as the International court of Justice lobbied for the Independence of Pondicherry.

First Phase of the Freedom Struggle

Pondicherry has a unique place in the history of the freedom movement in the country. It played a twin role, first it had to fight for its own freedom and secondly, it gave active support to the Independence struggle against the British. Great nationalists like Aurobindo and Subramania Bharati took asylum in Pondicherry when Britishers were out to arrest them. During his stay in Pondicherry, Bharat edited "India" after it was banned in Madras by the British administration. It was in Pondicherry that the revolutionary V.V. Suramaniya Iyer gave arms training to Vanchinathan, the youth who later killed the then Tirunelveli collector Ashe, a white man.¹

The freedom movement, in French dominated parts of India dates from the days the British left India. However, even earlier there were sporadic agitations now then against the French rulers. Way back in 1787 and 1791, farmers of Karaikal agitated the heavy land tax imposed by the French.² The first war of Indian Independence had its impact in the French settlement

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but it did not attract the attention of the rulers, as the incidents were few and considered as regional. People employed legal means to fight against the French. In 1873, an advocate, Ponnuthambi Pillai, moved the Paris court and won the case in which he was awarded a penalty by a French Magistrate in Pondicherry for walking into the court with footwear.³

It was during this period the Subramania Bharati, the then the editor of "India" the Tamil revolutionary weekly published from Madras, arrived at Pondicherry to escape arrest by British police. On 4th April 1910 arrived Aurobondo Ghosh, brilliant intellectual and ardent patriot from Bengal via Chandernagor. He sought political asylum in French India along with a few friends and was granted. Soon after him came other political patriots like V.V.S. Iyer, Va. Ra. to join the hand of "Swadeshis" in Pondicherry. Political events in Pondicherry from now on take a different turn leading to a new awakening among the local population.⁴

The freedom movement in the British India had its echo in Pondicherry also. There were student agitations in 1927 and 1930 which exhibited their sentiments. The Civil Disobedience Movement launched in 1930 opened the eyes of the French Indian youth who organized their first conference in 1931.⁵ They held the second conference in 1931 which helped to awaken the political and social consciousness of the people. A small opposition slowly took shape. Members of this opposition group were often described as subversive elements. They were considered sympathisers of the congress, Communists (or even anti-French by the H). Gaebele (senator) elements. It was some of these opposition elements which gradually emerged as the French-Hindu party.)

Although political conditions in the French Indian establishments were different from British India, the people here showed considerable zeal for freedom from French rule and to become an integral part of the Indian Nation. The origin of the Harijana Seva Sangam in 1933 and the Mahajanasabha in 1938 were symptomatic of the impact of the teachings of Mahatma Gandhi, They induced activities of the political awareness of the

people. The visits of Mahatma Gandhi in 1934 and Pandit Jawaharlal Nerhu in 1936 to Pondicherry were significant in the sense that such visits brought the politically conscious elements into close contact with the freedom movement of India.⁶ The residence of V. Subbiah at vellala Street was placed under surveillance. The activities of one Ramanathan Pillai of Madurai who had reportedly undergone 15 months imprisonment in 1922 for participation in the civil disobedience movement and the activities of one P. Thanikatchalam Pillai of Puduppalaaiyam were suppressed. He was for some time Secretary of the South Arcot District Congress Committee which was found detrimental to public interest. They were banished from the French establishments in September 1937. Thus the spread of Nationalist sentiments in the French Indian territory was sought to be restrained.

In 1934, "Swatantram", a monthly, was started by veteran freedom fighter and trade union leader V. Subbiah for the cause of workers and the country.⁷ The police firing, in which twelve trade union workers were killed, further increased the anger of the people against their rulers. Mahajana Sabha was opened in Pondicherry and Karaikal. This organization along with trade unions organized Non-Cooperation Movement.

The year 1946 stands out as a turning point in the history of the freedom movement in Pondicherry. It was during that year a group of politically conscious young men formed the French Indian National Congress. This group which included J. Savarinathan, T. N. Sethuraman Chettiar, Ambadi Narayanan, Govinda Pathar and M.A. Annamalai decided to follow the footsteps of the Indian National Congress. In due course, the activities of the organization came to be guided by R. L. Purushothaman Reddiar, S.R. Subramanian, Ansari Dorai and Zeevaratinam. A band of youngsters which included among others Antoine mariadassou, Sebastien, D. Mounissamu and Arumugham formed the French India Students Congress on 17 August 1946 to mobilize the younger elements to fight for the cause of freedom. Another organization called the Students Federation came to be established on

6th March 1947 to organize the support of the support of the younger element in the Communist Party in its political campaign.⁸

In October the same year a rival Congress group called the All French Indian Congress came to be formed under the leadership of Muthu Venkatapathy Reddiar and C. Rathnam. There were no apparent ideological differences between the two Congress groups. A piquant situation, however, arose when the new organization called 'All French Indian Congress' was scheduled to be inaugurated on 30th September 1946 by M. Bhaktavatchalam. The was the then a minister in the Madras Government at a function was to be presided over by K. Kamaraj.⁹

The First Indian Women Conference was organized by Saraswathi Subbiah at Rodier Mill ground, Pondicherry on 9th April 1946. More than ten thousand women participated in the conference. They were mill workers, agriculture labour and home-makers from all over the French territories. They wanted social, economic and political equality from the French Government. Women were motivated for struggle for freedom.¹⁰ The first resolution was unanimously passed by the members to complete Independence. The conference inspired other women to involve themselves in the mainstream freedom movement.¹¹

The French India communist party which had till now advocated union with France with the ultimate object of fusion with India changed its stance in 1947 and demanded immediate merger with India. V. Subbiah, senator for French India and leader of the Communist party, criticized the reforms envisaged by Governor Baron regarding the composition of the council of Government called upon the people of French India not to accept any settlement except on the basis of complete transfer of French India territories to the Indian Union. The Communist party issued an appeal to the municipalities to haul down the French flag and to hoist the Indian National flag on 15th August.¹²

Second Phase of the Freedom Struggle

In January 1948 French India National Congress held a two days people's convention at Nehru Vanam to decide the future of French India. It was attended by

more than two hundred delegates carrying with them the mandates of more than fifteen thousand delegates. They were citizen above the age of eighteen. The convention which was presided over R. L. Purushothama Reddiar called for the unconditional withdrawal of France from the establishments and conveyed its determination to achieve its merger with the Indian Union to which it had close ethnic, cultural, economic and linguistic links. The convention did not approve the idea of holding a referendum in the settlement as it felt that it would amount to an insult to the people. While welcoming to talks between France and India the convention called upon to people to be ready to fight if necessary.

The year 1950 will along be remembered in the area as a year of arson 125 houses of pre-merger supporters were burnt in Pondicherry alone. Among these was the office of the Communist party of Pondicherry. A term of Neutral Observer appointed by the International court of Justice at the instance of France came to the Pondicherry in April 1950. On 17th June 1951 Goubert got elected as France India to the securing 90053 votes out of 90667 votes polled. The election result caused a lot of surprise all around. About the time the Indian Government withdrew the warrant it had served on V. Subbiah in 1948. Since then the freedom movement in Pondicherry gathered momentum under his leadership. *Swadendiran*, a Tamil weekly published from the border areas served as the chief organ of his movement.¹³

On 29 June 1954 the National Assembly of France lifted the parliamentary immunity enjoyed by E. Goubert and initiated proceeding against him for treasonable activities. Simultaneously more brutal and repressive methods were resorted to put down the merger movement. The intimidator activities of the goondas were looked upon with tolerance, suggesting a disinclination on the part of the French Indian Administration to bring them to book. Essential commodities were in short supply and the plight of the people of Pondicherry grew worse day by day. Due to dearth of Indian currency, it became increasingly difficult to exchange French bank notes. The demand

for Indian currency outstripped its supply and caused considerable difficulty to the local populations. Kerosene became scarce. Supply of electricity was cut off. Bus traffic between Pondicherry and Madras had to be suspended.¹⁴

In 1954, steps were afoot to launch a mass campaign in favour of merger with the Indian Union. V. Subbiah communist party leader addressing a big meeting just outside Pondicherry issued an appeal to the people to forget all past differences and to give their full support to the Merger Movement. On 18th October 1954, 170 out of 178 municipal councilors and members of the Representative Assembly of the four French Indian establishments of the Pondicherry, Karaikal, Mahe and Yanam at Kilur and gave their verdict in favour of merger with the Indian Union. The Agreement for the *de facto* transfer of the French establishments to the Indian Union was signed in New Delhi on 21st October 1954 and came effect on 1 November 1954 with the signing of the instrument of transfer of the Government House, Pondicherry by Pierre Landy, Special Envoy of Paris and Kewal Singh, on behalf of the Indian Government. The four establishments were constituted into a part C State of the Indian Union, with Kewal Singh, Consul General of the India taking over as the first Indian Chief Commissioner.¹³ It was ratified by the French Parliament in May 1962. On August 16, 1962 India and France exchanged the instruments of ratification under which French ceded to India's full sovereignty over the territories it held Pondicherry and other enclaves of Karikkal, Mahe and Yanam came to be administered as Union Territory of Pondicherry from July 1, 1963.¹⁵

The election on 17th June 1951 was a set back to the French. The withdrawal of warrant against V. Subbiah accelerated the freedom movement in Pondicherry under his leadership publication of weekly pamphlet from border areas speeded up the momentum

for freedom. The campaign in favour of merger with the Indian Union was set afoot. The communist party leader Subbiah at a big meeting called upon the people to forget all past differences and to lend their total support to the merger with Indian Union. About 35 political leaders, who were until then forced to remain outside Pondicherry on account of their involvement in merger movement made a triumphant re-entry into the capital and participated in the celebrations. All along the route from the time of their entry they were received with tumultuous ovation by large crowds. The ceremony marked the end of 280 year-old French rule.¹⁶

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Maniammai's Political Activities - A Study

R. Sudhakar*

Introduction

Often lost in the pages of Tamil Nadu's tumultuous political history is the story of one determined woman leader who was among the central figures in a crucial event that shaped the region's politics in the 1900s. K.A. Maniammai was heir to the legacy of social activist E.V. Ramasamy, commonly known as Periyar. She was Periyar's second wife, a controversial marriage in 1948 that is believed to have caused a split in the Dravidar Kazhagam, the organisation born out of Periyar's self-respect and justice movement that aimed to eradicate the perceived degraded status imposed on Dravidians. The split is widely regarded as a turning point in Tamil Nadu politics, when prominent leaders such as C.N. Annadurai and E.V.K. Sampath left the movement to join politics and form a new party – the Dravida Munnetra Kazhagam or DMK. Forgotten amidst these events is Maniammai's work with women and children, her commitment to the self-respect movement and the challenges she faced as a woman in a public role.

Early Career

Maniammai popularly known as 'Annaiyar' by the followers of Dravida Kazhagam was born on March 10, 1917 in the historic town of Vellore, the headquarters of the erstwhile North Arcot district of Tamil Nadu. It lies on the southern bank of the river Palar. Maniammai's original name was Gandhimathi. She was the daughter of Kanagasabai Mudaliyar, a member of the Justice Party, which was renamed the Dravidar Kazhagam in 1944. She had two brothers namely Shanmugam and Thyagarajan and one sister namely Kamala. Her father managed a timber depot of his own. As a rationalist, her father strongly followed the self-respect principles and brought up his children in self-respect ideology. So his children began to neglect the traditional beliefs and orthodox principles. Her father had too much affection and respect towards

E.V. Ramasami popularly known as 'Periyar'. At a Conference immediately after Periyar's death in 1973, she described her childhood as a time when she refused to act like the demure girl she was expected to be. "She said that instead of playing indoor games with other girls, she would more often be found playing sadugudu with boys," said Kolathoor Mani, a Periyarist and the founder of Dravidar Viduthalai Kazhagam. Sadugudu is a rough game similar to kabaddi.

Enthused by her husband, Padmavathi, the mother of Maniammai, became a true rationalist and at the same time seemed to be a good housewife. She was known for her simplicity, kindness, generousness and a highly adjustable woman. The parents of Maniammai took keen interest in propagating the rationalist and self-respect ideals in the rural areas of the Vellore region and became model to others.

Association with EVR

Even seventeen years after having attained the puberty neither Maniammai was not interested in getting married nor was her father interested in her marriage. Whenever she was asked by someone about her marriage, she used to reply very sharply that it was not their business to talk about, and told them to mind their own business. Her only aim was to serve EVR and to propagate his ideologies. After having joined EVR camp in 1943, Maniammai was asked to address a conference held at Salem in the year 1944. It was in this conference the name of the Justice Party was changed into "Dravidar Kazhagam". Selvi. Gandhimathi (the original name of Maniammai) was introduced to the audience in the above conference as K.A. Mani. (K. Arasiyal Mani). Over the next few years, Maniammai grew to be one of Periyar's most trusted followers. She became his personal assistant, looking after his well-being, collecting his speeches in the form of booklets and distributing pamphlets at all Dravidar Kazhagam meetings. This strong trust in her

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commitment to the organisation led to Periyar's decision to make Maniammai his legal heir.

Since 1943, she was attending the public meetings and was working pertaining to the post of Secretary besides being a reporter to the daily "*Kudi Arasu*" run by Self-Respect Movement. Whenever EVR attended public meetings or Conference, Maniammai popularly called "Annaiyar" used to sit in a corner of the ground politely, selling EVR's works to the public. EVR used to take pride and tell others that it was only after "Annaiyar" had joined him that his ideologies are shaped, got compiled, printed and published in thousands of copies for sale at nominal price. She was also the editor of *Viduthalai*, the Tamil daily from 6th June, 1946 to 1978.

Thinking that her sole aim was to nurse and assist EVR and serve the movement and that she has been sent to EVR by her parents only to comply with these requirements, 'Annaiyar' did not think of her marriage. When such being the case, EVR had resolved to marry Maniammai with a view to safeguard the properties of the Self-Respect Movement. Hence their marriage was registered at 3.30 pm on 9th July, 1949 before the District Registrar at Madras.

Political Activities of Maniammai

Maniammai took part in several agitations and had addressed several meetings of the organization in different places. Against the Government prohibitory orders that were in force 'Annaiyar' joined the agitation called "*Mozhi Urimai Por*" on 20th December, 1948 at Kumbakonam. She was arrested and kept under custody in the sub-jail at Papanasam. The case was tried in the Judicial Magistrate's Court. Maniammai was sentenced to two months rigorous imprisonment. Accordingly she was transferred and kept in the State Women Jail at Vellore. Maniammai was released from the Jail on 23rd February, 1949 and Periyar came to women's jail at Vellore to receive Maniammai.

One issue of *Viduthalai* contained an article styled as "Elanthamizha! Poarukku Purappadu! (Young Tamils get Ready for War!). This was objected to by the government and a case was filed against Maniammai in the capacity as Editor and publisher of the Journal. Both

Maniammai and the author of the article Thanjai C.N.Nedumaran were sentenced to one month imprisonment by the Court. Maniammai joined the Anti-Hindi agitation which was demonstrated under her Presidentship at Madras on 31st March, 1949. EVR made an appeal to call K.A.Maniammai as EVR Maniammai after her marriage with him.

The movement "*Sathi Ozhippu Porattam*" took place in March 1958 to abolish caste system. In this connection two persons namely Pattukottai Ramasamy and Manalmedu Vellachamy were arrested and kept under custody in the Central Jail at Trichy. Both Pattukottai Ramasamy and Manalmedu Vellachamy died in the jail on 8th March, 1958 and 10th March, 1958 respectively. Since the jail authorities refused to hand over the bodies of these two persons, Maniammai met the then Chief Minister of Tamil Nadu, K.Kamaraj and obtained orders of the Government for the release of the two bodies. At the instance of EVR, the bodies of Pattukottai Ramasamy and Manalmedu Vellachamy were kept in decorated cart and taken out in procession led by Maniammai. There also the police authorities had ordered to take out the procession in a particular route which Maniammai did not accede to their command, and took out the procession through all streets as per the wishes of EVR and she had succeeded in her attempt and thus she had proved that she was an **Iron Lady**.

The untiring and roaring lion of South India EVR who fought for the upliftment of downtrodden and oppressed people for more than 50 years of his public life, expired on 24th December, 1973 at the age of 95 at C.M.C. hospital, Vellore and he was given a burial in his own site namely the **Periyar Thidal** in the Madras city, which became the seat of all rationalist activities. State Honour was given by the then Chief Minister of Tamil Nadu, Dr. Kalamannar Karunanidhi, as a token of respect to EVR's great service to humanity.

The Central Executive Committee of Dravidar Kazhagam which met on 6th January 1974 at Periyar Thidal in Madras had unanimously elected Maniammai as the President of Dravidar Kazhagam. It also requested that K.Veeramani to continue to hold the post of General Secretary of the Dravidar Kazhagam. With

the guideship backed up by the wise counsel of K.Veeramani, Maniammai led the Dravidar Kazhagam more politely and vigorously on the path chalked out by EVR.

Maniammai, the newly elected President of organization had addressed the members of the Council that though she was not qualified or had no merits to hold the post of the president, she had been elected as the President of the movement and that like EVR she had determined to work throughout her life, spreading the core of his principles to the people and that she had also firmly determined to live up to his principles.

After the demise of EVR when the question had arisen as to what would be the future of the movement, Maniammai wrote an article titled as "*Thirumbi Varukiren*" (I am returning) in the daily "Viduthalai". In that article she had expressed that she had determined to work like his mentor EVR and that she had no self interest, no relation or whatsoever and that she would serve the humanity with full contentment of heart. She had started her programme from Thiruvannamalai in the North Arcot district of Tamil Nadu to which place EVR would have continued his tour, had he not expired. Maniammai had stressed in the meeting that though Thanthai Periyar had disappeared from this world, his ideologies and principles would never disappear and that we would work for his policies which he had left with us.

With a view to draw the attention of the Central Government to abolish caste system, the Periyar movement had decided to agitate in front of central post offices. On 3rd April, 1974 Wednesday Maniammai, led the agitation at Madras while K.Veeramani, General Secretary of the movement led the agitation in Trichy. All persons who had agitated were arrested and kept under custody and they were all released in the evening of the same day. As the second step, black flag demonstration was staged under the leadership of Maniammai, to the Central Finance Minister Mr.Y.B.Chavan who visited Madras on 25th May, 1974.

In North India, every year a festival known as "Ramleela" is being celebrated in which the effigies of King Ravana, his brother and his son were being burnt,

attributing more tributes to Rama, Lakshmana and Sita. According to rationalists, the festival was being celebrated to condemn Dravidians and to glorify Aryans. The rationalists strongly objected this sort of festival being celebrated in a secular Government like India, that too in the presence of the Prime Minister of India and other high dignitaries. Many leading historians and even Pandit Jawaharlal Nehru, the then Prime Minister of India have categorically stated that the story of Ramayana was nothing but the feud and the fight between the Aryans and the Dravidians. The Dravidians were portrayed as "Rakshasas" and characterless and unlawful persons by the Brahmins in a planned method.

According to Jawaharlal Nehru "The two great epics of ancient India –the Ramayana and the Mahabharata – probably took shape in the course of several hundred years, and even subsequently additions were made to them. They deal with the early days of the Indo-Aryan, their conquests and civil wars, when they were expanding and consolidating themselves, but they were composed and compiled later." This insult is being repeated every year under the pretext of festival known as "Ramleela". The movement had a serious concern over the issue and it was decided at the instance of 'Annaiyar' that a parallel and equal function was to be celebrated in the name of '*Ravanaleela*' glorifying the Dravidians and degrading and condemning the Aryans and to burn the effigies of Rama, Lakshmana and Sita. The function was proposed to be held at Madras on 25th December, 1974 in the presence of the Party President, Maniammai.

Several attempts were made by the government through police department to persuade Maniammai to drop the very idea of celebrating the function Ravanaleela. 'Annaiyar' did not yield to the requests and appeal of the police and she had celebrated the Ravanaleela in a very fitting manner as originally planned and burnt the effigies of Rama, Lakshmana and Sita. Maniammai and her followers were sentenced to imprisonment for six months. With this valiant deed she had proved that in no way she was second to none in implementing the programme and the scheme designed by the Periyar movement.

The first and the foremost motto of the D.K. are to preserve human rights. Though the rationalists have no belief in the existence of god, religion or caste and though they do not go to any temple to worship any god, they do not want to allow things to move affecting the human rights. In Hindu society only the priest who by birth happen to be Brahmins are alone permitted to enter the so called sanctum part of the temples where the main deities are kept for doing *archanas* and thereby they are called *archagas*. The caste people who are not Brahmins are not allowed to enter into that sanctum and do the rites.

Based on their birth, the Indians are generally classified as low and high castes. A person who is born in a low caste could become, a doctor, an engineer, a lawyer and a professor provided he passes the respective examinations prescribed he passes the respective examinations prescribed. Even a person of low caste could become the President, the Prime Minister of India or the Chief Minister of a State; but the same person could not become an Archaga and do religious rites inside the sanctum of the temple. Finding this disparity among the people as against the principles of the social justice, the then Dravida Munnetra Kazhagam Government had brought and passed a legislation in the Madras Assembly making all people born in Tamil Nadu irrespective of their caste, creed can become the Archaga of any temple, provided they pass the prescribed agamas. Few Brahmins from Kumbakonam had gone to the Supreme Court and obtained stay orders for restraining the Government from implementing this Act. In order to bring this legal impediment to the notice of the Central Government and to provide necessary constitutional changes to facilitate people of all community to become Archagas in any temple, Maniammai resolved to demonstrate an agitation called "*Entry to the Sanctum*" in Brahadeeswarar temple in Thanjavur on 15th August, 1975. This place was chosen for the reason that the Statue of Raja Raja Chola who constructed the temple was not allowed to be installed inside the temple and now on the road margin and it was for the public to decide as to how the descendants of the Raja Raja Chola and the general public would be allowed to go into the sanctum of the temple. It was

only to get an answer to the above issue the agitation was proposed which date according to EVR 'a day for mourning'. This date was purposely chosen to wipe off the black spot marked on the so called Sudras from out of their birth. But this demonstration could not take place due to the national emergency that was in force from June 1975.

Later Years of Maniammai

Maniammai was hospitalized after her release from jail and stayed in the hospital till 12th December, 1977. She was also advised by the hospital authorities not to entertain any tour for propaganda purposes. While she was being treated by the doctors in her house suddenly Maniammai had developed heart attack in the morning of 16th March, 1978 and she was immediately shifted to General Hospital in Madras. Though immense care was taken in the Intensive Care Unit of the Cardiology Department of the Hospital, she died at 1.05 p.m. on 16th March, 1978. Thus Maniammai started her public life because of the attraction of the EVR's activities. Due to her marriage with EVR, she vigorously propagated the ideal of the Dravidar Kazhagam. After the demise of EVR, she took the mantle of leadership and worked for the welfare of the Tamil society for five years in the capacity of the President of Dravidar Kazhagam and as a legal heir of Periyar E.V.Ramasamy.

Conclusion

After Periyar's death, Maniammai became the leader of the Dravidar Kazhagam for five years until her own death in 1978. Many regard her as Tamil Nadu's first woman political leader. She began to tour around the state and consolidate the party at a time when many members were looking to shift to the Congress or the DMK. "As a person, she was very simple," said Viduthalai Rajendran, a Periyarist who worked alongside Maniammai. "She didn't wear silk saris or jewellery at all. She was dedicated to the liberation of women."

Maniammai also played a big role in carrying out Periyar's welfare measures. Periyar had started homes of destitute women and orphanages for girls, which he handed over to Maniammai to look after. Until today,

the trust he started runs over 40 institutions in the state, mostly dedicated to women. "She was known to be very strict, and not too friendly," said Arulmozhi. "But she was very concerned about the safety of the women and girls. She allowed them to study till whatever level they wanted to."

Arulmozhi said that since Periyar was the philosopher and the founding leader of the movement, Maniammai's considerable contribution was often overshadowed. But she has received recognition and praise from many of her contemporaries, including the Tamil poet Bharathidasan, who was a prominent figure in the Dravidian movement. Even though he was over 20 years her senior, he referred to her as Annai, which means "mother" in Tamil. In his writings, Bharathidasan praised her for dedicating her entire youth to the movement. He asked: "For such a lady who had carried on the movement, if I don't consider her my annai, then who will I?"

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Role of V.O.C. in Freedom Movement

R. Mahalakshmi*

Introduction

The end of the 19th century has witnessed the emergence of national outlook in Indian Politics. The Indian National Congress was founded in 1885 and the affairs of the Congress were controlled by the moderates during the years 1885 to 1905. The freedom movement was largely represented by the National Congress Movement. Lord Curzon's curtailment of the powers of the Calcutta Corporation, his Official Secrets Act, his officialization of the Universities which made education costly and finally his partition of Bengal, broke the back of loyal Indians and roused a new spirit in the nation. Lord Curzon's policy created a lot of antagonism against the British. The National antipathy towards the British was accelerated at this time by the partition of

Bengal which the whole of India resented. The "cause of Bengal" was made as "India's Cause".¹

The national movement had wider influence over the entire India; many men from different corners of the country joined with the movement and contributed their might for the agitation.

The anti-partition agitation, in the beginning held under the leadership of Surendranath Bannerji, later led by Bipin Chandra Pal, Aswin Kumar Thatha and other extremists, gained more momentum. To annul the partition of Bengal, the people and the press also revolted spontaneously. The Calcutta press suggested for the first time on 6th July, 1905 that they should boycott British goods and bring pressure upon commercial manufacturing interests in England, and

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through them particularly upon the Government. This was the genesis or the beginning of the swadeshi Movement, simultaneously on the same day; *Swadeshamitran* had taken the cue of this new national protest and joined with the main stream of national movement in Tamil Nadu.

In 1905, August 7th a huge public meeting was held by the patriots in Calcutta. They brought resolution to oppose the partition of Bengal and to adopt the boycott resolutions of foreign goods and to create bonfire of foreign goods. And thus they inaugurated the 'Swadeshi Movement'. When the public opinion was gaining greater momentum, Lord Curzon announced that the plan of partition would come to effect from October 16th, 1905. So patriots called it as "Black Day".²

Swadeshi is the idea which wanted to promote Indians and its main object was to use Indian goods, self-help and self-reliance. It despised any foreign economical thrust over the Indian Public. It urged the Indian public to utilize the home-made articles even the some with meager quality. So the Swadeshi Movement was an economic, political and spiritual weapon. As per the resolution of the meeting, heaps of foreign clothes were burnt in the streets of the many cities of India like, Calcutta, Bombay, Nasik, etc., and it spread the ideals of Swedish among the masses. In Bombay city, all foreign cloth were piled-up, and scorched to ash. Tika started this ceremony of burning of foreign cloths and the movement soon spread throughout the country pausing the patriotic feelings in the hearts of one and all. Burning of foreign cloths inspired many individual leaders and groups, in various parts of India. They collected the foreign cloths and sent parcels of it to Tilak and other leaders. V.O.C. spontaneously sent all the foreign cloths to Calcutta for the bonfire.³

Thus Swadeshi movement which had its origin in Bengal spread all over India as a struggle and great protest against the alien rule. In demonstrating the Partition of Bengal, Tamil Nadu never lagged behind other parts of India. V.O. Chidambaram Pillai, at this juncture, came to Madras and had the opportunity to meet Swami Ramakrishnanda, the founder of the Ramakrishna Mission and math of Madras Branch. V.O.C. was advised by Ramakrishnanda to take up

Swadeshi work in right earnest. He had come under the spell of Ramakrishnanda but the Partition of Bengal had its own impact on him and joined the national movement as a layman to fight against the British.

The indigenous industries of India had decayed beyond recovery. It is because of India's economic life gradually perishing under foreign economic domination. V.O. Chidambaram Pillai was deeply distressed by the impoverished condition that prevailed in India. He thought that Swadeshi movement was an essential thing for India to acquire liberty and wealth. He revealed, while tracing the historical fact, that India was once a great manufacturing nation whose industrial product of high quality had supplied for centuries the needs of vast Asian and European markets. The art of spinning and weaving and other fine handicrafts had provided employment to millions of men and women. But all this had gradually been deprived by the advent of British, resulting that India had lost not only its foreign markets but also internal markets. Therefore, V.O.C. decided that the improvement of all trade and handicrafts were not only essential but inevitable.⁴

In the early month of 1906, V.O.C. went to Madras and discussed over the political position of the country with Subramanian Bharathi and by the result of it V.O.C. founded the "Chennai Jana Sangam" with the help of Subramanya Bharathi and others. He launched local organization like Tuticorin Industrial Welfare Association and "Dharma Sanga Nesavusalai" to nourish the national spirit in Tuticorin. "Deshiya Pandaha Salai" a shop selling Swadeshi goods, and a spinning and weaving centre were also established. Later they had own branches also established. Later they had own branches also. Evidently in Tanjore, a branch was established by N.K. Ramasamy Iyer in the name of Tanjai Pandagasalai.⁵

In February 1906 V.O.C. emphasized the need of spontaneous participation by every Indian and he called to sacrifice life and property for the sake of Swadeshim. This Swadeshim gradually took him for the founding of 'Awadeshi Navigation Company'.

The Swadeshi Shipping Company was officially started on 16th October, 1906, and it was registered under the Indian Companies Act of 1882. Many a number of traders eagerly came forward to render

financial and other assistance for this endeavor. V.O.C. made the Swadeshi Steam Navigation Company, a Joint Stock, Public limited company, with shares open to the people throughout India at large. When the formation of such a company was first proposed, the European merchants laughed at the idea. This had also engendered impatience and envy in the minds of the Europeans, who, therefore, in co-operation with Mr. Waller, Assistant Collector of Tuticorin, were endeavouring to crush the Swadeshi Company.⁶

Bharathi in his editorial, welcomed the laudable object of the company and said: "The shareholders are required to co-operate with one another for the success of the company and as such are bound to travel and traffic only by the steamships and other vessels of the company to the exclusion of others".⁷

To start with the 'Swadeshi Shipping Company' had no ship of its own. They hired ships from Shah Line Steamers Company. When the ship was put on the Line on November 20, 1906 an exciting rivalry began between the British India Shipping Company and Swadeshi Shipping Company. The British Company detested the establishment of Indian Shipping Company. The British Company pressured the Shah Lines Company to prevent the trip between Ceylon and Tuticorin. The owners of the Shah Line Steamers severed themselves from the contract made with the Swadeshi Shipping Company since he was conditioned by the British Company. The Swadeshis were then left without even a single ship.

All these untoward events did not humiliate Chidambaram Pillai. He soon realized that the company could not last long unless it had its own ship. He indulged in collecting money for buying new ships. V.O.C. went to Ceylon and he returned with a ship taken on lease.⁸

The trade competition between the two was very keen, each company lowering its fare day after day. Indian merchants shipped their cargo in the Swadeshi steamer. Every time the Swadeshi Steamer carried more passengers. This had naturally aroused the jealousy of British India Navigation Company which tried their level best to make it a failure. Mr. Waller, Assistant Collector had ordered the Sub-Magistrate and the police to attend the Railway Station daily, when the morning

train brings many Colombo passengers and to decoy them to their side.

Chidambaram Pillai visited Madras to raise more money for the Swadeshi Navigation Company and on 17th February, 1907, Pillai was at a meeting on the madras Beach, at which G. Subramanya Iyer per side. About 1,000 people were present. Addressing the audience; V.O.C. championed on the advantages of the Swadeshi movement and critized the policies of Lord Curzon. He added that the Swadeshism could not exist without boycott, and if both were rigorously pursued, Swaraj would be the inevitable result. While addressing a meeting at Cuddalore held at the end of March 1907, Pillai observed in his speech that the menial jobs only were given to Indians and if necessity arose, those who held these appointments would join the country men.

On 31 March 1907 he returned to Tuticorin and announced that two steamers had been purchased and would arrive in the middle of April. His speeches actually ignited the people who were already in inflammable conditions, as a result of which, many people took off their English hats and burnt them. The Superintendent of Police, Tuticorin thought that his lectures were seditious and that he seemed to be doing his best to spread discontent.

For collecting the subscription, V.O.C. did not stop with Tamil Nadu alone, but he went to north India and collected money to finance the Swadeshi Company. Merchants, advocates, landholders and a larger number of lower and middle classes had taken shares in it. When he left Tamil Nadu a second time for north India to collect finances for the company he said, 'he would either return with a ship or never'.⁹

And while, V.O.C. was in Bombay his only son fell ill seriously. His wife was also in delicate health. His friends and relative wrote latter requesting him to make a flying visit to Tuticorin at once. But he simply replied them in letter stating "The Almighty God shall take care of them. He would protect my son and wife". V.O.C. considered his service to his country as something more valuable than his duty towards the family. By God's grace his son and wife recovered normal health.

Pillai returned to Tuticorin with two ships, by name S.S. Galiah, S.S. Lawoe, on 16th April 1907. Two machine boats also were bought at the same time.¹⁰

Subramanya Bharathi in his weekly called 'India' remarked "Our Bharathamatha would now be as proud and happy as the woman who give birth twins after having had no children at all for a long time. Bharathamatha now has two big ships".

On 28th May, 1907, while addressing a meeting at Tuticorin, Pillai vehemently attacked on the prevailing poverty in India and urged the public to use the Swadeshi goods to weed-out the litigation. In the month of June, he visited Ceylon to collect installment due on, shares, and he returned sometime about the middle of the month.¹¹

Now the authority of British Steam Navigation Company had thrown their weight together to spoil all char of Swadeshi Company prospering and coming up and to gull that movement. In July, the confrontation of Mr. Waller, the Assistant Collector, with the Swadeshi Navigation.

Tuticorin People's Association

After his return from Surat, he immersed himself in political organizational work. Mr. Subramania Siva visited Tuticorin on 3, February, 1908. At that time, he had opportunity to hear the scintillating speeches of Siva; patriotic fervor brought them together and enabled them to work closely together for the 'Swaraj'.

On 17th February, 1908, Chidambaram Pillai opened the proceedings of a meeting which was organized in furtherance of "Chennai Jana Sangam" at Tuticorin. The audience numbered about 1,000 and Siva presided over the function. Mr. Pillai publicly proposed to form an association to be called "Tuticorin People's Association with an aim to improve the native industries and establish a school for the development of Swadeshi spirit, unanimity and courage. And also suggested that the aim of the association had to be to administer 'Swaraj' in Tuticorin. The other important objectives of the association were the development of Swadeshi spirit, the organization of Swadeshi volunteers and rising of funds. This association should have been concentrated upon the establishment of courts of justice

and train the youngest to preach Swadeshism and boycott movement and the formation of branches to Sangam in the places other than Tuticorin. The propositions of V.O.C. were carried unanimously and the audience jubilantly shouted 'Vandemataram'.

And on behalf of the association political meetings were held throughout February at Tuticorin. On 17th February, 1908 Pillai asked the audience to become the members by paying subscription to the association. Many people were attracted. For instance one head constable of police, Mr. Gurunathaiyar after hearing Pillai and Siva's strong oration, was attracted to resign his post and later he worked as cargo superintendent of Swadeshi Navigation Company.

He pointed out that only compoundable cases would come within the operation of the criminal courts intended to be established by the sangam, and advised the people that there was nothing objectionable and illegal in it to become the members of the association. While three millions of Indians were allowed to die due to starvation in every year, he urged the people considering them to take part in the struggle fearlessly for the cause of national freedom instead dying by famine. He also emphasized that because of lack of unity and self-respect we have allowed mere 50,000 Europeans to dominate and to destroy the lied of Indians. Pillai intention is clearly understood by anybody that his meaning of unity itself having the message to drive out the alien ruling by systematic unity only.

On February 23, 1908 V.O.C. and Siva had again impressed upon the audience further need of unity among the Indians which necessitates the freedom struggle to be successful. Pillai pointed out that if the Indians were united and fought against 50,000 Europeans though not fighting directly against them, instead of observing boycott as a tool against them. The same would fetch independence with in a very short period.

Release of Bipin Chandra Pal

Bipin Chandra Pal was one of the leaders of the Indian National Congress. He was sentenced to six months imprisonment for publishing certain columns in his paper *Bandemataram*. When his imprisonment was over, on 9th March 1908, B.C. Pal was released. Tuticorin People's Association resolved to celebrate the

day in a grand manner with processions and public meetings and to open a free dispensary and reading room in the name of B.C. Pal.¹²

While Pillai and Siva were busy with celebration arrangements, Ash, Sub-Collector prevailed on District Magistrate, L.M. Wynch to take action against V.O.C. Siva and Padmanabha Iyengar. He was made to believe that Pillai and Siva were disseminating sedition against British authority. The Magistrate passed an order under Sec. 144 Criminal Procedure Code banning any processions, or public meetings in Tuticorin on 9th March, 1908. And also notices were served on Pillai, Siva and Padmanabha Iyengar directing them to appear before the District Magistrate Court at Tirunelveli.¹³

Tirunelveli Riots

Following the remand order, V.O.C. was taken to the District Jail; surprised at this sudden turn of events, a big crowd shouting 'Vandemataram' followed him for some distance. The news of the arrest soon spread throughout Tirunelveli as wild jungle fire. This had sparked off a serious riot in Tirunelveli.

The next day the 13th March, shops were closed down and students marched out of colleges and schools and swelled the streets. The principal of the Hindu College and the Agent of Messrs. Parry & Co., were stoned. Streets lights were broken. On the whole there was complete pandemonium in the town. Public meetings and processions were conducted to condemn the arrest of V.O.C. and Siva. The crowd rushed into the Municipal office, took out all official records and made a confers. Then they damaged all ammunitions and rifle in the police station and even set fire to the police station. The kerosene oil-Tank at Pennington Market was then set on fire and it burned for two days.

At noon, the Collector and District Magistrate, L.M. Wynch, arrived with a batch of officials and a posse of constables with fixed bayonets. They moved along the streets in an effort to disperse the crowds. At one place, seeing some decorations, winch asked a shop attendant what for the decoration were? And the shop attendant replied that they were in commemoration of the release of Bipin Chandra Pal. Mr. Wynch was annoyed on hearing this. He gave a blow to the shop attendant on his face by his whip. This infuriated the crowd and they pelted stones towards the police. Where

upon winch ordered the police to open fire and then the shooting began. Deputy Collector, Mr. Ashe, shot blindly to disperse the crowd. In the shooting four of them oat their life and many were injured.¹⁴

But the rioting continued for 3 days, and on 14th March, 1908 it spread to Tuticorin and Thatchanallur also tension ran so high in these two places. So a punitive police force was stationed in Tirunelveli, Thatchannallur and Tuticorin at the cost of the inhabitants and the Government requested the District Magistrate to recover the loss of property from the inhabitants. All these occurred due to the spontaneous flow of over enthusiasm of the people in the struggle to free their leader.

Trial of V.O.C.

The leaders, who were remanded to custody, appealed to the session's court of Tirunelveli Division on 16th March, 1908, but the Session Judge dismissed the petition of appeal and then V.O.C took up the petition to the High Court for their release. The advocates mr.Nellai Sadhu Ganapathi Bandulu, Mr. Mahdeva Iyer and Tuticorin Vengu Iyer argued in the High Court for the release of V.O.C. and Siva in bail. The Justices, Mr. Boddam and Sir Charles Arnold White who have presided over the criminal, revision petition, ordered the release of V.O.C. and others on bail. And the order was received by the Magistrate, Mr. Winch on 25th March, 1908, but the Allen Government was too, quick in taking action against the patriots' further interest in India. The Govenments on 23rd March, 1908, itself ordered the Collector/Magistrate, Mr.Wynch to prosecute Pillai and Siva immediately after their release from Palayamkottai Jai for their sedition activities. Accordingly they were re-arrested and sedition case was filed and tried by the magistrate, E.H. Wallace, Additional District Magistrate on the 26th of March, 1908. Mr. N.K. Pamasamy, an advocate of Tanjore, appeared on behalf of Chidambaram Pillai and argued the case. But as the enquiry by the magistrate was proved to be farce, hence Pillai requested his advocate Ramasamy to withdraw from the case and he refused to defend himself. The Magistrate Committee Pillai and Siva to the session and released Padmanabha Iyengar.¹⁴

The Madras Government appointed a special session judge to try the cases and nominated a judge, A.F. Piney, to conduct the trial. Siva was charged under section 124-A of Indian Penal Code for three speeches made by him on the 19th and 26th of February and the 5th of March, 1908. Pillai was charged under sections 124-A 114 and 109 of the Indian Penal Code for speeches made on the 19th, 23rd and 26th of February, and for abetment of Siva, giving food and shelter and Pillai alone under 124-A and 153-A.

Conclusion

The cases were conducted for two months in the Session Court while Messrs. Ganapathi Bandhulu of Madras, K.R. Venkatrama Iyer of Madurai, Somasundara Bharathiyar, S.D. Krishna Iyer and T.R. Mahadeva Iyer argued for Chidambaram Pillai. Many learned men including Bharathi were witnessed on V.O.C.'s side of those who appeared as witness against Mr. Pillai many belonged to the British navigation company and some others were the English policemen. There were twenty two witnesses examined for prosecution, forty for defiance and one court witness.

On 7th July, 1908 Judge A.F. Pinhey delivered the judgment. The significant portions of the judgement of A.F. Pinhey are given below: "Chidambaram Pillai under the presumed air of working for industrial regeneration has been creating a racial enmity between the Englishmen and the Indians. This accusation cannot be denied as false. On proceeding to the methods of 'Passive Resistance', by way of refusing foreign goods, soiling Europe merchants, resulting in their departure. Also by approaching panchayats and deserting the courts will lead to drive officials from this country. V.O.C. is a creator of the 'Coral Mill' strike and supported the workers during the time of strike. Pillai had intimidated, and involved in conspiracy intentional misleading of innocent. It seems that Siva was a tool in the hands of V.O.C. for his often Siva aim, Pillai is traitor furthermore, had opined about the conduct of Pillai and found evident disloyalty and diabolical to the society".¹⁵

Finding them guilty of offences brought against V.O.C. and Siva, judge Piney sentence Pillai to two terms of transportation for life, each of 20 years and the sentences to run concurrently. Siva was sentenced to 10 years' transportation.¹⁶ Such was the harsh punishment delivered by the aliens on the Indian subjects. It is very clear that the case was well framed in order to punish the patriots. Chidambaram Pillai's brother, Mr. Meenakshisundaram, was present in the court when the judgment was delivered, he immediately, went berserk and spoke with V.O.C. and stood with him till his death in 1943.¹⁷

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Role of Melur in the Indian Freedom Movement

C. Jeya Veera Gandhi*

Introduction

Melur Taluk has an area of 484 square miles and a population of 224,211. It is the easternmost taluk of the district and slopes gradually towards the south-east. The southern part of it is a flat plain which has been turned into wet land with the aid of the Periyar water. The Alagarmalais and is a present country covered with small patches of rice-cultivation under little tanks and wide areas of dry crops growing on vivid red soil among red, wooded hills. The villages here are usually hidden away among groves of fine trees, especially tamarinds. It is wrong to say that the Nationalist Movement in India was the result of a few agitators. Basically, nationalism in India arose to meet the challenge of foreign domination. The very existence of a foreign rule helped the growth of a national sentiment among the people. There was also a clash between the British interests in India and those of the Indian people. The British had conquered India to promote their own interest and ruled over the primarily with that object in view.

In July 1930, picketing of liquor shops and foreign cloth shops started at Melur Taluk. The local congressmen brought volunteers from outside also to assist them in forcibly restraining people from going to today shops. Unrest prevailed in the Taluk. A Congress volunteer P.S.Kumarasamy Raja visited the Toddy Shop of Melur the village region and persuaded people not to drink. Soon he started picketing Toddy shops in Melur and about fifty volunteers conducted picketing on the 20th July, 1930.¹ The Police dispersed the volunteers but the shop keepers could not sell even a drop of toddy. Then the local congress leaders like A.N.N.Muhammad Abdul Khadar and Meenakshi Sundaram also organized picketing at Melur and they were sentenced to the month rigorous imprisonment.²

In January 1932, the Melur Town Congress Committee was declared an unlawful association by the

Government. In protest against the order, A.N.V.Muhammad Abdul Khadar took out a congress procession in Melur. The congress volunteers passed through the main streets of Melur, carrying national flags and distributing boycott notices. The police dispersed them.³

Non-Co-operation Movement in Melur

In the town of Melur, the Non-Co-operation Movement was started in 1921. In 1922, local volunteers including Mohamud Muthali Sayibu, Kashim Marraikayar and K.A.Ramasamy Ambalam were arrested for taking part in toddy shop picketing at Melur.⁴ Boycott of foreign goods was one of the features of the Non-Co-operation Movement and Melur Taluk showed an appreciable response in this regard.⁵

Individual Sathyagraha Movement Melur Taluk

At Melur, Karuppaiah Chettiar a local congressman and president, Melur Congress Committee, distributed antiwar leaflets and was sentenced to one year rigorous imprisonment. In 1940, Karuppanan and Khadar Mohideen both local congress volunteers distributed anti-war leaflets in the town and addressed in a meeting for which they were arrested and sentenced to four weeks rigorous imprisonment.⁶ T.V.Samy Ambalam and Thiruppathi distributed anti-war leaflets and led an anti-war campaign. So both were sentenced to six weeks rigorous imprisonment.⁷

Quit India Movement in Melur Taluk

In 1942 Melur Taluk congressmen involved themselves not only in violent anti-British activities but also in silent door to door propaganda. A number of people were arrested while carrying on propaganda. They included Karuppanan of Melur and S.Palani of Keelaiyur. They were imprisoned for three months.⁸

In September 1942, telegraph wire got cut near Keelaiyur. However, the police found out the wire cutter and seized the wire from him. Similar events took place

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in numerous places throughout the taluk. In connection with this, M.P.Thangasamy and M.Vellaichamy were arrested and imprisoned for eight months and two weeks.⁹ S.H.A.Rama, a local congress volunteer of Melur and Secretary of town congress committee, was considered revolutionary and sentenced under Defence of India Rules. M.Lakshmanan was an efficient orator and delivered patriotic speeches. He had been a devotee of Gandhiji and strictly followed his principles. He was arrested under the Madurai Acid case in 1942 and sentenced to five months imprisonment.¹⁰ During the Quit India Movement of 1942, the people of Melur Taluk contributed significantly and suffered a lot for the cause of Indian Independence. During August-December 1942, 11 persons were arrested and convicted.¹¹

Kakkan was born into a Tamil family on 18 June 1908 in a village called Thumbaipatti in Melur Taluk, Madurai district of Madras Presidency. His father Poosari Kakkan was a priest in the village shrine.¹² Kakkan was drawn to the independence movement from an early stage in his life. While in school, he joined the Indian National Congress. When the Rajaji Government brought forth the Temple Entry Authorization and Indemnity Act 1939 which removed restrictions on Dalits and Shanars entering temples, Kakkan led the temple entry at Madurai. He also participated in the Quit India Movement and was sent to Alipore jail.¹³ In 1946, he was elected to the Constituent Assembly and served from 1946 to 1950. Kakkan served as a member of the Lok Sabha from 1952 to 1957.¹⁴

When K. Kamaraj resigned as the President of the Tamil Nadu Congress Committee in order to take office as the Chief Minister of Madras State, Kakkan was elected as the President of the Tamil Nadu Congress Committee Following the 1957 elections when the Indian National Congress was re-elected to power in the Madras state, Kakkan was sworn in as the Minister for Public Works (excluding Electricity), Harijan Welfare, Scheduled Areas and Scheduled Tribes on 13 April 1957.¹⁵ From 13 March 1962 to 3 October 1963, Kakkan served as the Minister of Agriculture. On 24 April 1962, he was appointed as a member of the

Business Advisory Committee and as Home Minister on 3 October 1963 and served till 1967 when the Indian National Congress was defeated in the Assembly elections.

Melur Taluk of Madurai District has an extent of 484 square miles and a population of 224,211. It is the easternmost taluk of the district and slopes gradually towards the south-east. The southern part of it is a flat plain which has been turned into wet land with the aid of the Periyar water. The British conquered and ruled India to promote their own interest. Basically, nationalism in India arose to meet the challenge of foreign domination. The very existence of a foreign rule helped the growth of a national sentiment among the people.

During the period of Non-Co-operation Movement, local volunteers including Mohamud Muthali Sahib, Kashim Marraikayar and K.A.Ramasamy Ambalam were arrested for taking part in toddy shop picketing at Melur. Boycott of foreign goods was one of the features of the Non-co-operation Movement and Melur Taluk showed an appreciable response in this regard. In July 1930, picketing of liquor shops and foreign cloth shops started at Melur Taluk. The local congressmen brought volunteers from outside also to assist them in forcibly restraining people from going to toddy shops. Unrest prevailed in the Taluk. P.S.Kumarasamy Raja, a congress volunteer visited the toddy shop of Melur and persuaded people not to drink. Soon he started picketing toddy shops in Melur and about fifty volunteers conducted picketing on the 20th July, 1930. The Police dispersed the volunteers but the stop keepers could not sell even a drop of toddy. Then the local congress leaders like A.N.N.Muhamud Abdul Khadar and Meenakshi Sundaram also organized picketing at Melur and they were sentenced to the rigorous imprisonment.

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Reservation Policy for Scheduled Castes and Scheduled Tribes in Tamil Nadu

K. Sabapathy*

Introduction

In India, the backward castes had been denied all kinds of social and economic endowments. Hence, they had been lagging behind in the process of development. The social and economic deprivation among Scheduled Castes had been most common during pre and post-Independence. Therefore, there was a need of number of special safeguard policies. One of that is, 'Reservation Policy'. People of depressed classes were considered as untouchables and in 1919, the British Government granted political representation to the untouchables as 'Depressed Classes'. In modern times, they are known as Scheduled Castes.

Scheduled Castes

The term 'Scheduled Caste' was coined by the Simon Commission in 1927. The Scheduled Castes were addressed by various terms. Dr.B.R.Ambedkar termed them as depressed class – referred to those classes or categories of person who were poor and exploited, and socially and ritually degraded, whereas M.K.Gandhi called them as "Harijans", the children of God. But since the enactment of the Government of India Act, 1935, in Section 309, they have been generally referred to as 'Scheduled Castes'. They are also referred to as 'Dalits'.

This term is defined in Article 366 (24) of the

Constitution which means "such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under Article 341 to be Scheduled Castes for the purposes of this Constitution". A Scheduled Caste order was promulgated in August 1950 according to the provisions of the Indian Constitution.

Scheduled Tribes

The term 'tribe' has never been defined with any scientific precision. Of course, some superficial and empirical characteristics are attributed to the term, namely homogeneity, isolation and non – assimilation, territorial integrity, consciousness of unique identity, animism (now defunct), but religion all pervasive, equity, multi-functionality of kinship relations, segmentary nature of the socio-economic units, frequent cooperation for common goals etc.

The term "Scheduled Tribes" which is the second category, is defined under Article 366 (25) of the Constitution as "Scheduled Tribes means such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purpose of this Constitution".

The Scheduled Castes and the Scheduled Tribes are characterized by the poor economic conditions as well as by the lowest social or ritual status in the caste

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hierarchy. The poor and the downtrodden people, who are now called as the Scheduled Castes, were shrouded in the darkness of the suppression, exploitation and the confusion and were also the victims of an inferiority complex deep-rooted poverty, backwardness, illiteracy, and exploitation.

Policy of Reservation

"Reservation is not a charity it is representation".¹ the policy of reservation was a measure for the emancipation of the socially and economically backward people of the nation known as Scheduled Castes and Scheduled Tribes. It was conceived and advocated not as merely a tool for allocation of few seats or a percentage based quota, which it was in fact, but a mission to evolve a strong and powerful nation based on social harmony wherein every citizen of the nation, irrespective of caste, creed, religion, sex etc. could have an open, impartial and abundant opportunity.

The policy is often explained as positive or protective or compensatory discrimination in favour of the backward classes for the purpose of mitigating inequalities and ensuring justice. Reservation, which is known as "Protective discrimination" is termed as 'reverse discrimination' by the upper Caste Hindus. This terminology connotes that reservation, which works as a protection to the reserved categories i.e. scheduled castes, scheduled tribes and other backward classes. In fact, reservation seeks to make the constitutional promise of equality of opportunity a reality.

Aim of Providing Reservation

The main object behind providing reservation is to provide socio-economic equality to the disadvantaged. Reservation at the time of the appointment is the part of the constitutional scheme providing a positive facility and opportunity to the Scheduled Castes, Scheduled Tribes and to the Backward Classes of persons in order to improve their excellence in a service or post.

Types of Reservation

All reservations are not of the same nature. There are two types of reservations, namely, "Vertical Reservations" and "Horizontal Reservations". Social

Reservation in favour of Scheduled Castes, Scheduled Tribes and Other Backward Classes under Article 16(4) of the Constitution of India are "Vertical Reservation". Special Reservations in favour of physically handicapped, women etc. under Articles 16 (1) or 15 (3) of the Constitution of India are "Horizontal Reservation".

Constitutional Provisions

Articles 14 to 18 of the Indian Constitution guarantee the fundamental right of equality to every citizen of India. The core Article is Article 14 which guarantees, in its positive aspect, "equal protection of the law" and in its negative aspect "equality before the law". Article 14 in our Constitution embodies the principle envisaged in the Universal Declaration of Human Rights that "All are equal before the law and are entitled without discrimination to equal protection of the law".

Article 15 (1) – 'The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

Article 16 (1) – provides that there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

Article 16 (4A) was inserted by the Constitution (77th Amendment) Act, 1995, to continue the reservation in promotion for the Scheduled Castes and Scheduled Tribes.

Article 46 of the Constitution obligates the State to promote with special care the educational and economic interests of the weaker sections of the people in particular of the Scheduled Castes and Scheduled Tribes and to protect them from social injustice and all forms of exploitation.

Article 243 provides for the reservation of the seats for Scheduled Castes and Scheduled Tribes in every Municipality in proportion to their population in that Municipality and it also indicates that not less than one-third of the total number of seats reserved shall be reserved for women belonging to the category of Scheduled Castes and Scheduled Tribes.

Article 330 of the Constitution provides for the provision of reservation of seats in proportion to their number for Scheduled Castes and Scheduled Tribes in the Lok Sabha.

Article 332 of the Constitution provides for the provision of reservation of seats in proportion to their number for Scheduled Castes and Scheduled Tribes in the State Legislatures.

Article 334 as amended by the 109th Constitutional Amendment Act, 2009 provides that the reservations under Articles 330 and 332 would continue up to 25th January, 2020.

Reservation in Tamil Nadu

More than 90 per cent of the people of Madras Presidency (consisting of the present Tamil Nadu, parts of Andhra Pradesh, Kerala and Karnataka) were of the Shudra or the Panchama caste. They had been suffering from great social, religious and cultural disadvantages for several centuries. They were denied education.

Government Service and Castes – 1881²

S.No.	Castes	% of Population	Posts with salary of Rs.10 and above	Posts with salary less than Rs.10	Total
1	Brahmins	3.6	42.2	4.4	19.2
2	Other Hindus	87.9	36.5	67.7	55.4
3	Muslims	6.2	5.5	24.1	16.8
4	Native Christians	2.2	3.5	3.5	4.1
5	Europeans	0.1	0.3	0.3	4.5

The Census of India- 1911 (Madras Presidency)

S.No.	Castes	Population	% to Population	% to Hindu Population
1	Brahmins	13,10,360	3.1	3.5
2	Non-Brahmins	3,59,19,674	85.8	96.5
3	Hindus	3,72,30,034	-	-
4	Total	4,18,70,160	-	-

The Graduates from the University of Madras – 1914³

S.No.	Exam	Brahmins		Non-Brahmins	
		Appeared	Passed	Appeared	Passed
1	Intermediate	1900	775	640	246
2	B.A.	469	210	133	60
3	B.Sc.	442	159	107	49
4	M.A.	159	67	20	9
5	L.T.	104	95	11	10

Elected Members of the Legislative Council 1920-1926⁴

S.No.	Caste Groups	1920	1923	1926
1	Brahmins	17	13	18
2	Non-Brahmins	57	61	56
3	Others	24	24	24
4	Total	98	98	98

The Justice Party concentrated its efforts towards gaining reservations for non-Brahmins in the Madras legislature as well as in government jobs. The Justice Party was in power in the Madras Presidency from 1921 to 1926 and, after a break, it was once again returned to power in 1930. While in power it issued the first communal government order on 16 September 1921 and the second one on 15 August 1922. Both these orders institutionalized reservation of government jobs for different categories of non-Brahmins.⁵

Madras Presidency was witness to large-scale agitations for reservation of posts in government for SC, ST and OBC. In 1927 after the Justice Party was elected to power quotas were reserved for five specific groups. Non-Brahmins who were estimated to be 72 per cent in the population were given a quota of 41.67 per cent. Brahmin, three percent in the population, was given a quota of 16.67 per cent. Anglo Indians and Christians who formed four per cent were given a quota of 16.67 per cent, and Mohammedans seven per cent in population were also given a quota of 16.67 per cent. Depressed classes who were 14 per cent of population were given a quota of only 8.33 per cent.⁶

The above quota of reservations was stoutly opposed with the accusation that the affluent non-Brahmin Hindu groups cornered all the benefits arising

out of this policy. Hence a separate reservation policy was envisaged and implemented in 1947 enhancing the quota for non – Brahmin Hindus to 42.86% A separate category of Backward Hindus was introduced with a quota of 14.29% The quota for Anglo Indians/Christians and Mohammedans were reduced to 7.14 per cent.

In 1951, after the Constitution was passed, the reservation for Scheduled Castes and Scheduled Tribes were fixed at 15 per cent, 25 per cent for Backward Classes and 60 for open competition. The formation of the Andhra Pradesh in 1953, the percentage for Scheduled Castes and Scheduled Tribes was increased by one per cent to 16 and that for open competition was reduced by 1 per cent to 59.⁷

During Kalaingar M.Karunanidhi's regime a commission was appointed for the betterment of the lot of the Backward Classes under the Chairmanship of Mr. A.N.Sattanathan, a most backward community retired civil servant. Periyar E.V.Ramasamy was instrumental for the creation of this commission.⁸ The Backward Classes Commission submitted its report on 26.11.1970. Following the recommendations of A.N.Sattanathan Committee, the Tamil Nadu government again revised the quota of reservation from 16% to 18% for SC/ST, 31 per cent for BCs and 51 per cent for open quota.

On 01.02.1980, M.G.Ramachandran government went a step further by enhancing the quota for BCs from 31 per cent to 50 per cent⁹ and correspondingly reducing the open merit quota from 51 per cent to 32 per cent.

The cabinet meeting held under the Presidentship of Chief Minister Kalaingar on 13 March 1989 took a decision to allot separate reservation quota of twenty per cent for the Most Backward Classes in the educational institutions and government jobs.¹⁰ Recently an extra one per cent point has been given to Scheduled Castes and Scheduled Tribes in accordance with the court decision that the Scheduled Tribes should have a separate percentage. On 29.04.2009, a separate 3% was allotted to Arunthathiyars within the reservation for the Scheduled Castes.¹¹

Conclusion

Political reservation has a time limit. Initially, when it was drafted, reservation was provided for a ten year period, with a provision for extension after every ten years. Accordingly, since the initiation of reservation for the first time in 1937, it has been extended after every ten years. The present extension is up to 2020. However, the ten year limit is not applicable to reservation in government services and governmental educational institutions. While the Constitution made a general provision for adequate share to be provided for the Scheduled Castes and Scheduled Tribes, it is left to the discretion of the Government to decide when the reservation policy could be called off. We must bear in mind that the forward communities have enjoyed their privileges for several generations. It is no great matter therefore if reservations continue to be relevant for another 100 years which is, after all, only three or four generations.

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ஜி. கௌதமன்*

முன்னுரை

தமிழகத்தில் காங்கிரஸ் கட்சியிலும் ஆட்சியிலும் பிராமணர்கள் ஆதிக்கம் இருப்பதால் பிராமணர்கள் அல்லாதவர்களின் பயன்பாட்டுக்காகவும் உரிமைகள் காக்கவும் 1916 ஆம் ஆண்டு நீதிக்கட்சி தியாகராஜ செட்டி, பனகல் ராஜா, டாக்டர் நடேச முதலியார். பிறகு 1925-ல் பெரியாரால் சுயமரியாதை இயக்கம் துவங்கப்பட்டது. அது 1944-ல் திராவிட கழகம் துவங்கப்பட்டு ஆட்சியைப் பிடித்தது. அண்ணா 1969-ல் இறந்த பிறகு கலைஞர் கருணாநிதி முதல்வராகி ஆட்சி செய்தார் பிறகு அக்கட்சியிலிருந்து பிரிந்து 1972-ல் அண்ணா திராவிட முன்னேற்ற கழகம் துவங்கப்பட்டு அக்கட்சி 1977-ல் ஆட்சியைப் பிடித்தது. 1987 வரையில் ஆட்சி செய்தது. பிறகு எம்.ஜி.ஆர் மனைவி ஜானகி அம்மாள் 13 நாட்கள் தமிழக முதலமைச்சராக இருந்தார். பிறகு ஜெ.ஜெயலலிதா தமிழக முதலமைச்சராக இருந்தார். பிறகு ஓ.பன்னீர்செல்வம் முதலமைச்சராக இருந்தார். தற்போது எடப்பாடி பழனிசாமி தமிழக முதலமைச்சராக உள்ளார். இதற்கு இடையில் தமிழக அரசியலில் தி.மு.க.வில் இருந்து பிரிந்த வைகோ மறுமலர்ச்சி திராவிட முன்னேற்ற கழகம் துவக்கி செயல்பட்டு வருகிறார். இதற்கிடையில் விஜயகாந்த் தேசிய முற்போக்கு திராவிடர் கழகத்தை துவக்கி தேர்தலில் நின்று 28 எம்.எல்.ஏ களைப் பெற்று தமிழக எதிர்க்கட்சியாக செயல்பட்டார். இவ்வாறு பல திராவிட கட்சிகள் தொடர்ந்து 50 ஆண்டுகள் தமிழகத்தை ஆண்டு கொண்டு இருக்கின்றன. இதனால் ஏற்பட்ட நன்மை தீமைகள் வரலாற்று பார்வையில் இனி ஆராய்ச்சி செய்வோம்.¹

நீதிக்கட்சி

டாக்டர் சி.நடேச முதலியார், பனகல் ராஜா, டாக்டர் டி.மாதவநாயர், முணவாள ராமனாஜம்

ஆகியோர் இணைந்து 1912-ல் திராவிட சங்கம் உருவாக்கினார்.

1916-ல் சர்.பி.தியாகராய செட்டியார் தென்னிந்திய மக்கள் சங்கத்தை துவக்கினார். இச்சங்கத்தால் வரலாற்று முக்கியத்துவம் வாய்ந்த "பிராமணர் அல்லாதோர் நல அறிக்கை" 26 நவம்பர் 1917-ல் வெளியிடப்பட்டது. அவ்வறிக்கையானது "அதிகார மாற்றம் காங்கிரசிடம் வந்தால் பிராமணர்களே பயன்பெறுவார்கள்" என்று கூறியது.

பனகல் ராஜா (1866-1928) திவான் பகதூர்பட்டம் பெற்றவர். இவர் 6 ஆண்டுகள் நீதிக்கட்சி சார்பாக சென்னை ராஜதானி முதல் மந்திரியாகப் பணிபுரிந்தார். ஸ்கூல் ஆல் இந்தியன் மெடிசன் என்ற பள்ளியை துவங்கியது இவரது சாதனையாகும். தெலுங்கு மொழி ஆராய்ச்சி மையம் உருவாக்கினார். ஏழைக்கும் கைவினைத் தொழிலாளர்களுக்கும், விவசாயிகளுக்கும் என இலவச பள்ளிகளை உருவாக்கினார்.²

டாக்டர் சி.நடேச முதலியார் (1875-1937) திராவிட மன்றத்தை உருவாக்கி தென் இந்தியர் அனைவரும் திராவிடர்கள் என்ற உணர்வை உருவாக்கினார். திராவிட இல்லம் துவக்கி ஏழை மாணவர்களுக்கு இலவசக் கல்வி பயில வழிவகுத்தார்.

நடேச முதலியார் காந்திக்கு முன்பே தீண்டாமையை எதிர்த்து எழும்பூரில் நடந்த கூட்டத்தில் ஆதிதிராவிடர்களின் உரிமை, தீண்டாமை ஒழித்தல் மற்றும் ஆலயப்பிரவேசம் ஆகியவற்றை ஆதரித்து பேசினார்.

ஆதிதிராவிட தமிழக தலைவர்களான திவான்பகதூர் ஆர்.சீனிவாசன், எம்.சி.ராஜா, சுவாமி சகஜானந்தா ஆகியோரிடம் நடேசன் நட்பு பாராட்டினார் தனது மருத்துவமனையில் அரிசன இளைஞர்களுக்கு வேலைபோட்டு கொடுத்தார்.

* வரலாற்று இணைப்போசிரியர், அகில இந்திய குடிமைப் பணிகள் பயிற்சி மையம், சென்னை.

இவர் பிராமணரல்லாதாரின் நல்வாழ்வு மலர உதவினர். உத்தியோக உலகில் பிராமணர் ஆதிக்கத்தை ஒழித்துக்கட்ட முற்பட்டார்.³

டாக்டர் டி.எம்.நாயர் (1868-1919) ஏறத்தாழ நூறு ஆண்டுகளுக்கு முன்பு திராவிடர் தமிழர்களின் இன காவலராக இருந்து நீண்ட உறக்கத்தில் தங்களுது சுயமரியாதை இழந்து அடிமைகளாக வாழ்ந்து வந்தவர்களை தட்டி எழுப்பினர். இவரை பெரியார் திராவிட லெனின் என்று கூறினார். பலர் இவரை தேசத்துரோகி, வகுப்பு வாதி என்று தூற்றினார். இவர் ஆதிதிராவிடர்களுக்கு பல சலுகைகளைப் பெற்று தந்தார்.⁴

சர்.சி.தியாகராஜ செட்டியார் நீதி கட்சியில் பாடுபட்டு மக்களின் உரிமைக்காகப் போராடினார். நீதிக்கட்சி (1920 -1937) ஆட்சியில் பல அறிய சாதனைகள் நிகழ்ந்தன. தமிழ்வழிக்கல்வி, இடஒதுக்கீடு, சாதி, ஒழிப்பு, கலப்புத் திருமணம், செம்மொழி வளர்ச்சி, இலவசக் கல்வி, இலவச மதிய உணவு ஆகியவை குறிப்பிடத்தக்கவை.

திராவிடர் கழகம் - தந்தை பெரியார் (1879-1973)

தந்தை பெரியார் 1925-ல் திராவிடர் கழகத்தை துவக்கினார். பகுத்தறிப்பகலவன் என அழைக்கப்பட்ட பெரியார் திரு.ராமசாசி நாயக்கர் அவர்கள் தமிழர்களின் பொருளாதாரச் சிந்தனையைத் தூண்டிவிட்டார். வாழ்க்கை நெறியினைக்காட்டினார், சாதி பேதங்களைத் தகத்தெறிந்தார், மண்ணில் பிறந்த மக்கள் அனைவரும் பேதமின்றி வாழ வேண்டும் என்று நினைத்து தன் இறுதி மூச்சுவரை போராடினார். நம் நாடு விடுதலைபெற பல தியாகங்களைச் செய்தார். தீண்டாமையை எதிர்த்து களம் கண்டவர் அதனாலேயே திரு.வி.க. அவர்களால் வைக்கம் வீரர் என்று பாராட்டுப் பெற்றார். அவரது பேச்சும் செயலும் ஒன்றாக இருந்தது. அவர் இந்தி எதிர்ப்புப் போராட்டம் நடத்தினார். பிள்ளையார் சிலை உடைப்பு போராட்டம் நடத்தினார், இனப்பிரச்சனைக்கு பல போராட்டங்களை நடத்தினார்.⁵ பெரியார் சுமார் 50 ஆண்டு காலமாக

பார்ப்பன மேல் சாதி ஆதிக்கத்தை ஒழிக்கப்பாடுபட்டார்.

1940-1942 ஆண்டுகளில் வைஸ்ராய்கள், இரண்டு கவர்னர்கள் பெரியாரை தமிழகத்தில் ஆட்சி அமைக்க அழைத்தனர் ராஜாஜியும் அழைத்தார். ஆனால் பெரியார் மறுத்தார். பெரியார் அறிவுப்புரட்சி கண்டவர். வாழ்நாள் முழுவதும் போராடியவர். தேசியத்தை எதிர்த்து போராட்டம் செய்து காட்டினார். இருநூற்றாண்டுப்பணியை 20 ஆண்டுகளில் செய்து காட்டினார். பெரியாரின் வாழ்வே தமிழகத்தின் வாழ்வு. தமிழ் சமுதாயத்தின் உயிர்சக்தி, சமூக நீதியின் இருப்பிடம். காங்கிரசையும் கதர் ஆடையையும் தென்னாட்டில் பெரியார்வளர்த்தார். பிறப்பல் உயர்வுதாழ்வு கூடாது என்றார் பெரியார். சமூகத்தின் பேய்கள் மூன்று. அவை கடவுள், சாதிமதம், ஜனநாயகம் என்றார். சமுதாயத்தில் ஐந்து நோய்கள் உள்ளன. பார்ப்பான், பத்திரிக்கை, அரசியல் கட்சி, தேர்தல் மற்றும் சினிமா அவற்றைப்போக்க வேண்டும் என்றார். இந்த பணிகளை ஓரளவு தற்போதைய திராவிடர் கழகத்தலைவர் வீரமணி செய்துவருகிறார்.⁶

பெரியார் சுதந்திர தினத்தை துக்காளாக கூறியதாலும், மணியம்மையை திருமணம் செய்துக் கொண்டதாலும், பெரியாரிடம் இருந்து பேரறிஞர் அண்ணா பிரிந்தார். அறிஞர் அண்ணா தன் நண்பர்களுடன் திராவிட முன்னேற்ற கழகத்தை 1949-ல் துவங்கினார். அண்ணா இந்தி எதிர்ப்பு போராட்டத்தில் கலந்து கொண்டார். பெரியாருடன் இருக்கும் போது நீதிக்கட்சியின் பொதுச் செயலாளராக அவர் இருந்தார். தமிழ்நாடு தமிழர்களுக்கே என்றார் திராவிட நாடு திராவிடர்களுக்கே என்றார். திராவிடன் என்ற இதழை துவங்கினார்.

அண்ணா எம்.எல்.சி ஆகவும், ராஜ்யசபை உறுப்பினராகவும் (எம்.பி) ஆகவும் தமிழக சட்டமன்ற எதிர் கட்சித் தலைவராகவும், பின்பு தமிழக முதல்வராகவும் பணிபுரிந்தார்.

அறிஞர் அண்ணா (1909 - 1969) தனது அறிவாற்றலால், தனது எண்ணற்ற நூல்களால், அனுபவமிக்க மேடைப்பேச்சுகளால், சட்டமன்ற, பாராளுமன்ற நுட்பமான உரைகளால் அனைத்துத்தரப்பு மக்களின் பேராதவினையும், அனைத்துக்கட்சித்தலைவர்களின் நன் மதிப்பையும் பெற்று தமிழ் முதல்வர் பதவி எனும் உன்னதமான உயரத்திற்கு உயர்ந்து பதவிக்கு பெருமை சேர்த்தார்.

இவர் ஆட்சியில் மதராஸ் என்ற பெயரை தமிழ்நாடு என்று மாற்றினார். இந்தியாவிலேயே முதல் முறையாக குடிசை மாற்று வாரியம் உருவாக்கினார். ஒரு ரூபாய்க்கு ஒரு படி அரிசி வழங்கினார். உலக தமிழ் மாநாடு சென்னையில் நடத்தினார்.⁷ அறிஞர் அண்ணா அறிவாளி, படிப்பாளி, பேச்சாளர், எழுத்தாளர், பத்திரிக்கையாசிரியர், நடிகர் நாடகாசிரியர், தலைவர் என பல திறமைகளைப் பெற்றிருந்தார்.

அண்ணாவின் அரசியலில் ஒரு சகாப்தத்தை தோற்றுவித்தார். அரசியலில் தலைவர் தொண்டன் என்ற நிலை மாற்றி அண்ணன் தம்பி முறையை ஏற்படுத்தினார். சாதாரண மக்களும் அரசியலில் ஆட்சியை பிடிக்க முடியும் என்று சாதித்துக் காட்டினார். அண்ணாவின் எழுத்து ஓர் இயக்கத்தை உண்டாக்கியது. அவரது கருத்து காங்கிரஸ் அரசியலையே முடக்கிவிட்டது. அண்ணா 23 புனைப்பெயர்களில் கட்டுரைகளையும், சிறுகதைகளையும் புதினங்களையும் நாடகங்களையும் எழுதினார் அண்ணா வை 'தென்னாட்டு காந்தி' என்றும் 'தென்னாட்டு பெர்னாட்ஷா' என்றும் அழைப்பார்.⁸

அறிஞர் அண்ணா ஆட்சியில் இருமொழி கொள்கையைப் பின்பற்றினார். லாட்டரி சீட்டு விற்கும் முறையை ஒழித்தார். நம்நாடு ஹோம்லேண்ட் என்ற பெயரில் பத்திக்கை நடத்தினார்.⁹ கலைஞர் மு.கருணாநிதி திரிவாரூர் சுயமரியாதை மாநாட்டில் பெரியாரைச் சந்தித்தார். அண்ணாவின் திராவிட நாடு பத்திரிக்கையில் கருணாநிதியின் "இளமை பலி" என்ற கட்டுரை 1942-ல் வெளிவந்தது. கலைஞர் 1945-ல்

பெரியாரிடம் சேர்ந்தார் அண்ணா 1969-ல் இறந்ததால் கருணாநிதி தமிழக முதல்வரானார்.¹⁰

கருணாநிதி 1924-ல் பிறந்து, 5 முறை தமிழக முதலமைச்சராக இருந்தார். இவர் தி.மு.க உறுப்பினர். எம்.எல்.ஏ, பொருளாளர், எதிர்க்கட்சித் தலைவர், தலைவர் என இன்னும் தொடர்கிறார். கலைஞர் கருணாநிதி அறிவுத்திறன், ஆற்றல்திறன், ஆட்சிதிறன், இலக்கியதிறன், மதிநுட்பத்திறன் உடையவர். பல சமூகப் போராட்டங்களில் பங்கு பெற்று பல மாதங்கள் சிறை சென்றார்.¹¹ கலைஞர் நாவன்மை படைத்தவர். சாதுரியமாக பதில் கூறுவார். ஒரு போராளி தூங்காத சூரியன். இவர் அரசியலில் ஞாணி ஆவார்.¹²

கலைஞர் ஆட்சியில் பெண்களுக்கான சொத்துரிமை அளித்தார், திருநங்கைகளுக்காக நல வாரியம் அமைத்தார். நரிக்குறவர்களை பழங்குடியினரத்தில் சேர்க்க வலியுறுத்தினார். அருந்ததியர்களுக்கான உள் ஒதுக்கீடு ஊனமுற்றவர்கள் என்ற வார்த்தைக்கு பதிலாக மாற்றுத்திறனாளி என்ற வார்த்தை அறிமுகம், அனைத்து சாதியினரும் அர்ச்சகர் ஆக வழிவகுத்தது. முதல் தலைமுறை பட்டதாரிகளுக்கு சலுகை கட்டணம் மற்றும் வேலை வாய்ப்பில் சலுகை, கோயில்களில் அறங்காவலர் குழுவில் ஆதிதிராவிடர்களையும், பெண்களையும் கட்டாயம் சேர்த்து ஆகியவை குறிப்பிடத்தக்கதாகும்.¹³ கலைஞரின் கடும் உழைப்பே அவரது வெற்றிக்கான அச்சாரம் எல்லோருடைய உணர்விற்கு மதிப்பளித்தார். ஆளுங்கட்சியாக இருந்தாலும், எதிர்க்கட்சியாக இருந்தாலும் அவர் சட்டசபைக்கு செல்லாமல் இருந்ததில்லை. சட்டமன்றத்தில் 60-ம் ஆண்டு வைரவிழா கொண்டாடப்பட்டது. இவர் கைரிக்கஷாவை ஒழித்து சைக்கிள் ரிக்கஷாவை அறிமுகப்பத்தினார். இலவச கண்ணொளி வழங்கும் திட்டம், பிச்சைகாரர்கள் மற்றும் தொழுநோயாளிகளுக்கும் மறுவாழ்வுக்கு தனி இல்லங்களை உருவாக்கினார்.

விவசாயிகளுக்கு இலவச மின்சாரம் வழங்கினார். தமிழ்நாட்டில் கலை அறிவியல் கல்லூரிகளைப்

பெருக்கினார். அரசு ஊழியர் பணிப்பதிவேட்டில் ரகசியப்பதிவு முறையை ஒழித்தார். ஆதிதிராவிடர் மற்றும் பிற்படுத்தப்பட்டோருக்குத் தனித்தனி துறைகளை ஒதுக்கினார். சமத்துவபுரம் என்ற அனைத்து சாதி மக்கள் குடியிருப்பை ஏற்படுத்தினார். அரசு பணியில் பெண்களுக்கு 30% இட ஒதுக்கீடு வழங்குவதை செய்தார். மாநில முதலமைச்சர்கள் சுதந்திர நாளில் கொடியேற்ற வழி செய்தார்.¹⁴ கலைஞர் கருணாநிதி 1957 முதல் 2016 வரை தொடர்ந்து சட்டமன்ற உறுப்பினராக இருந்தார்.¹⁵ கலைஞர் 19 வயதில் முறசொலி என்னும் பத்திரிக்கை துவங்கினார். கே.டி.வி. கேபிள் நெட்ஓர்க்கை உருவாக்கினார். அண்ணா சதுக்கத்தை உருவாக்கினார். 'நீராடும் கடலுடுத்த' என்ற பாடலை தமிழ்தாய் வாழ்த்தாக மாற்றினார். வள்ளுவர் கோட்டத்தை கட்டினார். கன்னியாகுமரியில் 133 அடி உயர திருவள்ளுவர் சிலையை எழுப்பினார் தமிழ்நாடு குடிநாள் வடிகால் வாரியம் தொடங்கினார். இலவச வண்ணத் தொலைக்காட்சிப் பெட்டி வழங்கினார். வருமூன் காப்போம் திட்டம், நமக்கு நாமே திட்டம், அண்ணா மறுமலர்ச்சி திட்டம் கொண்டு வந்தார். கட்டாய மத மாற்ற தடைச்சட்டத்தை ரத்து செய்தார். அவசர உதவிக்கு 108 ஆம்புலன்ஸ் திட்டத்தை கொண்டு வந்தார்.

கலைஞர் இன்னும் தொடர்ந்து சினிமா, வசனம், கவிதைகள், காப்பியங்கள், பாடல்கள், சிறுகதைகள், புதினங்கள் கட்டுரைகள் என தொடர்ந்து 94 வயதிலும் செயல்பட்டுக் கொண்டு இருக்கிறார். இவருடன் பேராசிரியர் அன்பழகன் அவர்களும், மு.க. ஸ்டாலின் அவர்களும், மு.கனிமொழி ஆகியோரும் தி.மு.க கட்சியில் கலைஞரின் ஆலோசனைப்படி செயல்பட்டு வருகிறார்கள்.¹⁶

எம்.ஜி.ராமச்சந்திரன் (1917-1987)

1952-ம் ஆண்டு எம்.ஜி.ஆர் பேரறிஞர் அண்ணாவைச் சந்திக்கும் அரிய வாய்ப்பினை பெற்றார். 1953-ம் ஆண்டு எம்.ஜி.ஆர். தி.மு.க.வில் உறுப்பினராகச் சேர்ந்தார். எம்.ஜி.ஆர். திரைப்படங்கள் மூலம் தி.மு.க.வை வளர்த்தார்.

1962-ம் ஆண்டு எம்.ஜி.ஆர் சட்டமன்ற உறுப்பினரானார். 1967-ல் பரங்கிமலை தொகுதியில் எம்.ஜி.ஆர். வெற்றி பெற்று சட்டமன்ற உறுப்பினரானார். அண்ணாவின் மறைவுக்குப் பின்பு கலைஞர் முதல்வரானார். எம்.ஜி.ஆர். தி.மு.க பொருளாளர் ஆனார். 1972 அக்டோபர் 10-ம் தேதி எம்.ஜி.ஆர் தி.மு.க விலிருந்து நீக்கப்பட்டார். 1972 அக்டோபர் 17-ம் நாள் எம்.ஜி.ஆர் அண்ணாதிராவிட முன்னேற்றக் கழகத்தை தொடங்கினார். 1975-ல் அனைத்திந்திய அண்ணா தி.மு.க எனப் பெயர் மாற்றம் செய்யப்பட்டது. 1976-ம் ஆண்டு தேர்தலில் அ.தி.மு.க ஆட்சி அமைத்தது 1977-ம் ஆண்டு ஜூன் மாதம் 30-ம் தேதி எம்.ஜி.ஆர் தமிழக முதலமைச்சர் ஆனார். 1980 தேர்தலில் அ.தி.மு.க வெற்றி பெற்றது. எம்.ஜி.ஆர் இரண்டாவது முறை தமிழக முதலமைச்சரானார். 1984-ம் ஆண்டு தேர்தலிலும் அ.தி.மு.க வெற்றி பெற்றது. எம்.ஜி.ஆர் மூன்றாவது முறை தொடர்ச்சியாக தமிழக முதலமைச்சராகப் பதவி வகித்தார். 24.12.1987-ல் எம்.ஜி.ஆர் இறந்தார்.

அ.தி.மு.க எம்.ஜி.ஆர். ஆட்சியின் சாதனைகள்

எம்.ஜி.ஆர் சென்னையில் தொழில்நுட்ப பல்கலைக்கழகத்தை உருவாக்கினார் தாழ்த்தப்பட்ட மாணவர்களுக்கு கல்லூரி வரை இலவச கல்வி வழங்கினார். +2 கல்வி திட்டம் கொண்டுவந்தார். பி.யு.சி கல்வி முறையை கல்லூரியில் நீக்கினார். கிராம நிர்வாக அலுவலர் முறையைக் கொண்டு வந்தார். அரசு ஊழியர் ஓய்வு வயதை 55-ல் இருந்து 58-ஆக உயர்த்தினார். சைக்கிளில் இருவர் செல்ல அனுமதி வழங்கினார். பள்ளி மாணவர்களுக்கு சத்துணவு, பல்பொடி மற்றும் சீருடை இலவசமாக வழங்கினார். மதுரையில் 1981-ல் இரண்டாவது உலக தமிழ் மாநாட்டை நடத்தினார். தமிழ்நாடு போக்குவரத்துக் கழகங்களை 22 ஆக அதிகரித்து 9000 பேருந்துகளை கொண்டு 3000 வழித்தடங்களை உருவாக்கினார். தன்னிறைவுத் திட்டம் கொண்டு வந்தார். ஒரு வீட்டுக்கு ஒரு பல்பு என இலவச மின்சாரம் வழங்கினார். எம்.ஜி.ஆர் 136

திரைப்படங்களில் நடித்துள்ளார். 11 ஆண்டுகள் தொடர்ச்சியாக தமிழக முதல்வராக இருந்தார்.¹⁸

எம்.ஜி.ஆர் கிராம மக்களின் தேவைகளைப் பூர்த்தி செய்தார் நியாயவிலைக் கடைகளைத் திறந்தார். முதியோர் ஓய்வூதியத்திட்டத்தைக் கொண்டுவந்தார். படித்த இளைஞர்களுக்கு ஊக்கத்தொகை வழங்கினார். தமிழகம் முழுவதும் பல பல்கலை கழகங்களை உருவாக்கினார். தமிழக சட்டமன்ற மேலவையைக் கலைத்தார் எம்.ஜி.ஆர்க்குப் பிறகு ஜானகி அம்மால் 13 நாட்கள் தமிழக முதலமைச்சராக இருந்தார்.

புரட்சித் தலைவி ஜெ.ஜெயலலிதா

1982-ல் புரட்சித் தலைவி ஜெ.ஜெயலலிதா 'அ.தி.மு.க.-வில் உறுப்பினர் ஆனார். எம்.ஜி.ஆர், ஜெயலலிதாவை கொள்கைப்பரப்பு செயலாளர் ஆக்கினார். 1984-ல் ஜெயலலிதாவை ராஜ்யசபா உறுப்பினராக்கினார். 1987-ல் எம்.ஜி.ஆர் இறந்து விட்டார். 1989-ல் தமிழக சட்டமன்ற தேர்தல் ஜெயலலிதா போட்டியிட்டு 27 இடங்களில் வெற்றி பெற்று எதிர்க்கட்சித் தலைவரானார். 1989 ஜனவரி 31ம் தேதி ஜானகி அம்மாள் அரசியலில் இருந்து விலகினார்.

1989 அக்டோபர் மாதம் நடந்த நாடாளுமன்ற தேர்தலில் ஜெயலலிதா காங்கிரசுடன் கூட்டணியில் 38 இடங்களிலும் வெற்றி பெற்றார். 1991-ல் மே மாதம் 26ம் தேதி நடைபெற்ற தமிழக தேர்தலில் அ.தி.மு.க அமோக வெற்றி பெற்று ஜெயலலிதா முதல் முறையாக தமிழக முதலமைச்சரானார். 1996-ல் தமிழக சட்டமன்ற தேர்தலில் அ.தி.மு.க தோல்வியடைந்தது. 2001-ம் ஆண்டு தமிழக சட்டமன்ற தேர்தலில் அ.தி.மு.க வெற்றி பெற்று இரண்டாவது முறையாக ஜெயலலிதா தமிழக முதலமைச்சரானார். 2006-ம் ஆண்டு சட்டமன்ற தேர்தலில் அ.தி.மு.க தோல்வியடைந்தது. 2011-ம் ஆண்டு தேர்தலில் மீண்டும் அ.தி.மு.க வெற்றி பெற்று மூன்றாவது முறையாக ஜெயலலிதா தமிழக முதல்வரானார். 2016-ம் ஆண்டு தேர்தலிலும் அ.தி.மு.க வெற்றி பெற்று ஜெயலலிதா நான்காவது முறையாக

தமிழக முதல்வரானார். அவர் இறந்ததும் ஓ.பன்னீர்செல்வம் முதல்வரானார். தற்போது எடப்பாடி பழனிசாமி தமிழக முதல்வராக உள்ளார்.¹⁹

ஜெயலலிதா அ.தி.மு.க ஆட்சியின் சாதனைகள்

ஜெயலலிதா மகளிர் காவல் நிலையங்களை முதன் முதலில் தோற்றுவித்தார். சென்னையில் சார்க் நாடுகளின் விளையாட்டு போட்டிகளை வெற்றிகரமாக நடத்தினார். 1996 ஆம் ஆண்டு தஞ்சையில் எட்டாவது உலகத் தமிழ் மாநாட்டை நடத்தினார். அரசு தொட்டில் குழந்தைகள் திட்டத்தின் மூலம் பெண் குழந்தைகளைப் பாதுகாத்தார். 8000-ம் ஏழை ஜோடிகளுக்கு இலவசத் திருமணம் செய்து வைத்தார். மழைநீர் சேமிப்புத் திட்டத்தை கடுமையாக நடைமுறைப்படுத்தினார். 2004ம் ஆண்டு அக்டோபர் 18-ம் தேதி சந்தனக் கடத்தல் விரப்பனை சுட்டுக் கொன்றது தமிழக காவல்துறை. 2004-ம் ஆண்டு டிசம்பர் 10-ம் தேதி தரமணியில் திரைப்பட நகரை உருவாக்கினார். 2005 ஜூலை 1-ம் தேதி 105 கோடியில் சென்னையில் ஆசியாவிலேயே மிகப்பெரிய அரசு மருத்துவமனையை திறந்து வைத்தார். 2005 ஜூலை 11-ம் தேதி +1 மற்றும் +2 மாணவ மாணவிகளுக்கு 66 கோடி ரூபாய் செலவில் இலவச சைக்கிள் வழங்கினார். கோயில்களில் அன்னதான திட்டம் துவக்கினார்.²⁰ அம்மா உணவகம், அம்மா திட்ட முகாம், அம்மா குடிநீர், அம்மா மருந்தகம், காவேரி நீர் நடுவர் மன்ற தீர்ப்பினை மத்திய அரசின் நாளிதழில் வெளியிட செய்தார். அம்மா உப்பு, அம்மா பசுமை பண்ணை திட்டம், இலங்கை மீது பொருளாதார தடை வேண்டும் என சட்டசபையில் தீர்மானம் இயற்றினார்.²¹ இலவச மிக்ஸி, கிரைண்டர், மின்விசிறி, ஆடுகள், மாடுகள், மக்களுக்கு கொடுக்கப்பட்டது. மாணவ மற்றும் மாணவிகளுக்கு இலவச மடிக்கணினி வழங்கப்பட்டது. அம்மா மார்கெட், அம்மா திரையரங்குகள் உருவாக்கப்பட்டன. தாலிக்குத் தங்கம். மகளிர் சுய உதவிக்கு குழுக்களுக்கு உதவி,

இலவச கேபிள் டி.வி. இணைப்பு கொடுக்கப்பட்டன கிராணைட் மாபியாவைக் கட்டுப்படுத்தினார். மணல் கடத்தலை கட்டுப்படுத்தினார். தொலைநோக்குத்திட்டம் 2023-ஐக் கொண்டு வந்தார்.²²

வைகோ மறுமலர்ச்சி திராவிட முன்னேற்ற கழகம்

விஜயகாந்த் நடிகராக இருந்து பின்பு அரசியலுக்கு வந்தார் 2006ம் ஆண்டு சட்டமன்ற தேர்தலில் முதல் முறையாக விருத்தாசலம் தொகுதியில் தனித்து போட்டியிட்டு வெற்றி பெற்றார். பின்னர் 2011-ம் ஆண்டு சட்டமன்ற தேர்தலில் அ.தி.மு.க கூட்டணியுடன் 28 தொகுதிகளில் வெற்றி பெற்று தமிழக சட்டமன்ற எதிர்க்கட்சி தலைவராக அமர்ந்தார். 2016-ம் ஆண்டு தேர்தலில் தோல்வி அடைந்தது தொடர்ந்து மக்கள் பிரச்சனைக்காக போராடி வருகிறார்.

திராவிட கட்சிகளின் பணிகள்

இருமொழிக் கொள்கையைக் கடைப்பிடித்தல், இந்தி எதிர்ப்பு, தமிழ் மொழியினைக் காத்தல், தமிழ் நாட்டின் கலாச்சாரம் காத்தல், இடஒதுக்கீடு முறையினை சிறப்பாகக் கடைப்பிடித்தல் ஆகியவை திராவிடக் கட்சிகளின் பணிகளில் குறிப்பிடத்தக்கவை. மக்கள் நல திட்டங்களை தொடர்ந்து தி.மு.க. அ.தி.மு.க செயல்படுத்தி வருகிறது. தாழ்த்தப்பட்டோர், பழங்குடியினர், சிறுபான்மையினர் மிகவும் பிற்படுத்தப்பட்டோர் வாழ்வு பாதுகாக்கப்படுகிறது. திராவிடர் மொழி மற்றும் கலாச்சாரம் பாதுகாக்கப்பட்டது. இந்தி மொழி, சமஸ்கிருத மொழி, ஆதிக்கம் கட்டுபடுத்தப்பட்டது.

திராவிட கட்சிகள் செய்ய மறந்தவை

தேசிய நீர் ஓட்டத்தில் இணையாதது, தேசிய கட்சிகளில் சேராமல் மாநில கட்சிகளிலேயே சேர்ந்து தொடர்ந்து ஆட்சி அமைக்க உதவியது. சினிமா கலாச்சாரம் அரசியலில் அதிகமாக்கியது. இலவசம் கொடுத்து மக்களை உழைக்காமல் செய்து விட்டது. மதுக் கடைகளை திறந்து மக்களை குடிகாரர்களாக மாற்றியது. வேலை வாய்ப்புகளை உருவாக்காதது. தரமான கல்வியைத்

தராதது. தேசிய அளவிலான போட்டிகளில் பங்கு பெற திறமையை வளர்க்காதது. பிரிவினை வாதத்தை வளர்த்தது ஆகியவை திராவிடக் கட்சிகளின் மாற்றிக் கொள்ள வேண்டிய செயல்பாடுகளாகும்.

முடிவுரை

தமிழர்கள் தமிழ்த் தாயின் தவப்புதல்வர்களாக மட்டும் இல்லாமல் பாரதத் தாயின் பரதனாகவும் இருப்பதற்கு தயார்படுத்திக் கொண்டால் மட்டுமே தேசிய நீரோட்டத்தில் கலந்து இந்தியாவை தலை நிமிரச் செய்யலாம்.

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22. The Hindu, Chennai 6 June 2017, p.6.

திருமலைநாயக்கர் கால திண்டுக்கல் பகுதியின் வரலாறும், சமூகமும்

பி.சங்கரலிங்கம்*

திருமலைநாயக்கர் காலத்தில் இப்பகுதியின் வரலாறு சற்று ஒளி பொருந்தியதாகக் காணப்படுகிறது. திருமலைநாயக்கரின் ஆறு கல்வெட்டுகளும்,¹ செப்பேடுகளும்² பாளையங்களின் வம்சாவளிகளும் நமக்கு அதிகமான வரலாற்றுச் செய்திகளைத் தருகின்றன. இவரது காலத்தில் கி.பி. 1629-க்குப் பிறகு விஜயநகர அரசின் கல்வெட்டுகள்³ கிடைக்காமையால், விசயநகரின் மேலாதிக்கத்தை திருமலை நாயக்கர் அகற்றிவிட்டார் எனலாம்.

முதல் மைசூர் போர் 1633

மைசூர் அரசர் சாமராஜ உடையர், முத்துவீரப்ப நாயக்கர் காலத்தில் முகிலன் என்பவர் தலைமையில் அனுப்பிய படைகளை கன்னிவாடி சின்னகதிரிநாயக்கரும், விருப்பாட்சிபாளையக்காரரும் இணைந்து தோற்கடித்து விரட்டினர். கி.பி.1633-ல், மீண்டும் சாமராஜ உடையர் மைசூரின் படைத்தலைவன் உற சுரந்திராஜாவின் தலைமையில் பெரும்படையை அனுப்பினார். இந்தப்படை திண்டுக்கல்வரை முன்னேறியது.⁴ இந்த மைசூர்ப்படையை, திருமலை நாயக்கரின் தளவாய் இராமப்பய்யரும், அரங்கண்ணநாயக்கரும் (கன்னிவாடி பாளையத்தலைவர்) இணைந்து முறியத்தனர். முறியத்ததோடும் மட்டுமல்லாமல் மைசூர்ப்படையைத் துரத்திச் சென்று மைசூரை முற்றுகையிட்டனர்.⁵ அப்போது இராமப்பய்யாவின் மீது திருமலை நாயக்கருக்கு அவநம்பிக்கை ஏற்பட்டதனால் கட்டியக்காரர்களை அனுப்பிதளவாய் இராமப்பய்யரைத்

திரும்பவருமாறு அழைத்தார். போரின் முக்கிய கட்டத்தில் திரும்பிவரமாறுக்கும் தளவாய்தன்னை இழுபடுத்திய கட்டியக்காரர்களை வெட்டி விடுகிறார். இச்சூழலில் 'ரங்கண்ண நாயக்கர் திறமையாகச் செயல்பட்டு சிக்கல்கள் வளராது தடுத்துள்ளார்'.⁶

பின்னர் மைசூரை வெற்றி கொண்டு பெரும் செல்வத்துடன் மதுரை திரும்பும் தளவாயை நாயக்கர் வரவேற்றார். அவர்களுக்குள் ஏற்பட்டிருந்த கருத்து வேற்றுமைகல் நீங்கின. இந்த மைசூர்ப்படையெடுப்பு திருமலை நாயக்கரின் மிகப்பெரிய வெற்றியாகக் கூறலாம்.⁷ இப்போரில் திண்டுக்கலைச் சேர்ந்த பாளையப்பட்டுகள் அனைத்தும் கலந்து கொண்டுள்ளன.⁸ மேலும் முத்து வீரப்பநாயக்கர் காலத்தில் நடைபெற்ற மைசூர்ப்படையெடுப்பை முறியடித்த கன்னிவாயாபாளையக் காரர் சின்ன கதிரி நாயக்கரின் மகன் அரங்கண்ண நாயக்கர் இப்போரில் கலந்து கொண்டு மாபெரும் வெற்றியைப் பெறுவதில் முக்கியப் பங்காற்றியுள்ளார்.

சேதுபதியின் மீது போர் (கி.பி. 1637)

சேதுபதியுடனான போரைப்பற்றி இராமப்பய்யன் அம்மாளை மிகவும் விரிவாகப் பேசுகின்றது.⁹ இப்படையெடுப்பின் தலைவராக இராமப்பய்யரும்,¹⁰ அவருடன் கன்னிவாடி பாளையக்காரர் அரங்கண்ண நாயக்கரும் கலந்து கொள்கின்றனர்.¹¹ இராமப்பய்யா சேதுபதி

*இணைப்போராளியர், வரலாற்றுத்துறை, G.T.N கலைக்கல்லூரி, திண்டுக்கல்.

போரிலிருந்து இடையில் விலகி விஜயநகரப்பேரரசுக்கு தவச்சென்றபோது அரங்கண்ணநாயக்கர் சேதுபதியின் மீதான போரில் தொடர்ந்து போரிட்டு இருந்திருக்க வேண்டும். பின்னர் சேதுபதியின் மீதான போர் வெற்றி அடைந்தது. இந்த சேதுபதி சமஸ்தானப் போரைப் பற்றி திண்டுக்கல் பகுதி பாளையப்பட்டுகளின் வம்சாவளிகள் கூறுகின்றன.¹²

திருமலை நாயக்கரின் தலைநகர் மாற்றம் (1634)

திருமலை நாயக்கர் காலத்தில் நடைபெற்ற மற்றொரு முக்கிய நிக்ச்சி தலைநகர் மாற்றமாகும். கி.பி. 1616-ல் இரண்டாம் முத்துவீரப்ப நாயக்கர் காலத்தில் தலைநகர் மதுரையிலிருந்து திரு சிரபுரத்திற்கு மாற்றப்பட்டது. 'அதற்கு தஞ்சை நாயக்கருடன் ஏற்பட்ட மோதல் மட்டுமின்றி.

திண்டுக்கல் பகுதியில் ஏற்பட்ட விஜயநகரத்தின் மேலாதிக்கமும் காரணமாகும்.¹³ கி.பி. 1634-ல் திருமலை நாயக்கர் தனது தலைநகரைத்திரு சிரபுரத்திலிருந்து மதுரைக்கு மாற்றினார்.¹⁴ இம்மாற்றத்திற்கு ஒரு கதையொன்று கூறப்படுகின்றது. திருமலை நாயக்க மன்னாநோபால் அவதிப்பட்டார். அச்சமயம் மதுரை மீனாட்சியம் மனிடம் செங்கோல் வாங்கும் விழாவில் கலந்து கொள்வதற்காக மதுரைக்குச் செல்லும் வழியில் திண்டுக்கல்லில் இரவு தங்குகிறார்.

அப்போது சிவபெருமாந் அவரது கனவில் தோன்றி மதுரையில் நிலையாகத் தங்கியிருந்து. மீனாட்சிக்கும் சொக்கருக்கு வழிபாடுகள் நடத்தி வந்தால் நோய் குணமாகும் என்று கூறியதாகக் கூறப்படுகிறது. இந்நிகழ்ச்சி எந்த அளவு உண்மையென்று நாம் ஏற்றுக்கொள்ள முடியுமென தெரியவில்லை.¹⁵ ஆயினும் அன்றைய அரசியல் நிலையை ஆராய்ந்தால் இம்மாற்றம் அரசியல் மற்றும் இராணுவரீதியிலானது என்பதை அறியலாம்.

திண்டுக்கல், தாடிக்கொம்பில் கிடைக்கும் ராம தேவராயரின் கல்வெட்டுக் காலம் கி.பி. 1629 ஆகும். இராம தேவராயரின் ஆட்சி கி.பி. 1633-ல் முடிவு பெறுகிறது.¹⁶ இந்நிலையில் தஞ்சை நாயக்க

மன்னர் இரகுநாத நாயக்கரும் கி.பி. 1634-ல் இறந்துவிடுகிறார். மேலும் விசயநகரப் பேரரசில் ஏற்பட்ட பதவிப்போரில் இவர் இரண்டாம் வெங்கடரை ஆதரித்து நின்றார்.¹⁷ இரண்டாம் வெங்கடரின் ஈடுச்சிக்காலம் முழுவதும். பேரரசிற்கும் மதுரை நாயக்கர் அரசிற்கு மிடையில் அமைதியான உறவுகள் இருந்துள்ளன.¹⁸ எனவே தஞ்சையின் மிரட்டல்களும். பேரரசின் படையெடுப்புப் பயங்களும் நீங்கியபின் எஞ்சிய மைசூர் மன்னர்களின் படையெடுப்புகள் மட்டும் நிகழலாம் என்ற நிலையில் திருமலை நாயக்கருக்குத் தலைநகர் திருசிரபுரத்தில் இருப்பதை விட மதுரையில் இருப்பது அதிக நலன்களை அளிக்கும் என கருதியதால் தலைநகர் மதுரைக்கு மாற்றப்படுகின்றது. மேலும் நாயக்கர் திண்டுக்கலில் தனது தலைநகர் மாற்றத்தை வெளியிடுவதாகக்கூறியுள்ளதற்குக் காரணம் திண்டுக்கல் மிகப்பெரிய அல்லது முக்கியமான இராணுவத்தளமாக இருந்துள்ளதேயாகும். மேலும் மன்னர் இங்கு தங்கியிருந்துள்ளதால் திண்டுக்கல் அன்று ஒரு அரச நகரமாக இருந்ததை அறியலாம்.

விஜயநகர அரசின் காலம் மற்றும் நாயக்கர் காலத்தில் எடுக்கப்படும் முக்கிய அரசியல் முடிவுகள், மக்களால் ஏற்றுக் கொள்ளப்பட வேண்டும் என்ற காரத்தால் தெய்வங்களின் ஆணை என்றோ அல்லது தெய்வத்தால் எடுக்கப்பட்ட முடிவாகவோ காட்டப்படுதல் அக்கால மன்னர்களால் கடைபிடிக்கப்பட்ட ஒரு நிர்வாக உத்தியாக நாம் கூறலாம். மதுரா விஜயத்தில் குமார கம்பணனுக்கு மீனாட்சியம்மன் கனவில் தோன்றி வழங்கிய பாண்டியர்களின் தெய்வீகவாள் கொண்டு அவன் மதுரை சுல்தானியர்களை வென்றகதையும் மேற்/றிய கதையையொட்டியே அமைந்துள்ளது.¹⁹

இரண்டாம் மைசூர்ப்போர் - (கி.பி. 1655 - 1659)

இப்போது மைசூரின் அரசனாக இருந்த கண்டிரவ நரசராஜா திருமலை நாயக்கரின் மேல் கடுங்கோபம் கொண்டிருந்தார். அதற்குக் காரணம் விசயநகர அரிசமிருந்து விடுபடும் முயற்சியாகத்

திருமலை நாயக்கர் பேரரசு சார்ந்திருக்கின்ற மீது கோல் கொண்டா சுல்தானப்படையெடுக்கும்படி தூண்டியதால் ஸ்ரீரங்கன் தந்து பேரரசுத் தலைநகரநாடு வேலூரை இழக்க வேண்டியதாயிற்று.²⁰ மைசூர்ப்படை தலைவன் தளவாய் உறியம்மபய்யா தலைமையில் பெரும்படையொன்று மதுரையை கைப்பற்றப் புறப்பட்டது. சத்தியமங்கலம் கைப்பற்றப்பட்டது. பின்னர் பெற்ற தொடர் வெற்றிகள் காரணமாக திண்டுக்கல் லும் மைசூர்வசம் சேர்ந்தது.²¹ இக்கட்டத்தில் திருமலை நாயக்கரின் மூத்த மனைவியின் வேண்டுகோளுக்கு இணங்கி இரகுநாத சேதுபதி பெரும்படையுடன் மதுரை வந்தார். மதுரையில் இருந்த திருமலை நாயக்கரின் பெரும்படைகளும் இணையவே மைசூர்ப்படையை எதிர்கொள்ளச் சென்றார் சேதுபதி. மைசூர்ப்படைகள் தோற்றுத் திண்டுக்கலுக்குப்பின் வாங்கிந்.²² மைசூரின் உதவிப்படை ஒன்று வரவே திண்டுக்கலிலும் மிகப்பெரிய போர்நடைபெற்றது. அப்போரில் இரகுநாத சேதுபதி மாபெரும் வெற்றி பெற்றார். பின் மதுரை திரும்பிய நாயக்கரிடம் மாபெரும் பரிசுகள் பெற்று தன்னாடு திரும்பினார்.²³ மைசூரின் மீது இதன் தொடர்ச்சியாக மேற்கொள்ளப்பட்ட படையெடுப்பில் திருமலை நாயக்கர் தம்பிகுமார முத்துநாயக்கர் மற்றும் அரங்கண்ண நாயக்கர் ஆகியோர் தலைமையில் மைசூருகபடையெடுத்துச் சென்றனர். இதனைப்பாளையப்பட்டுகளின் வரலாறுகளும்,²⁴ சில கல்வெட்டுகளும்²⁵ கூறுகின்றன. இப்போரில் மைசூர் மற்றும் மதுரை ஆகிய இருவரும் எதிரிகளின் மூக்குகளை அறத்துத் தள்ளியதால் போர் மூக்கறுப்புப் போர் எனவும் கூறப்படுகிறது.²⁶ இப்போரில் திண்டுக்கலைச் சேர்ந்த பாளையங்கள் 'னைத்தும் கலந்து கொண்டுள்ளன. இப்போரின் மாபெரும் வெற்றியைக் கேட்கும் முன்னர் திருமலை நாயக்கர் இறந்துவிட்டதைப் பாளையப்பட்டுகளின் வம்சாவளிகள் உறுதிப்படுத்துகின்றன.²⁷

திண்டுக்கல் சீமை - திண்டுக்கல் அதிகாரம்

திருமலைநாயக்கரின் காலத்தில் திருநெல்வேலி திருச்சிராப்பள்ளி, சத்தியமங்கலம் போன்ற ஊர்களில் இருந்த ஆளுநர்களைப்²⁸ போல திண்டுக்கல்லும் அரசனின் ஆளுநரால் ஆளப்பட்டது.²⁹ அரசனின் திண்டுக்கல் அதிகாரி அனந்தநாராயணய்யர் என்பவரின் ஆறுகல் வெட்டுகள்.³⁰ திண்டுக்கல் பகுதியில், வேடப்பட்டி, மேட்டுக்கடை, கொத்தப்பள்ளி ஆகிய இடங்களில் கிடைத்து உள்ளன. மேலும் இவரால் வழங்கப்பட்ட சித்தரேவு செப்புப்பட்டயச் சாசனமும்.³¹ கிடைத்துள்ளது.

வேடப்பட்டி கல்வெட்டு திண்டுக்கல்லிலிருந்து 12 கி.மீ. தூரம் உள்ள மேட்டுக்கடையில் குதிரைச்சுனை எனும் குளம் வெட்டி வைத்துள்ளதைப் பற்றி குறித்துள்ளது. இக்கல்வெட்டு பாறையின் மேல் வெட்டப்பட்டுள்ளது. அருகே பெருமாள் கோயில் ஒன்றுள்ளது. மற்றது திண்டுக்கல் வட்டம் கொத்த புள்ளியில் உள்ள கதாநசிங்கப் பெருமாள் கோயிலில் உள்ள கல்வெட்டு இங்கு குளம் வெட்டு வித்து. நிலங்கள் தானம் வழங்கியுள்ள செய்திகள் காணப்படுகின்றன.

மேலும் சித்தரேவுச் செப்பேட்டை இந்த அனந்தநாராயணய்யர் வழங்கியுள்ளார். திம்மப்பாச முத்திரத்தில் (சித்தரேவு) பூச்சிநாதன் மகன் ஸ்ரீராமதாசர் என்பானுக்கு காணியாட்சிப்பட்டயமாகும். இதில் நிலத்தின் எல்லைகள் குறிக்கப்பட்டுள்ளன.

இந்த அனந்தநாராயணய்யர் திருமலை நாயக்க மன்னர் காலத்தில் திண்டுக்கல் அதிகாரியாக விளங்கியுள்ளார்.³² மன்னரின் மேலாண்மை இருந்தாலும் அதிகாரிகள் மிக்க அதிகாரம் பெற்றிருந்திருந்தமைக்கு இப்பகுதியின் நிலவியல் முக்கியகாரணமாகும்.

திருமலைநாயக்கரும் திண்டுக்கல் பகுதி சமூக சுழல்களும்

திருமலைநாயக்கர் கால நான்கு செப்பேடுகள்,³³ திண்டுக்கல் அருகேயுள்ள பொன்மைய கவுண்டன்

பட்டியில் கண்டறியப்பட்டுள்ளன. இதில் முதல் மூன்று செப்பேடுகள், திண்டுக்கல் அருகேயுள்ள சீவல் சிறகு எனும் ஊரில் திருமலைநாயக்கர் தங்கியிருந்த போது, தம்மை நேரில் சந்தித்து மரியாதை செய்த பொம்மைய கவுண்டன் (காப்பிலியகவுடர்) என்பவர் சாதி சனத்தில் பெரியதனமாக செயல்படவும், சாதியிலிருந்து நீக்கவும், சேர்க்கவும் வழக்குகளைக் கேட்டு முடித்து வைக்கும் அதிகாரத்தை வழங்கவும், கவுண்டமார், சாதியினர் இவருக்கு வரி செலுத்தவும் இச்செப்பேடு அதிகாரமளித்து ஆணையிட்டது.

திருமலைநாயக்கர் அதிகாரம் வழங்கினாலும், சீவல் சிறகு பகுதி நிலக்கோட்டை கூளப்பப் பாளையம் கட்டுப்பாட்டில் இருந்தால், கூளப்பப்பாளையக்காரர் திருமலை நாயக்கரின் உத்தரவை ஏற்ற நாயக்கர் வங்கிய உரிமையை இதனை உறுதிபடுத்துவதாக, இரண்டாவது செப்பேடு காணப்படுகிறது. மூன்றாவது செப்பேடு மேற்குறித்த உத்தரவை செயல்படுத்திட சீவல் சிறகை சார்ந்த பதினெட்டு நாட்டார்களில் பெரும் பாலோர் இசைந்து அதனை மூன்றாவது செப்பேட்டில் உறுதிப்படுத்தியுள்ளனர்.

மேற்கூறிய செப்பேடுகள் மூலம் அக்கால நிர்வாக முறையின் செயல்பாடுகளை அறிய முடிகிறது. நாயக்க மன்னர் அதிகாரம் வழங்கிய பின்னரும், கூளப்பப்பாளையக்காரன் அதனை உறுதி செய்து உத்தரவு வழங்கினாலும், சீவல் சிறகு கிராம சபையில் உள்ள 18 நாட்டார்களில் உள்ள 10 பேர்கள் இதற்கு ஒப்புதல் வழங்கி செப்பேடுகள் மூலமாக உறுதி செய்த பின்னரே, நாயக்கரின் உத்தரவு அதிகாரம் நடைமுறைக்கு வருவதை அறியலாம்.

நான்காவது செப்பேடு கன்னிவாடி பகுதியிலிருந்து தேனி மாவட்டம் அல்லிநகரத்திற்கு சென்று குடியேறியவர்களில் ஊர்நாட்டாண்மை பதவியை யார் பெறுவது என்பதைக் குறித்து இருதரப்பாருக்கு ஏற்பட்ட சிக்கலை அன்னஞ்சி என்ற ஊரில் திருமலைநாயக்கர் தங்கியிருந்த

போது அதனை விசாரித்து காப்பிலிய சின்னாகவுடருக்கே அவ்வுரிமையை வழங்கிய செப்பேடு ஆகும். இதன் மூலம் நாயக்க மன்னர்கள் தம்முடைய ஆட்சி பகுதியின் பல்வேறு பகுதிகளுக்குச் சென்று தங்கியிருந்து, நாட்டின் நிர்வாகம் உள்ளிட்ட பல்வேறு பணிகளைச் செய்துள்ளமை இதன்மூலம் அறியப்படுகிறது.

திண்டுக்கல் பகுதி மிகுந்த தனித்தன்மையுடன் மதுரை நாயக்கர் ஆட்சிக் காலத்தில் விளங்கியது. நாயக்கராட்சியில், மதுரைநாயக்க அரசையும் பாளையப்பட்டுகளையும் இணைக்க சீர்மை அதிகாரிகள் இருந்துள்ளார்கள். இவர்கள் அதிகாரிகள் என்றே அழைக்கப்பட்டனர். திருச்சி, திருநெல்வேலி, சத்தியமங்கலம் போல திண்டுக்கல்லும் அரசின் தனி அதிகாரியின் தலைமையில் நிர்வாகம் செய்யப்பட்டுள்ளது. இந்த அதிகாரிகள் அந்தச் சீமையில் உள்ள பாளையங்களைக் கண்காணித்து நிர்வாகம் செய்து வந்துள்ளனர். திண்டுக்கல் ஒரு ஆட்சிப்பிரிவின் (சீர்மை) தலைநகரமாக இருந்துள்ளது. இங்கு அரசனின் அதிகாரிகள் நிர்வாகம் செய்துள்ளனர். இந்த அதிகாரிகள் பிராமணர், நாயக்கர், முதலியார், ரெட்டியார் போன்ற இனங்களைச் சேர்ந்தவராகக் காணப்படுகின்றனர். ஆயினும் கன்னிவெடி பாளையக்காரர்கள் சில சமயம் இந்த அதிகாரிகளை விட செல்வாக்குப் படைத்துள்ளனர். ஆயினும் ஆட்சி செய்யும் இந்த அதிகாரிகள் பல வீனமான மன்னர்கள் காலத்தில், மன்னர்களைவிட தங்களின் ஆட்சிப் பகுதியில் அதிகளவு அதிகாரம் கொண்டிருந்தனர். இத்தகைய அதிகாரிகள் விசிவநாத நாயக்கர் காலம் முதல் ஆங்கிலேயர்கள் கி.பி. 1811 -ல் திண்டுக்கல்லில் தங்களது நிர்வாகத்தை மேற்கொள்ளும் வரையில் காணப்படுகின்றனர்.

மதுரை நாயக்கர்கள், அரசின் சீர்மை அதிகாரிகள் பாளையக்காரர்கள் என பலரும் சைவ, வைணவ கோயில்களைக்கட்டி அதற்கு நன்கொடைகளும் அளித்துள்ளனர். மேலும் பல இடங்களில் அக்ரகாரங்களும் அமைத்து தந்துள்ளனர். பல்வேறு

புதியணர்கள் உருவாக்கப்பட்டன. மேலும் நீர்ப்பாசன வசதிகளும் செய்யப்பட்டன. இதன் மூலம் இப்பகுதி பொருளாதார வளர்ச்சியும் கொண்டிருந்தது.

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முன்னுரை

தமிழக வரலாற்றில் பொற்காலம் எனப்போற்றப்படுவது பிற்காலச் சோழர்களின் ஆட்சிக் காலமாகும். முதலில் தஞ்சையையும் பிறகு கங்கைகொண்ட சோழபுரத்தையும் தலைநகரமாகக் கொண்டு ஆட்சி செய்த சோழர்களை பிற்கால சோழர்கள் என வரலாற்று அறிஞர்கள் கூறுவார்கள்.

பங்களராயர், பிருதிவிகங்கரையர், வாணகோப் பாடி நாட்டு வாணகோவரையர், இலாடராயர், மிலாடுடையார், மலையமாந், சேதிராயர், முனையதரையர், புரோசர் விழப்பரையர், வன்னாடுடையார், பழவேட்டரையர், இருக்குவேளிர், இருங்கோளர், முத்தரையர், ஆறகனார் வாணகோவரையர், மழவரையர், சம்புவராயர், காடவராயர், கச்சிராயர், யாதவராயர் போன்ற ஏராளமான சிற்றரசர்கள் சோழர்களின் கீழிருந்து சோழப் பேரரசைக் காத்து நின்றனர்.

வாணகோப்பாடிநாட்டு ஜம்பையிலும் அதனைச் சுற்றியுள்ள ஊர்களிலிருந்தும் கிடைத்துள்ள பிற்காலச் சோழர்களின் கல்வெட்டுகளின் மூலம், சோழர்களின் கீழ் இப்பகுதியினை சிற்றரசர்களாக இருந்து ஆட்சி செய்த வாணகோவரையர்கள் பற்றிய வரலாற்றினை ஓரளவு தெர்ந்து கொள்ள முடிகிறது.

பல்லவர் காலத்தில் வாணகோப்பாடி பகுதியை ஆட்சிசெய்த வாணகோவரையர்கள் சோழர்கள் வல்லமை பெற்றபோது அவர்களின் மேலாண்மையை ஏற்று இப்பகுதியில் தொடர்ந்து சிற்றரசர்களாக ஆட்சி செய்துள்ளனர் என இப்பகுதியில் கிடைத்துள்ள கல்வெட்டுகள் மூலம் தெரிகிறது.

முதலாம் ஆதித்தச் சோழன் காலம் (கி.பி. 871-907)

வாணகோவரையர் வாயிரேமகனார் இவன் வாணகோவரையர் குணமந்துன் குறும்ப கோலாகலன் வாயிரேமகன் என்றும் அழைக்கப்பட்டான். திருவண்ணாமலையில் கிடைத்துள்ள ஆதித்தச் சோழனின் 13,14 ஆம் ஆட்சியாண்டு கல்வெட்டுகள் (கி.பி. 884-885) வாணகோவரையர் வயிரமேகன் பற்றி குறிப்பிடுகிறது.

வாணகோவரையர்களில் ஒரு பிரிவினராக கருதப்படும் வேட்டுவதி அரையர் குடும்பத்தை சேர்ந்த வேட்டுவதிவாணகோவரையர் என்ற சிற்றரசன் செங்கம் பகுதியை ஆட்சிபுரிந்த செய்தி செங்கம் பகுதி தா.வேளூரில் கிடைத்துள்ள முதலாம் ஆதித்தனின் 16, 20-ஆம் ஆட்சியாண்டு (கி.பி. 887) கல்வெட்டிலும், கீழூர் வீரட்டானேஸ்வரர் கோவிலிலுள்ள பல்லவ மன்னன் நிருபதுங்கவர்மனின் 21ம் ஆம் ஆட்சியாண்டு கல்வெட்டுகளிலும் (கி.பி. 890) காணப்படுகிறது.

முதலாம் பராந்தகச் சோழன் காலம் (கி.பி. 907-915)

இச்சோழ மன்னன் காலத்திலும் மேற்கண்ட வாணகோவரையர் வாயிரமேகன் வாணகோப்பாடியையும் வாணகோவரையர் வேட்டுவதியரையன் செங்கம் பகுதியினையும் தொடர்ந்து ஆட்சி செய்ததாக தெரிகிறது. கண்டராதித்தச் சோழன் (கி.பி. 950-957) அரிஞ்ஞயச் சோழன் (கி.பி. 953-956) ஆகிய சோழ மன்னர்களின் காலத்தில் வாணகோப்பாடி வாணகோவரையர்கள் பற்றிய செய்திகள் ஏதும் தெரியவில்லை. இக்காலக்கட்டங்களில்

* முனைவர் பட்டஆய்வாளர், வரலாறு மற்றும் சுற்றலாவியல் பள்ளி, தமிழ்நாடு திறந்த நிலைப்பல்கலைக்கழகம், சென்னை.

** உதவிப் பேராசிரியர் வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி, திருவண்ணாமலை.

வாணகோப்பாடி மிலாடுடையார்கள்
கட்டுப்பாட்டில் இருந்திருக்கலாம் எனத்
தெரிகிறது.

சுந்தரச்சோழன் காலம் (கி.பி. 957-974)

ஸ்ரீமும்முடிச்சோழ வாணகோவரையன் இவன்
வாணகோவரையன் தொங்கல் மறவனாகிய
ஸ்ரீமும்முடிச் சோழ வாணகோவரையன் என்று
அழைக்கப்பட்டுள்ளான். இவனுக்கு இலாடராயர்
கண்மலன் நம்பாழி சுந்தரச்சோழன் என்பவன் தனது
மகன் கேணிநங்கை என்பவளை இவனுக்கு
மணமுடித்து இலாடைப்பாடி கொடுங்காலூர்
நாட்டு பரனுரை ஸ்ரீதனமாக இவனுக்கு
கொடுத்ததாக சுந்தரச்சோழனின் 3ஆம்
ஆட்சியாண்டு பரனூர்க் கல்வெட்டு கூறுகிறது.

சுந்தரச்சோழனின் மூத்த மகன் வீரபாண்டியன்
தலைக்கொண்ட பரகேசரிவர்மன் எனும்
இரண்டாம் ஆதித்துச் சோழன் (கி.பி. 960-965).
மற்றும் ஆதித்தசோழனின் நண்பன்
வீரபாண்டியன் தலைக்கொண்ட
பார்த்திவேந்திரவர்மன் (கி.பி. 959-974) என்ற
பல்லவகுடி படைத்தலைவன் ஆகியோர்
காலங்களிலும் வாணகோப்பாடி நாட்டை ஆண்ட
சிறற்றரசர்கள் பற்றிய செய்திகள் ஏதும்
தெரியவில்லை.

உத்தமச் சோழன் காலத்தில் (கி.பி. 970-986)
வாணகோவரையர் என்ற ஒரு பெயரை
இம்மன்னின் 6-ம் ஆம் ஆட்சியாண்டில்
வடிக்கப்பட்ட கீழூர் வீரட்டானேஸ்வரர் கோயில்
கல்வெட்டு கூறுகிறது.

முதலாம் ராஜராஜச்சோழன் காலம் (கி.பி. 985-1014)

அத்திமல்லன் கண்மலன் எனும் வாணகோவரையர்
(கி.பி. 998) அரகண்டநல்லூர் அருகிலுள்ள
காடகனூர் என்ற ஊரில் உள்ள இராஜராஜச்
சோழனின் 13-ஆம் ஆட்சியாண்டு கல்வெட்டு
ஒன்றில் வாணகோப்பாடி பெண்ணை வடகரை
நாட்டுத் தாயனாருடையார் அத்திமல்லன்
கண்மலன் என்ற வாணகோவரையன் தன்

பெயரால் ஏரி அமைத்துக் காடுவெட்டிக் கல்தூம்பு
அமைத்துக் கொடுத்ததாகச் செய்தி கூறுகிறது.

வேம்பன் சுந்தரச்சோழனான மாவலிவயிரபோசன்
வாணராஜன் (கி.பி. 1000) இராஜராஜனின் 15-ஆம்
ஆட்சியாண்டில் வடிக்கப்பட்ட
உடைகாட்டுநாட்டு, பரனூர்க் கல்வெட்டில் இந்த
வாணனின் பெயர் கூறப்பட்டுள்ளது. இவன்
காலத்தில் வாணகோப்பாடி நாட்டில்: உடைக்காடு
பகுதி இருந்தச் செய்தியும் இதனை வேம்பன்
என்பவன் ஆட்சிசெய்ததையும் கூறுகிறது.

உடையார் மறவன் பன்மனான இராஜராஜ
வாணகோவரையர் வேட்டவலம் அருகிலுள்ள
ஆவூர் அகத்தீஸ்வரர் கோயிலில் உள்ள
இராஜராஜனின் 24ம் ஆட்சியாண்டு (கி.பி. 1009)
கல்வெட்டு இவனை வாணகோப்பாடிநாட்டு
அரசனாக கூறுகிறது. இவன் சிதம்பரத்தில்
முகாமிட்டிருந்த போது ஆவூர் நல்லுழான் விண்ணி
அத்திமல்லனான அரையரான்
பாணாவாணகோவரையன் என்பான் சோழ
அரசனின் அனுமதியுடன் ஷஷஆவூர்
திருமாடப்பாறை உடையார்கோயிலை புதுப்பித்து
மூன்று சந்நிதியிலும் ஸ்ரீபலி கொட்டி பூஜை
வழிபாடு நடத்த இவ்வூர் ஏரியன்கீழ்
இறையிலியாக நிலம் தானம் கொடுத்தது பற்றி
கூறுகிறது.

ஜம்பையில் உள்ள இராஜராஜனின் 24-ஆம்
ஆட்சியாண்டு கல்வெட்டு நெற்குன்றம்
(நெற்குணம்) என்ற ஊரில் இராஜராஜ
வாணகோவரையர் தன் பெயரில் ஷஷஅரையர்கள்
ஆதித்த பேரேரி என்ற பாசன் ஏரியை
கொல்லியூரர்களிடம் (கொல்லூர்) நிலம் வாங்கி
அதனை விளந்தைக்கோல் என்ற அளவுகோலால்
அளந்து கொடுத்து அமைத்ததாகக் கூறுகிறது.

இராஜராஜனின் 26ஆம் ஆட்சியாண்டு (கி.பி. 1011)
மற்றொன்று கல்வெட்டு ஜம்பையில் உள்ளது.
இதில் இவ்வாணகோவரையரின் பெயரை மறவன்
நரசிங்கபன்மனான இராஜராஜ வாணகோவரையர்
என்று குறிப்பிடுகிறது. கல்வெட்டு இவனுக்கு
இருந்த மிகநீளமான மற்றொரு விருதுபெயரையும்

கீழ்க்கண்டவாறு ஜம்பை குறிக்கிறது. அதாவது “ஸகல ஸராசுர சம்திகருத்விஜைய ஸ்ரீமநோஹரி வல்லப மஹாராஜ மஹாபலி குலதிலகமான புண்யை ஸரிருதைய நந்த ஸ்ரீநாத பறிவைபுர பரமேஸ்வர வேஸிஸந்நாலங்க்ருத்வ்ருபலாஞ்நஹ”.

முதலாம் இராஜேந்திரச்சோழன் காலம் (கி.பி. 1012-1044)

வாணகோவரையர் அண்ணாமலை கற்பகமான வாணாதிராயன் அரகண்டநல்லூர் அருகே உள்ள கிங்கிலிபாடி என்ற ஊரில் முதலாம் இராஜேந்திரனின் 3-ம் ஆட்சியாண்டு (கி.பி. 1015) கல்வெட்டு ஒன்றில், இந்த வாணகோவரையன் இப்பகுதியை ஆட்சி புரிந்ததாகக் கூறுகிறது. இவ்வூரை வாணகேப்பாடி பெண்ணை வடகரை உடைக்காட்டு நாட்டில் உள்ள கிங்கிணிபாடி எனக் குறிப்பிடுகிறது. மேலும் இவ்வூருக்கு ஏரி அமைத்து நிலம் திருத்தி 600 குழி நிலத்தை இவ்வூர் இறைவன் கண்ணநக்கர்க்கு தேவதானமாகக் கொடுத்ததாகக் கூறுகிறது.

முதலாம் இராஜாதிராஜச்சோழன் காலம் (கி.பி. 1018-1054)

வாணகோவரையர் வீரபருமர் மற்றும் விஜயராஜேந்திர மகாபலி வாணராஜன் ஜம்பையில் உள்ள முதலாம் இராஜாதிராஜனின் 27-ஆம் ஆட்சியாண்டு கல்வெட்டு (கி.பி.1045) வாணகோப்பாடிப் பகுதியை இந்த வாணகோவரையன் சிற்றரசனாக இருந்து ஆட்சிசெய்ததாகக் கூறுகிறது. மேலும் இக்கல்வெட்டு இராஜாதிராஜனைக் ‘கரிகாலச் சோழதேவர்’ என்று குறிப்பிடுகிறது. இந்த வாணகோவரையர் வீரபருமருக்குப் பிறகு இராஜாதிராஜனிடம் ஓலைநாயமாக விஜயராஜேந்திர மகாபலி வாணராஜன் என்பவரும் திருமந்திர ஓலைநாயகமாக அருள்மொழி விக்ரமசோழனான விஜயராஜ மகாபலிவாணராஜன் என்பவரும் பணியாற்றி உள்ளதாக இக்கல்வெட்டு குறிப்பிடுகிறது.

முதலாம் இராஜாதிராஜனுக்குப் பிறகு இருந்த இரண்டாம் இராஜேந்திர சோழன் காலத்திலும் (கி.பி.1052-1064) வீரராஜேந்திர சோழன் காலத்திலும் (கி.பி. 1063-1070) அதிராஜேந்திரச் சோழன் காலத்திலும் (கி.பி. 1070) சிற்றரசர்களாக வாணகோவரையர் இருந்தமைக்கான கல்வெட்டுகள் ஏதும் வாணகோப்பாடி நாட்டுப் பகுதிகளில் காணப்படவில்லை என்பது குறிப்பிடத்தக்கச் செய்தியாகும்.

முதலாம் குலோத்துங்கச்சோழன் காலம் (கி.பி. 1070-1120)

வாணகோவரையர் சுத்தமல்லன் முடிகொண்டான் திருக்கோவிலூர், கீழூர், அரகண்டநல்லூர், சிங்கவரம், சொரத்தூர், கண்டாச்சிபுரம் ஊர்களிலுள்ள முதலாம் குலோத்துங்கனின் கல்வெட்டுகளில் இப்பகுதியை வாணகோவரையர்கள். கிளியூர் மலைமான்கள் மற்றும் சேதிராயர்கள் போன்றோர் சிற்றரசர்களாக இருந்து ஆட்சி செய்ததாகத் குறிப்பிடுகிறது.

முதலாம் குலோத்துங்கச்சோழன் காலத்தில் ஜம்பைப் பகுதியை சகிரயன் அனுப்புவனான குலோத்துங்கசோழ மலையகுலராயன் என்பவன் ஆட்சி புரிந்ததாகத் தெரிகிறது. குலோத்துங்கச் சோழனுக்கு பின் விக்ரமச்சோழன் காலத்திலும் (கி.பி. 1118-1136) வாணகோவரையர் குறித்த சான்றுகள் ஏதும் இதுவரைக் கிடைக்கப்பெறவில்லை.

இரண்டாம் குலோத்துங்கச் சோழன் கி.பி. 1133-1150

மலையன் அத்திமல்லனான எதிரிலி சோழ வாணகோவரையன் இவன் கிளியூர் மலையமான் பெரியானான குலோத்துங்க சோழ சேதிராயனின் மைந்தனாவான் அரகண்டநல்லூர் ஒப்பில்லாமணில்வரர் கோவிலில் உள்ள குலோத்துங்கனின் 9ஆம் ஆட்சியாண்டு (கி.பி. 1142) கல்வெட்டு இப்பகுதியை கிளியூர் மலையமான் அத்திமல்லனான எதிரிலிசோழ வாணகோவரையனும் அவனது தந்தை

மலையமான், மலையனான குலோத்துங்கச் சோழ சேதிராயனும் ஆட்சிப் புரிந்ததாகக் கூறுகிறது.

குலோத்துங்கச் சோழன் காலத்தில் மலையமான் குலத்து மன்னர்கள் தங்களை மலையன், சேதிராயர், வாணகோவரையர் என்று முடிசூட்டிக் கொண்டு திருக்கோயிலூர் மற்றும் கிளியூரை தலைமையிடமாகக் கொண்டு ஆட்சி செய்துள்ளதாக இப்பகுதி கல்வெட்டுகள் மூலம் தெரிகிறது. அதாவது வாணகோவரையர் என்ற வர்ணாகுல மன்னர்களுக்கும், வாணகோவரையர் என்று தங்களை அழைத்துக் கொண்ட மலையமான் மன்னர்களுக்கும் பெயரில் ஒற்றுமை காணப்பட்டாலும், வெவ்வேறு குடிகல் எனக் கல்வெட்டுகள் மூலம் தெரியவருகிறது. அதாவது தென்பெண்ணையாற்று வடகரைப் பகுதியான வாணகோப்பாடி நாட்டின் ஆட்சி உரிமையைப் பெற்ற மலையமான்கள் பெரும்பாலும் வாணகோவரையர் என்ற பட்டத்துடன் ஆட்சி புரிந்துள்ளார்கள் என்பதே உண்மை. உதாரணமாக இராசசேந்திரச் சோழச் சேதிராயனின் மகன் சோழன் மகதை நாடாள்வான் என்றும், குலோத்துங்கச் சோழச் சேதிராயனின் மகன் எதிரிலிச்சோழ வாணகோவரையன் என்றும். பொன்பரப்பின் வாணகோவரையனின் மகன் இராசராசச் சேதிராயன் என்றும் கல்வெட்டுகளில் குறிக்கப்படுவதிலிருந்து இவர்கள் பிற்கால மலையமான்குடிகள் எனஉறுதி செய்யப்படுகிறது.

இரண்டாம் இராசராசச் சேதிராயன், என்பவன் வாணகோப்பாடி, செங்குன்ற நாடு, மலாடு, உடைக்காட்டு நாடு ஆகிய நான்கு பகுதிகளையும் ஆட்சி செய்யும் போது, தன் தந்தை எதிரிலிச் சோழ வாணகோவரையன் காலத்தில் இப்பகுதியில் விதிக்கப் பெற்ற சில வரிகளைத் தள்ளுபடிச் செய்ததாக அறையணி நல்லூர்க் கல்வெட்டு கூறுகிறது. இதன் பிறகு ஆட்சி செய்த இரண்டாம் இராசராசச் சோழன் காலத்திலும் (கி.பி. 1146-1163) இரண்டாம் இராஜாதிராஜச் சோழன் காலத்தில் (கி.பி. 1166-1180) இப்பகுதியில் வாணகோவரையர் பெயர் ஏதும் சிற்றரசர் நிலையில் காணப்படவில்லை.

மூன்றாம் குலோத்துங்கச்சோழன் காலம் (கி.பி. 1178-1218)

ஆறகனூர்ருடைய இராஜராஜதேவன் பொன்பரப்பின் மகதை நாடாள்வானான் வாணகோவரையன் இவன் மகதைப் பெருமான் என்று அழைக்கப்பட்டான் மூன்றாம் குலோத்துங்கன் காலத்தில் பதினைந்திற்கும் மேற்பட்ட மலையமான்கள் திருகோவிலூர்ப் பகுதியினை ஆட்சி செய்துள்ளத் தகவல் வரலாற்றில் காணக்கிடைக்கின்றது. இவர்களில் ஒரு மலையமான் பொன்பரப்பின் வாணகோவரையனுடன் மண் உறவும் கொண்டிருந்தான் அதாவது பொன்பரப்பின் வாணகோவரையனின் மகள் பூமாழ்வி என்பவள், இராசராசச் சேதிராயனின் மற்றொரு மனைவி ஆவாள். இச்சோழன் காலத்தில் வாணகோவரையனின் தலைநகர் கலியாணபுரம் ஆறகனூர் என்று எலவனாகூர் கல்வெட்டு கூறுகிறது. இவ்வூரே இன்று ஆறகனூர் என்றழைக்கப்படுகிறது.

சோழப் பேரரசின் இறுதி அரசனான மூன்றாம் இராசராசன் காலத்திலும் (கி.பி. 1216-1257) வாணகோப்பாடி நாட்டில் வாணகோவரையர்கள் பெயர் ஏதும் சிற்றார்களாக வரலாற்றில் இதுதவரை காணப்படவில்லை.

முடிவுரை

தமிழகத்தில் பல்வேறு காலக்கட்டங்களில் பல்வேறு மன்னர்கள் ஆட்சிபுரிந்துள்ளனர். வர்களின் தமிழகத்தில் சோழர்களின் புகழ் நிலைத்துள்ளன. அவ்வகையில் சோழர்களின் கீழ் பல்வேறு குறுநில மன்னர்கள் இருந்துள்ளனர். அக்குறுநில மன்னர்களில் வாணாதிராயர்களின் வரலாற்றில் முழுமையாக அறிய முடியாத நிலை உள்ளன. அவ்வகையில் வரலாற்றாலர் என்ற முறையிலும் வாகோப்பாடி நாட்டு ஜம்பையில் பிற்கால சோழர்களின் கீழ் வாணாதிராயர்கள் ஆட்சி புரிந்தமையினை பற்றி கல்வெட்டு பிற்கால சோழர்களின் கீழ் வாணாதிராயர்கள் ஆட்சி புரிந்தமையினை பற்றி கல்வெட்டு குறிப்புகளில்

குறிப்பிட்டுள்ள வாணாதிராயர்கள் பற்றி இவ்வாய்வில் விவரிக்கப்பட்டுள்ளது.

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இராமநாதபுரம் சீமை - ஓர் ஆய்வு

ம. முத்துக்குமார்*

சேரநாட்டில் உள்ள “இராமநாதபுரம் சீமை புகழ்பெற்ற சீமையாக இருந்து வருகிறது. “தென்னகத்தின் காசி” என்ற பெருமை பெற்ற “இராமேஸ்வரம்” இம்மாவட்டத்தில் உள்ளது இராமநாதபுரம் சீமையுடன், திருநெல்வேலிச் சீமையைச் சேர்ந்த சில வட்டங்களைச் சேர்த்து இம்மாவட்டம், 1910 ஆண்டில் மதுரையிற் ஆட்சிப் பகுதியிலிருந்து தனியொரு பகுதியாக பிரிக்கப்பட்டது. இம்மாவட்டத்தின் முதல் ஆட்சித் தலைவர் திரு பிரையாண்ட் என்பவராவார்.¹ ஆங்கிலேயர் ஆட்சிக் காலத்தில் இராமநாத (Ramnad) என்று அழைக்கப்பட்டது. சுதந்திரத்திற்குப் பின்னர் இராமநாதபுரம் (Ramnathapuram) என்று அழைக்கப்பட்டு வருகிறது.² இராமநாதபுர மாவட்டத்திற்குப் பெருமை தருவது இங்குள்ள கோவில்களும் வரலாற்றுச் சிறப்பு மிக்க இடங்களாகும்.

“தமிழ் கண்டதோர் வைகையாறு கடலை முகப்பது இந்த மாவட்டத்தில் உள்ள ஆற்றாங்கரை என்ற ஊராகும். பரிபாடல் இவ்வுரை விவரிக்கிறது. எனவே இராமநாதபுர மாவட்டத்திற்கு “முகவை மாவட்டம் என்ற பெயரும் நிலவி வருகிறது.”³

தமிழிலக்கியங்கள் குறிப்பிடும் ஐவை நிலங்கள் உடையது இராமநாதபுர மாவட்டமாகும். இம்மாவட்டம் மிகப் பரந்த மாவட்டமாக இருந்தது. தமிழக முதல்வராக இருந்த எம்.ஜி.இராமச்சந்திரன் அவர்கள் ஆட்சிக் காலத்தில் இம்மாவட்டம் மூன்று பிரிவாக, இராமநாதபுரம், சிவகங்கை மற்றும் விருதுநகர் மாவட்டங்களாக 15.03.1985-ல் பிரிக்கப்பட்டது.⁴

இராமநாதபுரம் மாவட்டத்தில் திருவாடானை, பரமக்குடி, சுமுதி, முதுகுளத்தூர், இராமநாதபுரம் மற்றும் இராமேஸ்வரம் அடங்கிய வட்டங்கள் உள்ளன.⁵ சிவகங்கைச் சீமை கி.பி. 1730ம் ஆண்டு தனி சீமையானது. அரசாணை எண் 1122 வருவாய்த்துறை நாள் 6.7.84-ன் பஐ இராமநாதபுரம் மாவட்டத்திலிருந்து ஒரு பகுதி பிரிக்கப்பட்டு சிவகங்கை மாவட்டம் உருவானது. இம்மாவட்டத்தில் திருப்பத்தூர், காரைக்குடி, தேவகோட்டை, சிவகங்கை, மானாமதுரை, மற்றும் இளையான்குடி அடங்கிய வட்டங்கள் உள்ளன. அரசாணை எண் 346, வருவாய்த்துறை நாள் 08.03.1985-ன் பஐ 15.03.1985 முதல் தனி மாவட்டமாக செயல்படத் தொடங்கியது.⁶

* உதவிப் பேராசிரியர், முதுகலை உயராய்வு மையம், வரலாற்றுத் துறை, அழகப்பா அரசு கலைக் கல்லூரி, காரைக்குடி.

விருதுநகர் மாவட்டத்தில் ஸ்ரீவில்லிபுத்தூர், விருதுநகர், திருச்சுழி, அருப்புக்கோட்டை, சாத்தூர் மற்றும் இராஜபாளையம் ஆகிய வட்டங்கள் உள்ளன.

தொல்லியல் அகழாய்வு இடங்கள்

அழகன் குளம்

இராமநாதபுரம் மாவட்டம், மண்டபம் ஊராட்சி ஒன்றியத்தில் அமைந்துள்ள இவ்வூர் இராமநாதபுரத்திலிருந்து 9 மைல் தொலைவில் உள்ளது. கி.மு. 3 முதல் கி.பி. 3 வரை உள்ள காலத்தில் அழகன் குளம் சிறந்த வணிக இடமாகவும், துறைமுகமாகவும் இருந்தது. ரோம் நாட்டிற்கும் பாண்டியநாட்டிற்கும் வணிக தொடர்பு இருந்தது என்பதை இங்கு கிடைத்த சான்றுகளின் அடிப்படையில் அறிய முடிகிறது.⁷

கீழடி

சிவகங்கை மாவட்டத்தில் சிலைமான் அருகில் அமைந்துள்ள இவ்வூரில் இந்திய அகழாய்வுத் துறை (ASI) ஆய்வு செய்ததில் சங்க காலத்துடன் தொடர்புடைய பொருட்கள் கிடைத்தது. ரோம் நாட்டிற்கும் பாண்டிய நாட்டிற்கும் நிலவியவணிகத் தொடர்புகளை இங்கு கிடைத்த பொருள்களைக் கொண்டு அறிய முடிகிறது இதன் மூலம் தமிழர்களின் கலாச்சாரத்தை அறிய ஏதுவாக உள்ளது.⁸

இராமலிங்க விலாசம்

கிழவன் சேதுபதி (1674-1710) காலத்தில்தான் தலைநகர் போகலூரில் இருந்து முகவைக்கு மாற்றப்பட்டது. அதற்கு முன்பு சேதுபதிகளின் தலைநகர் கலந்துங்க சோழ நல்லூர், கரந்தை, வீரை, மணவை, முதலிய இடங்களிலும் அதற்கு முன்பு வீரவநல்லூர் என்ற நல்லூரில் இருந்திருக்கிறது.⁹ இராமநாதபுரம் அரண்மனைக்குள் இராமலிங்க விலாசம் என்னும் அரசவைக் கூடம் (Durbar Hall) கட்டப்பட்டது இம்மாளிகை முரிஷ் (Moorish style) பாணியில் பைஜாந்திய (Byzantine) வளைவுக்குளுடன் கூடிய கட்டிடக்கலை அடிப்படையில் கட்டப்பட்டது.¹⁰

சேதுபதிகளின் பெருமை

காசியிலிருந்து இராமேஸ்வரத்திற்குப் புனித யாத்திரை செல்லும் மக்கள் கள்வர் பயமும், கடும் பசியும் இன்றி மன் அமைதியோடு செல்வதற்கான வசதிகளைச் சேதுபதிகள் செய்தனர். வழி நெடுக அன்ன சத்திரங்கள் கட்டித் தந்திருக்கின்றனர். அந்த அறச்சாலைகள் செம்மையாக நடைபெற பல சிற்பர்களை மானியமாக வழங்கினர். மைசூர் மன்னரான ஹைதர் அலி 1659-ல் திருமலை நாயக்கருடன் போர் புரிய தன் படைகளை மதுரைக்கு அனுப்பினர். திருமலை நாயக்கர் முகவை சேதுபதியான திருமலையை நாடினார். மைசூர் படையை மறவர் படை தோற்கடித்தது. திருமலை சேதுபதிக்கு 'தாலிக்கு வேலி' என்ற பட்டத்தை நாயக்க மன்னன் வழங்கினார்.¹¹

சேதுபதி சத்திரங்கள்

சேதுபதி மன்னர்கள் சேது நாட்டின் ஆன்மீகக் கருவூலமாக அமைந்த இராமேஸ்வரம் கோயிலுக்கு வரும் பயணிகளுக்கு இருப்பிடம், உணவு, பாதுகாப்பு வங்கினர். சேதுமார்க்கம் மூலமாக இராமேஸ்வரம் பயணிகளுக்கு சத்திரங்கள் அமைத்தனர். இச்சத்திரங்களுக்கு 27 ஊர்களின் வருமானத்தினை அளித்துள்ளதை சேதுபதி ஆவணங்கள் தெரிவிக்கின்றன. இராமேஸ்வரம், தனுஷ்கோடி, பாம்பன், மண்டபம், அக்காமடம், தங்கச்சிடம், புதுமடம், நாகநாதசமுத்திரம், கோட்டைப்பட்டினம், முத்துராமலிங்கப்பட்டினம், தேவிப்பட்டினம், திருப்பாலைக்குடி, இராமநாதபுரம், கடுகுசந்தை, அலங்கானூர், இதம்பாடல், எம்மனங்கோண்டான, போகலூர், சூடியூர், மற்றும் உப்பூர் போன்றவையாகும்.¹²

மடங்கள்

சேதுபதிகள் சைவ, வைணவ, சமய வளர்ச்சிக்கு உறுதுணை புரிகின்ற முறையில் சேதுநாட்டில் பல மடங்களுக்கு அறக்கொடைகள் வழங்கியுள்ளனர். இராமேஸ்வரம், சித்தனேந்தல், அழகனகுளம், உத்தரவை, தளிர்மருங்கூர், பாப்பாக்குடி, வாகைக்குளம், நாகாச்சி, முத்துராமலிங்கபுரம்,

பெருங்கரை. சாருவனேந்தல், மற்றும் தாமோதரப்பட்டினம், போற்ற மடங்களை சேதுபதி மன்னர்கள் வழங்கியதை நாம் அறியமுடிகிறது.¹³

இராமநாதபுரம் சீமை புராண வரலாற்றிலும் இந்திய சுதந்திரப் போராட்ட வரலாற்றிலும் தன் பங்களிப்பினை இடம் பெற செய்துள்ளது. சமயப் பொறையுடன் சேது மன்னர்கள் இஸ்லாமிய கிருஸ்துவ சமய நிறுவனங்களுக்கு பல நில தானங்களை வழங்கியதை வரலாற்று சான்றுகள் இன்றும் பறைசாற்றி வருகின்றது. இவ்வாறு பல்வேறு சிறப்புகளைப் பெற்ற சீமையாக இராமநாதபுரம் சீமை விளங்கி வருவதை நாம் காணமுடிகிறது.

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இராமேஸ்வரமும், போர்க்களங்களும் - ஓர் ஆய்வு

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இந்தியாவின் புனித பூமியாகவும், கடற்கரைத் தலங்களில் புண்ணிய இடமாகவும் இராமேஸ்வரம் கருதப்படுகின்றது. பாண்டிய நாட்டில் உள்ள சைவத்திருத்தலங்கள் பதினான்கில் சிறந்த தலமாகவும் இது போற்றப்படுகின்றது. இராவணனைக் கொன்ற பாவம் தீர இராமபிரான சிவலிங்கம் அமைத்து வழிபட்ட தலமே இராமேஸ்வரம்.¹ இங்கு பாவத்தை போக்குவதற்கும் முன்னோர்களுக்கு செய்யப்படும் காரியங்கள், சிரார்த்தம் முதலியவைகள் மக்களால் பெரிதும் நம்பப்படுகின்றது. வழிபாட்டில் காசியும் இராமேஸ்வரமும் தங்கள் பிறப்பின் உயரிய நிலையாகவே இந்துக்கள் கருதுகின்றனர். மக்களைப் போலவே மன்னர்களும் இத்தகைய

நம்பிக்கைகளில் பெரிதும் கவரப்பட்டு இராமேஸ்வரம் வந்து தரிசனம் செய்ய விழைந்தனர். இதற்காக மன்னர்கள் தங்களின் அரசியல் மேலாண்மையை வெளிப்படுத்திக் கொள்வதற்காக இராமேஸ்வரத்தை தங்களின் கட்டுப்பாட்டில் கொண்டுவர வடஇந்திய மன்னர்கள் வரை போர் முயற்சி மேற்கொண்டனர்.

இராமேஸ்வரத்தில் நேரடியாக போர் நடைபெறாவிட்டாலும், அண்டையப் பகுதிகளில் நடைபெற்ற போர்களின் வெற்றியின் அடையாளமாகவும் இராமேஸ்வரத்தில் நினைவுத் தூண்களை நட்டுவைத்தும் தங்களைப் பெருமைபடுத்திக் கொண்டனர். அந்த வகையிலும் நடைபெற்ற சில நிகழ்வுகளை இக்கட்டுரையின்

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மூலமாக காண்போம்.

கி.பி. 9ம் நூற்றாண்டில் தமிழகத்தை ஆட்சி செய்த பிற்காலச் சோழர்களில் முதலாம் பராந்தகச் சோழன் இராமேஸ்வரம் கோவிலுக்கு பல கொடைகளை வழங்கி, மதுரையும் ஈழமும் கொண்ட பராந்தக சோழதேவா என கி.பி 930-ல் வேளஞ்சேரி செப்புப்பட்டயம்². ஆதாரப்பூர்வமாக இராமேஸ்வரத்தின் வரலாற்றைத் தொடங்குகிறது.

பாண்டியர்களை வென்ற பிறகு ஈழத்தை கைப்பற்றுவதற்கு சோழர்படைகள் இராமேஸ்வரம் தீவு வழியாக சென்றனர் என்ற கருத்தும் சொல்லப்படுகின்றது. ராஷ்டிரகூட மன்னரான மூன்றாம் கிருஷ்ணா கி.பி 959-ல் தென்னிந்திய திக் விஜயத்தை முன்னிட்டு இராமேஸ்வரத்தில் ஓர் பிரகாரம் எழுப்பினார். இப்பயணத்தில் தன்னை பின் தொடர்ந்தவர்களுக்கு தனது ஆட்சிக்குட்பட்ட பகுதிகளை பிரித்துக் கொடுத்தார் என்ற செய்தியும் பிரகார தூண் கல்வெட்டில் உள்ளது.³

இரண்டாம் ராஜாதிராஜனின் இலங்கை படையெடுப்பின் நோக்கங்களில் ஒன்றான, இராமேஸ்வரத்தை இலங்கையினர் கைப்பற்றி விடாமலும் கோவில் பூஜைகள் நடத்தி விடாமலும் தடுத்து இராமேஸ்வரம் கோவிலில் உள்ள பிராமணர்களையும் தங்களின் கட்டுப்பாட்டில் வைத்திருந்தனர்.⁴

அதன்பின்னர், கி.பி. 1170-ல் பராக்கிரம பாண்டியனுக்கும், குலசேகரபாண்டியனுக்கும் இடையே நடைபெற்ற போரில் பராக்கிரமபாண்டியனுக்கு உதவுவதற்காக இலங்கை மன்னன் பராக்கிரமபாகு, தனது படைத்தளபதியாந் லங்கபுர தண்டநாயகன் தலைமையில் ஓர் படை, இராமேஸ்வரம் வழியாக மதுரைக்கு அனுப்பப்படுகிறது. ஆனால் அப்போரில் பராக்கிரமபாண்டியன் கொலை செய்யப்பட்டு குலசேகரபாண்டியன் பாண்டியமன்னனாக முடிசூட்டிக்கொண்டான். லங்கபுரதண்ட நாயகனின் படைகள் இலங்கை செல்லாமல் இராமேஸ்வரத்தல் உள்ள

தலைப்பிள்ளை எனும் இடத்தில் தங்கி, இராமநாதசுவாமி கோவிலில் பல பராமத்துப்பணிகளைச் செய்துள்ளனர்.

இதனை அறிந்த குலசேகரபாண்டியன் இலங்கையினரை விரட்டி அடிப்பதற்கு பாண்டியனின் படைகள் இராமேஸ்வரம் தீவிற்கு வந்தன. வரும் வழியில் வேதானை எனும் இடத்தில் நடைபெற்ற போரில் பாண்டியனின் படைகள் தோற்கடிக்கப்பட்டன.

இப்போரில் குலசேகரபாண்டியனை இலங்கை மன்னன் பராக்கிரமபாகு (கி.பி. 1155-1188) தோற்கடித்ததன் நினைவாக இராமேஸ்வரத்தில் ஆலயத்தை நிர்மானித்தான் என இலங்கையில் உள்ள தம்பாலக்கல்வெட்டு சான்று கூறுகின்றது. இந்த கல்வெட்டில் இராமேஸ்வரத்தின் பெயர் நிசங்கமல்லேஸ்வரம் என்ற செய்தியினையும் கூறுகின்றது.⁵

பாண்டிய நாட்டில் ஏற்பட்ட வாரிசரிமைப் போர் காரணமாக வீரபாண்டியனின் கோரிக்கையை ஏற்று மாலிக்காபூரின் தென்னிந்திய படையெடுப்பு கி.பி. 1311-ல் நடைபெற்றது.⁶ மாலிக்காபூரின் வருகையை அறிந்து சுந்தரபாண்டியன் இராமேஸ்வரம் தீவில் ஒளிந்து கொண்டமையால் மாலிக்காபூரின் படைகள் இராமேஸ்வரத்தை நோக்கி விரைந்தன. மாலிக்கபூர் இராமேஸ்வரம் செல்லாமல் திரும்பச் சென்றார் எனவும் கூறப்படகின்றது.

மதுரையை கைப்பற்றி விட்டதாலேயே இராமேஸ்வரத்தையும் கைப்பற்றியதாக எண்ணம் கொண்டதால், மாலிக்காபூரின் படையினர் தங்கள் சுல்தான் அலாவுதீன்கில்ஜி பெயரினை பறை சாற்றும் வகையில் கி.பி. 1310-ல் இராமேஸ்வரத்தில் மகுதி ஒன்றை எழுப்பினர்.

கி.பி. 1311-ல் மாலிக்காபூர் டெல்லி சென்றவுடன் மதுரை மண்டலத்தில் மீண்டும் அரசியல்லசீர்குழைவும் அமைதியின்மையும் ஏற்பட்டது. ஹோய்சல மன்னரான மூன்றாம் பல்லாலா தமிழகத்தில் சில பகுதிகளை தனது கட்டுப்பாட்டின் கீழ் கொண்டு வந்தார். அதன்

அடையாளமாக கி.பி. 1338-ல் இராமேஸ்வரத்தில் தென்னிந்தியப் பேரரசர் எனும் பட்டத்தோடு தனது பெயரினையும் இணைத்து ஓர் தூண் ஒன்றை இராமேஸ்வரத்தில் நிறுவினார்.⁷

கி.பி. 1639-ல் மதுரை திருமலை நாயக்கர் ஆட்சி காலத்தல் தளவாய் சேதுபதி டச்சுக்காரர்களை ஆதரித்து, மதுரை நாயக்கர் மன்னருக்கு எதிராக கிளர்ச்சி செய்ததால் இராமேஸ்வரம் தீவில் தளவாய் சேதுபதி சிறை வைக்கப்பட்டார். சேதுபதியை ஒடுக்குவதற்கு உதவிய போர்ச்சுக்கீசியருக்கு நன்றி கூறுவதற்காக தளவாய் இராமபய்யன் கோா சென்று அவர்களோடு சில உடன்பாடுகளையும் செய்து கொண்டார். இதன் மூலமாக இராமேஸ்வரம் உட்பட கடற்கரைப் பகுதிகளில் போர்ச்சுக்கீசியர் தங்களது செல்வாக்கை உயர்த்திக் கொண்டனர். இந்நிலையில் விஜயநகர பேரரசின் செல்வாக்கு இப்பகுதிகளில் படிப்படியாக குறைய ஆரம்பித்தது. இராமேஸ்வரம் கோவில் கோபுரத்தல் போர்ச்சுக்கீசியரின் கொடி பறக்கவிடப்பட்டது.⁸

கி.பி. 1549-ல் போர்ச்சுக்கீசியர் இராமேஸ்வரம் தீவின் நுழைவு வாயிலான வேதாளையில் ஓர் கோட்டை கட்டிக்கொள்ள மதுரை நாயக்கர் அனுமதி வழங்கினார். ஜோயோபெர்னான்டஸ் கோரியா தலைமையினான போர்ச்சுக்கீசிய வீரர்கள் இராமேஸ்வரம் செல்லும் யாத்ரீயர்களுக்கு பாதுகாப்பு அளிக்கவும் இலங்கையினரின் அச்சுறுத்தலைத் தடுப்பிற்காகவும் நியமிக்கப் பட்டனர். படையினருக்காந ஊதியமாக இராமேஸ்வரம் கோவில் பிராமணர்களுக்கு வழங்கப்படும் ஊதியத்திலிருந்து பகிர்ந்து கொடுக்கப்பட்டது.

தங்களின் ஊதியம் பாதிக்கப்பட்டதால் சம்மந்தப்பட்ட இராமேஸ்வரம் கோவில் ப.10 ஜாரிகள் விஜயநகரமன்னர் விதலராயர் வசம் முறையிட்டனர். எனவே விதலராயர் 6000 படை வீரர்களுடன் சென்று போர்ச்சுக்கீசியர்களை கட்டுப்படுத்தி மீண்டும் பழைய நிலைமையை ஏற்படுத்தினார். மேலும் கி.பி. 1550-ல்

திருப்பாசேத்தி எனும் கிராமத்தினை இராமேஸ்வரம் கோவில் பிராமணர்களுக்கு தானமாக அவர் வழங்கினார் இதன் மூலம் விதலராயர் இராமேஸ்வரம் வரையிலான வேதாளை படையெடுப்பின் மூலமாக வெற்றி கொண்டதாக தெரிய வருகின்றது.

இராமநாதபுரம் சேதுபதி அரியனைக்காக இரண்டாம் சடைக்கத்தேவர் காலத்தில் வாரிசரிச் சண்டை நடைபெற்றது. 2-ம் சடைக்கத்தேவர் முடிசூட்டிக்கொண்டவுடன் தம்பித், தேவர் மதுரை திருமலை நாயக்கரிடம் முறையிட்டார். உடனே தனது தளவாய இராமபய்யன் மற்றும் ரங்கமராவ் ஆகியோர்களை அனுப்பி சேதுபதியை கைது செய்யபணிக்கப்படுகிறது. இராமபய்யன்; மற்றும் 72 பாளையக்காரப்படைகளிந் வருகையை உணர்ந்த இரண்டாம் சடைக்கத்தேவன்.⁹ மற்றும் அவரகு வீரமிகு படைத் தளபதி வன்னியத்தேவன் இணைந்து இராமேஸ்வரத்தில் தீவில் தஞ்சம் புகுந்தனர்.

பாம்பன் ஓடையை கடப்பதற்காக இராமபய்யன் தலைமையிலாக படைகள் தற்காலிகமாக கடப்பு பாலம் ஒன்றை ஏற்படுத்தி இராமேஸ்வரம் தீவிற்குள் நுழைந்தனர். இப்போரின் போது வன்னியத்தேவனுக்கு அம்மை நோய் ஏற்பட்டு விடவே போரில் தோல்வியை சந்தித்து இறந்து விடுகிறார். இரண்டாம் சடைக்கன் சேதுபதி இராமேஸ்வரம் தீவில் கைது செய்யப்பட்டு மதுரைக்கு கொண்டு செல்லப்பட்டார்.¹⁰ தம்பித்தேவர் சேதுபதி மன்னராக முடிசூட்டப்பட்டார்.

கி.பி. 12ம் நூற்றாண்டில் இலங்கையை ஆண்ட பராக்கிரமபாகு என்ற மன்னன் இக்கோவிலை கட்டு பல ஆண்டுகள் இலங்கை மன்னர்கள் தங்களது கட்டுப்பாட்டில் வைத்திருந்ததாகவும் தெரிகின்றது. வட இந்திய மன்னர்கள் பொன்னும் பொருளும் இராமேஸ்வரம் ஆலயத்திற்கு தானமாக கொடுத்து சிவப்புக்கம்பள வரவேற்ப்பை பெற்ற போதிலும் அரசியல் ஆட்சி ரீதியாகவும் தங்களின் கட்டுப்பாட்டில் கொண்டு வர விழைந்து பல போர் முயற்சிகளை மேற்கொண்டு வெற்றியும்

பெற்றன. பின்னாளில் ஆட்சிக்கு வந்த நாயக்கர்கள் இலங்கையினரிடமிருந்தும், டச்சுக்காரர்களிடமிருந்தும் இத்தீவினை பாதுகாக்க பெரும் முயற்சி எடுத்ததாக தெரிகின்றது.

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காரைக்குடிக்கு முகவரி தந்த மூவர் வள்ளல் அழகப்பர், இராயசொ, சட்டை போடாத சா.கணேசன்

ஆர்.எஸ். சாந்தி*

அறிமுகம்

காரைக்குடிக்கு பெருமை சேர்த்தவர்கள் பலர் அவர்களின் கல்விப்பணியாலும், தேசப்பற்று, தமிழ்ப்பற்று, நாட்டுப்பற்று போன்றவற்றாலும் இக்காரைக்குடிக்கு பெருமை சேர்ந்துள்ளது. இதில் முதலாவதாக கல்விப்பணியில் ஈடுபட்டு காரைக்குடியை கல்விக்குடியாக்கி உலகறிய செய்தவர் வள்ளல் அழகப்பர் ஆவார். இவர் தான் குடியிருந்து வீட்டையும் கல்விப்பணிக்கு அர்ப்பணித்தார். காரைக்குடி என்ற மணிமகுடத்தில் பொறிக்கப்பட்ட இரண்டு ரத்தினங்களாக அழகப்பர் பல்கலைக்கழகத்தையும், சிக்ரி நிறுவனத்தையும் இக்காரைக்குடிக்கு தந்தவர் வள்ளல் அழகப்பர்.

இரண்டாவதாக “தமிழ்கடல்” என போற்றப்படும் இராய சொ. இவரின் தமிழ்ப்பற்று, நாட்டுப்பற்று சமயபணி போன்றவை போற்றுதலுக்குரியவை. இவர் ஒரு மதசார்பற்ற தேசபக்தர் மட்டுமின்றி காந்தியின் சட்டமறுப்பு இயக்கத்தில் கலந்து கொண்டு சென்ற முதல் நாட்டுக்கோட்டை நகரத்தார் என்ற பெருமையும் இவருக்கு உண்டு.

மூன்றாவதாக, சட்டைபோடாத கணேசன் என அழைக்கப்பட்ட சா.கணேசன் கம்பன்

மண்மண்டபம் கட்டி, கம்பன் விழா கண்டு, “கம்பன் அடிப்பொடி” எனப்பெயர் பெற்றவர். விடுதலைப் போராட்டங்களில் ஈடுபட்டு காந்தியவழியில் கதராதையும் மேல் துண்டு மட்டும் அணிந்து “சட்டை போடாத கணேசன்” என்றும் “செட்டி நாட்டு காந்தி” என்றும் அழைக்கப்பெற்றார். இந்த மூன்று நகரத்தார்கள் தான் காரைக்குடிக்கு பெருமை சேர்த்து முகவரி தந்தவர்கள்.

வள்ளல் அழகப்பர்

“கோடி கொடுத்த கொடைஞன்”¹ என போற்றப்படும் வள்ளல் அழகப்பர் சிவகங்கையில் பெருமை வாய்ந்த நாட்டுக்கோட்டை நகரத்தார் இனத்தில் க.வீ.அழ. இராமநாதன் செட்டியாருக்கும், உமையாள் ஆச்சிக்கும் மகனாக ஏப்ரல் 6, 1909-ல் கோட்டையூரில் பிறந்தார். இவருக்கு இவரது தந்தையின் லேவாதேவி தொழிலை செய்ய சிறுவயது முதலே பயிற்சி அளிக்கப்பட்டது.

கல்வி

1915-ல் காரைக்குடியில் உள்ள எஸ்.எம்.எஸ் வித்தியாசாலையில் பயின்றார். பின்னர் தனது

* உதவிப் போராசிரியை, வரலாற்றுத் துறை, சீதாலெட்சுமி ஆச்சி மகளிர் கல்லூரி, பள்ளத்தூர்.

கல்லூரி படிப்பை துவங்க விருப்பம் கொண்ட போது இவரது தந்தை குடும்பத் தொழிலான வணிகத்தை செய்ய மலேசியாவிற்கு அனுப்பினார். ஆனால் அதிர்ஷ்ட வசமாக கப்பலை தவறவிட்டதால் இவர் தனது கல்லூரி படிப்பை தொடர்ந்து, 1930-ல் ஆங்கிலத்தில் நகரத்தாரிலேயே முதல் முதுகலை பட்டம் பெற்றவராக திகழ்ந்தார்.² பின்பு லண்டன் சென்று அங்குள்ள சார்ட்டட் வங்கியில் பயிற்சியாளராக சேர்ந்தார். பின்பு சட்ட கல்வியால் ஈர்க்கப்பட்டு “மிடில் டெம்பிள்” கல்லூரியில் 1933-ல் சட்ட மேதையாக தகுதி பெற்று “பார் அட்லர்” பட்டம் பெற்றார்.³

தொழில் துறையில் முடிசூடாமன்னன்

இவர் இந்தியாவில் மட்டுமல்லாது வெளிநாடுகளிலும் காபி எஸ்டேட், துணி தொழில் போன்ற தொழில்களில் முடிசூடாமன்னராக திகழ்ந்தார். விமான சேவை நிறுவனம், ஹோட்டல் தொழில், வங்கித் தொழில், மலேசியாவில் ரப்பர் தோட்டம், பர்மாவில் டின் கனிமம், கேரளாவில் துண் ஆலைகள், கல்கத்தாவில் இன்சூரன்ஸ் கம்பெனி என பல தொழில்கள் செய்து மாதிரி முதலாளியாக திகழ்ந்தார்.⁴

கல்வி கொடையாளராக வள்ளல் அழகப்பர்

டாக்டர் அன்னிபெசன்ட் நூற்றாண்டு விழா கொண்டாட்டத்தின் போது 1947-ல் தலைமை தாங்கிய அன்றைய சென்னை பல்கலைக்கழக துணைவேந்தர் அ.லெட்சுமணசாமி முதலியார் கல்லூரி தொடங்க கொடையாளர்களை வரவேற்பதாக கூறினார். 38 வயதே நிரம்பிய வள்ளல் அழகப்பர் இதை ஏற்று அப்போதே ஐந்து லட்சம் ரூபாயை கலை கல்லூரி ஆரம்பிக்க வழங்குவதாக கூறினார். இப்படி உருவானது தான் காரைக்குடி அழகப்பா கலை அறிவியல் கல்லூரி (11 ஆகஸ்ட், 1947)⁵ தொடர்ந்து 1949-ல் அழகப்பர் ஆசிரியர் பயிற்சி கல்லூரியும், 1952-ல் அழகப்பா பொறியியல் கல்லூரியும் தொடங்கினர்.⁶ காந்தியடிகளின் பெண் கல்வியை செயல்படுத்த விரும்பிய போது நிதியின்மை காரணமாக கட்டடம் கட்ட முடியாமல், தாந் குடியிருந்த

“ஸ்ரீநிவாஸ்” என்ற இல்லத்தை அழகப்பா மகளிர் கல்லூரியாக 1954-ல் ஜூன் 28-ல் உருவாக்கினார்.⁷ இதனால் “குடியிருந்த வீடும் கொடுத்த விழுச் செல்வன்” எனப் புகழப்படுகிறார்.⁸ 1955-ல் அழகப்பர் பாலிடெக்னிக் கல்லூரியும் ஏற்படுத்தினார். 27 ஆகஸ்ட், 1956-ல் அழகப்பர் உடற்கல்வி கல்லூரியும் துவக்கினார். மத்திய அரசு இவரது கல்விப்பணியை பாராட்டி நகரத்தாரில் முதன்முறையாக “பத்ம விபூசன்” விருதினை 1957-ல் வழங்கி கௌரவித்தது.⁹

சிக்ரி (CECRI) மத்திய மின் வேதியியல் ஆராய்ச்சி நிறுவனம்

1947-ல் நேரு ஆராய்ச்சி நிறுவனங்களை இந்தியா முழுவதும் ஏற்படுத்த விரும்பிய போது அழகப்பர் காரைக்குடியில் ஒரு தொழில் நிறுவனம் அமைய வேண்டும் என விரும்பினார். ஆனால் அதற்கான தகுதியற்ற சூழ்நிலைகள் காரைக்குடியில் காணப்பட்டன. இதில் முக்கியமானது காரைக்குடி வறண்ட பகுதியாக காரைமண் நிறைந்த காட்டுப் பகுதியாக காணப்பட்டது. இதன் காரணமாக அழகப்பர் நிறைய ஆழ்துளை கிணறுகளை அமைத்தார். பின்பு 1948 ஜனவரி நள்ளிரவில் நேரு அவர்களை சந்தித்து 300 ஏக்கர் நிலமும் 15 லட்ச ரூபாயும் தருவதாகக் கூறி சிக்ரி நிறுவனத்தை காரைக்குடியில் அமைக்க வற்புறுத்தினார்.¹⁰ இவரின் ஆர்வத்தை பார்த்த நேரு இவரைப் பாராட்டி “சமதர்ம முதலாளி”¹¹ என புகழ்ந்துரைத்தார். 1948-ம் ஆண்டு ஜூலை 25-ல் “சிக்ரி” உருவானது.

அழகப்பா பல்கலைக்கழகம்

பல்கலைக்கழகம் ஒன்று காரைக்குடியில் அமைய வேண்டும் என்று விரும்பினார். ஆனால் இருடைய காலத்தில் இது நடக்காமல் போனது 1957 ஏப்ரல் 5-ல் தமது 48 வயதில் காலமாகி விட்டபடியால் அவரது ஆசை அவருடய ஒரே மகளான திரு.உமையாள் இராமநாதனின் முயற்சியால் 1985-ல் அழகப்பா பல்கலைக் கழகமாக உருவானது. தற்போது இப்பல்கலைக் கழகம் தென்னிந்தியாவிலேயே அரசு பல்கலைக் கழகத்திற்கு தேசிய தர மதிப்பீட்டு குழுவால் “A+”

தரம் பெற்ற முதல் பல்கலைக் கழகமாகவும், தூய்மை மற்றும் பசுமைப் பல்கலைக்கழக விருது இந்தியாவிலேயே முதன் முறையாகவும் பெற்று பெருமதிப்பிற்குரியதாக திகழ்கிறது.

இராய சொ

“தமிழ்க்கடல்” எனப் போற்றப்பட்ட திரு.இராய.சொ அவர்கள் காரைக்குடியில் 30-10-1898-ல் இராயப்பன் செட்டியார், அழகம்மை ஆச்சிக்கு தலைமகனாகப் பிறந்தார். இவர் ஆசிரியர் பண்டிதர் திரு.சிதம்பரம் அய்யரிடம் தமிழ் இலக்கியம், இலக்கணப் பாடல்களைக் கற்று தேர்ந்தார்.

10.9.1917-ல் சமூக சீர்திருத்த தந்தை திரு.முருகப்பருடன் இணைந்து இந்து மதாபிமான சங்கத்தை ஏற்படுத்தினார்.¹² அதன் தலைவராக பல ஆண்டுகள் இருந்து அதன் பொன்விழாவை கொண்டாட “உமையாள் மண்டபம்” கட்டி மகிழ்ந்தார்.

இதழியல் தொண்டு

தனைவசிய ஊழியன் என்ற பெயரில் பத்திரிக்கை ஒன்றை 8.9.1920-ல் ஆரம்பித்து.¹³ இதன் ஆசிரியராகப் பொறுப்பேற்று ஊழியன் என்ற பெயரில் அதை விரிவுபடுத்தி 20 ஆண்டுகள் காங்கிரஸ் கொள்கை வழி நின்று நடத்தினார் விடுதலைப் போராட்டங்களை இதன் மூலம் பரப்பினார்.

விடுதலை போரில் பங்கும், அரசியல் வாழ்வும்

இராய.சொ அவர்கள் திரு.வி.க.வ.வே.சு. அய்யர், வ.உ.சி.சுப்பிரமணிய சிவா முதலியோரிடம் நெருங்கிப்பழகி விடுதலைப்போரில் ஈடுபட்டவர். காந்திய வழியில் விடுதலைப் போராட்டத்தில் ஈடுபட்டு சட்டமறுப்பு இயக்கத்தில் 9.1.1932-ல் ஒரு ஆண்டு சிறைத்தண்டனையைப் பெற்ற முதல் நகரத்தார் ஆவார்.¹⁴ இவர் ஒரு மதசார்பற்ற தேசபக்தர். பல காங்கிரஸ் மாநாடுகளுக்கு பிரதிநிதியாக சென்றுள்ளார். அகில இந்திய காங்கிரஸ் கமிட்டி, தமிழ்நாடு காங்கிரஸ் கமிட்டி அங்கத்தினராகவும், மாவட்ட காங்கிரஸ் கமிட்டி தலைவராகவும்

பொறுப்பு வகித்துள்ளார். 1938-ல் காரைக்கண்டி நகர் மன்றத்தலைவராக இருந்த போது 4 ஆரம்ப பள்ளிகளாக இருந்ததை 17 ஆக உயர்த்தினார். காந்திக்கு புகழ் சேர்க்கும் வகையில் “காந்திமாளிகை”¹⁵ என்ற பெயரில் நகரசபைக் கட்டிடம் இவரால் கட்டப்பட்டது.

தமிழ்ப்பற்றும் சமயப்பணியும்

1930, 1935, 1936 ஆம் ஆண்டுகளில் பார்மா, மலேசியா, சிலோன், இந்தோனேசியா போன்ற நாடுகளில் தமிழ் இலக்கியப்பரப்புரை ஆற்றினார். 1963-ல் மலேசியா-கோலாலம்பூரில் நடைபெற்ற “சைவ சித்தாந்த” மாநாட்டிற்கு தலைமை தாங்கி சிறப்பு சொற்பொழிவாற்றினார்.¹⁶ கல்கத்தா தமிழ்ச்சங்கத்திற்கு தலைவராக இருந்து தமிழ் வளர்த்து வந்துள்ளார். 1962-ல் அழகப்பா கல்லூரியில் தமிழ் ஆராய்ச்சித்துறையில் கௌரவ துறைத் தலைவராக பொறுப்பேற்று தமிழ் இலக்கியங்களை ஆராய்ந்து வெளியிட்டார். கம்பனும் சிவனும், வில்லியும் சிவனும் நூல்களை வெளியிட்டதோடு 42 நூல்களுக்கு மேல் எழுதியுள்ளார். தன்னிடம் உள்ள நூல்களை கொடையாக அழகப்பா கல்லூரிக்கு அளித்தார். இவர் பெரியபுராணம், திருக்கயிலாயபுராணம், வில்லிபாரம், பக்திப்புராணங்களுக்கும் விளக்கவுரை ஆற்றியவர். சைவ, வைணவ சமரசநோக்கம் கொண்டவராக இருந்து தேவாரப் பாடல் பெற்ற தலங்களில் 275ல் 269 தலங்களுக்கும், ஆழ்வார்கள் பிரபந்தம் அருளிய 108 திருத்தலங்களில் 99 தலங்களுக்கும், சென்று தரிசித்து ‘திருத்தல பயணம்’ என்ற நூலை எழுதினார். 1958-ல் அக்டோபர் 31-ல் காரைக்குடி இந்துமதாபிமான சங்கம் இவருக்கு ‘தமிழ்க்கடல்’ என்ற பட்டத்தையும்¹⁷ 1961-ல் ஜனவரியில் பர்மாவில் “சிவமணி” பட்டமும்,¹⁸ 1963-ல் கோலாலம்பூரில் “சிவம் பெருக்கும் சீலர்”¹⁹ என்ற பட்டமும் பெற்ற இராய.சொ அவர்கள் 30.9.74-ல் இறைவனடி சேர்ந்தார்.

சட்டை போடாத சா.கணேசன்

வானம் பார்த்த பூமியான செட்டிநாட்டை இலக்கிய மணம் கமழும் பூஞ்சோலையாக மாற்றிய பெருமைக்குரிய சா.க.அவர்கள் 6.6.1908-ல்

காரைக்குடி. வீர.சாமிநாதன் செட்டியார், நாச்சியம்மை ஆச்சியின் மைந்தராகப் பிறந்தார். காரைக்குடி ரெங்க வாத்தியார் பள்ளியில் தொடக்கக் கல்வியும், தமிழ் இலக்கிய இலக்கணங்கள் பண்டித வித்வான் சிதம்பர ஐயரிடமும் பயின்றார்.

தாய் நாட்டுப் பற்று

1927-ல் காங்கிரஸ் இயக்கத்தில் இணைந்தார், காந்தியடிகள் காரைக்குடிக்கு வந்தபோது சா.கணேசனின் கற்பக நிலையத்திற்கு எழுந்தருளிய பெருமை பெற்றவர்.²⁰ 1935-ல் தந்தையார் காலமானதும் பொறுப்பை ஏற்ற சா.க.பர்மா சென்று தன் குடும்பத் தொழிலைக் கவனிக்க நாள குறிக்கப்பட்டது. அதே சமயம் காரைக்குடியில் நடைபெற இருந்த 36-வது காங்கிரஸ் மாநாட்டு செயலராக நியமிக்க பெற பர்மா செல்ல முடியாமல் தொழிலில் பெரும் இழப்பிற்குள்ளானது. “தன்னலம் விட தாய் நாட்டு நலமே” என்பதும் தாய்நாட்டின் பால் கொண்ட காதலுமே இதற்கு காரணம்.

விடுதலைப் போராட்ட வீரர்

1936-ல் தீவிர தேசிய போராட்டத்தில் பங்கு கொண்டு 1941-ல் காந்தியடிகல் தொடங்கிய தனிநபர் சத்தியாக்ரிகத்தில் ஈடுபட்டு பாதயாத்திரையாக டில்லிக்கு பயணமாகி 66 நாட்களில் 586 மைல்களைக் கடந்து கைதாகி உத்திரபிரதேச மாநிலம் அலிப்பூரில் 1 ஆண்டு சிறைவாசம் அடைந்தார். 1942-ல் “வெள்ளையனே வெளியேறு” கலவரத்தின் போது சா.க. அவர்களை எங்கு கண்டாலும் சுட உத்திரவு பிறப்பிக்கப் பட்டது. தலைமறைவாகி விட்டபடியால் பிரிட்டிஷ் அரசு ஜப்தி உத்திரவு பிறப்பித்து அவர் வீட்டிலிருந்து பல லட்சம் மதிப்புள்ள சொத்துக்களை கைப்பற்றியது. அந்த உத்திரவைக் கேள்விப்பட்டதுமே தம் மற்ற சொத்துக்களைப் பற்றிக் கவலைப்படாமல் தாம் சேகரித்து வைத்திருந்த 5000 ரூல்களை தம் நண்பர்கள் உதவியோடு வீட்டிலிருந்து அப்புறப்படுத்தினார். அலிப்பூர் சிறையில் இருந்து கொண்டே கம்பராமாயணச் சொற்பொழிவு மற்றும் இலக்கிய

பாடங்கள் நடத்தினார். அவ்வாறு ஒரு முறை சிறையில் சந்தித்த ஜவஹர்லால் நேரு பின்னாளில் அழகப்பா கல்லூரிக்கு விஜயம் செய்த போது இதனை நினைவு கூர்ந்து “கம்பரே நலமா” ? என்று வினவினார்.

சட்டை போடாத சா.கணேசன்

விடுதலைப்போராட்டங்களை பிரிட்டிஷ் அரசு தடை செய்ய, அப்போது கானாடுகாத்தானில் நிகழ்விருந்த கூட்டத்தில் பேச திரு.சத்தியமூர்த்தியுடனும், டாக்டர் சுப்புராயனுடனும் சென்ற சா.கணேசனை போலீசார் தடுத்து நிறுத்தி தடையை மீறினால் சுட்டுவிடுவதாக மிரட்டினர் அப்போது சா.க. அவர்கள் தனது சட்டையை கிழித்து நெஞ்சை திறந்து காட்டி “சுடுங்கள்” என்று அஞ்சாது நின்றவரைப் பார்த்து போலீசாரால் செய்யமுடியவில்லை. அது முதல் வாழ்நாள் இறுதி வரை அவர் “சட்டை அணிவதை விட்டுவிட்டார். காந்தியடிகளைப் போல கதர் நான்கு முழ வேட்டி. மேலில் ஒரு துண்டு மட்டுமே அணிந்தார். இவ்வாறு காந்திய வழியை பின்பற்றி நடந்ததால் இவர் “சட்டை போடாத சா.க.”²¹ என்றும் “செட்டி நாட்டு காந்தி” எனவும் அழைக்கப்பெற்றார்.

தமிழ்த்தொண்டு

கம்பனின் இராமாவதாரக் காப்பியத்தால் பெரிதும் ஈர்க்கப்பெற்ற சா.க. காரைக்குடியில் 1939-ல் ஏப்ரல் 2, 3 ஆகிய நாட்களில் ரசிகமணி டி.கே.சி அவர்களின் தலைமையில் கம்பன் திருநாளைக் கொண்டாடினார்.²² காரைக்குடிக்கு அருகில் உள்ள நாட்டரசன் கோட்டையில் கம்பன் சமாதி கோவில் வளாகத்தில் மார்ச் 24, 1940-ல் கம்பன் விழா நடத்தினார். கம்பன் பிறந்தநாளை அறிய நமக்கு சான்று எதுவும் கிடைக்காததால் கம்பன் தன் இராமாவதார காப்பியத்தை அரங்கேற்றியதாக தனிப்பாடல் ஒன்றின் துணையால் அறிய முடிந்த நாளையே (கி.பி. 886 பிர்பரவர் 23) கம்பன் கவிச்சக்கரவர்த்தியாக அவதரித்த நாளாக கொண்டாடினார்.²³ 1940 முதல் இப்படி 44 ஆண்டுகள் தொடர்ந்து தந் வாழ்நாள் வரை (1982) கொண்டாடினார்.

உலகில் எங்கும் எம்மொழிக்கும் இல்லாததுமான மொழிக்கான கோவிலாக “தமிழ்த்தாய்” திருக்கோவிலை காரைக்குடியில் அமைத்தவர் சா.க.²⁴

1966-ல் கோலாலம்பூரிலும், 1968-ல் சென்னையிலும், 1981-ல் மதுரையிலும் நடந்த உலகத்தமிழ் மாநாடுகளில் பங்கு கொண்டு சிறப்புரையாற்றினார்.

அரசியல் வாழ்வில் சா.க

1962-1967-ல் தமிழ்நாடு சட்டமன்ற உறுப்பினராகவும், 1968-1974 வரை சட்ட மேலவை உறுப்பினராகவும் பணியாற்றிய போதும் சட்டை போடாமலே இருந்ததால் சட்ட மன்றத்தில் கேள்வி எழுப்பிய போது காந்தியடிகள் லண்டன் வட்டமேஜை மாநாட்டில் கலந்து கொண்ட போது சட்டை அணியவில்லை எனக்கூறி அவரது உறுதியை நிலை நாட்டினார்.

தஞ்சை பெரியகோவிலை நிர்மானித்த மன்னந் இராசராசனின் பிறந்த நாளை “சதயத் திருநாளாக” தமிழக அரசு வருடம் தோறும் விழா கொண்டாட காரணமாக அமைந்தவர் சா.க.²⁵

இவருக்கு “கம்பன் அடிப்பொடி” என்ற பட்டத்தை சூட்டி மகிழ்ந்தவர் சென்னை உயர்நீதிமன்ற நீதிபதியும், தமிழ்நாடுருமான நீதிபதி எஸ்.மகாராஜன் ஆவார். இவர் எழுதிய “பிள்ளையார்பட்டி தல வரலாறு” இராசராசன், தமிழ் திருமணம் ஆகிய ஆய்வு நூல்கள் பிரசித்தி பெற்றவை.²⁶

முடிவுரை

“ஒரு விளக்குமில்லா உதிகாட்டில் கல்வி திருவிளக்கு ஏற்றிய செல்வன்” என “கொடை விளக்கு” என்ற நூலில் வ.சுப.மாணிக்கனார் புகழ்ந்த வள்ளல் அழகப்பர், வளமில்லாத காட்டுப் பகுதியாக இருந்த காரைக்குடியை கல்வியில் மேட்டுப்பகுதியாக ஆக்கி அழகப்பர் பல்கலைக்கழகம் மூலம் பார் புகழச் செய்தவர்.

காரைக்குடியில் பிறந்த “இராய சொ” அவர்கள் உலகம் சுற்றி தமிழ்த் தொண்டாற்றியும் சமயப்

பணிகள் செய்தும் காரைக்குடிக்கு பெருமை சேர்த்தார். கம்பராமாயணம் கண்ட கம்பருக்கு விழா எடுத்தும் கம்பன் புகழ் பாடியும், காந்தியடிகள் வழியில் விடுதலைப் போரில் ஈடுபட்டபோது சட்டை போடாமல் சட்டமன்ற உறுப்பினர், சட்ட மேலவை உறுப்பினராக 11 ஆண்டுகள் அரசியல் வாழ்வில் இருந்த போதும் கொள்கை மாறாத சா.கணோசன் அவர்கள், ஆக இம் மூவருமே காரைக்குடிக்கு முகவரி தந்த மூதறிஞர்கள் ஆவர்.

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Women's Movement in South Travancore

C. Jeyasingh Jebakany*

The beginning of the nineteenth century witnessed the genesis of the women reform movement. The social principles that existed in Travancore enslaved the people of various communities of the south Travancore under the grip of the dominant classes. The rights and principles enjoyed by Brahmins constituted barrier to the general progress of the country. It led to the outbreak of the socio-religious reform movement such as Upper Cloth Movement. The problem of the low caste women was that they were not permitted to wear Upper Cloth and they were only allowed to wear a piece of coarse cloth called Munds stretching from waist to protect them from exposing their breasts. They early missionaries like Ringeltaube Rev. Mead, Mrs. Mead, Dev, Mault and Mrs. Mault showed keen interest in women education.

The missionaries understood that the women of the lower caste were treated far below the dignity of human being. They wanted to eradicate this abominable social evil. Hence they made a representation to the government especially to the resident Col. Munro. Col. Munro continuously induced to issue a decree in favour of the low caste women. The Rani of Travancore was very much interested in introducing liberal reforms, consequently in 1812 Col.Munro issued an order permitting the Ezhava and the Nadar women converts to Christianity to cover the upper part of their body. In 1814 during the reign of Rani Gowri Lakshmi Bai, Col. Munro, issued another order to the same effect. This added the strength of the Christian women.

Insurgency of Naxalites in Northern States of India: A Perspective and Retrospective

G.M. Sunder Singh**

This research paper is an attempt to highlight the insurgency of Naxalites in Northern states of India. At present, the territory where the Maoists are engaged stretches from the Nepalese border to the northern parts

of Kerala. The Indian Ministry of Home Affairs states that 223 districts in 20 states are affected. Seven of these states are severely affected. Within the public discourse this particular region is referred to as red

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corridor and comprises the least developed and poorest regions of India with a noticeable high amount of tribal population, untouchables and other vulnerable groups. The poor, exploited and discontented are mobilized by the Maoist leadership. That is why some parts of these affected territories are under the firm control of Maoists and they receive huge support from the inhabited population. The state's central approach towards this challenge focuses mainly so far on the re-establishment of law and order. Since the general elections during spring 2009 the situation aggravated, especially after the Indian government started a comprehensive offensive called Operation Green Hunt, deploying around 70,000 paramilitary troops against the Naxalites. Almost daily the media report about the clashes between Naxalites and security forces. According to Maoist official statements they are fighting for the rights of the impoverished peasant population. Due to the popularity

of the non-violent independence movement, the Communist Party of India (CPI), founded in 1920 in exile, restrained initially from violent resistance during the pre-independence phase. However, they expanded their support base in the most backward areas of the former princely state of Hyderabad, the Telangana region. In 1944 it culminated in a peasant uprising that turned violent in 1946. They expelled the landlords, redistributed the land, abolished the bonded labour, introduced minimum wages and build up a militia. In terms of making the ordinary people a fighting group, this marked the first time that the lessons from Mao Zedong and China's violent struggle were adapted to India. In 1948 when Hyderabad was incorporated into the Unions territory, the Indian army forced the insurrectionaries to surrender. The revolting peasants were able to control over 3000 villages in that region during that time.

Dalits and Question of Land: A Case Study on Land Reform Policies in Contemporary Tamil Nadu

P. Sadasivam*

Land is a source of livelihood for the people of our country and its largest section of workforce is primarily depended on land and its subsidiary activities. Among the workforce depended on land the 'Dalits' consist of a major social base in this nation. Though major social base of workforce is largely depended on land, the distribution of land among these people is a serious concern since independence. In Tamil Nadu,

after independence various land reform measures have been initiated in order to reduce inequality and make headway in the existing socio-economic order and facilitating the processes of empowerment among marginal section of society. Hence, the empowerment of Dalits in contemporary Tamil Nadu will be unrealized without addressing the issue of land reforms.

Political Developments in Tamilnadu between 1730 and 1760

D. Jeyakumar and P. Pushparaj*****

After the disintegration of the Vijayanagar Empire, Tamil Nadu was divided into many small principalities. Of the small principalities Madurai, Tanjavur, Senji, Ramanathapuram and Sivaganga

became independent. The administration of Aurangzeb created a new system in the south, organizing these principalities under one administration known as the Nawab Administration. The whole of Tamilagam under

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these principalities was divided into Palayams. Tamil Nadu extended from Tirunelveli in the South to Kandaluru River in the North. The areas between these two ends were divided into 72 Palayams. Each Palayam was kept under a Poligar. Above these Poligars, the Nawab kept his power in Arcot. The Nawab of Arcot had his capital on the banks of the river Paalaar. The Nawab of Arcot was Daud Khan. He collected taxes from the Palayams and remitted the tax into the Imperial treasury at Delhi. But certain independent principalities like Madurai, Tanjavur, Senji, Ramanathapuram and Sivaganga refused to pay the tax to the Nawab of Arcot. At this time the ruler of Tanjavur was Tukkoji. In 1732 Vijaya Regunatha Chokkanatha of Madurai died leaving the kingdom to his wife Meenachi. Her rule was opposed by one Bangaru. So in 1732, there was a civil war between Meenachi and Bangaru.

In Madras, the British East India Company founded its trading centres and in 1739, they built a port along the coastal side of Madras. Likewise in 1660 the French established their factories at Pondicherry. In 1740 the Nawab of Arcot Dost Ali was defeated and killed by the Marathas at Dhamelcherruvu. After the death of Dost Ali, there was a war of succession between Chandasahib and Mohamed Ali. Likewise after the demise of Tukkoji, there was a war of succession in Tanjavur between Shahu and Pradap Singh. Thus during the first decade of 1730 there was war of succession in Madurai between Meenachi and Bangaru. In Tanjavur there was controversy between Shahu and Pradapsingh. In Arcot there arose a war of succession between Chandasahib and Mohamed Ali. Therefore, this paper explains in detail the political developments in Tamil Nadu.

Christian (MEP) Missionaries in Tamil Nadu and Pondicherry

R. Paramasivam*

For the earlier history of Christianity in India, here we may recall that, according to Indian tradition, St. Thomas the apostle brought Christianity to India in the first century (52AD), and that this tradition may well be true. The ancient church whose members are found in south India was for many centuries linked with the Syrian church of the east. They are called Thomas Christians and Syrian Christians as well. When the Portuguese came to India in the sixteenth century, most of the Thomas Christians lived in Kerala in South West India. During the Portuguese period, Jesuits Roman Catholic missionaries made converts in Goa and along the coast to the south. They brought the Thomas Christians into obedience to Rome, during the seventeenth century. However, many of the Thomas Christians broke away from Rome again because they disliked being subjected to the Portuguese and the Jesuits. They were unable to get help from the church of the east, so they linked themselves with the Syrian Jacobite Church in Antioch.

In the early nineteenth century, the eastern Rite Catholics were struggling to prevent their church from being forced to confirm to the Latin Rite. There were also some Protestants, mainly the result of Danish missionary work. During this period Anglican missionaries came to south India, and this led to yet another division. Some of the Thomas Christians became Anglicans. And others set up a reformed but independent church called Marthoma, which sought to test all teachings and worship by the Bible. Since then, some of the Thomas Christians have again formed links with the church of the east, and have broken away from the group of churches. During the Portuguese period, the progress of Christianity in India was closely connected with Portuguese rule. The Portuguese came to India to look for spices and to make Christians, and their soldiers felt they were fighting for the king of heaven as well as for the king of Portugal. The Portuguese used the Catholic Church to strengthen their rule.

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Attitude of Christian Missionaries and their Social Transformation in Travancore

W. Allin Vinil*

The missionaries played a great vital role in the history Travancore region. The church missionary society and the Basel Evangelical Mission were started by them. They established western education, hospitals, and industrial activities for the social mobility of the Christian. Ringletaube, one among the missionary established several schools in Travancore. The missionary gave free infrastructure facilities to the institutions. The English education was given to these institutions for main attraction of Hindu students who intended to become Government officials. In these schools, Hindus and children from other communities as

well as the LMS Christians were educated. Several vernacular education and English schools were started in the western coast. The Basel missionaries assured a pre-eminent position in modern education in Malabar. There was no discrimination among the Basel mission Christians based upon the caste from which a person was converted. The lower rank of the people look upon them as their protectors while the higher castes began to see them as their enemies who disrupted the establishment of customs and traditions of society. The missionaries developed the social and economic conditions of the people.

The Involvement of the Syrian Christians in the Political Movements of Kerala during the Pre-Independence Period - An Analytical Study

Alas Kutty Poulose**

The Syrian Christian is a community of Christians from, Kerala who trace their origin to the Apostle St. Thomas one of the disciples of Jesus Christ. Many political agitations aimed at achieving basic objectives and had decisive role in shaping the socio-political character of modern Kerala. The movement like 'Malayali Memorial' was sponsored by the government and administration of the state. The 'Travancore Memorial' agitation was led to the formation of caste organisations in Travancore.

The voice of Christian Community was heard through the newspapers the 'Nazarani Deepika' and the Malayala Manorama'. These two newspapers were powerful instruments for espousing the cause of the Christian community. Unlike 'Deepika', 'Malayala

Manorama' did not give a communal colour to its writing and it was very mild in its approach. This led to a civil right movement. This political movement was known as 'Pourasamitivada Prakshobhanam'. Its basic objective was equality in respect of civil rights.

The Members of the Syrian Christian Community in Kerala were conscious of the minority status of the community. The Syrian Christian Community attained educational, occupational and economic mobility upward at a time when democracy was introduced in the princely states of Cochin and Travancore before the independence. This helped them to enter politics with great confidence and to attain social status equal to that of upper caste Hindu communities in Kerala, a position they continue to hold to this day.

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Administrative Changes in Madras State during the Transfer of Power

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This research paper deals about how the British administrators ruled the Madras State for the longest period in the history of India. The English East-India Company rule got ended in 1857 and the British queen became the Empress of India. She had ruled all the territories of India including the then Madras Presidency, which was a part of South India. The work of local administration is performed in urban areas in the Province by District Municipalities, in the City of Madras by the Corporation of Madras and in other areas by District Boards and Panchayats. The functions of

these local bodies are defined by special acts and rules framed under them. Generally speaking, local bodies have complete freedom in framing - their annual budgets, subject to adequate provision for payment of debt and obligatory services and the maintenance of a working balance. The Local Administration Department of the Government exercises general control over local bodies and is assisted by the Inspector of Municipal Councils and Local Boards who in turn was assisted by a Personal Assistant and four Deputy Inspectors of Municipal Councils and Local Boards.

The Role of the Political Parties on Thanjavur Agriculturalists

K. Jayapal**

During the late 1930's there was a rise in land sales in Madras Presidency particularly during the years 1938 and 1939. The Bill in favour of agriculturalists was passed as the Madras Agriculturalists' Debt Relief Act on January 27, 1938. K.Kamaraj became the Chief Minister of Tamil Nadu. And, during this time, he brought much legislation in the favour of the agriculturalists. In the plan period, the problem of land reform was viewed as part of National Agricultural Policy. The party also advocated fixing a ceiling on land holding. One of the cherished objectives of the Congress party was the abolition of zamindari system and the removal of all intermediaries. The party promised to set up co-operatives with service motive rather than profit motive to help the agriculturalists in marketing their produce. It would strive to secure remunerative prices for the agricultural products and living wages for the agricultural labourers. The

Congress party would also introduce Crop and Cattle Insurance Scheme in addition to loan facilities through societies.

The DMK party came to power in 1967 and formulated its policy on agriculture and M. Karunanidhi pointed out that the Government levied a uniform tax for both paddy and sugar. After the split of the DMK and formation of Anna DMK in April 1972, the splinter group Anna Dravida Munnetra Kazhagam (ADMK) was formed by M.G. Ramachandran. Before he became Chief Minister of Tamil Nadu he struggled for the agriculturalists particularly Cauveri water along with DMK party members. In 1977, he became Chief Minister of Tamil Nadu. He took special care about the Tamil Nadu agriculturalists following him, Selvi J. Jayalalitha became the Chief Minister of Tamil Nadu. In 1992, she had non-feed struggle for Cauvery water.

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புல்வயல் மறவர் காட்டிய புறநானூற்று வீரம் - ஒரு சிறப்புப் பார்வை

கரு. இராசேந்திரன்*

மறவர் என்பவர்கள் எதற்கும் அஞ்சாத நெஞ்சத்துனியும் பிறவிலேயே இயல்பாக அணைந்த போர்குணமும் உடையவர்கள். நெருஞ்சத்துனியும் தோள் வலிமையும், வல்லமையும் ஒன்று சுரும்போது வீரம் பிறக்கிறது. போர்ரெனில் புகழும் புனைகழல் மறவர் என்ற புறநானூற்று வரிகள் பண்டைய மறவர்களின் வீரத்திற்கு எடுத்துக்காட்டாகும். அதற்கு அடுத்தபடியாக கி.பி ஆம் நூற்றாண்டில் கம்பனை மறவர் காட்டிய வீரம். அதன்பின் வாள்சுழட்டி, வன்னியதேவன், ராமநாதபுரம் கிழவன் சேதுபதி, நெற்கட்டான் செவ்வல் புலிதேவன், பகதூர் வெள்ளையத்தேவன் சிவகங்கை குத்து வடுகநாதர் போன்ற அடலேறுகளும் வேலுநாச்சியார், வெள்ளையம்மாள் போன்ற வீரப் பெண்மணிகளும் காட்டிய வீரம் மறவர்கள் போரில் பெருவிரும்பும் இருப்புக்கு அஞ்சாத

தன்மையும் கொண்டவர்கள் என்பதை எடுத்து காட்டுவனவாகும்.

புதுகோட்டை பண்டையக் காலம் முதல் பாண்டிய நாட்டிற்கும் சொசனாட்டிற்கும் இடையில் அமைந்த பகுதியாகும். இங்கு பெருங்கற்காலம் முதல் மக்கள் தொடர்ச்சியாக வாழ்ந்து வந்துள்ளனர் என்பதற்கு அடையாளமாக நூற்றுக்கும் மேற்பட்ட இடங்களில் முதுமக்கள் தாழிகள் கொண்ட ஈமச்சின்னங்கள் 15-க்கு மேற்பட்ட மலைகளை குடைந்து அமைத்த குடவரைக் கோவில்களும் 9 ஆம் நூற்றாண்டு வரையுள்ள காலத்திய பிற்கால கட்டுமான கோவில்களும், கி.மு. முதலாம் நூற்றாண்டு வரையுள்ள இப்பகுதியில் கல்வெட்டுகளும் புதுகோட்டையின் தொன்மையும் தொடர்ச்சியாக மக்கள் வாழ்ந்து வருவதையும் காட்டுவனவாகும். காட்டி நிற்கின்றன.

கேரளப்பள்ளிகளில் தமிழ்வழி அறிவியல் கல்வியின் வரலாறும் வளர்ச்சியும்

மு.மாலா**

அறிவியல் கல்வியை முறையாகப் பெறாத நாடும், மொழியும் உலக அரங்கில் தலை நிமிர்ந்து நிற்க முடியாது. தொடக்க காலத்தில் இலத்தீன், கிரேக்க மொழிகளில் தான் அறிவியல் வளர்ச்சி இருந்தது பின்பு பிரெஞ்சு, ஜெர்மன் போன்ற மொழிகளிலும் ஆங்கில மொழியிலும் இதன் வளர்ச்சி அமைந்தது உலக மொழிகள் பலவற்றில் அறிவியலைத் தெளிவாக விளக்குவதற்குக் கலைச் சொற்கள் தடையாக இருந்தன இதைக் கருத்தில் கொண்டு பன்னாட்டுக் கலைச் சொல் குழுக்கள் ஏற்படுத்தப்பட்டு இத்தடைகள் அனைத்தும் தடைத்தெரியப்பட்டன.

தமிழ்வழி அறிவியல் கல்விக்கு ஏறத்தாழ 150 ஆண்டுகாலப் பழமை உண்டு. தமிழ் வழி அறிவியல் கல்வியின் வளர்ச்சிக்கு முக்கிய பங்கு வகித்தவையாக 1. பாடநூல்கள் 2. கலைச்சொல் தொகுப்புகள் 3. இதழ்கள் போன்றவற்றைக் கூறலாம். 1832-ஆம் ஆண்டில் பூமி சாஸ்திரம் என்கின்ற நூலை இரேனியசு பாதிரியார் தமிழில் எழுதி வெளியிட்டார் 1835 இல் டாக்டர் கரோல் என்பவர் இயற்கணிதம் பற்றி தமிழில் ஒரு நூல் எழுதி வெளியிட்டார் 1849 ஆம் ஆண்டு இலங்கையில் பாலகணிதம் என்கிற அறிவியல் நூல் தமிழில் வெளியிடப்பட்டது.

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** முனைவர் பட்ட ஆய்வாளர் வரலாற்றுத்துறை மாநிலக்கல்லூரி (தன்னாட்சி) சென்னை.

தொடக்கக் காலத்திலிருந்தே தமிழ்வழி அறிவியில் கல்விக்குப் பெரிதும் இடையூராக இருந்த வருபவை அறிவியில் கலைச் சொற்களாகும் 1916-ஆம் ஆண்டு இராஜாஜியும், வேங்கிடசுப்பையர் ஆகிய இருவரும் இணைந்து தமிழில் அறிவியல் கலைச் சொற்களை உருவாக்குவதற்கென்று சேலத்தில் ஒரு கவகத்தை நிறுவினர் இதைத் தொடர்ந்து பலர் குழுக்களாகவும் தனியாகவும் தமிழில் கலைச் சொற்களைப் படைத்து வெளியிட்டனர்.

கேரள மாநிலத்தில் மலையாளத்திற்கு அடுத்தபடியாக அதிகமாகப் பேசப்படும் மொழி தமிழ் ஆகும் சிறுபான்மைத் தமிழ் மக்களுக்கென்று

தற்போது தமிழ் தமிழ்வழிக் கல்வி பயில ஏராளமான தொடக்கப்பள்ளிகளும். உயர்த் தொடக்கப்பள்ளிகளும் உயர்நிலைப் பள்ளிகளும் உள்ளன. இதன் மூலம் ஏராளமான சிறுபான்மை மக்கள் தமிழ்வழிக் கல்வி பயின்று பயனடைந்து வருகின்றனர்.

கேரளப் பள்ளிகள் தமிழ்வழிக் கல்வியின் வரலாற்றை 1920 ஆம் ஆண்டிற்கு முற்பட்ட காலப்பகுதி, 1921 ஆம் ஆண்டிற்கும் மற்றும் 1947 ஆம் ஆண்டின் இடைப்பட்ட காலப்பகுதிக்கும் 1956 ஆம் ஆண்டிற்குப் பிற்பட்ட காலப்பகுதிக்கும் என மூன்று வகையாகப் பிரிக்கலாம்.

பிரிக்ஸ் அமைப்பின் தோற்றமும், வளர்ச்சியும் - ஒரு ஆய்வு

சி. விஜயகுமார்*

உலகின் பல்வேறு நாடுகள் ஒன்றிணைந்து G15, G18, G7, G77, ஐரோப்பிய ஒன்றியம் போன்ற அமைப்புகளை உலக அளவிலும், பிராந்திய அளவிலும் ஏற்படுத்தி அவற்றின் தேவைகளை அந்தைந்த அமைப்புகளில் உள்ள நாடுகளிடையே கனிமவளம் கச்சாப்பொருள்கள் அணுசக்தி, பண்பரிவர்த்தனை போன்றவற்றில் பரிமாற்றம் மேற்கொண்டு செயல்பட்டு வருகின்றன. இன்றைய நவீன உலகின் இந்திய பொருளாதரத்தில் முன்னேறவேண்டுமெனில் ஆற்றலின் தன்னிறைவு பெறவேண்டும் அதற்கு அணுசக்தி, நிலக்கரி மற்றும் பெட்ரோலியம் போன்றவை அத்தியாவசியமாகும். இவற்றை பெறவேண்டுமெனில் உலக வல்லரசுகளிடைய

தயவு வேண்டுகிறது.

பிரிக்ஸ் என்பது பிரிக் நாடுகளுடன் தென்னாப்பிரிக்காவும் சேர்த்து 2010-ல் உதயமாகிய ஐந்து வளரும் நாடுகளின் சர்வதேச கூட்டமைப்பாகும். 2012-ல் பிரேசில், ரஷ்யா, இந்தியா, சீனா மக்கம் குடியரசு மற்றும் தென்னாப்பிரிக்க இணைந்து உறுப்பு நாடுகளாகின. இந்த நாடுகள் வளரும் நாடுகள் அல்லது புதிதாக தொழில்மயமாகி வருகின்ற நாடுகளாகும். 2012 -ம் ஆண்டு இவ்வைந்து நாடுகளின் கூட்டு மொத்த உள்நாட்டு உற்பத்தியில் யுஎஸ் \$13.6 பில்லியன் இருப்பது குறிப்பிடத்தக்கதாகும்.

தமிழக வரலாற்றில் 20-ஆம் நூற்றாண்டும், தந்தை பெரியாரின் சுயமரியாதைப் புரட்சியும்

த.ஜெயக்குமார்**

தமிழக வரலாற்றில் 19 ஆம் நூற்றாண்டு வரை சமூகத்தில் ஏற்றத்தாழ்வுகளும், பாகுபாடுகளும் நிலவி வந்திருந்த நிலையில், அச்சமூகத்தின்

மேம்பாட்டிற்காக “சுயமரியாதை” எனும் சொல் ஆயுதம்கொண்டு சீர்திருத்தி செப்பநிட்டவர் தந்தைபெரியார். அவரது சீர்திருத்தத்

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**உதவிப் பேராசிரியர், பெரியார் சிந்தனை உயராய்வு மய்யம், பெரியார் மணியம்மை பல்கலைக்கழகம், வல்லம். தஞ்சாவூர்.

தொண்டுகளை தமிழக வரலாற்றின் 20 ஆம் நூற்றாண்டாகக் கொண்டு. அதில் 1919 முதல் 1973 வரை பெரியரால் நடத்தப்பட்ட போராட்டங்கள் மற்றும் பிராச்சாரத்தினால் ஏற்பட்ட விழிப்புணர்வு மாறுதல்களை சுயமரியாதைப் புரட்சியாக எடுத்துக்கொண்டு இக்கட்டுரையில் விளக்கமாக காண்போம்.

இந்தியாவின் மண் விடுதலை அதாவது நாடு சுதந்திரம் அடைய பாடுபட்டது காந்தியாரால் எப்படியோ, அப்படித்தான் இந்தியாவின் மனிதனின் விடுதலைக்கு பாடுபட்டு சுயமரியாதை வழியில் வெற்றிகண்ட மாபெறும் புரட்சியாளர் தந்தை பெரியார் ஒருவரே! பெரியார் என்பவர் ஒரு கட்சியின் தலைவரல்ல! மாறாக மானுட சமூகத்தின் தலைவர். அதேபோன்று பெரியார் என்பது வெறும் பெயரல்ல, அவர் ஒரு தத்துவம், அதுதான் சுயமரியாதை எனும் மனித தன்மதிப்புத்

தத்துவமாகும். பெரியார் மட்டும் இங்கு பிறந்திராவிட்டால் ஒரு இனம் அடிமைத் தனத்திலிருந்து விடுதலை பெற்றிருக்காது. அதேபோன்று 3000 ஆண்டுகால தமிழக வரலாற்றை தமது சுயமரியாதை புரட்சியால் மாற்றியமைத்த பெருமை பெரியார் ஒருவருக்கே உண்டு.

கல்வி அறிவும், சுயமரியாதை எண்ணமும், பகுத்தறிவுத் தன்மையுமே தாழ்ந்து கிடைக்கும் மக்களை உயர்த்தும் என்பது தான் பெரிய உத்தியோகத்திற்கு செல்லவும், பணம் சம்பாதிக்கவும் ஒரு வழியாக மட்டும் தான் உள்ளது. ஆனால் அக்கல்வியானது மனிதனை அறிவாளியாக்கப் போதியதாக இல்லை. பகுத்தறிவு அடிப்படையிலான கல்வியே மனிதனை அறிவாளியாக்கும்.

பெரியாரால் பரப்பப்பட்ட திருக்குறளும், தமிழகத்தில் ஏற்பட்ட மறுமலர்ச்சியும்

ம. சுப்பராயன்*

திருக்குறள் இன்று நாடு, இனம், மதம், மொழி, காலம் கடந்து உலக மக்கள் ஏற்றுக்கொள்ளப்படும் சிறந்த நூலாக விளங்குகிறது. ஆனால், இந்நூல் இருபதாம் நூற்றாண்டின் தொடக்க காலம் வரை, அறிநார் பெருமக்கள் வீடுகளின் மடங்களில் ஓர் காட்சிப் பொருளாக மட்டுமே வைத்திருந்த நிலையில், பெரியார் அத்திருக்குறளை தாசு தட்டி எடுத்து பரப்ப முயர்ச்சித்ததின் விளைவாகவே திருக்குறள் இந்து உலக பொதுமறையாக விளங்குகிறது. இக்கட்டுரையில் பெரியாரால் பரப்பப்பட்ட திருக்குறளும், தமிழகத்தில் ஏற்பட்ட மறுமலர்ச்சியும் சிறிது விரிவாக காண்போம்.

அவ்வாசிரியர் தன்மையில் தமது உயர்வையே மற்றவர்களுக்குப் போதித்தனர். தங்கள் உயர்வுக்கு

ஏற்படுத்திக்கொண்ட ஆரிய நூல்கலையெல்லாம் தெய்வநூல்களாக, புண்ணிய நூலாகவும் புண்ணிய சரித்தரங்களாக ஆக்கினர் பார்ப்பனர்களே அக்கால அரசர்களுக்கு அமைச்சர்களாகி, ஆரிய உயர்வுக்கு ஏற்றபடி ஆட்சி நடத்தினர். இப்படிப் பல வழிகளிலும் பார்ப்பனர்கள், பார்ப்பனியத்தையே பரப்பினர் புராணக் கருத்துக்களையே பரப்பினர், மதக் கருத்துக்களையே பரப்பினர். இடைகால தமிழ்ப் புலவர்களும் “திருக்குறளானது. மது முதலிய வல்லுநர் வடமொழியில் கூறியிருப்பதை தமிழில் சரமாகத் திருவள்ளுவரால் திரட்டித் தரப்பட்டுள்ளது” என்று ஏதும் அறியாதவர்கள் போல் இருந்துவிட்டனர்.

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SOCIAL AND ECONOMIC HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

The Socio-Economic Status of the Tamils after the Pallavas

P. Balagurusamy*

Esteemed President, Respected General Secretary, beloved delegates and student friends, I am extremely grateful to the Executive Committee and the General Body of the Tamil Nadu History Congress for electing me as the *President of the Social and Economic History* Section of its twenty fourth Annual Session organised under the auspices of the Department of History, Alagappa University, Karaikudi. I deem it a great honour and rare privilege bestowed on me. An earnest endeavour is herein made to explicate the status of the Tamils after the termination of the Pallava rule which coincided with the arrival of the Imperial Cholas. Among the Tamil rulers like Chera, Chola and Pandya, the Pallavas were significant rulers in the Tondaimandalam region from the seventh to tenth century A.D. They were responsible for the multifaceted development of the society as stated by their copper plates during their periods.

After the dismemberment of the greater Pallava rule of Kanchi, the Tamil society met with drastic changes in varied spheres. The Tamil society had two divisions viz., the Brahmins and non-Brahmins and they were further divided as privileged and unprivileged Brahmins and non-Brahmin groups. It was a society which had its own impacts of the devotional works in the form of the *Vaishya Pasurams* and *Saiva Thirumurai* which are canonical works that included the *Nalayira Divya Prabandam* and *Saiva Tirumurais*. Majority of the Vaishnava Alvars and Saiva Nayanmars were in close touch with the contemporary rulers. So there prevailed ample scope and opportunities for the people to improve their socio, economic and religious pursuits¹, with the support of the then rulers. The affinity and attachment between the rulers and the ruled were responsible for the prevalence of the enhanced socio-economic status of the then Tamil society.

Subsequently, even after the disintegration and decline of the greater Pallavas, the statusquo was maintained by the Tamil people. There were no financial rivalries, which affected the free flow of the economic wealth and prosperity. As there were specific set of people involved in particular profession or occupation, the caste system formed by them and the caste disparities became more thickened². The Tamil society, along with its religious and pious sentiments, added a fresh devotional nature in all their economic and non-economic pursuits³. The Tamils continued their affinity towards the growth and development of literature but with greater veneration to devotionalism or *Bhakthi*. The Brahmins, known as *Nanmarayor* or *Meimarayor*, rendered noble deeds for achieving the bliss and grace of God⁴. The pious and devotional minded Tamils of that period, who were mostly influenced by the distinctive religious sects called Saivism and Vaishnavism⁵, endeavoured their best to maintain their enhanced status and position at all levels.

With regard to the social strata, on par with the social and caste segregations and divisions in different parts of India, from the *Sangam* age onwards, the Tamils too distinguished themselves by the varieties of professions and occupations which they pursued⁶. Though the Tamils offered no equal status to women on par with men, the housewives were greatly venerated and highly regarded⁷. *Dharma*, as explicated by Manu, was also a leading aspect of the people in the Tamil society⁸. As the women emancipation was not at all in practice and approved by people, even the birth of a girl baby was hated and disliked⁹. It was a remarkable feature that the Tamil women were deeply devoted to the maintenance of chastity and morality, the constant and customary practices through the ages. The adherence to chastity and morality too was utilised to place women at a secondary position.

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The mean and unlawful activities such as gambling, robbery, begging etc. which prevailed during that period suggest and reveal the superior socio-economic status of the Tamils of that period¹⁰. The custom and tradition oriented Tamils had separate residential areas for the dwelling of specific set of people. The terms like **Pan Seri**¹¹, **AyarSeri**¹², **Ayarpadi**¹³ will testify to the fact that there were suburbs called **Seris**. They even reveal the elevated individualistic ways of life of the Tamils. For obtaining the bliss and grace of the numerous gods and goddesses, the Tamils exposed their pious nature and affinity to various deities and rendered remarkable services to hail them¹⁴. In the same way, the Tamil women were always duty conscious and concentrated on the execution of the multifaceted household activities by setting aside all their individual personal problems, distress and sentiments¹⁵. They were specific in leading a life with fullfledged affinity and attachment to others.

As it was a period of religious rivalries even among the Brahmins there prevailed factions on the basis of prestige issues. For instance, while Nammalvar called himself as a mean, lay and deep devotee of Vishnu¹⁶, Sundaramoorthy, the Saiva Nayanar, in his **Thiruthondatorgai** has called himself the lay devotee of the Brahmins of Thillai i.e., Chidambaram¹⁷. Anyhow the Tamils were worshippers because of their own strong belief and faith to achieve good and great things in life. As it was the age of devotionism, it was possible to produce **Bhakthi** literature. The Tamils were of the opinion that by making regular visits to temples, for the execution of the routine ritualistic forms of worship, they were able to gain the boon and grace of the deities. So, the new custom of hailing and praising the qualities of the deities by the adherence of devotional methods attained a remarkable position and popularity and that in turn caused the emergence of **Bhakthi** literature in Tamil Nadu in a more vivid form during the post Pallava period. Further, it will never be wrong to note that the Vedic impacts and influences were the basis for the enhanced status of the Tamils who were affluent mainly due to the devotional nature.

The Tamils acknowledged all the gradual modifications and changes introduced in Hinduism during various periods on account of multiple reasons. On that line, the Tamils rendered greater veneration and devotion to practical ethics known as the actual **Dharma**¹⁸. The Tamils maintained their social status by adopting the ritualistic forms of both anuloma and pratilomaforms of marriage even though polygamy was in practice¹⁹. No polyandry was in vogue. The Tamils, due to their earnest wisdom, imposed all the qualities of men and the concept of anthropomorphism. Periyalavar's **Tirumoli** too attests this fact²⁰.

The Tamils believed in the impacts and influences over the movements of the stars and planets. The statement, **Viyalanurangi Velli Elundadu**²¹, by Periyalvar in his **Thirumoli**, suggests that the status of the Tamils was an enhanced one due to its widespread nature. It deepened the knowledge of multifaceted things. The adoption of the uniform and methodical ways even at time of marriages stand testimony to the prevalence of Tamil traditions and customs. The wearing of a fresh saree called **Mandirakodi**, the conduct of the marriage procession after the celebration of the marriage with the chanting of the **Mantras**, circumambulation of the fire, and the conduct of marriage after betrothal ceremony were all the things associated with routine traditions²². Such pure Tamil traditions of exclusive nature explicate the status and position of the Tamils.

In this materialistic world each and every action takes place mostly on the economic and materialistic pursuits of the people. After the period of the twelve Vaishnava Alvars and the earlier four Saiva Nayanmars, the economic standard of the people was given importance and duly recognised. The materialistic outlook created many ups and downs in the society along with the aversion towards the wealthy²³. There prevailed economic differences and social inequalities and the references about the availability of enormous monuments and poetry will attest it²⁴. Due to their deep devotion and fascination towards economic activities, the qualities of food as well as the food habits are also explained in detail, which would be a measuring rod for having the estimation of the wealth of the people of the contemporary Tamil society²⁵. The condition of the

then Tamil society was favourable for accepting changes of multiple nature.

Like the varieties of ornaments used by the people during the Sangam age, the post Pallava period too was a one in which the people were fond of using numerous types of ornaments like *kinkini*, *megalai* etc.²⁶. The use of distinctive types of unique ornaments by the Tamils also expose their culture as well as their fascination towards ornamentation and decoration. It indirectly suggests the economic prosperity of the Tamils of the period.

The economic prosperity and the cordial relationship, which prevailed among the Tamils, enabled them to conduct numerous festivals for various deities, which also helped the Tamils to achieve unity and solidarity. Every member of all the communities involved in certain activities. The professions widened the opportunities for satisfying the social and economic needs of the people. They even expanded the horizon of wisdom and specific knowledge of the Tamils. The prominent and popular *bhakti* movement and the popularity attained by both Saivism and Vaishnavism enriched and enhanced the general condition and status of the Tamils. As in other fields, in the economic pursuits too *bhakti* and devotion had their own impacts. With multifaceted and multidimensional wisdom, the Tamils gained a solid place in the social strata.

The status of the Tamil society was an enhanced and affluent one due to their *bhakti* (devotion). The availability the numerous temples for distinctive deities attests this fact. The growth and development of the society and temples coincided with one another in Tamil nadu. The temples, as the cultural monuments, depict the inner and outward development of the culture²⁷. The temple icons, the icons of processional deities brought out by the Pallava, Pandya, Chola and Chera monarchs reveal not only their contribution to devotional art and architecture but also expose their economic prosperity. The Tamils maintained their enhanced status by the paintings available in the temples. They, along with the inscriptions available in

the temples expose the status of the Tamils. The terms such as *Iraiylili*, *Pallichandam*, *Devadanam*, *Brahmmadeyam*, *Thirunamathukkani* etc. reveal that there prevailed a memorable relationship between the people and the temples. Without any distinction, the status of the donor and the donee were commonly recognised by all. The divine faith, veneration to worship etc. were certain other methods employed by the Tamils to keep up and to maintain their devotion and prestige. This was an uninterrupted and continuous process prevailed in Tamil Nadu through the ages.

The paintings available in the temples captivate the attention of all those who witness it. The *Cittanavasal painting*, the *Tanjore Kailash Matha painting*, the *Sri Rangam Gopika painting*, the *Meenakshi Sudareshwarar marriage painting* available at Madurai etc. testify to the efficiency and exquisite calibre of the artists who enriched the fame and name of the Tamil country, which stood always for the veneration of superior art and architecture.

The conduct of regular rituals and festivals stand to prove the reverence assigned by the Tamils to the adoption of agamic and non-agamic ways of life. The use of a particular *raga* used in the songs sung at a particular time of ritual, was a customary measure adopted by the Tamils only. The following is the list of *Ragas* and the timings²⁸.

Timings	Ragas
4.00 a.m. – 6.00 a.m.	Bhubalam
6.00 a.m. – 8.00 a.m.	Bilahari, Jaghan Mohini
8.00 a.m. – 10.00 a.m.	Dhanyasi, Saveri, Deva anohari
10.00 a.m. – 12.00 noon	Suruthi, dhyamayavathi, Saranga, Dharbar
12.00 noon – 2.00 p.m.	Suddha Bhangala, Muhari, Gaudabilahari
2.00 p.m. – 4.00 p.m.	Nattaikkurinji, Amsanandhi, Mandari
4.00 p.m. – 6.00 p.m.	Poorviakalyani, Vasantha, Kalyani etc.

6.00 p.m. – 8.00 p.m.	Sankarabaranam, araharappiriya Hamsatvani etc.
8.00 p.m. – 10.00 p.m.	Shanmugha Priya, Thodi, Ranjani etc.
10.00 p.m. – 12.00 p.m.	Sarukesi

The above facts, by their uninterrupted methodical forms, explicate the consistency adopted by the Tamils in executing the various social, economic and religious practices of worship.

The pre-Pallava, Pallava and post-Pallava periods witnessed the regular and uniform ways of life adopted by the Tamils. During that period, the agrarian economy survived. The non-availability of large size industries was because of the lesser utility value. The Tamils satisfied and contended themselves with what was available to them. They did not aspire for many things. They never bothered about the economic achievements and attainments. So the economic status of the then Tamils was a simple one and not at all an appreciable one. So it was actually a time oriented economy. In due course, with the mingling of the people of different areas, they satisfied themselves with the exchange of available commodities. So the socio-economic status of the Tamils during the post-Pallava period was not all static. It was gradually changing and it was at the verge of transition.

The changes which prevailed in the socio-economic fields helped the Tamils to pursue the path of progress. Further, as progress and development were significant and rare features in every society, the Tamils of the post Pallava period, by falling in line with the rising trends, were not at all deeply absorbed by the age old customary traditions. Their life was a routine one and it was maintained by their own individual ways and means. The social status was a methodical one and when compared with others it was capable and worth for maintaining its personal identities. The socio-economic status of the Tamils was always a firm and steady one even though it met with occasional ups and downs due to socio-political, economic and cultural transitions and transformations. They always highlight the superior nature of the

Tamils, who were known for their multifaceted achievements and attainments. In general, the greatness of the Tamils was mainly maintained by their personal and individual calibre.

Thank You.

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Women Trafficking: Police and Administrative Policies

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Trafficking in women and children are the gravest form of abuse and exploitation of human beings. Thousands of Indians are trafficked everyday to some destination or the other and are forced to lead lives of slavery. They are forced to survive in brothels, factories, guesthouses, dance bars, farms and even in the homes of well-off Indians, with no control over their bodies and lives. The Indian Constitution specifically bans the trafficking of persons. Article 23 and others in the Fundamental Rights, Part III of the Constitution, prohibits "traffic in human beings and other similar forms of forced labour". Though there is no concrete definition of trafficking, it could be said that trafficking necessarily involves movement/transportation, of a person by means of coercion or deceit, and consequent exploitation leading to commercialization. The abusers, including the traffickers, the recruiters, the transporters, the sellers, the buyers, the end-users etc., exploit the vulnerability of the trafficked person. Trafficking shows phenomenal increase with globalization. Increasing profit with little or no risk, organized activities, low priority in law enforcement etc., aggravate the situation. The income generated by trafficking is comparable to the money generated through trafficking in arms and drugs. Trafficking in human beings take place for the purpose of exploitation which in general could be categorized as (a) Sex based and (b) Non-sex-based. The former category includes trafficking for prostitution, Commercial sexual abuse, paedophilia, pornography, cyber-sex, and different types of disguised sexual exploitation that take place in some of the massage parlours, beauty parlours, bars, and other manifestations like call girl racket, friendship clubs, etc. Non sex based trafficking could be for different types of servitude, like domestic labour, industrial labour, adoption, organ transplant, camel racing, marriage related rackets etc. But the growing trafficking in women is principally for the purpose of prostitution. Prostitution is an international problem. However, we

are aware of the fact that it is legalized in many countries around the globe.

Unfortunately, society remains tolerant of this abominable crime against women. There are assorted ways of getting women into prostitution that are common to many countries; then there are particular unique methods varies to a country. Probably, the three most common methods are false employment promises, false marriages and kidnapping. But what makes women and girls vulnerable are economic distress, desertion by their spouses, sexually exploitative social customs and family traditions. In a recent survey in India, prostituted women cited the following reasons for their remaining in the trade, reasons that have been echoed in all the concerned countries. In descending order of significance, they are: poverty and unemployment; lack of proper reintegration services, lack of options; stigma and adverse social attitudes family expectations and pressure; resignation and acclimatization to the lifestyle. The two principal Indian laws that addresses the trafficking and prostitution in particular are the Suppression of Immoral Traffic in Women and Girls Act, 1956(SITA) and the Immoral Traffic (Prevention) Act, 1986 (ITPA), colloquially called PITA, and amendment to SITA. Neither law prohibits prostitution per se, but both forbids commercialized vice and soliciting."

According to ILO, IOM and UNIFEM and other such organisations [based on commissioned studies], the known purposes of trafficking are prostitution, entertainment industry, domestic work, work in carpet, garment, fishing and brick industries, forced labour, camel jockeys, illegal adoption of children, organ transplantation, forced marriage, mail order brides, drug trafficking, begging, circus and other exploitative form of work. But to understand trafficking better we have to understand the main features and internal dynamics of these sectors, especially to the use of trafficked victims

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-knowingly or unknowingly. [Yokohama MTR, Sri Lanka, Sept 2004]

The root causes include extreme disparities of wealth, continuing and pervasive inequality due to class, caste and most importantly gender biases throughout the region, erosion of traditional family systems and values, iniquitous social conventions, lack of transparency in regulations governing labour migration (both domestic and cross border), poor enforcement of internationally agreed-upon human rights standards, and enormous profits ensured by the trafficking business to the traffickers.

The Push Factors

- **Poverty** is the major reason, which makes the majority of children vulnerable, but it should be mentioned here that this is not the only reason for trafficking. Looking at per capita expenditure on social sector by major states we can again see that Andhra Pradesh, Rajasthan, Maharashtra, West Bengal, Uttar Pradesh have gone up but maximum women and girl children are trafficked from these states for brothel based prostitution.
- **Child Marriage** still exists in our country and so does dowry. If we see the situation closely then we see that any man who does not claim a "dowry" at the time of marriage is considered as the perfect groom and the daughter is carelessly "disposed in marriage". The girls are thus trafficked in the name of marriage. The groom may be no less than a pimp looking for a new victim. Many girls as a result are trafficked in the name of marriage to Uttar Pradesh, Bihar and other states.
- **Man Made Disasters (Insurgencies and Riots), Natural Calamities (Floods, Cyclones etc.), and other political disasters** aggravate the vulnerability of women and children. In a time of unrest with the men away fighting or trying to survive it is the women and the children who suffer the economic hardships as well as the lack of security, due to the loss of family support system and safe shelter. The traffickers take advantage of this vulnerability and exploit children.
- **Social Stigma** associated with single, divorced, unwed, widowed, sexually abused women and young girls also is a major contributing factor. The unwillingness of the society to accept them as an integral part leads to frustration, isolation and with no support system to provide them security, they fall a prey to the traffickers.
- **Rate of Female Infanticide and Feticide** increases day by day and is dis-balancing the male to female ratio in most parts of the country. So some states like Punjab and Haryana, take on girls from neighbouring states in the name of marriage for commercial sexual exploitation.
- **Unemployment** is still a major problem in the country. When men (supposedly the bread winners) are unable to find jobs, the children undergo immense pressure to fend for the family needs. The traffickers often take advantage of these economic hardships faced by the women and children and victimise them.
- **Domestic Violence:** Indian women have little economic emancipation especially in the family sphere. On the other hand some of them may be regularly subjected to domestic violence and abuse, from family and friends. So the woman is forced to opt out of such situations. Many women who opt out or escape often find themselves vulnerable. The children from such situations are vulnerable to run away situations and experiments when they get into the hands of traffickers.
- **False Promises and the Lure of Job / Marriage / Love:** Many children are lured out of their homes by false promises of love, marriage or work. They may accompany their friend or lover or acquaintance and then find themselves trapped in a vulnerable situation.
- **Traditional Prostitution:** Bedia, Nat and Kanjar and other such communities, follow a traditional form of prostitution. The commercial sexual exploitation is not considered as exploitative in the first place.

- **Religious Prostitution**, though banned in the country still exists in a clandestine manner. Minor girls are forced into prostitution in the name of faith especially in the States of Maharashtra and Karnataka.
- **Lack of Employment Opportunities and Training** for girl children in the rural districts of West Bengal compels them to migrate in search of a better tomorrow and make them vulnerable to trafficking.

The Pull Factors

- With globalisation and increasing competition, there is a growing demand by employers and enterprises for **Cheap Labour** of women and children.
- Development policies and patterns of development promoting **tourism, industrialisation and rural to urban migration** particularly of males has enhanced the demand for commercial sex and ensured a viable proposition for the traffickers by providing them the market and the infrastructure to sell minors and women for Commercial Sexual Exploitation.
- **The Economics of the Trafficking Business**, which requires low investments and ensures high returns.

Facets of the Misery and the Exploitation of Children in brothel prostitution or other work

- **Living environment** is deplorable – the physical facilities provided in the so called work areas are below any acceptable standards.
- The **Conditions of “Work” and Treatment** meted out to the women often involves slavery like practices and prison like environments. The hours that they have to spend taking customers are long with no time for rest or recreation. They are often forced to take customers even they are physically unfit to take one.
- **Wages paid are low**, not at par with the male counterparts (if any) or they are not paid at all. The traffickers, the brothel madams or the employers may withhold the earnings of the women and thus

they are rendered without any access to their own remuneration.

- They have **no access / little access to health or medical facilities**. Those who are trafficked and forced into commercial sex constantly face the risk of pregnancy, abortions, maternal mortality and the threat of Sexually transmitted diseases, HIV and AIDS.
- Above all of this is the **mental trauma** that these women undergo. They lose their self-esteem and their will to live life. Even when they are being put through processes of reintegration, they have to constantly deal with humiliation, isolation and social ostracization.
- A growing entertainment and commercial sex industry employing a large number of boys and girls and women, as the male clients prefer younger women and virgin girls and also boys in fear of HIV and AIDS and other STD infections.
- In a competitive world of business, employers and enterprises, with no strict ethical policies to guide them, they employ child labour in order to pay less. Children can be controlled well and do not bargain for higher wages. Exploitative and undignified work is imposed on them.
- Certain patterns of economic development in a country or in a region attracts male migrant workers and change the demographic profile of the population, trigger rural – urban migration, cross border migration, tourism etc. generate the demand for commercial sex.

Some of the other issues that must be carefully analysed

Prevention

Most of the Government personnel as well as the community members are unaware of the trafficking facet of migration. Those who understand this issue are not willing to acknowledge the presence of this phenomenon in their areas of operation. The magnitude and the misery associated with this gross violence is not being given the required amount of attention by the concerned personnel in most of the State. There is a

great need for awareness generation at all levels and community policing to reduce the vulnerability of women and children and ensure safe migration and options for jobs and income. Special police officers needs to be designated to look into trafficking cases specifically under all police stations.

Rescue

Rescue operation of minors, in prostitution or any kind of commercial sexual exploitation or illegal work purposes; is primarily the State's responsibility. NGOs however have done a much better job by themselves throughout the country. They have been able to identify the minor victims from the red light areas and more specifically from brothels. They have been able to rescue them with the involvement of the police. More rescues have to be handled professionally by the special police officers designated to look into trafficking cases.

Post Rescue

Rescued children usually live in State Remand Homes and often are in a situation where their minimum Human Rights are denied. Red-tapism, slack investigation and long judicial processes leads to the children spending a majority of their childhood in an unhealthy situation of the Government Homes and other homes.

Children rescued from prostitution often go into "Post-traumatic Stress Disorder" which manifests into other behavioural disturbances, which are typical of children who have been subjected to prolonged and sustained violence. In addition they suffer from a loss of trust, lack of self-esteem due to isolation, which results in maladjustment in children. When they are taken out of prostitution the children are most sensitive and vulnerable. The problem gets magnified when a child is also infected with HIV. However, both the infrastructure and the personnel in the govt. remand homes are ill-equipped to handle and cater to the different requirements of these children.

HIV positive minors and women

Government remand homes have no infrastructure to deal with pre or post-test counselling – they often do not have sensitised and trained counsellors /personnel

and pre/post-test counselling centres. The state hospitals in most cases refuse to take HIV patients. If they ever do so their infrastructure is hardly enough to cope with the problem. Therefore when a girl gets to know that she is HIV positive she has to deal with the trauma on her own. That leads to dire consequences in some cases.

Rehabilitation

The rehabilitation that is being done for these rescued women and children are all results of NGOs' initiatives. But it has been observed that the rehabilitation is always difficult. The following may be stated as the reasons for this:

1. Loss of self esteem
2. Loss of trust
3. Impatience to return to family
4. Refusal from the family and the community
5. Illiteracy
6. Unskilled
7. Unstable temperament
8. Social stigma associated with them

[In instances where the root cause of trafficking was poverty, restoring the girl (as per the court orders) in her village without providing her the means to ensure her livelihood would only place the girl in a more vulnerable position and enhance the chances of her being re-trafficked. Also in cases where the girl/boy was trafficked with the consent of the parents, restoring her back to her family makes the girl susceptible to more exploitation and violence]

Though it gives restoration orders, the Government does not have any infrastructure in place to provide for women and girls who are not accepted back by their families. NGOs, however, on their own through various means are trying to reach out to these girls and create opportunities for their economic independence and a better life.

Legal Hurdles

- **Lengthy process** – a victim may be detained in a remand home until and unless her case is resolved.

But the accused (traffickers) get bail immediately before or after 90 days.

- **Lack of initiative in submission of charge sheet** - on the part of police also makes it difficult to prosecute the traffickers. The accused (trafficker) gets bail before 90 days because judiciary does not play their role effectively.
- **Lack of investigation in detail** - There have been instances where traffickers and brothel madams have been given custody of the rescued girls because they have feigned to be their parents. The police have not taken time to carry out an in depth investigation for many a time it has been observed that these girls are adopted when they are very young and brought up by the brothel madams to be induced into prostitution once they grow up.
- **Women cells** - There are no women cells in nearly all the states across the Nation. As a result the "Madam" when caught is immediately released as the law states that no woman may be kept at a cell without a special cell and without the presence of Women Police Officers.
- **Court and police cells are not child friendly.**
- **In 2000 April, the J.J. Act** was amended but not implemented. Thus the children are not benefiting from the Child Welfare Committee, or the National Plan of Action.
- **ITPA Sec 5** - In the case of trafficking India has a special Immoral Trafficking Prevention Act that caters to all situations in trafficking and commercial sexual exploitation. The Sec. 5, which states "Procuring, inducing or taking persons for the sake of prostitution", is an offence is particularly a significant point. However, this is rarely used.
- Most of the arrests that are done are done during the rescue operations and raids that are conducted by the Police. However in these times it's often the keeper or the madams who are caught and arrested. Thereby the "Trafficker" who is the reason for the woman / child to be present in such a situation is rarely caught.

- The cases that are lodged as kidnapping remain so, even after the Police finds out that they may be trafficking cases. A crime is often not charge sheeted properly. The Sections 372, 373 or the ITPA Section 5 could be put to better use if it were.
- **Lack of coordination** between judiciary and law enforcing agencies, is another reason for the lack of conviction or prosecution of traffickers.
- **No laws exist against the Child abuse problem.** Apart from charges of rape, (Sec: 376) we do not have any law against child sexual abuse, molestation and sodomy.
- We have **Child Marriage Act and Child Labour Act** - none of which are implemented.

Repatriation

It is a fact that India is receiving girls from Bangladesh and Nepal for commercial sexual exploitation. The foreign women and children who are trafficked face the following problems:

- The police tend to charge all adults from Bangladesh under the **14 Foreigner's Act** thereby transforming all the victims of trafficking into "Accused", for illegal immigration.
- Victims of trafficking who are originally from Nepal are sent back to their points of origin where they become vulnerable once again.
- The women and children become the accused instead of being seen as victims of trafficking. Those who are prosecuted are then referred to a Remand Home. After they are set free, they are pushed back to the same vulnerable situation as before.
- **Pushback** - this system maximizes the vulnerability of women and children. This process always happens after 7.00 p.m. and in darkness. Many people involved get lost while trying to go back to their homes. They also face Sexual abuse by people who are supposed to help them in this process. Moreover, they have a strong possibility of being re-trafficked.

- **Detachment from parents** - When an entire family sells their land and comes to India hoping to get a new life and gets arrested, the adults are sent to jail and children to remand homes. But even after the adults are released the younger children may still be at the home. Sometimes it has been observed that the victims of trafficking are detained at homes for years.
- The cases may take years to get dissolved as a result a child may be forced to spend her or his entire childhood in a foreign land.
- We have a **Law 366B under IPC**. This section states that the children are victims and not the accused, but the police rarely use this law.

Government Initiatives

- The Prevention of Immoral Trafficking and the Rehabilitation of Prostitute Person's Bill (1993) - a bill that recognizes the rights of prostitutes and initiates the investigation in these matters.
- The Government of India has formulated a **National Plan of Action** to combat trafficking and commercial sexual exploitation of children and minors, in 1998. It has been formulated by the joint efforts of the Department of Women and Child Development and Ministry of Human Resource Development. This committee has been formed to look into the problems of trafficking and forced prostitution and has brought together NGOs and other organizations, who work on the issues of trafficking.
- In the year 2003, the **State Government of Andhra Pradesh** has passed a **Government order** to address the issue of trafficking. An anti - trafficking campaign was organised across the state and it was decided to form core committees at the district level comprising the District Magistrate, the Superintendent of Police, the Project Director (District Agency of Women Development and Child Welfare) and representatives of NGOs to monitor the situation in the district, formulate and implement necessary initiatives to take care of the children.

Recommendations

Government

1. The Central and State Government needs to lay more stress on employment and income generation schemes for vulnerable families, along with vocational training and education in the source areas of trafficking (which have already been identified by the NGOs).
2. All States should have a specific monitoring mechanism - a task force / core committee to look into the issue of trafficking and NGOs should necessarily be a part of this Committee.
3. All the concerned Government personnel need to be trained to implement and monitor the National Plan of Action.
4. SAARC Convention should be translated in action.
5. The Indian Government needs to have bilateral agreements with other countries in order to facilitate safer repatriation processes.
6. The Government should carry out time bound collaborations with the High Commissions and Embassies as and when needed.
7. Processes and systems need to be put in place for the regularisation and registration of inter state migration.
8. A databank has to be created at the national and the state levels giving details about missing persons and trafficked persons.
9. Juvenile Boards and Committees need to be formed across all districts in each of the states in the country.
10. More research needs to be carried out to understand the magnitude and the different facets of this malice in the whole of the country.
11. Religious and cultural practices leading to prostitution have been banned but the monitoring of the proper implementation of law has to be done by the Government.
12. It should be made mandatory for the Panchayats to maintain a record of the people migrating from

- their respective villages for different reasons – marriage, higher education, employment etc. In case of any untoward happening, the Panchayat should be held accountable on the basis of lack of proper investigation before the migration took place. By involving different personnel from the administration and governance structures as well as from the NGOs and by creating awareness amongst the community, a networking system should be put in place to monitor the movement in women and children.
13. Investigation of missing children needs to be done in the source areas by the Panchayat, which is the nearest formal body, which can identify trafficking.
 14. ICDS (Anganwadi workers) with members of panchayat should take initiative to identify and lodge complaints on missing girls with the police.
 15. More working women's hostels and shelter homes should be established in districts all over the country with the vulnerable districts getting the top priority.
 16. All Government Homes should have proper shelter, medical and psychological support, skill training support for the rehabilitation of victims of trafficking.
 17. More counselling and vocational training centres should be set up for proper reintegration of the victims of trafficking.
 18. Pre test and Post test counselling (under WHO and NACO guidelines) of suspected HIV positive victims should be made mandatory in all Government and NGO Homes.
 19. Programmes like Support to Training and Employment Programme (STEP) needs to be started with immediate effect in the vulnerable areas of the country, especially the rural pockets.
 20. Marriage registration should be made compulsory and specific responsibility of proper follow up should be given to a particular department.
 21. Women should not loose work on account of being married (Article 11 (2a)).
 22. All customary marriage laws have to be amended to ensure uniform age of marriage.
 23. Alternative opportunities for aged prostitutes should be introduced. It has been experienced, often that those who can no longer attract customers by themselves, in order to ensure their incomes, turn into traffickers or brothel madams. Thus those who had been the victims of violence become the perpetrators of exploitation. This vicious circle needs to be broken.
 24. NGOs running reintegration projects should be empowered to work with the Government in carrying out rescue and rehabilitation operations of the victims of trafficking.
 25. The right to family benefits to be assured to the women (Article 13 a).
 26. Ensure economic survival mechanisms of women in the rural areas (Article 14).
 27. In answer to the CEDAW committee's questionnaire – Government of India has reported that there is a need to set up a Nodal Agency on the lines of 'Narcotics Bureau'. But this task is still pending and there is a need to do the needful at an earliest.

Judiciary

1. Some laws related to trafficking ought to be amended or new laws should be introduced so that people who commit trafficking can be convicted. Also labour laws need to be amended to protect the rights of women and children as labourers.
2. The task of amending the IPTA was given to the National Law School and the Institution has already done the needful. There is a need to prioritise on it and implement the same.
3. Buying and selling of minors, fake marriages and forced prostitution (372, 373, 366A) should be heavily punished. Sometimes parents or nearest kin are involved in the crime and they should be punished too.

4. There should be speedy recovery of cases: trafficking and all others. Fast track court has been established but we need separate court to deal with cases of trafficking.
5. Push back system should be abolished and new laws for repatriation need to be implemented so that the Bangladesh and Nepal Nationals (women and children) may go back to their country safely.
6. Children should not be charged under 14 Foreigners Act. Instead, they could be produced before the Child Welfare Committee (CWC).
7. The Juvenile Justice Act 2000, which has not yet been implemented, should be done immediately.
8. Members of the Judiciary should be sensitised on laws and various landmark judgments passed by the Supreme Court on the issue of trafficking. Positive interaction should be there while working with these cases with the NGOs.
9. Public Prosecutors in every court dealing with cases of trafficking should be sensitised to object the bail pleas of traffickers, madams and pimps.
10. A Special cell to deal with trafficking cases should be formed immediately.

Police

1. ITPA (the special National Act to combat trafficking) is rarely used by the police and needs to be put to practice much more.
2. Provision of punishment of police should be there if they fail to give charge sheet within 90 days.
3. A rescue committee comprising of the police, NGOs, social activists, members of the Judiciary should be formed in cities where brothels exist, to probe into the matter further.
4. In all the states, special police officers have to be recruited and notified under ITPA. Also, it has to

be ensured that these police officers are sensitised and equipped with all the relevant information.

5. Members of the police should be sensitised on laws and various landmark judgments passed by the Supreme Court on the issue of trafficking. They should also be more sensitive in handling cases of women and young girl children in trafficking.
6. Police should be aware of using trafficking related laws while filing the case making relevant investigation necessary and easier for the prosecution of the trafficker.

BSF

1. BSF should be more active regarding the porous border and should be accordingly sensitised regarding cross border migration and trafficking.

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The Vaigai Reservoir Project of Kamaraj – A Boon to Madurai and Ramanathapuram Districts

M. Glory Bai*

Introduction

Tamil Nadu is the second water scarce state in India next to Rajasthan. There are thirty three river basins in Tamil Nadu. However, Cauvery is the only perennial river and others dry up in summer causing ecological and environmental problems in their basins and estuaries. The undependable and erratic rainfalls introduce an element of risk; uncertainty and inability in crop production. In order to avert this situation large dams are built to store water during the rainy season. One such dam was the Vaigai dam constructed during the Chief Ministership of K. Kamaraj. Vaigai dam is considered as a boon to the region of Madurai and Ramanathapuram. K. Kamaraj is considered as a pioneer person for implementing many such irrigation projects in Tamil Nadu and made the state on self-sufficient one in food production by 1967.

The Vaigai Reservoir Project

The Vaigai river originates in the Varushanad areas became a boon to the Madurai District, which is equally dry and arid as its immediate southern neighbour Ramanathapuram. The important tributaries of Vaigai are Vairavanar, Sirumalaiyar, Suruliar, Theniar, Varattar, Nagalar, Varaghanadhi, Manjalar, Marudhanadhi, Sathiar Odai and Uppiliar. Most of them are found dry in the major part of a year.¹

The Vaigai Dam was constructed across the river Vaigai² near Narasingapuram Village, Periyakulam taluk of Madurai district in Tamil Nadu³. Madurai is the second largest city in Tamil Nadu and situated on the banks of the river Vaigai. It is 40 miles from Madurai, 28 miles from Kodai road railway station, 54 miles from Thekkedy, the famous sanctuary. Originally the site was not endowed with natural beauty, but its location served the purpose of construction of the dam⁴. The Government approved the Vaigai Project and sanctioned its execution in 1954⁵. The Vaigai Reservoir project was

sanctioned at an estimated cost of Rs.300 lakhs and was technically sanctioned for Rs. 330 lakhs⁶.

The purpose of Vaigai Reservoir Project Scheme is to divert a greater part of the surplus water of the Periyar, which is wasted into the Arabian Sea⁷. Frederick was the Chief Engineer, who designed the plan for the neat execution of the project. The Vaigai Reservoir will impound the surplus waters diverted from the Periyar lake. The flood flows of the Vaigai river that reach the sea as waste will also be stored in the reservoir⁸. The greater part of 4000 m.cu.ft. has to be utilized for new irrigation around the Vaigai river⁹.

The scope of the project is to bring under irrigation an additional area of 20,000 acres on both sides of the river. Accordingly 10,000 acres on right side of the river in Tirumangalam taluk in Madurai district and another 10,000 acres on the left side of the river comprising 3,000 acres of hard cases in the midst of wet lands of Periyar delta and 7,000 acres in Sivaganaga taluk of Ramanathapuram district¹⁰. Altogether the project is expected to irrigate an additional crop on an area of 20,000 acres and the additional production expected is 7,500 tons of rice¹¹. The catchment area of the river at the site of the dam is 2,252 sq.kms (870 square miles). The dam will be a combined masonry dam and flanking earth dams. The masonry dam made up consisted a length of 1,035 feet and flanking earth dams 1,780 feet on the left and 8,860 feet on the right¹². Its maximum height will be about 106 feet above the riverbed¹³ and the total capacity of the reservoir is 6,800 million cubic feet¹⁴.

The Vaigai Reservoir Project was completed in 1958. It was inaugurated on January 21, 1959 by the then Chief Minister Mr. K. Kamaraj¹⁵. In his inaugural address he focused on the significance of the dam, in addition to irrigation as a first rated tourist centre besides the purpose of irrigation¹⁶. Accordingly parks and gardens with enchanting cascades and fountains

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beautifully illuminated were formed. The parks are laid out at an extensive scale on the bank of the reservoir in an area of 25 acres of land with life size statues, flower – beds, children's corner, star canopiet etc. Thousands of people visit the place on Saturdays and Sundays. As large number of students from schools, colleges and technical institutions visit the project, a model of Periyar- Vaigai river system, depicting the Western Ghats, where the Periyar river originates, has been prepared and is on view. It is found to be very instructive and interesting¹⁷. The same Chief Minister inaugurated a Cafeteria, a Information Centre, the Children's train and a model of the Periyar Vaigai system in May 1961¹⁸. A news report on that inauguration day of Vaigai Reservoir says, "Villagers with smiling faces from the nearby hamlets had thronged to witness the fulfillment of their long-cherished desire to get the water of the Periyar diverted into their area for irrigation¹⁹.

The bridge below the Vaigai dam was opened by Shanmuga Rajeswara Sethupathi, Minister for Public Works. One of the main items of the component works for the Vaigai Reservoir Project is the bridge work. The bridge forms a permanent link between the two villages in Periyakulam area in the left side and Andipatti area on the right side of the river. The bridge is helped for the transport of men, machinery and materials from one flank to the other²⁰.

The Vaigai Reservoir Project helped to change the socio-economic conditions of Thirumangalam, Nilakottai and Usilampatti taluks of the predominant Kallar community and other communities, too This project became a very important one in Tamil Nadu after Independence²¹.

Conclusion

The Vaigai Reservoir Project completely changed the life style of the people of all the communities, and the Kallar community of Thirumangalam, Nilakottai and Usilampatti. The expansion of irrigation facilities the increase of agriculture production. So livelihood security is assured. Employment opportunities were provided. This economic growth laid the foundation for

the growth of standard of life of the people. Due to the irrigation project transport and communication facilities increased. The reservoir project reduced the adverse effects of flood and drought.

Endnotes

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(in Salem District) The Story of a Toll-gate

M. Angamuthu*

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ngam was not collected in the Chola country until the period of Kulotunga III (1178-1217). But, under the Maratha government in Thanjavur, the chief source of revenue next to land was the inland transit duties² (or Sayer or inland customs). There were numerous chowkies or custom houses. While the past on tolls in the Chola country remained so, the prevailing system of the toll-gates and custom houses in the land-locked Salem district (before the bifurcation of Dharmapuri district in 1965), on the eve of the British administration in the district in 1790s were given by Captain Macleod, Assistant Collector in Salem district. He said through a 'Note' upon Road customs in his southern division [most parts of the present Salem and Namakkal districts] as below:³

'.....Each petty prince or poligar, either from pride or avarice, and having too confined a knowledge to discover its bad policy, established custom houses along the boundry of his estate, however small it might be, so as to secure a duty being levied on every article imported or exported.

'It being a maxim in Indian management, never to abolish any article of revenue once established, succeeding revolutions or the union of principalities did not produce any reform. The cramping trade and discouraging industry are obvious of heavy duties especially on exports.....

'Exclusive of the exorbitant duties which are exacted from the trader, his grievances become aggravated by being so often detained upon the road by the custom farmers [toll-gate contractors] which occasionally is attended with disputes, and reference to a higher power for decision, and consequently with the detention of the merchant and his property perhaps for many days...'

Custom House at Idappadi

When the British administration came to Salem district in 1792, there were five prominent trade routes emanated from Salem to five different quarters as follows.⁴

- i. to Attur in the east through five stations; 36 miles.
- ii. to Tattiangarpet in the south-east: 7 stations; 54 miles.
- iii. to Paramathi in the south: 4 stations; 42 miles.
- iv. to Poolampatti in the west: 4 stations; 34 miles.
- v. to Dharmapuri in the north: 5 stations; 40 miles.

The route to Poolampatti (located on the left bank of the Cauvery river) was to reach Nerinjipetta (in the territory of Tipu Sultan), on the other side of the river. The four stations were: Newpettah-Salem, Kondalampatti, Edappadi and Poolampatti. Thus there was a custom house at Idappadi (Edappadi) in 1792 and before.

There were seven other custom/excise duty chowkies (houses) in places around Idappadi⁵, situated on other roads branching out from Idappadi, to Komarapalayam, Poolampatti, Nangavalli and Konganapuram. Between Idappadi and Sankaridurg (9 miles), there was no intermediate excise/custom house. Colonel Alexander Read, the first Collector of Salem zilla for seven years (1792-99) concludes in his famous report dated April 4, 1800 to the Board of Revenue (pera 229) that there were custom houses at an average distance of 8.25 miles [206 miles ÷ 25 stations]. He also

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gives a valuable information that products meant for export on sea, which was generally about 150 miles from the district to the coast, attracted customs duty at an average 40 percent of their *prime cost* [direct material and labour costs put together].

Articles leviable, their rates and mode of collection - East India Company period

Custom duty or inland transit duty was classified under a major head of *Sayer*¹⁶ revenue, which was a main source of income after the land revenue. *Sayer* revenue included also poll taxes¹⁶, licenses¹⁶ etc. The road custom duty during Alexander Read's tenure as Collector, Salem district (1792-99) was about 71 percent of total '*Sayer*' revenue⁶.

Col. Read reported that there were on an average four custom houses per taluk (total 36 taluks). The customs were exacted at *chowkies* or toll houses at the entrance into the station and where roads meet or cross. In every populous and wealthy towns customs were levied upon the article that were offered daily for sale but in other places, the collection was made on market days (*shandy*) of the week; not on other days of the week except on cloths, salt, betel and tobacco. The customs collected on the *shandy* or market days was in cash or kind. Rates for the collection in kind were variously as follows:

- i. a heap from every grain merchant shop.
- ii. a handful from every bag of salt.
- iii. a cutt or span from every bundle of tobacco.
- iv. a baily or little ball from every basket of sugar.
- v. an hundred betel leaves from every betel leaves shop.

Customs were also collected at the annual fair of temple/religious festival or annual festive occasions.

The collection of customs duty was made either through the establishment of government servants or

through contractors for a collect. The contractors were generally used to sub-rent to persons was of the opinion that the collection monthly servants depended upon the integrity of those persons. He preferred collection through contractors as the agents to come to the treasury in full, though the people may exact more from traders/merchants less continued litigation, fraud and extortion.

Articles covered by customs were classed by natives Salem zilla in general, under eight different heads:

1. 'Bousa' products - all kinds of gram or pulse.
2. 'Ruspy' goods such as yielding juice viz., oils, sugars, salts, etc.,
3. 'Pullasurg' property including silk, cotton, thread, cloth, paper dyes, spices and honey.
4. 'Chillar' juice goods of the kinds in small quantities or of little value.
5. *Jawauly* clothes - stamp duty was payable.
6. *Dukauns* [Shops] - which were assessed on the articles sold in them.
7. *Aasaumies* or persons. Only pilgrims were taxed unless when they traded.
8. Horned cattle including all kinds of quadrupeds and poultry - taxed per head.

The rates of customs duty on various articles were engraved upon pillars on every principal road, at all market towns and wherever annual fairs were held. Upon the payment of duty, a chit or certificate was issued which were valid for the whole jurisdiction of the main customs house.

The revenue of Salem district for four specific years in the first half of 19th century reflected as below:⁷

Land Revenue			Transit duties		Other misc. revenue		Total	
			(Sayer/customs)		(licenses, moturpha, stamp, etc)			
Year	Amount/₹	percent	₹	percent	₹	percent	₹	percent
1805-06	1,82,349	95.08	5,892*	3.07	3,545*	1.85	1,91,786	100
1820-21	1,78,295	83.44	17,330	8.11	18,061	8.45	2,13,686	100
1834-35	1,64,471	83.43	17,255	8.75	15,410	7.82	1,97,136	100
1805-51	1,77,535	90.26	-	-	19,158	9.74	1,96,693	100

*The amounts of transit duties and other miscellaneous revenue for 1805-06 were less than half the amounts for 1820-21 and 1834-35. The reason there for was that the zamindars who sprang up into the district in 1802-03 had temporarily appropriated the transit duties and other misc. revenue due to lack of clarity between the district administration and the zamindars, through they had been explicitly reserved for the Government. In 1850-51 the transit-duty was 'nil', because the Government abolished the duty on its volition, in 1844. Mr. Dykes probably the first historian on Salem district wrote in 1853⁸:

'One large source of revenue had been wholly abandoned, to have given up for ever, of it's (government) own free will and accord, the lucrative transit duties, is enough to fix it's name for all time to come in the kindly recollection of the millions, that people Hindostan. These duties were worse, if possible, than the *Moturpha*¹⁶, for they were a daily, hourly curse. The merchant who took his goods along the road, and the women who brought their vegetables to market, every wayfarer who carried a bundle, - all were to be searched and taxed...'

So, we could find the rationale behind the abolition of transit duties (Sayer/customs duty) in 1844 and imagine the context of it's abolition by the Chola King Kulotunga I as well.

With the above development in 1844, the customs house at Idappadi was also closed, but alas! it proved to be a temporary relief to the people.

Revival of Toll-gates/Customs Houses

Better roads are essential for exertion-free movement of goods and commodities along the roads to reach the markets, fairs and other selling points. During the formative period of the British administration in Salem district, Colonel Read paid much attention to lay roads. One hundred and thirtysix miles road was laid around Salem, and avenues planted for the whole of that distance. During the next thirty years no much attention was paid in that respect. But, when John Orr was the Collector (November 1829 to January 1835) trunk-roads with fine avenues were constructed throughout the whole district, that might fairly have vied with the

highways of England⁹ at that time. These results in Salem district has to be compared with a report of Edward Malby, Collector of South Arcot district in 1853, stating that there was not a single district road in that district and the want to such road was much felt.¹⁰

The money expended by John Orr was almost wholly on the Collector's own responsibility [from the district revenue]. The natives voluntarily agreed to tax themselves for the maintenance of those roads. Cart-owners were levied at two shillings [one rupee] per cart yearly. Dykes opined that the cart-tax was preferable to tolls, the introduction of which would have been hailed with delight by those road users who had been paying tolls before 1844¹¹. The cart-tax introduced by the District Collector, Salem was later considered by the Board of Revenue and the Government and it was extended to other districts of the presidency in 1855-56. For that purpose, 'Local Funds' head was created for its separate management in the districts. The scheme was in vogue till 1866¹². Later, the scheme was further regulated by the government by introducing Road Cess Act, 1866. A road cess at 3 1/8 % of land revenue was levied for the construction and maintenance of roads. Further evaluation of the system by the government brought in the Local Funds Act 1871, which added another 3 1/8 % of land revenue (total 6 1/4%, in most of the districts), for the establishment of tolls upon the roads and for levy of house tax. (The house-tax was discontinued in 1873-74). With the application of that Act to Salem, the district was divided into two Local Fund Circles with headquarters at Salem and Hosur. In 1880, there were 5 toll-gates in Salem circle and 6 in Hosur circle¹³.

Then came finally, the Madras Local Boards Act 1884, superseding L.F. Act, 1871. The formation of District Boards, Taluk Boards and Union Boards came up. The government assumed direct control over the local boards. This Act was applied to Salem district in 1885. The Salem District Board had the administrative control over the other local boards. The main source of revenue for the District Board was the land-cess (one anna in the rupee or 6 1/4% of the land revenue). The road tolls, the perquisite of the District Board were levied at the maximum rates and formed a steadily increasing

item of revenue. Half of the road cess and the toll receipts were meant for the upkeep of the more important roads for which the district board was responsible.¹⁴

Rates of Tolls and the Revenue of toll-gates in Salem district

Thus, the toll-gates came again which the enactment of Local Funds Act, 1871 and the Local Boards Act, 1884. The number of toll-gates and revenue there from for a few years, taken from the Administration Reports of the District Board were:

Year	Number of toll-gates	Revenue (₹)	Percentage of revenue on the outlay on roads
1880-11	11	24,000	not available
1896-97	15	47,450	n.a
1909-10	30	74,055	n.a
1913-14	-	65,415	40
1920-21	28*	110,308	56
1924-25	-	159,957	65
1928-29	29	136,675	n.a
1930-31	-	269,400**	52

*Tirupattur taluk was transferred to North Arcot district in 1911

** Spurt in revenue noticed

Maximum rates of tolls payable on Carriages, Carts and Animals passing along roads within Salem district notified by the District Board for the years 1902-03, 1909-10 and 1911-12 were the same. It is worthwhile to see the rates as shown below:

On every,	₹	annas	pies*
Four-wheeled vehicle with springs	0	8	0
Jatka hackery or cart laden	0	4	0
Jatka hackery not laden and every bicycle or tricycle	0	2	0
Other vehicle with springs and every palanquin	0	4	0
Buffaloe, bull, bullock, cow or ass, laden or ridden and on every horse under 'thirteen hands' [4'4" height]	0	1	0
Horse not under thirteen hands	0	2	0
Elephant	1	0	0
Camel	0	4	0

* 12 pies = one anna; 16 annas = one rupee

Arrival and Departure of the Toll-gate at Idappadi

The toll-gate at Idappadi was opened again under the Act of 1884. That gate was located where the roads of MacDonald's Choultry - Idappadi (now State Highways no. 221) and Sankagiri-Idappadi (now State Highways no.220) met and at a distance of 7 miles, 7 furlongs and 70 yards from Sankagiri. Later, the toll-gate was adjusted to locate at a distance of 8 miles, one furlong and 147 feet, in the latter half of 1920s. It is heartening to note that there were only two toll-gates upto 1910 in the composite Tiruchengodu taluk, consisting of four taluks now (including Idappadi); one at Idappadi and the other at Komarapalayam on the Cauvery bridge¹⁵. This indicates that activity of trade and commerce at Idappadi in those days was significant when compared with the other important nearby towns of Tiruchengodu and Sankagiri. The Salem district Gazetteer 1918 (Vol.I, part II, p.272) observed that the busiest through fare in Tiruchengodu taluk was between Idappadi and Tiruchengodu.

In terms of receipts, the toll-gate at Idappadi ranked 10th position out of 29 gates in the district in 1929. The average auctioned amount for Idappadi toll-gate for three years ending 1927-28 was Rs.7,278, as against the district's average toll receipts of Rs.186,893. The exact place where the toll-gate of Idappadi was located is at present called *Gettu Kadai* [gate shop]. This location is an important junction point through which modern days' two, three, four, six etc wheeled vehicles pass the through. This is the entry point to Idappadi town for those vehicles coming from Salem and other cities and towns in its east, and for those vehicles coming from Sankagiri and Tiruchengodu and other cities like Tiruchirappalli, Karur and Erode on the southeast, south and south-west. Truly, this road junction is 'gate-way' to Idappadi and the main landmark for those entering into Idappadi.

However, this spot has lost the noisy scenes which arose from the activities, disputes, claims/counter claims etc from the movement of cart-loads, the tired persons coming with commodities on their heads or on the back of animals and the toll contractor's smart checks and rigid attitudes. All those brisk but unpleasant rigidities

had to end suddenly with the coming up of motor vehicles for carrying men and materials. The government decided to close down the toll-gates across the Madras province. Tolls were abolished w.e.f. 1.4.1931, upon the coming up of the Motor Vehicles Act of 1931. The local bodies were compensated by a subsidy from the income from a provincial tax on motor vehicles.

It is pertinent to note here that K.A. Nachiappa Gounder, Legislator of the Madras Presidency (from 1930) and a member of the District Board, Salem from Idappadi constituency brought a resolution in the District Board meeting held on 31st August, 1935 as: "This district Board resolves to request the Government not to bring in the system of tolls again into this Province."

The resolution was carried and forwarded to the Government.

Thus came the end to the toll-gate of Idappadi. But the spot, where the road customs were collected day and night, is now chewing its past glory, by overseeing the long and wide roads where the two State highway roads nos. 220 and 221 meet. Now-a-days the place is a silent but a regular bus stop, telling the visitors that it was and is the 'Gate-way' of Idappadi!

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17. Licenses = tax on certain castes' people like Jadars, Kaikolars, Kurumbars, Totis, Chettis, Musalman bazarmen.
18. Moturpha = Imposts/taxes on bazars, houses, fisheries, washermen, oil pressess, etc.,

Development of Ooty as a Hill Station - A Historical Study

N. Sethuraman*

The town of Ootacamund or Ooty in the Nilgiri Hills in South India was a foundation by the English early in the 19th century.¹ The hills are in fact a mountainous plateau, some 40 miles (64 km) long by 15 miles (24 km) broad, at the junction of the ranges of the Eastern and Western Ghats, higher than either of the ranges at that point.² Ooty is roughly in the middle of

the plateau, just to the west of the short Doddabetta range.³ From shortly after its foundation Ootacamund was the most important of the health-restoring hill station.⁴

In the majority of the districts of the Madras Presidency, information as to their early history is obtained by tradition, or from ancient manuscripts or

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inscriptions on stones or in shrines, but there is a remarkable absence of such evidences in the Nilgiri district, and writers have been compelled to rely upon records of the neighbouring State of Mysore.⁵ Lewis Rice, the author of *Epigraphia Carnatica*, expresses the opinion that the oldest inscription belongs to the period between the years 920 and 930 A.D., and that it describes the Wynaad as being a part of the territories of the well-known Ganga Dynasty of Mysore.⁶ The Western Ganga Dynasty was an important ruling dynasty of ancient Karnataka in India which lasted from about 350 to 1000 AD. They are known as Western Gangas to distinguish them from the Eastern Gangas who in later centuries ruled over Kalinga (modern Orissa). The area they controlled was called Gangavadi and included regions of the modern districts of Mysore, Hassan Chamarajanagar, Tumkur, Kolar, Mandya and Bangalore in Karnataka state. At times, they also controlled some areas in modern Tamil Nadu (Kongu region starting from the 6th century rule of King Avinita) and Andhra Pradesh (Ananthpur region starting from middle of 5th century).⁷ Between the close of the tenth century A.D. and the beginning of the twelfth century these Gangas were ousted from Wynaad by a branch of the Kadambas, the dynasty which at one time had its capital at Banavasi in North Canara. These Kadambas were in turn subjugated by the Hoysalas in the early part of the twelfth century.⁸ The title 'Subduer of the Nilagiri' seems indeed to have been borne hereditarily for long afterwards by the Hoysalas and their successors.

In 1310 this Hoysala line was overthrown by the Muslim rulers of Delhi and their king fled. Authority over the Nilgiris seems then to have descended to Madhava Bannayaka, the son of the Hoysala minister Perumala Deva Dannayaka, who took the title of 'Subduer of the ilgiris' and ruled from Terakanambi in the present Gundlupet taluk until 1818.

Both the Wynaad and the plateau fell in the early part of the sixteenth century, under the rule of the famous Hindu kings of Vijayanagar, who had repulsed the Delhi Muslim rulers and established their capital at Hampi.

In 1565 the Vijayanagar dynasty was overthrown at battle of Talaiikota and its rulers, though they continued to maintain a semblance of power, became so feeble that their vassals in every direction rose against them and declared themselves independent. In 1610 one of these, King Raja Udaiyar of Mysore, drove out of Srirangapatam the Vijayanagar general; and two years later he was granted that place and the Ummattur country near it by the then nominal king of Vijayanagar, who was living at Penukonda. Thenceforth the kings of Mysore became rulers of the Wynaad and titular possessors of the Nilgiri hills, and the latter were apparently under the immediate rule of dependents of theirs called the Udaiyars or Rajas of Ummattur (a village in the present Chamarajnagar taluk) who constantly figure in local tradition.

Of the doings of the Mysore kings in the Wynaad and on the plateau or of the internal history of the district down to the date of the English occupation in 1799 no record or definite tradition now survives.⁹

The very existence of the East India Company was at that time threatened by the kingdom of Mysore, which had meanwhile risen to great power under Haidar Ali, a soldier of fortune who had usurped its throne in 1760, and his son Tipu Sultan, who succeeded on his death in 1782.

The Mysore Wars so well known in history were waged by the East India Company against Haidar Ali and his son Tipu in the endeavour to cripple their power; and the Third Mysore War ended at length in victory, Seringapatam being captured in 1799 and Tipu killed during the final attack.

On October 1800, steps were taken to have a descriptive account prepared of the territories which passed to the Company under the treaty of 1799, but it was reported that "owing to the extreme inclemency of the climate, the surveyors were frightened, measured not an acre, and contented themselves with making an estimate of the quantity and quality of the land and fixing the old rates of assessment upon it".¹⁰

In the treaty which followed (settling the division, between the Company and its allies, of Tipu's territories) the Nilgiri plateau, which was included in

the Danaigincotah district mentioned in the schedule thereto was ceded to the Company; but the Wynaad, by some blunder, was ceded under one name to the Company and under another to the young king of Mysore whom the British had resolved to re-establish on the throne which had been seized from his family by Haidar Ali. The error was rectified by a supplementary treaty on December 29, 1803 in which the country was formally handed over to the Company, who had in the interim been exercising all rights of sovereignty within it.¹¹

It is believed that it was not until the year 1812 that the first Englishman, Keys, an Assistant Revenue Surveyor, reached the top of the plateau, and even then the natural attractions of the hills were not recognized.¹² John Sullivan, the Collector of the district of Coimbatore decided to make it known that the scenery of the Nilgiris was of extraordinary grandeur, combining mountains, valleys, forests, and waterfalls. But there was another question under consideration, as it was evident that the cool and invigorating climate would restore invalids to health; and certain medical officers appointed by the Government entertained the idea of establishing a sanatorium at a place named Ootacamund, which was then practically unknown, but which later was the summer headquarters of the Government of Madras and the favourite hill resort of the wealthy families of the Presidency.¹³

Its early history has been recorded in a number of books, especially H. B. Grigg (and others), *A Manual of the Nilagiri District in the Madras Presidency* (Madras, Government Press, 1880) and Sir, Frederick Price, *Ootacamund, a History* (Madras, Government Press, 1908). Both of these are based in part on early government files, government gazettes, and Madras journals, and probably there is little more to be gleaned from such sources. However, even yet, not everything that might be gained from aboriginal oral sources has been put on record.

After Wellesley's campaigns in Mysore, the newly annexed territories began to be explored by the Company's servants. The survey of the Coimbatore district, to which the Nilgiris belonged at that time, was

begun in 1800. There was tentative penetration of the mountains on several occasions in the years following. The first effective ascent of the plateau, however, did not take place until early in 1819, but thereafter exploring parties became more and more frequent.¹⁴ The site which is now Ootacamund was first mentioned, spelled Wotokymand, in a letter published in March 1821 in the *Madras Courier*¹⁵ to the effect that a party, members not identified, had encamped there on the night of 22 February. There is also the remark that this party was following the route taken by another party a year earlier in February 1820.¹⁶

The name of John Sullivan, Collector (of revenue) at Coimbatore, is usually associated with the beginnings of Ootacamund as an English settlement, even as the 'discoverer' of the site.¹⁷ Price, in his examination of the documents with all their omissions and ambiguities, makes it probable that Sullivan's party of 1819 did not ascend to the high plateau, and that Sullivan did not visit the site until after April 1821.¹⁸ What is clear is that in 1822 the building of Sullivan's famous house, Stonehouse, on a western spur of Doddabetta, was under way, as well as his garden.¹⁹ It is in all probability this conspicuous building activity and Sullivan's persistent advocacy of Ootacamund as a sanatorium for Madras that, not unjustly, created the image of him as 'discoverer' as well as builder.²⁰

In any event, it was not only the English, but also the aborigines, or at least the Todas, who held this image. There is an interesting story. Piyaar was the monegar, or hereditary government appointed headman. Teitchi, Piyaar's grandfather was building a new mund (Toda village) and began to make preparations for the ceremony of giving salt to the buffaloes and its accompanying feast. He had to go to the plains for rice, salt, sugar, etc., to a place called Pet. As he and his companion were going down, they met Sullivan coming up. They asked with gestures, since they spoke no Tamil, where he was going, and said that they would carry loads for money. He promised money if they would carry him up the mountains. They made a stretcher with cloaks and brought him up. When they reached what is now Stonehouse Hill, he asked shelter in the Toda mund that was situated there. They gave it

in a small tent. After a few days he paid Teitchi three rupees and appointed him monegar. He asked all the Todas to be called and made with them an agreement for as much ground as could be covered by a sheepskin. Then he cut the skin round and round into a long strip as thin as hair. It was ten miles long. He measured ground with it and said that all this ground was his, and the Todas kept their agreement. Afterwards he started to build. Later he asked the Todas to leave the munds.²¹

Some minor annotations are in order. There are some doubts whether it really started with Teitchi, but there can hardly be any doubt that the English created the office, in order to have someone with whom to deal. The holders of the office have been Teitchi, his son Mutevan, and two of the latter's sons, successively Ivievan and Pilyar.²²

The site of Ootacamund was in pre-English days almost entirely occupied by the Kas patrilineal clan. Their mund Kas is one of the two munds that are still occupied within the municipal boundaries. The mund on Stonehouse Hill belonged to Kas clan and was, and is, called variously Patir, i.e. the Pat swamp, Patirmod, i.e. Patir mund, or Patmod, i.e. the Pat mund. From the above information we can infer that there would be varied whether a dwelling mund or the chief funeral mund for males of the clan. They are best reconciled by recognizing, as Kanfisody did, that the mund had both functions and that Sullivan's first occupation was of the site of the funeral mund. Other munds of this clan within the municipal limits were: Tostas, which was just below where St. Stephen's Church and the offices of the Collectorate now stand in the middle of the town; Taskid, which was on the site of the convent in the southern part of the municipality; Onmury, which was probably on the high ridge in the south of the municipality near the Church of England Zenana Missionary Society buildings at Dunmere.²³

The other mund that survived within the municipal limits was Melgas, which is above the Public Gardens, on the slopes of the ridge above Stonehouse Hill, between mountains Doddabetta and Snowdon, and is the chief mund of another clan, which is known as Melgas.²⁴ The Badagas call this mund Manjakkalmand

or Manjacamund.²⁵ Price records an account given by a Badaga, who said that on Stonehouse Hill there was one Toda house and that the main mund, to which the one house belonged, was Melgas (Manjacamund).²⁶

Perhaps the chief point of interest in the story told is that about the sheepskin and the tricky bargain. But it is unable to find this incident recorded anywhere in the accounts about Sullivan and the founding of the town. Sullivan himself did not mention such an incident in the various published letters and accounts of the beginnings of Ootacamund.²⁷ Sullivan's first travels in the Nilgiris, it remains most unlikely that Sullivan was not accompanied by companions, English or Indian, and that he could have suppressed all mention by them of such an extraordinary incident.²⁸

However, that Ootacamund received its name from the Toda mund displaced on Stonehouse Hill by the building of Stonehouse has long been recognized, and moreover that the aboriginal name in question was the Badaga name of the mund rather than the Toda name.²³ The missionary J. Friedrich Metz in *The Tribes inhabiting the Nilgherry Hills*, a book made up of articles published in 1856 in the Madras Christian Herald, and also published in 1857 made the derivation from the Badaga name.³⁰ In his book *Ootacamund A History* Frederick Price has a long disquisition on the matter, and certainly, with the aid which he records having received from Miss Catherine F. Ling of the Church of England Zenana Missionary Society, he arrived at a correct solution, viz. that the Badaga name was the Badaga form of a Toda name and that no etymology of the proper name is possible.

W.H.R. Rivers, in his book, *The Todas* stated very clearly the general principles which determine why a Badaga name should have been involved; he did not deal with this name.³² The Badagas live in the Nilgiris in close symbiosis with the Todas (or did so until very recent times), but speak a Dravidian language which is very different from that of the Todas.³³ Because of the aberrancies and difficulties of the Toda language, few Badagas have spoken it, and the communications between the two communities have been conducted in the Badaga language.³⁴ As a consequence, there came to

be a Badaga name for every place which had a Toda name, as well as Badaga equivalents for most of the Toda words for Toda institutions. Outsiders have usually, in the beginning at least, communicated with the Todas through the Badagas, and most of the information gained about the Todas was in Badaga terms, including of course the names of the Toda munds.³⁵ This is undoubtedly why at the very beginning the Toda mund on Stonehouse Hill was known by its Badaga name. It was a notable exception when Henry Harkness, *A Description of a Singular Aboriginal Race inhabiting the Summit of the Neilgherry Hills* recorded the Toda name (as 'Pathk Morrt' = patxmod), without realizing that the English name for the locality represented the Badaga form of the Toda name.³⁶

On the Toda side, there are complications; in that nearly every place named by the Todas has, in addition to its ordinary name, a pair of names used in songs and in prayers. These are called 'kwasm', which can be translated as 'sacred name'. At times it is possible to analyse these, but there are often difficulties of one sort or another.³⁷

At the present time ordinary, conversational Toda reference to Ootacamund is made by the word 'poorm' 'bazaar' or 'poormdir' 'the bazaar swamp', i.e., the swamp where the bazaar is. This swamp is the swampy ground through which originally flowed the stream coming down through the Public Gardens past Stonehouse Hill.³⁸ This stream was dammed further down, and by 1825 a twisting lake about two miles long was formed, which has ever since been a prominent feature of the town.³⁹ Boats were soon used on the lake, in 1884-5 a boat club was founded, and from 1887 to 1900 there were regattas twice a year. Later the upper portion of the lake silted up, including that part fronting on the bazaar, and in time the lake's length was reduced to about half. The reclaimed upper portion was the site of a racecourse in the first half of the 20th century.⁴⁰

It is noteworthy that "The Nilgiri District may almost be said to be one of those happy countries which have no history" wrote W. Francis, author of the District Gazetteer of the Nilgiris.⁴¹ His point was that prior to the discovery and settlement of the Nilgiri Hills in the

Madras Presidency after 1819, they had little or no recorded history. Isolated from the great power struggles on the plains seven thousand feet below both by their great height and the thick jungle cladding their lower slopes; populated by tribes of cultivators and pastoralists, the Hills were never sufficiently wealthy to attract much attention. The years prior to 1819 offer richer pickings for the archaeologist and anthropologist rather than the historian. A Portuguese manuscript, dated 1603, gives an account by a Jesuit, Jacome Ferreiri of a journey to the Nilgiri Plateau in search of a mythic community of Christians: he found instead members of the Toda tribe, whom he described as "amiable but vague". For 200 years following this slightly confused account the written sources are silent, until, with the annexation of Mysore and Malabar following the fall of Tippoo Sultan in 1799, the British began to take an interest in these mysterious mountains.⁴² They appeared blue with mist and foliage when seen from the plains, thus giving them the name of 'Nil' (blue) 'Giri' (hills).⁴³ In 1812 the Hills were very haphazardly surveyed, and in 1818 the Assistant Collectors of Coimbatore, Whish and Kindersley, appear to have been the first to penetrate to the plateau, whether in pursuit of wildfowl or tobacco smugglers is unclear.⁴⁴ The recorded history of the Nilgiri Hills, and the station of Ootacamund, really begun, but it is precisely this history which has until recently been largely neglected.

John Sullivan, the Collector of Coimbatore wrote a letter to the Government of Madras Presidency describing the beauty of Nilgiris:

"My dear Colonel, I have been in the Highlands for the last week... This is the finest Country I ever (saw?) it resembles I suppose Switzerland more than any other part of Europe. It is a large province of itself - the Hills beautifully wooded and fine strong springs with running water in every valley. It freezes here every night" this morning we found ice in our Water Chattles half an inch (thick?) close to our tents"⁴⁵

Thus wrote John Sullivan to Sir Thomas Munro (later Governor of Madras) in what is probably the earliest surviving communication from the "Neilgherry

Hills" as they were then known. In common with all travellers to the Hills it is the climate and scenery he remarked upon, these being the principal motives which lay behind British exploration and settlement of the Nilgiris. Whilst Sullivan was not the first Briton to visit there, it was his championing of the Blue Hills in his Collectorate as a sanatorium which encouraged the first visitors to make the arduous journey up the ghats and settle there, and eventually attracted the reluctant attention of the Madras Government.⁴⁶

When he first trekked up the Nilgiris with a contingent of soldiers, elephants and ponies (who were disbanded halfway), it was through dense shola-filled forests and steep cliffs. During his second visit to Dimbatty (which means soft, pillow like) valley, Sullivan set up a camp. Later, it became a two-storey structure called Pethakal bungalow, named after a sacred stone that existed there. Sullivan lived there till 1823. In the five-acre property, he experimented with cultivation of potato and other English vegetables such as cabbage, beetroot and carrot. In the 1820s, the spud finally made its appearance in Ooty.⁴⁷

In 1800 Dr. Francis Buchanan, who was responsible for conducting enquiries into the extensive new territories added to the Company's possessions following the fall of Mysore "took a very long and fatiguing walk to the top of the western hills in order to see a cambay, or village inhabited by Eriligaru (the Irula tribe, which inhabited the lower slopes of the Nilgiris)".⁴⁸ However, he did not appear to have reached the summit. At the same time Col. Colin Mackenzie was deputed to survey them, but according to an 1819 report by John Sullivan "owing to the extreme inclemency of the climate" the surveyors were frightened and contented themselves with "making an estimate of the quantity and quality of land and fixing the old rates of *teerwa* (assessment) upon it".⁴⁹ The revenue of the Hills, such as it was, was collected through a renter, a practice which was introduced in 1807. In 1824 Sullivan remarked in one of his many letters to the Board in Madras that:

"The whole produce of the Hills was formerly carried down upon the backs of the natives for the

person who rented it from the government. The rent was a rigid monopoly, and the demand upon the ryots' undefined. Under this system the revenue and population were rapidly declining".⁵⁰

Even if Assistant Surgeon Orion's report of 1822 is mistaken in stating that "owing to the false accounts of the renters of the Hills whose interest it was to keep Europeans in ignorance of them"⁵¹, the Nilgiris had a particular reputation for insalubrity, the existence of this system of renting certainly explains why the Hills were not properly explored or surveyed for twenty years after they came into British possession. This practice, which was common until the 1820s is in itself a fascinating example of the way some Indians exploited and benefited from British rule. The supposed excesses and abuse of authority of the renter, for which very little evidence was advanced, provided one of the justifications for the Collector's, and later the Company's move into the Hills.⁵²

In 1812 two surveyors, Messrs. Keys and MacMahon, ascended the lower slopes once more, producing only a very rough report in which the former remarked that it was "extremely cold and unhealthful, from continuing cover of mist and clouds".⁵³ It was not until early in 1818, when the two young assistant collectors of Coimbatore, Whish and K.indersley, made an expedition which took them over the Nilgiri plateau, probably passing the site of the future cantonment of Wellington, that interest, in the form of John Sullivan, began to stir below. The two young men, who may have been on a shooting expedition, pursuing tobacco smugglers or a refractory poligar, apparently gave a very enthusiastic account of their explorations, describing a temperate paradise teeming with game and wildfowl, and inducing Sullivan, who was in very poor health, to make the ascent the following January, from whence his letter to Sir Thomas Munro originates. By August 1819 he had constructed a small, two-roomed cottage near the Badaga village of Dimhatty, which still survives, in ruins. This was the earliest European house on the Hills. By the following January, in 1820, he had begun work on Stonehouse, the first house at Ootacamund (Wotokymond or Wuttacamund as it was known in the earliest days) which lay much further

away from the plains towards the centre of the ilgiri Plateau. However, before Sullivan had even reached Ootacamund he was already bombarding the Board of Revenue in Madras with repeated, fervent letters urging the extreme healthiness of the climate in his newly-discovered territories:

"They discovered at the computed height of from 8000 to 10,000 feet (2438 m. to 3048 m.) above the level of the sea a fertile region extending from East to West about 40 or 50 miles (64 or 80 kms.), and from South to North not less than 20 mile (32 km), thinly populated, free from jungle, some parts of the lands cultivated with great care, bearing two crops in a season and blessed with a climate unusually temperate and healthy".⁵⁴

The climate is quite remarkably cool, approximating closely to that of England, and one can imagine Sullivan's delight on first experiencing it, having escaped from Coimbatore, one of the worst Stations on the Plains. The Madras Government sanctioned Rs 1,100 for surveying and constructing a road up the mountains in March 1820, entrusting the task to Lieutenant Evan Macpherson, who was to become a prominent figure in the early development of Ootacamund. The project would appear to have been undertaken largely for strategic reasons and the road was not completed until May 1823 after considerable problems in procuring labour. The final cost was Rs.9000 for some 34 1/2 miles (56 km) of roadway. Lt. Macpherson appears to have had a rather high opinion of his own efforts, stating in his report that "Probably no work of the same magnitude has ever yet been brought to a close in India at so small a Cost".⁵⁵ It is unclear by what point he had dammed the stream in the bottom of the Ootacamund valley to form the lake which is still considered to be one of the town's principal attractions, though it was certainly present by 1825.⁵⁶

Indeed, he did not leave the Hills until 1831 when compelled to by an irate Board in Madras. In this same report, however, he also remarked that "I... Heard it rumoured that Medical men at Madras are unwilling to assent to the possibility of a Hilly country in India being healthy".⁵⁷ Overcoming the prejudices of the European

community in India took some time, and it was still longer before the Madras government could be persuaded to establish a sanatorium for *sick* officers and men upon the Hills, as Sullivan so strenuously urged.

Ootacamund was described in July 1825 as having only "two public (i.e. available for rent) bungalows and four excellent private houses". Whilst Civil and Army officers and their numerous followers and servants came to the Hills in ever-increasing numbers from 1820 onwards, most visitors appear to have "wandered about the mountains with their tents".⁵⁸ Pressure on the government to construct public bungalows, and establish a large Military Hospital, or even a cantonment, was increasing.

In August 1825, in the face of repeated complaints from officers resorting to the Hills and constant urging from John Sullivan, the government finally did sanction an experimental medical establishment at Ootacamund.⁵⁹ Until early in 1825 the nearest market had been at Coimbatore. The Government's decision was of crucial importance not merely because the facilities available on the ilgiris, hitherto very primitive, would hopefully improve, but because the site chosen for the proposed public establishment would determine the subsequent pattern of settlement. There was still a desperate shortage of houses, and this was partly due to uncertainty as to where the official focus of the settlement would eventually be.⁶⁰

The work was executed by McPherson in a period of 2 years starting 1821. This was the only route to the Nilgris from Coimbatore until 1832, when the first Coonoor ghat road was laid, thanks to the then Governor, S.R. Lushington, who got the work executed by Lehardy and Capt. Murray.⁶¹ The present metalled ghat road from Kallar to Coonoor, a distance of 25 km which has 14 hair-pin bends and a gradient of one 18 ft, which facilitated carriage traffic from Madras to Ooty, was mainly constructed by Colonel G.V. Law in 1871. It is gratifying to note that the cascade of the Coonoor river near Wenlock bridge on the Coonoor-Mettupalayam road named after Law, continues to bear the same name.⁶²

The Coonoor-Mettupalayam road was extended to Udagamandalam, covering a distance of about 15 km. The Kotagiri-Mettupalayam road (about 34 km long), which was 8 ft wide, to begin with, was widened to 17 ft in 1872-75 with a gradient of one in 17 by the District Engineer, Major Morant R.E. and handed over to the District Board in 1881.⁶³ During the period from 1819 to 1830, John Sullivan's contribution was, apart from laying the route to Ooty, that he built the first house called Stone House in this place. This formed the nucleus of Government offices.⁶⁴ Further, at his own expense, he conducted experiments on agricultural and horticultural crops and in animal husbandry to find the most suitable crops and breeds of milky animals for future settlers next to the magnificent task of laying the road to Ooty, the British took up, around 1880, the amazing task of connecting Mettupalayam to Ooty by rail. A Swiss engineer, M. Riggerback and Major Morant of Kotagiri road fame prepared an estimate of 1,32,000 pounds (currency) for laying the rack railway and floated a company called The Rigi Railway & Co Ltd. Since capital was not forthcoming, Mr. Richard Wolley of Coonoor came forward to advance money on the condition that the Government of Chennai would entrust the contract to Mr. Wolley.⁶⁵

The agreement between the two was signed in 1886, and the company called The Nilgiri Railway & Company came into being with a capital of Rs 25 lakhs.⁶⁶ Lord Wenlock, Governor of Madras started the work on the line in August 1891, but the company was liquidated in 1894.⁶⁷ Later, a new company was formed in 1894, and the work was completed in 1899. Madras Railway worked the line to start with. Though the Nilgiris formed part of Coimbatore district, it remained part of Malabar district from 1830. Later, it was separated into an independent district in 1868.⁶⁸ This was to prevent tobacco smuggling from Coimbatore. From John Sullivan's days to this date, more than 170 years have rolled by. Udagamandalam considered a sanatorium and hill resort by the Europeans, has come to be like any other district.⁶⁹

From 1823 to the 1 st June 1827, Sullivan spent a very large portion of his time at Stonehouse, where his family seems to have permanently resided. Early in this

period, his subordinates copied the example of their chief, and it having been discovered, in 1825, that the whole of the European officers of the Coimbatore District were residing on the Nilgiris - the Sub and Assistant Collectors were living at Dimhatti - Government, who at that time must have been much more full of the milk of human kindness than they now would be in such a case, passed an order directing that "if the health of the Collector and District Magistrate was such as to necessitate his residing on the Hills, the Sub-Collector and Head Assistant should reside below, at fitting spots". This had no effect upon the duration of Sullivan's stays on the Hills, which, as the days went on, grew longer rather than shorter.⁷⁰

In May 1827, he made an offer to let his house to Government, as a place of public accommodation, and this was accepted, for a period of two and a half years. The rent agreed upon was the large sum of 140 pagodas (Rs. 490) per mensem, which however included a small bungalow, called Stonehouse Cottage, lying in the hollow to the south-east of the main building. After the house had been handed over to the authorities, it was divided off into quarters for sick officers, for which each occupant was charged Rs.17.80 a month. Sullivan proved a very troublesome landlord, tried hard to get the control of the garden and grounds into his own hands and to vary the terms of his agreement, and was always complaining of the way in which the holding was being treated. He at one time asked that the lease might be cancelled, and the property purchased for Rupees 30,000, but to this Government would not agree. In November 1829, it was restored to him; but in a month's time he succeeded in leasing it minus the cottage - once more to Government, for four years, at a monthly rental of Rs.400, it being agreed that he should first put Stonehouse into a state of proper repair, and that it should be handed back to him in good order. It continued to be used as sick officers' quarters until April 1834, when it was made over to Sullivan's agent, Government paying rent up to the 26th of May, which was the date on which the lease expired.⁷¹

The history of the property from this time, up to 1846, is a blank. Sullivan was at home on furlough when the lease expired, and did not return until the

following October. If he reverted to Coimbatore at all, he did so for only a short period, as in January 1835 he was appointed Member of the Board of Revenue. He became Member of Council in 1836, and during the time that he held this appointment, undoubtedly resided more than once on the Hills, and may then have used the house. It was very probably rented at other times by his successors in the office of Collector. He retired in May 1841.⁷² On the 1st July 1846, Harrington, the duly constituted attorney of Sullivan, transferred Stonehouse and its grounds to Major McMurdo, the Commandant of Ootacamund, but the consideration for doing so is not stated in the endorsement which was made on the Government grant, and constitutes the only evidence of the change of ownership. Stonehouse Cottage had previously been sold to General Cleveland, and it and its grounds were specially omitted from the note of transfer. Major McMurdo did not hold the property long, for, on the 1st October 1847, he sold it to the Rev. Rigg, who converted it into a school for Europeans, and built the portion immediately above the saluting battery, which has usually been believed to be part of the old house. The price paid is not on record. Rigg closed his school in 1855, and went home. On the 7th March 1857, by a document executed in France, he confirmed a sale, for Rs.16,350, made by his attorney H. R. Dawson, in October 1856, to W.H. Smout, who was Administrator-General, and who appears to have allowed Captain Begbie to temporarily occupy the house, to which he made sundry additions and improvements. On the 2nd July 1858, it was opened by the Bishop of Madras as a Grammar School, of which the Rev. G. U. Pope was Principal. It could not have long been occupied as such, as, in March 1859, the representative of Smout disposed of it, for Rs.22,500, to the Trustees of the Lawrence Asylum, which had then recently been established in the building now known as Caerlaverock. Stonehouse was occupied by the Male Branch of the Asylum from the 1st February 1860, to the 1st April 1869, when, on the completion of the new buildings at Lovedale, the school was moved there, and the property was, under an order of Government, dated 15th April 1869, taken over by the Department of Public Works.⁷³

In November 1869, Government entered into possession of Stonehouse, the then Governor, Lord Napier and Ettrick, who had previously - like his predecessors - paid visits to Ootacamund, during which he occupied on one occasion Fern Hill and on others?" The Cedars as a residence, laid before his Council proposals for an annual stay by Government on the Hills, which were very similar to those made by Sir W. Denison in 1861. The period suggested was, however, considerably reduced, that mentioned being three months. The maximum cost of this move was estimated by Lord Napier at Rs.6,000. The Council agreed; and a despatch in accordance with the views of the Governor was forwarded to the Secretary of State, who, in his reply, dated 24th March 1870, accorded a consent so ungracious as to elicit from one of the Members of Council the remark that its terms were "certainly repulsive"⁷⁵ Notwithstanding that the despatch was, to judge from the notes written thereon, not at all to the liking of the Governor and his Council, they evidently did not approve of the suggestion of one of their members, that he ought to consider whether "we should avail ourselves of the assent so reluctantly given", for, in July 1870, the first exodus to the Hills took place, and Stonehouse was, in the beginning of that month, occupied as the Secretariat offices.⁷⁶

The first Council at Ootacamund was held on the 8th July, apparently in one of the rooms of Stonehouse, and Government returned to Madras on the 30th September. The cost of the tour was Rs.7,016-14-11, and no native clerks were taken up.⁷⁷

Nothing in the way of making extensions or additions of any importance to Stonehouse seems to have been done until early in 1875, when Government, on the ground that the annual move to the Nilgiris had been "definitely established", called for proposals from the Public Works Department for the provision of further accommodation.⁷⁸ These were duly sent up and sanctioned, and were carried out during the official years 1875-76 and 1876-77. The works comprised a Council Chamber, with offices attached (Rs.28,700), a clock tower (Rs.1, 700), and sundry alterations, etc. (Rs.2,560). It was not until 1883 that the clock was provided.⁷⁹

Towards the end of 1882, estimates amounting to Rs.44,962, for additions and improvements to the Offices were passed. These were not completed until the years 1883-84. At the same time, a new approach, which cost Rs.2,500, was constructed.⁸⁰

The one-storied house, some distance to the east of the Secretariat buildings, which was erected as quarters for married clerks, and named, in 1889, after the then Governor, "Connemara Cottages," was commenced in 1882, and completed in the official years 1884-85, at a cost, including furniture, of Rs.22,676.⁸¹

The saluting battery was begun in December 1889, and finished early in the following year. It was at first proposed to place it on Mount Stuart, where the time-gun shooting was then practiced, but the Municipal Council having objected, on the ground that the firing of cannon so near a public road would be dangerous to traffic, the site which it now occupies was selected by the Military authorities. It is not known what it actually cost. It was no doubt first used when Government came up, in 1890.⁸²

The new Press buildings were erected in 1904 at an outlay, including furniture, and quarters for the Manager and pressmen - those for the latter being on Jail Hill - of Rs.84,495.⁸³

After Independence, in 1947, the British residents began to sell their houses and their belongings in Ooty and head for home.⁸⁴

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The Banking Practices of the Nattukottai Chettiars in Tamil Nadu

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Introduction

The Tamil region has a long history of trade and commerce that has defined and redefined the contours of the region's social fabric. The synergy of mercantile groups and the state apparatus had fostered and nourished empire building (as in the Chola period) encouraged the emergence of marketing centres, as well as assisted the birth and growth of urbanisation. Trading communities in this region, as elsewhere, have demonstrated a great deal of resilience as they underwent processes of transition. The adaptability of a group of people to changing political and economic circumstances while at the same time, maintaining cohesiveness within the group is what makes the Nattukottai Chettiars distinctive and remarkable. What is even more significant is that the Chettiars created and modified existing traditional institutions to suit themselves.

They cannot, however, be seen as an isolated grouping. They are part of the wider Tamil region and in the past, part of a larger financial network extending to the eastern reaches of India and part of the economy of the South and South East Asian countries during the colonial period. Their expansion and spread to farther geographical regions led to the development as well as modification of institutions that were critical to bolster and sustain the community in changing situations. This paper discusses the Banking practices of Nattukottai Chettiars in Tamil Nadu.

The Tamil region did not have a well-developed 'financial and commercial networks' linking the interiors despite, European involvement with the region's trade from the 17th century. It was only in the late 19th and early 20th centuries that financial institutions and financial networks expanded to meet the requirements of an extended market.¹

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It is generally believed that the Chettiars did little business within Tamil Nadu and reverted back to the state only after Depression. But Baker shows that they had a substantial stake in urban finance till the 1920's. There was a desperate need for credit in both rural and urban areas since the last decades of the 19th Century. The Exchange banks catered to European enterprises and so the native population had to depend on intermediaries like the Chettiars and the Kallidaikurichi Brahmins. These indigenous bankers were the lynchpins of the entire credit system because they facilitated movement of capital from Madras to the rural areas. The Chettiars too were not privy to easy loans from the Imperial Bank. They had to feature in the approved list of borrowers the Adathi list. Baker states that since many Nattukottai Chettiar firms were excluded from this list, the firm(s) on the list made huge profits 'by simply borrowing from the Imperial Bank, adding half a per cent to the interest, and then distributing the loan amongst other bankers in Chettinad.'²

The Chettiars became the conduits for ensuring the smooth flow of money from the banks and the reverse flow of goods from the interiors for export. He says 'The extraction of raw material and food grains for export required a mechanism which was sufficiently widespread yet centralised. The Chettiars, with their well developed business organisation, institutions and practices-particularly the wide network of agencies and correspondents, and the practice of providing credit to the fellow members of their community-were, it would be seen, especially suited to carry out this function of providing credit in the interior of the presidency and thus promoting the movement of produce.' He further mentions how a hierarchical set up of banks, the Chettiars and rural producers were tied together by credit arrangements. This structure effectively provided the British what they wanted while creating avenues of profit for the Chettiars and giving the rural producer an illusory sense of cash flow.'³

The Chettiars were initially doing business in Tamil Nadu and moved out to other countries only due

to the 'superior legal protection for lending' that they found outside Tamil Nadu. Baker reckons that the 'Nattukottai Chettiars could earn only eight to nine per cent return on their capital in South India, while in Ceylon the return was ten to twelve per cent, in Burma twelve to fifteen per cent, and in Malaya fifteen to eighteen per cent.'⁴

The hundi facilitated easy transfer of funds from one place to another and Chettiars used this facility to transfer capital among themselves. They extensively used hundis to finance trade. Rudner's following illustration of the use of trade hundi clarifies the function it performs and the network that engenders effective use of this instrument."

The Nagarattars being a tightly knit caste of which most members were involved in the same profession did not initially look for capital mobilisation outside their known circle of kith and kin. This, according to informants was due to two reasons. One, they did not want to be 'debtors' because unless and until the creditors were taken as depositors, they would have to repay the money taken as 'loan' and the burden of debt is not something they were used to. Secondly, when they receive loans or deposits from their own relatives, they were well aware of their financial standing and the risk of the money being suddenly withdrawn is minimal. This way they enjoyed a satisfactory circulation of capital and the Nagarattar depositor also felt that his money was safe in the hands of his own kinsmen. This was also backed by two reasons by my informants. One, because he trusted the mercantile acumen and can be sure of the financial standing of the 'kadai' (shop) secondly, the presence of informal rules binding on the community as a whole gave surety and confidence. However, one informant who had done a successful business of moneylending at Saigon told me that initially when he had gone to Saigon with his father in the early part of this century, they used only their personal money to start the business. But this changed once they established a network of firms and expanded their money lending activities. They mobilised money

from European banks to supplement their capital. The accessibility of funds from the British banks was used to maintain an incessant flow of credit. Deposits were not accepted at random. They were appropriately classified and taken into various accounts. There was a distinction not just in classification of accounts but in payment of interest rates as well. Nagarattar bankers whom I had met during the course of my fieldwork at Chettinad spoke at length about the various kinds of deposits that they held. Many of them said that they use their own funds initially and accepted deposits a little late. The Chettiar bankers accepted deposits from relatives and friends mainly to use up their 'dead capital'. That is, they accepted deposits and paid an interest whereby the money lying idle in the homes of relatives and friends could generate income. In turn, they used up the money for circulation in their business.

The Chettiar firms in Burma mostly operated on borrowed capital and deposits obtained in Madras and Burma. Chakravarti mentions that the current deposits were divided into Nadappu Kanakku and Kadai Kanakku. Nadappu Kanakku or call deposits were transacted between firms. They were paid Nadappu Vatti or current interest which was fixed every month at a meeting of the bankers in the local temple. He opines that these call deposits were a 'very important source of local finance and self help though the practice was mostly confined to large towns in Burma'.⁶

Classification of Capital

The capital held by the Nagarattars is usually classified into two separate and distinct categories, - Mudal Panam (own capital) and Mempanam (surplus). Some have, however, classified it as Mudal Panam and Sontha Thavanai panam (deposits by close relatives). Chakravarti, in discussing the sources of capital of the Chettiars in Burma mentions the division of capital into Sontha Thavanai Panam and Mudal Panam. He asserts that the Sontha Thavanai Panam was the proprietors' capital that was obtained through loans and advances from their principals in Madras on agency account. It could amount to anything upto 90 per cent of the total

capital. A fixed interest rate was paid on it which was normally about 3 per cent higher than the current bank rate prevailing in Madras money market. Mudal Panam or share capital was about 5 to 10 per cent of the combined capital of the firm.⁷ The Nagarattars made use of a variety of funds to maintain a consistent cash reserve flow, mostly attracting investment from fellow community members and classifying each such deposit into appropriate heads.

Thus, the Nagarattar adopted meticulous accounting procedures whereby all transactions were carefully noted down under classified heads. It was noted, in the course of interviews, that the account books of Nagarattars were so well kept that the British authorities used to just stamp them without requiring an auditor to oversee it. Informants also mentioned time and again that while their Marwari counterparts used to write the balance sheet in pencil so that it could be altered later for their convenience, they always wrote their accounts in blue and red ink. This meant that they never modified their accounts and all the transactions were transparent.

Education to Children

The Nattukottai Chettiars in using education to protect and promote the collective values of the community. One of the prime functions of the individuals in society, according to Durkheim, is to ensure a thorough integration of the younger generation into the complex social life. Education is the instrument that makes the individuals capable of leading a moral and social life. Aptitudes of various kinds that are essential for social life are too complex to be transmitted from one generation to another by heredity. This transmission, he opines, can only be effected through education.⁸

The education given to the Chettiar children reflected the collective values of the community at that point of time. The children were prepared for integration into the group and its profession. As Durkheim says 'each occupation ... constitutes a milieu-sui *'generis'* which requires specialized knowledge and particular aptitudes. The specialised

skills required for the profession were imbibed through the informal education system of the Chettiars. The education that a child received related to a thorough reading and memorising of the '*En Suvadi*'. This was a book of mathematics related to calculations like the modern day Tables. Both girls and boys were required to know the '*En Suvadi*'. They made difficult calculations of interest rates with great ease. It was mentioned that they mostly calculated interest in fractions based on mental arithmetic.

Apart from the financial and banking skills that were taught to children from an early age, they were also initiated into the actual world of business to put into practice what they had learnt. The idea of sending young boys as apprentice at big firms bestowed them with practical training enabling them to start a business on their own by the time they reached the age of twenty.

The entire structure of informal education perpetuated the composite culture of the Chettiars. The three important elements of what the term 'Chettiahood' consist of a staunch belief in Saivism, frugality and charity. These elements were incorporated in the education and socialisation process of the Chettiah children. This was in addition to the grooming that was done to sharpen their financial acumen and business sense.⁹

The Nattukottai Chettiars not only gave the child an image of the social group but also repeated elements of Chettiahood that were considered vital from childhood in order to acquaint the child with the importance attached to them and the indispensability of collective life as well as trade.¹⁰

Conclusion

The Nattukottai Chettiars shot into prominence during the colonial rule. They were a small, close-knit, group of itinerant traders and moneylenders who resided in 96 villages in interior Tamil Nadu called the Chettinad. The thesis has traced the trajectories of the origin and development of this small band of people who emerged as bankers as a result of the colonial

encounter. The movement of the Chettiars to Southeast Asian countries to don the role of bankers was a defining moment in the history of the community. Their tremendous financial acumen enabled them to develop and use complex accounting procedures, and financial instruments. Their 'habitus' provided them the scope to find ways and means to use the capital of the entire caste group. The availability of necessary capital and the opening up of the economies of colonised countries of South and Southeast Asia gave ample opportunity for the Chettiars to use their capabilities in generating more economic capital. In this endeavour, they were aided by the cohesiveness of the group. The caste group was strongly guided by profit motive for which some internal unity had to be maintained.

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Trade and Commerce in the Sangam Age

N. Kavitha *

Introduction

Tamil literature of the Sangam period is full of details regarding the trade and commercial activities of the people the beginning of the Sangam Age. The main sources of economic prosperity were flourishing trade. Trade in the Sangam age was both internal and external. The barter system of trade was followed during the Sangam age. Barter trade was the standard transactions inside the Country and gold was exchanged for pepper and other spices as value for foreign trade ¹. Ancient Tamils were active traders in various commodities, both locally and outside Tamil country. Salt was an important commodity of trade. In the Sangam age markets and bazaars were developed a monetary economy. Markets and bazaars were called *Angadi* in bigger town. *Pattupattu* gives a detailed about the bazaars and streets of the city of Madurai.

Important Port Cities for Trade and Commerce

Tamil country comprised of many cities and towns during the Sangam period served as busy centers of trade and commerce. Ptolemy, listed six coastal places in Tamilnadu to which he appends the word 'emporium'. Three of these Musiri, Korkai, Kaveripumpattinam are the chief ports of the three early kingdoms². Uraiyur, Vanji, Madurai, Kanchi had also been centers of trade during the sangam period.

Musuri

Musuri was an important place of the chera country. The Greek writer Pliny has given an account of what he saw in Musiri. He says, ships anchored at a great distance from the shore and the cargoes¹ were landed and shipped by employing boat³.

Korkai

Korkai was a seaport and the second capital of pandiyan kingdom. Periplus says "From Comarin towards the south of this region extends to Colchi; where the pearl fisheries belong to the pandiyan kingdom"⁴ Marco Polo, the Venetian traveller of the 13th century, visited Kayai twice (1288 AD and 1292 A.D).

Kaveripumpattinam

Kaveripumpattinam or Pumpuhar celebrated port city of the Early Cholas. The city was called by various names in ancient times, Pumpuhar, Kaveripattinam, 'Kakanti, Champapati, Cholaipattinam and Khaberls Emporium.

Exports and Imports in the Sangam Age

The people of ancient Tamil country engaged in overseas trade with Rome, Greece, China and other farthest countries in the East. Tamilaham had certain commodities which were in great demand in foreign markets. Those were pepper, ginger, rice, cardamom, cinnamon, tumaric, ivory, pearls. Madurai and Uraiyur were important centers for the textile industry and Korkai was the center of the most precious product of pearl. Yuan Chwang knew that the hand of **Malakuta** was a depot for sea-pearls⁶. The people of Egypt, Arabia, Persia, Greece and Rome had special preference for Pandya pearls⁷. The Chiruttai (Panthar) tohai (peacock), and the monkey were favorite animals exported.

The whole of Peninsular India were full of dense forests consisting of valuable woods like teak, sandalwood, rosewood, ayil, almug, and various other valuable and rare medicinal herbs were exported⁸.

Imported items from the Sangam age: horses, varieties of liquor, camphor, rose scent (panneer), saffron (kunguma poo), silver, oil lamps and ammunition⁹. Of these, the kings of the Pandya Country gave importance to the import of horses¹⁰.

Trade with Greece and Rome



Roman gold coins excavated in Pudukottai of Tamil Nadu

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The Greeks were the first to enter into trade contacts with the Tamil region in about 3rd Century BCE. The Greeks had adopted and mentioned several Tamil names for the commodities for example oruza in greek word mentioned ansi (rice). After the Greeks, the Roman entered into Tamil country. A large number of Roman gold coins of the Augustan Age have been found in many parts of south India¹¹.

The Pandyan king was the first to realise the benefits of an alliance with the Romans. The Romans colonized certain part of Tamilaham not only coastal areas but even in interior part likes Madura, Karur, Perur, Coimbatore, Pollachi, Kangeyam and Dharapuram. After the second century ACE there was a marked decline of the Roman trade with Tamilagam.

Trade with Egypt

The direct trade route between Tamilaham and Arabia, Egypt and Rome was well established by the date of the Periplus. Egyptians were the forerunner of trade for Greco-Romans with tamils. The goods were exported from Ancient Tamilnadu to Egypt like ivory, tortoise shell, pearls, dyes, rice, papper, some rarewoods, cotton and silk¹².

Trade with China

The earliest trade relationship with the East appears to have commenced with China. China entered into trade with Tamil country in 7th Century BC¹³. Silk, sugar, were imported from China. Silk is called pattu in Tamil and china; sugar is known as cini in Tamil that word derived from Cinam (China). Pepper, Cardamom, red coral were exported to china.

Trade with Far East Countries

Ancient Tamil country had frequent trade contact with Far East countries like Java, Sumatra, Burma, Malaya, Ceylon, Siam, Indo-China etc. The commercial contact of the Tamils with Ceylon is an old one. Tamils imported food articles from Ceylon. Java was the centre place for commerce where Chinese, Tamils, North Indians and some of Westerners assembled to buy and sell products¹⁴.

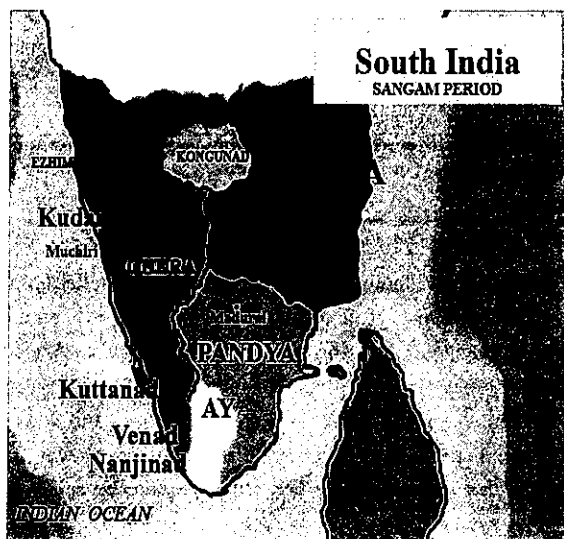
Coins in the Sangam Age

During the sangam period barter system was prevalent. They were minted in akkasalais(mints) and used in medium of foreign trade. Gold and copper coins

were trend in those days. Coins were called as kacu in tamil. Nanaya is another word which means honesty according to the Lexicon. The coins were in yellow colour and had a hole in the top. Sangam literature one come across numerous references to coins by the names of pon (gold coin), kalanju, kanam and kasu (coin)¹⁵. Some coins made of lead with letters in Brahmi script were found in Chengam (N.A.District of Tamilnadu) which shows that coins were vogue in those in other such metals also. Evidences of coins have come out from archaeological excavations at Arikamedu near Pondicherry, Alagankulam near Ramnad, Kodumanal near Erode, Urkadu and Kudikadu near Cuddalore and one near Madurai region.

Conclusion

Trade and commerce during the period of sangam age was in the safe hands of Chera, Chola, Pandiya till five centuries. There were enough number of trade centers which served as agents' promoting trade and commerce. The study of exports and imports during the time of maritime trade is quit absorbing. On the exports side most important item was pepper. The Greeks and Romans purchased pepper for a high cost. Horses were imported to karkai for the uses of army. Inland trade was slowly adopting monetary currency in the place of barter, but the use of metallic currency was limited. All of them contributed for the orderly development of economy during the period.



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Violence against Women in Tamil Nadu

A. Kavitha*

Violence against women includes molestation, abduction, dowry- related violence, and domestic violence. The police recorded 1,130 cases during the first seven months in 2013, compared to 860 for the corresponding period in 2012. In Usilampatti taluk, around 6,000 female children were killed in a span of 2 years during 1987-88, accounting to the single largest instance of recorded female infanticide. A major underlying cause of violence against women is the perception that married women are the property of their husbands. Alcohol use and the portrayal of women in the society and cinemas as sex objects are also believed to be major factors. Tamil Nadu is the first Indian state to set up "all women police stations" to deal with crimes against women. After the 2012 Delhi gang rape case in 2013, in which a woman was gang-raped in a moving bus, leading to her death, the Tamil Nadu government unveiled a 13-point action plan including installation of Closed-Circuit Television (CCTV) in all public buildings and booking offenders in Goondas Act of 1982, that gives non-bailable retention up to one year. The government wants to increase to check the dowry movement. The government can suggest a way to decrease the violence against the women, by rejecting

the marriage (Can give a reward for the one who is said about the dowry).

Violence against women in Tamil Nadu

The categories of violence against women reported in Tamil Nadu crime statistics are rape, dowry death, molestation, abduction, sexual harassment, and physical abuse by husband and his relatives. During the period of January to July 2013, the state police registered 1,130 cases compared to 860 during the corresponding period in 2012. The number of rape cases in the state were 436 during the same period, comprising 42 in Chennai, 32 in Villupuram and 11 in Coimbatore. The police also reported a decrease in the rape and abduction cases and an increase of 32 per cent cases related to cruelty by husbands and relatives. As per the crime report of Tamil Nadu Police in 2007, a total of 6,612 cases relating to crime against women were registered by the police, which was 39 per cent over the number in 2006. Of these, cruelty by husband and relatives and molestation accounted for 53 per cent of the cases. The corresponding Acts under which cases were filed include Indecent Representation of women

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Act, Child Marriage Restraint Act, Tamil Nadu Prohibition of Harassment of Women (Amended) Act 2002, Tamil Nadu Prohibition of Sexual Harassment of Women Act 2000 and Dowry Prohibition Act. The sections under the Indian Penal Code related to women are IPC 376 for Rape, IPC 363 -373 related to account Kidnapping and Abduction, 302/304-8 related to Homicide for Dowry, Dowry Deaths or their attempts, 498-A related to Cruelty by husband or Relatives, 354 related to Molestation, 509 related to Sexual Harassment, 366-8 related to Importation of Girls up to 21 years. In 2007, the state police filed 523 (7.91%) cases of rape, 718 (16.59%) related to kidnapping and abduction, 187 (3.15%) dowry deaths, 1,247 (29.89%) related to cruelty by husbands and relatives, 1,179 (23.29%) related to molestation, 852 (13.23%) on sexual harassment, 35 (0.38%) on indecent representation of women and 81 (5.57%) related to dowry prohibition. Among districts, Chennai recorded the maximum of 705 cases while Nilgiris district was the lowest with 40 cases. The victims in the age group 19-30 years was the maximum, accounting for 62.41%, followed by age group 15-18 years at 19.36% and 11-14 years at 7.71%.

Situation in other States

As per the crime report released by the National Crime Records Bureau, Tamil Nadu ranked 13th during 2012 among all the states in India. The state registered 7,192 cases against that of Karnataka having 10,336 cases, Andhra Pradesh having 28,171 cases and West Bengal with 30,942 cases. But the state ranked first in terms of human trafficking, where 500 cases were registered, which was 19.5 per cent over the previous year. The then Madhya Pradesh Home Minister Babu Lal Gaur, who visited Chennai on 11 January 2014 stated that the crime in the city is less compared to that of Bhopal as the women in Chennai dress fully and go to temples regularly. The comment drew lot of controversy as the opposition claimed that he entirely vouched for the anti-socials by taking a religious stand. The number of cases involving domestic violence was maximum in Tamil Nadu in 2013 with 3,983 registered

cases, out of the total 9,431 registered cases. Gujarat and West Bengal were next only Tamil Nadu with 3,266 and 1,661 registered cases.

Legal Safeguard

Protection of Women from Domestic Violence Act - 2005 came in to force on 26th day of October 2006. Though women can be subjected to all types of crimes but some crimes are specific to women, such as rape, molestation, eve-teasing, trafficking etc. In India, crimes against women broadly fall in two categories. a) Crimes identified under IPC and b) Crimes identified under Special Laws.

The Crimes identified under the Indian Penal Code (IPC): (1) Section 376 (rape) (2) Kidnapping and abduction for different purposes (Sec.363 - 373 IPC) (3) Homicide for dowry, dowry deaths or their attempts (Sec.302, 304-B IPC) (4) Torture, both mental and physical (Sec.498-A IPC) (5) Importation of girls (up to 21 years of age.(Sec.366-B IPC) (6) Molestation (Sec.354 IPC and Sexual harassment (Sec.509 IPC) The Crimes identified under the Special Laws: 1)Commission of Sati (Prevention) Act 1987 2) Dowry (Prohibition) Act 1961 3) Immoral Traffic (Prevention) Act 1956, 4) Indecent Representation of women (Prohibition) Act 1986 5) The Medical Termination of Pregnancy Act 1971 and so on.

Analysis

An analysis by the Government of Tamil Nadu states that a major underlying cause of violence against women is the perception that married women are the property of their husbands. Within this cultural context, suspicions of infidelity, alcoholism, antagonism over dowries, a couple's infertility, and instigation by a man's relatives can lead to episodes of violence against women. Violence in films and media portrayals of women as sex objects are also cited as contributing to violence against women. In Tamil Nadu's patriarchal society, women sometimes have been punished by men for not producing a male heir. The political party Marumalarchi Dravida Munnetra Kazhagam and social activists, including Tamilaruvi Manian and Sasi Perumal, have named alcohol use as a major cause of rape and other forms of violence against women in

Tamil Nadu and have cited this as one reason for calling for reinstatement of prohibition in Tamil Nadu. In rural scenario, Dalit women, the lower caste in the society, faced the triple burden of caste, class and gender. Dalit women were forced into prostitution to their higher caste landlords. The police were also reported to target and torture the lower caste women to punish their male relatives. As per the Home Department of Tamil Nadu, out of 1,747 women homicides committed in the state in 2011, 440 were accounted to family quarrels, 325 to wordy quarrel, 421 to personal enmity and 347 to love and sexual causes.

Conclusion

Immediate solution should be taken to solve the problem. In families give and take policy should be maintained especially between husband and wives. Traditional culture should be rebuilt in the family. The families should follow religion ethics. Inequality has to be removed in the family. Social relationship has to be opened in the family. Wine shops have to be closed in all the area. A good family is a university. It is the duty of the people to renew their traditional culture for goodness of their life. Domestic violence against women happened mainly because of the collapse of joint family system. So joint family system are very much required in this modern world. Every economist knows "how to manage scarce resources" like that people must know how to manage family relationship lifelong. Then our life will be fruitful lifelong.

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Status of Women in Tamil Nadu: 1200 AD-1700 AD (Medieval Period)

R. Abbas*

Tamil Nadu has a great tradition of heritage and culture that has developed over 2,000 years and still continues to flourish. This great cultural heritage of the state of Tamil Nadu evolved through the rule of dynasties that ruled the state during various phases of history. Many of the ruling dynasties gave patronage to art and culture that resulted into the development and evolution of a unique Dravidian culture which Tamil Nadu today symbolizes. Under the rule of the Pallavas, Cholas and the Pandya kings, there were tremendous growth and development in the field of art, architecture and literature¹

Medieval Indian History spreads over 500 years. It is predominantly the history of Muslim rulers. A new religion also appeared in India during this period. It was Sikh religion which appeared as a synthesis of good elements of both Hinduism and Islam. Bhakti movement became very popular during this period². As far as the position of women in Tamil Nadu in the medieval period is concerned, women were not disqualified from the enjoyment of rights. They were under no restraints in their political, social, cultural, religious and economic activities though modesty was considered the highest among their graces. This high ideal of womanhood and feminine virtues could be seen in some of the hymns of the Alvars, such as Tirumangai Alvar, a contemporary of Nandivarman. The women of Tiruvallikeni, in Madras were reflected as the peerless of earth, presumably noted for their beauty and virtues.³

Before the arrival of the Muslims to Tamil Nadu, the women were educated and brave in Hindu society. After the arrival of Muslims, many changes occurred in the Hindu society. A lot of restrictions were given to the women. The women were not respected equally with men.⁴

Status of Women in Islam

According to Quran, men and women are equal. They can participate in the religious rituals, but they do

not have the right to be a priest or, conducting prayer.⁵ Quran says loyalty and moral life are the good qualities of women. Even when the royal women went out, they had to go in palanquin to hide themselves from outside men.⁶ According to Islam Shariath Law, widow remarriage and divorce were denied. But men had the right to say 'talak' for divorce. When men divorced their wives there was a custom of giving maintenance allowances to women (mehar). According to Islam law women had the equal property right, but they were not aware of these things because of their ignorance.⁷ During the later part of medieval period, the system of purdah became strict. The participation of ordinary women in social, economic and political life was rare. Only an elite group of royal women had access to educations and political life.⁸

Status of Women in Hindu Religion

Hindu religion is an ancient and orthodox religion. The status of women in Hindu religion was very high in the Vedic period. But the status of women was very low in Hindu religion of medieval period. This Hindu religion of medieval period said that women were faithless, cruel, fools, greedy, liars, highly emotional and cause for all the sufferings in the world. It also said that born as a woman itself was a great sin. So the women were compared with the low caste sutras. According to Hinduism, women should depend on men and should be always under men's control⁹

Hindu literature says that women should be faithful to husbands and should not complain, ready to sacrifice and accept any kind of suffering in the life. They worshipped husbands as God. They co-operated with their husbands in all things. Because of this, there is a concept in Hindu dharma that husband is the best God. So the women should co-operate with husbands in their plans, words and actions, and it was considered as a good thing. As a result of this, there arose the custom that when the husband was not at home, his wife should not decorate herself.¹⁰

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However the women were obedient to their husbands. Men never underwent fast or did anything for the wellbeing of their wives. Those who had male child, the society glorified the mother of male child. But this right was denied to the mothers who had a female child.¹¹

There was a separate code of conduct for the widows. They should wear white saris only, they should not participate in any auspicious functions and they were not allowed in wearing colourful dresses, glass bangles, flower and other decorative ornaments. In the time of menses and maternity, the women were considered as ritually defiled. So they could not participate in religious rituals. But the women priests were not appointed in the Hindu temples to conduct worship for the female deities like Kali and Durga.¹²

Social Evils

Because of the Muslim invasions in the medieval period, lots of restrictions were given to Indian women. As such they faced distresses like female infanticide, child marriage, sati, devadasi system etc.

1. Female Infanticide

The birth of female child was considered as a grief in the medieval period. Because the parents had to pay dowry for the child's marriage and also they had to search bridegroom in their same caste. There was a custom that the girl children should get married before 10 years. So the female infanticide happened. When the female baby was born, they murdered the child by giving liquor or spurge milk, paddy with milk, dumpling cow dung in the child's mouth and burying them alive. However they tried to control this evil in the medieval period but failed.¹³ After independence also this social evil was very common in certain places like Usilampatti in Madurai District, Dharmapuri, Namakal and Salem of Tamil Nadu.¹⁴

2. Child Marriage

One of the factors that explains the custom of child-marriage seemed to be foreign invasions that took place after 300 BC. Under the social condition it was more convenient for parents to get their daughters

married soon even in childhood so that the question of chastity did not arise.¹⁵

This custom was very common in the 18th century among the Hindus and Muslims. The marital age for girls was fixed as 7 to 10. The family which could not marry off their female child before 10 years was considered as disgrace to that family. So this evil practice became a recognized custom to determine their social status and save the virginity of the girls.¹⁶

History has witnessed several movements against child marriage, but none of them succeeded in its total abolition. The Mughal King 'Akbar' took some actions against this evil but child marriage was uncountable in the medieval period. Agarwala has pointed out that had all Indian women got married after the age of 19, there would have been a 36 per cent reduction in the birth rate.¹⁷

In the Madras Presidency, child marriage was common among the Brahmins, the Kshatriyas and the Chettis. The Brahmins had their children married between the ages of six and seven. It increased the percentage of widows. One of the worst consequences of such marriages was early widowhood, due to the sudden demise of the 'boy-husband'. In the nineteenth century there were many child-widows in Tamil Nadu.¹⁸ In 1881, the total number of Hindu girls married in the Madras Presidency was 157,466 and the number of widows in the same year was 5621. Similarly, an estimated number of 434 girls who were below 10 year of age got married, out of whom 16 became widows.¹⁹

The severity and intensity of the problem of child marriage was for the first time realized in India in 1884 when Behramji Malabari a Parsee reformist wrote two notes entitled 'Infant marriage' and 'enforced Widowhood'. He circulated these two notes among the intellectual administrators, reformers, senior most physicians and many others on August 15, 1884.²⁰

3. Sati

The general meaning of the word Sati is wife. The name of Parvathi, the wife of Siva, is Sati Devi. She became angry with her father Daksha, when he failed to invite Siva for the ceremonial sacrifice. So, she jumped into the sacrificial fire in the presence of the assembled

celestials, thereby proving herself a faithful wife. Subsequently, the term was applied to those women who ended their lives in flames along with the dead bodies of their husbands.²¹

The wife burning alive with her husband's dead body is called Sati. Some people had the opinion to burn their wives with their dead bodies to constances being in trouble misbelieving that instead of suffering after the death of their husbands, her death with him would take her to heaven. This foolishness was one of the reasons for spreading out this evil custom.²²

In ancient period, Vasudeva's four wives Devaki, Padrai, Rohini, Madirai were dead with him. Like wise Krishna's five wives Rukmani, Gandhari, Sahayai, Hemavathi, Jampavathi were dead in Sati on the death of Krishna.²³ In Sangam Chola period, when Sundara Chola died in 973 A.D, his wife, Vanavan Madevi ended her life in flames. Marco Polo who visited Tamil Nadu towards the end of the thirteenth century, states that sati did exist in Tamil Nadu and the victims were held in high esteem.²⁴ When Tirumalai Nayak was the ruler of Madurai died in 1659, out of his 200 wives, a few practised sati. When Kilavan Sethupati, the Raja of Ramnad died in 1710, his 47 wives practised sati.²⁵

Those who did not die with their husbands, should not beautify themselves, they should remove their Jewels. They should shave their head and should wear only white dress. If a woman who lost her husband, was not allowed to do remarry.²⁶ In this evil custom, when they pushed down the widow into the fire, they would be decorated nicely. They pushed her down with, chanting the Vedas and mantras. The Mughal king Akbar tried to abolish this evil custom but he could not succeed.²⁷

4. Polygamy

A man marrying many wives is called polygamy. In the medieval period, this custom was very common among the wealthy men and king's family. The reason for marrying many women was that they did not have child at all; did not have male child or the wife is ill not suitable for family life and also misunderstanding with wife. But high caste people and kings marry many women, because of their wealthiness. In the same way

Islam allowed a man to marry five wives. But generally the kings had more than hundred wives. In the medieval period, polygamy was uncontrollable.²⁸

5. The Custom of wearing Purdah

There was no custom of wearing purdah, in the ancient India. After the arrival of Muslims to India, Indian women also learnt this custom from the Muslim women. This custom grew up in Hindu society to save their beautiful wives from other men. Because of this the women lost communications with the outside world. So women lost their freedom. Due to this custom, the women did not get enough sunlight which resulted in their illness. They got Asthma and other kind of diseases.²⁹

6. Dowry Harassment

Before the marriage or during the marriage, giving money, Jewels, costliest things to the bridegroom's family for the well being of the bride is called dowry. In Hindu society, the dowry was called 'Kanya Sulgam', 'Stri Danam', and 'Thatcina'. Dowry system causes many social problems to the bride's family. So the society started to hate the birth of the female child.³⁰

The dowry system was first introduced by the Brahmins. Then it was followed by all the societies from rich to poor. In medieval period this system was there among the Muslims too. The Hindu law experts put forward some reasons for the dowry system. They are: Patriarchal society, no property right for women, Unequal society, Searching the alliance more than the ability in the bride's family, no education to women and no awareness in the Society.³¹

The bride's family arranged marriages without considering the debt loads, and gave dowry to their daughters in the medieval period. But in the husband's home also she faced a lot of problems. She was tortured by the husband's family members in many ways, such as harsh words, hopelessness, sexual abuse, beating up and torturing, not giving enough food, no communication with her own family, preventing her from going to her home, imprisoned at home itself and finally murder. This cruel dowry system was not controlled in the medieval period.³²

7. Devadasi System

The translation of the Tamil word 'Devaradiyal' in Sanskrit is Devadasi. The meaning of the word is 'slave to God'.³³ It is also interpreted as the slave servant of God, handmaiden of God, sacred slave girl, temple girl, temple dancer and temple courtesan.³⁴ Devadasis were a class of women who were supposed to have been dedicated to the service of temples. Symbolically they were united in marriage with some God. During the simple ceremony called 'Pottukattu or Trinket tying', the girl was married to the God in the temple; she should devote herself to the service of God. After the sacred marriage, they were not allowed to have any further marriage with any human being.³⁵

In medieval period many parents used to offer their daughters to the temple priests during times of hardship and famine.³⁶ Parents who had a number of female children set apart one of them for the service of God.³⁷ If a childless Hindu happened to be blessed with a child, the same was given to the God for services. It was also a custom among the Hindus to dedicate children simply to escape from poverty.³⁸

Devadasis were experts in many arts, they knew singing, dancing, drawing, music, tattooing, hair and nail coloring, dying, making pillows, acting on the stage, making perfumes, speaking riddles, teaching parrot to speak, composing poems, gambling, sorcery and judging a person's behavior through their face.³⁹ Originally the devadasis attached to the temples have to raise funds for the temples through musical and dance performances.⁴⁰

Dance was the main occupation of the devadasis in the temple. They were taught to dance at an early age of five. Older girls, when they adopted the profession, were also taught to dance. For teaching the art of dance to devadasis, special dance masters were appointed in temples.⁴¹ The elders among the devadasis seemed to have had also the job of teaching the art of dancing to the young maidens. The lessons in dancing were given daily two hours before day light in the morning. In the evening, after 4 p.m the same number of hours was devoted, so that each girl had to practice for four hours daily, and in about three years she was supposed to

learn the art of dancing. Thus, they were able to make their appearance of about seven or eight years of age. They continued to practice dancing till they were thirty or forty years of age.⁴²

On learning the art of dancing, the devadasis were asked to dance in the temple on all auspicious occasions. Especially, the devadasis performed dances during installation of shrines, dipradhana and street procession of image on festival days. The movements of the eyes, breasts, hands and feet were exhibited in different ways during these performances. The devadasis were required to dance before the altar six times a day. This duty was carried out by them in turns. They conducted a kind of dance by name Sandikkunippam during installation of new shrines in the temple.⁴³

Besides these artistic performances, the devadasis of Travancore had a few more responsibilities. It was a common practice of the Maharaja of Travancore to visit temples with the family members on festivals and other occasions. During such visits the devadasis had to entertain the Maharaja and the members of the family. The devadasis were also obliged to do personal services to the kings in times when their wives were pregnant or away.⁴⁴

So devadasis lived a respectful life in the society. When the temple authority had gone from the Government to the Brahmins, they stopped all the privileges and the funds. So they started to depend on the local rich men and the Brahmins. They were disconnected from the temple activities and became the concubines of the rich men and the Brahmins. In later days, they became an entertainment object to fulfil the lust of the men.⁴⁵ They started to do prostitution publically. Sexual diseases spread from them. Though there were lots of actions taken against the devadasi system, it was 'uncontrollable in medieval period'.⁴⁶

In the Madras Presidency, an anti-devadasi agitation broke out around 1868. In that agitation all high minded Hindus, patriots and benefactors of the society actively took part. Meanwhile, a similar type of movement was started by Josephine Butler, an eminent English woman in London in 1886, aiming at the

suppression of an evil in English society 'State Regulation Vice'. In the midst of these developments the Indian National Social Conference, an offshoot of Indian National congress in 1887 decided to secure Social Legislation on a national scale for the control of prostitution. Following this, an Anti-Nautch Movement was started in Madras in 1894.⁴⁷

During the period, unlike the Muslim women, the Hindu women could play a role in the Bhakti Movement. In fact, the Bhakti Movement originated in South India first and spread Northern India where it held sway till 16th century. As Bhaktas, the Hindu women also entered into the male domain and contributed their might towards Bhakti Cult.⁴⁸ In matters of widow remarriage, divorce and property rights of women, the muslim women enjoyed absolute rights whereas the Hindu women sulked in ignomy. The Muslim rule and the Bhakti Movement had helped in reducing the rigours of caste system. With this Medieval legacy the Tamil society had look forward to a colonial regime of different economic system and social relations,

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Supreme Court of India's Judgement on Talaq

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The Supreme Court of India's judgment on the practice of talaq declaring it as unconstitutional is not unanimous as there is division among the five judges Majority View. Justice Kurian Joseph view was no constitutional protection under Article 25 can be provided to talaq-e-biddat, which is against the tenets of Holy Quran. What is bad in theology is bad in law as well. Justices Rohinton F. Nariman and Uday Umesh Lalit. Minority view was from CJI J. S. Khehar and Justice J. S. Abdul Nazeer; Hanafi jurisprudence finds talaq-e-biddat (instant divorce) permissible, but the very jurisprudence castigates it as sinful. Hence, it is not constitutionally protected under Article 2. Talaq-e-biddat is manifestly arbitrary as it allows a Muslim man to capriciously and whimsically break marital without any attempt at reconciliation. Merely because instant divorce is not expressly provided for or approved by the Quran, it cannot be a valid justifications for setting aside the practice. It has been in vogue for roughly over 1,400 years It is an integral part of Islam as 90% Indian Muslims practice it. It is part of personal law and is constitutionally protected as a fundamental right under Article 25 (freedom of religion).¹

To understand the division, a little bit knowledge

of Islam based on the Quran is necessary. Islam is said to be not a religion as such. It is way of life and a set of principles based on reason, commonsense and are in accordance with human innate nature. Islam is not religion as it is usually taken by the people. The formulation of Islam is claimed to be for entire humanity by its followers. "This is the message for all mankind"² The Muslims form a common group and fraternity. Thus, Muslim community and fraternity wherever they are in the world across the geographical boundaries follow this.

The Quran is said, to be the last and final word of God as it was revealed to Mohamed the Prophet in the form of short passages during the span of 23 years. Suras 4.2 to 4.177 deals with women.³ In the Sura regulations regarding divorce have been laid down. The Quran style is highly repetitive and has been revised. The repetitive nature of the Quran has destroyed the continuity of the narrative, and therefore it is not always possible to find relationship in the verses following one another. Thus it gives room for a variety of interpretations. Hence there are so many commentaries.

Shariah literally means to water the sources of all life and signifies the way to God as given by Him. It is

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the way which encompasses the totality of man's life. This impels to fashion a divinely guided way of life led to development of Shariah or Muslim law. Muslim law was divided into substantive categories. 1. Ibadat, ritual regulation 2. Muamalat, rules of social relations and 3. Imama, theories of Collective organization. Under these categories, the law dealt with prayer, alms giving, fasting and pilgrimage, matters of marriage, divorce, bondage, partnership, debts, wills and other legal and social concerns in peace and war. In all these matters non Islamic law and customs were reconciled to Islamic religious principles. The final corpus of Shariah thus represents customs and traditions transformed by Islamic ethical conviction.⁴

Historically speaking the Muslim personal law has been developed by the Maulis in the beginnings and later on by the religious court judges. The views of the Maulis, their knowledge of the Quran, their personal prejudices, etc. might have contributed to the shaping of the Muslim personal law. This law though it is called as law does not mean law as made by the representatives of the people duly elected undergoing a certain processes being done in democratic countries. By and large in practice the talaq way of divorce has been cruel. The evidence of the fact, the Arab countries have brought regulations to the talaq practice of divorce.⁵

At present time, the ever growing scientific knowledge, particularly biological sciences, challenges the meaning of human life, the goal of human life, the way of human life advocated by different organized religions all base their opposition on faith that is religion. According to them faith has no reason, that cannot be proved with demonstrable evidences. Nevertheless the march of science does have effect on people making them question the religious values. Talaq has claimed to have the sanction by the Islamic religion. At present most of the countries have their written constitutions. In some of the countries, the separation of the powers namely the legislative, the executive, and the judiciary is very clear. In India the separation is clear. The job assigned to Judiciary is laid down in the Indian constitution.⁶

Of course there is no specific Article in the Constitution of India dealing with personal laws as India is a multicultural society – that is different languages, different customs defining the ways of living of communities, having different levels of culture and civilization. The diversity is staggering, to say the least about it. So freedom has been given to them, but the dignity to be accorded to them should be based on natural justice. The fundamental rights given in the Indian Constitution, cover the dignity of living. If the personal laws dictated by the organized religions and customs conflict with the rights guaranteed in the Constitution will be declared as *ultra-vires* of the Constitution.⁷

Simply because the personal laws created, sustained, to be followed by the adherents of the religion whose followings claim to be international in character should not be declared as not justiciable. Initially, there was stout opposition to amendment to the Muslim personal law, but later on with passage of time the opposition has lost its vigour. Debate for and against the Uniform Civil Code took place in the Constitution Assembly.

In post-independent India, the status of personal laws got politicized. For two years, the Constituent Assembly witnessed heated debates in favour of and against Uniform Civil Code. In fact, the Uniform Civil Code divided the house on communal lines. Muslim members opposed it while Hindu members strongly supported the move. The debates were carried on under Article 35, Mohammad Ismail of Madras moved an amendment exempting any group or community from being covered by such legislation. He cited precedents of Serbs, Croat etc. where Muslims were assured to have their own personal laws. Some other members like H. C. Majumdar contested the amendments on the ground that it negates Article 35. Objections were sustained and Mohamed Ismail's amendments were over-ruled. Some other members also moved for amendments but they failed despite strong pleas and arguments. Some of the Hindu members opined just opposite to Muslim members K. M. Munshi, A. K. Iyer and even Dr. B. R. Ambedkar were most vocal in this regard. Dr. Ambedkar coldly suggested to Muslim

members, "not to read too much into Article 44" and declared that Uniform Civil Code will be applicable only with their consent.

No doubt, Constitution of India empowers Parliament to enact Uniform Civil Code. After enactment of Hindu Code the demand for reforms in Muslim Personal Law and Uniform Civil Code gained momentum. Constitutionally all laws including personal laws can be changed or amended. In reality personal laws are placed within the purview of Parliament and legislature. So far as the question of recognition of personal laws is concerned, the Constitution does acknowledge the existence and continuation of such laws under Entry 5 List III of Seventh Schedule, Together with Article 372.⁸

In this context it is to be remembered that Ambedkar one of the framers of Indian Constitution vigorously advocated the uniform civil code.

"I personally do not understand why religion should be given this vast, expansive jurisdiction, so as to cover the whole of life and to prevent the legislature from encroaching upon that field. After all, what are we having this liberty for? We are having this liberty in order to reform our social system, which is so full of inequities, discriminations and other things, which conflict with our fundamental rights."⁹

"The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India."¹⁰

The reason for the delay at least for changes in Muslim personal law regarding the personal rights is the fear of political consequences. By way of explanation the political parties want to create for themselves what is called 'minorities' vote bank. This fear of losing votes has made the political parties blind to the human beings. The present judgment – division of verdict – shows that the fear of political consequences has not disappeared. An opportunity for the judicial activism has been missed. The history of judicial activism in India has been very short. What is judicial activism? The simple meaning is this. Of course the judiciary whose task is to interpret the Constitution, cannot ask the legislative to create new laws correcting injustice though not

punishable by the existing laws or favorable verdict getting delayed for long time though the Supreme Court judges have sweeping powers under judicial activism. The late Supreme Court Judge P. N. Bhagwati inaugurated the year of judicial activism that is but for him a separate wing in the judiciary dealing with all cases pertaining to the environment. But for him that could not have been established. This can be taken as guidance for abolishing all the personal laws which conflict with the Indian Constitution's provisions on Fundamental rights. A perusal of the judgment shows the absence of judicial activism because of the fear of political consequences. This should not be mean contempt of court but expression of intention for the maintenance of the human dignity with due respect to the religion. Hence, the Fundamental rights of the Constitutions have to be implemented not only in letter but in spirit. As woman are woman irrespective of the Muslim religion their rights are to be honored, and protected.¹¹

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It also balances the conflicting exercise of power between the center and a state or among states, as assigned to them by the Constitution.

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Introduction of Western Education and its Impact on Tamil Society

E. Vijayalakshmi*

Introduction

After the fall of Vijayanagar Empire in 1565 and until the British conquest of South India there were no changes in the educational system. Due to extended wars the patronage for education by the Nayaks and the Nawabs of South India was not promising.¹

In pre-British days, Hindus and Muslims were educated through Pathshala and Madrassa respectively. Britishers exhibited no interest in advancement of learning in the first stage of their rule in India. Some of the Britishers in personal endeavor and for political gain showed some interest in spreading education. Pre-British Tamil society, which had been existing for centuries, was not deprived of scientific culture. It lived by agriculture and handicrafts; as such possessed such sciences as astronomy, agronomy, mathematics and mechanics. It possessed the science of medicine also.²

Tamil society was caste-stratified as in other parts of India. In the caste system which assigned specific social functions to each class, it was the Brahmin caste

which had the exclusive right to preach religious doctrines, to officiate as priests, and to function as teachers.³ Hence, they alone had the opportunity to study all higher religious and secular knowledge. Other castes were debarred by religious edicts from all higher studies. The Brahmin learnt through Sanskrit, the sacred language in which all religious and higher secular knowledge was expressed. Education made the individual to accept and conform to the hierarchical structure of society and made him subordinate to it.

Warren Hastings, Governor-General of Bengal exhibited keen interest in spreading oriental education in which effort Jonathan Duncan, Nathani Halhead, Sir William Jones, joined hands. Sir William Jones, the Justice of Calcutta High Court, established Asiatic Society at Calcutta (1784 A.D.). Here they started research on oriental education and culture. At the time of Lord Wellesley Fort William College was established in (1800 A.D.). There the British civilians were taught Indian languages, laws, customs, religion, geography etc. By endeavor of Wilkins Jones, Colebrook, William

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Carey this oriental education got a foothold.

Introduction of Western Education

After the formation of the Madras Presidency, the British could not pay attention to educational reforms until 1922, as the government was engaged in a series of experiments in judicial and land revenue administration.⁴ However, Sir Thomas Munroe, who assumed charge as the Governor of Madras in 1820, directed the collector of the districts to submit reports as to the condition of education in their respective districts, with the object of bringing education reforms. Before Munroe's efforts to bring in the new educational system⁵, Bengal had taken the lead. It was found that in various parts of India the Hindus and Muslims had their own educational institutions which were linked with religion. The Pandits taught Sanskrit in patasalas and Muslims were taught in the Mosques. In order to assist European judges in the administration of Hindu and Mohamedan laws a Madrassah or Muslim College at Calcutta, and a Sanskrit institution at Benaras were started. The history of the development of English education in India falls into four different periods:

1. From 1772 to 1818, the period of beginnings;
2. From 1818 to 1854, the period of foundation and decision of great importance;
3. From 1854 to 1901, the period of rapid expansion; and
4. From 1901 to the present day, the period of examination and modification.

When the question of the renewal of the Charter of the East India Company came before the House of Commons in 1792-93, Wilber Force, a Member of the House of Commons, brought before the House a resolution, to take such steps which would lead to the advancement of the people of India through useful knowledge.⁶ But the resolution was opposed on the ground that it would be madness to give the Hindus any kind of learning other than what they possessed.⁷ If the colonial rulers had maintained this stand during their rule, Indians would have remained philosophic and contented with their social and religious ideals. But things happened otherwise. The awakening of the Hindus to nationalism and agitation against foreign rule

went ahead, as a result of new ideas imbibed from western education.

A few years later Charles Grant, one of the Directors of the Company, submitted a memorandum to the British government to introduce English education in India.⁸ In the Charter Act of 1813 provision was made for "the revival and improvement of literature and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories in India".⁹

Through the efforts of Raja Ram Mohan Roy the Hindu college was established in 1817 where Hindus received education in European languages and sciences, and the Bishop of Calcutta opened an institute to train young Christians as preachers and impart knowledge of English to Hindus and Muslims. Meanwhile in Madras Presidency, steps were taken for the introduction of English education without interfering with the indigenous system of learning. Collectorate school at district headquarters and Tahsildari school at taluk headquarters were started throughout the Madras Presidency.¹⁰ In every collectorate there were to be two collectorate schools, one for the Hindus and the other for the Muslims, under one or more teachers trained in various subjects. At Tahsildari, there was to be a school under a capable school-master.¹¹ English was taught in the collectorate schools, while in Tahsildari schools the entire teaching was conducted either in Tamil, Telugu or Kannada respectively in the linguistic regions of the Madras Presidency.

While introducing European knowledge the country Directors had clearly declared that they did not wish to discourage higher studies in Sanskrit, Persian and Arabic literature; and they believed that a knowledge of English alone would enable Indians to acquire higher education and that they wished it to be taught along with the Indian language, and that vernacular should be the medium of instruction in the elementary classes.¹²

It was the intention of the colonial government not to interfere with the existing indigenous schools in the provinces. Sir Thomas Munroe, the Governor of Madras, had made it clear that it was not his intention "to recommend any interference whatever in the native schools".¹³

Elphinstone's "Minute on Education" of December 1839 clearly defined the steps to be taken by the three presidencies regarding education. First he accepted Governor-General William Bentinck's proposition that the great object of the British Government ought to be the promotion of European literature and science among the natives of India, and that all funds appropriated would be best employed on English education alone. Secondly Elphinstone was in favour of the "filtration theory of education".¹⁴

The British Government declared in 1844 that in every case of public appointment, preference would be given to those educated in western science and who were familiar with the English language. Through the efforts of Lord Elphinstone, Governor of Madras, the Madras Presidency High school was established in 1840.¹⁵ The university Board constituted in May 1840 had drafted the fundamental rules to regulate the working of the High school.

From 1854 to 1901 there has been a rapid progress of Education in Tamil Nadu.¹⁶ The filtration theory formerly accepted had benefited the high class students only, while the rest belonging to lower classes were denied proper education. In 1854, Sir Charles Wood, the President of the Board of Control in London, directed the East India Company to form a proper system of education extending from primary school to University education.¹⁷

Education was organised with the triple objects of (1) spreading western education, (2) securing trained candidates for public administration, and (3) obedience to the British Government by Indian subjects.¹⁸ It was decided that the medium of instruction at the collegiate stage should be English,

secondary education should be imparted both through English and modern Indian languages. Wood's despatch of 1854 laid the foundation of the structure of the modern educational system in India. The growth of education gathered momentum after 1854.¹⁹

An act of the Legislative Council provided for the creation of Universities at Madras, Calcutta and Bombay. The Madras University and the Department of public Instruction came into existence in 1859.²⁰ Universities Act was passed in 1904 giving autonomy to the universities for the spread of college education.²¹

There was a steady expansion of education in Tamil Nadu between 1921-1937. Under Diarchy, the educational Department came under the control of the Indian Ministers in 1921. In the Madras Presidency, steps were taken to implement programmes of educational expansion.²² Under the Government of India Act, 1935, University education was placed under the control of Provincial Governments.²³

Education through Missionaries

The Christian missionaries took leading part in instructing students as early as 1715. In 1717 the society for promoting Christian knowledge opened two charity schools in Madras to help the poor students. The American Jaffna Mission established schools at Madurai, Dindigul and Ramanathapuram by 1834.²⁴ In 1835, the church missionary society set up several schools in the Tinnavelly district.²⁵ The Madras Christian School started in 1837 was converted into a college four years later. In 1854 there were about 30,000 boys being educated in Missionary Schools.²⁶ During the latter part of the 19th century Christian missionaries were leading in their endeavours to educate the Tamilians. The missionary schools and colleges spread all over South India are standing witness for the work done by various Christian missions in regard to the cause of education.

Impact of Western Education on Tamil Society

Western education awakened the political and social conscience in the Tamil people. Hitherto subjected to age old customs and social prejudices, they saw things in their real perspective. The caste system, disparity among the social classes, the double standard of law imposed by the Dharmasastras were examined from the scientific angle and educated men revolted against them. Political thought imbibed from the works of the western political philosophers influenced the educated class to seek freedom from the hegemony of the British rulers.²⁷

Education had opened the eyes of the Tamilians to the several disparities in social life and the "divide and rule" policies of the British government. Brahmins being favoured for civil appointments, the non-Brahmins of Tamil Nadu revolted against the government policy and the non-Brahmin movement became a strong force which the British had to face till they laid down their authority in India.²⁸ Educated people stood up against the injustice to the women folk, the untouchables and other social evils to eradicate which social reformers like Annie Besant, Veeresalingam Pantulu, Rao and others, devoted their lives and induced the Government to take steps to legislate against those evils.²⁹

Education altered the outlook of society. The spirit of nationalism aroused the Tamilians against the atrocities of the British rule. The Tamilians as a whole stood to support the National movement and the formation of the Congress Ministry in Madras under C. Rajagopalachari. Political consciousness induced the people to organise themselves to secure demands like administrative reforms, Indianisation of administrative services, representative institutions, franchise, elected legislature, civil liberties and self-government. But for Western education, Indians perhaps, would have been groping in the dark caverns of their society under the grip of traditional uneven laws which made distinction between the higher and lower classes.³⁰

The outcome of western education was the spread of democratic ideals among the people. When the Madras Presidency was established, education was carried on in the traditional system. Elementary

education in the indigenous schools was far from satisfactory. Higher education was forbidden to lower classes. The Brahmins learnt through Sanskrit. Hindus and Muslims had their own educational institutions. Early in the 19th century, Charles Grant, one of the Directors of the East India Company, submitted a memorandum to the British Government to introduce English education in India.³¹ In the Madras Presidency steps were taken for the introduction of English education without interfering with the indigenous system of learning. The British administrators considered that English education in India was a political necessity. The policy of Elphinstone known as the 'filtration theory' benefited the higher classes only, for according to this scheme the higher classes in society were given preference for education, the educational scheme encouraged traditional schools and mass education (1854).³² It was the educational policy of the British rulers to spread western Education in India and secure educated candidates for public administration. There was a steady expansion of education in Tamil Nadu. By the Government of India Act 1935 University education was placed under the control of the provincial governments.³³

Missionaries have contributed much to spread education in Tamil Nadu by establishing schools and colleges. Education among the Muslims gained impetus by the encouragement given by the government. Girl's education had fallen behind since they were withdrawn from schools by parents to get them married at an early age. In 1882, the Hunter commission recommended to the government that female education should be encouraged and considered it as the responsibility of the government to spread education among women. By the beginning of the 20th century female education had spread rapidly.³⁴

Conclusion

Due to the efforts of the Christian missionaries and the efforts of learned men like Macaulay, Hunter, Wood and others English education spread all over the country. Western education brought new ideas and awakened the people to social and political realities. The spirit of nationalism grew and there

were constant agitations for reforms in administration, civil liberties, elected legislature and for self-government

With the advent of British rule immense intellectual and cultural changes characterized the 19th century India. There was a rise of a new class of people in Indian society during the British period. This was the rise of the English educated middle class. In the 19th century, British administrative and economic innovations gave rise to a new professional or urban middle class in Indian towns. This new class readily learnt English, for it promoted employment and gave a sense of prestige. The newly educated class usually adopted the professions of junior administrators, lawyers, doctors, teachers etc. Some of them visited England for pursuing higher studies. While in England they saw with their own eyes the working of the political institutions of a free country. On their return to India, they found the situation in India was quite different from that of England. These foreign educated people along with the ever expanding English educated intelligentsia formed the middle class intelligentsia in India. The middle class intelligentsia led the Indians in the social, political, religious and cultural sphere and helped a lot in the modernization of India. Thus, for nearly half a century, the modern Indian intelligentsia believed that the re-shaping and transformation of Indian society could and would occur only under British rule.

However, the second half of the 19th century witnessed the gradual disillusionment of the intellectuals. They now began to see that their expectations were misplaced and were based on a wrong assessment of the nature and character of British rule. Therefore, the modern India intelligentsia began to examine and analyze afresh the basic character of British rule. By the end of the 19th century they had come to realize that what had appeared to them earlier as the modernization of India was in fact its colonization. They now decided to create political associations to spread political education and to launch a national political movement against imperialism.

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Violations against Women and Remedial Measures

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The Aim of this paper is to highlight the **Violations Against Women and Remedial Measures**. Literature and arts also urge Indian women, to practice such virtues as devotion, sacrifice, fidelity and obedience. Site idealizes womanhood. Woman in the Hindu mythology stands for virtues of sacrifice, self-abnegation, subordination and insensibility to discrimination and injustice. Indian women are bound by this traditional gender role. For an average Indian woman Manu's law defines her position and role. It says: "*As daughters, women should obey their fathers; as wives obey their husbands and as widows obey their sons.*" Parents generally do not invest in the education of girl child as they have no claim to her earning or over her work after she is married. She provides no security to her parents in their old age. Raising of a daughter, for them, is like watering a shade giving tree in someone else's courtyard. Birth of a daughter is unwelcome as the new entry raises demands on parents in terms of dowry.

An educated girl requires a larger dowry as she needs to be married to a suitable, educated and qualified groom. Gender disparities are increasing in terms of male-female numbers, nutrition, investment on education and so on. Throughout life, a woman remains under male domination; over a period of time, roles of

woman in India began to be subjected to the confines of her home. She has been a victim of violence due to the gender relations that assume men to be superior to women. Due to her subordinate position, she has suffered years of discrimination, exploitation and subjugation.

She became the victim of several social evils like child marriage, *sati*, polygamy, purdah system, female infanticide, restriction of widow remarriage, etc. The gender discrimination and violence against women had a profound effect on the sex ratio in India.

The main causes of violence against women are unequal power-relations, gender discrimination, patriarchy, economic dependence of women, dowry, low moral values, negative portrayal of women's image in media, no participation in decision-making, gender stereotypes and a negative mind set.

There are various manifestations of violence, which includes beating, mental torture, forced pregnancy, female infanticide, rape, denial of basic necessities, battering, etc. The worst form of violence is dowry murder.

Women are constantly subjected to harassment. They face many forms of violence-domestic abuse,

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wife-beating, sexual harassment in the workplace, rape, trafficking in women, forced prostitution and so forth. It constitutes hostile physical and psychological acts. It is also in the form of threats that target women by reason of sex alone. Violence against women also manifests as an act of aggression against the self-such as suicide, self-mutilation and negligence of ailment, etc.

The acts of violence range from battering, assault, incest and rape world-wide to female foeticide in India and militarisation. Sexual and other physical violence as a form of torture continues to be used by authoritarian regimes in prisons and in police custody. Violence against women is a manifestation of historically unequal power relations between men and women.

Incidence of sexual harassment, murder, wife-beating, female infanticide, dowry deaths are on the increase. There is no doubt that with the enactment of effective legislation in the case of dowry and the active role played by the NGOs and women activists, there is better reporting of crimes against women, especially dowry deaths. Violence is a more pervasive phenomenon than crime. The mental trauma and physical injuries that women have to bear as a result of such forms of abuse remain a serious problem with severe repercussions on their psychological and physical health. It places a serious constraint on women's mobility to outside domain.

Serious measures are required to be taken to combat violence against women. Rape, molestation, kidnapping and abduction, eve-teasing/sexual harassment, dowry death and cruelty by husband and his relatives comprise the major crimes against women in the country.

There has been an alarming increase in the overall incidence of these crimes in the past decade. The most significant rise in trend is seen in the cases of kidnapping, abduction and cruelty towards women by husband and his relatives, followed by the offence of rape and molestation.

The types of domestic violence faced by women included beating, slapping, kicking, confinement, denial of food, verbal abuses, humiliation in front of outsiders, throwing out of house, preventing her to visit her natal

house, etc. Some forms of violence such as slapping and beating are considered to be very normal and protest by the woman is considered to bring bad name to the family.

The State machinery is taking interest to redress the domestic violence in the family. Apart from highlighting the crimes/violence against women, this is one of the few studies, which has peeped into the functioning of institutions of the two states to combat such violence. One out of every five women experiences violence within their homes. They are subject to both mental and physical tortures.

The civil society plays a significant role in generating awareness about violence against women. The non-governmental organizations have been successful in transforming domestic violence into a global campaign by providing a voice to the victims through various forums, counseling, pressure groups, etc. Their approaches have been multi-pronged including preventive, supportive and rehabilitative measure. Shelter homes provide temporary shelter to women victims of violence.

The rehabilitative measures include- legal aid, counseling, job placements, vocational training to become economically independent, etc. the counseling centers provide counseling services revive and reinstate the self-esteem and confidence of the victims. They create awareness on issues like health, literacy, legal and political aspects, etc. Several institutions undertake research and advocacy to delve into the problem on violence against women and suggest solutions.

The strategy for combating violence is elimination of all forms of discrimination against women; create awareness and consciousness rising in all parts of the society. Violence against women should be viewed as a human rights violation and a crime, detrimental to the development of women and the society. Capacity building, awareness generation and developing leadership skills among women can help them gain confidence to raise a voice against violence and assert their rights.

Generating self-esteem and self-confidence among girls is of paramount importance. We must mobilize public opinion against dowry as well as vulgar display of wealth on social occasions. Women's

organizations can play an important role in mobilizing public opinion in favour of austerity. The media and voluntary organizations particularly of women should be promoted and activated to secure proper enforcement of laws and to expose crimes against women in the media and other forms of public opinion.

The media can play a very significant role in removing gender bias and in developing a positive image of the girl child in the society. Public opinion must be built up to treat women as equal and promote their legitimate interest. The voluntary organizations, media and the press can play a leading role in promoting the positive image of girl child and women.

The strategy to mobilize women by promoting women groups can generate awareness among women, create leadership qualities and help them to gain self-esteem. Women groups can be very effective in securing proper enforcement of law, and in protecting and bringing crimes against women to the public at large.

In response to women's movement in the same way as the establishment of the National Commission for Women is a step towards the empowerment of women. This is all the more important for its focus is in the rural areas. The women panachas, acting as intermediary between the government and women, can serve as the vanguard of the movement against crimes against women.

They can work for the proper implementation of the existing laws in the rural areas where they would be operating. They are bound to emerge with time as the agents of social change for the rural women in areas of literacy, medical relief, health, economic and social welfare.

Some analysts have expressed doubts about the efficacy of women panaches on account of their present conditions of low literacy, inadequate political awareness, passivity and indifference to the legitimate interests of women. This is at best a passing phase and is bound to be replaced by new energy and activism.

With the sensitization of women as panaches, the process of bringing self-esteem and awareness among women will be greatly accelerated. All acts of

discrimination against the girl child and women should be resisted by women themselves.

Vital to this sensitization of women is the need to improve their economic status. Poverty and economic dependence are the roots of their self-degradation and of crimes against them.

In order to address the phenomenon of domestic violence, which is widely prevalent but remains largely invisible in the public domain, the Protection from Domestic Violence Bill, 2002 has been introduced in the Parliament. The Bill envisages that the Protection Officer would assist the victim of domestic violence to be secure from violence and help her to access shelter homes, health care and legal advice.

If we are serious about substantially improving the economic status of poor women working in the informal sector of the economy, we have to devise concrete strategies, which can help to enhance the ownership of and control over productive assets of these women. Perhaps it will be the single most important intervention towards both their empowerment and economic well-being. Some of the assets that women can be given are a plot of land housing, tree pattas, joint ownership of all assets transferred by the State to the family, livestock license, bank accounts, membership of organizations and identity cards.

It would appear from the foregoing discussion that the improvement in the social and economic condition of women calls for fundamental changes in the law regarding the right to property of women generally, and widows in particular.

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Reservation Policies of Dravidian Parties in Tamil Nadu

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This paper attempts to highlight the reservation measures initiated by the Dravidian Parties in their rule over Tamil Nadu during the post-Independence period. Even though the reservation measures initiated by the Colonial British Government in Madras Presidency, the Backward and Depressed Classes were not given reservation in employment and educational opportunities in proportion to their population. The popular Justice Ministry introduced Communal Government Orders in 1921, 1922 and 1928. S.Muthiah Mudaliar was called the 'Father of Reservation in Tamil Nadu.' However, the reservation measures of the Justice Party was not much beneficial to the downtrodden classes. There was no fair justice in the Justice Party rule in the matter of reservation. The Constitution of India ensured 50 % of reservation in the Central Government opportunities. The Directive Principles of State Policy allows the State Governments to decide reservation in the State employment and educational activities. The Congress Government which was in power from 1947 to 1967 centered its activities to settle political issues and nurturing Tamil Nadu in economic sectors. After 1967, the Dravidian Parties continuously began to rule by undertaking reservation measures in need of the times.

Rise of Backward Classes

The 'backward concept' had a longer history. The term 'backward' was first employed during the Governorship of Lord Hobart (May 1872 to April 1875). During Lord Mayo's Viceroyalty (January 1872), the Government collected educational and employment statistical data among Hindus and Muslims and found Muhammadans backward in education.¹ In order to encourage them in education, special privileges were given to them and preference was given to them in Government employment.² Thus the idea of preferential employment in public services was considered to be a remedy to remove over-representation of one particular community in the

Madras administrative set up in the third quarter of the nineteenth century. The concept of backwardness was first employed in the field of recruitment to Government jobs and it was then logically extended to the area of public education which produced the candidates for the public services.³ Then the term "backward" was freely used in education department where "illiterate" and "indigent" castes were considered as "backward classes". They were given privileges and also financial help to enter educational institutions. Their castes were taken into consideration rather than their religion for the purpose of enumerating them as "backward classes". Therefore, many castes demanded inclusion into "backward classes". Hence, the number of backward castes, which was thirty-nine in 1895, rose to 113 in 1913, 128 in 1920 and 152 in 1950. This increase was due to the educational concessions offered by the Government.⁴

The Non-Brahmins, deemed as Backward Classes, was politically exploited by the Justice Party. After the first amendment to the Indian Constitution in 1951, the Backward Classes wanted to be identified distinctively and therefore, they demanded the appointment of a Commission. Hence in 1955, the Backward Classes Commission was appointed by the Government of India to prepare the 'backward classes list' after proper enquiry. The Commission toured the Madras Presidency and received 102 responses to its questionnaires and 384 memoranda. The Commission interviewed 179 persons. The Commission had recommended 156 castes in the Madras Presidency to be treated as Backward. It was calculated that 70 per cent of the total population was backward. Accordingly, in 1963, the State specified 72 Scheduled Castes, 42 Scheduled Tribes and 212 Other Backward Classes (OBC). The Backward Classes Commission applied 'caste' as the criterion for declaring backwardness but not religion. Hence the term 'backward' was extended to Christians and Muhammadans also, who were mostly converted from

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backward classes. Therefore they also enlisted their names in the 'backward classes' on the basis of their original castes. Among the converted Christians too, untouchability prevailed. Hence among the Christians, those who were converted from any of the listed Scheduled Castes, were regarded as 'backward' and among the Muslims, Lebbai, Mappilla and Dudekula were included in the backward list. The reservation for Backward Classes periodically increased. During the Congress Rule, the percentage of reservation for Backward Classes was twenty-five per cent. The reason for the increase in the percentage of Backward Class reservation was due to their increase in population. The converted Christians and Muhammadans from the Backward Classes were taken into account as Backward Classes and they themselves wanted to be included in the backward community list. This was taken on the basis of their original castes and not their present religion.⁵

Communal G.O under the D.M.K. Government

When the Backward Class List was prepared, the caste condition and socio-educational backwardness were also taken into consideration. Hence the Backward Class List lengthened and the percentage of reservation was also increased simultaneously. Even the Muslim converters from Scheduled Castes were also counted as backward community. During the D.M.K. Rule, the Communal G.O. listed below was put into effect:

Sl.No	Community	% of Reservation
1	Backward Classes	32
2	Scheduled Castes and Scheduled Tribes	18
3	Open Competition	50
Total		100

During the DMK rule, percentage of reservation for Backward Classes was increased from twenty-five to thirty-two and for Scheduled Castes and Scheduled Tribes from sixteen to eighteen.⁶ Since the D.M.K. Ministers styled themselves as Dravidians and Sudras, they were drawn from backward classes. M. Karunanidhi often used to say that he was a "backward man" and a commoner and hence he was bound to take

efforts to uplift backward classes. With this motive, he created a separate department called Backward Classes Department and appointed a Minister for Backward Classes. In fact, earlier the welfare of Backward Classes was looked after by the Department of Adi-Dravida Welfare. In view of this development, it is natural that during the D.M.K. Rule, the reservation for Backward Classes was increased from twenty-five to thirty-two per cent.

In the communal G.O. under the D.M.K Rule, the percentage of reservation for Scheduled Castes and Scheduled Tribes was raised from sixteen to eighteen per cent but it turned down their special privilege of 'backlog'. Suppose persons from Scheduled Castes and Scheduled Tribes were not available to fill up a particular vacancy, it should be kept in abeyance for two years to be filled up by suitable persons, provided the total reservation did not exceed above forty-nine per cent. This was in accordance with the judgment of the Supreme Court. But the reservation under the D.M.K rule was 50 per cent (Backward Community: 32 per cent, Scheduled Castes and Scheduled Tribe: 18 per cent). Moreover, there was a High Power Committee during the Congress Rule to review the enforcement of reservation for the Scheduled Castes and Scheduled Tribes. This was headed by the Chief Minister himself. But during the D.M.K. regime, there was no such Committee to monitor the reservation quota of Scheduled Castes and Scheduled Tribes from 1967 to 1976.⁷ Many higher level jobs under the State Government were reserved for Scheduled Castes and Scheduled Tribes but they were not filled up during the D.M.K. Rule under the pretext that there were no suitable candidates. Ultimately these were filled up by the candidates from Backward Class.⁸

Communal G.O. under the A.I.A.D.M.K. Government

During the A.I.A.D.M.K. Rule, Chief Minister M.G.Ramachandran, had raised the quota of Backward Class reservation from 32 per cent to 50 per cent and the quota of the Scheduled Castes and Scheduled Tribes had remained unchanged i.e., 18 per cent. M.G.R. bluntly overruled the judgment of the Supreme Court.

According to the Supreme Court judgment, total reservation should not exceed 50 per cent but M.G.R. made it 68 per cent (50+18). When the D.M.K. came to power in 1989, the Scheduled Tribes category was given one per cent reservation separately. Thus the total percentage of reservation became (50+ 19) 69 per cent.⁹ The open quota was reduced to 31 per cent. There was constitutional challenge to 69 per cent reservation, in addition to clandestine opposition from upper castes. The Madras High Court ruled that the 1994 Supreme Court Order to limit the reservation to 50 per cent, should be given effect from 1994-1995. The A.I.D.M.K. Government, under J.Jayalalitha, had to face the political compulsion of retaining the reservation announced by her mentor M.G.Ramachandran. Her Government in Tamil Nadu organised a twelve hour state wide bandh on November 16th, 1993 to press the Central Government to amend the Constitution so as to enable the Constitution to approve 69 per cent reservation.¹⁰

Review of Communal G.O.

From the beginning, the Communal G.O. did not benefit the Scheduled Castes and Scheduled Tribes and the Backward Classes were the major beneficiaries of Communal G.O. Their quotas were increased periodically. During the Congress Rule, it was 25 per cent and during the D.M.K. Rule, it was 32 per cent and under the A.I.A.D.M.K. Rule, it was increased to 50 per cent. The reservation quota of the Scheduled Castes and Scheduled Tribes during the Congress regime was 16 per cent and it was increased to 19 per cent by the D.M.K. Government.

The reservation is given on the basis of the proportion of population of the respective castes. The reservation for Scheduled Castes and Scheduled Tribes has not been increasing in proportion to their increasing population. After 1947, Brahmins, Anglo-Indians and Muhammadans were removed from the reservation scheme and the reservation for Backward Classes was periodically increased. In the second revised Communal G.O., there were two categories of reservations: Non-Brahmins and Backward Classes. The Non-Brahmins secured 43 per cent of reservation whereas the backward

classes 14 per cent. If clubbed together, this reservation goes as high as 57 per cent.

Article 335 of the Indian Constitution reserves 18 per cent to the Scheduled Castes and Scheduled Tribes. Therefore, their reservation is a constitutionalised mandate. It could not be wiped out as in the case of Brahmins, Indian Christians and Muhammadans and Anglo-Indians. But there is no constitutional support to increase the reservation of Backward Classes upto 57 per cent. Therefore, it is concluded that the reservation policy of the Tamil Nadu Government is by the Government of Backward Classes and for the Backward Classes and not for Scheduled Castes and Tribes. The Scheduled Caste lobby demanded their share of the Pie, to be guaranteed not only by the Constitution of India but also by the Communal G.O. itself. But unfortunately, the Communal G.O. for S.C. and S.T. has not been enforced properly in Tamil Nadu. The reservation of 18 per cent for S.C. and S.T. was declared invalid in the case of one Vijayamalu, a Scheduled Tribe lady candidate who applied for admission into first year Integrated M.B.B.S. course in anyone of the Government Medical Colleges in Tamil Nadu. She belonged to Kattunayakkan community which is a noted Scheduled Tribe in the State of Tamil Nadu. She applied for a seat in M.B.B.S. course for the academic Year 1987-1988. She secured 170.8 marks out of 250, which works out to be 68.32 per cent. But she was not selected even though a reservation of 18 per cent of medical seats were available for Scheduled Castes and Scheduled Tribes. The Government was obliged in law to reserve a separate quota of seats for S.T but the S.T. candidate did not get a seat in any government-run Medical College.¹¹

The Government of India and other State Governments do not club the reservation for S.C. with reservation for S.T. in areas of employment and education. But only in Tamil Nadu, this procedure was violated. This violation is contrary to the directive of Article 46 of the Constitution of India and this failure on the part of Tamil Nadu, deprived Vijayamalu of her admission, in spite of securing 50 per cent in the selection process. Justice Venkataswami dismissed the writ petition (1989 Writ L.R.) in one line by holding

that there cannot be any compulsion to reserve separate seats for S.T. because Article 15(4) is an enabling provision and not a mandate.

Under Article 306(24), the Constitution had chosen to define "Scheduled Castes". As far as "Scheduled Tribes" are concerned, it is defined in Article 366(25). Thus, the Constitution attempts to distinguish "Scheduled Castes" from "Scheduled Tribes" right from the beginning. Hence Tamil Nadu Government G.O. Ms. 1565, dated July 30th, 1985, earmarking 18 per cent of seats in educational institutions for S.C./S.T. etc. was not acceptable because S.C. and S.T. were clubbed together. In the 1981 census, out of the total population in Tamil Nadu, S.T. constituted 1.07 per cent. But the Constitution of India does not prescribe any separate reservation of seats for S.T. in educational institutions, and Article 15(4), being only an enabling provision, the relief claimed in the Court, was rejected.¹²

Article 15(4) was invoked to extend educational benefit to S.T.s also. But the State of Tamil Nadu grouped them in one category without realizing that the S.T.s are more backward than S.C. and thus the benefit of the Communal G.O. meant for S.T., stands unrealised.¹³ Based on this judgment, the D.M.K. Government during 1989-1990, wanted to segregate the S.C. and S.T. reservation and declared 18 per cent for S.C. and 1 per cent for S.T. This increased the reservation for S.C./S.T. to 19 per cent. As a result of the past failure on the part of the Government to

implement the 19 per cent of reservation meant for S.C./S.T. in employment, a backlog of thousands of vacancies remained unfilled. The A.I.A.D.M.K. did not help the cause of S.C./S.T. The reservation for B.C. was increased upto 50 per cent while SC/ST reservation has remained at only 18+1=19. Competitive populism in politics, as practised by D.M.K. and A.I.A.D.M.K. to outwit one another, ensured that caste as the basis of reservation for BCs will remain intact while the S.C./S.T. communities did not gain any reservation advantage beyond 19 per cent.

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Handloom Weaving Industry in Salem District C.1850-1947

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The handloom industry is one of the most ancient cottage industries in Salem district of Tamil Nadu. Next to agriculture hand loom weaving is the most important industry in Salem district. The textile cottage industry includes cotton, silk, and bleaching, dying, finishing, hosiery, lace embroidery, silk reeling, silk twisting. It is the chief means of livelihood to people who entirely

depend upon it. The word "textile" is derived from the Latin word "Texere" meaning to weave and originally applied only to woven fabrics.¹ The handloom sector plays an important role in state economy. Weaving is the basic process among the various manufacturing stages of handloom clothes. It is defined as a frame for weaving equipped with some wooden devices. The

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sound of the handloom is the music of rural home. In the process of weaving the handloom weavers achieve harmony of motion and rhythms in Salem district. It is important both as an urban and a rural industry, giving employment to thousands of men, women and children of all communities.²

The term 'handloom weaving' has a wide connotation. It comprises weaving of fabrics of cotton, silk, wool, coir and cora-grass, weaving in each of them obtaining in such areas as there is natural facilities. Woollen spinning and weaving as cottage industries are found in many districts of Madras Presidency. But all these can never equal either in magnitude or value the cotton textile home industry.³ The importance of the cotton textile industry cannot be exaggerated. The three main human physical needs are food, clothing and shelter; while agriculture provides all of them in a sense; it is the cotton textile industry that supplies the bulk of the cloth required. Cotton is the natural clothing of the people of Tamil Nadu as well as India. The cotton hand-loom industry is most important in Salem district of the Madras Presidency. It was the rapid growth of mills still maintains its own and consumes more than a fourth of the yarn available for handlooms in India.⁴

The handloom industry was pursued in almost every district of the Madras province particularly in Coimbatore, Madurai, Tanjore, Tiruchirappalli, Tirunelveli. These Tamil speaking districts, it is emphasized were of a distinct strand in the fabric of India's national heritage. Prior to the First World War these handloom spinners did not face the increasing problems relating to high competitiveness, and accumulation of stocks or capital needs. But the first half of the twentieth century witnessed various economic and political influences by which the handloom workers faced increasing unsteadiness of yarn supplies.⁵

The handloom weaving industry of India is still of great importance in the natural economy and has up to the present shown remarkable vitality in the face of competition with factory products. It remain in Salem district of Tamil Nadu the form of village industry and there is no immediate reason to fear its decline under the

colonial rule. Konard Specker has written in his article "Madras Handlooms in the nineteenth century" it deals about both the number of looms in operation and the number of weavers underwent an increase over the preceding 25 years. Similarly, in 1871, the number of looms had increased by at least 20-25 per cent since the latter half of the 1850s. He has given the data in district wise in the Madras Presidency. He has also discussed the development of the handloom industry in urban and rural areas of Madras Presidency in districtwise after 1850s.⁶ In the year 1856-1857, the average of total number of looms both urban and rural areas of Salem district was 15,068, in urban areas (6840 looms) and in rural areas (8228 looms). In the year 1869-1870, the number of looms at work was 18,981. This was increased by 3913 looms in urban and rural areas of this district.⁷

The New Hand Weaving Industry

The handloom weavers gradually learnt to adjust themselves to the changing circumstances afterward adapted their looms to the use of mill-spun yarn. The old hand-weaving industry depending on hand-made yarn, succumbed before the offensive of the foreign mill competition. The new industry used mill-spun yarn, it had in ample quantities and in suitable qualities with strength and fineness. The price of mill yarn was also more reasonable. Yarn production in the Indian mills had been growing and handlooms came to depend more and more on Indian mill yarn. Yarn imports still continued, but the bulk was yarn of high counts. The mill made yarn necessitated a change in the status of the weaver and in the organization of the industry as a whole. The daily yarn supply of the weaver had come either from his own household or his immediate neighbourhood, but yarn come from a distance and had to be brought by yarn-dealers and financier became necessary. But the average weaver had little credit, the industry fell more and more into the grip of middlemen. Technical improvements were also introduced during this period, it was largely owing to the initiative of European missionaries working in Southern India. The Christian missionaries working in the west coast of south India and set up small handloom factories in Mangalore, Cannanore and Calicut. They introduced the

fly-shuttle loom and made experiment in dyeing. Later state, the handloom factories were set up in Salem district.⁸

Markets of the Hand-weaving Industry

The hand-weaving industry enabled it not only to survive but also to maintain, and even to extend its markets. The imports of cotton piecegoods increased rapidly after 1850; large quantities of coats and shirts were brought this country. This was mostly utilized by urban classes because they want to make themselves like westerners or they want to change their culture like western style. The mill-made dhotis were also imported, and due to their cheapness they became popular not only in urban but in rural areas also. In most areas, cheap imported dhotis came into vogue, but the more expensive dhotis and most of them wore commonly. A certain proportion of the rural-population generally preferred the hand-made fabric. Hence the survival of dhoti manufacture in Salem and Madurai districts of Madras Presidency. The State government trying to help weavers of handloom industry to produce the best quality of cloth, besides to start a weaving factory at Salem in 1906 for undertaking experimental work by Alfred Chatterton.⁹

Handloom censuses were taken several times in the Madras Presidency, during the 19th century. According to statistical report there were 2,80,000 looms produced worked in 1871. In 1889, the Board of Revenue estimated the number of looms was 3,00,009. Next the statistical Atlas compiled in 1920 gave 2,42,000 as the number of looms, while according to Handloom census of 1921, the number was 169,403. In 1931, the number of looms was 3,34,407. In 1932, the tariff Board was conducted census and reported that the number of looms was 2,25,000 and in 1941, the number

of looms was 3,40,451. Thus, there has been an increased in the number of looms in Madras.¹⁰ Most of the weavers in Madras presidency as well as India are members of certain castes, whose hereditary occupation from time immemorial has been weaving. Among the Provinces of India, Madras produces the largest quantity of handlooms cloth. There are four district in Madras presidency contain more than 5,000 looms per 1,000 sq. miles; viz Madras, Chingleput, North Arcot and Salem. Ten other districts contain between 2,500 and 5,000 looms. In Tamil Nadu, Salem comes first place with its high-class coloured saris and dhotis.¹¹

Weaving Communities

Hand weaving has frequently been considered as one of the subsidiary occupations open to agriculturists and pursued by them in their leisure time. But the handloom weaving is a secondary occupation ancillary to agriculture. The full-time weavers were 87 per cent in Madras.¹² Even to day in many Vellala villages of Salem district women spin their cotton into yarn and the Panchama weavers who are partial agriculturists convert it into cloth for customary wages i.e. two local measures of ragi and four annas per piece. Similarly, the Special Officer who enquired into the cottage industries in Madras Presidency has also noticed case of survival of cotton hand-spinning in the districts. The census of handlooms indicates that the weavers use no special size for the warp. They prepared own size with the locally available materials

The Fact Finding Committee gives the details about nearly 85 percent of the weavers by caste and by hereditary occupation. The important weaving castes are Hosur, Krishnakiri, Dharmapuri, Harur, Omalur, Tiruchangode, Rasipuram, Namakkal, Salem and Attur. Among these centres the following weavers were

Independent Weaver		Weavers working under a Master Weavers		Weavers Working in Karhanas		Members of Co-operative societies	
Busy seasons	Slack Seasons	Busy seasons	Slack Seasons	Busy seasons	Slack Seasons	Busy seasons	Slack Seasons
Rs. A. P	Rs. A. P	Rs. A. P	Rs. A. P	Rs. A. P	Rs. A. P	Rs. A. P	Rs. A. P
12 0 0	....	9 0 0	....	8 0 0	....	10 0 0	....
To	....	To	....	To	....	To	....
15 0 0		10 0 0	....	10 0 0		15 0 0	

worked in handloom industries, They were: Kaikolar Mudaliars (7,809) Devanga Chetties (7,542) and Naidus and Jedars (986). The Adi-dravidas was not weavers by caste, but occasionally they were involved in handloom weavings, the number of Adi-Dravida Weavers was 225). The Sourashtras are weavers by caste, they were found in Salem and Rasipuram towns only. There were about 300 to 400 families of Sourashtras in the two centres.¹³

Hand-weaving a full-time occupation;

Generally men are employed for sizing and weaving while women, for bobbin' and pirn winding. In some factories children are employed for doubling the thread and knotting the ends. The fear, that the organisation of the factory will eliminate women labour or that women would not come to the factory for work, is, unfounded. 'For, in the West Coast the success of the hand-loom factory is due to the greater readiness of women and men of non-weaving castes to come and work there. It must be noted that in Kumbakonam and Madura women are unwilling but this conservatism is slowly disappearing. Another interesting fact is that in Kumbakonam and Salem there are factories which are, run and owned by weavers themselves while in the West Coast most of the factories are owned by capitalists belonging to the 'non-weaving communities.

In the beginning of this century that the revival of hand weaving against the competition of the power-loom was possible only on its organisation on factory lines. Accordingly, the Government of Madras started a handloom factory in Salem in 1906. The Government explained that it was an experiment to ascertain whether it was possible to improve the condition of the hand weavers in South India.

- a. 'by substituting for the native hand-loom improved looms which enable the weavers to produce a greater length of the cloth in a given time without in any way sacrificing the essential characteristics of native hand-woven goods,
- b. by introducing the factory system among the weavers,' so that they may work under the management of men with commercial and manufacturing experience and so that capital and

organisation may be introduced into the industry to render hand labour more productive, and

- c. by introducing, if possible, improved preparatory processes to diminish the cost of preliminary warping and sizing which the yarn undergoes before it is placed on the loom.

This factory worked for about five years and was closed down in 1910 on the ukase of the Secretary of State for India disapproving in strong terms the industrial policy of the Government of Madras. The professional weavers of Salem were unwilling to work in the factory.¹⁴

Independent Weavers

There has been a drastic fall in the number of independent weavers in Madras Presidency was 28 per cent respectively of the total number of weavers. The fact finding committee reported that many weavers in the rural areas are independent in Madras Presidency and their economic position is excellent. Structure of Hand-weaving Industry in Salem District the independent weaver worked in busy season the wage was paid 12 rupees 0 anna and 0 paise to 15 rupees 0 anna and 0 paise.

The special types of saris and dhotis woven in the Salem district with silk headings and borders are known under a variety of names such as Gundanchu, Lakkanchu, Basanchu etc. The ground in all cases is white and the width of the borders varies according to the style of the cloth. In dhotis the borders do not exceed an inch and in saris they are from 1" to 2". The Bodacachi rumals of about 47"×47" were woven. Besides Special types of shuttles with weft dyed differently at different lengths according to design were used for the purpose. These rumals are exported to Aden, Africa, Turkey etc., where they are known as Asia rumals.¹⁵

Wages and Earnings

There are two distant contracts: one between the merchant and the middleman and the other between the middleman and the weaver. The dependence of the weaver on the middleman and the dependence of the middleman on the merchant vary in degree in different

places. This system is most commonly found in the trade of the Madras handkerchiefs, lungis and kailis in the East Coast district. It is also found in many places in Coimbatore and Salem districts. There is not personal contact between the merchant and weaver. The workers are indebted to the middlemen and they are not in direct touch with the cloth market and this invariably results in their exploitation. How the system works out in practice in the case of the lungi trade and of the sari trade in Salem is worth notice. In 1928, the cloth dealers of Salem, to cite an instance, place orders with the middlemen for coarse saris which are manufactured by weavers in villages somewhere near Erode. The Salem merchants give them coloured yarn and for each sari contract to pay 14 annas as wages and commission. The middlemen give 12 annas per sari to the weaver and get the cloth manufactured. The merchant sells it for Rs.2-12-0 or Rs.3-0-0 thus making a profit of 6 to 9 annas. After paying the cost of winding and warping which is very nearly 2 annas the weaver gets only 10 anna per sari. He does 5 or 6 saris a week. Each middleman has a number of weavers who work for him and he goes to the village every week, gives them yarn and collects the manufactured cloths and pays them wages. The weaver earns about 3 to 4 rupees a week while the middleman by merely distributing work can easily that amount, perhaps much more.¹⁶

In 1941, generally wages are paid on the piece basis. In most cases advances have to be made and they were adjusted when wages fall due. In Rasipuram taluk of Salem district wages were paid on the basis of counts in annas, For saris the weavers made 40s counts 1.0 anna, 60s 1.6 anna and 80s 2.2 anna. The wage was paid for production of dhotis of 40s count the wage was paid 1.0 anna and 60s count the wage was 1.8 anna.¹⁷

Cost of preparatory process in Salem district

In Salem town (Rates for 20 banks of grey or white

The retailers also took goods of others on commission basis for sale. The wholesake dealers, on their part, buy either directly from the weavers or through middlemen and stock large quantities of handloom goods in their godowns for subsequent sale in

the local as well as inter-provincial markets. Such wholesale dealing takes place in some of the biggest handloom cloth markets in Tamil Nadu was Madurai, Salem and Coimbatore districts etc. The consumers in the inter-provincial market mostly belong to the richer and middle classes, who had developed a taste for variety and artistic design. The modern Indian woman prefers to have a ward robe containing saris and other fabrics drawn from various centres of the handloom industry. The principal handloom fabrics sold in the inter-provincial markets are saris, silk brocades, lungis, muslins carpets etc. The principal centres in Madras presidency was Masulipattinam, Madurai, Coimbatore and Salem and Calicut. Besides, there were numerous other big as well as small centres which also were in a position to sent their products to the neighboring States.¹⁸

Name	20s	40s	60s	80s	100s
	pies	pies	pies	pies	pies
winding	4	4	4	4	6
Warping	4	4	4	4	6
Sizing including ingredients	28	24	20	28	42
Total cost per pound of yarn	Rs. A. P 0 3 0	Rs. A. P 0 5 4	Rs. A. P 0 7 0	Rs. A. P 0 12	Rs. A. P 1 6 6

Handloom that survive in this presidency not only produce fabrics which are not as yet produced on power-looms. But also manufacture different kinds of cloth in direct competition with power-looms. In 1901, the number of looms in Salem district was 16,341. In 1921, it was increased to 23, 890 looms. In 1931, the total number of weavers was worked as full time occupation was 36,317, men (29,466) and women (6,851).¹⁹ The individual weaver cannot compete with the mill which has elaborate organization, resources and power. He has to submit himself to the ever-growing competition of the mill and weave his own philosophy of resignation and contentment.²⁰

This was the primary means of livelihood of a large number of persons, it was the means of subsidiary income to many agriculturists and forms the main auxiliary to agriculture and it was the means of solving the problem of the increasing unemployment of the working classes. Handloom weaving has been generally done on the primitive throw-shuttle looms and the more efficient fly-shuttle looms and very rarely on other kinds of looms which use automatic processes. Since the Fact-Finding Committee reported in 1942, the position in respect of use of fly-shuttles as well as other improvements in looms has been improved. More than 55 per cent of the looms were fitted with fly-shuttle sleys. There was 85 per cent of the weavers were worked by hereditary occupation. The important weaving castes are Kaikolar Mudaliars, Dvanga, Chettis and Naidus and Jedars, but the following groups are not weavers by caste they are: Padayachi, Siveyar, Sambadavar, Pulayar, Lingayats, Vellalas, Muslims and Adi-Dravidas. The Sourashtras were weavers by caste and they are found in Salem and Rasipuram taluks of this region.

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History of Irrigation Development in India

K. Radhika* and L. Amsa**

Introduction

Irrigation is the artificial application of water to land usually for assisting in growing plants. Irrigation is an age old art, as old as civilization¹. The primary objectives of irrigation are to supply the water for the nutrition and growth of plant and to leach or wash out injuries salt from the soil. When the cave man preferred to change from raw food to cooked food, he turned to the land to grow his needs and settled on the banks of the flowing rivers and streams, in their valley and in estuaries². When he could not maintain the crops grown in between the rains brought by nature, he turned to the

water resources available to supplement the rain. Thus started Irrigation and there is no historical evidence as to when this could happened in different parts of the world. With the fast growing population and the need to ensure their food security, several technological innovations had to be evolved for development of more and more irrigated agriculture. Today, irrigation is governed by science and technology³.

History of Irrigation Development in India

The ancient scriptures such as Rig Veda, Atharvana Veda, Ramayana, Mahabaratha and Puranas

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give more information about irrigation. In ancient days, irrigation works in our country comprised of dugwells, small tanks, and diversion works on perennial rivers.

The Tamil Kings had created several irrigation works. The most important irrigation structure that was built in the second century AD by the King Karikala Chola is the Grand Anient (Kallanai) across river Cauvery 16 km east of the Tiruchirappalli town. Thirteen channels were built by Chola Kings namely,

1. Rajakomarapalayam Channel
2. Mohanur Channel
3. Kattuputhur Channel
4. Ayyan Channel
5. Peruvilai Channel
6. Srirangam Nattu Voikkal Channel
7. Pugalur Channel
8. Vangal Channel
9. Nerur Channel
10. Krishnarayapuram Channel
11. New Ayyan Channel
12. Ramavathalai Channel
13. Puthuvathalai Channel

The Gundar Eri and Nangavaram Tanks were built by Adityachozhan. The Uttiramerur inscriptions of Parantaka Chola highlighted about Viranayam tank and an interesting inscription of Uttamachola found at Konerirajapuram details about canal system⁵.

Ghiyasuddin Tughlak is credited to be the first ruler who encouraged digging canal. The King Firozshah Tughlak constructed the Western and Eastern Yamuna canals in 1355AD. Babur in his memoirs called Baburnamah gave a vivid description of prevalent modes of irrigation practices in India at that time⁶.

Irrigation development under British rule began with the renovation, improvement and extension of existing works. The Government Started new major works, like the upper Ganga Canal, the Upper Doab Canal and Krishna and Godavari delta systems. The period from 1836 to 1866 marked the investigation, development and completion of these four major works. Sir Author Cotton, the father of our major irrigation

systems, saw the necessity of improving our irrigation tanks⁶. Close to 19th century according to sources of irrigation is canal irrigation 45%, Wells 35%, tanks 15% and other sources 5%.

Famine of 1897-98 and 1899-1900 necessitated British to appointed first irrigation commission in 1901 on the viceroy of Curzon. At the result of recommendations of commission total irrigated area increased to 16 Mha in 1921. During 1910 -1950 growth rate of irrigation was estimated at canal 2 %, well irrigation 0.54%, from all sources 0.98%⁷.

After Independence, the first Prime Minister of India, the great visionary, Shri Pandit Jawaharlal Nehru established the Union Planning Commission in 1950 and launched the five year plans for the overall development of the country with a missionary zeal. In the first two five year plans, irrigation and power were given top priority in the scheme of development⁸. In the First Five Year Plan, a total amount of Rs.446 crore was spent on irrigation out of Rs.380 crore was spent on major and medium irrigation projects⁹. Second Five Year Plan's actual outlay on irrigation was Rs. 522 crore which was 8.10 per cent of the total plan outlay. Out of the total amount of Rs.380 crore was spent on major and medium projects and Rs.142 crore was spent on minor irrigation schemes. At the end of the plan, as a whole 28.05 million hectares were utilized. Five major well established irrigation projects initiated at the instance of the Planning Commission and completed during the period 1958-61¹⁰. For M & M projects Rs. 581 crore were spent which came to 6.80 per cent of the total plan outlay and Rs. 328 crore were incurred on minor irrigation project during the Third Plan period. At the end of the plan, the number of irrigation schemes completed and those on hand stood at 465. Of those, 65 were major and multi-purpose projects and 400 medium projects. Out of the total, 295 had been completed in the sense that ultimate irrigation potential there from was available¹¹ for use.

Economic difficulties disrupted planning process, plan holiday declared because of brief war between china, Pakistan and India in 1963 causing acute shortage in food grains. There was a sharp increase in defense

expenditure and other public expenditure was cut off. The fourth plan has spent 23% of its total outlay on agriculture and irrigation development. "The Plan will concentrate on consideration of irrigation schemes already completed. Projects should be considered completed only when all the actions necessary for securing optimum benefits have been taken¹²" - the draft of the fourth plan.

A sum of Rs. 3073 crore actual outlay was spent on irrigation only of which Rs. 63 crore were spent on minor projects while Rs. 2442 crore were spent on major and medium projects. The amount spent on M & M projects was 6.10 per cent of total plan outlay during the Fifth Plan period¹³. A new non congress government came to power; the plan has not completed its full term. Because of increase in crude oil prices, economy was adversely affected. The 6th plan was flexible one, and based on annual rolling plans originally plan was launched by Janata Government and competed by new Government. The main objective of this plan is eradication of poverty. More stress was given to poverty alleviation programmes. During the Sixth Plan period amount of Rs. 9318 crore was spent on irrigation¹⁴, Sixth Five Year Plan work was initiated on 381 new projects (115 major and 266 medium).¹⁵

To give priority to the completion of unfinished irrigation projects which are in advanced stages and are capable of yielding full or partial benefits in the Seventh Plan¹⁶. The amount spent on irrigation was Rs. 14,222 crore during Seventh Plan period out of which Rs. 11,107 crore were spent on major and medium projects, while Rs. 3,115 crore were spent on minor irrigation projects¹⁷.

India was following social democratic based policies from 1947 to 1991. In 1990's following economic reforms from developed economy the country has adopted liberalization, globalization and privatization.

Eighth Five Year Plan spend Rs. 20,003.79 crore on irrigation. Major and medium irrigation be given 79.70 percent i.e., Rs. 22,319.53 crore share of total irrigation outlay while Rs. 5,684.26 crore spent on

minor irrigation which is 20.30 per cent of total outlay of irrigation.

The Ninth Plan launched in the year of 50th year of the independence of our country. From this plan government started spending not only on irrigation but also on flood control. The total outlay for IX plan as finally provided was Rs 42959.34 with the target to create additional potential of 9.81 Mha (M&M). The position of completion of projects at the end of IX plan is likely 25 major projects 45 medium projects.

In Tenth Plan to improve efficiency, irrigation projects should be benchmarked for performance evaluation by an independent expert group so that optimum use of water is realized. At the beginning of the X plan 80 major and 86 medium projects in drought prone district will still be incomplete, as also 76 major & 118 medium projects in tribal areas. Among the latter, 34 major and 35 medium projects fall in the category of beginning in both drought prone and tribal areas¹⁸.

The Eleventh Plan has underlined the sad reality that some of the projects started in pre-fifth plan and fifth plan periods had not yet been completed. Two decades is too long a period for the completion of a project. The position of completion of projects in the XI plan is likely 72 major projects 133 medium projects¹⁹.

The approved central sector outlay for the twelfth five year plan itself under the water resources sector like irrigation, flood, management and command area development is about Rs.4,22,012 crore²⁰. India has the largest irrigated area in the world today. Recently some positive steps were also taken to inter-basin water transfer, aiming at adding 35 Mha to India's irrigated area²¹.

Conclusion

Irrigation plays a vital role in agriculture, and for, economic growth of the nation. Irrigation development necessarily triggers employment generation in agriculture as well as allied fields. Indian irrigation infrastructure includes a network of major and minor canals from Indian from Indian rivers. Irrigation has contributed to increase in cropping intensity.

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Transformation of Women Status through Self- Help Groups in Pudukkottai Block

N. Pandiyan*

Introduction

Self Help Group (SHGs) has come to be the most popular micro finance scheme in India since the early 1990s, and remains so until today. SHG is a village-based financial intermediary usually composed of between 10 to 20 local women. The self-help group' or SHG can be used to describe a wide range of financial and non-financial associations in India. A Self Help group is a small voluntary association of poor people preferably from the same socio-economic background¹. They come together for the purpose of saving their common problems through Self Help. They mutually agree to contribute to a common fund and to meet their emergency needs on mutual help basis². The group

member use collective wisdom and peer pressure to ensure proper end use of credit and timely repayment. It is an organized set up to provide microcredit to the rural women on the strength of the group savings without insisting on any collateral security for the purpose of encouraging them to enter in to entrepreneurial activities and for making them enterprising women³. Today, SHGs also play a major role in poverty alleviation in rural India. A growing number of poor people, mostly women, in various parts of India are members of SHGs and actively engage in savings and credit as well as in other activities such as income generation, natural resources management, literacy, child care and nutrition⁴, etc. The SHG system

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has proven to be very relevant and effective in offering women the possibility to break gradually away from exploitation and isolation.

Research Problem for Empowerment of Women

Table 1: Member strength of Self- Help Groups (SHGs) in Pudukkottai block

S.No	Name of Villages	Number of SHGs/ Village	Number of members	Total SHGs number of /Village Panchayats
1	Perungalur	2	23	106
2	Athanakottai	3	54	225
3	Varapur	2	31	526
4	Mullur	2	34	414
5	Vadavalam	2	34	558
	Total	11	176	1822

Source: Primary Data

The economic growth and humanistic nature of a country depends upon the empowerment of women entrepreneurship development. The present study improves to examine the psychological, social and economic impacts of the women SHGs members. It examines how far the programmed has helped in raising the incomes and levels of living of the rural poor women and in enabling them to cross the poverty line. The present study is from the standpoint of the women SHGs members in Pudukkottai

block specified rural area of Perungalur, Aathanakottai, Varapur, Mullur and Vadavalam.

Area Details

Pudukkottai district is located in the southern part of Tamil Nadu and surrounded by Trichy on North, Sivagangai on South, Thanjavur District on East and Ramnad on West and Bay of Bengal on South East. The district has peculiar climate and receives rainfall in all the seasons. The district has two Revenue Divisions, eleven Taluk and 13 Blocks⁵.

Primary and Secondary Data

The study has utilized both primary and secondary data. In order to collect and gather primary data, field observation and structured interview schedule was utilized as a tool of data collection as most of the respondents were semi-literate. Secondary data were gathered from the records of SHGs, NGOs and government offices, books and journals.

Psychological Empowerment of women

The participation of women in SHGs enables them to acquire an inimitable psychological benefit to rise up psychologically powerful which is an essence for women empowerment in any socio-cultural and economic environment and situations⁶. The respondents of the present study have accured various psychological benefits including self awareness, high self esteem, self

Figure 1: Psychological empowerment of women for Self - Help Groups (SHGs) members

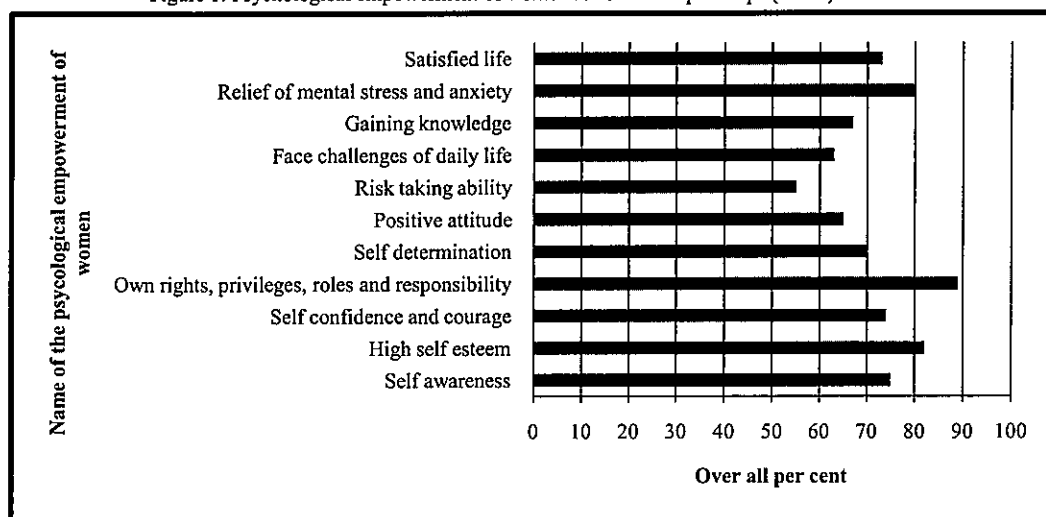


Table 2: Social empowerment of Self- Help Groups (SHGs) members						
Name of the social empowerment	Name of the Villages					Total
	Perungalur	Athanakottai	Varapur	Mullur	Vadavalam	
Awareness	22	50	21	26	27	146
Recognition and good image	21	44	24	26	24	139
Privilege of family	19	34	13	11	15	92
Education of children	16	27	18	21	18	101
Health children and aged	23	31	17	14	20	105
Serve of village	22	43	20	26	21	132
Help aged and disabled	10	15	7	8	4	44
Resist social evils	20	42	24	20	21	127
Solidarity and collective action	17	28	21	18	22	106

Source: Primary Data

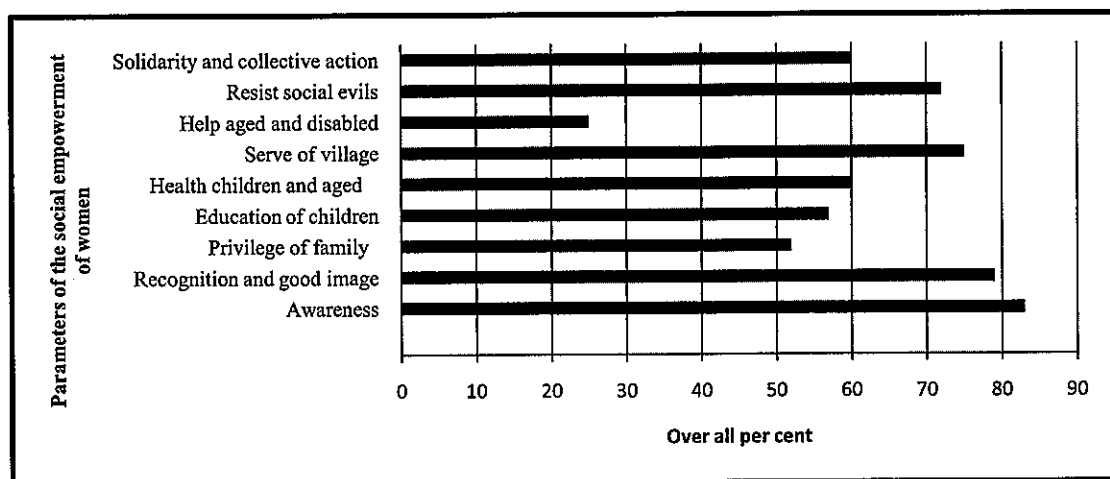
confidence and courage, understanding about own rights, privileges, roles and responsibilities, power of self determination, positive attitude, risk taking ability, power to face challenges of daily life, gaining knowledge and new ideas and skills, great relief from mental stress and anxiety, leading a happy and satisfied life and their results were showed in Figure 1. The psychological level of rural area people life was improved, which is considered of above categories and the mediator of women for Self Help Groups to families and their the leader of our families by the decision

maker of Self Help Groups.

Social Empowerment of Women

The women who participate in SHGs garner a lot of social benefits including awareness about society and existing social problems⁷. It is good recognition and image in the family and community, role in family decision making on important matters and plan. It promotes better education for their children, able to take care of health for children and aged, participation in public and political life⁸. It changes to serve the

Figure 2: Social Empowerment of Women for Self - Help Groups (SHGs) members



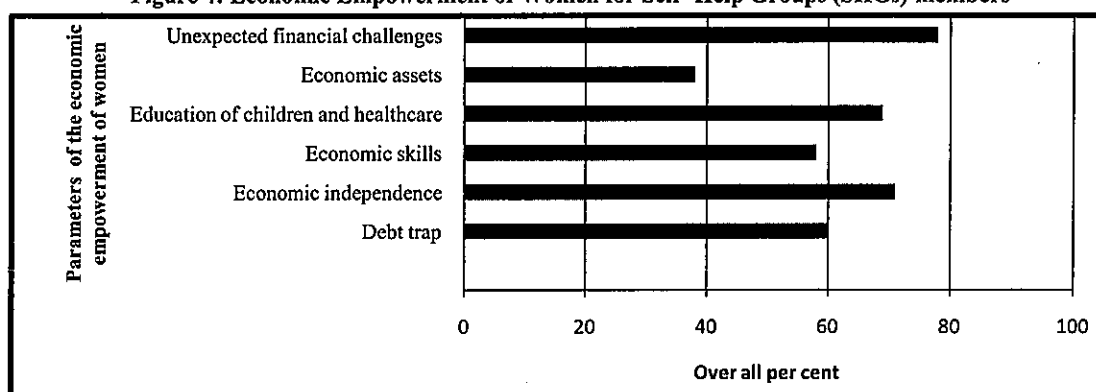
community including fighting for the basic amenities and welfare needs of village community such as safe

things¹². They have economically strong to meet unexpected financial challenges and results were

Table 3: Economic Empowerment of Self- Help Groups (SHGs) members

Name of the economic empowerment	Name of the villages					Total
	Perungalur	Athanakottai	Varapur	Mullur	Vadavalam	
Debt trap	21	34	17	13	21	106
Economic independence	22	39	21	24	19	125
Economic skills	20	35	14	16	17	102
Education of children and healthcare	19	39	23	19	22	122
Economic assets	10	22	12	9	13	66
Unexpected financial challenges	18	46	27	23	24	138
<i>Source: Primary Data</i>						

Figure 4: Economic Empowerment of Women for Self- Help Groups (SHGs) members



drinking water, street light, public sanitation⁹, etc. Besides, it changes to help weaker section like aged, able to resist social evils like dowry violence against women, gender discrimination and other social injustice in the family as well as in community¹⁰, sense of responsibility for collective action and solidarity and their results showed on the Table 2 and Figure 2.

Economic empowerment of women

The members of SHGs are really privileged to enjoy many economic benefits including saving, liberation from debt trap, economic independence, economic skills for income generation¹¹. They can able to contribute for education of children, able to meet the health care needs, accumulate economic assets including house, land, jewels and other valuable

showed on the Table 3 and Figure 3. All the respondents were able to save reasonable amount for safety and security. Majority of the respondents (78 per cent) felt economically strong enough to meet unexpected financial challenges being as members of SHGs with help of saving.

Conclusion

It is a psychological, social and economic impact of the women SHGs members in Perungalur, Athanakottai, Varapur, Mullur and Vadavalam villages of Pudukkottai block. In this study concludes that the demographic variables like humanistic nature, age, gender, educational qualification, marital status, occupational pattern, monthly income, factor to joins of SHG, loan facilities and organizational structure of

NGO to determine socio economic condition of the SHG beneficiary in the study area. Self Help Group is an important tool which helps the rural women to acquire power for their self supportive life and nation building efforts. The empowerment of women through SHGs would lead benefits not only to the individual women but also for the family and community as whole through collection action for development these SHGs have collection action. Empowering women is not just for meeting their economic needs but also more holistic social development.

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Cardamom Plantations: Its Impact on the Life of the People of South

R. Karpagam*

Introduction

Cardamoms plantation began in ancient times and it has been referred to in ancient Sanskrit texts as "Ela". The word Cardamom is derived from Latin word "Cardamomum"¹

The Babylonians and Assyrians recognized the health benefits of the spice² early on and trade in cardamoms opened up along land routes and by the interlinked Persian Gulf route controlled from Dilmun as early as the third millennium BCE. Early Bronze Age, into Western Asia and the Mediterranean world. The links between agriculture and trade on the one hand and internal and overseas trade on the other are not so easy to establish. The agriculture and manufacturing

were regarded as the main economic activities, as trade began to expand agriculture and trade came to be considered the primary economic activity³. The ancient Greeks thought highly at cardamom, and the Greek Physicians Diocorides and Hippocrates wrote about its therapeutic properties, identified it as a digestive aid. Due to demand in ancient Greece and Rome, the cardamom trade developed into a handsome luxury business. Cardamom was one of the spices eligible for import tax in Alexandria in 126C.E. In medieval times, Venice became the principal importer of cardamom in to the west along with pepper, cloves and cinnamon, which was traded with merchants from the levanant with salt and meat products. Later in the 16th century,

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the Portuguese became involved in the trade when it conquered the west coast of India, but the industry did not become of major interest on a wider scale to Europeans until the 19th century.

Cardamom is popularly known as "Ilaichi" or 'Elaichi' in India and referred as 'Queen of spices'. It is actually a dried fruit of a tall perennial plant. It is part of the 'Zingiberaceae' family⁴ Cardamom is one of the most expensive spices in the world.

Cardamom Plantation

Plants are naturally been in the Western Ghats Hilly tracts. In 1903-4 the area under cardamom cultivation was 13,698 acres⁵ Ideal temperature range for this crop is 10° to 35°C small cardamom is well grown in areas where annual rainfall of 15,00 mm to 4000 mm is received. This crop can be grown about 600 m to 500 m above sea level. A heavy monsoon is good for cardamom, but they derive particular benefit from the partial showers that fall in January especially when followed by others in March or April⁶.

Fine rich loamy soil is absolutely essential for the successful growth of cardamoms and this is usually focused in the situations most favourable to their growth, sheltered moist hollows. The soils which are generally acidic in nature with a p^H range of 5.5-6.5.

Growth of cardamoms is enhanced, when planted in humans rich soils low to medium available phosphorous and medium to high available potassium.

Propagation

The most preferred of propagation by vegetative means through suckers production of planting materials from seeds and through tissue culture are alternative methods. Seedling propagated plants may not be true to its parents.

Cardamom Varieties

Apart from these, farmer's varieties like Nallani, Green gold, vander cardamom Panikulangara No.1, Palakuzhi Selection and Valley green bold are also grown in the country.

Planting and Cultural Practices

Planting in Karnataka, Ten month old seedlings are preferred for planting in the main field, while in Kerala and Tamilnadu Eighteen month old seedlings are commonly used. Shade regulation terracing and preparation of planting pits should be done during summer in the areas identified for fresh planting. In newly planted areas, shade regulation is under taken during the months March-April by pruning branches of shade trees to provide 40-60% filtered light. To ensure a

Table 1⁷

Selection/ Variety	Cultivar	Important features	Area of adaptability	Average Yield (Kg/ha)
ICRI-1	Malabar	Earlymaturing,dark Greenbold capsules	South Zone of Idukki	656
ICRI 2	Mysore	Tolerant to Azhukal disease	Vandanmedu,Kerala Anaimalai, Meghamalai Tamilnadu	766
ICRI 4	Malabar	Suitable for low regions	Adapted to lower Palani hills	961
ICRI 5	Malabar	Hybrid with high oil content	Kerala and parts of Tamilnadu	1543
ICRI 6	Malabar	Moderately tolerant to rot, thrips, borer and drought	Kerala and parts of Tamilnadu	1900
PV1 PV 2	Malabar Vazhukka	Early maturing Variety with elongated Capsules Green bold capsules	All Cardamom growing tracts of Kerala and parts of TAMILNADU Cardamom Hill Reserves of Idukki	500 982
Mudigere 1	Malabar	Tolerant to shoot borer and thrips	Malanad Karnataka	275
Mudigere 2	Malabar	Suited for cultivation in Valleys	Cardamom growing tracts of Karnataka	475
Mudigere 3	Malabar	Tolerant to thrip and borers	Cardamom growing tracts of Karnataka	400

balance canopy, lopping of branches is carried out on all sides of the shade trees. Preferably South Western Slopes should be provided with more shade than North-eastern slopes. For planting, pits of required size are prepared before the commencements of monsoon. For planting Malabar types, pits of size 45 cm x 45 cm x 45 cm are prepared for Mysore and Vazukka types 90 cm x 90 cm x 45 cm or 90 cm x 90 cm x 90 cm respectively recommended. The pits are filled to third with top soil, and composed farmyard manure, or Leaf litter and 100 gm rock phosphate will help in proper establishment and quick growth of suckers.⁸ Planting is normally done during June July before planting of cardamom, fast growing shade trees like Balangi, Cedar and elangi should be planted in the main field frequent watering one week to two weeks interval is required during the hot summer months regular watering (25m to 38 mm irrigation) helps panicles initiation flowering of plant and fruit set. Drip irrigation also found good in the cardamom crop. Normal harvesting season for cardamom is from October to November. In Tamilnadu and Kerala, harvesting starts from August to September and continuous till February to March when fruits are in ripped stage capsules should be harvested.

Cardamom is dried by adopting two methods. (1) Natural (Sun Drying) (2) Flue curing. Freshly harvested capsules are directly dried under sun for a period of five to six days or more depending on the availability and duration of sunlight. Natural drying does not retain green colour of capsules and also leads to splitting of the capsules. Sun dried capsules are not preferred for export.

Flue Curing

It is one of the best methods of drying by which high quality green cardamom can be obtained. A traditional firewood based curing house consists of a furnace for burning the wood, flue pipes for conveying the hot air and drying racks for stacking the trays. A drying chamber with dimensions of 4.5 m in length and breadth is sufficient for a plantation, which has a production capacity of 2 tonnes fresh cardamom. In general 3-4 kg of fire wood is consumed for drying 1 kg of fresh cardamom. The capsules are evenly spread on a

single layer on the trays. After staking the trays on the racks in the drying chamber the curing room is closed. Hot air generated by burning firewood in the furnace is circulated through the flue pipes which are placed few centimeters above the flues. This process enhances the room temperature to 45-55°C, which is maintained for a period of 3-4 hours. During this period, the capsules sweat and give off the moisture. Efficient and highly automated cardamom dryers have been developed and being widely used with alternative sources of fuels.⁹ Polishing is carried out by rubbing and dried capsules in hot state against hard surface.

Table 2¹⁰

Grades and Specifications for Indian Cardamom

Grade	Description	Size (mm)	Weight (g/l)	Colour	General characteristics
AGB	Extra Bold	7	435	Green	Klin dried, 3 cornered and with ribbed appearance
AGS	Superior	5	385	Green	"
AGS1	Shipment	4	320-350	Light Green	"
AGL	Light	3.5	260	Light Green	"
CGEB	Extra Bold	8	450	Golden to Light Green	Round ribbed and smooth skin
CGB	Bold	7.5	435	Golden to Light Green	"
CG 1	Superior	6.5	415	Light Green	"
CG2	Mota, Green	6	385	Green	"
CG3	Shipment	5.5	350	Cream	"
CG4	Light	3.5	280	Pale	"
BL 1		8.5	340	Creamy	Fully developed round, 3 cornered ribbed or smooth skin
BL 2		7	340	Dull white	"
BL 3		5	300		"

AG-Alleppey Green, CG-Coorg Green, BL-Bleached

Produce is subsequently graded based on the quality parameters such as colour weight per volume, size and percentage of empties, mal formed, shriveled and immature capsules cardamom seeds, cardamom powder and cardamom oil are the other products of cardamom.

Uses of Cardamom

Cardamom is used for flavoring cakes curries and bread and for the culinary purposes. It is also used as masticatory and for flavoring coffee and confectionary for flavoring coffee and confectionary¹¹.

Health Benefits of Cardamom

Hiccups

Cardamom is an antispasmodic spice which can help as in getting rid of hiccups. It provides relief from involuntary muscle spasms, like intestinal and stomach cramps.

Detoxification

Cardamom are rich in minerals and vitamins like vitamin A, B, C, niacin riboflavin etc. It is a great blood purifier and removes excess urea calcium and other toxins.

Anti oxidants

It acts as antioxidants. This magical spice helps in cleaning up the area radicals and tends to resist cellular aging.

Depression

It has a natural ingredient, which tends to detoxicate the body and rejuvenate the cells altogether help in fighting depression.

Cold and flu – It is a good home remedy for cold and flu. It prevents colorectal cancer. Cardamom is considered to be highly beneficial for asthma patients.¹² Besides its application in food and drinks, this aromatic spice is also used in cosmetics to impart its fragrance.

Trade

Cardamom productions demand and supply patterns of trade are influenced by price movements, nationally and internationally is 5 to 6 years cycles. Bombay and Madras were the principal distributing ports of cardamom in the 19th Century. India's exports

to foreign countries increased during the early 20th century. However, some 95% of cardamom produced in India is for domestic purposes and India is itself by far the most important consuming country for cardamoms in Indian cardamom production was declined from 30-40% large number of bureaucrats have personal interests in the cardamom Industry. For their efforts, several organizations have been set up to protect cardamom producers. The organizations named as cardamom growers Association and Kerala cardamom growers Association. Kerala and reforms Act imposed restrictions on size of certain Agricultural holdings per house held to the benefit of cardamom producers cost of cultivation of cardamom.

Cost of Cultivation of Cardamom (Kerala)¹³

1 hectare ; 1000 plants

Spacing ; 10x10 feet

Wage rate ; 235 /- per labour per day

S.No	Particulars	I Year Labo ur	Expens es	II Year Lab our	Expens es
1	Clearing site	40	9400	-	--
2	Making lines	8	1880	-	-
3	Making Roads/Foot paths	10	2350	4	940
4	Taking drain	7	1645	-	-
5	Shade regulation	21	4935	11	2585
6	Taking pits	73	17155	-	-
7	Filling pits	36	8460	8	1880
8	Planing/Staking/M ulching	29	6815	-	-
9	Manuring	26	6110	41	9635
10	Weeding	61	14335	69	16125
11	P.P.Operation	32	7520	39	9165
12	Digging	45	10575	54	12690
13	Irrigation	38	8930	58	13630
14	Gap filling	-	-	6	1410
15	Maintaining drainag e & foot paths	-	-	4	940
16	Harvesting & Processing	-	-	72	16920
17	Trashing	-	-		
	TOTAL	426	10010	366	86010

Materials

S. No	Name of The Component	I Year	II Year
1	Cost of planting materials (1100 nos)@Rs.10/-)	11,000	880
2	Cattle Manure@5tonnes - 5.5tonnes@Rs 3/Kg	15000	16500
3	Neem/Ground nut cakes.bone meal,Vermi compost etc@1 Kg per plant@20	20,000	20,000
4	Fertilisers I year 25:25:50 NPK II year @40:40:80 and III Year@75:75:150	2,000	3,100
5	P.P.Chemicals	1,500	3,500
	Total	49,500	43,980
	Grand Total	1,49,610	1,29,990
	Total Cost of Cultivation	2,79,600	

Yield Protections of Cardamom/ Ha

Year of Planting Average Yield(Kg/Ha)

I Year	NIL
II Year	147Kg
III Year	500 Kg
IV Year	650 Kg

Weighted Average Auction Prices of Cardamom Small in Kerala for the Season 2007-08 to 2017-2018

Years	Average Price in Rs/Kg
2007-08	503.48
2008-09	538.16
2009-10	876.72
2010-11	968.22
2011-12	645.61
2012-13	686.89
2013-14	617.60
2014-15	650.00 ¹⁴
2015-16	629.23
2016-17	965.46 ¹⁶
2017-18	1097.38 ¹⁷

Conclusion

The cardamom plantation and trade industry is highly labour intensive. Each sector requires a high degree of maintenance throughout the year. The major population of Cumbum, Uthamapalayam, Gudalur, Bodinayakanoor in Theni district Tamilnadu and Kumily, Vandanmettu, Kattapana, Amayar, Maly, Kundalampara in Idukki district Kerala engaged plantation and trade of cardamom. This industry occupies the prime part of the economic condition of the people. These district cardamom farmers demand the state governments to improve the production of cardamom. Due to unfavourable weather in the summer, farmers need the help from the government for Micro irrigation by the lowest cost¹⁸ Farmers also expect reasonable price for their production. Fluctuating price of cardamom, unfavourable weather, indebtedness were the factors forced the inhabitants to sell their land. Land less labourer increased in these districts. Lot of families in these districts migrated to various districts for their betterment of life. State and Central Governments took the steps to improve the life of the cardamom planters by providing loans and other infrastructure facilities to face the natural calamities. If it is done by the Government the Indian cardamom export could reach its zenith.

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South Indian Women Emigrants to Colonial British Guiana – 1834 - 1920

Marilyn Gracey Augustine*

Introduction

For centuries, the women are closely connected to wars, peace, economic swings, advances, revolutions, politics, social life etc., yet they were unrecognized by the historians and the chroniclers in the writings of the past. History, predominantly written and documented by men always gave a miss to the aspects related to women. Even if documented, they were projected as a poor and weak community who were just the dependents of men. With the reinvention of the women element in the writings of the nineteenth century, the women got additional space in the pages of history. Yet, it also brought to light the toil, discrimination, exploitation and the demeaning status of the women of the past. The saga of colonial Indian women migrants to British Guiana is one such controversial and complex chapter, where the women were neglected, demeaned and disgraced. Instead of their hardships being documented, the writings of the past have shown them in poor light. This paper is an attempt to study the life of these coolie women who migrated to British Guiana in search of a better destiny. It is to understand the true character and nature of this gender specific colonial migration and to identify the reasons that drove them to take up such a decision at a time when women were usually home birds. It is an effort to trace their life story from being trapped in the home land to having become disgraced in the host country.

Indenture System

The modern Indian Diaspora which is spread across the world are predominantly the result of the 19th century labour migrations to the plantation colonies of Mauritius, South Africa, Malaya, Singapore, Sri Lanka and the Anglophone, Francophone and Dutch colonies in the Caribbean¹. Though there were continuous emigration from the Southern part of the Country to Ceylon, Malaya and the Tennesserim provinces since 1830, the official permission was granted in 1834 after the sugar planters of Mauritius requested for the import of Indian coolies. Slowly similar permission was granted to other plantations colonies too. There were many systems followed for recruitment, the colonies on West of India used the Indenture System as a mode of recruitment and the colonies in the east used the Kangani system. There were also free coolies who migrated on their own. Among the three systems the most inglorious system was the Indenture System also known as Contract Labour or Statute Labour where the coolie went to work on the plantations under a contract. The contract bound the coolies to work for a planter for 5 years and for a remuneration of Rs. 10 per month. It also stated that food, clothing and medical facilities will be provided by the planter along with an optional free return passage. Initially the recruitment and transportation of the labourers was left to the law of demand and supply. By 1838, the Government started

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making attempts to regulate the coolie migration and in 1842, the first comprehensive Act (Act XV) was passed that gave the Government more control and supervision over coolie migration². During the long voyages the many coolies died due to epidemic diseases, tiredness and due to insufficient water and food intake. At the place of work he was tied to the 'coolie lines' and was denied basic needs such as pure water, commodious quarters and hospital facilities.

Guiana known as British Guiana (was also known as Demerara until 26 May 1966), is situated on the north eastern shoulder of South America. The indentured Indian labour was introduced to cater the needs of the sugar planters and the first batch of 396 popularly known as 'Gladstone coolies' landed in 1838. But the humanitarian pressure and the neglect of coolies by the planters forced the Indian government to suspend the emigration in 1839. Through intense pressure from the planters the system recommenced in 1845 and continued uninterrupted from 1851 to till its abolition in 1917³.

South Indian Women Emigration to British Guiana

Even though Indian women were not considered as equal partners in the process of migration, it should be noted from the below table that considerable number of women did emigrate for better opportunities.

Table 1 Number of Indian Women embarked from the Port of Calcutta and Madras from 1845-1870

Year	Madras	Year	Madras
1845	37	1855	-
1846	635	1856	212
1847	168	1857	196
1848	98	1858	112
1851	-	1859	109
1852	-	1860	243
1853	-	1861	224
1854	-	1862	85

Source: Geoghegan, J. 1873. *Note on the Emigration from India*, Office of Superintending of Government Printing, Calcutta, p. 79

The figures for Port of Madras suggest that it was not an active recruiting center and there was no women

emigrant from that port between 1851 and 1855 and from 1863-1870 as they had nearby colonies of Malaya and Ceylon to emigrate in large numbers. It is also evident that due to serious measures undertaken by the Government, there was an increase in the number of Calcutta women since 1865. However compare to the number of men emigrants, these figures always fell short of the stipulated mark set by the government.

About 85 per cent of women emigrants originated from the United Provinces and Western Bihar. Only 5.6 per cent were South Indians from Madras Presidency⁴. The following are the areas from where the coolies originated: Madras, Bangalore, Hyderabad, Masulipatam, Mysore, Pondicherry, Cuddalore, Tinnevely, Trichinopoly, Tanjore, Vellore, Madura, Ceylon, Bombay, Calcutta, Benares, Allahabad, Lucknow, Kanpur, Delhi, Nepal, Lahore, Kabul, and many other places⁵

Causes for Indian Female Emigration

It is assumed that Indian women who emigrated to other colonies left their homeland in order to improve their socio-economic conditions. They probably wanted to break away from the hierarchical and patriarchal Indian social system. During famine, women of all classes emigrated with families to escape hunger. Many single women also emigrated and among them the number of widows especially Brahmin widows was high as they wanted to escape from the hardship they faced due to widowhood. The remaining number usually comprised women who had left their husbands or were deserted by them for whom prostitution or destitution was the only remaining alternative in India. A smaller number of women included unmarried women who were pregnant or already practicing prostitutes seeking a new life. Thus it can be noted that the women had a sign of strength and had independence in decision making. Considerable number of women travelled with their families too.

In the last quarter of nineteenth century the presence of Indian women in the colonies became a necessity. Firstly, for minimizing the high proportion of crimes among Indian labourers committed for reasons of sex. Secondly, in a community where men greatly

outnumbered women, marriage became a very fragile institution. Marital infidelity, enticement of married women and prostitution became frequent. The Report on the Committee on Emigration from India to the Crown Colonies and Protectorates, June 1910 suggested that to avoid women of "low character" (sic) migrating to other colonies it is essential to encourage families to emigrate. Thirdly, the planters started believing that women and children could also be given lighter jobs (previously they believed them to be a burden), and lastly, the attitude of the Government of India changed over time and by 1870 it gave serious attention to the sex imbalance among emigrants.

Recruitment

The recruitment of Indian women was a controversial and a complicated process due to the malpractices involved and confusions regarding the proportion of women. In 1857 the ratio was set at one woman to three men (1:3) and in 1859 it was changed to one to two (1:2). In 1860, Sec 29 of the Act (XLVI of 1860) gave effect to the Convention signed with France that laid down the proportion of women at 1/4th for the first three years⁶.

On the advice of the Emigration Board, the proportion was fixed at 50 women to every 100 men, but it was not till January 1868 that this was formally notified as a rule. However, the Government of India allowed the Lieutenant Governor to relax the rule as far as to allow 33 1/3 women to every 100 men to be the minimum proportion and reported the case to the Secretary of State. The decision of the Colonial office was that 40 women to 100 men should be the standard. This was communicated to the Government of India and in spite of some protests from Bengal and Madras, remained the rule until 1922. In 1922, Rule 23 of the Indian Immigration Act, attempted to regulate the proportion of male and female emigrants by laying down that not more than one fifth of assisted labour migrants could be single males⁷.

One third of women who were recruited were married women who accompanied their husbands and the remaining were single women who were widows, destitute and some prostitutes⁸. Prostitutes from

Calcutta and other big cities were shipped to compensate the numerical shortage. The single women were recruited from areas like markets, railway stations and temples and complaints were made against these women for being low in moral character. The emigration agents were at lengths to explain to the Colonial office, the difficulties of obtaining the better class of women and pointed out that these women if recruited would be totally unsuited to estate work⁹. Some magistrates carried out thorough investigations of single women's backgrounds before they were allowed to emigrate. Though there were many cases of kidnapping, enticement and false promises still there were women who emigrated on their own. The recruiters painted a rosy picture of the colony to lure the women for e.g. H.A. Firth, the Emigration Agent for British Guiana wrote a letter to the Protector of Emigrants, Calcutta, and a notice was also sent along with it stating that "the women will find immense advantage in the migration. Those who are married will be fully protected and those who wish to marry will have excellent offers from their well to do countrymen. Throughout British Guiana the women are generally laden with gold or silver ornaments. Females when pregnant or suckling children are not required to work"¹⁰. However to achieve the target the agents practiced all possible methods to trap the women as the commission for recruiting a woman was high. There were other fraudulent methods followed when the planters demanded married women. Unable to fulfill this demand the recruiters manufactured couples for migration. Some of these alliances formed in the depots were consensual and once declared was accepted by the couples¹¹. However, according to Brij V Lal these depot marriages were exaggerated. But the reports on these illegal and forceful detentions of women and their marriages in the depot were not without evidence.

Life in the Plantations

Work and Wages: In the Sugar estates women mainly did weeding, manuring, supplying and cane cutting and these were the lowest paid jobs. The coolies worked every day, except on Sunday or authorized holidays with 7 hours in the field or 10 hours in the factory. Able bodied males aged 16 and over were paid 1 shilling (12 pence) per day, adult males who were not able bodied, minor aged 10 to 15 and female adults were paid 8

pence per day. Extra pay was given in case of overtime. Geoghegan in his report in 1873 states that the pregnant women in British Guiana were treated with consideration. He mentions that according to the pay and birth registers it is noticed that women left work three or four months before their delivery and did not return until six months to one year from the time of the birth of the child¹². However it is not clear whether the pregnant women and nursing mothers were provided ration during their absence from work.

Marriage: All the colonies had their own marriage ordinances which the illiterate and custom ridden Indians seldom understood. The formalism and officialism that involved in the Marriage Ordinance of the Caribbean countries didn't accept the customary marriage of an immigrant Indian as it was not registered. In Guiana, between 1860 and 1871 an average of only twelve were registered annually and seven between 1904 and 1914 (*Mangru, p. 35*). This meant that majority of Indian children were born out of wedlock and were thus considered illegitimate. The refusal to recognize Indian marriages solemnized in accordance with custom and religion tended to weaken the marriage ties. The scarcity of women was exploited by many parents who exacted the "best price obtainable" for their young daughters' hand in marriage. In September 1869, *The Royal Gazette* a journal from Guiana reported the prevalence of a system whereby parents sold their daughters to men old enough to be their fathers or grandfathers. Since there was no registration of marriages, the girl enjoyed no security and was resold many times if the 'bride price' was attractive. However, in the colonies, the caste consciousness became weak facilitating the inter-caste marriages. The scarcity of women in the colonies made polyandry almost a part of the system.

Life style and Housing: During the 1860s in British Guyana, new single row ranges of between 100 and 200 feet long were built with a draught through. The apartments were about ten by twelve feet or fourteen feet and the Indian practice of making the floor of hardened mud and smearing it with cow dung which destroyed vermin was adopted. Another story was added to this style of building during the 1870s and 1880s with each of the ten apartments having its bedroom, on the

upper level and a gallery on the leeward side. Each apartment was used to accommodate four single men or one family¹³. Geoghegan reports that the dwelling areas in British Guiana are overcrowded and remarks that the employer's obligation, to provide sufficient accommodation has been laxly enforced. The dimensions of the space allotted for the coolies in Jamaica, Trinidad and British Guyana was 50 sqft per adult or 120 sqft for three single men or a man, his wife and two children¹⁴. The women stayed with their husbands or reputed husbands in the coolie lines or the barracks. Like in all colonies the rooms were not commodious and poor sanitary conditions prevailed. The women carried their customs, religious practices and superstitious beliefs too. All classes of labourers, men and women, particularly the married women, were extravagantly fond of silver and gold ornaments; they had an endless variety of chains, bracelets, anklets, necklaces, and rings and these are common to men and women. It was the South Indian Woman who was heavily ornamented. Even on workdays, they wore heavy jewelry attracting jealous and evil eyes¹⁵.

In British Guyana, too, the Canadian Presbyterian Mission worked among Indian emigrants since 1885, as they did in Trinidad and in Jamaica. Among the schools opened by them, the Berbice Girl's High School was opened in the year 1920. However, the Swettenham circular passed in 1902 sanctioned an exemption for Indian girls considered as a religious concession. Until its repeal, it very much affected education of the girl children. According to a report on education in Trinidad, there were 699 schools out of which 469 sent their status reports. Through this report it was derived that out of 455 Indian boys and 272 girls attended the school, more than 900 children of each sex did not attend school in spite of having proximity to school. One boy in three and one girl in five attended primary schools¹⁶.

Disproportionate Sex Ratio and its Effects

The Indian emigrant society faced acute women shortage as both high and low caste women were reluctant to emigrate unless accompanied by their husbands or close relatives. Indian men were unwilling

to expose their wives and daughters to unknown lands. Given the restraints on family emigration imposed by caste, custom, the protective joint family system and the socio-cultural pull of the Indian village, it was hardly surprising that Indian women emigrants were so scarce¹⁷. The scarcity of the women caused immense problems to the recruiters and colonists. It also reflected in their recruitment process and in the life of the coolie immigrants as it resulted in many crimes that made the British to brand the Indian Women migration as the Indian Women Problem.

The disproportion of the sexes, non-recognition of customary marriages and the erosion of traditional controls and marriage customs produced serious social problems in the indentured community in several of the recipient colonies. In Guiana, these causes produced an alarming incidences of wife murders which plagued the indenture system and prompted intense criticism in India. Official statistics showed 23 murders of Indian women by their husbands or presumed husbands in the period 1859-64, 11 between 1865 and 1870, 13 between 1873 and 75, 36 between 1884 and 1895 and 17 between 1901 and 1907¹⁸. There were also 35 cases of cutting and wounding of Indian wives with the hoe and cutlass between 1886 and 1890¹⁹. The Coolies were jealous and suspicious of their wives and ill-treated them. The rod and blows were freely used by them to subdue the women, especially when the men suspected them of infidelity. Many cases were brought before the Courts where the husbands were charged with brutally cutting and wounding their wives with intent to murder, and instances in which the husbands had killed the wives outright for this cause²⁰. In one incident the husband dragged his 10 year old wife to the door of his house and with a cutlass ruthlessly butchered her, as their friends and neighbours looked on as if the offence was quite an ordinary domestic occurrence. After killing the girl, the man marched off to the police station, carrying the cutlass with him, and gave himself in custody, confessing his crime²¹.

Many officials believed that the imbalance sex ratio among the immigrant population is the cause for these wife murders. However, some believed that it is because of the degraded class of women imported,

while others attributed it to the revengeful spirit of the deserted husband over his unfaithful wife. The number of wife murders produced considerable alarm both locally and abroad, the problem demanded an immediate action otherwise the entire emigration system would come into a scanner. This made the Colonial Office to dispatch a circular to the estate proprietors, attorneys and managers emphasizing the importance of proper management and supervision of estates and constitute more effective means to combat the crime. The Commissioners advocated measures like flogging the men and shaving the head of the woman involved in adultery. Capital punishment as a deterrent was also suggested. In the 1860s and early 1870s the measures adopted to combat the crime was largely preventive and seemed to treat the symptoms rather than the fundamental problem. From mid 1870s the authorities adopted a judicious policy aimed at finding a permanent solution. Consequently, the colonial authorities were forced to utilize transfers with increasing frequency. Between 1869 and June 1870, a total of eighty eight transfers were made due to threats or strong suspicion of intended violence compared to just seventeen between 1863 and 1868. The knowledge that Indian women are living a disgraced life in the colonies deeply offended the Indian public²².

Economic Gain

It is hard to measure and ascertain the economic gain that the South Indian women would have reaped in the colonies where they toiled for years. On their return they would have surely carried their fortunes with them but the official records have very fewer records to support this fact. The Administrative Reports of the Madras Presidency and the Moral and Material Progress and Condition of India give a cumulative savings data which is not gender specific thus it is hard to trace the savings made by women emigrants alone. Women would have surely carried many articles and jewellery with them.

Conclusion

"Women generally suffered greater hardships than men. They shouldered the dual burden of plantation work, the double standards of morality, and carried the

blame for many of the ills of indenture. To be sure, they were not the chaste heroines of Indian mythology that the Indian nationalists made them out to be, but neither on the other hand, were they immoral doe rabbits of the overseers' accounts." – This statement of Brij V. Lal can be aptly mentioned to define the saga of Indian women's migration to British Guiana. Indian women's experience of emigration and indentureship was one of extreme hardship, exploitation and sexploitation. The plantations were always divided based on racial, colour and class prejudices but no doubt the gender discrimination was an apparent element. The women were not paid on par with men. Handling both field and house work with no compensation gave rise to a situation of male domination in most spheres of their lives. In spite of being a source of economic development the Indian women collectively had a bad reputation due to crimes committed due to disproportionate sex ratio and were even termed as the Indian women problem. However, Rhoda Reddock feels that women reaped benefits from their migration as it was an escape from starvation, widowhood and prostitution. The decision to emigrate alone and to change partners is considered by her as a sign of strength and independence of choice. There can be truth in the statement of Reddock regarding the emigration of women but the incidences of kidnapping, crimping, luring, women harbouring and manufacturing of couples present a different view altogether. Yes, women had a degree of independence and choice to emigrate on their own but the gender specific jobs, patriarchal society, discrimination and socio-economic marginalization kept women tied to the same old situation which they wanted to leave behind them in India. The woman struggled against the discriminating gender relations both in the barracks and the plantations, among the whites and among their own compatriots.

These women who crossed the black waters for better opportunities found themselves tied to the old system of hardship and they experienced no temporary respite from the hardships and oppression in the new land. Trapped, transported and disgraced the Indian women migrants' search for a better destiny remained a mirage.

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Dr. G. Nammalvar – Father of Organic Farming in Tamil Nadu (1938-2013)

C. Priya Lakshmi*

Introduction

History of Organic Farming movement in Tamil Nadu starts with organic scientist, G. Nammalvar, who had worked on sustainable farming and organic practices and who was known as father and champion of organic farming. For over four decades he had educated farmers against large-scale mono-crop farming and against international patents on Indian traditional knowledge. He had worked primarily in Tamilnadu, but also travelled in Andhra Pradesh, Karnataka, Kerala and Maharashtra holding workshop and convincing farming communities to stop using harmful pesticides, fertilizers and more recently hybrid seeds. He had written extensively (mostly in Tamil) and published books and articles on these organic practices as an agricultural reformer. One of his saying was: "Farming is not a way to producing crops to make money. It is a way to living, and a way to living that is possible even in the 21st century"

Life History

Nammalvar was born on 1938 in Elangadu who also belongs to traditional agricultural family in Thanjavur District and he graduated from Annamalai University with a B.Sc degree in Agriculture in 1963, he began working for the agricultural regional research station, a government organization in Kovilpatti as a scientist, conducting trials on spacing and manure levels of various chemical fertilization of particles on cotton and millet crops, but which Nammalvar based on his

considered futile as the rain fed farmers were resource poor. But his peers of institute paid little attention to his advice and so, he frustrated and left the institute in 1969. After that he tuned his travel widely across India promoting the principles of sustainable agriculture with organical practices various different ecological system².

When Tsunami hit India on 26th December 2004, Nammalvar was actively involved in the rehabilitation process in 2005. He helped farmers across various village in Nagapattinam district to rehabilitate. In 2006, he left for Indonesia and assisted in reclaiming several farmers in Tsunami affected regarding his extensive work in the field of agriculture, the Gandhi Gram Rural University, Dindugal, honoured Nammalvar with a Doctorate of Science Degree in 2007. He spent a substantial part of his time actively touring the south and training classes in ecological farming but, in meanwhile the honourable Mahatma of our times passed away on 30th December 2013, at village near Pattukottai while on a trip to protest against methane programme³.

Nammalvar as a Green Crusader

His interview by Claudi Alvares an environment and editor of the Other India Press Mapusa, Goa clearly viewed the ideal explanation of Dr.G.Nammalvar regarding the necessity of organic farming and sustainable agriculture⁴.

According to Dr.Nammalvar there are main reasons for farmers to switch to organic farming, firstly,

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farmers have realized that land and the natural environment cannot be sustained through chemical farming. Secondly, the farmers find that the cost and quantum of the are increasing day by day and. So he cannot pay his loans. The reason is that small and marginal farming are losing their lands or they are allowing the saved remain fallen and migrating to the river belts for seasonal jobs. On the other state and countries for menial jobs in order to survive a problem, the export market of farming a problem as importer of food material in European countries are the USA find that our food contains too much pesticide. They insist that there are removed and that the food has to organic. So, the pressure is coming from the export market also.

Finally, techniques have so improved that a farmer can switch to organic farming without losing too much income. But most of all, farmers are interested in organic forming because chemical farming has become uneconomical and given yields have started declining. Now farmers are started to thinking about switching they come for more information. They start by switching first to herbal post repellants. Then they go in for organic methods of growing crops and lastly they will switch to growing indigenous verities. Thus they are not switching over completely but on a piecemeal basis.

But so many obstacles for farmers to switch over to organic farming. Because on the economic plane many farmers think more about money and not about their home needs and families. On cultural name, they are tied up with family pressures. Also women are not involved. Then companies that manufacture and distribute chemicals hybrid seeds and machinery and the so called scientists in universities, deter farmers from switching over to organic farming. Universities act against organic farming by teaching and encouraging modern hybrid various genetically modified seeds and precision farming. This is a major problem.

Further, the state wanted more grain production, it started brain washing the people. People were given fertilizes prosaically free, or at heavily subsidized rates. Even now in Tamilnadu, electricity is completely free for farmers so that they can do in for irrigated

agricultural. But once the government stops subsidies on chemical inputs, farmers will have to stop using them or change to some other way of farming without water, chemical farming is impossible, however farmer's movements are giving support to the organic farming movement.

By dint of his ability and organic farming in every district in Tamilnadu there are farms cultivating in the organic way some of them are fit for training and about half the 100 farms need to be upgraded to become learning centers.

The basic practices which were recommended to organic farmers by Dr.Nammalvar are firstly, take cure to select a pure line of seed. Secondly, collect maximum biomass from the farm and from the neighborhood for making. Thirdly go in for bio pest repellants that can be used on largescale with no ill effects, fourthly, use cattle urine and dung, milk curd and groundnut, cake. Further we can add four more ingredients to the original five coconut water, banana, sugarcane juice and toddy. With these nine components we are able to protect plants, improve the health of animals and reduced diseases of any kind in human beings⁵.

The main principles that farmers should keep in their mind when doing organic farming are following: the most important aspect is our health, this is the first principle and the basic reason for doing organic farming, second, we should allow nature to help us. We should not do anything that will hamper the natural cycle like disturbing soil microbes that fix atmospheric nitrogen in the soil. Third we should put agricultural by-products to different use as was being done in the old days. Fourth, no waste either within the farm or outside the farm should be burnt because in organic farming nothing is a waste; the so-called waste is nothing but misplaced resources. Fifth, we should depend on indigenous seeds and ingenuous cattle breeds. If farmers, are well trained they can easily opt for pure line selection. It is very important that farmers do not buy seed from outside. When a farmer buys seeds from outside, he has no information or knowledge about the growth of the plant. That's why he should use seeds only from his own field or get seeds from other farmers

and then sow them in his farm. Sixth, the farmer must realize that the plant is a producer and not a consumer. We must enrich the soil, healthy soil will take care of the plant. All this may appear complicated but farmers are able to pick up these ideas quite easily especially if they are discussed in farmer groups⁶.

Ultimately, the great task of feeding the nation would be made on the basis of APY equation – area, Production and yield, and integrated agricultural system humans, animals trees (including grass lands) and agricultural fields are inseparable and harmonious components of a single system. The trees provide fodder for cattle, fuel for the villagers and maintaining the fertility of agricultural fields. Cattle provided milk and milk products cattle dung provided organic fertilizers for the field. The fields produced food grains, pulses, oilseeds and vegetables. For the humans because agricultural is a location specific⁷.

Sustainable Agriculture

The integration of scientific knowledge systems with indigenous knowledge systems is vital to make agriculture sustainable. By which we need to maintain the health of the soil in the interest of future generations. The idea of sustainable agriculture is a response to the decline in quality of produce and of the resource base associated with modern farming. It recaptures the co-evolution of socio-economic and nature systems which provide the mechanisms for systems to sponsor their own soil fertility, productively and crop protection. The five objectives of productivity, security, protection, viability and acceptability are called the five pillars of sustainable agriculture. Thus the need of the hour is an alternative sustainable farming system that is economically feasible and socially just.

Green Revolution made the soil impotent, native cattle free India, under grounded products became as more important than agricultural products. Lack of food grains. Increase of money crops. Totally cultivation lands became futile due to chemical fertilizers⁸.

Likewise White Revolution caused many dangerous effects to the Indian soil and society, which led to the break-ups of self-reliance, self-sufficient,

permanent agriculture traditional customs and usages. It paved the way for imbalanced nutrition to the both human and cattle sects. And also it became as the breaking point to the integrated agricultural system⁹. So, both the above revolutions became futile and made weapon generations due to its inefficiency in Bio-management.

Organic Methods and Practices

- i) Live fencing: it acts a shelter for variety of useful birds, reptiles and other animals. As a wind breaker it breaks the speed of the wind and reduces the heat during summer, likewise it block the cold winds and saves them form damage due to frost.
- ii) Small food grains cultivation: it help us to disappear the nutrition deficiency continuous employment chances, low usage of water and chemical fertilizer free cultivation¹⁰.
- iii) Single Crop cultivation: it reduces the expenses of farmers as inputs. Saving of water from 40-50 % for cultivation. Speedy harvest, Less weeds, increase of the endurance from cold and drought season¹¹.
- iv) Multi crops seeding: It is a practical solution for turning dryland into productive areas.
- v) Organic Growth Promoters
 - Panchagavya / Dasakavya
 - AmirdhaKaraisal
 - Muttairasam
 - Fish gunabhajalam
 - Vermiwash
 - Vermicompost
 - Cattle manure
 - ThemorrKaraisal (Cytosym)
 - ArappumorrKaraisal
 - Kombu SaanaUram
 - Vannamudham (Fruits Extract)
 - Brad – Sandwhic Method & Moodakku

vi) Organic Pesticides

- Ponneem
- Herbal Pesticide
- Chilly / Ginger/ Garlic karaisal
- UrakkuzhiyilVaimadai
- Sour Coconut water

Earth worms, earth sects (Karaiyan) and micro-nutrients are also used to react in soil as growth promoters.

The impact of organic agriculture on natural resources favours interactions within the agro-ecosystem that are vital for both agricultural production and nature conservation. Ecological services derived include soil farming and conditioning, soil stabilization, waste recycling, carbon sequestration, nutrient cycling, predation and habitats¹³. Careful management in both time and space of planting not only prevents pests, but also increases population of natural predators that can contribute to the control of insects diseases and weeds¹⁴. The successful control of root diseases in organic systems is likely to be related to the use of long and diverse crop rotations, crop mixture and regular application of organic amendment¹⁵. Application of organic manure is the only opt option to improve the soil organic carbon for sustenance's of soil quality and future agricultural productivity¹⁶ with the organic cultivation India has tremendous potential to grow crops organically and emerges as a major supplier of organic. Products in the world's organic market. The economics of organic cultivation over a period of past six years indicated that there is a reduction in cost of cultivation and increased gross and net returns compared to inorganic cultivation in India¹⁸.

Conclusion

Thus Dr. G. Nammalvar has sowed the seeds of Organic Revolution and it is up to us younger and future generations to take up his cause and make it a reality by avoiding global warming. Let us all try to produce and consume organic food for a healthy life. Is it too late to change our mindset? I, guess not. With the increase in number of health problems related to the use of pesticides and GMO seeds, together is casualties around everyday. Let us wake up to reality and change for the

better. Many will say there will not be enough food if we use organic farming. To them I will quote Mahatma Gandhi,

"The world has enough for everyone's need but not for everyone's greed"

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Role of Girl Child Welfare Scheme to Eradicate Female Infanticide in Tamil Nadu

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Female infanticide was common in all ancient cultures, including those of ancient Greece, Rome, India, China and Japan. The practice was never completely eradicated, however, its continues even today in areas of extremely high poverty and over population. Female infants, are highly vulnerable.

In South India, female infanticide is prevalent particularly the districts of Salem, Dharmapuri, Dindigul, and Madurai in Tamilnadu. Female infanticide is defined as "killing of an entirely dependent child under "one year of age, who is killed by mother, persons or other in whose care the child is entrusted". It is unfortunate that the parents also view her as a liability. This attitude is rooted in a complex set of social, cultural, and economic factors. It is the dowry system, lack of economic independence, social customs and traditions that have relegated the female to a secondary status. The degree may vary but the neglect of the girl-child and discrimination on goes hand-in-hand.¹

In Tamilnadu, female infanticide is a particular area of concern due to its impact in indirect demographic evidence which suggests that the practice has increased in recent years. In 1995, a study indicated that the number of girls; who died soon after birth was three times greater than the number of boys. Female infanticide is practiced by many different castes, indicating a bias against females throughout the social hierarchy.²

Child Welfare Schemes in Tamil Nadu

In our society, women and children are the twin pillars of strength irrespective of sex, gender, etc. Nurturing the health and well-being of children, who are the tender seedlings of our social structure. The welfare, protection and development of children is crucial to the creation of a generation of healthy and productive citizens. Special attention is required on the issues relating to girl children who are vulnerable to the socio economic environment. Therefore, women and children are to get paramount attention in the society. Particularly women during fatality, lactating mothers, and women from the weaker sections of society, poor widows and destitute women are those who need greater care, affection and support.

Individual attention and total care and support are required to children who are below six years of age. Also, adolescent girls must become more perfect both mentally and physically. The government considers women and children be like her own two eyes and has accorded the greatest priority to the welfare of women and children. It has formulated a number of path breaking and beneficial schemes. These schemes are being implemented with zeal by the Social Welfare and Nutritious Meal Programme Department.

For the welfare of the women, children, physically handicapped, destitute and elderly and to extend succour

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to the sufferings of the poor, a number of welfare schemes are being implemented by the Social Welfare and Nutritious Meal Programme Department in synergy with the programmes of other departments.

These schemes fall under the broad categories:

1. Programmes for Economic Development of Women
2. Child Welfare Programmes
3. Nutrition Programmes
4. Programmes for the Rehabilitation of the Disabled
5. Programmes for the Women and children in Difficult Circumstances
6. Schemes for the Elderly

In 1994, the Government had announced 'Vision 2000', a set of forward-looking strategies for empowerment of women. The primary objective of the initiative was to bring women into the mainstream of society and enable them to lobby for their own advancement. Keeping this in view and in order to highlight women's rightful place, the Government of Tamil Nadu has formulated many plans, policies and innovative programmes for the upliftment of women. Most of these programmes are in the field of training, employment, income generation, welfare and supportive services and gender sensitization. All of these programmes and schemes of the State Government aim at making women independent and self-reliant.³

A good index of social development is the place of women in society and the priority accorded to women's welfare and empowerment in the development policy of the State. Women's welfare and empowerment have been at the centre of the Hon'ble Chief Minister's vision for the development of Tamil Nadu. During tenures of the J. Jayalalitha Chief Minister of Tamil Nadu, launched a number of path breaking initiatives for the development of women.

Moovalur Ramamirtham Ammaiyar Ninaivu Marriage Assistance Scheme was introduced in 1989.⁴ The objective of the Scheme is to provide marriage

assistance to the poor girls who have studied upto X Standard and V Standard in case of Scheduled Tribes, who have attained the age of 18 years. A cash assistance of '25,000 and 22 carat 4 gram gold coin are the benefits given under the scheme. The beneficiaries of this scheme are the poor parents and in their absence the girls themselves will get the benefits.

Under the same scheme the financial assistance has been enhanced from '25,000 to '50,000 for degree/ diploma holders from 17.05.2011 along with 22 carat 4 gram gold coin for making "Thirumangalyam". Due to this innovative scheme a new trend has set in among the parents to provide higher education to their girl children. In addition to the financial assistance given through the existing marriage assistance schemes, to mitigate the hardship faced by poor parents to get their daughters married.

Service Homes run for destitute women and children not only give them protective shelter but also access to training and encourage self employment ventures for their security and upliftment. Women Co-operative societies provide collective employment opportunities for women.

Immoral Traffic (Prevention) Act, 1956, Dowry Prohibition Act, 1961, Cradle Baby Scheme in 1992, Girl Child Protection Scheme 1992, Juvenile Justice (Care and Protection of Children) Act, 2000, A number of very important social legislations for the welfare and protection of women, like the Protection of Women from Domestic Violence Act, 2005 Prohibition of Child Marriage Act, 2006 are also administered by the Social Welfare Department.

The implementation of the various programmes and new initiatives of this Government will enable women of this State to occupy their rightful place as equal partners in the national development.

Therefore, the Hon'ble Chief Minister has always laid special emphasis on programmes for the girl child. Whether it is the unique Cradle Baby Scheme in 1992 which is directed at eradicating the scourge of female

infanticide in Tamil Nadu or the Girl Child Protection Scheme which aims at the overall development of the girl child, this Government is determined to ensure that the girl child, irrespective of the circumstances of her birth, is enabled to realize her full potential and play a meaningful role in society. The Government of Tamil Nadu firmly believes that children who are unfortunate to have been orphaned or are destitute must be given a protective and nurturing environment to grow up. It is with this in view that the Government has announced that in every block of the State an Integrated Complex of Special Homes catering to the aged and destitute children will be established so as to ensure that no destitute or abandoned child is left uncared for and that every child gets the benefit of care and protection.

The Government of Tamil Nadu through the Directorate of Social Welfare implements a number of schemes for the protection, welfare and development of children, e.g. creches, grants to Non-Governmental Organizations for running children homes, children homes for destitute and abandoned children, free supply of note books to the children of poor widows. The provisions of the Prohibition of Child Marriage Act, 2006 are also being implemented effectively.⁵

When the leading news magazine *India Today* exposed female infanticide in Usilampatti in 1986, the then All India Anna Dravida Munetra Kalazgam (AIADMK) government asserted that the practice was confined only to that particular place in the state. Sabu George states the government response as⁶

"Moreover, the Government of Tamilnadu reportedly brought false and baseless charges against the Society for Integrated Rural Development (SIRD), an NGO based in Usilampatti that was instrumental in getting the information published. This apparent form of harassment was presumably meant to discourage them from continuing to publicise the issue"

In contrast, the response of the government of Tamilnadu in 1992, under Chief Minister Ms. Jayalalitha, was different in that the existence of the

practice in the state was acknowledged.⁷ In 1992, the Tamilnadu government had launched the 'Cradle Babies' scheme, whereby families can abandon unwanted female infants in the cradles placed in government primary health centers, rather than to kill them.

If a mother did not want a baby, she could leave her child in a cradle kept outside the Social Welfare Department. The government would then help raise the child. But the initiative did not evoke much response at first. If the parents come back within two months with a change of heart, the babies are returned to them. The babies in the government's care are either sent to authorized adoption centers or to homes run by the state.

The Cradle Baby Scheme was started with one reception centre each in Madurai, Salem, Theni, and Dindigul, areas most notorious for female infanticide. In April 2001, it was extended to the whole of Tamilnadu, reception centers, totaling 188, were set up at all Primary Health Centers (PHCs) and major government hospitals.⁸

This scheme came as a boon to the adoption agencies as it ensured a regular supply of children. For instance, 27 of the 45 babies (November 2003) housed in the Concorde House of Jesus and 19 of the 46 at the Guild of Service were cradle babies. The Institute of Franciscan Sisters has received 55 cradle babies since 2001. In 2003, of the 29 babies the Institute gave in adoption, 18 were sourced through the cradle baby scheme.⁹ Most agencies now have a girl baby surplus; they receive them from the District Social Welfare Officer (DSW) who simply calls the agencies to "collect the babies."

For the adoption agencies, government cradle babies give them a certification, recognition, and acceptance of their activities without "excessive monitoring and interference." The Madras Social Service Guild, whose license was under suspension from 1999 until 2001, has received more than 81 cradle babies in less than two years. The pressure on the DSW to rehabilitate the babies under the cradle scheme has

made them more flexible towards the agencies. It appears to be a mutually beneficial arrangement.

There were police arrests, particularly in Salem, of some families who had committed female infanticide. The combination of media attention and police persecution led to the abandonment of a large number of babies in the cradles in Madurai.¹⁰

In 1992, 77 girls were left in cradles in the district. The government gave money to some NGOs to look after the abandoned girls. Some of them died and over 20 were given up for adoption. (Bethel Agricultural Fellowship received 6 babies). As per Section 29(1) of the Juvenile Justice (Care and Protection of Children) Act, 2000, Child Welfare Committees have been established and functioning in all the 32 districts of Tamil Nadu.

Child Welfare Committees comprises of one Chairperson and four Members of whom at least one should be a woman. The Committees are vested with the powers of Metropolitan Magistrate or Judicial Magistrate of First Class as per the Code of Criminal Procedure, 1973. They have the mandate to conduct the proceedings of Child Welfare Committees in a child-friendly manner and not as judicial proceedings of court. A sum of Rs. 312.50 lakh has been provided in the Budget Estimate 2015-2016 for the effective functioning of the Child Welfare Committees.¹¹

Girl Child Protection Scheme

According to government documents, the aim of the Girl Child Protection Scheme is to promote family planning, eradicate female infanticide and promote the welfare and status of girl children in poor families. The scheme is based on the assumption that because there is a perception of girls as an economic burden it is necessary to enhance their economic value by providing financial support to families that raise girls.¹²

The name of the scheme has been changed many times at various stages as mentioned below 37 "Tamil Nadu Government Girl Child Welfare scheme" "Annai Sivakami Ammaiyar Memorial Girl Child Protection

Scheme" was introduced by Dr. J.Jayalalitha, Chief Minister of Tamil Nadu in 1992. The parents with one or two girl children, who underwent sterilization, can enjoy the benefits of this scheme. When the scheme was introduced a sum of Rs.2000/- was deposited in the name of the girl child whose name was registered. Within twenty years time the deposited amount will be mature into Rs. 1,00,000/- After that a little change was made in this scheme. If parents have one girl child a sum of Rs.3000/- and if the parents have two girl children a sum of Rs. 1500/- was deposited in the name of each girl child. During 1997-98, the deposit amount was increased to Rs.5000/- from Rs.3000/- and maternity value of the deposit will be Rs.58,000/-. Some changes were also made in the terms of the eligibility of beneficiaries. The benefits and the eligibility conditions of the beneficiaries are given below.

Eligibility

- Those who have been living more than ten years in Tamil Nadu only can apply for this scheme.
- Parents must have undergone sterilization
- Parents who underwent sterilization must be below 35 years of age on the date of sterilization done.
- They should not have any male issue they should adopt any male child in future
- The annual income of the parents who have one girl child must not exceed Rs.50,000/- * The annual income of the parents who have two girl children should not exceed Rs. 12,000/-
- Income certificates are not necessary for the children who are living in protection shelters/orphanages/care centers.
- Applications should be submitted before the completion of one year age of the girl child.
- In case of destitute, the applications should be sent within a year's time from date of joining in the care centers.

- If the first male child is still born, the next born girl child can enjoy the benefit of the scheme.
- In case of twin children, one is male and another is in female, the girl child is not eligible to enjoy the benefit under this scheme.
- If the female children are adopted by parents, they are not eligible whereas the female children who are adopted by care centers are eligible.
- Either the parents or the grand parents or the guardians of female children should send the applications to the District Social Welfare Officers.¹³

Girl Child Welfare Scheme: Target and Expenditure in Tamil Nadu 1993-1997.

Year	Physical		Financial	
	No. of Children		Rs. In lakhs	
	Target	Achievement	Target	Achievement
1993-1994	20,000	6,886	400.00	370.77
1994-1995	8,000	8,000	400.00	400.00
1995-1996	8,000	8,000	400.00	400.00
1996-1997	8,000	NA	400.00	NA

Source: Social Welfare Department, Government of Tamil Nadu, 1996-1997.¹⁴

The Girl Child Protection Scheme (GCPS) which provide financial incentives to families with only daughters. In addition to these state-wide interventions, in 1997-99, in Dharmapuri, a special, one off behavioural change campaign with kalaipayanams (itinerant street theatre) at its centrepiece was used to create awareness, to highlight the value of girls and to mobilise the population against female infanticide. In addition to government-led interventions, several ngo-led initiatives have been operating in the districts of Madurai (including Theni), Salem (including Namakkal) and Dharmapuri.¹⁵

Girl Child Welfare Scheme: Target and Achievement in Tamil Nadu 2002-2007

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
	(Rs. in lakhs)			
2002-2003	8273	7017	1270.75	1070.65
2003-2004	9179	11789	1400.00	1800.00
2004-2005	13108	29512	2000.00	4500.00
2005-2006	32800	65690	5000.00	9999.93
2006-2007	49273	NA	7500.00	NA

Source: Social Welfare Department, Government of Tamil Nadu, 2006-2007.¹⁶

In 2001-02 the GCPS was restructured to confer increased financial benefits, a 7 to 11 fold increase as compared to the earlier version of the programme, and the scheme's availability was widely publicised.¹⁷ A sum of Rs.14.00 Crores has been provided for the year 2003-04. Besides, a sum of Rs.6.17 Crores has been provided to clear the pending applications for the year 2003-04. A sum of Rs. 50 Crores has been provided for this scheme for the year 2005-2006.¹⁹ A sum of Rs.1,75,84,234/- is sanctioned as incentive as on 31.03.2010 benefiting 6192 girl children in the State.²⁰ Under the "Chief Minister's Girl Child Protection Scheme", the benefit accrued to the beneficiaries will substantially increase and go a long way to help the girl child complete her education. A sum of 75.00 Crore has been provided in the Revised Budget Estimate 2011 - 2012 for this Scheme²¹ sum of 10500.25 lakh has been provided in the Budget Estimate 2012 - 2013 for this Scheme.²² 4,86,877 girl children have benefited from 31.12.2001 to 28.02.2013 in this scheme. A sum of 10501.00 lakh has been provided in the Budget Estimate -2013 - 2014 for this Scheme.²³ 992.43 crore has been deposited with Tamil Nadu Power Finance and Infrastructure Development Corporation Limited to benefit 5,90,019 girl children from 31.12.2001 to 31.03.2015.²⁴

A sum of 14012.65 lakh has been provided in the Budget Estimate 2015 - 2016 for this Scheme.²⁵

Conclusion

Female infanticide is a horrible manifestation of the anti-female bias that continues to pollute societies throughout the world. Even in technologically advanced and educated societies, the brutal practice continues. The successful eradication of the practice of female infanticide seems an arduous task. In order to combat the phenomenon, careful consideration of the location-specific and cultural factors leading to the practice is necessary. The education of both men and women, social strategies to improve the status of women, and access to family counselling and healthcare may provide means of eliminating female infanticide, as well as elevating the value assigned to women around the globe.²⁶

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Migration and Urbanisation in Coimbatore – A Study

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The term migration has been understood in a number of ways. Literally, it means the settlement or shifting of an individual or a group of individuals from one cultural area or place of habitation to another, more or less permanently. In the past, as a result of the migration of people Great Empires have been built, kingdoms have been won and new societies have come up.¹ Most of the theories of migration compromise that migration occurs when the region of origin lacks the opportunity which the destination promises. It is a combination of pull and push factors. Variation in economic development is a primary motive for migration to greener pastures. The rising problem of unemployment, with the imbalances in the development within the area, has collectively accelerated the phenomenon of migration.²

Migration in Coimbatore

Coimbatore also known as 'Kovai' is one of the most industrial cities of South India due to its textiles, education, healthcare, information technology, manufacturing etc. It is the second largest city and urban agglomeration in Tamil Nadu after Chennai. It is the sixteenth largest urban agglomeration of India.³

As of 2011, Coimbatore district had a population of 34,58,045 and the literacy rate of 84%. Coimbatore is an important region for Roman trade. The district borders with Palakkad district of Kerala in the West, Nilgiris district in the North, Erode district in the North East and East, Idukki district of Kerala in the South and Dindigul district in the South East. The South Western and Northern parts are hilly part of the Western Ghats, and enjoys pleasant climate all throughout the year with heavy rainfall.⁴

Coimbatore, as an industrial city consists of plenty of small, medium and large scale industries and extends employment opportunities for many people. It is an industrial hub to attract variety of people for its

manufactured goods. The electrical motors, wet grinders, electrical appliances are more worth - mentioning industries widely spread across the district. Since plenty of cotton mills are available in and around the city more number of people often find their jobs in them and their allied factories. The small scale sectors in the industrial estates exclusively pull the entrepreneurs to have ties - up with the neighbouring areas. The power-loom is another notable job providing industrial units are in a position to self-employment chances for many irrespective of social differentiations.⁵ Poultry farms, dairy products sectors, garment industries etc., on one hand extend the warm welcome to the motivated youth to establish their own units, the bakery and food beverages organizations are booming like anything in the Coimbatore district. Many hospitals which include allopathy, ayurvedic, siddha etc., are also spread across the district to catch the attention of many from neighbouring districts and states. Besides, all these industrial and hospital focus the district has a considerable size of arable lands to pull the labourers towards agriculture. So, the entire Coimbatore district is in a position to provide employment to those who are seeking economic prosperity.⁶

Migration occurs in search of survival, fulfillment and a better life. In Coimbatore, rural to urban migration is both for economic and non-economic reasons: while men migration is for economic reasons female migration is mostly for non-economic reasons.⁷

Historical Perspective

Most of the Indians, particularly the Tamilians depend on agriculture but agriculture in all the Southern districts of Tamil Nadu depends on monsoons especially the northeast monsoon. Monsoons have always been very inconsistent and often failed. People lost their lands, they had high debts, they had pressures from landlords and tenants to increase the cultivation, there

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were quarrels between tenants after the death of the permanent tenant are some of the increasing problems of agriculturists. As a result there was poverty, unemployment, uneconomic holdings, indebtedness in the villages. They were the first to feel the pinch of distress and so, left their village and found jobs in urban areas with high wages.

In many places the petty landholders are under the necessity of migrating every year to the towns in order to earn a livelihood. The agriculturists seek employment in the towns to escape the village money-lenders or to earn enough for buying cattle or more land. After the decline of cottage industries, craftsmen have also migrated to industrial areas in search of work. Further, few people in the villages felt that they receive better social treatment in industrial centers than in villages so they tend to migrate. This is how Coimbatore has attracted people and given employment to many people.⁸

Factors of Migration

Generally, migration has two main sections namely, the "push factors" and the "pull factors". Almost all the studies on the subject of migration conclude that migration is undertaken primarily for economic reasons. The greater the difference in the economic opportunity between the rural and the urban areas, the greater will be the rural-urban migration. An important factor is the prevalence of underemployment among migrants at the place of origin.⁹

There are many other push factors that compel people to migrate and other pull factors in urban areas which attract people and choose to migrate. The pull factors too have played major roles to motivate the respondents from various places to migrate to Coimbatore.

Push Factors

- Poverty and starvation
- Unemployment
- Low agricultural productivity
- Failure of crop
- Landlessness

- Lack of irrigation facilities
- Poor education and medical care
- Lack of credit facilities

Pull Factors

- Better standard of living
- Scope of employment
- Better gender equality
- Prospect for better life
- Better city amenities
- Wage differentials
- Children's future¹⁰

Migration to Coimbatore

State/District	Percentage Decadal Variation			
	1971-1981	1981-1991	1991-2001	2001-2011
Coimbatore	17.5	12.5	17.0	19.1
Kancheepuram	28.2	26.1	19.2	38.7
Thiruvallur	30.5	31.5	23.1	35.2
Tiruppur	17.1	15.7	25.3	28.7

The district of Kancheepuram experienced an increase in its decadal population growth rate from 19.2 per cent in 1991-2001 to 38.7 per cent in 2001-11. Thiruvallur's decadal growth rate increased from 23.1 per cent in 1991-01 to 35.2 per cent in the last census. Coimbatore increased from 17 per cent to 19.1 per cent while Tiruppur increased from 25.3 per cent to 28.7 per cent in 2001-11. All of these districts are major hubs of industrial activity, specifically information technologies and manufacturing, indicating the influx of non Tamil labourers from around the region and even other states. Indeed another related reason could be the returning labourers, particularly plantation and construction labourers, from neighbouring states like Kerala as Tamil Nadu started progressing economically.¹¹

Impact of Migration in Coimbatore

Coimbatore is growing rapidly due to modernization and industrialization. In recent years, the information technology and digital system in

industrialization and other fields have helped the growth faster than what people ordinarily have expected. Due to the inflow of funds, desire for new technologies for modernization and the competition with other cities also help to accelerate the growth of urban areas. Good job opportunities, high salaries, modern buildings with high-tech infrastructure, wide range of any modern gadgets, spending the money with lots of entertainment and eateries are some of the advantages.¹²

Effects of Migration in Coimbatore

But the effect of the growth of cities is that the employment opportunities flourish for the core circle of skilled professionals, the border of the unskilled and semi-skilled is deteriorating. This is the dark side of globalization, industrialization and liberalization. Slums grow fast due to the inflow of rural people in search of jobs or mostly just survive. Migration often involves longer working hours, poor living and working conditions, social isolation and poor access to basic amenities. Migration also affects the labour market at the place of origin. Migrant earnings affect income, expenditure patterns and investment and changes relations at family circle and society levels.¹³

Migration and Urbanisation

Urbanization is crucially linked to migration. Whether migration is a strong or a weak force in the urbanization process depends upon the nature and pattern of migration. Apart from economic reasons, migration occurs due to a host of socio-cultural and other factors.¹⁴

Conclusion

In the last few years we have witnessed an increase in migration of Coimbatore. This migration involves people with different social, economic, and political backgrounds. Coimbatore district has seen a prolonged, sustained phase of urban growth and the process of agglomeration has played a major role in this growth process. But the note worthy thing is the growth impulses in the district are not confined to one or two urban agglomerations or big towns, and the growth is quite pervasive. Growth impulses are observed equal in all the agglomerations of the district.

The following are the Suggestion

- The migrants may maintain cordial relationships at the destination and working place, because they have moved out of their respective places for social and economic prosperity. The cordial relationships between migrants and neighbours can bring glory to the migration.
- In view of effects of rural to urban migration the Government should strive to provide social amenities and facilities in the rural areas.
- The Government should also provide job for the citizens in the rural areas.
- Vocational training can be given to the productive youth for self employment.

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Welfare Schemes for Senior Citizens in Tamil Nadu

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Introduction

The Government of India initiated a number of welfare services to the affected people for the enhancement of the society. Article 41, of the Constitution of India provides right to safety, protection and care to the aged.¹ Present day, social systems of family community and the State are not geared up enough to provide social security to all elderly citizens. The Adoption and Maintenance Act 1956, also entrusts the aged to ask for maintenance from their children in case they do not have any means for subsistence.² The Section 125 of Criminal Procedure Code, 1973, makes it a natural and fundamental duty of the child to take care of older parents. An older mother who is unable to maintain herself should receive support from her children who have sufficient means. Such legislation will make it mandatory for the children to look after their aged parents or pay maintenance allowance. Such laws protect the interests of the aged parents by creating a responsibility among younger generations.

National Policy on Old Age Pension

The National Policy on Older Person was announced by the Indian Government in 1999 converting the fast changing population dynamics.³ This programmes plans at age integrated society. It envisages umbrella measures including support for financial security, Health care education, shelter, welfare and protection against abuse and exploitation. Even though, they suffered a lot and longing for the care and concern. Care and concern are the vital factors, can provide the feeling of comfort and protection for aged

who expect lot of understanding and patience. Due to the rapid urbanization, breakdown of family system, growth of nuclear families and increasing longevity, the elderly and disadvantaged people are finding it difficult to sustain themselves. It has therefore become necessary that a system of social security is put in place for the elderly. The primary purpose of pension schemes is to provide social security to aged persons, widows, deserted wives and spinsters who do not have enough means of substance

Increase in life expectancy on one hand and decrease in mortality and fertility has contributed to increase in population of 60 and above. This magnitude signifies the importance to provide social services and other benefits, not only for oldage people but also physically challenged and transgender people. In India, the number of elderly care is higher in Tamilnadu and Kerala than in any other state.⁴

Senior Citizens Welfare Act

In 2007, the Government of India passed the new act for the welfare of senior citizens named as Maintenance and Welfare of Parents and Senior Citizens Act of 2007. This act provides more effective provision for maintenance and welfare of parents and senior citizens. This act makes it a legal obligation for children and heirs to provide maintenance to senior citizens and parents, by monthly allowance. This Act also provides simple, speedy and inexpensive mechanism for the protection of life and property of the older persons. Indian society lays high importance on providing care and protection for parents and elderly.

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Withering of joint family system has contributed to the challenges faced by elderly. But in the global scenario, they are forced to live alone and are exposed to various kinds of problems such as lack of physical, social, emotional and financial support. To overcome such difficulties and to face new challenges, the Government of India has enacted this law in the fifty- eighth year of Republic so as to provide maintenance and protection to parents and senior citizens.

The state government formed the High Level Advisory Committee, in order to advise and supervise the effective and coordinated implementation of the Maintenance and Welfare of Parents and Senior Citizens Act of 2007 in Tamil Nadu. This committee consists of Chief Secretary as Chairperson, and 15 official members and 7 non-official members. This committee monitors and supervises the works of the state and district social welfare department services related to the senior citizens.

District Level Committees

In order to decentralize the administration the Constitution provides district level committees to look after the respective work. Like High Level Advisory Committee, District Level Committees also formed in each district, which consists of the District Collector as the Chairperson, three official members and four non-official members including two Senior Citizens have been constituted. An Advocate Commission was constituted by the Madras High Court bench in Madurai to investigate the services and functions of oldage home for the senior citizens.⁵

Problems of Aged Women

Old age should be a golden age, but the lives of older women are a tale of hardship. Factors creating this are the feminine nature of ageing, society's discriminatory treatment towards female education and employment and social discrimination and ill treatment because of the traditional roles attached to women in society. Such customs and conventions made life of women vulnerable. Owing to the changing lifestyle and urbanization in India have led to the total neglect of large number of elderly people. More over with the increase in the life expectancy, the aged population is

rising. Older persons hailing from poor families and older persons who are destitute are the main sufferers due to non-availability of proper food and shelter. A majority is run by religious organizations and most provide free residential care.

The other benefits given to the Old Age Pensioners was implemented in the year 1979.⁶ Since its inception, the Old Age Pensioners were supplied with one handloom dhoti for each male and one handloom saree for each female at free of cost twice in a year on the occasions of Pongal and Independence day. This trend was changed from 1992-93 onwards, instead of issuing free sarees and dhotis to Old Age Pensioners for Independence Day and Pongal, the sarees and dhotis are issued during Pongal and Deepavali festival at free of cost.⁷ Moreover the Old Age Pensioners who had not taken the mid-day Nutritious Meal in Nutritious Meal Centre's were supplied four kilograms of rice once in a month. Those who are taking Mid-day Nutritious Meal in Nutritious Meal Centres were supplied with two kilograms of rice once in a month. In order to get rid of their problems, State Government gives financial assistance to 16 Voluntary Organisations wherein 620 old age persons are provided with all facilities.

Funds from the Central and State Governments

The central government allotted a sum of Rs.2 lakhs to the old age home and the The state government has allotted Rs.40,000/- per year to the institution as institution's share for accommodation upto 40 inmates. These organisations are frequently inspected by officials. The State Government will reveal its Old Age Policy after the enactment of a Central legislation.

Inspections of Old Age Homes

The Social Welfare Department has conducted surprise inspections of old age homes in the district. private homes have been asked to register with the department and obtain a registration certificate within 15 days. District Social Welfare Officer ordered that registration is mandatory for old age homes and those fail to comply will be blacklisted.⁸ So far, the social welfare department has not received any complaints

from inmates of these homes. But it decided to bring them under their inspection net so that there will be better monitoring. The Social Welfare Officer has urged the inmates of old age homes to approach the department to lodge complaints if they have specific grievances. There are six old age homes in Madurai district which receive a grant from the Government. The department has responsibility to scrutinise how the funds are utilized by the homes.

Old Age Homes run by Non-Governmental Organisations with State Grant

To safeguard the life of the elders who are homeless and abandoned by their families, the State Government is providing maintenance grant for the Old Age Homes run by the Voluntary Organisations. Destitute elder persons who are in the age group of 60 years and above are benefitted in these homes. Food, shelter, clothing, health care, recreational facilities etc., are provided in these homes. State Government is providing grants to 28 Non-Governmental Organisations to run the Old Age Homes in 26 Districts. A sum of ₹ 2 lakh per year, per home is given as grant to maintain 40 inmates.

Due to the rapid urbanization, breakdown of family system, growth of nuclear families and increasing longevity, the elderly and disadvantaged people are finding it difficult to sustain themselves. It has therefore become necessary that a system of social security is put in place for the elderly. The primary purpose of pension schemes is to provide social security to aged persons, widows, deserted wives and spinsters who do not have enough means of substance.

Destitute Widows' Pension Scheme

This scheme was started in first June of 1975. Destitute widows of any age, who have not remarried are benefitted under this scheme even if they have legal heirs aged 18 years and above. An amount of Rs.400 is paid as pension under this scheme. The entire expenditure under this scheme is borne by the State Government. The Government of India has launched a New Pension Scheme on 19 February 2009 named as Indira Gandhi National Widow Pension Scheme. The

Government of Tamil Nadu has decided to implement the scheme and the District

Collectors have been given instructions to identify the beneficiaries under the above scheme and sanction the pension as per scheme guidelines of Government of India. All widows between 40-64 years of age belonging to below poverty line households will be benefitted under the scheme. However, the other destitute widows who are receiving pension under the State Scheme but not eligible under the National Scheme would continue to get their pension under the State Scheme.⁹

Destitute and Deserted Wives Pension Scheme

This scheme was started on 25 April 1986. This scheme benefits the deserted Wives and destitute women who are not less than 30 years of age and who are deserted by their husbands for a period of not less than five years or who obtained legal separation Certificate from a court. Deserted wives having legal heirs who have completed 18 years of age are also eligible for pension under this scheme. An amount of Rs. 400 is paid as pension under this scheme. The entire expenditure under this scheme is borne by the State Government. A sum of Rs.48.14 Crore has been provided in the budget estimate for the financial year 2009-2010 under this scheme. Totally 103010 persons were benefitted under this scheme till 2010. A sum of Rs.61 Crore has been provided in the budget estimate for the financial year 2010-2011 under this scheme

Destitute Physically Handicapped Pension Scheme

Physically handicapped destitute persons aged 45 years and above whose permanent disability is 50 percent or more are eligible for this pension.¹⁰ District Level Committees, constituted by the Government in all the districts functioning under the Chairmanship of the District Collectors and the District Medical Officers and District Social Welfare Officers as members, examine applications received from physically handicapped persons and sanction pension to them considering the individual hardship without reference to age limits prescribed by the scheme. Other conditions applicable to Old Age Pension (Normal) scheme are applicable to this scheme also. Patients suffering Leprosy are also

covered by this scheme. Entire expenditure under this scheme is borne by the State Government. In the year 2007, 70,626 destitute physically handicapped persons are benefitted under this scheme.¹¹

Rehabilitation of the Disabled

The Government of Tamil Nadu is geared to provide an enabling environment for disabled people to achieve livelihood security, equality, full participation in community life, and more independence and self determination. The State Government has a vision to create a society where disabled and non disabled persons work together and are accepted as equal partners. This Government focuses on the prevention of disabilities and providing timely assistance to Persons with Disabilities to lead as normal a life as possible within the family and the community. This Government aims at early detection of disabilities and provision of comprehensive services in medical, vocational, economic and social spheres in order to make the disabled self-supporting citizens and integral part of the society. It is the joint responsibility for the Government, NGOs, Entrepreneurs, Philanthropists, and the Community as a whole to work towards the welfare of the disabled.

Conclusion

The mission on Social Welfare and Security covers wide section of the population which includes not only children, adolescents and women but also the marginalized oldage people. The improvement in the living conditions will bring much joy in the hearts of the disadvantaged. Enhancement in Old Age Pension and assistance schemes is really changing the lifestyle of these abandoned people. The welfare schemes of the

governments help them to improve their living condition. The assistance schemes welfare programmes have brought a perceptible changes in the life-style of the above sections.

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Involvement of Local Community in the Development of Coastal Tourism in Mahabalipuram

R. Gopinath*

India is one of the most favoured destinations among the countries of South Asia receiving more than 50 percent of the total foreign tourist traffic in the area

especially in beach tourism. In Tamil Nadu tourism may be reckoned as many hundred years old but as a modern industry it was organized only late by 1970s. Tamil

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Nadu with its hills, plains, beaches, bays, lakes and rivers, flora and fauna is an attractive region. According to world statistics report tourism provides employment to 260 million of people and generates 10.7% of world GDP. In Tamil Nadu coastal tourism becomes a prominent one. Although, the Indian coastal line consists of 7500 k.m. long and the Tamil Nadu coastal region which shares 1050 k.m. long from North Pulicut to South Kanyakumari and in that many of tourism destination are very famous and attracting the tourist and also providing employment to the local community or people. So, they have responsibility to develop and promote the local tourism without affect the environment particularly in coastal area. In Tamil Nadu, Mahabalipuram beach tourism destination is considered as splendour in the world. The beach of Mahabalipuram attracts thousands of tourists throughout the year.

Mamallapuram, is also known as Mallapuram, Mavalipuram and Mahabalipuram. Another, famous name which introduced by European sailors is that 'seven pagodas' for account of seven stupas or pinnacles of the Hindu temple.¹ Mahabalipuram is an extraordinary place for art and architecture. It is situated on the coromandal coast it is very close to Chennai the capital city of Tamil Nadu. Mahabalipuram is one of the main harbor and naval base of the great Pallavas. Tracing back to the history, Mamallapuram, was an ancient port, frequented by greek and roman merchants in the period of pre-christian era. The Pallava dynasty who ruled the Tamil Nadu between 4th and 9th century, kept the Mamallapuram as the secondary capital and chief port of their dynasties. In the 7th century, Mahabalipuram was constructed with numerous sculptures and monuments by the ruler Narasimhavarman I also, known as Mamalla (which means great wrestler). Although, the group of monuments at Mahabalipuram owe their origin to the Pallava rulers of south India, who came into existence in the third – fourth century and ruled from their capital at Kanchi.² The Pallava rulers all are versed to sculpt the

sculpture using the monolithic rocks. This kind of monolithic rock shrines which spread among throughout the South India. These include cave temples and natural rock sculpture in the famous bas – relief panel called Arjuna's penance which is situated in Mahabalipuram.³

Historical Monuments in Mahabalipuram

Five Rathas or otherwise known as Pancha Pandava Radhas which carved out by a single rock. They are the Draupadi Ratha, dedicated to Durga its look like a hut, Arjuna Ratha with its two storeyed pyramidal roof, the Bhima Ratha which replicates a Buddhist Chaitya, which dedicates to Nakula, and Sahadeva and Dharmaraja Ratha, which is a square temple with a three storeyed pyramidal roof.⁴ The tallest of all five is Dharmaraja Ratha which have three storeyed and is designed to have a shrine at each level and also have eight sided top.

Arjuna's Penance is one of the world's largest and finest bas reliefs measuring 27m x 9m which Mamallapuram is to be etched in the honour role of art history.⁵ It is also called Bhagiratha's penance and the descent of the Gangas, is carved in two adjacent big rocks. It depicts Arjuna petitioning lord Shiva for the Pasupatha Asthra, which would grant him victory in war.⁶ On one side are the majestic elephants and the other side is filled with celestial beings, men, animals and birds.

Shore Temple of Mamallapuram is the oldest temple having survived the devastation of time and the elements of nature. It contains twin-structured shrines with the walls of the temple lined with sculpture of the bull nandi, built by the king Rajashima in the 7th century AD.⁷ This is carved out of a solid rock; the temple stands with its back to the sea rising starkly against the white foam of the waves. The temple had two shrines one dedicated to Vishnu and another is to lord Shiva. Once it is believed that there were seven such temples of which six have been submerged in the Bay of Bengal. This makes the temple even more precious to the Tamils.

Tiger Cave is another important monument of Pallavas which is located four apart from the main monument. It was an open air theatre where cultural programmes held during the Pallava period for their entertainment.

Mahisasuramardini Cave the panel on the wall shows the battle scene of goddess Durga with demon Mahisa and fighting a demon on one side, and lord Vishnu's cosmic sleep on the other side is a remarkable scooped cave, sure to keep one spell bound. The liveliness of this sculpture is unparalleled.

Varaha Mandapam depicts a story from ten incarnation of God Vishnu. Vishnu took an avatara of Vamana, the divine dwarf, to subdue the arrogant demon king, Mahabali.⁸

Thus, United Nations Educational, Cultural and Scientific Organization known as UNESCO, administers the world heritage list under the world heritage convention. In this list 16 heritage spot in India are accepted and registered under the world heritage sites. Apart from this, in Tamil Nadu Mahabalipuram group of monuments considered as to be a world heritage site out of that 16 under the UNESCO conference in the year 1984, thus, giving more importance to the Mahabalipuram and that tourism development.⁹

Mahabalipuram – A Coastal Tourism Destination

Coastal tourism or otherwise it called by beach tourism is one of the major recreational tourism in India. India has very long coastline along the mainland and numerous islands. Coastal tourism always is not restricted to three 'S' of sun, sand, surf. Although this kind of tourism becomes one of the main attractions of all such destination in any country.¹⁰ Tamil Nadu plays a major role in coastal tourism and its development, the Tamil Nadu coastal region extends from north Pulicat to South Kanniyakumari approximate of 1050 k.m. long. In this coastal region, Mahabalipuram is one of the most favoured destinations which liked by tourist very much. Mahabalipuram on the shores of bay of Bengal, has a coastline spanning distance of over 20 k.m. with beautiful beaches. Mahabalipuram beach is called as golden sandy beach and it is a picturesque place bounded by the shimmering sea and rolling hills. This

beach always Tamil Nadu's prestigious beach which attracts thousands of tourists throughout the year. The beach is an idle place for sun bathing and lazing around and the sea is rough, swimming is not recommended.¹¹ The magical land of Mahabalipuram is probably one of the finest un-spoilt beaches in India on the coastline of Tamil Nadu. Tourists from across the globe come to Mahabalipuram. On the shores of the breathtakingly beautiful Bay of Bengal Mahabalipuram is truly mesmerizing. The beach of Mahabalipuram attracts thousands of foreign tourists throughout the year though the best time to check out the beach at Mahabalipuram is from November to February.

The magnificent monuments besides the beautiful beaches along with the rock cut art are amazingly attractive. For the more religious tourists there are the shore temple, rathas, arjuna's penance that are worth visiting. Then, there is the captivating crocodile farm, the snake venom-extracting centre besides the schools of art and sculpture, with form the prime attractions for tourist. Also, the Dance Festival that is held at Mahabalipuram and is hosted by the Department of Tourism of the Government of Tamil Nadu will not fail to charm the tourists.¹² Mamallapuram dance festival is organized during the months of January and February in the city of Mahabalipuram is giving more tribute to the beach tourism and the stage of the dance which is being held was created about thirteenth century. This dance festival produces Indian classical dances such as the Bharathanatyam, Kuchipudi, Kathak, Mohiniyattam, Odissi and Kathakali. This festival held for four weeks and the venue of the dance which takes place in Arjuna's penance, a bas relief sculpture on the face of two enormous adjacent rocks, in Mahabalipuram. The magnificent background view of the Pallavas sculptures provides sensational touch to this cultural dance festival and this dance programme attracts more domestic tourist as well as foreign tourist is the landmark of the coastal tourism development in Mahabalipuram.¹³

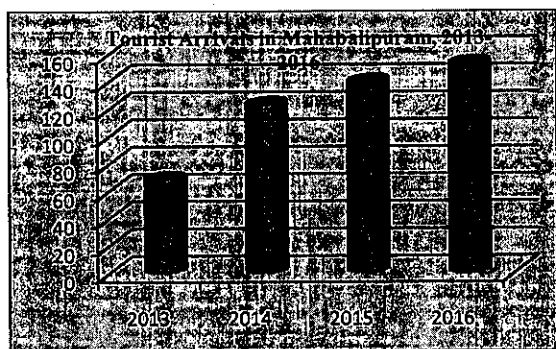
Tourist Arrivals to Mahabalipuram

According to the Department of Tourism, Government of Tamil Nadu, every day 7500 tourists visit Mahabalipuram and out of that 10 percent were shared by foreign tourist.¹⁶ Before we study about the community involvement in Mahabalipuram and their

co-operation in the development of coastal tourism, the last five year statistics report (2012 to 2016) furnishes the tourist arrivals in that vicinity and tourists flows increased gradually.

Year	Domestic Tourists	Foreign Tourists	Total	Growth Rate Percent
	(in lakhs)			
2012	43.35	4.60	47.95	-
2013	63.26	4.99	68.25	42.33
2014	116.90	6.04	122.94	80.13
2015	132.98	6.51	139.49	13.46
2016	145.52	7.13	152.65	9.43

Source: Department of Tourism, Govt. of Tamil Nadu.



In the year 2015, total 139.49 lakhs tourists visited Mahabalipuram and during the year 2016, the total tourists arrived in Mahabalipuram was 152.65. When compared the tourist arrivals in Mahabalipuram for the above two years, it has recorded an increase of 13.16 lakhs in the year 2016.¹⁷

Community Co-operation in Coastal Tourism of Mahabalipuram

A village has many community groups, the men and women in these groups are participating actively and taking dominant role in all the developmental activities. Community need to be viewed not as beneficiaries but also in give active participants in the process of development and change in that particular area. Community can also be considered as the power factor for the strengthening of community in various actions especially in tourism. So, the community participation is more essential thing for the development of tourism.¹⁴ Since, Mahabalipuram is considered as the world heritage centre in South India, it demands a

high demand of the positive role of the local community in making tourism successful. Thus, it becomes very important to note the attitude of the residents to formulate a proper tourism planning at a place. Tourism brings drastic changes in the life of the local community especially for those living in the vicinity of an attraction.¹⁵

In Mahabalipuram, there are around 150 fishing families living on the stretch of beach between the shore temple and temple bay Ashok. This is the proper community settlement in the tourism area and they are called as Mahabalipuram Meenavapakuthi (fishing village). Their houses are built very closely to the shore. The community using catamaran to catch the fish in the sea and they are occasionally using the catamaran to take the tourist into the ride to sea. This kind of activities yields extra money to the local community for their livings. Earlier tourist used to walk semi-nude through this area, and the local community intervene them and making some troubles. But, now there are no such complaints are happen and local community keeps watching on the daily picnicker's activity for do not harass the foreign tourists in the coastal region to promote the local tourism. There are even such incidents of tourists, including women, spending the night on the beach without any fear. Therefore today in Mahabalipuram 3,465 local communities working for the tourism related activities and its development, this changes may be positive or may have some negative effects also.¹⁸ It is often seen if residents get economic benefits they not only support tourism but also start devising some innovative ideas to develop tourism.

Some of the positive and negative impacts of tourism to the community co-operation in Mahabalipuram Tourism are mentioned as follows:

- There is both an immediate impact on the host's environment due to the direct contact of the visitors and also an indirect impact on the local economy and the society.
- Tourism can have similar economic impact as we see in other forms of tourism such as job creation, population growth and infrastructure development etc.

- Creation of job opportunities; opportunities for women to employ in different sectors of tourism industry, New fields for commercial activities attracts new investment in the city.
- This motivates the host community to involve fully and find relating resources to promote the scope of tourism in their relating town.¹⁹
- Spending on cleaning garbage collection, water disposal and lighting.
- Affects badly on the general environment of the city.
- Marketing and promotion can impact severely on the municipal budget.
- Increase in the price of real states; prices of land and houses increase; competition for the use of land; poorer section of the population sometimes have to move out of the town.

Benefits of Community Co-operation in Mahabalipuram

- Employment and empowerment of local communities
- Local development
- Improvement in Living Standards
- Empowerment of women
- Better experience for tourists / visitors

Challenges or barriers to Community Co-operation

- ❖ Lack of community involvement and participation
- ❖ Poor management, marketing and entrepreneurial skills
- ❖ Poor or limited infrastructure²⁰

Conclusion

To conclude, there has been a call all over the world to get communities involved in tourism in order to ensure that they reap benefits from their town. India has not been far behind in tapping this potential. This study supports the view that communities must be allowed to become active team players in decision making and unite together to promote the wide scope of tourism development in Mahabalipuram. To be able to

provide the needed support, the communities need guidance and cooperation from the government, private sector and NGO's, so as to develop skills and knowledge. In order to ensure that benefits surpass costs in community based tourism making its sustainable, policies and frameworks should be designed to be able to utilize full potential of local communities. While dealing with the community co-operation in the development of coastal tourism in Mahabalipuram is very relevant and significant in the present day, since it is considered as one of the most important world heritage tourist place of South India. Therefore there is no developmental aspect without the co-operation of the local community in the coastal tourism destination of Mahabalipuram.

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Prevention and Control of Leprosy in Colonial Tamil Nadu (1921 – 1947)

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Leprosy is a chronic disease caused by mycobacterium leprae. It has been considered as a dreadful disease and serious menace to the human society. There were a number of misconceptions and wrong notions about leprosy among people. Some people still believe that leprosy occurs due to heredity and immoral behavior. They also believe that leprosy is highly infectious and that it is incurable. A common belief is that a leper is a sinner.¹ But, the advent of British and the health care program introduced in the Twentieth century had removed to some extent the stigma around this disease. Although the number of lepers was separately enumerated in the census records of India, one could not arrive at the exact figure of the lepers and the extent of its prevalence.

Historical Background

Leprosy has been prevalent since ancient times in India. An authentic reference to leprosy is found in the ancient medical writings of this country. The most ancient writings are those of Charaka, Sushruta and Vagbhata. It is interesting to note that Choulmogra oil, which was till recently the main stay for the treatment of leprosy, and which was introduced into western medicine late in the 19th century, had been used in the treatment of leprosy in India from ancient times. Sushruta mentioned this in his book *Sushruta Samhita*.² Reference to Kustha (Leprosy) was also made much earlier in Indian Literature, viz., the *Manu Smriti* (The

code of Manu) and the *Atharva Veda*.

Prevention and Control of Leprosy

In 1921, the total number of lepers recorded in the census in the Madras Presidency was only 15,753 while it went up to 33,000 in 1931 owing to the public health propaganda which insisted on the importance of disclosing the disease to the census enumerators. From 1930, the numbers of cases treated in government as well as in Missionary hospitals were steadily increasing. Also, during the geographical survey of leprosy between 1930 and 1938, nearly two lakh cases had been registered. A survey conducted in 1939 at Saidapet near Madras and Madurantakam in Chingleput district showed that nearly six percent of the total populations were afflicted with leprosy.³ According to another estimate, in South Arcot district about 75,000 lepers were living in 1951. Constituting three percent of the district's population.⁴

Although leprosy had been registered in the census records under the general column of infirmities, little effort was taken by the Government to control this scourge of mankind in the nineteenth century. Before 1900, there were only two leprosy asylums in Tamil Nadu one at Madras and another at Madurai. However, from the beginning of the twentieth century, the Government as well as private agencies had shown considerable interest in this aspect of public health.

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By passage of time, the prevention and control of leprosy had become the joint responsibility of the Medical and Public Health Departments in the Madras Presidency. The leprosy clinics were working under the Medical Department and the conducting of survey and health propaganda relating to leprosy were vested with the Public Health Department. In 1933, a Conference of the medical and social workers of the Madras Leprosy Campaign was held in which the transfer of the leprosy relief measures from Medical to Public Health Department was very much discussed. However, it was then decided to continue the existing system at least for some time. In general, the Public Health Department had carried on the leprosy eradication campaigns in different parts of Tamil Nadu during the 1930s. In 1933, District Leprosy Relief Councils were formed. These Councils had maintained a fund consisting of contributions from local bodies, donations and subscriptions for leprosy work in the districts. In the districts of Chingleput and South Arcot where the incidence of leprosy was high, a special scheme of anti-leprosy campaign was organized in 1933. In this direction, the work Mrs. Todd and Mr. Curtis was really commendable.⁵ In such tasks, the local bodies were asked to co-operate with the District Leprosy Relief Councils in eradicating the disease and offering solace to the afflicted.⁶

In 1938, 455 leprosy clinics were functioning through out the Presidency. There were twelve segregation centers, otherwise known as Leper Asylums and settlements.⁷ Only infectious treatable cases were admitted in the asylums. It may be of some interest to note that the Government examined the question of isolating lepers by banishment to the Andaman Islands. The proposal was, however, dropped later as similar schemes implemented by the Government of Philippines in 1906 in the Culion Island proved a total failure.⁸

Statistics regarding incidence of leprosy were not recorded and compiled separately in the Madras State. However, assessment of the incidence of leprosy was done often in the past. In the census of 1931, the number of persons recorded as afflicted was 1,47,911 in the whole of India, the quota in madras state was about 33,000. The incidence was not recorded in the census

data of 1941 possibly due to the war period. A review of the work done by Government and private organizations in connection with prevention and control of leprosy brought out the fact that no definite policy was being pursued then Government therefore, formulated a policy and programme for prevention and control of the disease on broad lines.⁹

The disease was most prevalent in South Madras zones. The relative prevalence of the disease in rural and urban areas varies from region to region. The incidence among males was more than that among females, the rate among males being two and a half times that among females.¹⁰ It is not possible to say whether this large variation in incidence among the sexes can be partly explained by difficulties in examining and detecting leprosy among women. The disease was mainly prevalent in the District of Salem, Tanjore, Chingleput, Madras and Madurai in large scale. The disease was prevalent in other districts also but on a small scale.¹¹

Despite the services of both the Medical and Public Health Departments in controlling leprosy, the work of private agencies in Tamil Nadu was more commendable. Organizations like the Mission to Lepers and the Roman Catholic Missions had opened asylums in several parts of India in the early part of the Twentieth century in order to bring relief to the victims. In 1923, the British Empire Leprosy Relief Association (BELRA) was formed in London and in the next year an Indian branch of BELRA was opened. Lord Reading, the Viceroy of India had collected funds for leprosy relief to the tune of Rs. 20 lakhs and handed over the amount to this association.¹²

The people of Madras province owe a great deal to the pioneering work of voluntary organizations although their work was initially motivated by compassion for giving succor and some treatment. Actually the Christian Missions were first in the field. These are: Schieffelin Leprosy Sanatorium at Kargiri, The Belgian Leprosy Centre at Polambakkam, Chingleput District and the Mission Hospital at Vellore. A rural scheme for leprosy control was under operation

in Polambakkam area of Maduranthakam Taluk, Chingleput District.¹³

Another interesting development was the establishment of the Belgium Leprosy Centre in the Chingleput District with financial support from the country. It had followed the pattern of work in respect of surveys, education and training as in rouge elsewhere and it had covered nearly 5,000 people in 750 Villages in three districts of the Madras state which were highly endemic areas.¹⁴ The centre provided temporary Hospitalization, Physiotherapy and Orthopedic treatment. The Schieffelin Leprosy Research Sanatorium at Kargiri admitted cases of interests to the surgeon, Physician or Pathologist, with an eye on research and was doing specialized surgical work including plastic Surgery. In addition to the above, a number of voluntary institutions were doing useful work. Some were running colonies and others were running out-patient departments. These institutions were adopting the modern approach to the control of leprosy.¹⁵

House to house survey was done by trained leprosy inspectors both in Government and voluntary institutions in specific endemic areas. Similarly, for early detection of leprosy cases, school surveys were done in specific areas. The publicity and welfare organizations educated the people through Exhibitions, Public meetings, Articles in the press, Periodicals and Pamphlets on leprosy. The Government carried out the leprosy survey and undertook health education on control and prevention of the Leprosy.¹⁶

With the help of BELRA nearly 400 leprosy control clinics were established in Tamil Nadu and in other districts of the Madras Presidency. In 1929, Dr.Santra of the BELRA carried out leprosy survey in south Arcot District and opened leprosy clinics. This had a stimulating effect on the leprosy relief activities as some of the local bodies had come forward with financial assistance for this work.¹⁷ Lady Willingdon, the wife of the Governor of Madras Presidency had also collected subscriptions and helped to build Leprosy Sanatorium at Tirumani in Chingleput District. It was named as Lady Willingdon Leprosy Sanatorium. Later,

it was handed over to the United Free Church of Scotland Mission.¹⁸

In 1938, the Madras branch of the BELRA was organized with its headquarters at leprosy Hospital in Tirumani. Leprosy campaigns were periodically conducted and investigations were made by Dr. Cochrone, the Secretary of the association.¹⁹ In 1946, the Lady Willington Leprosy Sanatorium was taken over the government for a better administration. Dr. Cochrone was appointed as the Director of Leprosy Research. A research unit was also established at Tirumani. A Post-graduate training in leprosy eradication was given to medical officers at the Lady Willingdon Sanatorium.²⁰ After India's Independence, the BELRA was dissolved and in its place a branch of the "Hindu Kusht Nivaran Sang" was formed in Tamil Nadu. The role of Government and Voluntary Institutions in prevention and control of Leprosy in Colonial Tamil Nadu had been notable.

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The Genesis of the Banking System in South India during the period of the East India Company's Rule

T. Paramasivam*

The period of frequent wars and political disorders that came in the wake of the disintegration of the Mughal Empire, Anglo-French rivalry and incursions by Mysore and Maratha powers for nearly fifty years in the Presidency of Madras had involved the East India Company's government very heavy deficit which met by loans or by overdrafts upon the supreme government which collected its revenue from the richer province of Bengal. A French attack on the East India Company's possessions in India was regarded by everyone as a very serious possibility. Having this in mind, the Company's government wanted to take all possible precautions to reduce normal expenditure and to provide necessary means of reducing the public indebtedness. The efforts taken by the Company to meet their financial challenges in this direction indirectly sowed the seed for the development of banking activities in this region. This paper traces out the origin of Banking System in South India under East India Company's rule.

Accordingly, in 1798 a Committee of Finance was appointed.¹ The Committee was requested by the Governor-in-Council to examine the state of the Government's finances in the Madras Presidency and suggest suitable remedies wherever possible. It discussed a great variety of subjects from the management of the lottery fund and the establishment of a government bank to the condition of the Company's junior servants and the reorganization of the post

office.² But the report of the committee did not provide any panacea for the economic ills of the day.

A Second Committee of Finance was appointed later in the year 1805,³ which sat till 1808, essentially to consider why the recommendation of the First Finance Committee had not proved more successful. The Committee was asked to suggest ways and means to overcome the financial embarrassments to which the Government of the Company at Madras was exposed.⁴ The second Finance Committee presented a comprehensive report upon the subject in November 1805. They concluded that the scarcity of the medium of exchange or the current coin could be overcome by the establishment of a general bank on a large scale and the issue of bank notes, which would be of the greatest help and advantage not only to the government but also to the people at large.⁵

Even by the year 1805, in the Presidency of Madras there were three private banks in existence; the Carnatic Bank established in 1788; the Madras Bank founded in 1795 and the Asiatic Bank founded in 1805.⁶ Even though these banks were rendering useful service and were of very great assistance to the government and the public, they were not sufficient in number to relieve the presidency of its financial strain.⁷ The potentialities of commerce and trade of Madras were sufficient to give adequate employment to the joint capital and the three banks, but the conflict of interests, competition

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and mutual rivalries had prevented them from enjoying the full benefits of their resources. There were not many bank notes in circulation. As such, no material aid accrued at that time to the currency of the presidency from these three institutions. Not many people were prepared to open additional new banks in the presidency due to the belief that theories which had been found applicable to the state of society in Europe could not with safety be applied in this country. The second finance committee boldly recommended the establishment of a general bank on an ambitious scale. The establishment of a general bank in the Madras Presidency, the committee felt, would be beneficial and essential to the prosperity of the Presidency.⁸ The Committee felt that private individuals must be persuaded to promote such an institution with the blessings of the Company's government and the Government could liberally invest its securities in it to enable the bank to issue notes. In order to ensure confidence in the minds of the people and shareholders and stability of the institution, the committee recommended to the Government to have with it the power to investigate the affairs of the institution at any time and regulate its proceedings whenever necessary.⁹

During this period Lord William Bentinck was the Governor of Madras. The report of the Committee of Finance which was submitted to him was subjected to a very critical examination by the Governor's Council. The Governor concurred with the Committee's recommendations for the establishment of a General Bank to overcome the financial difficulties of the Presidency, but disagreed with it on the question of the Government's participation. He recorded a minute on 6th December 1806¹⁰ in which he advanced various reasons for differing from the committee on the question of Government's participation. He was of the view that the proposed Bank should be completely owned and managed by the Government. The Governor argued that the general pecuniary embarrassment of the Presidency had arisen only from the want of coin or specie or some substitute for coin which would enable the people to purchase their general and daily necessities and not due to want of credit. He felt that the Presidency stood in no need of credit and asserted that the credit of the

company never stood so high at any other time. But at the same time he agreed that there was a general stagnation of commerce due to the shortage of circulating medium. He felt that best way to remove the shortage of coin was to introduce a paper currency. An article of no value was to represent a coin of certain value on the understanding that the value of the coin represented would be given for it upon demand. The best means of achieving this aim according to him would be to allow the largest issues against the minimum of deposits. Since he felt that the credit of the Government was always superior to that of the private individuals, the Bank which issued such notes against such deposits must be a Government Bank, and such an institution had always the accommodation of the public treasury and it also would be able to borrow upon better terms than ordinary individuals. Thus, by the superiority of its credit and by its superior command of resources, a bank established by the Government, in the opinion of Governor, would be able to solve the dearth of specie by safer and easier terms than by any other mode. Hence, he proposed that the Government should establish a bank on its own credit and resources only, without any other association. Bentinck envisaged almost the establishment of a central bank with powers of note issue¹¹

Appointment for various posts were made almost immediately and in the month of January 1806 the opening of the Bank was notified with Bentinck as the sole Director with notes receivable at all public treasuries. But unfortunately, in the year 1807 Bentinck was recalled for his role in dealing with the Vellore Mutiny. Petrie the second in Council acted as a Governor for some time. As Petrie recorded a dissenting note on the establishment of a Government Bank as a member of Bentinck's Council he pointed out that he could not consistently hold the office of the Director of the Bank. It was therefore resolved to appoint four ex-officio Directors in place of Governor as the sole Director. They were to be the Chief Secretary, the Accountant-General, the Mint Master and the Sub-Treasurer.¹² But in the same year in November (1807) the Madras Government received a dispatch from the

Court of Directors containing the sharpest condemnation of the establishment of a bank by the Government of the Company, the appointment of the Governor as its sole Director, and the introduction of a paper currency not only without its sanction but even without consulting the Supreme Government of India.¹³ They directed the Madras Government to follow the regulations for the proposed Calcutta Bank which was not a Government Bank. A proclamation was issued recalling all bank notes from circulation. The Accountant-General was immediately ordered to formulate a plan for a general bank.¹⁴ It was also suggested that the issue of bank notes should be confined to the Presidency of Madras and that five out of nine directors were to be appointed by the Government.¹⁵ Due to some reason or the other none of these proposals was carried out as the establishment of the proposed Bank of Bengal itself took place only in the year 1809. It took nearly three years for this Bank to receive its charter of incorporation. The Court of Directors were doubtful of the wisdom of establishing Presidency Banks at Madras and Bombay and by 1810 the Bank was once again reconstituted as a Government Bank. This was managed in all respects by the servants of the Company's Government and functioned as a part of the administration. The bank was managed likewise for another nine years when an investigation was ordered in to its past progress and present condition.

The Government seemed to have had a smooth sailing for another ten years. During the year 1830 Maitland, Secretary and Treasurer, had taken advantage of his position to accumulate a considerable debt to the bank by making advances on property of doubtful and uncertain value. This came to the notice of the Government and in consequence he was dismissed from service.¹⁶

However, the bank remained the exclusive property of the Government for another ten years. Its managerial officers were usually of the civil service. The operation of the bank also was controlled by the rules, which were framed and sent from time to time by the Court of Directors. The civil servants posted to the

Government Bank were liable to frequent transfers as they, by the civil service rules and regulations were entitled to promotions and transfers. Thus the Government Bank was constantly exposed to the risk of being controlled by executive, strange to the special nature of its duties.

It was argued by the business community that these circumstances had resulted in the failure of vigorous commerce and active trade in the Presidency of Madras which the working of a liberal and well constituted banking establishment should have afforded¹⁷.

In 1840 the Presidency Bank of Bombay with a capital of thirty lakhs, of which an amount of three lakhs was offered to the Government, had been established at Bombay.¹⁸ The mercantile community of Madras also clamoured for the extension of a similar privilege. In the same year a general meeting of the inhabitants of Madras was held and a provisional committee was formed and efforts were made by this committee to persuade the Governor to convert the Governmental Bank in to a corporate bank allowing public participation in management and subscription.¹⁹

The recommendation of the Governor in council for the establishment of a corporate bank at Madras and for the discontinuance of the Government Bank was approved by the Court of Directors and the Supreme Government of India.²⁰ An Act for incorporating the new Bank of Madras was passed by the Governor-in-Council on the 14th June 1843,²¹ by which the Government Bank stood dissolved automatically. The first Secretary and Treasurer of this new bank was S. D. Birch, a civil servant.

Such was the banking policy of the East India Company which was guided not by any doctrine approach, but purely by the exigencies of the situation. It must be stated that the banking policy of the Company was highly flexible and aimed mainly at the offsetting the financial crisis which the presidency has faced. Its bold experiment in establishing a Government controlled bank went a long way in reducing the difficulties faced by the dearth of specie.

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Matrilineal System of Travancore, Is it a Feminine Pride or Curse? – An Over View

S.S. Anuja*

Introduction

Kerala is a land of diverse communities. In the midst of the diversity of culture and creeds there is certain amount of commonness in the composite culture of Kerala. The matrilineal social system is a common dominant characteristics found among a score of caste and religious groups through the length and breadth of Kerala. The communities believed to have practiced this system were the Nayars of Cochin and Travancore, the Ezhavas and the Malabar Muslims of Northern Kerala. The most researched and recorded among them have been the Nayar communities of central and southern Kerala.¹ This is an attempt made to trace out the significance of matrilineal society in connection with women identity of the 19th and 20th century of Kerala society. This may be common process of social development and progress. It is believed that the

Patrilineal system was the system of inheritance prevalent in ancient Kerala, and that Matrilineal came into vogue at a later period of Kerala history under the impact of some compelling forces.² There is another opinion also that the Matrilineal as a system of inheritance and succession prevailing in ancient Kerala and that had been in a state of suspended during the period of the ascendancy of the Patrilineal Brahmin caste and again it staged a revival at a later period.³

Derivation of Matrilineal Society

There are many theories regarding to its origin, one group attributes that the system was a divine origin by arguing that Parasurama, the legendary founder of Kerala ordered Shudra women, "to put off chastity and the clothes that covered their breasts and to their best to satisfy the desires of the Brahmins."⁴ Some scholars suggest that the system was imposed during the long

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drawn of Hundred Years War of Chera and Chola in the 11th century A.D. This military theory suggests that as the male members of Nair families were condemned to military service and their youth to the decline of manhood, so much so regular married life was not possible in their case and under these circumstances, the Nair women were forced to have *Sambandam*⁵ form of marriage as a necessary evil. In 1518, Barbosa, the Portuguese traveller stated; "And it is said that the Kings made this law, in order that the Nairs should not be covetous and should not abandon the King's service".⁶

Implication of Matrilineal Society

According to the *Matrilineal* system the daughters are the legal heirs to the family property. The joint families are ruled by the eldest male member of the family, but at his death, it is his sisters' children who inherit the property and not his own sons or daughters. Families lived together as joint families in large mansions called "*Tarawad*".⁷ Family members shared ownership over the property, this meant that no individual could claim their share. Lineage was traced through females', children took the name of their mother's as their surname, and they stayed at the mother's house even after marriage. Property was in the name of the women in the family and was passed down from mothers to daughters. Even after marriage, the women stayed at her ancestral home and it was the husband who had to come and stay within his wife's house. This is not to say that this society was devoid of patriarchal elements. For all intents and purposes the actual control of the property and resources was in the hands of the maternal uncle known as the "*Karanavan*"⁸, who had the final say in all matters.

Management of Nair Tarawad

A Nayar tharawad or family consisted of a group of persons male and female, all tracing descent from a common ancestress living under the control and management of the eldest male who was called the *Karanavan*, one who control, manage the wants and needs of the family members. In its simplest form a family consisted of a mother, who form the stock of the descent and kinship, as well as rights to property were traced through females and not through the males. The

mother living with her children with their maternal uncle or *Karanavar*, signifies through the female line. Each of the mother and her children and descendants in the family formed a *Thavazhi* which means *Mother Line*. All males and females had an equal interest in tharawad property, but no one can claim for his or her share of it. *Karanavar* had no right to alienate the immovable property of the family without the consent of adult male and female member.⁹

Social System at a Glance

Nairs were the tenants of the Nambudhiri Brahmin (Land Lords or Jenmies), who followed Patrilineal system, they insisted upon the tenants that the Jenmam lands could only be enjoyed by them and transfer should be made by the Jenmies.¹⁰ Majority of the lands of the Nairs were Jenmam lands and it was from the enjoyment of these Jenmam lands the collections or joint family system emerged among the Nairs. The Jenmies insisted that even though there were sub-tenants, the tenants were responsible for the Jenmam lands and cultivation. The younger members of Brahmin families condemned by customary law of life and long celibacy had to seek asylum with the Nair families. They entered into a loose unions called "*Sambandham*". It was for the advantage of the Brahmin Jenmies and for the sexual pleasures of the Brahmins and they compelled the Nairs to change the law of inheritance, from patrilineal to the matrilineal, under which individualism was ignored, the Brahmins succeeded in erecting a strong body contented, handed tenancy and not a landed aristocracy which was the base of *Marumakkathayam*¹¹ or *Matrilineal* system of inheritance.¹²

Early Reference of Marumakkathayam

The cause for the origin of Marumakkathayam still lies in obscurity. The *Mushakavamsam*, a Mahakavya in Sanskrit composed in 1100 A.D., by *Athula*, the court poet of Mushaka king *Srikanta*, throws light on the transition from the Patrilineal (Makkathayam) to the Matrilineal (Marumakkathayam) system of inheritance in Kerala.¹³ Another theory says that descendant of the Chera in the Medieval times followed the Matrilineal system.¹⁴ It was *Frair*

Jordann, who lived at Quilon early in the fourteenth century was the first foreign visitor who referred to the peculiar laws of inheritance in vogue in Travancore. After him Ibn Batuta (1342), Abdul Razzak (1442), Nicolo Conti (1444), Durate Barbosa (1515), and William Logan also mention about the matrilineal system. It is said to be that the Patrilineal system was followed till the 14th century and the 15th century marked the transformation sometimes by the growth of landlordism.¹⁵ However it was K.P Padmanabha Menon who opined that Marumakkathayam began in Kerala only in recent times on account of some special circumstances unknown to us even now.¹⁶ However, the Marumakkathayam or the Matrilineal system among certain castes and communities, which was one of the peculiar customs that strangled the Nairs for a long.

Marriage System Prevailed

There were two types of marriages for a Nair girl that is, *Talikettukalyanam* and *Sambandham*. In this the former was performed before attaining puberty which was commonly practiced and the latter only when she attained maturity. Under these system the marriage tie was very loose and temporary. Marriage as a duly recognized social institution did not exist in the Nair community. Although, the Sambandam union has in it all the elements of a valid marriage, it had no legal sanction.¹⁷ According to *A.K.B. Pillai*, who argues that the military occupation was the reason for this bifurcation, though Nairs belonging to the warrior clan of Kshatriya community. As mentioned earlier Brahmin Nambuthiris were the Janmis, and Nairs were the Kanamdars. Janmis was the holder of Janmam right and was a dignity with a fixed share of the produce of land. Kanamdar was the holder of Kanam tenure and it was the right to supervise all inhabitants of the particular land, who were lower in status to Janmis. Among Nambuthiris, only the eldest son was permitted to marry Nambuthiri women and younger sons had liaisons with women of other castes, especially to Nair women.¹⁸ The younger sons of the Nambuthiris who cannot be married contract connubial relations with the women of matrilineal Kshatriya and Nair castes. The offspring thus born out of the relations cannot be a Nambuthiri, but can only be a Kshatriya or a Nair.¹⁹

Discontentment Towards Matrilineal Society

The discontentment against the Marumakkathayam law of inheritance was started by the junior members of the families. They revolted against the autocratic powers exercised by the Karnavar of the Tarawad. This movement was started in Travancore under the Nair Service Society. They got the support of all the higher section of the community. In 1907, the government of Travancore appointed a committee to study the matters. A Bill was introduced in the legislation and passes the *Nair Act of 1912*, which was known as the *First Nair Act*. The law granted permission half of the self-acquired property of a male to his sons and other half to his nephews. The *Second Nair Act passes in 1925* and provided for the individual partition of the Tarawad, to the sons and deprived the claim to the nephews on properties of their uncles. The act also prohibited the practice of polygamy with these Acts, Marumakkathayam came to an end.

In the book of "*The Ivory Throne*", Manu S. Pillai recounts what had happened to Nairs of Travancore:

"It was obvious that there was complete political support for the proposal. Any opposition was put down by moralistic arguments against which there could never be any defence; those standing in the way were admonished for holding on to antiquated, uncivilized beliefs. And so in April 1925 the Legislative Council passed a bill terminating matriliney, permitting partition and property, "legalizing" all Sambandams, and essentially inaugurating the age of the patriarchal family in Travancore".²⁰

The *Madras Nambuthiri Act of 1930*, brought about changes in the law of inheritance in Malabar. It provided that every member of an illam, whether a male or a female had an equal share in the family property. The junior members of the Nambuthiri families also got the right to marry within the caste and thus the children of all junior members of an illam became the legal heirs to the property. The *Hindu Succession Act of 1956*, provided a uniform system of succession for all Hindus. This Act gave equal rights to men and women with regard to inheritance of property. In 1975, the *Kerala Joint Hindu Family System Act* was passed by the Kerala Legislative Assembly. It has ensured the disintegration of the Marumakkathayam system in the society.

Causes for its Set-Back

The primary cause may be, when the period of war and conflicts ended and the men returned to being members of the mainstream society, marriage became stronger and more monogamous. The western education also highly influenced them that the next generations started new avenues, new enterprises and even the influential factors from other communities all which leads to the protest against the partitioning system and to give more autonomy to nuclear families gained momentum. "Nairs free contact had developed look upon the primitiveness of the family institution and clamored for a change", says Robin Jeffrey.²¹

The state laws did not legitimize husband and father as the guardian of wife and children. The *Nair Regulation Act of 1925* gave recognition to the right of the wife and children of the Non-Nair husband over his private property.²² Under section thirty-three of the Nair Regulation, every adult member of the Nair joint family was entitled to claim a share of the family property.²³ The custom of presenting wedding cloth to the bride by the bridegroom on the day of marriage was accepted as valid marriage and it also enforced to register their marriages.²⁴ The prestige which the caste Hindus enjoyed from the size of their land holdings disappeared consequent to the breaking up of the joint family and the increasing partition of the older tarawads. A claim to the division of the joint family property was unheard of till the passing of Marumakkathayam Act in 1939. With the division of property among the Nambuthiri and Nairs, the individual share a land became too small for cultivation and were disposed of. It led to the disappearance of the large tarawads and nuclear family grew up.²⁵ The economic deterioration may also led to the ruins of Matrilineal system and the joint family Nair tarawads.

Advantages and Disadvantages of the Matrilineal Capacious

The Nair women enjoyed freedom and independence in the management of the family property descended in the female line and succeeded in keeping the tarawad from being dismembered. It prevented alienation also encouraged a feeling of collectivism and mutual love and affection among the members of the

tarawad. *Saradamoni* argues that the central feature of matriliney is that it confers on women permanent right to maintenance by and residence in their natal home. This gives them a degree of autonomy which is not possible in the patrilineal system. In fact this demand for the female line advanced in such a way that the female infanticides was little known to Kerala comparing to the contemporary history.

Sometimes it worked against every principle of political dictums and of healthy family life. It was based upon the doctrine that there was no merit in female virtue and no sin in being unchaste, by freeing a man from the obligation of maintaining his wife and offspring.²⁶ In later days it began to question the system of inheritance and succession. According to Praveena Kodoth, the management of tarawad, the general presumption in favour of management by the senior male was all too often turned into an exclusion of women from managerial roles or used to exhaust women's claims.²⁷

Critical Analysis

To a great extent we can say that Matriarchal society never existed in Kerala. Well as we discuss on the first part of this study in which, if the patriarchy society, men have monopoly over the family members, their issues, needs, requirements, over all socio-cultural and political realms of society and hold primary authority over women and children, then as concerns with the Matriarchy it was diametrically opposite. It was only meant or followed, descent was traced through females and the succession of property was from mothers to daughters, in which men look after all the affairs and responsibilities of the tarawad or the issues as the head of the family namely Karnavar. All it did was narrow down the gender gap that was left behind by a patriarchal society.

Conclusion

When female becomes the distinguishing criterion, the descent principle is called Matrilineal, in which the individuals relationship is based upon his or her mother, as we discussed earlier and through her to other kinsmen and this will continue only through female line. This system was at its peak in the South Indian history particularly in south part of Kerala during the 19th and 20th centuries. But it had been in a state of

suspended during the period of the ascendancy of the patrilineal Brahmin caste and again it staged a revival at a later period. Women's identities were not associated to their father or their husbands but to the tarawad, which was identified with a female ancestor. The sole men to this particular community was indulged in warfare, because shedding blood for the land was considered to be the truest purpose and that is where men went. The family, succession, children and economic resources were left to women to take care of simple because men had different priorities at the time. But as a result of the advancement of western education opened up new visions and deeds which led to the oppression and discontentment towards the system and finally in later days the formation of Regulation Act of 1925, abolished the matrilineal joint family system and led to the establishment of an individualistic matrilineal system called *Makkathayam*. In this system, every adult members of the family entitled to claim his or her share of the property. But the system did not give the women freedom or independence on the property right fully, since the control and real power vested by the Karanavar of the family. Indeed women secluded by hiding their own needs and requirements. Thus the Matrilineal system to a limited extent only dignified the so called women identities than for the name sake, which never either empowered them or saw the seeds of influential factors to any other communities.

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A New Note on Spread of Christianity among Nicobar Islands

Jayasree Dolvi*

Introduction

The Nicobarese refers to community of the indigenous people of Nicobar Islands in general. It was given as a nomenclature to these people living in the Nicobar group of islands and Great Nicobar. This nomenclature was given by none other but their own man. These tribes of mongoloid origin settled in different islands in the Nicobar group, are fairly well advanced. The Nicobar seems always to have been known as the "Land of the Naked". The Nicobar Islands are an archipelagic island chain in the eastern Indian Ocean. They are located in Southeast Asia. Their settlements are reported in twelve islands which are very widely scattered. They are greatly depends on the sea for their sustenance and as such their social, cultural and economic life is interwoven with their dependence on the sea. Thus the sea occupies a predominant position in the life the Nicobarese. A majority of the Nicobarese have Christianity, during the British period they have been converted into Christianity. The late Nicobarese Bishop John Richardson, who was stands as a legend in the Nicobarese society. He wrote the first native primer and named it Car Nicobarese. The Nicobarese Bishop was phenomenon and largely instrumental in making the Nicobarese what they are today wished to bring about solidarity and fraternity among the people of the Nicobar Islands. The Nicobarese from different islands speak different Nicobarese languages. Through most of them can understand the Car Nicobarese language, there is no denying that quite a few Nicobarese in the central and south group of islands can neither speak nor understand it.

Bishop John Richardson (Father of Nicobarese)

Bishop John Richardson, the recipient of Bharatvibhushan is called the Father of Modern Nicobar. He was born in 1884 in Mus village, of Car Nicobar. He was sharp minded since his childhood. He completed primary education in his village school. He was appointed as an agent of Indian Christian Mission in Car Nicobar. He started his career as preach and as a social reformer. He toured village preaching Christianity and thus showed them the paths of knowledge and enlighten. Later on, he became a Bishop.

From his early years John Richardson showed signs of his future powers of leadership. When Bishop Knight of Rangoon first visited the island, he saw the need of supplying the mission at Car Nicobar with educated indigenous leaders. He selected a few promising boys and girls to be educated and trained in Church schools in Burma, in order that they might in due course return to the island as teachers of their own people. So it was that in 1906 John Richardson was sent to Mandalay in Burma to get his religious education and training to a school under the charge of the Winchester Diocesan Mission. The head of the Mission at that time was the Rev. R. S. Fyffe, who later succeeded Bishop Knight as Bishop of Rangoon, and his headmaster was Ernest Hart, who in later years was a great help to John Richardson on Car Nicobar. John Richardson stayed in Burma for seven years, which was an important period of his life, in which he not only had the benefit of get English education and also grew in faith and in Christian virtue. He was soon attracted to attention of his teachers because of his reliability and eagerness to

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learn. His teachers formed great hopes to him, and were careful to develop his latent powers of leadership.

As a reformer he brought a remarkable change in the Nicobarese Society. People developed reasoning and thereby traditional ritual and belief were inspired. He started writing the Nicobri Language in Roman Script. He transformed the sounds of the language into Roman Script for the first time. He translated the Bible into Nicobarese Language. The credit of sociological and educational development in Nicobar goes to him only. His services to the people of Nicobar were well recognized. He was nominated as the first member of the parliament. He was also called the first man of the Island. He was honored with Padmashree and Padmavibhushan. The University of Shirampur conferred Doctorate upon him. He worked for the upliftment of the Nicobarese throughout his life. His incessant efforts molded the life of these people.

He was a sturdy boy, a good wrestler, and soon became a notable football player. It was he who later introduced this game among the Nicobarese, where it has become their most popular sport. He was 85 when he left for his heavenly abode. As a token of love and honor they named a ship as 'John Richardson.' His memories will always remain fresh in the minds of these people. A sports stadium in Car Nicobar is named as 'John Richardson Stadium'.

Spread of Christianity

It was a south Indian missionary, Vedappan Thambuswamy from Tamil Nadu, one who was responsible for the early conversion of Nicobar to Christianity. He later changed his name to Solomon. One of his most enthusiastic pupils was Ha-cheva-ka who latter on was destined to be a great leader of the Nicobarese known more popularly by the name of John Richardson. By the efforts of John Richardson and others the majority of the Nicobarese are today Christians following the protestant faith. The first church in Car Nicobar was constructed at Mus. There are 16 churches in the district. Out of these 10 are in Car Nicobar itself. The remaining 6 are located, one each at Chowra, Teresa, Nancowrie and three in Katchal.

Today the majority Christianity has spread mostly in Car Nicobar. At Nancowry about 50% leading families have become Christians. The marriage

procedure in Church is the most marked change which is added with general outlook.

Conclusion

Nicobarese are Mongoloid tribe and are horticultures by nature. Nicobar group of islands remained in isolation for ages. This community of indigenous people is fairly well advanced. A majority of the Nicobarese have Christianity, during the British period they have been converted into Christianity. The late Nicobarese Bishop John Richardson, who was stands as a legend in the Nicobarese society. The spread of Christianity was a south Indian missionary; Vedappan Thambuswamy from Tamil Nadu was responsible for the early conversion of Nicobar to Christianity. He later changed his name to Solomon. The Nicobar islands are undoubtedly not only the most beautiful islands of the region but also as interesting as their legends and eventful history.

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Maturai-Alavay, City of the Boa Sectarian Conflicts

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Maturai (popularly Madurai) was the capital of the southern Pandya country since time immemorial. The city was known in literature as Kutal, Nanmatakkutal, Maturai and Ālavāy through the ages¹. According to the *Iraiyanar Akapporul Urai* the First Cankam was flourishing in a coastal city, called Kapātapuram that was engulfed by the Ocean. Later the Pandyas are said to have shifted the capital to the inland Maturai that was also known as Nanmatakkutal. It is difficult to say how old the city is. The *Paripatal-tirattu* (v. 7), an ancient Tamil work (dated during 2nd century BCE to 5th century CE) says the city was in the semblance of a lotus of which the central zone of pollen-grains was the temple. Even today the city conforms to this description with the temple is the center and the streets (Mataviti-s, Avaniviti-s, Maciviti-s and Veliviti-s) expanding in concentric squares. It seems the original city lay to the south of the River Vaiyai/Vaikai². The next stratum of literature dealing with Kutal appears in the *bhakti* hymns of the Nayanmar dated in the 7th-8th century CE. The present paper is concerned with the *bhakti* phase.

The history of the Pandyas is normally brought under three phases that may be listed as follows:

1. Cankam Pandyas (note in the Girnar Edict of Asoka 3rd century BCE)
2. Pandyas of Empire I and
3. Pandyas of Empire II.

After a brief interregnum of Sultans of Ma'bar, Maturai passed on to the Vijayanagara-Nāyaka rulers since the later half of the 14th century (c. 1371 CE) to the first half of the 18th century. The *bhakti* phase falls within the decent limits of the Empire I Pandyas³. The present paper deals with the Empire I Phase in the history of the Pandyas of Maturai. It was a time when the resurgent Saiva-Vaishnava factions were in confrontation with Buddhist-Jains. The Tamil *bhakti*

hymns provide some clues toward this end.

Maturai known as Ālavāy is notified in twelve *patikams* of Nanacampantar and Navukkarasar alias Appar⁴. The *patikams* are normally listed separately under each *tirumurai*. The Kalakam ed. consolidates the total in case of each saint, e.g. Nanacampantar's hymns brought under 385 *patikams* (+ 3,850 hymns) and Appar's hymns brought under 313 *patikams* (+ 3,130 hymns) that is followed in the present paper⁵. The *patikams* bearing on Ālavāy are the following:

Nanacampantar:

Tirmurai I	794
Tirumurai II	202
Tirumurai III	297, 305, 309, 310, 366, 373, 378

Navukkaravar:

Tirumurai IV	62
Tirumurai VI	233

Total number of hymns +120

The present article presents a summary of the data gleaned from the hymns of Nanacampantar and Navukkaracar bearing on Ālavāy.

Hymns of Nānacampantar

Patikam 7 in *Tirumurai I* uniformly says the Lord is seated in the venue at Ālavāy. This *patikam* considers Nallāru and Ālavāy in the same hymns. Siva is mostly presented in the Linga form in the *garbhagrha* in most temples. The *garbhagrha* of the Sundaresvara temple in Maturai accommodates only the Linga. However, during the Pallava period the Linga appears in the center of the *sanctum sanctorum* while at the same time the anthropomorphic Somaskandamurti⁶ (seated Siva and Uma with the dancing baby-Skanda) appears on the back wall. An example of the type may be found in the Tirupparankunram north group of caves, the top layer facing east⁷. The hymns under study seem to reflect such an ancient tradition. The present images and most structures of the temples are not the remnant of the work

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of Empire I Pandyas. The ancient edifices were destroyed by the Islamic devastations of the early 14th century CE⁸. Traditional Hindu worship was restored only in 1371 CE with the advent of Kumāra Kampana from Vijayanagara.

Patikam 94 in *Tirumurai* I notify the various iconographical forms of the Lord as Nilakantha, Kālakāla, Vrsabhavahana and so on. This hymn gives the place name Kūtal-Ālavāy (v. 5).

Patikam 202 in *Tirumurai* 2 in eleven hymns extols the praise of the "Holy Ash" (*tiruNiru*), which each hymn attests is of the Lord of Ālavāy. Interestingly, it is added the *tiruniru* is present in the *Vedas* (v. 2). It is indeed a thought provoking idea whether the Vedic Āryans invading India came with *tiruniru* or *tirunāmam* smeared on their forehead or other parts of the body! However, the Lord Siva is invoked as an incarnation of the *Vedas*⁹; e.g.

Vetamutalvan "foremost of the *Vedas*" (*Tevāram* 1.32.4)

Vetattiralar "lump of the *Vedas*" (*ibid.* 1.68.6)

Maraiyavan "the incarnation of Scriptures" (*ibid.* 1.111.4)

Elicaiyon/Saptasvaramaya¹⁰ (*ibid.* 1.128.2) and so on.

Patikam 297 in *Tirumurai* 3 notes the various forms of Nandi, the bull vehicle of Siva as follows: Kanak-nanti, Putpa-nanti, Pavana-nanti, Kumanamācunaka-nanti, Kunaka-nanti, Tivana-nanti, and Anaka-nanti. These seem to be personal names of saints meditating on Siva or the Jains with who the Saivas were at loggerheads. The confrontation between the Saivas and Jains is noted in other hymns (v. 10)¹¹.

Patikam 305 in *Tirumurai* III notes the mythological events of Rāvana lifting the Kailāsa (v. 8) and Māl/Vishnu and Brahmā who could not discover the crest and feet of Siva (v. 9)¹².

Patikam 309 in *Tirumurai* III is interesting from the point of the history of Maturai. Each hymns ends with the expression *Pantiyarkākave* "for sake of the Pandyas", which is to suggest that Lord Siva enacted

several *tiruvilaiyāts/līlas* (sacred or divine plays) to favour the Pandya and glorify his land. This hymn is unique in saying "Tamil" means the "Pandya" (v. 5).

Patikam 310 in *Tirumurai* III says the Lord performed the Dance of Bliss in the city of Ālavāy, cf. 'Kālmāriyātiya-patalam' (lifting the right leg) in the *Tiruvilaiyātar Purānam*.

Patikam 378 in *Tirumurai* III is important because it spells out the names of Pāntimātevi (Mankaiyarkkaraci, a Cola princess) and Kulaccirai (the minister) linked with the history of Kun Pandya who was to begin with a Jain and converted to Saivism by Nanacampantar¹³. The Pandyas of Empire I by and large followers of Saivism and Vaishnavism, and gave up Jainism that was patronized during the Kalabhra period. Nammalvar, Maturakavi, Periyalvar and Antal flourished during this period. Mānikkavācakar hails from Tiruvātavur, a village close to Maturai to its east. Nanacampantar and Nāvukkaracar are sure to have visited the Pandya country. Nanacampantar is associated with the conversion of Kun Pāndya.

Hymns of Nāvukkaracar

Patikam 62 in *Tirumurai* IV considers Siva the Lord of Wisdom, Nanamūrṭti (v. 2), cf. Daksinamūrti¹⁴. He is an embodiment of the *Vedas* and the melody of the Vedic hymns (v. 1). The Lord's emblems such as *man*, *mari*, *malu* and *ventalai* are noted (v. 4). The Lord is the Kūttan "Dancer" (v. 7).

Patikam 233 in *Tirumurai* VI is in praise of the Dancing Lord of Ālavāy who presents his recital in the *Velliyampalam*¹⁵, which tradition is rooted in the 7th century CE. It was later elaborated by Nampi and Parancoti in their *Tiruvilaiyātar Purānams*.

The religious confrontation during the early phase of the *bhakti* movement was between the Saivas, their coadjutors the Vaishnavas and the sects of heterodox origin, Buddhism and Jainism. They did not resort to violent religious wars as in the west (e.g. the Crusades) but settled their problems amicably by engaging in *vātu* or *tarka* (religious debates). Mutual abusals is also recorded in the hymns¹⁶. This is what we call "religious dialogue" leading to the peaceful

coexistence of religions. Killing human beings and engaging in genocide is the way of barbarians, “uncivilized half-men” such as the Huns and Goths.

Notes and References

1. The *Tiruvilaiyatar Puranam* of Parancoti (sixteenth century CE) is divided into three Cantos known as *Maturaikkantam*, *Kutarkantam* and *Alavaykandam*. For details of the myths and chapterization see R.K.K. Rajarajan & Jeyapriya-Rajarajan, *Minakshi-Sundaresvara: Tiruvilaiyatar Puranam in Letters, Design and Art* (Sharada: Delhi 2013), chaps. I-II.
2. The *Paripatal* is dedicated to praise the following themes: Tirumāl 1-4, 13 15, -*tirattu* 1; Cevvel (Murukan): 5, 8, 14, 17-19, 21; Vaiyai: 6-7, 10-12, 16, 22, -*tirattu* 2-5; Maturai: -*tirattu* 6-11.
3. For a connected history from Empire I to the Nāyaka see R.K. Parthiban, “Spice Road Vaṭakaraī Zamīndāri: Its Historicity and Architectural Remains”, *Acta Orientalia* (Oslo 2013), Vol. 74, pp. 91-121; R.K. Parthiban, & R.K.K. Rajarajan, “Nāyaka Chefs-d’oeuvre: Structure and Iconography Śrīvilliputtūr”, *Acta Orientalia* (Oslo 2016), Vol. 77, pp. 145-91.
4. Of the twelve *Tirumurai*s of the Nayanmar, the first seven make up the *Tevaram*. They are 1-3 of Nanacampantar, 4-6 of Navukkaracar and 7 of Ciuntarar. The 8th *Tirumurai* is by Manikkavacakar, known as *Tiruvācakam*.
5. For the hymns see Cataciva Cettiayar ed. *Tevaratipatikankal* (3 vols. in two books), Chennai 1973; Paṇṇiru *Tirumuṭai* ed. Ca.Vē. Cuppiramaṇiyaṇ, Manivacakar Patippakam: Chennai 2007; *Paṇṇiru Tirumuṭai*, 24 vols. (vols. 1-10 on *Tevāram*), Board of Editors. Vartamānan Patippakam: Chennai (not dated 2014).
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7. Raju Kalidos, “The Early Pandya Tirupparankuram and the Kailasanatha of Kanci”, In J. Soundararajan ed., *Silhouette of South Indian History, Archaeology, Epigraphy, Culture and Tourism* (University of Madras/Preethi: Chennai 2016), pp. 183-84; R.K.K. Rajarajan, “Further Light on Tirupparāṅkuṭṭam Caves”. *Annali dell’ Istituto Universitario Orientale* (AION, Naples 1991), Vol. 51: 3, pp. 395-408, figs. 1-3.
8. S. Krishnaswamy Aiyar, *South India and her Muhammadan Invaders*, Luzac 1921.
9. Citations are from Raju Kalidos 2006, chap. I.
10. R.K.K. Rajarajan, “Tamil and Āriyam”, *Arimā Nokku*, Vol. 11.1 (2017), pp. 19-23. This article presented in an International Tamil Conference of the Jawaharlal Nehru University (2017) considers the Parel (Mumbai) image in the context of *Elicai/Saptasvaras* (earlier identified by C. Sivaramamurti).
11. *Patikam* 366 in *Tirumurai* III (v. 1) says the Jains and Buddhists lead their life by finding fault with the *Vedas* and Vedic sacrifices.
12. These iconographical forms are known as Ravananugrahamurti and Lingodbhavamurti, elaborated in *Siva purānas*.
13. K.A. Nilakanta Sastri, *The Pandyan Kingdom* (Swathi: Madras 1972), p. 48.
14. Cf. the image of Mrdanga-Daksinamurti appearing on the *vimāna* of the Vettuvankoyil in the Kalukumalai rock-cut monolithic temple.
15. *Ponnampalam* (Golden Hall) of Tillai, *Ratnasabhā* (Gem Hall) of Alankātu, *Tāmrasabhā* (Copper Hall) of Nelveli and *Citrasabhā* (Hall of Paintings of Kurrālam). For elaboration of this concept see R.K.K. Rajarajan, “Panacantyasabhās: Dancing Halls Five”, *Religions of South Asia* (Sheffield, UK 2014), Vol. 8:2, pp. 197-216, figs. 1-6. The ideas seem to be rooted in the hymns of Kāraikkālammaiyaṛ. Besides, there was a king of the Cankam Age, known as *Velliyampalattunciya-Peruvaluti* (*Puranānuru* 58).
16. See for example Cakkiyap-*peykal* (the Buddhists are ghouls *Tevaram* 1.77.10), *Caman-kuntar* (Jain ruffians *ibid.* 1.103.10). Most tenth hymns in the *Tevaram* are scolding the Jain-Buddhists (Kalidos 2006, Vol. II, pp. 61-62).

Dr. Robert Caldwell Services to the Tamil Society

S. Natarajan*

Introduction

The early part of the 19th century was period of great social and intellectual changes in the life of the people of Tinnevely region. It was mainly due to the advent of the Christian Missionaries and their activities. The people of Idaiyangudi were particularly indebted to Dr. Caldwell's mission for their vast social and other changes.

At Idaiyangudi most of the people belonged to the Shanars caste. The Shanar caste¹ occupied a middle position between the Vellalas and their Pariar slaves. Their customary occupation was cultivation and climbing of Palmyra trees, the juice of which they used to boil into a coarse sugar. The majority of the Shanars confined themselves to the hard and weary occupation assigned to their race, but a considerable number of them were cultivators as land owners, or farmers or engaged in trade. They, in general, were described as belonging to the upper and lower classes or the lowest of the middle classes. They were poor but not paupers, rude and illiterates but by many degrees removed from a savage state. Their mental and moral characters were also very dull. But at the same time these people responded only to Christianity.² So, Caldwell resolved to change their way of life and uplift them to a higher status.

The social activities which Caldwell had taken up were closely linked with his religious work. Caldwell undertook various forms of social work. There were problems such as caste differences, superstitious beliefs and ignorance that were predominant in the society,³ Caldwell could overcome these obstacles with his hard work and persistence. There were one or two educational institutions present but theory failed to impart the necessary and relevant education to students. Consequently they remained backward overall in their standard of living. At the same time the high caste people had some advantages over the low caste people.

Street Planning

When Caldwell came there the appearance of Idaiyangudi was very poor. There was broad open space at the centre of the village called the village square. Moreover, there were large rows of tamarind trees with a small Church located at the outskirts of the village. There was a small bungalow beside the Church with a room built for guest missionaries. But in that village, there were no broad and straight roads for people's movement. Most of the houses were small huts, thatched with palmyra leaves. No house had a pail or small verandah. The village thus wore a poor 100k.⁴ Caldwell also acquired the rights of levying a rent on all houses built on those lands called "Kudiyettu". Further he could collect a levy on marriage. In short Caldwell had secured all rights in the village.

Now he was free to put into action his plans for the re-organization of the entire village. He set about laying out regular streets and building a few model houses. A zeal for building houses of a superior kind seized the people. Though there were difficulties in the beginning, once an individual started the work, all the others followed his example. Caldwell then began to layout a large piece of ground on which he intended to erect all the mission buildings and then marked out a land where the Church of the future was to be. But at the outset it could not be expected that so conservative a people should be very warm in their approval of such novelties. It was the first time ever that they had undertaken such a process of street development. Even today the streets have remained as if they belong to the style of those days.

Condition of Education before Caldwell's Arrival

Education is considered as the greatest gift of the Christian Missionaries made to the people of Tinnevely. In the 19th century educational institutions were started in several villages by CMS and SPCK organizations. They started schools with the object of giving them good education and bringing them to

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Christianity leaving behind all the superstitious beliefs. But those schools were not functioning properly, because there was hardly any awareness among the people about the importance of education. They failed to send their children to schools. Moreover, since most of the people belonged to very poor families, they always tried to train their children only in their traditional work i.e., climbing of palmyra trees. Further, schools were conducted in the Churches and other open places for lack of class room facilities. At this critical juncture in 1821 Rev. Rhenius⁵ started a school at Idaiyangudi. But there were no adequate students. So this school too had to be closed. Another important problem was the non-availability of adequate teachers in that region. These circumstances had led to the closure of more and more schools. When Caldwell took charge of Idaiyangudi he could find to his surprise only one educated person in the entire region.

Caldwell's Role in Education

Caldwell insisted on the necessity and importance of education to the people and worked hard to get their children admitted in the schools. To his surprise people had no liking for education. It was widely believed that education was possible only for the higher caste people and not for the lower classes. So Caldwell had to create awareness among the people for education and encourage them to send their children to schools. As a result of his efforts a number of boys were admitted in the schools. Encouraged by this, Caldwell established nine schools in less than three years.⁶ Caldwell's main aim was to establish more schools in order to help them to abandon their traditional profession and improve their livelihood. Yet only a few students attended the school. So, it became very difficult for Caldwell to persuade the people to send their children to the school regularly.

In this school, pupils were taught the basic life-oriented subjects like Tamil, Shop Accounts, Tamil Numerals etc. Since the people had not yet realized the value of education more complicated subjects like Tamil Grammar, History and Geography were not introduced. Much importance was given to the development of character of the students. Bible was

taught in some of the schools started by Caldwell. Catechists did the additional work of teaching.

Getting children to attend classes was not an easy task. Caldwell had to distribute sweets and snacks, sometimes to encourage the students. Further, Caldwell encouraged poor students by paying one paisa everyday (1/4 Thuttu) to each of them. Thus, Caldwell had spent 24 paisa a day in Idaiyangudi school itself. Sometimes he distributed karuppukatti and Fried - Grame to them,⁷ In addition, Caldwell appointed two or three persons to look into the needs of those children. Caldwell trained the students for their good conduct. Parents also started sending their children to schools enthusiastically as the latter began to concentrate on studies.

This led to remarkable changes. An additional 14 schools were started in the period 1845-1847. After imparting them primary education in the village school, they were sent to Sawyerpuram for higher studies. They were capable of learning Church History, Prose, English, Greek, Algebra, Geometry and Music. Caldwell was proud of this. The 'boys school and girls' school which Caldwell started in 1844 later became the Boys Boarding School in 1859. Now it is called the centenary Higher Secondary School. The products of the schools mostly worked as Catechists and Pastors,⁸ at Idaiyangudi surrounding SPG Pastorates and in other places of South India. Among them Rev. Yesuadian, Rev. Tharuvai Christian Sathyanathan, Rev. P. Swamy Adiyar, rev. Devaprasad and Rev. Pudur S. Swaminathan were notable.

Eliza Caldwell in Women Education

According to Caldwell there was no scope for women's education as there was no scope for them till the advent of Christianity. There were 269 students totally in the schools established by the SPG and out of these only 6 were women students. The reasons were many. Women were not respected properly. Further people believed that education was not possible for girls. Even if it was possible, it would not be proper to educate them. Sometimes people ridiculed that it would be better to teach monkeys rather than women.⁹ Most of the children joined in the schools were the sons and daughters of the school teachers only.

At this juncture Eliza Caldwell started boarding school for girls in the year 1844. In the beginning only 8 girls joined the school. Gradually in the succeeding years the number rose to 100. As most of the students hailed from very poor families they were not in a position to buy their books, note books and other things for their study. So, only the Christian Mission had to help such students. The efforts taken by the two daughters of Dr. Caldwell for the development of the schools were appreciable. They explained the condition of poor students through letters to their friends in England. In this way, they helped poor students by making arrangements for financial help. On seeing their letters many people in England had come forward to help such students. In appreciation of their help their names were prefixed to those of the students.

An 18 years old girl called Eleanor¹⁰ was of immense help to Eliza Caldwell in her women education programmed. It is notable that she had studied under Eliza and become a teacher and also Matron in the same school. Later she became the first ever alumni promoted Headmistress of this school. Thus through the efforts of Eliza Caldwell, Women Education began to flourish in that quarter.

Anglo - Vernacular Schools

Caldwell continued his efforts for the betterment of the society by starting a separate school for the Upper Class Hindus in Kulasekarapattinam for which the Hindus had contributed financially. Caldwell started Anglo-Vernacular schools at Tharuvai, Radhapuram and Samugarengapuram villages which had come under Idaiyangudi Jurisdiction. Muslims and high caste Hindus were largely benefitted by such schools. Later, in 1876 Caldwell established a school for small children at Idaiyangudi.

Teacher Training School

Though there was an increase in the number of students the number of teachers did not increase. The teacher training school at Sawyerpuram could not train up adequate number of students because of limited number of students admitted in training centers. So, Caldwell decided to train the students of Idaiyangudi Boarding schools. As a result Caldwell trained up seven

boys and four girls¹¹ and sent to write examinations which they did successfully.

Caldwell College

In those days there was a opinion among European Christians that Indian Christians were not in need of higher education. Caldwell was opposed to this. He was broad-minded and his aim was to impact higher education to Indians also. With this objective he shifted the Educational Institution from Sawyerpuram to Tuticorin and named it as Caldwell College. Most of the students of this region did their F.A. and B.A., degrees in Caldwell College¹² and reached a high position in their lives.

Many of his friends came forward to help him in this regard by providing him financial assistance. A rich cotton business man named Grover who was living in Tuticorin rendered him such financial assistance. Besides, the Christian Knowledge Society contributed Rs. 20, 000 towards the college building fund, and Rs. 5,000 pounds to meet out the expenses of hostlers for a period of 6 years. The Society also contributed Rs.1500 pounds towards the salary expenses of one Mathematics Tutor for a period of 6 years.¹³ However due to acute financial difficulties the college was relegated into a School in the succeeding years; Later this School was given a status of Higher Secondary School. This School was named as Caldwell Higher Secondary School, Tuticorin. Nowadays this school is rendering excellent service to the student community of Tuticorin.

Changes brought out by Education

Caldwell's dedicated work did not go waste. Before knowing the importance of education people almost led a wretched life without any regard for sanitation. They looked very ugly in the Church wearing ray-clothes and singing the songs without any rhythm. But after the advent of Caldwell tremendous changes had come over them due to the impact of education.

Earlier people involved themselves in climbing of Palmyra trees, retail business and coolie work. But later some of them switched over to wholesale business. Many became teachers, church Catechists and writers. Some others worked in Police department also.

Apart from this, there was a remarkable change in their culture too. This is noticed in those days report. For instance, the earlier generation arranged marriage for their children at the age of 18 for men and 14 or 15 for women. But in the succeeding generations marriages were conducted only at the age 20 for men and 17 or 18 for women.¹⁴ People had come to realize that early marriage was not good for their children.

While christening their children the earlier generation selected the names like Malayappan, Anbayee, Gengayee, Santhayee and so on. However, the later generation christened their children with names of David, Moses, Stephen, Louisa, Rachel etc.

It is also clear that the educated Catechists involved themselves in Church Council and Evangelistic Association and thereby they were much helpful to the administration. Also, such educational institutions were mainly responsible for the upliftment of Tinnevely region as a separate Bishopric.

Establishment of Panjchayat Boards

Caldwell did his religious work along with his social work also. It necessitated him to mingle with the people of Idaiyangudi. The people also showed much regard for him. They obeyed Caldwell and strictly followed his advice in their day to day activities. As the village population increased, their problem also increased simultaneously. All those problems were brought to the notice of Caldwell. Caldwell knew that this kind of job would prevent him from doing his missionary work. Hence, to find out a good solution to the people's problems Caldwell established an independent 'Judiciary Board' in 1849¹⁵ in order to take charge of the village administration and also to look into the problems of the inhabitants.

The members first appointed to this 'Judiciary Board' were Mr. David Catechist, Mr. Arumai Nayagam, Mr. Meynnam, Mr. Packianathan and Mr. Gnanakkan. Caldwell selected them only after consulting the other Church members. They were all made life members. Only such problems which could

not be solved by this committee were brought to the notice of the missionaries.

In addition, Caldwell formed a separate Evangelistic Association to carry out the Evangelical work by the people themselves without his assistance. It provided a good opportunity for the people to plan for the ministry by themselves.

Caldwell's Help during the Natural Calamities

A violent hurricane blew at the model village of Idaiyangudi in the year 1845. Such kind of storm had never occurred before it in the Southern Tinnevely region. It was followed by an intense rain in which many houses collapsed and thousands of trees were uprooted resulting in heavy loss of life and property. In this context, Caldwell rose to the occasion and carried out relief works. Small houses were built for the use of those who had lost their ones. Caldwell also made ex-gratia payments to the victims.

Further, in 1849 many houses were damaged in a devastating flood and thousands of people died when cholera disease broke out. In this situation, Dr. Caldwell and his wife rendered medical help to the people affected by cholera and also expressed sympathy in their sorrow.

In the mean time, Lord Napier had come to Idaiyangudi to whom Caldwell explained the necessity of hospital at Idaiyangudi. Lord Napier immediately sanctioned his request and issued orders to that effect. The hospital was founded in 1870.¹⁶ From the mission property Caldwell donated land for the construction of the hospital. This hospital served as a place of pilgrimage to the people in and around Idaiyangudi village. At present, this hospital is made subject to many alterations in order to serve a large number of people. Nobody could deny the fact that Caldwell was largely responsible for such a development.

Caldwell's Role in Removing Casteism

Many people had started embracing Christianity because of the evangelical work initiated by Dr. Caldwell. In these circumstances caste differences began to make head way among the people in the year 1860.¹⁷ Caldwell began to resist this evil firmly through

his sermon, and personal discussions with the people. The results were fruitful as there was a drastic change in the people's mind. They promised not to show any difference between the higher caste and lower caste people and also they started eating along with lower caste people too. Such people eating with one another were Nadars, Pallars, Vellalars, Maravars, Idayars and parayars. We can call it as a Precursor to the present days Samapanthi.

This kind of social evil again came to the surface in the year 1863. Caldwell had to take serious steps to curb such problems. The real trouble was that a lower caste woman could not draw water from a particular well that belonged to the mission. Both the factions seemed to be Christians. Therefore Caldwell formed certain rules and regulations in order to get rid of casteism.

Caldwell in the Service of Agriculture

In England, a Pastor named Fenton had lost his wife and he intended to do something in her memory. He came to know of Caldwell's work at Idaiyangudi and wrote to him sending 100 pounds, suggesting that the money should be used in educating a child who would be named after his wife.

As soon as Caldwell received the money he started wondering how to make use of it and finally he made up his mind to purchase an unauthorized land from the government and to store water for cultivation. He named the pond as Fenton. In the first year 3 1/2 acres of land was cultivated.¹⁸ In accordance to the wishes of Fenton he provided opportunities for education to many girls out of the income from the land.

Even though we have no proper evidences for the social works of Caldwell, they were most appreciable. He was successful in implementing all his long-term schemes. He had helped a number of people whatever their religion might be. Thus, he was a true friend of the people of every religion. Even today many parents have used to name their children either "Robert" or

"Caldwell", in grateful memory of Dr. Robert Caldwell. Caldwell saw Idaiyangudi first as an ordinary village with irregular streets and houses but when left it as a well developed model one. He made provisions for women education also and raised them to a higher level in society. Further Caldwell helped a lot to the local people in times of natural calamities and epidemics. Thus no wonder he occupied an important place in the minds of the people of Idaiyangudi.

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Tamil Nadu Government Policy on Communicable Diseases and its Impact (1951 – 1985)

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Communicable Diseases are common among people these days. It spreads from the pollution or the lack of sanitation or hygiene, a disease can disrupt human body functions and make human and animal suffer a lot. There are various kinds of diseases and communicable diseases exist in the World. Communicable diseases are the diseases which can be spread from one person to the other. It can also spread from infected animals. The transfer of the infection can occur through air, water, surfaces which are contaminated or through the direct contact some examples of Communicable Diseases are Malaria, Filariasis, Cholera and Diarrheal Diseases, Yaws, Leprosy Tuberculosis and Dengue. Communicable Diseases define that "communicable disease is a disease that is transmitted through direct contact with an infected individual or indirectly through a vector". Classification helps to study the research topic more deeply. In this connection this article focused on Tamil Nadu Government Policy on Communicable diseases. It indicates about that Tamil Nadu Government implemented lot of policies to eradicate the communicable diseases. Communicable diseases continue to be a major public health problem in India particularly in Tamil Nadu. Many communicable diseases like Malaria, Filariasis, Cholera and Diarrheal Diseases, Yaws, Leprosy Tuberculosis and Dengue are endemic in the state. Local and widespread outbreaks of these diseases results in high morbidity, mortality and adversely socio-economic impact.¹

The directorate of public health and preventive medicine was formed as early as 1923 in Tamil Nadu with the main objective of prevention and control of communicable diseases and to provide community based maternity and child health services in rural and urban areas. The Madras Public Health Act, 1939 is a pioneering legislation enacted before independence which empowers the health officers to enforce Public

Health Laws to safeguard the health of the people. Tamil Nadu has always been in the forefront in prevention, control and treatment of communicable diseases. At the state level the diseases are monitored on a regular basis as part of integrated disease surveillance reviews this. At the district level, the district collectors play a critical role in ensuring effective inter-sect oral coordination which has been pivotal to all the progress that Tamil Nadu have achieved in the field of health care, public health and family welfare.² When India attained independence in 1947, state district boundaries were reorganized and development schemes to afford medical and public health were submitted under the five year plan. After the first general election in 1951, a separate ministry of health was formed in Tamil Nadu with a minister of cabinet rank with an exclusive portfolio for health. The ministry took charge of all matters concerning the policy making, planning and administration in the sphere of public health survey in Tamil Nadu.

In the year 1960, the state Government of Tamil Nadu created the state health education. The objectives of the health education was to help people to achieve health by their own activities and to assist people to realize their responsibility for the community health and to obtain people's active participation and support for public health programmes and policies. The state Government of Tamil Nadu has been under taking various health development programmes such as Malaria Eradication Programme, Filarial control programme, Cholera control programme, Yaws Eradication programme, Leprosy Eradication programme and Dengue Control Programme. In this article fully indicated about these diseases as under the Government of Tamil Nadu. Since independence several measures have been taken by the Government to improve the health of the people. The National Health Programme has been launched by the Government for

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the control and eradication of the diseases, environmental sectors nutrition control of population and rural health. The health development progress was planned and launched by the Central Government and implemented by the State Government.³

Malaria

Malaria control programme was started in 1946. It was developed into national malaria control programme in 1953 which implemented National Malaria Eradication Programme (1958). Malaria spread by the malarial parasites. The Plasmodium is carried out from the victim of malaria to a healthy person through the bite of certain species of the female anopheles mosquito. It is estimated that about 75 million people were suffers from malaria with about 0.8 million deaths and every year before the commencement of national malaria control programme in 1953. As a result malaria is reduced to one Lakh in 1965. The objective of the national malaria eradication programme (NMEP) was to eradicate malaria parasites through a time bound programme.⁴ In April 1977 NMEP to the complete coverage of the entire population, through spraying of DDT (Dichlorodiphenyltrichloroethane) for specific period was started. The whole state was divided into five operational malaria zone viz., Cuddalore, Thanjavur, Coimbatore, Salem and Tirunelveli. A zonal officer was appointed for malaria operation in each zone which consisted of four districts. A district malaria officer was in charge of each district. In addition, two more towns were included under this schemes viz., Tiruchirappalli and Vellore in 1978.⁵ Under the National Malaria Eradication Programme basic health staff visited every house once in a fortnight for detection of fever causes and collected blood smears for examination to find out causes for the reason of spread malaria. Malaria cases detected in 1977 was more as 79,537 but end of 1987 number of malaria cases was reduced to 52,033.⁶ Treatment for malaria is free in all Government Hospitals, Primary Health Centre's and Malaria Clinics.

Filariasis

During the second five year plan (1956-61) National Filarial Control Programme was launched in

the year 1957-58. Control units were established at Chengalput, North Arcot, South Arcot and Thanjavur, with the headquarters at Vellore, Chidambaram and Kumbakonam in Tamil Nadu. It is a disease which is spread from man to man through mosquito. Filarial is purely curable and it is a preventable one. Under Filarial Control Programme, 25 Filarial control units have been established which carry out disease control activities are carried out in 14 urban areas through night clinics and conduct anti larval operation. During the 1980-81, 2, 91,770 person's blood smears were examined out of this 9798 persons showed Micro-Filarial at the rate of 3.4 per cent. All the persons were treated with medical drugs and anti-mosquito's measures by using appropriate larvicidly. The pattern of control assistance of the State Government was changed during these periods.⁷ In 1980 onwards the state Government of Tamil Nadu was implementing the National Filarial Control Programme. It is selected urban areas, covered by a population of about 4.60 million through 19 control units and 33 filarial clinics. A survey unit also functioned in Coimbatore district. In 1983, another unit was started in Dharmapuri District. Further, in 1985, 21 control units and 42 filarial night clinics functioned in the State at Madurai. In the year 1986-87 11, 18,411 persons were examined. Out of this 15,074 positive of micro filarial were identified. They were given treatment with anti-mosquito measures and 3,276 persons got positive result for the diseases. The material larvicide and equipment cost were to be equally shared by the Central Government and State Government on 50.50 bases.⁸

Cholera and Acute Diarrhoeal Diseases

In Tamil Nadu, Control of communicable diseases is one of the major programmes under public health activities of all the diseases in the State. Acute Diarrheal Diseases (ADD) and suspected Cholera are being given priority among many water borne diseases. Cholera is an acute specific highly communicable diseases caused by vibrio cholera occurring both in epidemic and endemic forms, which causes severe diarrhea with rice water stools, vomiting rapid dehydration, muscular cramps and anuria.

National diarrheal disease control programme was started during the sixth plan to bring down diarrhea related Morality including cholera, though promotion of oral rehydration therapy.⁹ The programme was intensified during the seventh plan to reduce diarrhea mortality by 50 per cent by the year 1990. Tamil Nadu is endemic for acute diarrheal diseases with sporadic outbreak of cholera in most of the districts throughout the year and in epidemic form during rainy seasons and also during summer periods. All the districts level officers and executive authorities of the local bodies concerned have been directed to take necessary preventive measures including proper disposal of solid wastes and maintain sanitation and hygiene in the air, chlorinate all water sources and to undertake fly control measures. Two epidemic control units and cholera combat teams functioning in every district to carry out field investigations and impart field training to the medical students and conduct health education to the community. Tiruchirappalli, Coimbatore, North Arcot and South Arcot district in Tamil Nadu were considered as the endemic areas for Cholera in 1974. During 1979-80 there were 1391 attacks and 37 deaths were reported due to Cholera in State. During the December 1983 heavy rain fall in Thanjavur district, part of Tiruchirappalli, Pudukottai, South Arcot and Ramanathapuram district. Anti-epidemic work was started against all possible food and water transmitted diseases. As a preventive measure 25,39,107 water sources have been chlorinated in all the affected areas. There were about 66,12,891 cholera vaccines given to the people of Tamil Nadu. Under cholera programme one mobile unit, with a health officer, two nurses, three nursing orderlies and health inspector with ambulance was functioning in Tiruchirappalli. There were seven mobile epidemic units and three epidemic control units in the State. These units rendered services by way of transporting men and materials to the affected areas and carried out preventive measures. Continent measures were taken by public health staff in the primary health centers and municipal areas. Anti-spread cholera workers were made available in certain districts. Special arrangements were made with respect to general

sanitation, prevention of food adulteration and provision of protected water supply.

YAWS

YAWS is a disfiguring and debilitating non-venereal disease. It is a highly infectious disease transmitted by direct (person to person) contact. Skin shows early lesions, which on healing show little scarring. Disease can be progressive involving bone and cartilage and causing disability. Yaws does not have extra human reservoir of infection and can be cured by single injection of long acting penicillin yaws occur in remote, hilly and forest areas that have limited acceptability to health care services.¹⁰ This disease was found to be prevalent widely among the socially and economically backward people. Yaws eradication programme was functioning in Tamil Nadu since 1961, but before it taken a survey of the prevalence of yaws among the residents of Harijan population in Avinasi Taluk of Coimbatore district was conducted. Yaws Eradication Programme was implemented from 01.06.1961 with 8 units Head Quarters situated at Coimbatore, Perundurai, Pollachi, Udumalaipettai and Dharmapuri districts. The main aims of the yaws programme were to carry out yaws survey, detect cases of yaws and their contracts to treat the cases.¹¹ This result, 47 cases were recorded and treated. During 1980-81, 13,355 persons were examined, out of this 63 were detected and 33 cured. A sum of Rs. 0.31 lacks was spent under the scheme during the year.¹²

Leprosy

Leprosy is a chronic, progressive bacterial infection caused by the bacterium *mycobacterium leprae*. It primarily affects the nerves of the extremities, the lining of the nose, and the upper respiratory tract. Leprosy produces skin sores, nerve damage and muscle weakness.¹³ The care of leprosy patients in epidemic areas mooted by ICMR in 1949 was actualized by the Gandhi Memorial Leprosy Foundation in 1951. It's resulted, the National Leprosy Control Programme launched in 1955.¹⁴

Leprosy Control Programme in Tamil Nadu was functioning in the pattern of on mass Chemotherapy, supplements with case detection, case holding and

health education.¹⁵ Government rehabilitation Homes for Leprosy Patients was an important measurement started with a view to cure the beggars suffering from leprosy and to rehabilitation them. The Government established ten Government Rehabilitation Home viz., Chegalpattu, South Arcot, Dharmapuri, Erode, Thanjavur, Madurai, North Arcot and Salem districts.¹⁶ During 1984-85, 61,240 cases were detected and 51595 cases were given treatment and 32,416 cases were cured.¹⁷

Tuberculosis

Tuberculosis is an infectious disease. About 2 per cent of the total population in India suffers from Tuberculosis. T.B. is transmitted by the bacteria that spread into the air when a patient with the active disease coughs or sneezes.¹⁸ Tuberculosis is a kind of microorganism found in human beings and cows. Tuberculosis in cows was very serious source of infection, mainly affecting the children. The Milk taken without the proper boiling and consequent killing of bacilli the children get affected.¹⁹ The first survey on the prevalence of Tuberculosis was conducted in the 1955 by the Indian Council Clinics at Government Headquarters Hospital in Podukottai was upgraded by the Government of Tamil Nadu. Later 14 centers were established in the 14 districts of Tamil Nadu. The Rajaji TB Sanitarium at Tiruchirappalli was taken over by the State Government these programme. Free TB diagnostic and treatment facilities were available in Primary Health Centers, Hospitals and Dispensaries, District TB Centers and Chest Clinics.²⁰ The TB Chemotherapy centre was at present located (at Egmore) to cure TB disease, the BCG Vaccine Laboratory in the world manufactured freeze dried Vaccine. BCG vaccine was introduced in Madras since 1949. Edward VII Memorial Tuberculosis Institute was established in 1979 at Madras. In addition there were also private hospitals in both rural and urban areas exclusively for TB treatment in the State.²¹

Dengue

Dengue Fever (DF) has been recognized for many years in India, since the outbreak of dengue occurred in 1912 in Kolkata. In South India, all the four serotypes of dengue virus were first isolated from febrile patients in Vellore, in 1956.²² Dengue fever is transmitted by the

bite of an Aedes Mosquito infected with a dengue virus. The Mosquito becomes infected when it bites a person with dengue virus it is infection their blood. It cannot be spread directly from one person to another person. This disease occurs more frequently in the rainy season and immediately afterwards (July to October) in India.²³ The activity of different serotypes was established in Tamil Nadu as early as in 1960. The problem of dengue has now extended to new areas including several rural areas. Of the 30 districts in Tamil Nadu, dengue cases have been reported from 29 districts.²⁴ Tamil Nadu has been able to keep Dengue under their control. In Tamil Nadu, for diagnosis of the disease, the Government of India has identified 30 Sentinel Surveillance teams, Institute of vector control and zoonoses, Hosur and district head quarters Hospitals, Cuddalore and Ramanathapuram and one Apex laboratory at King Institute of Preventive Medicine and Research, Guindy for diagnosis of Dengue. Daily surveillance is carried out and the disease is now fully under control.²⁵

Conclusion

The article indicated some policies of Government of Tamil Nadu in Communicable diseases from 1951 to 1985. Tamil Nadu, naturally the climate of the state ranges from dry sub-humid to semi-arid. During the rain fall people of Tamil Nadu heavily affected their health by contagious and infection. Tamil Nadu Government doing their works against communicable diseases, particularly Malaria, Filariasis, Cholera and Diarrheal Diseases, Yaws, Leprosy Tuberculosis and Dengue. But, here these kinds of diseases made high mortality rate in various years in Tamil Nadu. The Government of Tamil Nadu providing the facilities in all the Government Hospitals and giving awareness among the people about these communicable diseases. Since independence the state implementing several policies to prevention and controls the communicable diseases and also Government of Tamil Nadu improves the level of health to the people of Tamil Nadu.

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Forced Migration and its Effects: Historical Analysis of Rohingya Muslims issue with special reference to Chennai Rohingya

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Introduction

Forced Migration is a critical global issue today. Not merely in academic discourse but in understanding global inter-connectedness and the current profile of insecurity and vulnerability, forced migration plays an extremely important role. From the end of the Cold War, forced migration (involving refugee flows, internal displacement, forced migration of women and children, migration in the wake of human rights violations, natural calamities ... etc) has emerged as a major phenomenon in the world. Against this backdrop,

understanding South Asian or South East Asian forced migration becomes even more crucial. South Asia and South East Asia is a greater migration producing region. There are many reasons for this, including partition, religion, ethnicity, decreasing status or women ... etc.

Nowadays Rohingya Muslims of Arakan¹ state is the best example for forced migration. The term Rohingya has been a matter of debate for a long time now. There are various opinions regarding the origin of the Rohingyas and their original place of residence. Their forced migration became a headache for several

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nations especially south East Asian Countries.

Who are They?

As has been pointed out earlier, Rohingya is a predominantly sunny Muslim ethnic group living in the Arakan State of western Myanmar. Arakan is inhabited by two major ethnic races, the Rohingyas and the Rakhines (Maghs). The Rohingyas are Muslims and the Maghs are Buddhists. The Rohingyas are mostly concentrated in the riparian plains of Naf, Mayu and Kaladan. Among the 14 provinces of Burma Arakan is the only Muslim majority province. Out of the 7 million Muslim population of Burma half of them are in Arakan. Under different periods of history Arakan had been an independent sovereign monarchy ruled by Hindus, Buddhists and Muslims. The Arab Muslims first came into contact the Indian subcontinent and South-East Asia through trade and commerce. From the times long past, spices, cotton fabrics, precious stones, minerals and other commodities from South and South-East Asia were of great demand in the oriental and European countries. The Arabs as a seafaring nation almost monopolized this trade between the South and South-East Asia on the one hand the oriental, North African and European countries on the other.

The Arab people mentioned about the places they had visited through their books which indicate their arrivals at East and the West of the world. The land Jazirat-al-Rahmi or Rahma mentioned by Arab geographers of 9th and 10th centuries may have been referred to the kingdom of Raham² corrupted later to Rohang / Roshang / Roang. Ibn Khordadbeh (844-48 A.D.), a Persian traveller from Basara said that Jazirat-al-Rahmi came after Sarandip (Ceylon) and contained peculiar unicorn animals and little naked people. Arab geographers, Persian travellers and marchants such as Sulaiman (851 A.D.) Yaqubi (880 A.D.), Ibn al Fakih (902 A.D.), Masudi (943 A.D.), Hudul Al-Alam (982 A.D.) and Marvazi (1120 A.D.) also referred Delta region of Burma and Arakan as Rahama. They and many other travellers used route over Arakan yoma to travel to Burma and then to China. But Ibn Batuta wrote the name of Arakans as Arkan, derived from the Arabic word Al-Rukun.

Arab Muslim traders also had good contacts with Arakan, Burma, Indochina, Indonesia, Malay etc. with their trade and they propagated the religion of Islam in those countries. The regular contact of Arab Muslims with Arakan came through trade and commerce during 8th century A.D. and since Islam started spreading in the region. After advent of Islam in Arabia, the Muslims followed the footprints of their fore-fathers in trade and commerce. They paved the way for the influx of Muslims Saints, Sufis, Faqirs and Sages in Arakan and East Bengal. Those Sages used to visit the remote corners of the provinces only to preach their true religion Islam among the infidels and to dedicate their lives to the service of humanity and the oppressed and suppressed people of the land. There is no doubt that the following river Kaladan, Lemro, Mayu or Kalapansi and Naf are Arabic. The Arabs also name the Island as Rambree Island and Chowdoba Island. The Arab Muslim married the indigenous women and Islam spread among the local people. Their children were engaged in the service of the kings of Arakan. Afterward they migrated to the fertile valleys of Lemro, Kaladan, Mayu and Naf..

But according to the Burmese government report, prior to the first Anglo-Burman War (1824), the Bengali-Muslim migration was only through Rakhine Kings under Mrauk-U dynasty³. As early as 15th century, the Rakhine Kings had brought Muslim-Bengali slaves to work in Arakan. During the 17th century, the Rakhines and Portugese pirates brought Muslim-Bengali slaves to settle in Arakan. On 1839, the British Administration had begun commercially exploiting agricultural land in Arakan. The Bengali-Muslim workers from Chittagong area and Soortis from Madras had begun to enter Arakan. Further expansions on agricultural sector were made after the Suez Canal opened in 1869. Many more Bengali-Muslims from Chittagong area had entered Arakan following that period⁴.

Rohingya Issue - A Historical Analysis

The Rohingyas in Burma, have not been recognized as a national minority by the state since 1974 when the Ne Win⁵ government denied their

citizenship officially. They have suffered from oppression under the Burmese government and the Burmese Army. They fled to Bangladesh twice by crossing the Naf River on the border. The Rohingya refugees numbered between 200,000 and 250,000 in 1978 and more than 250,000 in 1991.

However, since Alakan ami Tenasserim⁶ were occupied by the British after the First Anglo- Burmese War (1824-26), the confrontation between the Muslims residing in the northwestern part of Arakan and the Buddhists as the majority in central and southern Arakan became tense, because a large scale Indian immigration was encouraged by the British. The immigrants coming into Arakan included many Muslims from Chittagong. The confrontation came to a head during the Japanese occupation period (1942-45), when Japan armed the Buddhist Arakanese in order to fight against the British and the British used Muslim forces for counterattack. It resulted in serious Muslim/Buddhist clashes and both communities experienced heavy damage. The situation did not change even after independence of Burma in 1948. There were some attempts at building a stable and peaceful coexistence of the Muslims and Buddhists in Arakan, but it ended in vain after Ne Win's coup in 1962, which brought Burma into a strongly centralized socialist state under the monopolized control of the Army.

They are considered illegal immigrants who had settled in Burma during the British colonial rule. Though the U Nu government (1948-58, 60-62) recognized the Rohingyas as an ethnic national group of Burma, the Ne Win regime stripped the Rohingyas of their nationality and rendered them foreigners by enacting the 1974 Emergency Immigration Act. The government also enforced the 1982 Burmese Citizenship Law, which distinguished between three categories of citizenship as ordinary, associate and naturalized citizens. The Rohingyas are not included in any of these three categories as they are considered foreigners.

By the operation Naga Min of 1978, between 2-2.5 lack Rohingya Muslims were fled to Bangladesh.

After the failure of nationwide movement for democracy in 1988, which brought the birth of Burmese military government, the Army's presence in northwestern Arakan increased dramatically. Army raped many Rohingya women and they murdered many of them. They burned many mosques and religious symbols also.

A major exodus of Rohingya into neighboring Bangladesh took place in 1991, with a repatriation deal following each exodus. This highlights the disdain for the Rohingya also present in Bangladesh, where the government is eager to keep Rohingya from crossing its border. Bangladesh closed the Rohingya camps in 2005, even though Rohingya have continued to enter the country. Tensions came to a head in May 2012 after a Buddhist woman was raped and killed in Rakhine state. Three Rohingya men were accused of being responsible. The Rakhine and the Rohingya both took up arms against one another, leaving at least 200 dead. Up to 1,100 people (mostly Rohingya) were detained and 115,000 internally displaced. More incidents followed, with anti-Muslim violence spreading beyond Rakhine state and into other parts of Myanmar.

A major player in the violence was a Buddhist nationalist group led by monks, called 969⁷. While the international community has condemned these activities, the government has done very little to restrain 969 and other anti-Muslim activities. From February 2015 Rohingya were not able to vote in next elections. Muslim candidates are also barred from running in the elections. The Rohingya are in a very difficult situation. They are trapped with no rights and nowhere to go. Their response is born of desperation.

Since the violence in 2012, over 87,000 Rohingya have fled the country in rickety boats, putting their lives in jeopardy on a dangerous sea passage at the hands of human traffickers. Over 800,000 remain in harsh conditions in Myanmar, while over 300,000 live in Bangladesh where conditions are not much better. Others have escaped to Thailand, Malaysia, or Indonesia where., they face significant challenges in living and working. Because the Rohingya migrant crisis has increased so drastically in 2015, the

international community began pressuring nearby countries to be more humane and proactive in their treatment of the Rohingya. Indonesia and Malaysia began offering temporary shelter to migrants. Malaysia began rescuing stranded boats of migrants. Thailand agreed to stop towing boats of migrants into international water. US President Barack Obama visited Myanmar in 2012. During his time there, he spoke specifically about the Rohingya and encouraged the country to implement human rights reforms. While Myanmar's government has agreed to some reforms, they have not followed through with these promises.

Rohingyas in Chennai

During the year 2012, due to the heavy Buddhist attack, many Rohingya Muslims fled Myanmar and reached in different parts of India. Some of them stepped in Kelambakkam, near Chennai in south India and considered it as their new homeland. There are about 94 Rohingya refugees staying and belong to 19 families comprising 47 children, 25 women and 22 men. This group of 94 people had made an arduous journey from Myanmar to Bangladesh by boat and then on foot to cross the West Bengal border to come to India. And then they moved to Kolkata to board a train to Chennai. "When we stepped in Chennai in 2012, the kids were half dead as they had been living under the constant pressure of being shot or harsh hands molesting them. Though Chennai provided respite from violence, we could afford a plate of the meal for 94, once in a week," explained J. Abdul, a refugee.

Although they arrived in Chennai in 2012, their 'tryst with nomadic life' ended when police caught them by the end of 2014. The National Human Rights Commission (NHRC) intervened and issued notice to the Government of Tamil Nadu seeking clarification on the subject. The Collector of Kancheepuram rose to the occasion and provided them accommodation in the cyclone shelter in Kelambakkam with a condition that they should not associate them with local politics or political parties. The Rohingyas in the Kelambakkam camp are recognized as refugees by the UNHCR and they are issued a refugee card which lists out their

individual particulars like name with photograph, sex, age, date of arrival etc.

These refugees have registered with the Foreigners' Registration Office (Police Superintendent), in Kancheepuram and have a Residential Permit issued by the authorities there. Their refugee card is a guarantee of their legal status.

While the Kelambakkam camp provides a roof over the heads of these refugees, it lacks basic amenities. There is only one water tap outside the main building and there are only two toilets for all. The main hall where the refugees live is partitioned by hanging old clothes and each family occupies a space measuring 5' by 5'. When the Rohingyas settled down in Kelambakkam they numbered only 14, but as the news spread that they have a permanent home, others joined them and today they number 94.

The refugees live in a ground plus one shelter known as 'round building' indicating its circular shape. While six families live on ground floor, eight are on the first floor and five have put up shacks on open ground around the building. Electricity bill is borne by the government and water is available throughout the day. The shelter is opposite the local Government Primary Health Centre where they can get medical assistance. There is a local school nearby where their children go for studying. In the shelter there is a mosque in a makeshift hut that is separate from the living area. Here, they pray five times every day. The local Muslims are lending a helping hand to the refugees and so are some NGOs, and philanthropists who are showing their magnanimity towards them. The refugees, many of whom are skilled workers do odd jobs including rag picking, daily wage laborer, shoe polishing etc. to eke out a living. Some of them even though have specific set skills like driving can't do so without having license.

The UNCHR is a pillar of strength to the Rohingyas refugees in Chennai. It maintains cordial relations with the Department of Immigration and government of India. The Chennai office of the UNHCR is confident that as and when validity of the refugee card expires, they could easily get them

extended. According to UNCHR, Rohingas can peacefully live here till such atmosphere is created in their home country. However, a section of them are yet to get Aadhar though they have registered seeking it.

These refugees are getting help from government authorities, educational institutions, local people, muslim organisations ... etc In Kelambakkam there was no danger to Islamic life, they could observe all the religious rites prescribed by Islam. They go to the nearby mosque regularly. Even though the language is used in the mosque in Tamil, which was unintelligible to them, peace and tranquility have returned to their lives

Despite having decent education, Rohingya people do not get basic jobs that help them in sustenance. Moreover, all our Madrasas (religious learning centres) are burnt down by the local government and police, shares Salim, who now works as a rag picker to fend for his family.

Many more families and distressed people escaped the latest round of violence and persecution that began in Rakhine on August 25th 2017. A counter-offensive operation by the Burmese military in retaliation to a small rebellion by the Arakan Rohingya Salvation Army (ARSA) left thousands of Burmese Rohingyas hungry, homeless and wretched. Fifty-year-old Siraj Begum is one of the oldest women in the Kelambakkam camp. Reluctantly, she starts speaking about her brothers who are still languishing in Burmese jails for crimes they did not commit. "They were framed by Buddhist monks who enjoy the open support of the local police", she says. Ask her if she ever wishes to go back and she has a standard response like most Rohingyas- Yes, but only when peace returns to Arkaan.

Conclusion

Rohingya issues began in Burma from British colonial period onwards. The long history suggests that the Rohingya people have been living in Burma for generations. But the Burmese army is trying to vanish the whole Rohingya population and as a part of their attacks, lakh of Rohingya citizens lost their homeland and they fled to other nations, which include India,

Malasya, Singapore, Bangladesh, Nepal. ... etc. It became a serious issue for many nations. Following are the possible solutions to end the Rohingya crisis.

1. Should create a UN program to make awareness among the people of Burma and teach them about the Rohingya truth and their root.
2. Myanmar government should ready to give full citizenship and rights to the remaining Rohingya Muslims. If they are ready to do that, majority of the immigrant people will come back to their homeland.
3. UN should invest money to build homes and to improve their present condition.
4. Proper interference of ASEAN is mandatory.

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27. Means God blessed land
28. The Mrauk U Kingdom was founded in 1430 by King Min Saw Mon. At the height of its power the Kingdom ruled over much of present day Bangladesh and Burma, for a large part thanks to its large naval fleet.
29. Dr. U Ne Oo, Rohingya/Bengali. Migration After First Anglo-Burman War, August 2014,p.2.
30. He belonged to Burma Socialist Programme Party between 1962 - 88.
31. Narrow coastal region, southeastern Myanmar
32. This group of monks is known for its anti-Muslim sentiments, which many consider genocidal in nature. A Burmese nationalist group, their aim is to protect Myanmar's Buddhist society by targeting the Muslim minority.

Time magazine described the leader of 969, Ashin Wirathu, as "The Face of Buddhist Terror."

ஈ.வெ.ரா. பெரியாரின் பெண் சிந்தனைகள் - ஓர் ஆய்வு

கே.கிருஷ்ணமூர்த்தி*

முன்னுரை

இருபதாம் நூற்றாண்டு அறிவியல் கொழுத்த நூற்றாண்டு. இந்த நூற்றாண்டில் தான் விடுதலை இயக்கம் வீறிட்டு எழுந்தது. ஆரிய திராவிட இயக்கம் அலைமோதியது. இனப்போராட்டம், மொழிப்போராட்டம் என்ற பண்பாடும் கிளர்ந் தெழுந்தது. சுயமரியாதை இயக்கம், பகுத்தறிவுச் சிந்தனை, வர்க்கப் போராட்டம் எல்லாம் எழுந்தன.

தொண்டு செய்தே பழுத்த பழமாம் பெரியார் இருபதாம் நூற்றாண்டுச் சமுதாயத்தின்

எழுச்சிக்காகவும், ஏற்றத்திற்காகவும் பாடுபட்ட மாபெருந் தலைவராவார். அவர் பேசாத பிரச்சினைகள் இல்லை. எழுதாத கருத்துக்கள் கிடையாது. தமிழகத்தில் பேசாத ஊர்கள் இல்லை. நீதி மன்றத்தின் தீர்ப்புக்கே நீதி சொன்னவர்தான் பெரியார்.

முழுமையான மாற்றம்

1928 நவம்பர் திங்கள் மாயவரத்தில் பெரியார், பொதுக் கூட்டத்தில் பேசினார், எதையும் ஏன், எதற்கு என்று பகுத்தறிவு கொண்டு ஆராய்ந்து தனக்குச் சரியெனப்பட்டதை ஏற்றுக்கொள்க என்று

* வரலாற்றுத் துறைத் தலைவர். அழகப்பா பல்கலைக்கழகம், காரைக்குடி.

பெரியார் கூறினார். 'சமுதாய விடுதலையற்ற அரசியல் விடுதலை பயன் தராது. முதலில் வேண்டுவது சமுதாய சீர்திருத்தமே' என்னும் அவரின் அணுகுமுறை அனைவரையும் ஈர்த்தது.

உரைநடை - பெரியார்

பெரியார் முழுமையாகப் பங்கு கொண்டு தனி இயக்கம் கண்டார். கணவனை இந்த பெண்களை விதவை என்று பெயர் சூட்டி சமுதாயம் செய்து வரும் கொடுமைகளை பெரியார் தான் முதன்முதலாகக் கண்டித்தார். குழந்தை மணத்தின் கொடமையைப் பெரியார் கண்டித்தார்.

முதலாவதாக பெரியார் கொள்கை ஒன்றுதான் நாட்டிற்கு ஏற்றது. ஏறத்தாழ இரண்டாயிரம் ஆண்டுகளாகக் கீழ்நோக்கி சென்று கொண்டிருந்த தமிழகத்தை நன்னிலை, நோக்கி நடத்த கிடைத்த தலைவர் ஒருவரே அவர் தாம் நம் பெரியார்.

வீட்டைக் - குடும்பத்தைக் காப்பவன் - பேணுபவன் என்னும் பொருளினையுடைய பேண் என்னும் வினைச்சொல் பெண் என்னும் பெயர்ச்சொல்லாயிற்று. இஃது 'கான்' என்னும் வினைச்சொல் 'கண்' என்னும் பெயர் சொல்லாயினவாறு என்பழி பொருந்தும் - ஆண் என்பது ஆளுமைக்குரிய சொல், மற்றவற்றை ஆளுவது ஒரு புறம் இருந்தாலும், பெண்மை ஆளுபவன் என்ற கருத்துதான் 'ஆண்' என்ற சொல்லில் இருக்கிறது. இதேப் போல் பெண் என்ற சொல் பெட்டி அல்லது விரும்பப்படும் தன்மை அதாவது ஆணால் விரும்பப்படுபவன் என்ற கருத்தில் இருக்கின்றது. மடம், நாணம், அச்சம், பயிர்ப்பு, கற்பு என்பவைகள் ஆடவர்களுக்கும் பெண்களுக்கும் பொதுவாக உள்ளதேயொழிய பெண்களுக்கு மட்டும் என்பது நியாயமல்ல என்பது பெரியாரின் பெண்களைப் பற்றிய சிந்தனையாகும்.

சமமாய் இருக்க வேண்டும் நாம் வேண்டும் 'பெண்ணுரிமை' என்பது என்னவெனில் ஆணைப் போலவே பெண்ணுக்கும் வீரம், வன்மை, கோபம், ஆளுந்திறம் உண்டென்பதை ஆண்மக்கள் ஒப்புக் கொள்ள வேண்டும் என்பதேயாகும்.

அன்றியும், மனித சமூகவளர்ச்சிக்கு இருபாலர் குணங்களும் சமமாய் இருக்க வேண்டும். உண்மையான சமத்துவத்திற்கு மதிப்புக் கொடுப்போமேயானால், பிள்ளையைச் சுமந்து பெறும் வேலை ஒன்று தவிர மற்ற காரியங்கள் இருபாலாருக்கும் ஒன்றுபோலவே இருக்கும் என்பது உறுதி என்கிறார் பெரியார்.

பெண்ணும் ஒப்பனையும் - பெண்கள் மதிப்பற்ற போவதற்கும் போகப் பொருளாகக் கருதுவதற்கும் ஆபாசமாகச் சிங்காரித்துக் கொண்டு வருவதேயாகும். ஆண்களுக்குச் சரிநிகர் சமானமாக வாழ்வதுதான் நாகரிகம் என்பதை உணர்ந்திருக்கவில்லை.

நம் பெண்கள் நாட்டுக்கு - சமூகத்திற்கு பயன் படாமல் அலங்காரப் பொம்மைகளானதற்கு - ஆண்கள் கண்களுக்கு விருந்தானதாதற்குக் காரணம் இந்தப் பாழாய்ப் போன ஒழுக்கமற்ற சினிமாப் படங்களையும், சினிமா துணிக்கட்டு, வெட்டு, சாயல், ஏற்பட்டதுவே என்பேன். அந்த பெண்கள் தன்மை என்ன? ஒழுக்கம் என்ன? இவை எல்லாவற்றையும் நம் குலப் பெண்கள் கருதாமல் புகழ், வீரம், பொதுநலத் தொண்டு முதலியவற்றால் கீர்த்தி பெற்ற ஆண்களைப் போல் தாங்களும் ஆக வேண்டும் என்றல்லாமல் இப்ப அலங்காரத்துக் கொண்டு திரிவது பெண்கள் சமுதாயத்தின் கீழ்ப்போக்குத்தான் பயன்படும் என்று வருந்துகிறேன் என்று கூறினார்.

காலை முதல் இரவு வரை அடுப்பங்கரைப் பணிகள், ஆடை, நகை ஆகியவற்றால் அலங்காரப் பொம்மைகளாக இருத்தல், பிள்ளைப்பேறு ஆகிய பெண்ணடிமைக்கான மூன்று முக்கிய காரணங்களுள் ஒன்றாகிய நகை மட்டும் கேவலத்தை வன்மையாகக் கண்டிக்கிறார் பெரியார். பெண்களுக்குக் காதுகளிலும், மூக்குகளிலும் ஓட்டைகள் போட்டு, நகைகள் போட்டு பாரத்தை ஏற்றினதற்குக் காரணம் பெண்களுக்கு மானம், வீரம் இருக்கக்கூடாது என்பதற்கே. இங்கு பெண்டாட்டிக்கு உரிமை எனில் அவள் இஷ்டப்படி நகை, பட்டுப்புடவை வாங்கிக் கொடுத்திருப்பான் சினிமாவுக்கு கூட்டிகொண்டு போயிருப்பான். பெண்கள் தங்கள் சுயமரியாதை

யையும் சுதந்திரத்தையும் காத்து கொள்வதற்கு அறிகுறியாக இன்று முதல் நகைகள் அணியும் மாணங்கெட்ட செயலை அகற்றுவிர்களாக என்பது பெரியாரின் சிந்தனைகளாகும்.

பெண்ணும் கல்வியும்

நீங்கள் மேல்நாட்டு பெண்களைப் போல் சகல உரிமைகளையும் பெற்று இன்பவாழ்வு வாழ வேண்டும். அதற்கு நீங்கள் ஆண்களைப் போல் படிக்க வேண்டும் உங்களுக்கு சட்டத்தின் மூலம் உரிமைகள் - சொத்துரிமை விவாகரத்து உரிமை ஆகிய உரிமைகள் வரக் காத்திருக்கின்றன. அவ்வுரிமைகளை அனுபவிக்க உங்களுக்குக் கல்வி அறிவு அவசியமாகும். நகைகளிலோ, சேலைகளிலோ, உங்களுக்குள்ள பிரியத்தை ஒழித்து விடுங்கள் பெண்களுக்கு பகுத்தறிவுக் கல்வியும், உலக நடப்புக் கல்வியும் தாராளமாக கொடுத்து மூட நம்பிக்கை, பயம் ஆகியவற்றை ஊட்டக் கூடிய கதைகளையோ, சாத்திரங்களையோ, இலக்கியங்களையோ காணவும் கேட்கவும் சிறிதும் இடமில்லாமல் செய்ய வேண்டும். சம்பார்த்தனை, குடும்பப் பொறுப்பு, குழந்தைகள் பெற்றால் அதைக் காப்பாற்றும் திறமை ஆகியவைகள் ஒரு பெண்ணுக்குப் பெண் கல்வியால் ஏற்படும் என்கிறார் பெரியார்.

பெண் கல்வியினால் எதிர்காலத்தில் இவள் இன்னருடைய மனைவி என்று அழைக்கப் படமாட்டாது. 'இவள் இன்னருடைய கணவன்' என்று அழைக்கப்படவேண்டும் என்ற அளவிற்கு உயர் நிலையில் பெண்களைக் காண விரும்புகிறார். நான்கு ஆண்களும் ஒரு பெண்ணும் குடும்பத்தில் இருந்தால் முதலில் அந்த பெண்ணைத்தான் படிக்க வைக்க வேண்டும் அப்படி படிக்க வைத்தோமானால் நம்மையெல்லாம் வண்டியில் வைத்து ஒட்டுவார்கள் என்று பெருமிதத்துடன் கூறுகிறார் பெரியார். நமது குழந்தைகளுக்கு ஆரம்ப ஆசிரியர்கள் அவர்களுடைய தாய்மார்களாகிய நமது பெண்களேயாவார்கள். அக் குழந்தைகளுக்கு 6, 7 வயதுவரையிலும் தாய்மார்களேதான் உபாத்தியாயர், பிறகே பள்ளி ஆசிரியர்கள் இந்த இரண்டு வகை ஆசிரியர்களும்

எப்படிப் பிள்ளைகளைப் படிப்பிக்கின்றார்களோ அப்படியே அவர்கள் தேசத்திற்கும் தேச நன்மைக்கும் ஒழுக்கத்திற்கும் உரிய மக்களாய் வாழக்கூடும் எனவே தேசம் மக்களாலும், மக்கள் ஆசிரியர்களாலும் உருப்பட வேண்டி இருக்கிறது - ஆனால் அப்பேர்ப்பட்ட ஆரம்ப ஆசிரியர்களாகிய பெண்களே நமது நாட்டில் பிள்ளைபெறும் இயந்திரங்களாக இருக்கிறார்கள். அவர்களுக்கு ஏதாவது அறிவுண்டாக நாம் இடம் கொடுத்தாலல்லவா பிள்ளைகளுக்கு அறிவுண்டாக்க அவர்களால் முடியும்? எனவே குழந்தையின் முதல் ஆசிரியராகிய தாயாகிய பெண்ணுக்கு கல்வி அவசியம் என்பதை வற்புறுத்தினார் பெரியார். ஒன்றிரண்டு கூட எண்ணத் தெரியாத பெண்ணை வைத்துக் கொண்டு நாட்டு விடுதலையைக் கேட்பது பயனற்றது. பெண்களுக்குக் கல்வி அளிப்பது நாட்டு விடுதலையைவிட மிகமிகத் தேவையானது (1936) பெண்களின் சுதந்திரத்தை வேண்டுபவர்கள் பெண்களை நன்றாக படிக்க வைக்க வேண்டும் தங்கள் ஆண் பிள்ளைகளை இலட்சியம் செய்யாமல் பெண்களுக்கே செலவு செய்து படிக்க வைக்க வேண்டும் என்று ஆண்களை விட பெண் கல்வியிலேயே பெற்றோர் கவனம் செலுத்த வேண்டும். ஒரு பெண்ணை தாய், தகப்பன் பி.ஏ படிக்க வைத்து, ஒருவன் கையில் பிடித்துக் கொடுத்து அந்த பெண் சமையல் செய்யவும், குழந்தை வளர்க்கவும், நகை துணி அலங்காரங்களுடன் மக்கள் கவனத்தை ஈர்க்கவும் செய்தால் பி.ஏ படிக்க வைத்த பணம் வீண் என்பதோடு. அதற்காக சர்க்கார் செலவழித்த மக்கள் பணமும் வீண்தானே? சமையல், குழந்தை வளர்ப்பு இவையெல்லாம் ஆட்கள் மூலம் பார்த்துக் கொள்ள வேண்டும். பெண்கள் ஆண்களைப்போல் உயர் வேலை பார்க்க வேண்டும். ஆண்கள் பார்க்கும் எல்லா வேலைகளையும் தொண்டுகளையும் பெண்களாலும் செய்ய முடியும். பெண்களுக்குப் படிப்பு, தொழில் ஆகிய இரண்டும் கற்பிக்கப்பட வேண்டும் என்று பெண்களுக்குப் பொதுக்கல்வியும் தொழிற் கல்வியும் கற்றுத்தர வேண்டியதன் இன்றியமையாமையை வற்புறுத்துகிறார் பெரியார். 20 வயது

வரை பெண்களுக்கு கண்டிப்பாகத் திருமணம் செய்யாதீர்கள் அதுவரை படிப்பு, தொழில் கற்பிக்கப்பட்டுவிட்டால், சொத்து சம்பாதிக்கும் சக்தி வந்து விடும். பிறகு தங்கள் கணவன் மார்களைத் தாங்களே தேர்ந்தெடுக்கவும் அல்லது பெற்றோர்களால் தேர்ந்தெடுக்கப் பட்டாலும் கணவரோடு சுதந்திரமாய் வாழ்க்கை நடத்தவும் கூடிய தன்மை உண்டாகி விடும். தவிர, கும்மி, கோலாட்டங்களை ஒழித்துவிட்டு, ஓடவும், குதிக்கவும், தாண்டவும், கைக்குத்து, குஸ்தி முதலியவைகளையும் சொல்லிக்கொடுத்து ஒரு ஆண்பிள்ளைக்கு உள்ள பலம், தைரியம், உணர்ச்சி ஆகியவைகள் பெண்களுக்கும் உண்டாகும் படியாகவும் செய்ய வேண்டும்.

பெண்ணும் பேச்சுரிமையும்

“பெண்டிற்கும்குபேசாதிருத்தல்” என்று பெண் பேச்சுரிமை முற்றாக முடக்கப்பட்டிருந்த சமுதாயத்தில் தோன்றிய பெரியார் தாய்மார்களே நீங்களும் மேல் நாட்டு பெண்களைப்போல் சகல உரிமைகளும் பெற்று இன்ப வாழ்வு வாழ வேண்டும். அதற்கு ஆண்களைப் போல் நீங்கள் படிக்க வேண்டும். நகை, சேலை இவற்றில் ஆசைப்பட்டு நகைக்கடை, துணிக்கடை பொம்மைகளாக ஆகாதீர்கள். அவ்விருப்பங்களை விட்டு கல்வியறிவில் விருப்பம் கொள்ளுங்கள். வீர தாய்மார்களாக ஆக ஆசைப்படுங்கள். நீங்கள் மாறினால் - உங்கள் கணவன்கார்கள், மற்ற ஆண்கள் மாற்றமடைவது சுலபம். பெண்கள் கல்வியால் அறிவு பெற்று, பேச்சுரிமையால் ஆடவரையும் திருத்த வேண்டும் என்று குரல் எழுப்பினார் பெரியார்.

மணமகன் தேர்வு

கல்யாணம் என்பது ஓர் ஆணும், பெண்ணும் கூடி இயற்கை இன்பத்தை நுகரவும், ஒருவரை ஒருவர் காதலித்து ஒருவருக்கொருவர் வாழ்க்கைப் போட்டியில் ஏற்படும் சிரமத்திற்கு இளைப் பாறவும், ஆபாசம் தீர்த்துக் கொள்ளவுமே ஆணுக்கு ஒரு பெண்ணும், பெண்ணிற்கு ஒரு ஆணும் வேண்டியிருக்கிறது என்பதை

பெரும்பாலோர் சிந்திப்பதே இல்லை. இக்கல்யாணப் பொருத்தம் பார்க்க வேண்டிய பொறுப்பு மணமக்களுக்கே உண்டு என்பதையும் கருதுவதே இல்லை. கல்யாணம் மணமக்கள் விருப்பத்தினாலேயே ஆக வேண்டியது என்பதையும் ஒப்புக் கொள்ளுவதே இல்லை. கல்யாணம் என்றால் சுதந்திர வாழ்க்கை என்று இருக்க வேண்டுமே ஒழிய அடிமை வாழ்க்கை மேல்-கீழ் வாழ்க்கை என்று இருக்கக் கூடாதென்பதே பெரியாரின் ஆசை. திருமணம் செய்வதற்கு முன்பு பொருத்தம் பார்க்கிறார்களே, அதில் ஒரு பெண்ணுக்கும், ஆணுக்கும் சம தோற்றம் சம அன்பு, ஒத்த அறிவு, கல்வி ஒற்றுமை இருக்குமா என்று கருதுவதில்லை. அதற்கு மாறாக நமது பிள்ளைகளுக்கு அந்த பெண் தலை வணங்கிக் கட்டுப்பட்டு நல்ல அடிமையாக இருக்குமா என்ற கருத்தில் மாடுகளை விலைக்கு வாங்குவதற்கு என்னென்ன பொருத்தங்கள் பார்க்கிறோமோ அதையே தான் பெண்கள் பிரச்சினையிலும் பார்க்கிறார்கள். தனக்கு ஒழுக்கமான குணமுள்ள ஒருவனைப் பார்த்துப் பெண்ணே தேர்ந்தெடுத்துக் கொள்ள வேண்டும் என்பது பெரியாரின் சிந்தனையாகும்.

சுயமரியாதை திருமணம்

பெரியார் புரோகிதத் திருமணத்தால் தமிழனுக்கேற்பட்டுள்ள மானக்கேட்டையும், அறிவுக் கேட்டையும், பொருள் கேட்டையும் ஒழிக்கும் பொருட்டு சுயமரியாதை திருமணத்தை அறிமுகப்படுத்தினார். பார்ப்பன ஆதிக்க ஒழிப்பு, பெண்ணடிமை ஒழிப்பு மூடநம்பிக்கை ஒழிப்பு ஆகிய மூன்று தத்துவங்களின் அடிப்படையில் தன்னுடைய புதிய முறைப் புரட்சித் திருமணத் திட்டத்தை அறிவித்த தன் மதிப்பு இயக்கத் தோழர்களின் - திராவிடகழக தோழர்களின் ஆதரவில் 1927 முதல் வெற்றிகரமாகத் தமிழர் திருமணங்களைச் செயல்படுத்திக் காட்டினார். திருமணம் செய்து கொள்கிறவர்கள் கட்டாயம் பதிவு செய்து கொள்ள வேண்டும் என்றார் பெரியார் தன்னை உயர் சாதிக்காரணாகக் கூறிக்கொண்டு வட மொழி மந்திரங்களை சொல்லி, மணப்பொருத்தம் பாராது சாதகப்

பொருத்தம் பார்த்து முடிவு செய்யப்பட்ட மணமக்களுக்குத் திருமணம் செய்து வைக்கும் பார்ப்பாணைத் தவிர்க்கும் சுயமரியாதை திருமணம் பற்றி பெரியார் கூறுகிறார்.

சாதக பொருத்தம் பாராது, மணமக்களின் சம தோற்றம், சம அன்பு, ஒத்த அறிவு, கல்வி, ஒற்றுமை இவற்றின் அடிப்படையில் மணமக்கள் ஒருவருக்கொருவர் விரும்புகிறார்களா என்பதறியும் முறையில் மணமக்களின் விருப்பத்தை அறிய வாய்ப்பளிக்க வேண்டும். ஆணுக்குப் பெண்ணை அடிமைப்படுத்தும் முறையும் பெண்ணுக்குத் தாலி கட்டுவதைத் தவிர்த்து மணமக்கள் தங்கள் ஒப்பந்தங்களை ஒருவருக் கொருவர் சொல்லிச் சம்மதத்திற்கு அறிகுறியாக மாலை மாற்றிக் கொள்ள வேண்டும். மணமக்களை மணமகனிடம் தானமாகக் கொடுத்தோ தாரைவார்த்துக் கொடுத்தோ, தானமாக கிடைத்த பெண்ணைக் கணவன் என்ன வேண்டுமானாலும் செய்யலாம் என்னும் சடங்கு ஒழிக்கப்பட வேண்டும் என்று சீர்திருத்த திருமணம் குறித்து பெரியாரின் சிந்தனைகளாகும்.

பதிவுத் திருமணம்

பெரியார் மூன்று காரணங்களால் பதிவுத் திருமணத்தைப் பெரிதும் வரவேற்கிறார் 1967 ஆம் ஆண்டு வரை சுயமரியாதைத் திருமணத்திற்கு சட்ட ஒப்புதல் இல்லாததால் மனைவி, குழைந்தை களுக்கு சொத்துரிமையில் சிக்கல்கள் ஏற்பட்டன. அச்சிக்கல்களைத் தவிர்த்து, மனைவிக்கு சம மதிப்பும் சம சொத்துரிமையும் ஏற்படவும் கணவன் ஒத்து வராத போது மனவிலக்கு பெற்று பிழைப்புத் தொகை (ஜீவணாம்சம்) பெறவும், சுயமரியாதை திருமணத்தைவிட பதிவு திருமணம் (மட்டும் செய்தால்) இன்னும் குறைந்த செலவிலும் எளிதாகவும் செய்யலாம் என்னும் மூன்று காரணங்களால் பதிவுத் திருமணத்தை வரவேற்கிறார் பெரியார்.

மனவிலக்கு

திருமணம் தெய்வீகமானதல்ல. ஒருமுறை திருமணம் ஆகி விட்ட காரணத்திற்காகவே எக்காரணம் கொண்டும் பிரிக்கக்கூடாது என்பதோ

அப்படி பிரியனும் ஆணுக்கு மட்டுமே அவ்வுரிமை உண்டு. அவன் மனைவி உயிரோடிருக்கும் போதே வேறு பெண்ணை வைத்துக் கொள்ளலாம் என்பதும் ஏற்பதற்கில்லை. அவன் விபசாரம் செய்தாலும், தீராத நோயாளியாக இருந்தாலும், கொடியவனாயிருந்தாலும் அவளை விட்டு அவன் மனைவி விலகி வேறுமணம் செய்து கொள்ளும் உரிமை இருக்க வேண்டும் என்றார்.

திருமணம் ஒரு கிருமினல் ஒரு ஆணுக்கு ஒரு பெண்ணை அடிமைப்படுத்தவே திருமணம் நடைபெறுகிறது. கோயிலுக்கு எப்படி மிருகங்களைப் பலி கொடுக்கிறார்களோ அது போலவே ஆணுக்குப் பெண்ணைப் பலிக் கொடுக்கிற விழாத்தானே திருமணம். பெண்ணடிமை அடிப்படை காரணங்கள் திருமணம், கற்பு என்பவைகளோயாகும். மக்கள் தொகையில் சரிபாதியான பெண்ணினத்தை எதற்காக இப்படிக் கொடுமைப்படுத்த வேண்டும்? திருமண முறையால் புருஷன் பெண்டாட்டியாகி தனிக்குடித்தனம், தனிச்சமையல் என்று ஆக்கிக் கொண்டு பொதுநல உணர்ச்சியற்றவர்களாகவே ஆகின்றார்கள். உலகம் வளர்ச்சியடைய வேண்டுமானால் திருமணம் என்பதை 'கிருமினல்' குற்றமாக்கி விட வேண்டும் இன்று இல்லாவிட்டாலும் பிறகு வந்தே தீரும். நான் சொன்னது நடக்காமல் இருக்கவில்லையே வேண்டுமானால் வாழ்க்கை ஒப்பந்தம் இருக்கலாம். விரும்பும் போது பிரிந்து விடலாம். அப்பொழுதுதான் ஆடவர் மகளிர் உரிமைகள் முழுமையாகப் பாதுகாக்கப்படும் என்கிறார் பெரியார்.

பெண்ணும் கருத்தடையும்

பெருகிவிட்ட மக்கள் தொகையைப்பற்றிச் சிந்தித்து அதற்கான தீர்வாக கர்ப்பத் தடையை நம் நாட்டில் முதல் முதலாக 1928-இல் குடியரசு இதழில் (12.8.1928) சொன்னவர் ஒப்பற்ற சுயசிந்தனையாளராம் பெரியார். ஒரு தேசத்து மக்கள் தேக ஆரோக்கியமும், பலமும், வீரமும், சுயமரியாதையும், அறிவும் உள்ளவர்களாக இருக்கவேண்டுமானால், அவர்கள் குழந்தைப்

பருவம் முதற்கொண்டே தங்கள் பெற்றோர்களால் கவனிக்கப்பட்டும், கல்வி கற்பிக்கப்பட்டும், விசாரமில்லாமல் மன உல்லாசமாகவும் வளர்க்கப்பட வேண்டும். அவ்விதம் பெற்றோர்களால் குழந்தைகள் வளர்க்கப்பட வேண்டுமானால், பெற்றோர்கள் தங்கள் சக்திக்கும் தகுதிக்கும் போதுமான அளவே குழந்தைகளை அளவோடு நிறுத்திக் கொள்ள வேண்டும். 50 சதவீதம் பெண்களுக்கு உத்தியோகம் என்று சட்டம் செய்து விட்டால் ஆணும், பெண்ணும் சம்பாதிப்பதில் ஒண்ணுன்னு ஆகிவிட்டால் ஆணோ, பெண்ணோ இரண்டிற்கு மேல் பெற்றுக் கொள்ளமாட்டார்கள் என்பது பெரியாரின் சிந்தனைகளாகும்.

கைம்பெண் மறுமணம் - உலக இன்பத்தை நுகர்ந்து அலுத்துப்போயிருக்கும் பழுத்த கிழவனாயினும், தம் மனைவியர் இறந்தவுடன் மறுமணம் புரிய முயலுகிறான். அதுவும் வனப்பு மிகுந்த எழில் பொருந்திய இளஞ் சகோதரிகளையே தன் மனத்திற்குத் தேர்ந்தெடுக்கிறார். ஆயின் ஒரு பெண்மகள் தன் கொழுந்தனை இழந்து விட்டால் - அவள் உலக இன்பத்தையே சுவைத்தறியாத வளாயிருப்பினும் அவள் தன் ஆயுட்காலம் முற்றும், அந்தோ தன் இயற்கைக் கட்டிவனை, இறுக மூடி, மனம் நொந்து, வருந்தி மடிய நிபந்தனை ஏற்பட்டுவிடுகிறது. என்னே அநியாயம். மாடுகள் தினவெடுத்துக் கொண்டால் உரசிக் கொள்வதற்குத் தேய்ப்புக்கல் அடித்து நட்டுவைக்கும் இந்து மக்கள் விதவைகளுக்கு என்ன செய்திருக்கிறார்கள்.

ஒருவன் கல்யாணமே ஆகாமல் கல்யாணம் ஆகாத பெண்ணைக் கல்யாணம் செய்துக் கொள்ளலாம். அது தப்பு இல்லை, ஆனால் ஒரு கல்யாணம் ஆகி கணவன் தவறிப் போய் உள்ள பெண்ணையே கல்யாணம் செய்துக் கொள்ள வேண்டும். இது மாதிரியே ஒரு பெண்ணும் முதல் கல்யாணமானால் முதலாவது கல்யாணம் செய்து கொள்ளுபவனையும் இரண்டாவது கல்யாணமானால் முதல் மனைவியை இழந்தவனையும் கல்யாணம் செய்து கொள்ள வேண்டும் இதுமாதிரி உத்தரவு போடணும் என்ற ஒப்பற்ற சுய சிந்தனையாளராம் பெரியார் கூறுகிறார். ஆண் - பெண் திருமணத்தில் ஏற்படும் சீர் திருத்தமே நமது நாட்டை ஏன் உலகத்தையே

சமதர்ம மக்களாகச் செய்யக்கூடிய ஒரு முக்கிய கருவியாக இருக்கும் என்று கருதுகிறார் பெரியார். கைம்பெண்களுக்குக் குழந்தை உள் கைம்பெண்களுக்கும் மறுமணம் செய்வித்துக் காட்டினார்.

அதிகமாகப் பிள்ளைகள் பெறுவதை நிறுத்தி விதவைகளுக்கு மறுமணம் செய்தால் நல்ல திடகாத்திரமுள்ள மக்கள் தொகை பெருகும். விதவைகள் மறுமணம் செய்விக்காதிருப்பதினாலேயே அவர்கள் கற்பழிந்து மாய்கின்றனர். காமச்சுவை கருதும் இளங்கைம்பெண்கள் படிற்றொழுக்கத்தில் வீழ்ந்து அதனால் கருப்பந்தரித்து இரண்டோர் திங்களுள் சிக ஹந்தி தோஷத்திற்கு உள்ளாகின்றார்கள். இப்பாவம் யாரைச் சாரும்? விதவைகளை மறுமணம் செய்துக் கொள்ளல் ஆகாதென்று கட்டாயப்படுத்திவரும் பெற்றோர்களையே சாரும், மறுமணம் விரும்பாத பெண்களைத் தவிர்த்து, ஏனென கைம்பெண்களுக்கு மறுமணம் செய்வித்தலே நன்று.

பெண்ணும் சொத்துரிமையும்

பெரியார் பெண்களுக்குத் தகப்பன் சொத்தில் சம்பங்கு வேண்டும் என்கிறார். திருமணம் ஆனதும் கணவன் சொத்திலும் பாதி உரிமை உண்டு என்கிறார். பெரியார் தலைமையில் 28.11.1928 இல் சென்னையில் நடைபெற்ற சீர்திருத்தக் காரர்கள் மாநாட்டில் குடும்ப சொத்தில் பெண்களுக்கு ஆண்களைப் போலவே சம உரிமை அளிக்க வேண்டும். கணவன் மரணமடைந்து விட்டால் அவன் சொத்து முழுவதையும் பெண் சாதிக்குச் சர்வசுதந்திரமாய் அனுபவித்துக் கொள்ள உரிமை அளிக்கப்பட வேண்டுமென்றும் தீர்மானங்கள் நிறைவேற்றப்பட்டன. ஒரு பெண் பிறந்த வீட்டிலும் புகுந்த வீட்டிலும் ஆக இரு இடங்களிலும் சொத்துரிமை பெறுதல் வேண்டும் என்று பெரியாரின் சிந்தனையாகும்.

பெண்ணும் தொழிலும்

இந்த பிரபல ஆண்கள் பிறந்த வயிற்றில் தான் இவர்கள் தங்கை தமமைக்கையர் பிறந்தார்களா? இவர்கள் தகப்பன்மார்கள் தான் அவர்களுக்கும் தகப்பன்மார்கள்? அப்படி இருக்க இவர்களுக்கு

இருக்கும் புத்தி, திறமை அவர்களுக்கு ஏன் இல்லாம் போகும்? இதைப் பயன்படுத்தாதது நாட்டுக்கு, சமூகத்திற்கு நடமா, இல்லையா? பெண்கள் படிப்பு சுத்த முட்டாள்தனமான முயற்சியாகவே பெரிதும் இருக்கிறது. தற்போது பெண்கள் கற்கும் பாட்டு, பிடில், வீணை நாட்டியம் யாருக்கு என்ன நன்மை கொடுக்கிறது. பி.ஏ. படித்தும் வெறும் சமையல் செய்யவும், குழந்தை வளர்க்கும், நகை, துணி அலங்காரங்களுடன் மக்கள் கவனத்தை ஈர்க்கவும் செய்தால் பி.ஏ படிக்க வைத்த பணம், அரசு செலவு செய்த மக்கள் வரிபணம் வீண்தானே? கல்வி பயில்வதோடு பெண் மக்கள் தாங்கள் ஏதாவது சம்பாதிக்கும் தகுதி பெறத்தக்கப்படி ஒரு தொழில் கற்று வைத்திருக்க வேண்டும். குறைந்தது தன் வயிற்றுக்கு போதுமான அளவானது சம்பாதிக்க தகுந்த திறமையிருந்தால் எந்த கணவனும் அடிமையாய் நடத்த மாட்டான் என்கிறார் பெரியார். பெண்களுக்கு சமஉரிமை கொடுத்தால் ஆண்களைவிட நன்றாக வேலை செய்வார்கள். படிக்க வைத்தால் நம்மையெல்லாம் வண்டியில் வைத்து ஓட்டுவார்கள் என்கிறார். ஆண் பெண் உயர்வு தாழ்வு ஒழிய குடும்பக் கட்டுப்பாடு வெற்றிபெற 50% வேலைவாய்ப்பு பெண்களுக்கு தர வேண்டும் என்கிறார். 18.2.1929 இல் முடிவுற்ற செங்கற்பட்டு முதல் சுயமரியாதை மாகாண மாநாட்டிலும் பெண்களும் ஆண்களைப் போலவே எந்தத் தொழிலையும் மேற்கொண்டு நடத்தி வருவதற்கு அவர்களுக்கு சம உரிமையும் அவகாசமும் கொடுக்கப்பட வேண்டுமென்றும். ஆரம்ப கல்வி கற்றுக் கொடுக்கும் ஆரியர் வேலைக்குப் பெண்களையே நியமிக்க வேண்டும் என்று தீர்மானங்கள் நிறைவேற்றப்பட்டன.

பெண் விடுதலை

மடம், நாணம், அச்சம், படர்ப்பு, கற்பு, என்பவைகள் ஆடவர்களுக்கும், பெண்களுக்கும் பொதுவாக உள்ளதேயொழிய பெண்களுக்கு மாத்திரம் என்று சொல்வது நியாயம் ஆகாது. தாய்மார்களே உங்கள் பெண்களை 20 வயதுவரை படிக்க வையுங்கள், தொழில் சொல்லிக்

கொடுங்கள். வெறும் நகையும் அலங்காரத் துணியும், சிங்காரிப்பும் அடிமைத்தனத்திற்கு வித்து என்று உணருங்கள். பெண்களால் ஆண்மை என்ற தத்துவம் அழிக்கப்பட்டாலல்லது பெண்மை விடுதலை இல்லை என்பது உறுதி, ஆண்களைப் போல் உயர் வேலை செய்து ஆண்களைப் போல் சம்பாதித்து ஆண் இல்லாமல் பெண் வாழ முடியும் என்று காட்டுங்கள். அந்த பெண்ணை எந்த கணவனும் அடிமைப்படுத்த மாட்டான். பிள்ளை பெறும் தொல்லையாலே பெண்கள் ஆண்களில்லாது வாழ முடியாதா என்பதை மாற்றி காட்ட பிள்ளை பெறும் தொல்லையை ஒழியுங்கள் அப்பொழுதுதான் உண்மையான விடுதலை கிடைக்கும். பெண்களுக்கு சுதந்திரம் கொடுத்தால் வீட்டு வேலைகள் யார் பார்ப்பது என்று கவலை வேண்டாம். இன்றைய வீட்டு வேலை இனி 20 வருடத்திற்குள் முக்கால்வாசி குறைந்து போகும். இருக்கும் வீட்டு வேலைகளை ஆட்கள் மூலம் செய்து கொள்ளலாம். அல்லது ஆணும் பெண்ணும் பார்த்து கொள்ளலாம். சமையல் வேலையை கணவனிடம் ஒப்படைத்து தொலையுங்கள், ஆண்மைக்கு சொல்லப்படுகின்ற சுதந்திரம், வீரம், வன்மை, கோபம், ஆளுந்நிறம், மானம், அறிவு உங்களுக்கு இருக்க வேண்டும் குத்துச்சண்டை முதலியன கற்று ஆண்களைப் போலவே வளருங்கள். பெண்கள் சுதந்திரமாக வெளியில் செல்ல வேண்டும். கற்பு கெட்டுபோகும் என்கிற கவலை எவருக்கும் வேண்டாம். கற்பு பெண்களுக்கே சேர்ந்ததே ஒழிய ஆண்களுக்கு அடமானம் வைக்கப்பட்டதல்ல. கற்பு, ஒழுக்கம், கல்வி, வேலைவாய்ப்பு, சொத்துரிமை, வாழ்க்கைத் துணையைத் தேர்ந்தெடுத்தல் முதலான எல்லாவற்றிலும் ஆண்களுக்குள்ள அத்தனை உரிமைகளும் இருக்க வேண்டும்.

முடிவுரை

ஒரு நாட்டு மக்கள் முன்னேற்றம் அடைய வேண்டுமானாலும் அவர்கள் நாகரிகம் என்ற உயர்ந்த நல்வாழ்க்கை நடத்த வேண்டுமானாலும் அரசியல் பொருளியில், தொழிலியல், ஆகிய துறைகளில் தகுந்த அறிவு பெறவேண்டுமானாலும்

அந்நாட்டு மக்களுக்கு முதலில் கல்வி கற்பிக்கப்பட வேண்டும். பெண்கள் விடுதலை அடையவும், சமத்துவம் பெறவும் கல்வி தேவைப்படுகிறது. ஒழுக்கம், நாணயம், நேர்மை, பிறர் உதவி ஆகிய அருங்குணங்கள் பெறவும் கல்வி தேவை என்று பெரியார் வலியுறுத்துகிறார். பெண்ணுரிமை என்பது என்னவெனில், ஆணைப்போலவே பெண்ணுக்கும் வீரம், வன்மை, கோபம், ஆளும் திறன் உண்டென்பதை ஆண் மக்கள் ஒப்புக்கொள்ள வேண்டும். பெண்களுக்கு கல்வி அளிக்க வேண்டும் என்று பெண் கல்வி தேவையை பெரியார் வலியுறுத்தியுள்ளார்.

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சமூகநீதி: தோற்றமும், வளர்ச்சியும் - ஓர் ஆய்வு

க.அன்பழகன்*

இந்தியத் துணைக்கண்டத்தில் பலமொழி - இன - பண்பாடு - மாநிலங்கள் என வேறுபட்ட சூழலில் மக்கள் வாழ்கிறார்கள். அம்மக்களின் சமூக - பொருளாதார - அரசியல் முன்னேற்றமும் பல்வேறு சூழலில் அமைந்துள்ளது. இந்திய மக்கள் சமூகத்தில் அனைத்து நிலைகளிலும் காணப்படும் பேதமுள்ளத் தன்மைக்கு முழுமுதற் காரணம் - ஜாதி எனும் கோட்பாடே ஆகும்

ஜாதி முறையின் காரணமாக மக்கள் பன்னூறாக பிரிக்கப்பட்டுள்ளது மட்டுமின்றி. உலகில் வேறு எங்கும் காணாக கொடுமையான "மனிதனை மனிதன் தொட்டால் தீட்டு (untouchable), பார்த்தால் பாவம் (unseeable)" எனும் மனித நேயத்திற்கு எதிரான மிகப்பெரும் இழிநிலை

இந்தியாவில் மட்டுமே நிலைப்படுத்தப் பட்டுள்ளது.

ஜாதிமுறை

சமூக அடிமைத் தன்மைக்கு காரணமாக உள்ள பொருளாதாரம், கல்வி, அதிகார அரசியல் ஆகிய கூறுகளை, இந்திய மண்ணில் ஆரியம் உருவாக்கிய ஜாதிமுறைதான் முற்றிலும் தீர்மானிக்கிறது. இங்கு ஒரு மனிதன் பிறக்கும் போதே அவன் எந்த ஜாதி என்று தீர்மானிக்கப்படுகிறது. மனித நேயம் - மனித உரிமைக்கு எதிரான ஜாதி - ஒருவன் பிறக்கும்போதே தோன்றி அவன் இருக்கும் வரையும், ஏன் இறந்த பின்பும் இறவாது நிலைபெற்று நிற்கிறது. ஆனால், பொருளாதாரம் - அரசியல் ஆகிய பிற அனைத்தும் நொடிக்கொரு முறை மாறும் நிலையைப் பெற்றுள்ளது. எனவே,

*இயக்குநர் (பொறுப்பு), பெரியார் சிந்தனை உயராய்வு மய்யம், பெரியார் மணியம்மை பல்கலைக்கழகம், வல்லம்

மனித சமூகத்தில் நிலவும் அனைத்து பேதங்களுக்கும் ஜாதி தான் முடிவான முழுக்காரணமாய் அமைந்துள்ளது என்பதில் மாறுபட்ட கருத்துக்கு இடமில்லை.

இந்நியாவில் 6000-க்கு மேற்பட்ட ஜாதிப் பிரிவுகள் உள்ளது என்பதை, நடுவண் அரசால் நியமிக்கப்பட்ட இந்திய அரசியல் பிற்படுத்தப் பட்டோர்களுக்கு சமூகநீதி வழங்கிடுவதற்காக அமைக்கப்பட்ட மண்டல் குழு, 1980-ஆம் ஆண்டு பரிந்துரைத்த அதன் அறிக்கையின் (Mandal Commission Recommendation) வழியாக அறிய முடிகிறது.

இதிகாசங்கள்

இந்து மதத்தில் மிகப்பெரிய இதிகாசங்களாக போற்றப்படும் இராமாயணம் மற்றும் மகாபாரதத்தில், வர்ணாசிரம தர்மத்தின் அடிப்படையில் மனித சமூகம் நான்கு பிரிவுகளாக பிரிக்கப்பட்டு, அவரவர் தமது குலத் தொழிலைத்தான் செய்ய வேண்டும் என்றும், அதுவே குலதர்மம் என்றும் இருப்பதை காண்கிறோம்.

இராமாயணம்

இராமாயணத்தில் சம்பூகன் எனும் சூத்திரன் கடவுளை நேரடியாக தரிசிக்க விரும்பி மாபெரும் தவம் இருந்தான். இது சாஸ்திர விரோதம் என்று கூறி பார்ப்பனர்கள் இராமபிரானிடம் முறையிட, இராமரோ சம்பூகன் தலையை துண்டித்து சாகடித்தார் என்ற கூறப்பட்டுள்ளது.

மகாபாரதம்

மகாபாரதத்தில் ஏகலைவன் எனும் வேடன் தனக்கு வில்வித்தை கற்றுத் தருமாறு துரோணச்சாரியாரடம் வேண்டுகிறான். துரோணரோ நீ ஒரு புலையன். உனக்கு வித்தை கற்கும் யோக்யதாம்சம் கிடையாது எனக்கூறி கற்றுத்தர மறுத்துவிட்டார். துரோணரின் முடிவால் அதிர்ச்சியும் - ஏமாற்றமும் அடைந்த ஏகலைவன் "துரோணர்" போல் சிலை ஒன்றை செய்து வைத்து, அதன் முன் நின்று தானே கற்றுத் தேர்ந்தான் வில்வித்தையில் சிறந்தான். துரோணரே தனது "மானசீக குரு" என்றும் கூறி அகம் மகிழ்ந்தான்.

இதை அறிந்த துரோணாச்சாரியார் ஏகலைவனைப் பார்த்து, நான் தான் உனது மானசீக குரு என்று ஏற்றுக்கொண்டால், நீ எனக்கு குருதட்சணையாக உனது கட்டை விரலை வெட்டித்தர வேண்டும் என்று கேட்டார். நமது ஏகலைவன் (திராவிடன்) கட்டை விரலை வெட்டி குருதட்சணையாக துரோணரிடம் கொடுத்துவிட்டான் கற்ற வித்தையை பயன்படுத்த முடியாதபடி ஆரியம் செய்து விட்டது.

ஒரு குலத்துக்கு ஒரு நீதி

இதன் மூலம் சூத்திரர்களுக்கு தவம் இருக்கவும், வில்வித்தையை கற்கவும் (அன்றைய கல்வி) உரிமை கிடையாது என்பது உறுதிபட புலனாகிறது. இதைப்போலவே, புராணத்தில் பாற்கடலைக் கடைந்த போது வெளி வந்த அமிழ்த்ததை தேவர்களும் (ஆரியர்கள்), உயிர் கொல்லும் நஞ்சை சூத்திரர்களும் (திராவிடர்கள்) தங்களது பங்காக பெற்றுக்கொண்டு உண்டனர். இதன் மூலம் ஆரியர் வாழ்ந்தனர் - திராவிடர் மாண்டனர் என்ற கள் வஞ்சகமாய் சூழ்ச்சி செய்து திராவிடர்களை வீழ்த்தியதையும் அறிந்து கொள்ள முடிகிறது. உண்மையை அறிய முடிகிறது. மேலும் ஆரியர் வஞ்சகமாய் சூழ்ச்சி செய்தி திராவிடர்களை வீழ்த்தியதையும் அறிந்து கொள்ள முடிகிறது.

அனைத்து ஜாதியினருக்கும் அர்ச்சகர் பணி

இன்றும், இந்து சமய அறநிலையத்துறை கட்டுப் பாட்டிலுள்ள கோயில்களில் அர்ச்சகர் பணி ஆரியர்க்கு மட்டுமே தாரைவார்க்கப்பட்டுள்ளது. அதனை மாற்றிட, அனைத்து ஜாதியினரையும் அர்ச்சகர் ஆக்கிட, உரிய படிப்பும் - பயிற்சியும் பெற்று தேர்ச்சிப் பெற்றுள்ள திராவிடர்களை (இந்துக்கள்) அர்ச்சகர்பணிக்கு அமர்த்திடும் முயற்சியை ஆகமத்தைக் காட்டி ஆரியம் தடுத்தாளுகிறது.

கல்விக்கு கால்கோல் விழா

பரந்து விரிந்த இந்நியாவில் முன்பு ஆரியர்கள், மொகலாயர்கள், டச்சுக்காரர்கள், போர்த்துக் கீசியர்கள், பிரெஞ்சுக்காரர்கள், ஆங்கிலேயர்கள் என பல நாட்டவர் நம்மை அடிமையாக்கி

ஆண்டபோதும் பார்ப்பனரல்லாத திராவிடர் இனமக்களுக்கு கல்வி கற்கும் வாய்ப்பு அளிக்க ஆங்கிலேயர்கள் மட்டும் தான் சிந்தித்தனர். எனவே, திராவிடர்களின் கல்விக்கு கால்கோல்விழா நடத்தியது. ஆங்கில அரசு என்றால் அது மிகையாகாது.

1854-ல் ஆங்கிலேய அரசு வருவாய்த்துறையில் சுற்றறிக்கை ஒன்றை வெளியிட்டது. Standing order No.128(2) - Revenue Board அதன்படி, ஒரே சமூகம் அதிகாரத்தில் இருக்கும் நிலை மாறவேண்டும். அனைத்து சமூக மக்களுக்கும் உரிய உரிமை வழங்கப்பட வேண்டும்.

சமூகநீதிக்கான இரு இயக்கங்களின் தோற்றம் (1916,1925)

ஏறத்தாழ 5000-ஆம் ஆண்டுகளுக்குப்பின் தமிழ்நாட்டில் சமூகநீதி சிந்தனை தோற்றத்திற்கு ஆணிவேறாய் - அடித்தளமாய் அமைந்திட்ட, பார்ப்பனரல்லாத திராவிடர் இனத்தின் உரிமைக்கான இயக்கம் கண்டு, இலட்சிய களத்தில் இன்னுயிர் துறக்கும் வரை போராடிய 1916-ல் தென்னிந்திய நல உரிமை சங்கம் (நீதிக்கட்சி) உருவாக்கிய டாக்டர்.சி. நடேசனார், சர். பிட்டி. தியாகராயர், டாக்டர்.டி.எம்.நாயர் ஆகியவர்களுக்கும், 1925-ல் சுயமரியாதை இயக்கத்தை தோற்றுவித்து, நீதிக்கட்சிக்கும் உரமூட்டி தலைமையேற்று பின்பு திராவிடர் கழகம் கண்ட தந்தைப்பெரியாரையும் சமூகநீதி வரலாற்றில் என்றும் மறக்கமுடியாது.

சமூகநீதித் தத்துவத்தின் வளர்ச்சிப்படிகள் 1921-ஆம் ஆண்டு முதல் இன்று வரை சமூகநீதியின் வளர்ச்சி நிலைகள்

1921-ஆம் ஆண்டு நீதிக்கட்சி ஆட்சியில் அனைத்து துறையிலும் கொடிகட்டிப் பறந்த, பார்ப்பனர் ஆதிக்கத்தை கண்டு, அக்கொடுமையை மாற்றிட அரசாணை, "உத்தியோகத்துறையில் குறிப்பிட்ட வகுப்பினர் ஆதிக்கம் செலுத்தும் நிலை இருக்குமானால் அது நாட்டுக்கு பெரும் தீங்கை விளைவிக்கும். எல்லா சமூகத்தினரும் ஏற்றம் பெறும் வகையில் மக்கள் தொகையை

அடிப்படையாகக் கொண்டு உத்தியோகங்களை வழங்க வேண்டும்"¹ என்று அதில் குறிப்பிடப்பட்டிருந்தது. எனினும் 1921 முதல் 1927 வரை இவ்வாணையை நடைமுறைப்படுத்திட இயலாது முட்டுக்கட்டைகள் போடப்பட்டன.

சமூகநீதிக்கான முதல் ஆணை

1928-ஆம் ஆண்டில், நீதிக்கட்சி ஆட்சியின் போது சமூக நீதியின் (இடஒதுக்கீடு) அளவு சென்னை ராஜதானியில் நிரப்பப்படும் அரசு நியமனங்கள் அனைத்தும் வகுப்புவாரி (ஜாதிவாரி) உரிமை அடிப்படையில் நிரப்பப்பட வேண்டும் என்று உத்தரவு பிறப்பிக்கப்பட்டது. GO. No.744, பொதுத்துறை - நாள்: 13.09.1928. அதன்படி, நிரப்பப்பட வேண்டிய பணியிடங்கள் மொத்தம் 12 எனில்

பார்ப்பனரல்லாதார்க்கு (இந்துக்கள்) - 5

பார்ப்பனர் - 2

முகமதியர் - 2

ஆங்கிலோ இந்தியரும், கிறித்தவரும் - 2

தாழ்த்தப்பட்டோர் - 1

மொத்த இடங்கள்-12

இந்த நியமனங்கள் சுழல்முறையில் (Rotation Method) நிகழ்தல் வேண்டும் என்று ஆணை பிறப்பிக்கப்பட்டிருந்தது.

வரலாற்று சிறப்புமிக்க சமூகநீதிக்கான இந்த முதல் ஆணையை பிறப்பித்தவர் நீதிக்கட்சி அமைச்சரவையில் அமைச்சராக இருந்த முத்தையா முதலியார் என்பவராவார். இச்சாதனை புரிந்த அவரை பாராட்ட எண்ணிய தந்தை பெரியார் அவர்கள், இனிமேல் தமிழ்நாட்டில் பிறக்கும் ஆண்குழந்தைகளுக்கு முத்தையா என்று பெயர் சூட்டுங்கள் என அறிவித்தார். பெண்குழந்தை என்றால் முத்தம்மா என்று பெயர் சூட்டச் சொன்னார்.

பிற்படுத்தப்பட்டோருக்கான முதல் ஆணை

1947-இல் காங்கிரஸ் அமைச்சரவை உருவானது. ஓமந்தூர் இராமசாமி ரெட்டியார் முதலமைச்சராகப்

பொறுப்பேற்றார். அப்போது சமூகநீதி பற்றிய திருத்த ஆணை ஒன்று வெளியிடப்பட்டது. இவரது ஆட்சியில் தான் பிற்படுத்தப்பட்டோர் என்று முதல் முதல் பிரிக்கப்பட்டு ஒதுக்கீடு செய்யப்பட்டது. அதன்படி பிற்படுத்தப்பட்ட இந்துக்களுக்குத் தனியாக இடம் ஒதுக்கீடு செய்யப்பட்டது. எனவே இவரது ஆட்சிக்காலத்தில் அரசு காலிப் பணியிடங்கல் 14 எனில், அதனைக் கீழ்காணுமாறு ஒதுக்கீடு செய்ய உத்திரவிடப்பட்டது.

GO. No.3437 - பொதுத்துறை -நாள் : 21.09.1947.

பார்ப்பனரல்லாத இந்துக்களுக்கு - 6

பிற்படுத்தப்பட்ட இந்துக்களுக்கு - 2

பார்ப்பனர்கள் - 2

தாழ்ந்தப்பட்டோர், மற்றும் பழங்குடி மக்கள் - 2

ஆங்கில இந்தியர் கிறித்துவர் - 1

முஸ்லீம்கள் - 1

நியமனப் பணியிடங்கள் மொத்தம் -14

வகுப்புவாரி உரிமை செல்லாது

வகுப்புவாரி உரிமை இட ஒதுக்கீடு முறையை 1951ஆம் ஆண்டில் புதிய அரசமைப்புச் சட்டத்தின் 15-வது பிரிவைக் காரணங்காட்டி, செண்பகம் துரைராஜன் என்பவர் வகுப்புவாரி ஒதுக்கீடு முறையை எதிர்த்துத் தொடர்ந்த வழக்கில் உச்சநீதிமன்றத்தின் 7 நீதிபதிகள் கொண்ட அமர்வு விசாரணை நடத்தி, 1951 ஏப்ரல் 9-ம் நாள் அளித்திட்ட தீர்ப்பில், புதிய அரசமைப்புச் சட்டத்தின் படி, சென்னை மாநில அரசு நடைமுறைப்படுத்தி வரும் வகுப்புவாரி ஒதுக்கீடு முறை செல்லுபடி ஆகாது எனத் தீர்ப்பளிக்கப் பட்டது.

முதல் அரசியல் சட்டத்திருத்தம்

மேற்கண்ட தீர்ப்பின் விளைவாகத் தமிழ்நாட்டில் பெரியார் தலைமையில் பெரும்புயல் கிளர்ச்சி நடைபெற்றது. அதன் விளைவாக இந்திய பாராளுமன்றத்தில் ஏற்பட்ட கடும் விவாதத்திற்குப் பின்பு அன்றைய பிரதமர் நேரு தலைமையில்

இருந்த அமைச்சரவை, இந்திய அரசியல் சட்டத்தில் சமூகநீதிக்கு வித்திட்ட இந்தியாவின் முதல் சட்ட அமைச்சர் டாக்டர்.அம்பேத்கர் அவர்கள் மூலம் முதல் அரசியல் சட்டத் திருத்தத்தைக் கொண்டு வந்தது. 15-வது பிரிவில் 15-ல் 4 என்ற உட்பிரிவு புதிதாய்ச் சேர்க்கப்பட்டு சமூகத்திலும், கல்வியிலும் பிற்படுத்தப்பட்ட வகுப்பினரின் மேம்பாடு கருதி ஏதேனும் ஏற்ற தனி ஏற்பாட்டை மாநில அரசு செய்துகொள்ளத் தடை ஏதும் இல்லை என்ற முதல் சட்டத்திருத்தம் கொண்டு வரப்பட்டது.

விண்ணப்பிக்காதவருக்கு வெற்றி

மருத்துவப்படிப்பிற்கு விண்ணப்பித்திருந்த செண்பகம் துரைராஜன் என்பாருக்கு இடம் கிடைக்கவில்லை என்று வழக்கு தொடுக்கப் பட்டது. விசாரணையில் அவர்கள் மருத்துவப் படிப்பிற்கு விண்ணப்பிக்காமலேயே இடம் கிடைக்கவில்லை என்று பொய்யாகக் கூறி வழக்கு தொடர்ந்துள்ள நிலையைத் தெரிந்து கொண்ட பிறகும், இடஒதுக்கீடு முறை அரசியல் சட்டப்படி செல்லாது என்று நீதிமன்றத்தில் தீர்ப்பளிக்கப் பட்டது. தந்தை பெரியார் தமிழ்நாட்டில் மிகப்பெரும் கிளர்ச்சியைத் தொடங்கியதன் விளைவாகவே முன்பு கூறியவாறு முதல் அரசியல் சட்டத்திருத்தம் கொண்டு வரப்பட்டு வகுப்புவரிமை எனும் சமூகநீதி பாதுகாக்கப்பட்டது.

இடஒதுக்கீடு 41%

இந்திய அரசியல் அமைப்புச் சட்டத்தில் சட்டத் திருத்தம் கொண்டு வந்ததும், அன்றைய சென்னை ராஜதானியின் முதலைமச்சராக இருந்த காங்கிரசு ஆட்சியின் முதல்வர் பி.எஸ்.குமாரசாமி ராஜா அரசு 1951-ஆம் ஆண்டு செப்டம்பர் 14-ஆம் நாள் சமூகநீதிக்கு உரிய ஆணை ஒன்றைப் பிறப்பித்தது.

GO. No.2432 - பொதுத்துறை நாள்: 27.09.1951.

அதன்படி, நியமன அரசப்பணியிடம், கல்வித் துறை இடங்கள் மொத்தம் 100 நிரப்பப்பட வேண்டுமெனில் மேற்கொள்ள வேண்டிய ஒதுக்கீடு முறை பின்வருமாறு:

பிற்படுத்தப்பட்டோர் - 25

மற்றும் தாழ்த்தப்பட்டோர், மலைவாழ்மக்கள் -16
பொதுப்போட்டிக்குரியவை -59
மொத்த இடங்கள்-100
ஒதுக்கீட்டிற்குரியவை 41%
இடஒதுக்கீடு 49%

1971-ம் ஆண்டில் தி.மு.க ஆட்சியில் முதல்வராக இருந்த மு.கருணாநிதி தலைமையிலான தமிழ்நாடு அரசு, சமூகநீதி ஏற்பாட்டில் புதிய அரசாணை ஒன்றைப் பிறப்பித்தது. GO. Ms. No.696 - சமூகநலத்துறை, நாள்: 07.06.1971. அதன்படி, கல்வி மற்றும் வேலை வாய்ப்பில் மொத்த இடங்கள் 100 எனில் ஒதுக்கப்பட்ட இடஒதுக்கீடு பின்வருமாறு.

பிற்படுத்தப்பட்டோர் - 31
தாழ்த்தப்பட்டோர் மற்றும் மலைவாழ்மக்கள் - 18
பொதுப்போட்டிக்குரியவை - 51
மொத்த இடங்கள் 100 ஒதுக்கீட்டிற்குரியவை 49%
ரூ.9,000 வருமான வரம்பாணை

1979-இல் முதலமைச்சராக இருந்த எம்.ஜி.ஆர் அவர்கள் இட ஒதுக்கீட்டிற்கு பிற்படுத்தப் பட்டோருக்கான அளவுகோலாக ஆண்டு வருமானம் ரூ.9,000-க்குள் இருக்க வேண்டும் என்று ஆணையிட்டார். Go. Ms. No.1156 - சமூகநலத்துறை, நாள்: 02.07.1979. சமூகநீதிக்கு ஆபத்தான, அரசியல் சட்டத்திற்கு எதிரான மேற்படி ஆணையால் எம்.ஜி.ஆர் அரசு நாடாளுமன்ற தேர்தலில் படுதோல்வியடைந்தது. அதன் விளைவாக வருமான வரம்பாணை திரும்பப் பெறப்பட்டது.

இடஒதுக்கீடு 68%

1980-ஆம் ஆண்டில் அனைத்திந்திய அ.தி.மு.க ஆட்சியில் முதல்வராக இருந்த எம்.ஜி.ஆர் அவர்கள் பின்வருமாறு இடஒதுக்கீடு விகிதத்தை நிர்ணயித்து ஆணையிட்டார், Go. Ms. No. 73 - சமூகநலத்துறை, நாள்: 01.02.1980. அதன்படி, தமிழ்நாடு அரசின் கல்வி வேலைவாய்ப்பில், பிற்படுத்தப் பட்டோருக்கு 50 விழுக்காடு இடங்கள் வழங்கப்பட்டது.

பிற்படுத்தப்பட்டோர் - 50 இடங்கள்
தாழ்த்தப்பட்டோர், மற்றும் பழங்குடியினர் -18
இடங்கள்

பொதுப்போட்டி - 32 இடங்கள்
மொத்த இடங்கள் 100

ஒதுக்கீட்டிற்குரியவை 68%

மிகவும் பிற்படுத்தப்பட்டோருக்கான முதல் இடஒதுக்கீடு

1989-இல் தி.மு.க ஆட்சிக் காலத்தில் மு.கருணாநிதி அவர்கள் முதல்வராக இருந்த போது மிகவும் பிற்படுத்தப்பட்டோருக்கு தனியாக இடஒதுக்கீடு செய்து ஆணையிடப்பட்டது.

பிற்படுத்தப்பட்டோர் - 30

மிகவும் பிற்படுத்தப்பட்டோர் - 20

தாழ்த்தப்பட்டோர் - 18

பொதுப்போட்டி - 32

மொத்த இடங்கள் -100

ஒதுக்கீட்டிற்குரியவை 68%

இடஒதுக்கீடு 69%

தி.மு.க ஆட்சியில் மு.கருணாநிதி அவர்கள் முதல்வராக இருந்தபோது மலைவாழ்மக்கள் சார்பில் சென்னை உயர்நீதிமன்றத்தில் தொடுக்கப் பட்ட வழக்கில் வழங்கப்பட்ட தீர்ப்பின் அடிப்படையில் மலைவாழ் மக்களுக்கு 1% இடஒதுக்கீடு வழங்கி ஆணையிடப்பட்டது. இதற்கான அரசாணை, Go. Ms.No.242 BCW NMPR & SW Department, Dated - 07.06.1989.

பிற்படுத்தப்பட்டோர் - 30

மிகவும் பிற்படுத்தப்பட்டோர் - 20

தாழ்த்தப்பட்டோர் - 18

மலைவாழ் மக்கள் - 1

பொதுப்போட்டி - 31

தமிழ்நாட்டில் தற்போதைய இடஒதுக்கீடு விகிதம் (69%)

பிற்படுத்தப்பட்டோர்-26.5%

பிற்படுத்தப்பட்டோர்

முகமதியார் (B.C) - 3.5% பிற்படுத்தப்பட்டோர்
மிகவும் பிற்படுத்தப்பட்டோர் - 10.0% மிகவும்
பிற்படுத்தப்பட்டோர்

டி நோட்டிபைடு (DNC) - 10.0% மிகவும்
பிற்படுத்தப்பட்டோர்

தாழ்த்தப்பட்டோர் - 15.0% தாழ்த்தப்பட்டோர்

அருந்ததியர் - 3.0% தாழ்த்தப்பட்டோர்

மலைவாழ்மக்கள் - 1.0% மலைவாழ்மக்கள்

பொதுப்போட்டி - 31.0% பொதுப்போட்டி.

மொத்த இடங்கள் - 100

ஒதுக்கீட்டிற்குரியவை 69%

இந்திய அரசில் இட ஒதுக்கீடு

இந்திய அரசியல் சட்டம் நடைமுறைக்கு வந்த பின்
இந்திய மய்ய அரசில் தாழ்த்தப்பட்ட மற்றும்
மலைவாழ் மக்களின் கல்வி வேலைவாய்ப்பிற்கு
22.5% ஒதுக்கப்பட்டது.

தாழ்த்தப்பட்டோர் - 15.0%

மலைவாழ்மக்கள் - 7.5%

பொதுதொகுப்புக்குரியவை - 77.5%

மொத்த இடங்கள் 100

ஒதுக்கீட்டிற்குரியவை 22.5%

பி.பி.மண்டல் குழுப் பரிந்துரை

1980 ஆம் ஆண்டு மத்திய அரசில்
பிற்படுத்தப்பட்டோருக்கு இடஒதுக்கீடு நிர்ணயம்
செய்திட மண்டல் குழுப் பரிந்துரைப்படி
அன்றைய பிரதமர் வி.பி.சிங் 27% இடஒதுக்
கீட்டினை முதன்முதலில் வேலைவாய்ப்பில்
மட்டும் வழங்கிட வகை செய்யும் சட்டம்
ஒன்றினை கொண்டவந்தார். அதை எதிர்த்து
வழக்கு நடந்தது. முடிவில் தீர்ப்பு சமூகநீதிக்கு
வெற்றியாக அமைந்தது. அதன்படி மய்ய அரசின்
இடஒதுக்கீடு அளவு பின்வருமாறு.

தாழ்த்தப்பட்டோர் - 15.0%

மலைவாழ்மக்கள் - 7.5%

பிற்படுத்தப்பட்டோர் - 27.0%

பொதுத்தொகுதிக்குரியவை - 50.5%

மொத்த இடங்கள் 100

ஒதுக்கீட்டிற்குரியவை 49.5%

மண்டல்குழுப் பரிந்துரையை சட்டமாக்கிட
கி.வீரமணி அவர்கள் திராவிடர் கழகத்தின் சார்பில்
42 மாநாடுகள் 16 போராட்டங்களை நடத்தி
வெற்றி கண்டார் என்பது இங்கு குறிப்பிடத்தக்க
செய்தியாகும்.

தமிழ்நாட்டின் 69% இடஒதுக்கீட்டிற்கு ஆபத்து

தமிழகத்தில் சமூகநீதி விழுக்காடு படிப்படியாக
உயர்த்தப்பட்டு இன்றைய நிலையில் 69% என
உயர்ந்துள்ளது. தமிழ்நாட்டில் கல்வி மற்றும்
வேலை வாய்ப்புகளில் 69% இடஒதுக்கீடு செய்திட
அனுமதிக்கும் அரசாணைக்குப் பேராபத்தாக
அமையும்படி மண்டல் குழுபரிந்துரையை நடை
முறைப்படுத்தியது தொடர்பான வழக்கொன்றில்
உச்சநீதிமன்றத்தின் தீர்ப்பு அமைந்தது.
இடஒதுக்கீட்டின் அளவு மொத்தத்தில் 50%
விழுக்காட்டுக்குள் இருக்க வேண்டும் என்பதே
அத்தீர்ப்பின் சாரம் ஆகும். இதன் விளைவாக
தமிழகத்தில் இடஒதுக்கீட்டை 69%-லிருந்து 50%
அளவாகக் குறைந்திடும் நிலை உருவானது.

சிக்கல் தீர கி.வீரமணி காட்டிய வழிமுறைகள்

சட்டசிக்கலால் 69% இடஒதுக்கீட்டிற்கு ஏற்பட்ட
பேராபத்தினைத் தடுத்து நிறுத்தி இட
ஒதுக்கீட்டளவை 69% நிலையிலிருந்து குறையாது
இருக்க செய்திட கி.வீரமணி அவர்கள்
மேற்கொண்ட நடவடிக்கைகளை, ஆற்றிட்ட
பணிகளை இங்கு தொகுத்து பதிவு செய்ய
வேண்டியது அவசியமாகிறது. இது சமூகநீதி
வரலாற்றில் ஒரு மைல்கல் என்று கல்வெட்டில்
பொறிக்க வேண்டிய வரலாற்று சாதனையாகும்.

மறுசீராய்வு மனு

தமிழ் நாட்டில் நடைமுறைப்படுத்தப்பட்ட 69%
இட ஒதுக்கீட்டிற்குப் பேராபத்து ஏற்படும்
சூழ்நிலை உருவாக்கியுள்ளதை கி.வீரமணி
அவர்கள் அறிக்கை மூலம் வெளிப்படுத்தியதோடு,
இக்கருத்தை மய்யமாகக் கொண்டு தமிழக அரசு
உரிய சட்ட நடவடிக்கையை மேற்கொள்ள
வேண்டும் என்றும் உச்சநீதிமன்றத்தில் தமிழக

அரசு சார்பில் மறு ஆய்வு மனு (Review Petition) போட்டுத் தமிழகத்தில் ஏற்கனவே இருந்து வரும் 69% இட ஒதுக்கீட்டிற்கு எந்தவித ஆபத்தும் உச்சநீதிமன்றத்தின் தீர்ப்பால் விளையக் கூடாது என கேட்டுக் கொள்ள வேண்டும் என்றும் தமிழக அரசுக்கு வேண்டுகோள் விடுத்தார். அதன்படி தமிழ் அரசு உச்சநீதிமன்றத்தில் மனு ஒன்றை 07.01.1993 அன்று தாக்கல் செய்தது. அதில் உச்சநீதிமன்ற உத்தரவு தமிழ்நாட்டில் 69% இட ஒதுக்கீட்டை எந்த வகையிலும் பாதிக்கக்கூடாது என்று மனு செய்தது. அதை ஏற்க மறுத்து மேற்படி மனுவை உச்சநீதிமன்றம் 07.05.1993 அன்று தள்ளுபடி செய்து விட்டது.

69% இடஒதுக்கீட்டுக்கு இடைக்கால தடை

இந்நிலையில் தமிழ்நாட்டைச் சார்ந்த சென்னை யிலுள்ள 'வாய்ஸ்' என்ற அமைப்பின் சார்பில் வழக்கறிஞர் விஜயன் என்பவர் உச்சநீதிமன்றத்தில் தமிழ்நாடு அரசு 69% இடஒதுக்கீட்டை மாநிலத்தில் நடைமுறைப்படுத்தி உச்சநீதி மன்றத்தின் தீர்ப்பாகிய மொத்த இடஒதுக்கீடு அலவு 50% க்கு மேல் போகக்கூடாது என்ற உத்திரவை மீறி வருகிறது. எனவே தமிழ்நாடு அரசின் 69% இட ஒதுக்கீடு நடைமுறைக்கு தடைவித்து உச்சநீதிமன்றம் ஆணையிட வேண்டும் என்று தொடரப்பட்ட வழக்கில் உச்சநீதிமன்றம் 25.08.1993 அன்று தீர்ப்பளித்தது. அத்தீர்ப்பில் தமிழ்நாடு அரசு 69% இடஒதுக்கீட்டுக்கு இடைக்கால தடைவித்ததோடு, உச்சநீதிமன்றம் ஆணைப்படி 50% க்குள் இடஒதுக்கீடு இருந்திட வேண்டும் என்று உத்திரவிட்டது.

உச்சநீதிமன்ற தடைஆணைக்குத் தீ

தமிழ்நாடு அரசுக்கு சட்ட ரீதியாக மேற்கொள்ள வேண்டிய நடைமுறைக்கு முன்பாகவே, உச்ச நீதிமன்றம் 69% தமிழ்நாடு இடஒதுக்கீட்டிற்கு தடை வித்த மறுநாளே திராவிடர் கழகத்தின் நாளேடான விடுதலை ஏட்டில் தமிழர் தலைவர் கி.வீரமணி அவர்கள், "பார்பன சூழ்ச்சி பயங்கரமாக வெடித்துள்ளது". செப்-1ல் உச்சநீதிமன்ற ஆணையினை தீயிட்டுக் கொளுத்தி

உச்சநீதிமன்ற தலைமை நீதிபதிக்கு சாம்பல் - மூட்டை மூட்டையாக குவியட்டும் என்று அறிக்கை எழுதினார். அதன்படி 01.09.1983 அன்று தமிழ்நாடெங்கும் உச்சநீதிமன்ற ஆணை தீ வைத்து கொளுத்தப்பட்டு, அதன் சாம்பல் உச்சநீதிமன்ற தலைமை நீதிபதிக்கு அனுப்பப்பட்டது. போராட்டத்தில் கலந்து கொண்டவர்களில் 15 ஆயிரம் பேர்கள் கைது செய்யப்பட்டு அன்றே விடுதலை செய்யப்பட்டனர். நம் நாட்டில் உச்சநீதிமன்றம் வழங்கிய தீர்ப்பை தீ வைத்து கொளுத்திய நிகழ்ச்சி என்பது இதுபோல் வேறெங்கும் நடந்ததாக செய்தி இல்லை.

தமிழக அரசுக்கு கி.வீரமணி உருவாக்கி வழங்கிய சட்ட முன்வரைவு

தமிழ்நாடு அரசு நீதிமன்றத்தின் மூலம் 69% இடஒதுக்கீட்டைப் பாதுகாக்கச் செய்யத் தூண்டிய இவரது பணி ஒரு புறமிருக்க மற்றொரு புறத்தில் தமிழ்நாடு அரசு இந்நெருக்கடியிலிருந்து மீண்டும் 69% இட ஒதுக்கீட்டை முழுமையாகப் பாதுகாத்திட சட்டமன்றம் மூலமாகச் செய்ய வேண்டிய செயலையும் கி.வீரமணி தமிழ்நாடு அரசிடம் முன் வைத்தனர். அதன்படி 69% இட ஒதுக்கீட்டை நீதிமன்றங்களின் நடவடிக்கை யிலிருந்து பாதுகாத்திட தமிழ்நாடு அரசு உடனடியாகத் தனிச்சட்டம் ஒன்றினை நிறைவேற்றி, அரசியல் சட்டத்தின் 9-வது அட்டவணையில் அச்சட்டத்தை சேர்த்துவிடலாம். அதன்பின் 69% இடஒதுக்கீட்டுக்கு சட்டப் பாதுகாப்பு கிடைத்துவிடும் என்கிற கருத்தையும் மாநில அரசிற்கு கி.வீரமணி முன் வைத்தனர்.

இதனை தொடர்ந்து தமிழக சட்டமன்றத்தில் ஒருமனதாக நிறைவேற்றப்பட்ட தீர்மானத்தில் நடுவண் அரசு அரசியல் சட்டத்திருத்தம் செய்து தமிழ்நாட்டின் 69% இடஒதுக்கீட்டை பாதுகாப்பதோடு, மாநில அரசுகள் தங்களது நிலைக்கேற்ப இடஒதுக்கீடு அளவை வைத்துக் கொள்ள உரிமையளிக்கும் வாய்ப்பினைச் சட்டத்தில் உருவாக்கிடக் கோரி ஒருமனதாக தீர்மானம் நிறைவேற்றப்பட்டது.

தமிழக அரசின் தனிச்சட்டம்

தமிழக சட்டப்பேரவைத் தீர்மானத்திற்குப் பின் அதன்படி அரசியல் சட்டத் திருத்தம் செய்திட இப்போதைக்கு மத்திய அரசிடம் போதிய வாய்ப்பில்லை என்பதை எடுத்துக்கூறி, கி.வீரமணி அவர்கள் ஏற்கனவே தமிழக அரசிற்கு வைத்த வேண்டுகோளின்படி மாதிரி தனிச்சட்டம் ஒன்றை இயற்றி அளித்தார். நாடாளுமன்றத்திலுள்ள உறுப்பினர்களில் மூன்றில் இரண்டு பங்கு உறுப்பினர்கள் ஆதரவு இருந்தால் தான் அரசியல் சட்டத்திருத்தம் செய்திட முடியும். ஆனால் நடுவன் அரசிற்கு அந்நிலையில்லாததால் அரசியல் சட்டத்திருத்தம் செய்திட வாய்ப்பில்லாது உள்ளது. எனவே, தமிழ்நாடு அரசு தாமதமின்றி உடன் தமிழக சட்டமன்றத்தில் தனிச்சட்டம் ஒன்றினை நிறைவேற்றிடுவதே 69% இட ஒதுக்கீட்டைப் பாதுகாத்திட ஒரே வழியாகும்.

ஒன்பதாவது அட்டவணைப் பாதுகாப்பு

அரசியல் சட்டப்பிரிவு 31-சி பிரிவின் கீழ் 69% இட ஒதுக்கீட்டைப் பாதுகாத்திடும் வகையில் மாதிரித் தனிச்சட்டம் ஒன்றினை எழுதி, அதனை 16.11.1993 அன்றுதமிழக அரசிற்கும், அனைத்துக் கட்சித் தலைவர்களுக்கும் கி.வீரமணி அனுப்பினார். மேற்படி சட்டம் அரசியல் சட்டத்தின் 9-வது அட்டவணைப் பாதுகாப்பிற்குள் இருக்க வைத்துவிட்டால் தமிழ்நாட்டின் 69% இட ஒதுக்கீடு உச்சநீதிமன்றத்தின் ஆணையால் எந்த வகையிலும் பாதிக்கப்படாமல் பின் தேதியிட்டுப் புதிய சட்டத்தை நடைமுறைப்படுத்திவிடலாம் என்றும் தமிழக அரசிற்கு வழிகாட்டினார்.

“வெண்ணெயை வைத்துக்கொண்டு நெய்க்காக அலையவேண்டாம்” அரசியல் சட்டத்திருத்தம் இப்பொழுது சாத்தியமில்லை. தமிழக அரசு அரசியல் சட்டப்பிரிவு 31(சி) இன் கீழ் தனியாக ஒரு சட்டம் இயற்றுவதே 69% இடஒதுக்கீட்டை காக்கும் எளிய வழி என்று 19.11.1993 அன்று விடுதலை நாளேட்டில் அறிக்கை ஒன்றையும் எழுதி, தமிழக அரசிற்குத் தெளிவும் துணியும்

ஊட்டி தனிச்சட்டம் இயற்றுமாறு மாநில அரசு கடமையாற்றத் தூண்டினார்.

தமிழக முதல்வராக அன்றிரந்த ஜெ.ஜெயலலிதா அவர்கள் கி.வீரமணி அவர்கள் தந்திட்ட சட்ட முன்வரைவை 30.12.1993 அன்று ஒருமனதாக சட்டமன்றத்தில் நிறைவேற்றப்பட்ட நிகழ்வை கி.வீரமணி அவர்கள் சபாநாயகர் மாடத்தில் அமர்ந்து பார்வையிட முதல்வர் ஜெ.ஜெயலலிதா அவர்கள் கேட்டுக் கொண்டார்.

குடியரசுத்தலைவர் ஒப்புதல்

தமிழக சட்டமன்றம் நிறைவேற்றய சட்ட மசோதாவிற்கு குடியரசுத்தலைவர் ஒப்புதல் பெற 25.06.1994 அன்று முதல்வர் தலைமையில் சென்ற குழுவில் கி.வீரமணி அழைத்துச் செல்லப்பட்டார். 19.07.1994 அன்று குடியரசுத்தலைவர் மாட்சிமைக் குரிய டாக்டர். சங்கர்தயாள்சர்மா அவர்கள் தமிழ்நாட்டின் சமூக நீதி காக்கும் சட்டத்திற்கு கையொப்பமிட்டார்.

சமூகநீதி காத்த வீராங்கனை

69% இடஒதுக்கீடு தொடர உருவாக்கப்பட்ட சட்டம் நீதிமன்ற தலையீடுகளிலிருந்து பாதுகாப்பு பெற்றிட வேண்டுமெனில் அரசியல் சட்டத்தின் ஒன்பதாவது அட்டவணையில் சேர்க்கப்பட வேண்டும் என்று தமிழக அரசுக்கு கி.வீரமணி வழங்கிய வழிகாட்டல்படி 76-வது சட்டத்திருத்தத்தின் மூலம் தமிழ்நாட்டின் தனிச்சட்டம் ஒன்பதாவது அட்டவணையில் குடியரசுத்தலைவர் ஒப்புதலோடு சேர்க்கப்பட்டது. இச்சாதனையை புரிந்த தமிழக முதல்வருக்கு 08.09.1994 அன்று “சமூகநீதி காத்த வீராங்கனை” என்று கி.வீரமணி பட்டமளித்து பாராட்டி நன்றி கூறி சிறப்பித்தார்.

வளரட்டும் வகுப்புகளை

இந்தியாவில் சமூகநீதிக்கு பிறப்பிடம் என்று புகழப்படும் தமிழ்நாட்டில் 1921 நீதிக்கட்சியின் சமூகநீதிக்கான முதல்ஆணை தொடங்கி இன்று வரை 69% என்று வளர்த்து - இதுவரை ஆணையாக இருந்த சமூகநீதி தமிழ்நாட்டில் மட்டும்தான்

சட்டமாக்கப்பட்டு, ஒன்பதாவது அட்டவணையில் பாதுகாப்பாக சேர்க்கப்பட்டுள்ளது.

இத்திசையில் சமூகநீதிப்பயணம் தொடரட்டும் பெரியார் வகுத்தளித்த வகுப்புவாரி உரிமையை அடையும் வரை வளரட்டும்.

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டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையாரும், தேவதாசி ஒழிப்புச் சட்டமும்

வி. ரோஜா*

பெண்ணியத்தின் உயர்வில்தான் நாட்டின் உயர்வு இருக்கிறது என்று உணர்ந்து பெண்ணியத்தின் உரிமைக்காகவும் உயர்வுக்காகவும் பாடுபட முன்வந்த பெருமாட்டிகள் பலர். அவர்களில் மூவலுர் இராமாமிர்தம் அம்மையார் டாக்டர் எஸ். தர்மாம்பாள், இந்திராணி பாலசுப்பிரமணியம், விசாலாட்சி சுப்பையா, பண்டிகை அசலாம்பிகை அம்மையார், பம்புகை கிருஷ்ணவேணி அம்மையார், டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையார் போன்றோர் பெண்ணினத்திற்காக பாடுபட்ட சமூக சேவகி ஆவார்கள். அவர்களுள் முத்துலெட்சுமி ரெட்டி அம்மையார் குறிப்பிடத் தக்கவர்.

டாக்டர் முத்துலெட்சுமி அம்மையாரும், தேவதாசி ஒழிப்புச் சட்டமும்

முத்துலெட்சுமி அம்மையாரின் பெருமூயற்சியின் காரணமாக இயற்றப்பட்ட சட்டங்கள் பலவாகும். அவற்றுள் தேவதாசி ஒழிப்புச் சட்டம், விபச்சார ஒழிப்புச் சட்டம், பெண்ணின் திருமண வயதை உயர்த்தும் சட்டம் ஆகியவை குறிப்பிடத் தக்கவையாகும்.

கலைத்துறையில் பெண்கள் ஈடுபடுவது என்பது செய்யத்தக்காத பாவகாரியம் போல் பழிக்கப்பட்டு வெறுத்து ஒதுக்கப்பட்டனர். பாட்டு, நடனம், பாடல் போன்ற கலைகளுக்காக சில குடும்பங்கள் ஒதுக்கப்பட்டன. அந்த குடும்பத்தைச் சேர்ந்த பெண்கள் ஆண்டவன் சேவைக்காகத் தங்களை அர்ப்பணித்துக் கொண்டனர். அவர்கள்

*உதவிப் பேராசிரியர், மற்றும் துறைத் தலைவர், வரலாற்றுத் துறை, சீதாலட்சுமி ஆர்ச்சி கல்லூரி, பள்ளத்தூர், சிவகங்கை.

தேவதாசிகள் என்று அழைக்கப்பட்டனர். இது போன்ற தேவதாசி முறை இதிகாச காலத்திலேயே இருந்ததாகும். தேவதாசிகளைப் பற்றி மகாபாரத்திலேயே குறிப்பிடப்பட்டிருக்கிறது.

காலை, மாலை இரண்டு வேளையும் கோயில்களில் இறைவனின் சன்னதியில் ஆடுவது இவர்களது தொழில் ஆகும். இவர்கள் கலைக்குடும்பமாதலால் இவர்கள் நகரத்தில் உள்ள பிரமுகர்கள் வீட்டு விழாக்களில் ஆடவும், பாடவும் அனுமதிக்கப்பட்டனர். இடைகாலத்தில் உயர் வகுப்புப் பெண்கள் கோயில் பணிக்காக அர்ப்பணிக்கப்பட்டு வந்ததாக வரலாறு கூறுகிறது.

அழகும், இளமையும், கலைஞானமும் பொருந்திய பெண்களுக்கு பொட்டு கட்டி விட்டு விடுவது தேவதாசிகளின் குடும்ப வழக்கமாகும். ஊர் செல்வாக்கு படைத்த பெரிய மனிதர்கள் இந்தப் பெண்களை தவறாக பயன்படுத்தினர்.

தேவதாசிகள் கோயில்களில் பணிப்பெண்ணாகவே இருந்தார்கள். இவர்கள் இசைப்பாடல்களை இசைத்தனர். தேவதாசிகள் பரதம் பயின்று அக்கலையில் வல்லவர்களாக விளங்கினர். இவர்களுக்கு நிலமும் - நெல்லும் மன்னர்களால் மானியமாக வழங்கப்பட்டது.

அரசின் சார்பாக முதன் முதலாக இம்முறைக்கு ஆதரவு அளிக்க மறுத்தவர் சென்னை அருநராக இருந்த வென்லாக் பிரபுவே ஆவார். இந்த தேவதாசி முறை நீடிப்புக்கு முற்றுப்புள்ளி வைத்தவர்கள் தான் டாக்டர் முத்துலெட்சுமி அம்மையார் அவர்கள் ஆவார்கள்.

டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையார் அவர்கள் இதற்கான மசோதா ஒன்றினை கி.பி. 1929 ஆம் ஆண்டு பிப்ரவரி 2-ம் நாள் தாக்கல் செய்தார். இந்த மசோதா பலத்த விவாதத்திற்கிடையில் நிறைவேறியது. இதன் மீது அப்போதைய காங்கிரஸ் தலைவர் சத்தியமூர்த்தி அவர்கள் பேசுகிறபோது தாசிகள் தோன்றியது நம்முடைய காலத்தில் அல்ல. நாமும் அந்த குலத்தை தோற்றுவிக்கவில்லை. வியாசர், பராசரர் காலத்திலிருந்து அந்தக்குலம் வாழ்ந்து கொண்டு

வருகிறது. தாசிகள் கோயில் பணிக்கென்று படைக்கப்பட்டவர்கள். அது சாஸ்திர சம்பந்தமானது. தாசிகளை ஒழித்துவிட்டால் பரத நாட்டியக் கலை ஒழிந்துவிடும். சங்கீதம் அழிந்து விடும். ஆண்டவன் கட்டளையை மீறுவது அடாத செயலாகும். அநியாயமாகும் என்று பேசினார். இவரது மனிதத் தன்மையற்ற இப்பேச்சுக்கு பெரியார் பச்சை பச்சையாக பதிலடி கொடுத்தார். ஒரு குலத்தில் மட்டும் தான் தாசிகள் தோன்ற வேண்டுமா.

டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையார் அவர்களால் சென்னை சட்டசபைக்கு அனுப்பப் பட்டிருக்கும் பொட்டுகட்டுவதை ஒழிக்கும் இந்த மசோதாவானது வெகு காலமாகவே ஜனபிரதிநிதிகள் எப்பவர்களால் பொதுக் கூட்டங்களில் பொது மாநாடுகளில் கண்டித்து பேசப்பட்டிருப்பதுடன் இம்மாதிரி ஒரு சட்டம் செய்ய அடுக்கிக்காட்டி பிரஸ்தாபிக்கப்பட்டும் வந்திருக்கின்றது. இது சம்பந்தமாக ஒரு துண்டுப் பிரசுரம் வெளியிட்டிருக்கிறார் என்றும் பெரியார் பேசினார்.

தேவதாசி ஒழிப்புச்சட்டம் நீதிக்கட்சிக் காலத்தில் பொப்பிலி அரசர் முதலமைச்சராக இருந்தபோது நிறைவேற்றப்பட்ட சட்டமாகும். தேவதாசி முறையை ஒழிப்பதற்காகப் பெரிதும் முயன்று பாடுபட்டவர்களில் முத்துலெட்சுமி ரெட்டி அம்மையார் அவர்களோடு இராமாமிர்தம் அம்மையார் அவர்களும் ஆவார்கள். அவரது இயக்கத்திற்கு ஆதாரவாக நீதிக்கட்சியின் தலைவர்களும், அண்ணல் காந்தியடிகள், தந்தை பெரியார் அவர்களும், தமிழ்த்தென்றல் திரு.வி.க அவர்களும் ஒத்துழைப்பு நல்கினார்கள். பொது மக்களிடையே அம்முறையை ஒழிப்பதற்கான கருத்து வளர்ச்சியை உருவாக்கினார்கள். தேவதாசி முறையை ஒழிக்க முத்துலெட்சுமி ரெட்டி அம்மையார் மிகப்பெரிய கருத்து போரே நடத்தினார். இவருக்கு ஆதரவு நல்க தமிழ்த்தென்றல் திரு.வி.க அவர்கள் தமது நவசக்தி ஏட்டில் எழுதினார். கூட்டங்களில் பேசினார். இது குறித்து தமது வாழ்க்கைக் குறிப்பு நூலிலும்,

அம்மையாரைப் பற்றி சிறப்பாக எழுதிச் சென்றுள்ளார்.

ஒரு சமயம் சட்டமன்றத்தில் தேவதாசி முறை ஒழிப்பு பற்றி விவாதம் நடைபெற்றபோது சத்தியமூர்த்திக்கும், முத்துலெட்சுமி ரெட்டி அம்மையாருக்கும் சொற்போர் நிகழ்ந்தது. சத்தியமூர்த்தி அவர்கள் தேவதாசி முறை நீடிக்க வேண்டும். என்றும் அது பெருமை மதிப்பு மிக்க பணி என்றும் கூறினார். அப்போது அம்மையார் குறுக்கிட்டு அப்படியானால் அந்த பணிக்கு தங்கள் மகளை அனுப்புவீர்களா? என கேட்டு வாயடக்கினார். பெண்களை இழிவுபடுத்தும் இந்த முறையின் மூலம் தான் பரதநாட்டியத்தை வளர்க்க முடியுமென்றால் அந்தக்கலை இந்த நாட்டிற்குத் தேவையில்லை என்று ஆணித்தரமாக சட்டசபையில் வாதிட்டார். டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையார் கி.பி. 1929 ஆம் ஆண்டு இறுதியாக அந்த சட்டத்தை நிறைவேற்றுவதில் வெற்றியும் கண்டார். தேவதாசிகளுக்கு நல்வாழ்வளிக்க இந்திய சேவா சமாஜத்தில் சேர்துக் கொள்ளப்பட்டனர். இத்துடன் மட்டுமல்லாமல் முத்துலெட்சுமி அம்மையார் பால்ய விவாகத்தை - குழந்தை திருமணத்தை தடைசெய்ய கொண்டு வரப்பட்ட சாரதா சட்டத்தை இயற்றுவதில் இவர்தம் பங்கு போற்றுவதற்குரியது. சாராத ஒற்றுமைக் கழகத்தின் பதினைந்தாம் ஆண்டு நிறைவு விழா 1927 ஆம் ஆண்டு டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையார் தலைமையில் நடந்தது.

பிற பணிகள்

கி.பி.1917 ஆம் ஆண்டு சென்னை அடையாரில் இந்திய பெண்கள் கழகத்தை தோற்றுவித்து அதன் முதல் இந்திய உறுப்பினராகவும், செயலாளராகவும், பின்னர் வாழ்நாள் முழுவதும் அதன் தலைவராகவும் இருந்து தொண்டாற்றினார். ஸ்திரீ தர்மா (மகளிர் அறம்) என்னும் பெயரில் இதழ் தொடங்கி பெண்கல்வி, தீண்டாமை ஒழிப்பு, இளமை மணத்தின் கொடுமை பற்றியெல்லாம் கனல் தெறிக்கும் கட்டுரைகளை எழுதினார். கி.பி.1926 ஆம் ஆண்டு சட்டமன்ற

மேலவை உறுப்பினராகவும், கி.பி.1927 ஆம் ஆண்டு மேலவைத் துணை தலைவராகவும் இருந்து வந்தார். கி.பி.1930 ஆம் ஆண்டு சென்னையில் அவ்வை இல்லம் என்ற விடுதியை நிறுவினார். கி.பி. 1937 முதல் 1939 ஆம் ஆண்டு வரை சென்னை மாநகராட்சியின் நியமனக் குழு உறுப்பினராக இருந்து வந்தார். கி.பி.1949 ஆம் ஆண்டு சென்னையில் புற்றுநோய் நிவாரண நிதி அமைப்பினை ஏற்படுத்தியுள்ளார்.

டாக்டர் முத்துலெட்சுமி ரெட்டி அம்மையாரின் வாழ்வு பெண்குலத்திற்கு ஒரு மாபெரும் பாலமாகத் திகழ்ந்ததால் இவர் உலகை விட்டுச் சென்றாலும் இவருடைய நினைவுகள் நம்மைவிட்டு இன்றும் மறைய வில்லை. முத்துலெட்சுமி ரெட்டி அம்மையார் இன்றும் பெண்ணுரிமையின் விடிவெள்ளியாகத் திகழ்ந்து கொண்டிருக்கிறார்.

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நடுகல் காட்டும் தமிழ் சமுதாயம்

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நமது பண்டைய வரலாற்றைத் தெரிந்து கொள்வதற்கு நமது முன்றோர்கள் விட்டுச் சென்ற கல்வெட்டுக்கள், தொல்பொருள்கள், காசுகள், இலக்கியங்கள் போன்ற சான்றுகள் மூலம் அவர்களின் வாழ்க்கை முறையை அறியலாம். தமிழகத்தைப் பொறுத்தமட்டில் பண்டைய வரலாற்றை அறிந்து கொள்வதற்கு கிடைத்துள்ள சான்றுகள் மிகவும் குறைவாகவே கிடைத்துள்ளன. கிடைத்துள்ள சான்றுகளின் அடிப்படையில் அவர்களின் வாழ்க்கை முறை, பிற பழக்க வழக்கங்களை ஆராய்ந்து அறிவது வரலாற்றாசிரியர்களான நமது கடமையாகும். பண்டைய சமூகத்தில் வீரமரணம் அடைந்தவர்களுக்கு நடுகல் நட்டு வணங்கும் முறை இருந்ததற்கானச் சான்றுகள் தென்னிந்தியாவில் கிடைத்துள்ளன. இந்நடுகல் குறித்து விவரங்களை இக்கட்டுரை ஆராய்கிறது.

பொதுவாக உலக நாடுகள் எல்லாவற்றிலும் வீரம் உள்ளவர்களுக்கென்று தனிச் சிறப்புண்டு என்பதை வரலாற்றுச் சான்றுகள் விளக்குகின்றன. கி.பி. 15 மற்றும் 16 ஆம் நூற்றாண்டுகளில் ஐரோப்பிய நாடுகளில் "நைட்" என்ற வீரர்கள் சமுதாயத்தில் உயர்ந்தவர்களாகவும், ஜப்பானில் "சாமுராய்" என்பவர்கள் சிறந்த வீரர்களாக கருதப்பட்டனர். ஆனால் அவர்களை கடவுளின் நிலைக்கு உயர்த்தவில்லை. தமிழகத்தில் பிறருக்காக தனது

உயிரை கொடுத்து மக்களுக்கு நன்மை செய்தவர்களை அவர்களின் நினைவாக நடுகல் நட்டு தெய்வமாக வணங்கிய இச்சமூகம் மற்ற சமூகத்தில் இருந்து மாறுபட்டது. இது குறித்த குறிப்புகள் தமிழ் இலக்கியமான தொல்காப்பியம், புறநானூறு, மலைபடுகடாம், பாமாலை, சிலப்பதிகாரம் போன்ற நூற்களில் காணப்படுகின்றன.

நடுகல்

இந்தியாவின் தென்பகுதிகளில் வாழ்ந்த மக்கள் மத்தியில் வீரமரணம் அடைந்த வீரர்களுக்கும், வீரங்களைகளுக்கும் அவர்கள் நினைவாக அவர்களை பாராட்டியோ அல்லது அவர்களுடைய செயல்களைச் சிறப்பிக்க கருதி அவருடைய பெயரையும் பெருமையையும் கல்லில் பொறித்து நடப்பட்ட கற்களே நடுகல்கள் என அழைக்கப்பட்டன¹. நடுகல் நடும் பழக்கம் நெடும் காலமாகவே தமிழகத்தில் இருந்துள்ளது என்பதை நமக்கு கிடைத்த நடுகற்களின் மூலமாக அறிந்து கொள்ளலாம். கி.மு 6-ம் நூற்றாண்டில் இருந்து கி.பி 16-ம் நூற்றாண்டு வரை தென்னிந்தியாவில் பல இடங்களில் இருந்து கிடைத்திருக்க கூடிய நடுகற்கள் இதற்கு சான்று ஆகும்.² கி.மு 4-ம் நூற்றாண்டைச் சார்ந்த நடுகல்லில் தமிழ்பிராமியும், மற்ற நடுகற்களில் அதிகமானவற்றில் வட்டெழுத்தும் காணப்படுகிறது³.

* உதவிப் பேராசிரியர், முதுகலை மற்றும் வரலாற்று உயராய்வு மையம், அழகப்பா அரசு கலைக் கல்லூரி, காரைக்குடி.

இவற்றில் பழமையானது பாண்டியர்களின் நடுகல்லாகும். கி.பி. 6-ம் நூற்றாண்டில் இருந்து கி.பி 16-ம் நூற்றாண்டு வரையிலான நடுகற்கள் கர்நாடக, ஆந்திர மற்றும் தமிழ் நாட்டில் தருமபுரி, செங்கை, தூத்துக்குடி, திருவண்ணாமலை ஆகிய மாவட்டங்களில் அதிகமாக கிடைத்துள்ளன⁴. இந்நடுகல் இடத்திற்குத் தக்கவாறு பெயர்களில் அழைக்கப்படுகிறது. இந்நடுகல் கர்நாடகத்தில் வீரகல் என்றும், தமிழகத்தில் நடுகல் என்றும் அழைக்கப்படுகிறது. இன்னும் சில இடங்களில் இந்நடுகற்களுக்கு கோயில் கட்டி வழிபாடும் முறையும் உள்ளது.

இலக்கியங்களில் நடுகல்

மகாபாரதத்தில் போரில் வீரமரணம் அடைந்த வீரர்களை வானுலகில் வசிக்கும் தேவதைகள் மலர்தூவி சொர்க்கத்திற்கு வரவேற்பதாகச் செய்தி காணப்படுகிறது⁵. சிலப்பதிகாரத்தில் கற்புக்கரசி கண்ணகிக்கு நடுகல் நட்டு வித்ததை,

பூப்பலி செய்து, காப்புக் கடை நிறுத்தி

வேள்வியும் விழாவும் நாள் தோறும் வகுத்துக்

கடவுள் மங்கலம் செய்க என ஏவினன்

வடதிசை வணக்கிய மன்னவர் ஏறென்⁶.

என்னும் சிலப்பதிகாரப் பாடல் வரிகள் நமக்கு நடுகல் செய்தியைக் கூறுகிறது. அதிகமான நெடுமான் அஞ்சி போர்களத்தில் எதிரி மன்னனான மலையமான் திருமுடி கறி என்பவனால் போர்களத்தில் கொல்லப்பட்டான். அதியமான் நெடுமான் அஞ்சிக்கு நடுகல் நட்டதை ஓளவையார் புறநானூறு பாடலில் கீழ்வருமாறு பாடுகிறார்.

களிறுபொரக் கலங்கு, கழல் முள்வேல்

அரிதுஉண் கூவல், அம்குடிச் சீநூர்

ஒலிமென் கூந்தல் ஒள்ளுதல் அரிவை

நடுகல் கைதொழுது பரவும், ஒடியாது⁷.

நடுகற்களில் மன்னனின் ஆட்சி ஆண்டு, வீரமரணம் அடைந்த வீரனின் பெயர், அவனை பற்றிய செய்திகள், போர், அதற்கான காரணங்கள், நிறை கொண்டது மற்றும் மீட்டது பற்றிய செய்திகள் குறிப்பிடப்பட்டிருக்கும். இந்த

செய்திகள் கல்லில் செதுக்கப்பட்டிருக்க கூடிய வீரனின் உருவத்திற்கு மேல்பகுதியிலோ அல்லது கீழ் பக்கத்திலோ குறிப்பிடப்பட்டுள்ளன. இதன் மூலமாக நடுகல்லில் காணப்படக் கூடிய வீரனை பற்றிய விபரமும், காலமும் இறந்த காரணமும் நம்மால் அறிய முடிகின்றது⁸.

நடுகல் நட்டும் முறை

பண்டைய இலக்கியமான தொல்காப்பியத்தில் வீர மரணம் அடைந்த வீரனின் நினைவாக நடப்படும் நடுகல் நட்டும் முறை பற்றி கூறப்பட்டுள்ளது. புறப்பொருள் வெண்பாமாலை என்ற நூலில் நடுகல் நட்டுவது குறித்த செய்தியில் நடுகல் நட்டும் முறையில் பல நிலைகள் இருப்பதை சுட்டிகாட்டுகின்றன. அவைகள் கட்சி, கால்கில் நீர்ப்பட்டை நட்டுடல் பெரும்பட்டை வர்டல் என்பனவாகும்⁸. முதல் நிலையான கட்சி ஊர் மக்கள் ஒன்று கூடி வீரமரணமடைந்த வீரனுக்கு நடுகல் நட்டுவதற்குக் கல்லை தேர்ந்தெடுக்கும் நிலையாகும். தங்கள் கிராமத்திற்கு அருகே இருக்கக் கூடிய பாறைகள் ஒன்றை தேர்வு செய்து அதன் மீது தொடர்ச்சியாக நீரை ஊற்றி புனிதப்படுத்தும் சடங்கை மேற்கொள்வார்கள். ஏற்கனவே இருக்க கூடிய ஆவிகளை விரட்டுவதற்காகச் செய்யப்படும் வழிபாட்டு முறையாகும்⁹.

இரண்டாவது நிலையான கால்கில் நிலையல் இறந்துபோன வீரனுடைய பேரையும் உருவத்தையும் தாங்கக் கூடிய அந்த கல்லிற்கு மலர்களை தூவி, நறுமன புகை காட்டி, புகழ்ந்து வழிபாடு நடத்துவர். அதன் பின்பாக அப்புனிதக் கல்லினை வண்டியில் ஏற்றி ஆடல்பாடலோடு கிராமத்திற்கு கொண்டு வருவர். மூன்றாவது நிலையில் தேர்வு செய்யப்பட்டு கல் தூய நீரில் ஒரு குறிப்பிட்ட காலகட்டம் வரை நீரில் மூழ்கிய நிலையில் வைக்கப்பட்டிருக்கும். ஏன் என்றால் சுற்றுபுற வெப்பம், மழை, பருவ நிலை மாற்றங்களுக்கு தேர்வு செய்யப்பட்ட கல்லைப் பக்குவப் படுத்துவதற்காக நடத்தப்படும் சடங்கு ஆகும். இந்த நிலைக்கு நீர்ப்பட்டை என்று பெயர்¹⁰.

புனிதப்படுத்தப்பட்ட கல்லின் மீது இறந்த வீரனின் உருவம் செதுக்கப்பட்டு பின்பு அந்த கல்லை குறிக்கப்பட்ட இடத்தில் நட்டு வைப்பர். இதற்கு நடுதல் அல்லது இலுக்கோட்டு பூகுடல் என்று பெயர். இந்த நிகழ்ச்சியானது ஒரு கோயில் கட்டுவதைப் போல மிக விமர்சனமாக செய்யப்படும். அதன் பின்பாக மிகப்பெரிய அன்னதானம் இறந்துபோன வீரனின் பெயரால் வழங்கப்படும். இந்த நிகழ்வுக்கு பெரும்சோறு படைத்தல் என்று பெயர்¹¹. கடைசியாக நடுகல்லுக்கு முன்பாக படையல் படைத்து இறந்து போன வீரனை புகழ்ந்து வழங்கினர். புறநானூறு, புறப்பொருள் வெண்பாமாலை போன்ற இலக்கியங்களும் நடுகல் உருவாக்கப்பட்டு நட்டும் முறையை விளக்குகின்றன.

தமிழ் இதிகாசமாக கருதப்படும் சிலப்பதிகாரத்தில் பல பகுதிகளில் இறந்த வீரனுக்கு நடுகல் நட்டும் பழக்கம் பற்றி விவரிக்கிறது. இந்த காவியம் இறந்து போன கோவலனின் மனைவி கண்ணகியை வீரமாபத்தின் என்று குறிப்பிடுகின்றது¹². நடுகல் நட்டும் முறை பற்றி கூறும் பொழுது அதை கச்சிக்கரை, கல்கியாகதை, நீர்படைக்கதை, நடுகைக்கதை என பல நிலை குறித்து சிலப்பதிகாரத்தில் குறிப்புகள் காணப்படுகின்றன. தொல்காப்பியத்திலும் வீரக்கல் நடுவதின் பல நிலைகள் இருப்பது கூறப்பட்டுள்ளன¹³.

நடுகல் வகைகள்

தென்னிந்தியாவில் கிடைக்கப்பட்ட நடுகற்கள் பலவிதமான நிகழ்வுகளுக்காக அமைக்கப்பட்டதை நாம் அறிய முடிகிறது. திருவண்ணாமலை மாவட்டம், செங்கம் தாலுகா, எடுத்தனூரில் கண்டுபிடிக்கப்பட்ட பல்லவர் காலத்திய நடுகல் கி.பி 605 இல் நடப்பட்டதாகக் கணக்கிடப்பட்டுள்ளன. இந்நடுகல் போரில் வீரமரணமடைந்த வீரனுக்கும் அவனுக்குத் துணையாக நின்ற நாய்க்கும் நினைவாக நடப்பட்ட நடுகல் ஆகும்¹⁴. தர்மபுரி மாவட்டம் கரூர் தாலுகாவிலுள்ள பாப்பான்பட்டி கிராமத்தில் வெடியப்பன் கோயில் அருகில் நடப்பட்டுள்ள

நடுகல் கி.பி 5 ஆம் நூற்றாண்டில் குருவகையோர் வாணப அரசர் இறந்தமைக்காக நடப்பட்ட நடுகல் ஆகும்¹⁵. நல்லது செய்து இறந்த மன்னனுக்கு நடுகல் நட்டும் முறையிருந்ததை அறிகிறோம். திண்டுக்கல், திருப்பூர் மாவட்டங்களின் எல்லையில் அமைந்துள்ள போலூர் கிராம நடுகல் 12 ஆம் நூற்றாண்டைச் சேர்ந்தது. இதில் தலைகவசம் அணிந்த வீரர் தன்னுடைய வாலை சிறிவரும் புலியின் நெஞ்சில் செலுத்திய காட்சியும், புலி வீரனின் இடது கையை கடித்த காட்சியும் சித்தரிக்கப்பட்டுள்ளது¹⁶.

கிருஷ்ணகிரி மாவட்டத்தில் புலியனூர் கிராமத்தில் கண்டுபிடிக்கப்பட்ட பல்லவர் கால 5 எண்ணங்களைக் கொண்ட நடுகற்கல் 1400 ஆண்டுகளுக்கு முன்பானவை என கணக்கிடப்பட்டுள்ளது. இதன் சிற்பங்களின் வாயிலாக அண்டை கிராமத்தோடு ஆடு, மாடுகளை கவர்ந்த நிகழ்வுக்காக நடப்பட்டது¹⁷ என அறிய முடிகிறது. வடஆற்காடு மாவட்டத்திலுள்ள செங்கம் தாலுகாவில் கோட்டையூர் கிராமத்தில் கண்டுபிடிக்கப்பட்ட நடுகல் கி.பி 5 ஆம் நூற்றாண்டைச் சேர்ந்தது. இது அரசன் கோமாகி திருமாறனின் 29 ஆம் ஆட்சி ஆண்டில் பெரும்புலி என்ற ஊரில் மலைஅதி அரசரின் சேவகன் குதவச்சாத்தன் தீயிலிருந்து ஊரைக் காத்த போது வீரமரணம் அடைந்ததற்கு அமைக்கப்பட்ட நடுகல் ஆகும்¹⁸. தேனிக்கு அருகேயுள்ள மங்கிநாயக்கன்பட்டி ஊராட்சிக்கு உட்பட்ட கெப்புரெங்கன்பட்டி கிராம நடுகல் 500 ஆண்டுகள் பழமையானது. இதில் இருவரின் உருவங்கள் கையில் பெரியவாளுடன் இருப்பதாக அமைக்கப்பட்டுள்ளது. இவர்கள் சகோதரர்கள் எனவும் கிராம மக்களால் தெய்வமாக வணங்கப்பட்டு வருகிறார்கள்¹⁹. என அறிய முடிகிறது.

இராமநாதபுரம் மாவட்டம் சாயல்குடி அருகே உள்ள கொக்கரன்கோட்டை என்ற ஊரில் மாலைக்காரியம்மன் கோயில் நடுகல் இறந்த தனது கணவனுடன் உடன்கட்டை ஏறிய மனைவிக்கு வைக்கப்பட்ட நடுகல் ஆகும். சோழர்களின் காலத்தில் தமிழகத்தின் ஒரு பகுதியாக இருந்த

கொல்லேகாலுக்கு 9 கி.மீ தொலைவிலுள்ள கலியூர் கிராமத்தில் காணப்படும் நடுகற்கல் சோழப் படைகளுக்கும் கங்கப்படைகளுக்கும் இடையே நடந்த போரில் வீரமரணம் அடைந்த வீரர்களுக்கு நடப்பட்ட நடுகல் ஆகும்²⁰. விழுப்புரம் மாவட்டம், பசலை கிராமத்தில் காணப்படும் நடுகல்லில் வீரன் ஒருவன் தலையை கொய்து கொள்ளும் காட்சி அமைக்கப்பட்டுள்ளது²¹. நாயக்கர்களின் ஆட்சி காலத்தில் ஆண்கள் இறந்த பின்பு அவருடைய மனைவியும் உடன் கட்டை ஏறியது குறித்து அதன் நினைவாக நடுகற்கள் நடப்பட்டன. இந்நடுகலுக்கு சதி கல் அல்லது சதிமாத கல் அல்லது மஸ்திக்கல் என்று பெயர்²².

நடுகல் காட்டும் சமுதாய நிலை

சங்க கால இலக்கியங்கள் வாயிலாக உயர்ந்த பண்புகளைக் கொண்ட சமுதாயம் தமிழகத்தில் இருந்தன என்பதனை அறிகிறோம். ஆனால் சங்கம் மருவிய காலத்தல் இருந்த சமுதாயம் சங்க கால சமுதாயத்தில் இருந்து மாறுபடுவதை நமக்குக் கிடைத்த நடுகல் மூலமாக அறிய முடிகிறது²³. நமக்குக் கிடைத்த நடுகல் மூலம் கி.மு 3 ஆம் நூற்றாண்டில் இருந்து கி.பி 16 ஆம் நூற்றாண்டு வரையிலான சமுதாய மாற்றத்தை அறிய முடிகிறது

கர்நாடகாவில் கண்டுபிடிக்கப்பட்ட நடுகற்களில் நடுகல் மூன்று விதமான பகுதிகளாகப் பிரிக்கப்பட்டு கீழ்ப்பகுதியில் இறந்த வீரனின் மரணம் குறித்துக் காட்சியும், நடுப்பகுதியில் தேவர்கள் இறந்த வீரனை மலர்தூவி சொர்க்கத்திற்கு அழைத்து வருவது போலவும், மேற்பகுதியில் தெய்வங்கள் சொர்க்கலோகத்தில் இருப்பதாக அமைக்கப்பட்டுள்ளன. இந்த செய்தியினை மகாபாரதமும் நமக்கு சொல்கின்றன²³. செய்தியானது தர்மத்திற்காக இறந்து பட்ட வீரனை தேவர்கள் மலர்தூவி வரவேற்று அவனை சொர்க்கத்திற்கு அனுப்பி மகிழ்விப்பார்கள் என்ற கருத்தின் மூலம் மக்கள் மத்தியில் இறந்த பின்பு மனிதனுக்கு மறுபிறவி உண்டு என்றும் நல்லவர்கள் சொர்க்கத்திற்கு தேவர்களால் அழைத்துச் செல்லப்படுவார்கள்,

தீயவர்கள் நரகத்திற்குச் செல்வார்கள் என்ற நிலை சமுதாயத்தில் தெய்வ பயமும், இறைவன் மீது பற்றும் இருப்பதை நாம் அறிய முடிகிறது.

சமூகத்தில் வீரம் என்பது போற்றுதலுக்குரியதாக இருந்துள்ளதை நமக்குக் கிடைத்த எடுத்தனூர், போ லூர், புலியூர், புலியங்கொம்பூர், கொடுவை, பெருந்தொழூர், வெள்ளாலங்கோட்டை போன்ற இடங்களில் இருந்து கிடைத்த நடுகற்களின் மூலம் ஊரைக்காக்க அல்லது பெண்களைக் காக்க அல்லது செல்வமாகிய ஆடு, மாடுகளை காப்பாற்ற அல்லது ஊரின் எல்லையைக் காக்க எதிரி கவர்ந்தப் பொருட்களை மீட்டு அதன் நிமித்தம் வீரமரணம் அடைந்த வீரர்களுக்கு நடுகல் நட்டு வழிபட்ட முறையிலிருந்து சமுதாயத்தில் வீரம் என்பது போற்றுதலுக்குரியதாக கருதப்பட்டதை அறிய முடிகிறது. மேலும் இறந்தவர்களைத் தெய்வநிலைக்கு உயர்த்தியதின் மூலம் அதன் சிறப்பைச் சொல்வதற்கு வார்த்தையில்லை. வீரம் நிறைந்த ஆணுக்கு மாத்திரமல்ல வீரம் நிறைந்த பெண்ணுக்கும், நாய், குதிரை, சேவல் போன்ற விலங்குகளுக்கும் நடுகல் நட்டு வழிபட்ட முறை²⁵ சமுதாயத்தில் தங்களை காக்கும் எவரையும், எவைகளையும் தெய்வமாக எண்ணும் நிலை தெய்வமே இவர்களின் உருவில் வந்து உதவியதாக நம்பும் சமுதாயம் இருந்ததை நம்மால் அறிய முடிகிறது. மேலும் ஒவ்வொரு ஆண்டும் வீரமரணம் அடைந்த வீரனின் நினைவு நாளில் ஊர்மக்கள் ஒன்று கூடி வழிபாடு செய்து பெருஞ்சோறு படைத்து²⁶ வணங்கியது மக்களின் நன்றி மறவாத பண்பினைக் குறிக்கின்றன.

இராஜேந்திரர் சோழன் ஒரே பகலில் 18 காடுகளைக் கடந்து மலைநாட்டை வென்றான் என்ற செய்தி சோழமன்னன் வீரபராக்கிரமன் காலத்தில் உருவான விக்ரம சோழ உலா என்ற நூலின் மூலமாக அறியப்படுகிறது. கலியூரில் கிடைத்த நடுகற்களின் மூலமாக இப்போரானது கலியூர் கிராமத்தில் நடைபெற்றதும், போரில் வீரமரணம் அடைந்த சோழ போர் தளபதிகள் 18 பேருக்கு நடுகல் நட்டு வழிபாடு செய்ததின் வாயிலாக²⁷ சமுதாயத்தில் போர் என்பது ஒரு

அங்கமாக இருந்துள்ளது என்பதைக் காட்டுகிறது. தங்கள் நாட்டு எல்லைகளைக் காத்துக் கொள்வதற்கும், அதை விரிவு படுத்துவதற்கும் தயங்காது போர் செய்வதை அறிய முடிகிறது. மேலும் போரில் யானைகளைப் பயன்படுத்தியதன் மூலம் யானைகளைப் பழக்கி போர் செய்யும் கலையினை அறிந்துள்ளதையும், போரில் பயன்படுத்திய ஆயுதமான வில், அம்பு, வான், ஈட்டி, கேடயம், குத்துவான் போன்றவற்றின் மூலம் போர் கருவிகளையும் அதை செய்வதற்கான தொழில் நுட்பத்தையும் அறிந்திருந்தார்கள் என்பதை அறிய முடிகிறது.

சங்க கால சமுதாயத்தில் பெண்கள் உயர்ந்த நிலையில் இருந்தார்கள் என்பதனை இலக்கியச் சான்றுகள் மூலம் அறியலாம். சங்கம் மருவிய காலத்தில் பெண்களின் நிலை உயர்ந்து கற்புடைய பெண்களை தெய்வத்திற்கு நிகராக வைத்து வழிபடும் முறையைப் பார்க்கிறோம். கற்பின் பெருமைக்கு சமுதாயம் முக்கியத்துவம் கொடுத்ததை கண்ணகிக்கு சேரன் செங்குட்டுவன் இமயத்திலிருந்து கல்லெடுத்து வந்து கோயில் அமைத்து, விழா எடுத்தான் என்பதன் மூலம் கற்பின் பெருமையை சமுதாயம் உயர்வாக எண்ணினர் என்பதை அறிய முடிகிறது²⁸ ஆரம்ப காலத்தில் சமுதாயத்தில் பெண்கள் உயர்ந்த நிலையில் பல உரிமைகளைப் பெற்றிருந்தார்கள். நடுகல் சான்றுகளின் அடிப்படையில் பல்லவர்களின் காலம் முதல் பெண்கள் உரிமைகள் பறிக்கப்பட்டு அவர்களின் நிலை சற்று தரம் தாழ்ந்ததாகக் காணப்படுகிறது. குறிப்பாக நாயக்கரின் ஆட்சி காலத்தில் சமுதாயத்தில் பெண்களுக்கு உரிமைகள் மறுக்கப்படுவதை நம்மால் அறிய முடிகிறது²⁹.

கணவன் இறந்த பின்பு மனைவி உடன்கட்டை ஏறும் பழக்கம் இருந்ததை சதிமாதக்கல் அல்லது மஸ்திக்கல் அல்லது சதிகல் மூலமாக நாம் அறியலாம். இதன் மூலம் சமுதாயத்தில் ஆண்களின் ஆதிக்கம் இருந்ததையும் பெண்கள் திருமணத்திற்கு முன்பு தந்தைக்கும், திருமணத்திற்கு பின்பு கணவனைச் சார்ந்தும்

இருக்க வேண்டிய கட்டாய நிலையில் இருந்தது. தனது கணவன் இறந்தவுடன் அவனோடு உடன்கட்டை ஏறுதல் நடைமுறை பழக்கத்தில் இருந்தது. ஆனால் மனைவி இறந்து விட்டால் கணவன் உடன்கட்டை ஏறுவது இல்லை என்பது சமுதாயத்தில் ஆண்கள் பெண்களை விட உயர்வாகக் கருதப்பட்டதையும் பெண்களுக்கு உரிமைகள் மறுக்கப்பட்டதையும் அறிய முடிகிறது. மேலும் மஸ்திக்கல்லில் இருக்கும் பெண் உருவம் எல்லா அணிகலன்களையும் அணிந்து ஒரு கையை மட்டும் மடக்கி இருந்தால் அவளுடைய கணவனுக்கு அவள் ஒருத்தி மட்டுமே மனைவி என்றும், ஒன்றுக்கு மேற்பட்ட கைகள் மடக்கி இருந்தால் கைகளின் எண்ணிக்கையின் படி மனைவிகள் இருந்தனர் என்றும், கணவன் இறந்த பின்பு அனைவரும் உடன்கட்டை ஏறினார்கள் என அறிய முடிகிறது²⁹. இதன் மூலம் சமுதாயத்தில் செல்வந்தர்கள் ஒன்றிற்கு மேற்பட்ட மனைவிகளையும் ஏழைகள் ஒருவனுக்கு ஒருத்தி என வாழ்ந்த சமுதாய நிலை அறிய முடிகிறது.

சுமை தாங்கிக் கல் என்ற நடுகல் குழந்தை பிறக்கும் பிரசவ காலத்தில் குழந்தைப் பெறும் பிரசவ வேளையில் தாயும், சேயும் இறந்து விட்டால் அவர்களின் ஆன்மா சாந்தியடைய அவர்களின் நினைவாக வைக்கப்படும் நடுகல் ஆகும். இதன் மூலம் எதிர்பாராமல் இறந்தவரின் ஆத்மா அமைதி பெற பல வழிகளை பின்பற்றியதன் மூலம் ஆன்மா உண்டு என்றும், அவைகளால் ஆபத்து வராமல் இருக்க ஆன்மாவிற்கு பிடித்த காரியங்களைச் செய்ய வேண்டிய எண்ணம் சமுதாயத்தில் இருந்தது. ஆன்மா பற்றிய பயமும் பரிகாரம் செய்ய வேண்டும் என்ற நிலை உருவானதையும் அறிய முடிகிறது.

சங்க காலத்தில் தமிழ்பிராமி எழுத்துக்கள் தமிழகத்தின் பயன்பாட்டில் இருந்தது. ஆனால் சங்கம் மருவிய காலத்தில் தமிழகத்தை ஆட்சி செய்தவர்கள் தமிழர்கள் இல்லை என்பதால் தமிழ்மொழி ஆட்சி மொழியாக இல்லை. பல்லவர்கள் கிரந்த எழுத்துக்களையும், சோழர்கள் தேவநாகரி எழுத்துக்களையும், நாயக்கர்கள்

தெலுங்கு மொழியையும் ஆட்சி மொழியாக வைத்திருந்தனர். ஆனால் தமிழகத்தில் கிடைத்த நடுகற்களில் வட்டெழுத்து காணப்படுவதால் தமிழ் மொழியே பேச்சு மொழியாக இருந்ததை அறிய முடிகிறது. தமிழகத்தில் காணப்படும் நடுகற்கள் நமது பண்பாட்டினை பிரதிபலிக்கும் கண்ணாடியாக காணப்படுகிறது. எனவே அதை போற்றிப் பாதுகாப்பது நமது கடமையாகும்.

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சென்னை பஞ்சாலைகளும், இந்தியாவின் முதல் தொழிலாளர் சங்கமும்

ப.ஆறுமுகம்*

முன்னுரை

இந்தியாவில் முதல் தொழிலாளர் சங்கம் சென்னையில் 1918 ஆம் ஆண்டில் பஞ்சாலை தொழில் சிறந்து விளங்கிய பின்னிமில்லில் தோற்றுவிக்கப்பட்டது. காலனிய நாடுகளில் இருந்ததை போன்றே பஞ்சாலைகள், சணல்

ஆலைகள், தோட்டக்காடுகள், நிலக்கரி சுரங்கங்கள், இரயில்வே தொழிற்சாலைகள் இந்தியாவில் நிறுவப்பட்டன. இவற்றில் வேலை செய்த தொழிலாளர்களின் வேலை நிலைமைகள் படும் மோசமாக இருந்தன. அவற்றிற்கு எதிரான போராட்டங்களிலும் எதிர்ப்புகளிலும் தொழிலாளர்கள் ஈடுபட்டனர். 1882 முதல் 1890 வரையில்

* *முனைவர் பட்ட ஆய்வாளர், பச்சையப்பன் கல்லூரி, சென்னை

பம்பாயிலும் சென்னையிலும் 25 போராட்டங்கள் நடைபெற்றுள்ளன. 1895ல் பம்பாயில் பட்ஜ் பட்ஜ் தொழிற்சாலையில் 6 மாதங்கள் வரை வேலை நிறுத்தம் நடைபெற்றுள்ளது. நாடு முழுவதும் பல்வேறு இடங்களில் மோசமான வேலை நிலைமைகளுக்கு எதிராக தொழிலாளர்களின் போராட்டங்கள் நடைபெற்றிருந்தாலும் அவற்றை வழி நடத்தி செல்ல தொழிற்சங்கம் இல்லாமல் இருந்தது. ஒருங்கிணைப்பதற்கான முயற்சிகள் மேற்கொள்ளப்பட்டன. கல்கத்தாவில் 1906 ஆம் ஆண்டு அச்சக தொழிலாளர்களின் அசோசியேஷன் என்ற தொழிற்சங்கம் தோன்றியது என்று ராயல் கமிஷன் குறிப்பிடுகிறது. 1907 ஆம் ஆண்டு பம்பாயில் தபால் ஊழியர்கள் ஒரு சங்கத்தை உருவாக்கினார்கள். ஆனால் சில மாதங்கள் கூட இச்சங்கங்கள் செயல்படாமல் போனது. முறையான ஸ்தாபன அடிப்படையில் முதல் முதலில் துவங்கப்பட்ட சங்கம் சென்னை தொழிலாளர் சங்கம். தொழில் நகரமாக இல்லாத சென்னையில் பஞ்சாலைகள் துவங்கப் பட்டதற்கான காரணம். முதன் முதலில் ஸ்தாபனரீதியாக தொழிற்சங்கம் ஆரம்பிக்கப் பட்டதற்கான சூழல், அவற்றின் போராட்டங்களும் சாதனைகளும். இன்றைய தொழிற் சங்கங்கள் பெற வேண்டிய படிப்பினைகள் உள்ளிட்டவற்றை விளக்குவதே இக்கட்டுரையின் நோக்கம்.

சென்னையில் பஞ்சாலை

சென்னையில் இயங்கிய ஒரே பெரிய தொழில் பஞ்சாலை தொழில். இவற்றின் தோற்றத்திற்கான காரணம் இங்கிலாந்தில் உள்ளலங்காஷயர் பஞ்சாலைகளுக்கு அமெரிக்காவிலிருந்து கிடைத்த பஞ்ச 1861-ல் அமெரிக்கா உள்நாட்டு போரால் தடைபட்டது. இதனால் பஞ்சை இந்தியா விலிருந்து வாங்கியதால் இந்தியாவின் பஞ்ச வியாபாரிகள் பெரும் இலாபம் பெற்றனர். மீண்டும் அமெரிக்காவின் பஞ்ச லங்காஷயர்க்கு கிடைக்கவே இந்திய பஞ்சை இந்தியாவிலேயே பயன்படுத்த திட்டமிட்டனர். இந்திய வியாபாரிகளும் பஞ்ச தொழிலில் முதலீடு செய்தனர். பல பகுதிகளில் பஞ்சாலைகளை

துவங்கினர். சென்னையில் 1874-ல் ஒரு பார்சி முதலாளி யானைகவுனி அருகே தென்னிந்திய நூற்பாலையை நிறுவினார்¹. (இந்நிறுவனம் போட்டியை சமாளிக்க முடியாததால் 1892-ல் மூடப்பட்டது).

பார்சி முதலாளியைத் தொடர்ந்து பின்னி அண்ட் கோ எனும் ஐரோப்பிய வாணிப நிறுவனம் பக்கிங்ஹாம் மில் அண்ட் கோ என்ற பெயரில் பஞ்சாலையை 1878 ஜனவரியில் பெரம்பூரில் ஆரம்பித்தது. 1884-ல் பின்னி நிறுவனம் கர்னாடிக் மில் என்ற பெயரில் மேலும் ஒரு பஞ்சாலையை ஒட்டேரியில் ஆரம்பித்தது. இந்த இரண்டு ஆலைகளும் 1902-ல் ஒரே நிறுவனமாக இணைக்கப்பட்டன². இவற்றில் 8976 தொழிலாளர்கள் பணிபுந்தனர். அதேபோல் 1875-ல் சுந்தர் தாஸ் மூலஜி எனும் பம்பாய் வியாபாரி மதராஸ் யுனைடெட் ஸ்பின்னிங் அண்ட் வீவிங் கம்பெனி எனும் நிறுவனத்தை தொடங்கினார். இது சூளை மில் என்றே அழைக்கப்பட்டது. இதில் 2000 தொழிலாளர்கள் பணிபுரிந்தனர். இப்பஞ்சாலைகளில் பணிபுரிந்த தொழிலாளர்களின் வேலை நிலைமைகள் படு மோசமாக இருந்தன. இவர்களின் நிலைமைகளை பின்னி ஆலையில் நேரில் கண்ட பிறகு தான் இவர்களுக்கான தொழிற்சங்கத்தை அமைக்க வேண்டுமென எனக்கு தோன்றியது என்று வாடியா கூறுகிறார்³.

சென்னை தொழிலாளர் சங்கம் உதயம்

பின்னி ஆலை அருகே ஸ்ரீ வெங்கடேச குணாமிர்த சபையை நடத்தி வந்த செல்வபதி செட்டியாரும் அவரது நண்பர் ஜி.இராமாஞ்சலு நாயுடுவும் இணைந்து செய்த முயற்சியால் 1918 ஏப்ரல் 13 சனிக்கிழமை மூன்று பஞ்சாலை தொழிலாளர்களும் பங்கேற்ற முதல் கூட்டம் ஜங்காராமாயம்மாள் பங்களா தோட்டத்தில் நடைபெற்றது⁴. இதில் பொதுவாக பேசிய வாடியா ஏப்ரல் 20ல் அடுத்து நடந்த இரண்டாவது கூட்டத்தில் காந்தியடிகளின் ஒத்துழையாமை இயக்கம் குறித்து பேசினார். மூன்றாவது கூட்டத்தில் 1918 ஏப்ரல் 27 அன்று நமக்கு சிறிய

அமைப்பு இனி “மதராஸ் லேபர் யூனியன்” என்று அழைக்கப்படும் என்று வாடியா அறிவித்தார்⁵. சென்னை தொழிலாளர் சங்கத்தின் தலைவராக பி.பி. வாடியாவும் துணைத் தலைவர்களாக திரு.வி.க. சல்லா குருசாமி செட்டியார். திவான் பகதூர் கேசவப்பிள்ளை உள்ளிட்டோரும் பொதுச் செயலாளர்களாக இராமாஞ்சலுவும், செல்வ பதியும் சேர்ந்தெடுக்கப்பட்டனர்⁶.

சங்கத்தின் ஆரம்பகால முயற்சியும் போராட்டமும்

சங்கம் துவக்கப்பட்டதிலிருந்து சபை கூட்டங்களில் பங்கேற்பது. நியாயவிலை அரிசி கடை திறப்பது. படிப்பகம் திறப்பது என அமைதியான முறையில் சங்கம் பயணித்துக் கொண்டிருந்தது. 1919-ல் விலைவாசி ஏற்றத்தால் நெருக்கடி சந்தித்த தொழிலாளர்கள் ஊதிய உயர்வு வேண்டி சங்கம் மூலமாக 1920 பிப்ரவரி 3 அன்று கோரிக்கை மனு ஒன்றை நிர்வாகத்திடம் கொடுத்தனர். பிப்ரவரி 20 அன்று பிரதிநிதிகள் நிர்வாகத்திடம் பேசினர்⁷. பின்பு விசாரணை குழு ஒன்று அமைக்கப்பட்டு குறைந்தபட்ச மாதக்கூலி ரூ.15 ஆகவும் ஊதிய உயர்வு 30 விழுக்காடும். அரசு விடுமுறை நாட்களில் முழு சம்பளம், அரிசி படி வழங்க வேண்டுமென்றும் கூறியது. பிப்ரவரி முதல் அமலுக்கு வரும் என்று விசாரணைக் குழு கூறியதை தன்னிச்சையாக நிர்வாகம் மாற்றியதை தொழிலாளர்கள் ஏற்றுக் கொள்ளவில்லை. எனவே 23 அன்று வேலை செய்வதை அப்படியே நிறுத்தினர். பின்பு ஆணையர் தலையிட்டதின் அடிப்படையில் நிர்வாகம் விசாரணைக்குமுவின் முடிவை ஏற்றுக்கொண்டது⁸. அன்று தொழிலாளர்கள் வேலைக்கு திரும்பினர்⁹. “சங்கம் துவங்கியதற்கு பிறகு நடத்தப்பட்ட முதல் போராட்டம் இதுவாகும்.

சங்க நிர்வாகிகளுக்கு தடை உத்தரவு

1920ல் பொருத்தமான பணிக்கு பொருத்த மானவரை நியமிக்காததால் பிரச்சனை முன்னுக்கு வந்தது⁹. வீவிங்மாஸ்டர் பென்ட்லியிடம் தொழிலாளர்கள் முறையிட்டனர். பென்ட்லி துப்பாக்கியால் மிரட்டியதை சற்றும் எதிர்பாராத

தொழிலாளர்கள் துப்பாக்கியை பிடுங்கி கொண்டனர்¹⁰. பின்பு வாடியா மூலமாக காவல் துறையில் வழக்கு பதிவு செய்தனர். பின்னர் நிர்வாகம் பென்ட்லியை தொழிலாளர்கள் தாக்கியதாக கூறி கதவடைப்பு செய்தது¹¹. நிவாரண குழுவை அமைத்து நிதி திரட்டி தொழிலாளர்களுக்கு நிவாரணம் வழங்கியது சங்கம். இதை கண்டு நிர்வாகம் 13 பேர் அடங்கிய சங்க நிர்வாகிகள் மீது தடை உத்தரவும் நஷ்டமும் கோரி வழக்கு தொடர்ந்தது. டிசம்பர் 21 அன்று தடை உத்தரவு பிறப்பித்தும் நஷ்டஈடாக 7 இலட்சம் கொடுக்க கோரியும் நீதிமன்றம் தீர்ப்பளித்தது¹². வேலை நிறுத்தத்திலிருந்தாலும் வெளியாட்களை கொண்டு வேலை நடைபெற்று வந்தது. எரிச்சலடைந்த தொழிலாளர்கள் அவர்களை மறித்தனர். இதுபோன்ற செயலில் ஈடுபட்ட பொழுது ஒரு நாள் டிசம்பர் 14 அன்று போலீஸ் சுட்டதில் பாபுராவ் மற்றும் முருகேசன் என்ற இருவர் இறந்தனர்¹³. நெசவு பிரிவில் உள்ள அனைவரையும் வேலை நீக்கம் செய்ததாக நிர்வாகம் அறிவித்தது. 3 மாத காலமாக நீடித்த இந்த வேலை நிறுத்தத்தை முடிவுக்கு கொண்டுவர வாடியா முயற்சித்தார். சென்னை ஆளுநரின் நண்பர் பம்பாய் நகர தொழிலதிபர் புரஷோத்தம் தாஸ் என்பவர் மூலமாக வாடியா, சைமண்டஸ், அன்னிபெசன்ட், சிம்ப்சன் உள்ளிட்டோருக்கு இடையே பேச்சுவார்த்தை நடைபெற்று ஒரு முடிவுக்கு வந்தனர்¹⁴. ஒன்பது பேர் மீது நிர்வாகத்தால் கொடுக்கப்பட்ட வழக்கு திரும்பப் பெறப்படும் என்றும், நிர்வாகத்தின் நிபந்தனைகளை ஏற்று வேலைக்கு திரும்புவதாகவும் முடிவெடுக்கப்பட்டது. குற்றம் சாட்டப்பட்ட 13 பேர் மட்டும் வேலை இழந்தனர்.

திருவி.க.வின் தலைமையில் தொழிலாளர்கள்

தொழிலாளர்கள் வாடியா வெளிநாட்டிற்கு சென்ற பிறகு திரு.வி.க.வை தலைவராகவும் சக்கரை செட்டியாரை துணைத் தலைவராகவும் தேர்ந்தெடுத்தனர்¹⁵. தொடர்ந்து அவர்களின் பிரச்சனைகளை திரு.வி.க. சக்கரை செட்டியார் தலையிட்டு சரி செய்து வந்தனர். 1921 மே மாதம்

கர்னாடிக் ஆலை தொழிலாளர்கள் (சம்பளம் உயர்வு விடுப்பு எடுக்கும் உரிமை, வேலையிழந்த 13 பேருக்கு வேலை) என்பன உட்பட 21 கோரிக்கைகளை முன்வைத்தனர். ஆனால் நிர்வாகம் 3 நிபந்தனைகளை விதித்தது. வேலை நிறுத்த கால ஊதியம், விடுப்பு, அரையாண்டு போனசு இவற்றில் விதிகள் மாற்றப்படும் என்றது. இதனால் கர்னாடிக் தொழிலாளர்களுடன் பக்கிங்ஹாம் தொழிலாளர்களும் போராட்டத்தில் இறங்கினர்¹⁶. நிர்வாகம் சாதிரீதியாக தொழிலாளர்களை பிரித்தது. அவர்களுக்குள் கலவரத்தை உருவாக்கி வேலை நிறுத்தத்தை ஒடுக்க முற்பட்டது.

நிர்வாகம் நினைத்தது போலவே கலவரம் வெடித்தது. ஜூன் 29 அன்று காலை ஆதிதிராவிடர் குடியிருந்த புளியந்தோப்பு சேரியில் தீ வைக்கப்பட்டு 95 குடிசைகள் எரிந்தன¹⁷. இதனைத் தொடர்ந்து சாதிகலவரம் கொழுந்துவிட்டு எரிந்தது. காவல்துறையும் ராணுவமும் பாதுகாப்புக்கு நிறுத்தப்பட்டது. நிபந்தனைகளை ஏற்று ஜூலை 11க்குள் வேலைக்கு திரும்ப வேண்டுமென நிர்வாகம் கூறியது. திரும்பாதவர் வேலை நீக்கம் செய்யப் பட்டவர்களாக அறிவிக்கப்படுவர் என்றது. நிர்வாகம் புதிய ஆட்களை வேலைக்கு எடுத்தது. ஆகஸ்ட் 29 அன்று மீண்டும் புதிய ஆட்களுக்கும் - பழைய ஆட்களுக்கும் மோதல் நடந்தது.

காவல் துறை சுட்டதில் 27 பேர் படுகாயமும் 6 பேர் இறந்தும் போனார்கள் நிர்வாகமும் அரசும் கூட்டாக நடத்திய சூழ்ச்சியால் தொழிலாளர்கள் நலிவடைந்தனர். புதிய ஆட்கள் நிரப்பப்படுவதால் வேலையை இழக்க நேரிடும் என்பதால் சங்கம் தீர்மானித்தபடி 'அக்டோபர் 21 அன்று வேலைக்கு திரும்பினர். 3000 பேர் வேலை இழந்தனர்'¹⁸. இவ்வாறு தொழிலாளருக்குள் ஏற்பட்ட பிளவால் இப்போராட்டம் சரணாகதியில் முடிவடைந்தது. இந்த போராட்டத்தின் தோல்விக்கு பிறகு சங்கம் செயலற்று இருந்தது. பின்பு 1926 ஆம் ஆண்டு தொழிற்சங்க சட்டம் வந்தபிறகு மீண்டும் செயல்பட துவங்கியது. 1926 ஆம் ஆண்டு

சட்டப்படி சங்கத்தை பதிவு செய்தாலும் நிர்வாகம் அங்கீகரிக்க மறுத்தது. சில நிபந்தனைகளின் பேரில் 1933-ல் அங்கீகரித்தது.

குளை ஆலை மூடப்படலும், பின்னி ஆலையில் துப்பாக்கிச் சூடும்:

பின்னி ஆலையில் அமைதி நிலவியது. ஆனால் குளையில் தொழிலாளர்களின் ஊதியமும், பணி நிலையும் மோசமாக இருந்தன. 22 பிப்ரவரி 1939 அன்று சக்கரை செட்டியார் தலைமையில் வேலை நிறுத்தம் துவங்கியது. மில்லை மூடுவதற்கு தகுணத்தை பார்த்து கொண்டிருந்த நிர்வாகம் இதை காரணம் காட்டி ஆலையை மூடியது¹⁹. மூவாயிரம் தொழிலாளரும் வேலையை இழந்தனர். ஆலையை காங்கிரஸ் அரசு ஏற்று நடத்த சங்கம் கோரிக்கை வைத்தும் அவை நிராகரிக்கப்பட்டன. பின்னி ஆலைகளில் இரண்டாம் உலக போரின் போது சில நிபந்தனைகளில் கையெழுத்திட மறுத்து உள்ளிருப்பு போராட்டத்தில் தொழிலாளர்கள் ஈடுபட்டனர். ஆலைக்குள் புகுந்த காவல்துறை தொழிலாளர்களை நோக்கி சுட்டது. இதில் உள்ளேயும், வெளியேயும் என ஒன்பது பேர் இறந்தனர்²⁰. பாதுகாப்பு சட்டத்தின் கீழ் தொழிற்சங்க தலைவர்கள் மிரட்டப்பட்டனர். லேபர் கமிஷனரிடம் சங்கம் வழக்கு தொடர்ந்தது. பல கட்டுப்பாடுகள் காவல்துறையால் கொண்டு வரப்பட்டது. மீண்டும் சங்கம் செயலற்று நின்றது.

விடுதலைக்குபின் சங்கமும் பின்னி ஆலையும்

1946-க்குப் பின்பு அந்தோணி பிள்ளை சங்கத் தலைமைக்கு வந்தார்²¹. நிர்வாகத்துடன் கைகோர்த்துக் கொண்டு சுமுகமாக நிர்வாகத்திற்கு ஆதரவாகவே செயல்பட்டு வந்தார். பின்பு 1957-ல் திமுகவைச் சேர்ந்த சுப்பு என்பவர் நிர்வாகக் குழுவினை கொண்டு தலைவரானார்²². பின்னி நிர்வாகமும் சுதந்திரத்திற்கு பின்பு IDBI மற்றும் State Bank ஆகியவைகளிடம் நிறுவனத்தை ஒப்படைத்துவிட்டு வெளியேறினர்²³. 1976 எம்ஜென்சியால் திமுக கலைக்கப்பட்டு சுப்பு மிசாவில் கைது செய்யப்பட்டார். பின்பு நடைபெற்ற தேர்தலில் குசேலன் அவர்கள்

தொழிற்சங்க தலைவராக தேர்ந்தெடுக்கப் பட்டார்²⁴.

பின்னி ஆலையை கோவை ஸ்ரீலக்ஷ்மி ஆலையின் உரிமையாளரான தேவராஜலுவிடம் ஒப்படைக்க மத்திய மாநில அரசுகள் ஆவணம் செய்தது. 1976ல் பெய்த கனமழையால் பின்னி ஆலைக்குள் வெள்ளம் புகுந்தது. இயந்திரங்களை சரி செய்து ஆலை திறக்க ஒரு மாதம் ஆனது. தனக்கு ஏற்பட்ட நடத்தையை ஈடுகட்ட ஆட்குறைப்பு, சம்பள வெட்டு, வேலை நேரம் கூடுதல் என அறிவித்தது. பின்பு ஆலையை மூடுவதற்கு திட்டமிட்டது. நிர்வாகத்தை கண்டித்து பின்னி தலைமையகம் முன்பு 48 மணி நேரம் உண்ணாவிரதப் போராட்டம் நடைபெற்றது. ஊர்வலங்கள், பொதுக்கூட்டம், ஆர்ப்பாட்டம் என தொடர்ந்து²⁵. பின்னி ஆலை நிர்வாகத்தில் அரசு தலையிட்டு ஐஏஎஸ் அதிகாரி பத்மநாபன் அவர்களை இயக்குநராக நியமித்தது.²⁶ உடனே ஆலை திறக்கவும் ஏற்பாடு செய்தது பத்மநாபனுக்கு பிறகு சில அரசு அதிகாரிகள் இயக்குநராக இருந்தனர். இறுதியில் இராமசாமி உடையார் என்பவரின் கையில் பின்னி நிர்வாகம் இருந்தது. துணிக்கு சந்தை இல்லை என்றும் பொருளாதாரப் பிரச்சனை உள்ளது என்றும் நிர்வாகம் இனி தொடர்ந்து மில்லை நடத்த முடியாது என்று 1996-ல் ஆலையை மூடியது²⁷. சென்னை தொழிலாளர் சங்கம் மில்லை திறக்க அரசை நிற்படுத்தும், பல முயற்சிகள் எடுத்தும் பலனில்லை.

முடிவுரை

1917 ரஷ்ய புரட்சியின் தாக்கத்தால் துவங்கப்பட்ட சென்னை தொழிலாளர் சங்கம் நாட்டின் முதல் தொழிலாளர் சங்கமாகும். பக்கிங்காமில் துவங்கப்பட்ட இச்சங்கம் கர்னாடிக் மற்றும் சூளை ஆலை தொழிலாளிகளையும் இணைத்துக் கொண்டது. நகரத்தில் ஏனைய தொழில்களிலும் பணிபுரிந்து தொழிலாளர்களுக்கு சங்கம் அமைத்து கொள்ளவும் போராடவும் சுற்றுக் கொடுத்தது. 1926 தொழிற் சங்க சட்டம் இந்தியாவில் கொண்டு வருவதற்கு முக்கிய காரணமாக இருந்தது. காலனி ஆதிக்க பிரிட்டிஷ் அரசுக்கு எதிராகவும்,

இந்திராகாந்தியின் அவசர சட்டம் இருந்த காலத்திலும் அஞ்சாமல் தங்கள் உரிமைகளுக்கான போராட்டத்தில் நின்றனர். 8 மணி நேர வேலை, வேலைக்கேற்ற கூலி இன்னும் பிற சலுகைகள் கிடைக்க வழிவகை செய்தது. சென்னை தொழிலாளர் சங்கம் பல்வேறு அடக்கு முறைகளை சந்தித்து பெற்று தந்த பல்வேறு உரிமைகள் இன்றைய நவீன தாராளமய சூழலில் கேள்விக்குள்ளாக்கப்பட்டுள்ளது. நவீன முறையில் தொழிலாளர்கள் சுரண்டப்படுகிறார்கள். அதற்கு எதிரான தற்காப்பு நடவடிக்கைகளில் கூட இன்றைய தொழிலாளர்கள் அணிசேர பயப்படுகிறார்கள். அவர்களை உத்வேகமூட்டி, அணி திரட்ட வேண்டிய தொழிற் சங்கங்களும் வலுவிழந்து நிற்கின்றன. மீண்டும் தன்னை தயார்படுத்திக் கொள்ள, தன்னை பாதுகாத்துக் கொள்ள சுரண்டலை முடிவுக்கு கொண்டுவர தொழிலாளர் நல அரசுகளை கட்டமைக்க ஒவ்வொரு தொழிலாளரும் தொழிற்சங்கமும் சென்னை தொழிலாளர் சங்க வரலாற்றை புரட்டி பார்ப்பது அவசியம்.

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பல்லவ சோழப் பேரரசுகளின் கீழ் நீர்பாசன மேலாண்மை - ஓர் ஆய்வு

ர.லாவண்யா*

மனித குலத்திற்கு இயற்கை வழங்கிய ஓர் அடிப்படையான பொருள் தண்ணீர், பயிர்வளம், காடுவளம், விலங்குவளம் என்பவனவற்றைச் செழிக்கச் செய்வதுடன் மனிதனின் அன்றாடத் தேவையில் தவிர்க்க இயலாத ஒன்றாகத் தண்ணீர் இடம் பெற்றுள்ளது. மழையின் வாயிலாகவும், ஆறுகளில் இருந்தும், நிலத்தினுள் இருந்தும் மனித சமூகம் நீரைப் பெற்று வருகிறது. ஆனால் இது திடீரென்று நிகழவில்லை. தொடக்கத்தில் இயற்கையாக ஓடும் காட்டோடைகளில் இருந்தும், ஆறுகளில் இருந்தும் மட்டுமே மனித சமூகம் தண்ணீரை பெற்று வந்தது. நீரைத் தேக்கிவைக்கவும், திசை திருப்பவும், பூமியின் உள்ளே இருந்து வெளிக் கொணரவும் படிப்படியாகக் கற்றறிந்தபோதுதான் மனிதசமூகம் வளர்ச்சி பெற்றது. இம்முயற்சியில் ஏற்பட்ட வெற்றியே அச்சமூகத்தின் முன்னேற்றத்தை முடிவு செய்தது. அத்துடன் அதன் நாகரிகம் பண்பாடு என்பனவற்றை வளர்த்தெடுத்தது. இது போன்ற முக்கியத்துவம் வாய்ந்த நீரைப் பயன்படுத்துவதில்

பண்டைத் தமிழர்களின் உத்திகளை குறிப்பாக பல்லவர்கால மற்றும் சோழர்கால நீர்பாசன மேலாண்மைப் பற்றிய ஆய்வாக இக்கட்டுரை அமைந்துள்ளது.

உலகின் தொன்மையான நாகரிகங்கள் யாவும் ஆற்றங்கரை நாகரிகங்களாகவே இருந்துள்ளன, தமிழகமும் இதற்கு விதிவிலக்கல்ல. பரிபாடலில் வைகை ஆறும், சிலப்பதிகாரத்தில் காவிரி ஆறும் அழகுற இடம்பெற்றுள்ளன. ஆறுகளுக்கு "கான்யாறு" "விரிபுனல்" என்று ஆறுகளுக்குப் பெயரிட்டனர். தன்போக்கில் ஓடிக் கொண்டிருக்கும் நீரைத் தேக்கி வைக்கும் முறை தமிழக வரலாற்றில் தொன்மையான ஒன்று. இத்தகைய நீர்நிலைகள் குளம், இலஞ்சி, பொய்கை, ஏரி, வாவி, கூவல், குழி எனப் பல்வேறு பெயர்களில் பண்டையத் தமிழர்கள் அழைத்துள்ளனர். கிணறு வெட்டுதல் தொடர்பான நூல் "கூவநூல்" எனப்பட்டது. இந்நூல் வல்லோர் "கூவநூலோர்" எனப்பட்டனர். வேளாண்மைப் பெருக்கத்திற்கு, காடுகளை அழிப்பதும்

*முனைவர் பட்ட ஆய்வாளர், எடப்பாளையம், கும்மிடிப்பூண்டி, திருவள்ளூர் மாவட்டம்.

குளங்களை வெட்டுவதும் இன்றியமை யாதவைகள் என்பதனைப் பண்டையத் தமிழர்கள் அறிந்திருந்தனர். இவ்வுண்மையை,

காடு கொன்று நாடாக்கி
குளம் தொட்டு வளம் பெருக்கி¹

என்ற பட்டினப்பாலைத் தொடர்களால் அறிய முடிகிறது. மன்னனது கடமைகளுள் ஒன்றாக நீரைத் தேக்குவதும், திசை திருப்பலும் இடம் பெற்றன. குடபுலவியனார் என்ற கவிஞர்.

நீரும் நிலனும் புனரியோர் ஈண்டு
உடம்பும் உயிரும் படைத் திசினோரே²

என்று பாடியுள்ளார், நிலம் திருத்தி, நீரின் துணையால் வேளாண்மை செய்வோர் உயிரும், உடலும் படைத்துக்காப்போர் என்பதே இப்பாடலின் பொருளாகும்.

மன்னர்களும் நீர் மேலான்மையும்

இந்தியாவை ஆட்சிபுரிந்த மன்னர்கள் நிதித்துறை, போர்த்துறை, நீர்ப்பாசனத்துறை என்ற மூன்று முக்கிய துறைகளைத் தம் பொறுப்பில் கொண்டிருந்ததாக, கார்ல் மார்க்ஸ் பின்வருமாறு கூறுகிறார். “பொதுவாக ஆசியாவில், அனாதி காலந் தொட்டு மூன்று அரசாங்கத் துறைகள் இருந்து வந்திருக்கின்றன. நிதித்துறை அதாவது உள்நாட்டைக் கொள்ளையடிப்பது; ராணுவத்துறை அல்லது வெளிநாடுகளைக் கொள்ளையடிப்பது; இறுதியாக பொதுமராமத்துத்துறை”³.

மருதநில வேளாண்மை உருவான பின்னர் “இறை” என்ற பெயரில் நிலவரி வாங்கும் வழக்கம் பரவலானது. இதைப் பெற்றுக் கொள்ளும் அரசன் தன் பங்கிற்கு நிலங்களுக்கு நீர் வழங்கும் கடமையைச் செய்ய வேண்டியிருந்தது. இதன் அடிப்படையில் ஆறுகளின் கரைகளைப் பராமரித்தல், அணை கட்டல், வாய்க்கால் வெட்டல், ஏரி, குளங்கள் அமைத்தல் என்பன போன்ற செயல்களை மேற்கொண்டனர். இப்பணிகளின் ஊடாகத் தன்போக்கில் செல்லும் நீரைத் தம்விருப்பம் போல் தேக்கிவைக்கவும் திசை திருப்பவும், தொழில்நுட்பம் உருவானது இது

தொடர்பான செய்திகள் தொல்லியல் சான்றுகள், கல்வெட்டுகள், இலக்கியங்கள் ஆகியவற்றில் காணக்கிடைக்கின்றன. அத்துடன் அவர்கள் உருவாக்கிய நீர்நிலைகள் சில எஞ்சி நின்று இன்றும் நம் பார்வையில் படுகின்றன.

சங்க காலம்

களமர் கடைசியர் கடையர் என்று அழைக்கப்பட்ட அடிமைகள் வரிசையாக நின்று இடா ஏற்றம், பூட்டைப் பொறி பிழா பன்றிப் பத்தர் முதலியவற்றால் குளங்களில் இருந்து வயல்களுக்குத் தண்ணீர் இறைத்த காட்சியைச் சங்க இலக்கியங்கள் காட்டுகின்றன.

“நீர்த் தெவ்வு நிரைத் தொழுவர்
பாடு சிலம்பின் மிசை ஏற்றத்
தோடு விளங்கும் அகலாம்பியிற்
கயனகைய வயல் நிறைக்கும்
மென்றொடை வன்கிழார்”⁴

என்ற பாடல் வரிகளில், வயல் தழைக்கும்படி நீரை நிறைத்தற்குக் காரணமான குளங்களில் நிரையாக நின்று தொழுவார்கள் நீரை இடாவால் முகந்து ஒலிக்கும் ஓசை. ஏற்றத்துடனே உலாவும் அகன்ற பன்றிப் பத்தரின் ஓசை மெத்தென்ற கட்டுக்களையுடைய பூட்டைப் பொறியின் ஓசை. எருதுகள் பூண்ட தெள்ளிய மணிகளின் ஓசை. பயிர்களின் படியும் கிளி முதலியவற்றை ஒட்டும் ஓசை ஆகியன பற்றியும் சங்க இலக்கியங்கள் நமக்கு செய்தி கூறுகின்றன.

“ஆரம்பியும் கிழாரும் வீங்கிசை ஏற்றமும்”⁵

என்ற சிலப்பதிகாரத்தின் பாடல் வரிகள், பனையோலையாற் செய்த பிழா என்னும் ஓலைப் பெட்டியால் உழவர் ஆற்றில் இருந்து வயலுக்கு நீர் இறைத்த செய்தியை நமக்குத் தெரிவிக்கின்றது

யாறுகள் வெள்ளம் மாறாமல் வந்து விளைதல் பெருகுகையினாலே முற்றின நெல்லு காற்றடித்து அசைதலினாலே எழுந்த ஓசை, நெல்லிரிவாரது ஓசை என்று வயல்களில் வெள்ள நீர் பாய்ந்தமை குறித்தும் விளைந்த நெல்லைக் களமர் அரிந்தது பற்றியும் நூல்கள் கூறுகின்றன.

“ஏர்பரந்த வயல் நீர்பரந்த செறு

நெல்மலிந்த மனை பொன்மலிந்தமறுகு”⁶

என்று, நீர் நிறைந்த வயல்களில் ஏர்கள் உழுதமை குறித்தும் ஆண்டைகளின் மனைகல் நெல்லால் நிறைந்தமை குறித்தும் அவர்கள் வாழும் தெருக்கள் பொன்னால் நிறைந்தமை குறித்தும் சங்க இலக்கியங்கள் கூறுகின்றன.”⁷

மேற்குறியவைகளில் இருந்து சங்க காலத்தில் இருந்த வேளாண்மையும் அதற்கு உதவிய நீர்பாசன முறைகளைப் பற்றியும் நாம் அறிகிறோம். சங்க காலத்தில் வாழ்ந்த மக்கள் நீரை அவர்களுக்குத் தெரிந்த உத்திகளைக் கொண்டு ஆற்றிலிருந்தும், மழை நீரை ஏரி, குளங்கள் வெட்டி வேளாண்மைக்கும், சொந்த உபயோகத்திற்கும் பயன்படுத்திக் கொண்டனர் என்பதும் இதன் வாயிலாக நமக்குத் தெரிய வருகிறது.

சங்க காலத்திற்கு முந்தைய தொல்காப்பியத்திலும் (பொருள் 65-67) சங்க இலக்கியங்களில் ஒன்றான மதுரைக் காஞ்சியிலும் (725-726) “கற்சிறை” என்ற பெயரில் அணைக்கட்டு குறிப்பிடப்பட்டுள்ளது. கற்களால் கட்டப்பட்டுள்ள பகுதியில் தண்ணீர் சிறைப்பட்டுள்ளதால் இப்பெயரை இட்டுள்ளனர்.

கற்சிறைகள் என்ற பெயரிலான தொன்மையான, அணைக்கட்டுகளில் இன்றும் நாம் காணக் கூடியதாக “கல்லணை” இருக்கின்றது. இது கி.பி. இரண்டாம் நூற்றாண்டில் கரிகால் சோழனால் மணற்பாங்கான காவிரி ஆற்றுப்படுகையில் கட்டப்பட்டுள்ளது.

மேற்கூறிய இக்கூற்று, எத்தனையோ சாம்ராஜ்ஜியங்கள் எழுந்தும் வீழ் ந்தும் போனாலும், எத்தனையோ மன்னர்கள் வந்து போனாலும் 1800 ஆண்டுகளுக்கு முன் கல்லணை கட்டுவித்த கரிகால் சோழன் பெயர் இன்றளவும் நிலைத்திருப்பதை நமக்கு உணர்த்துகிறது.

பல்லவர்கள்

“பல்லவர்கள் காடு வெட்டிகள் ஆதலால், நீர்பாசன வசதிகள் நிரம்பச் செய்ய வேண்டியவர் ஆயினர் ஏரிகள் “தடாகம்” என்று கூறப்பட்டன. பல்லவர்

பல ஏரிகளைத் தம் நாட்டில் உண்டாக்கினர். அவை அரசர் பெயரையோ, தோண்டப்பட்ட இடத்தைச் சேர்ந்த சிறந்த தலைவன் பெயரையோ கொண்டதாக இருக்கும். இராச தடாகம், திரளய தடாகம் (தென்னேரி), மகேந்திர தடாகம், சித்திர மேக தடாகம் (மாமண்டூர் ஏரி), பரமேசுவர தடாகம் (கூரம் ஏரி), வைரமேகன் தடாகம் (உத்திரமேரூர் ஏரி), “வாலி வடுகன்” என்பவன் வெட்டுவித்த வாலி ஏரி குன்றாண்டார் கோவில் (புதுக்கோட்டை) திருச்சிராப்பள்ளியில் ஆலம் பாக்கத்தில் “மாரிப்பிடுகன்” என்பவன் வெட்டு வித்த மாரிப்பிடுகு ஏரி, வட ஆர்காட்டுக் கோட்டம் குடி மல்லத்தில் உள்ள வெள்ளேரி, தும்பான் ஏரி, மூன்றாம் நந்திவர்மன் காலத்து காவேரிப் பாக்கம் ஏரி, வந்தவாசிக் கூற்றத்தில் இருந்த மருதநாடு ஏரி, வேலூர் கூற்றத்தில் உள்ள கனவல்லி தடாகம் முதலியன குறிப்பிடத்தக்கவைகளாகும்.

ஏரிகள் அல்லாமல் கூவல்கல் (கிணறு) பல எடுக்கப்பட்டன. இக்கிணறுகள் அளவில் பெரியவை. வயல்கட்கு நீரை உதவுபவை. இப்பெருங்கிணறுகள் போன்றவற்றை இன்னும் தொண்டை நாட்டில் காணலாம். திருவெள்ளறை என்னும் வைணவத் தலத்தில் முத்தரையர் மரபைச் சேர்ந்த கம்பன் அரையன் என்பவன் “மாரிப்பிடுகு பெருங்கிணறு” ஒன்றை எடுத்தாகப் பல்லவர் பட்டயம் (நந்திவர்மன் காலத்து) கூறுகின்றது.

பாலாறு, காவிரி முதலிய ஆறுகளிலிருந்து நீரைக் கொண்டு செல்லப் பல கால்வாய்கள் பல்லவர் நாடெங்கும் அமைக்கப்பட்டிருந்தன. அவை ஆற்றுக்கால், நாட்டுக்கால் எனப் பெயர் பெற்றன. திருச்சிராப்பள்ளிக் கோட்டத்தில் “வைரமேகன் வாய்க்கால்” (நந்திவர்மன்) இருந்தது. கூரத்தில் இருந்த பரமேசுவர தடாகத்திற்குப் பாலாற்று நீரைக் கொண்டு வந்தது “பெரும் பிடுகு வாய்க்கால்” என்பதாகும். இப்பெரிய கால் களிலிருந்து பிரிந்த கிளைக்கால்கள் பலவாகும். அவை குரங்கு, கால், கிளைக்கால், ஓடை எனப்பலவாறு பெயர் பெற்றிருந்தன.

“ஆறுகள் நீர் இல்லாத காலங்களில் ஊற்றுக்கால் எடுத்து நீர்ப் பாய்ச்சப் பெற்றது. ஏற்றம் இரைத்து

வயல்கட்கு நீரைப் பாய்ச்சும் முறையும் 'அக்காலத்தில் இருந்து வந்தது. கால்வசதி இல்லாத இடங்களில் வேறு என்ன செய்ய முடியும்? வாய்க்கால்களில் அங்கங்கு மதகுகள் இருந்து கிளைக்கால்களில் நீரை விட்டு வந்தன. சில பெரிய கால்வாய்கள் மீது பாலங்கள் இருந்தன. அங்கு மதகுகள் இருந்தன. அவை தண்ணீரை வேண்டிய அளவு சிறிய கால்வாய்களால் விட்டு வந்தன. மதகில் இருந்த சிறப்பு வாய்கள் "கூற்றின் வாய்" வாய்த்தலை, தலைவாய், முகவாய் எனப் பலவாறு பெயர் பெற்றன".

பல்லவர் காலத்தில் வெட்டப்பட்ட "அய்யங்கார் குளத்தின்" நடுவில், ஒரு ஆழமான சிறிய குளம் ஒன்றும் அமைக்கப்பட்டுள்ளது. இக்குளத்தில் உள்ள தண்ணீரை மதகுகள் மூலம் வெளியேற்ற முடியாது. பாசன் காலம் முடிந்து, குளம் வற்றிய பின்பும், கோடை காலத்தில், இந்த நடுக்குளத்தில் தண்ணீர் இருக்கும். பாசனம் அல்லாத பிற தேவைகளுக்கு இந்தத் தண்ணீர் பயன்பட்டது. காஞ்சிபுரம் அருகில் இன்றும் இக்குளத்தைக் காணலாம்.

தொன்று தொட்டே தமிழகத்தில் குறிப்பாக பல்லவர் ஆண்ட தொண்டை நாடு என்று சொல்லக் கூடிய வட தமிழ் நாட்டில் பெரும்பாலான ஆறுகளும் ஏரிகளும் மழையை எதிர் பார்த்தவையே. வற்றாத ஜீவநதிகள் இப்பகுதியில் ஏன் பெருவாரியான தமிழர் வாழ்ந்த பகுதியிலேயே இல்லை என்றே சொல்லலாம். எனவே ஒவ்வொரு ஊரிலும் ஏரிகளும், குளங்களும் அமைந்தே வாழ்வாதாரமான வேளாண்மை நடைபெற்று வந்துள்ளது.

"குளங்கொட்டுக் கோடு பதித்துவழி சீத்து

உளந்தொட்டு உழுவயல் ஆக்கி -
வளர்ந்தொட்டுப்

பாகுபடுங்கிணற்றோடு என்றிவ்ஜம்
பாற்படுப்பான்

ஏகும் சுவர்க்கத்து)தினிது"⁹

கிட்டத்தட்ட 1600 வருடங்களுக்கு முன்னால் எழுதப்பட்ட பதினெண் கீழ்க்கணக்கு நூலில்

ஒன்றான "சிறுபஞ்சமூலத்தில்" காரியாசான் சொர்க்கத்துக்குப் போகும் வழியாக, குளம் வெட்டுதல், அதனைச் சுற்றி மரக்கிளைகளை நடுதல், மக்கள் நடக்கும் வழியை செதுக்கிச் சீர்திருத்துதல், தரசு நிலத்தின் உள்ளீடத்தைச் செப்பம் செய்து உழுவயலாக்குதல் அவற்றுடன் வளமான நீர் வரும் படி தோண்டி சுற்றிலும் சுவர் எழுப்பிக் கிணறு உண்டாக்குதல் என்று சொல்லக் கூடிய இந்த ஐந்து பகுதிகளையும் உண்டாக்கியவன் சொர்க்கத்துக்கு போவான் என்று கூறியிருக்கிறார்.

அடிப்படையில் பல்லவ மன்னர்கள் தங்கள் ஆட்சியின் தொடக்க காலத்தில் பல "பிரமதேயம்" என்னும் குடியிருப்புகளை ஏற்படுத்தியதல்லாது அந்தக் குடியிருப்புகளுக்கு வேண்டிய நீர் ஆதாரங்களையும் ஏற்படுத்திக் கொடுத்தனர். எடுத்துக்காட்டாக "முதலாம் பரமேசுவர மன்னனின் ஆட்சிக் காலத்தில் (கி.பி. 669-700) "பரமேசுவர மங்கலம்" என்ற பெயரில் பிரமதேயமாக நிலம் கொடுத்தான். அத்துடன் அவ்வூரில் "பரமேசுவர தடாகம்" என்று ஒரு ஏரியை ஏற்படுத்திப் பாலாற்றிலிருந்து நீர் கொண்டு வர "பெரும்பிடுகு" என்னும் கால்வாயையும், அக்கால்வாயிலிருந்து நலைவாய், தலைப் பேழை, ஊற்றுக்கால் என்னும் கிளைகளையும் வெட்டிக் கொள்ள அனுமதியளித்தான் என்பதனை கூரம் செப்பேடுகள் வாயிலாக அறிய முடிகிறது."¹⁰

"தொண்டை நாட்டில் 1000 ஆண்டுகளுக்கு முன்பே இருந்த மிகச் சிறந்த குடியிருப்பு உத்திரமேரூர். இவ்வூர் சுமார் 5 சதுர கி.மீ பரப்பளவில் அமைந்திருந்தது. 10 சேரிகளும் 15 பிடாகை ஊர்களும் இதனுள் அடக்கம். "இந்த ஊரின் ஜீவ நாடியாக அமைந்தது "வைரமேகத் தடாகம்" என்னும் பேரேரியாகும். கி.பி 739-களிலேயே "மகாசபை" என்ற ஓர் அமைப்பு செயல்படுத்தப்பட்டு இச்சபையின்கீழ் பலவாரியங்கள் பகுக்கப்பட்டு பல்வேறு பணிகள் மேற்கொள்ளப்பட்டுள்ளது. கி.பி. 878-களில் "ஏரி வாரியம்" என்றொரு வாரியம் செயல்பட்டிருப்பதே நீர்ப்பாசனத்துக்கும் நீர் மேலாண்மைக்கும் அளிக்கப்பட்டு வந்துள்ள முக்கியத்துவத்துக்கு சான்றாகும்."¹¹

நந்திவர்மன் கி.பி. 550 இல் சமணத் துறவி வஜ்ர நந்திக்கு பருத்திக் குன்றம் என்ற ஊரை பள்ளிச் சாந்தமாக கொடுத்த போதே ஏந்தல் ஏரி, வேள்வடுகள் ஏரி மற்றும் நீலபாடிவதி, மூலை ஏற்றம், முருக்கங்கேணி போன்ற நீராதாரங்கள் அந்த ஊரில் இருந்திருப்பதை அறிய முடிகிறது.

சோழர்கள்

தமிழகத்தை வளப்படுத்திய ஆறுகளில் குறிப்பிடத்தகுந்தவள் காவிரி, காவிரியை தவிர்த்து நாம் சோழர் கால நீர் மேலாண்மைப் பணிகளை அறிய முடியாது.

"காகம் விரிக்க பாய்ந்தவள் காவிரி", "காடு செழிக்க விரிந்தவள் காவிரி", "கவேர முனிவரின் மகள் விஷ்ணுமாயை தான் காவிரி" என்று காவிரிக்குப் பல பெயர்கள் உண்டு.

"காவிரியின் குறுக்கே கரிகால சோழன் கல்லணையைக் கட்டினான் என்று கூறப்படுகிறது தெலுங்குச் சோழ மன்னர்கள் காவிரிக்குக் கரை அமைத்த கரிகால சோழன் வழிவந்தோர். என தங்களைக் கூறிக் கொள்கின்றனர்¹². கரிகாலன் இலங்கையை வென்று அங்கிருந்து 12,000 பேரை அடிமைகளாகக் கொணர்ந்து காவிரிக்குக் கரை அமைத்தான் என்று கூறப்படுகிறது¹³. கரிகாலக் கரை என்று தஞ்சை மாவட்டக் கல்வெட்டுகளில் வழங்கி வருவதைக் காணலாம்.. ஏராளமான பேராறுகளின் பெயர்களும் அவற்றிலிருந்து நீர் பாயும் வாய்க்கால்கள், உட்சிறுவாய்க்கால்கள், அவை நீர்பாயும் நிலங்கள் கண்ணாறுகள் ஆகியவை காணப்படுகின்றன¹⁴. திருச்சிக்கு அருகே உய்யகொண்டான் பேராறு, கீர்த்திமான் ஆறு, குடமுருட்டி ஆறு, இவ்வாற்றிலிருந்து பிரியும் முடிகொண்டான் ஆறு, திருமணஞ் சேரிக்கருகில் காவிரியிலிருந்து பிரியும் வீரசோழன் ஆறு ஆகியவை போன்ற ஏராளமான பெயர்கள் தஞ்சை மாவட்டத்திற்கு வளம் சேர்த்த செய்திகளைத் தருகின்றன. கரிகாலன் என்ற பிற்காலச் சோழன் ஒருவன் காவிரியின் கரையை உயர்த்தியதாக ஒரு கல்வெட்டு கூறுகிறது¹⁵.

சோழர்களின் கட்டுமானத் திறனை நினைக்கும் போது எல்லோருக்கும் நினைவிற்கு வருது ராஜராஜேஸ்வரம், கங்கைகொண்டசோழபுரம், தாராசுரம் போன்ற கோயில்களே. அவற்றையும் தாண்டி மக்கள் நலனுக்காக அவர்கள் வெட்டி சென்ற ஏரிகள், கட்டி முடித்த அணைகள் ஆகியவைகள் கூட இன்றளவும் நிலைத்து பயனளித்து வருகின்றன. அவற்றுள் கரிகால் பெருவளத்தான், ஆதித்தசோழன், ராஜராஜன் மற்றும் ராஜேந்திர சோழன் ஆகிய மாபெரும் மன்னர்கள் ஆட்சியின் போது நிறைவேறி இன்றும் பயனளிக்கும் நீர்பாசன மேலாண்மை பணிகள் மிகவும் முக்கியமானவைகளாகும்.

"வேளாண்மைத் தொழில் மேன்மேலும் வளர்ச்சி அடைவதற்கு மிகவும் அடிப்படைத் தேவையான நீர்ப்பாசன வசதிகள் சோழப் பேரரசின் முற்பகுதியில்தான் அதிக அளவில் மேற்கொள்ளப் பட்டன. முக்கிய வேளாண்மைப் பகுதிகளை மையப்படுத்தி அவைகளுக்கு முறையான ஆற்றுநீர் பாசனத்தை அளிப்பதற்காக ஆறுகளைத் தடுத்து நீர்த்தேக்கங்கள் கட்டப்பட்டன. புதியதாக கிளை ஆறுகளும் பெரிய கால்வாய், ஏரிகளும் வெட்டப் பட்டன. முக்கிய கிளை ஆறுகளான வீரசோழவடவாறு, மதுராந்தகவாறு, மண்ணியாறு, முடிகொண்டானாறு, வீரசோழனாறு போன்ற ஆறுகள் முதலாம் குலோத்துங்கனுக்கு முந்தைய அரசர்களால் வெட்டப்பட்டுள்ளன. முதலாம் குலோத்துங்கனின் இறுதிக் காலத்திலிருந்து சோழப் பேரரசின் வீழ்ச்சி கட்டமும் தொடங்கிவிடுகிறது.¹⁶ அதன் பிறகு விக்ரமசோழனாறு என்ற ஒன்று மட்டும் விக்ரம சோழன் ஆட்சியில் வெட்டப்பட்டுள்ளது.

ஏரிகள் வெட்டப்பட்டதைப் பார்க்கும் போதும் சோழப் பேரரசின் முற்பகுதியிலேயே அதிகப்படியான ஏரிகள் வெட்டப்பட்டுள்ளன. சோழவாரிதி ஏரி, வீராணத்தான் ஏரி (தற்கால வீராணம் ஏரி), கலியனேரி, கண்டராதித்தப் பேரேரி, செம்பியன் மாதேவிப் பேரேரி, சுந்தர சோழப் பேரேரி, குந்தவைப் பேரேரி, மதுராந்தகப்

பேரேரி (செங்கற்பட்டு மாவட்டம்), மதுராந்தகப் பேரேரி (புதுச்சேரி), சோழங்கப் பேரேரி முதலான முக்கிய ஏரிகள் குலோத்துங்கன் காலத்துக்கு முன்புதான் வெட்டப்பட்டுள்ளன. அதற்குப் பின்னர் குலோத்துங்கச் சோழப் பேரேரி, இராஜேந்திரப் பேரேரி ஆகியவை மட்டும் முதலாம் குலோத்துங்கன் காலத்தில் வெட்டப்பட்டுள்ளது.¹⁷

மேற்கூறியவற்றை பார்க்கும் போது, ஒரு அரசு வலிமையாக இருக்கும் வேளையில் மக்களுக்கு மட்டுமின்றி பொருளாதார சக்தியான விவசாயத்திற்கும் பல புத்துயிர்ப்புகளும், புதிய தொழில்நுட்பங்களும் அரசல் ஏற்படுத்தப் படுகின்றன. அதே அரசு வீழ்ச்சியை நோக்கிச் செல்லும் போது அது மேற்கூறிய அனைத்தையும் சேர்த்தே அழிவிற்குள்ளாக்குகிறது.

"முதலாம் பராந்தக சோழன் சிதம்பரம் அருகே வீர நாராயண சதுர்வேதி மங்கலம் அமைத்து வீர நாராயண ஏரி என்றவொரு மிகப்பெரிய ஏரியை அமைத்தான். அந்த ஏரியே இன்று வீராணம் என்று வழங்கப்பட்டு வருகிறது. வடார்காடு மாவட்டத்தில் சுந்தர சோழப் பேரேரி. குந்தவைப் பேரேரி, செங்கல்பட்டில் மதுராந்தகப் பேரேரி ஆகிய ஏரிகள் அமைக்கப்பட்டன.

"முதலாம் இராஜேந்திர சோழன், தான் அமைத்த கங்கை கொண்ட சோழபுரம் என்னும் தலைநகரில் சோழகங்கம் என்ற வரலாற்றுப் புகழ் மிக்க ஏரியை அமைத்தான்."¹⁸ ஏரிகளை ஆண்டுதோறும் ஆழமாக வெட்டி, கரைகளை உயரமாக உயர்த்தி" பாதுகாப்பதற்குக் கிராம சபையினரால் தேர்ந்தெடுக்கப்பட்ட ஒரு வாரியம் ஏரி வாரியம் என்றழைக்கப்பட்டது."¹⁹

இவ்வாறு இயற்கை நீர்வளம், மழை நீரைச் சேமித்து நீர்பாசனம் தரும் ஏரி, குளங்கள், நிலத்தடி நீரைப் பயன்படுத்தும் கிணறு போன்றவை விவசாயத்திற்குத் தேவையான நீர்பாசனத்தை அளித்தன. இந்த நீர்பாசன வசதியின் அடிப்படையில் நிலங்கள் நஞ்சை, புஞ்சை,

தோட்டம் என்று அமைந்தன. காவிரிப்பகுதியில் உள்ள ஊர்கள் அதிக நீர்வளம் கொண்டிருந்தால் நஞ்சை நிலங்கள் அதிகமிருந்தன. நெற்பயிர் வளர்ச்சிக்கு இது சாதகமாக இருந்தது.²⁰

மேலும் வேளாண்மையையே பெரிய தொழிலாகக் கொண்டிருக்கும் ஒரு நாட்டின் வளம், பெரும்பாலும் நீர்ப்பாசன வசதிகளையே பொருத்தது. போதுமான தண்ணீர் கிடைக்கச் செய்வதன் முக்கியத்துவத்தை, தென்னிந்தியாவிலுள்ள அரசர்கள் பண்டையக் காலத்திலிருந்தே உணர்ந்திருந்தார்கள். இயற்கையான ஓடைகளும் அவற்றிலிருந்து பிரியும் நம்பிக்கையான வாய்க்கால்களும் தான் தண்ணீர் வசதிக்கு முதல் இடத்தில் அமைவன.

முடிவுரை

இயற்கை மனிதனுக்கு அளித்துள்ள கொடைகள் எண்ணிலடங்காதவை. நீர், நீலம், காற்று, நெருப்பு மற்றும் வானம் என்ற ஐந்து பெரும்பிரிவுகளில் தமிழ்மரபு இவற்றைப் பிரிக்கிறது. இவற்றில் நீரின் முக்கியத்துவம் வார்த்தைகளில் அடக்கி விடக் கூடிய ஒன்று அல்ல. "நீரின்றி அமையாது உலகு" என்ற வாக்கியத்தின் மூலம் இதனை நாம் அறியலாம். நீர் நமக்கு வான் மழை, ஊற்றுக்களில் பிறப்பெடுக்கும் ஆறுகளினால் கிடைக்கப் பெறுகிறது. அப்படிக் கிடைக்கும் நீரை நாம் சரிவரக் கையாள்கிறோமா என்று யோசித்துப் பார்த்தால் கிடைக்கும் பதில் "இல்லை" என்பது தான்.

வட இந்தியாவைக் காட்டிலும் தமிழ்நாட்டை வளப்படுத்தும் ஆறுகள் அதிக அளவில் ஒப்பிடும் போது மிகச் சிறியவையாகவும் ஓடும் பரப்பளவு குறைவாகவும் உள்ளது. மேலும் தமிழ்நாடு வெப்பம் முகந்த பகுதியாகும். எனவே இருக்கின்ற நீர்வளத்தை எல்லோருக்கும் பயனளிக்கக்கூடிய வகையில் பராமரிக்க வேண்டியது அவசியமாகின்றது. நமது மூதாதையர்கள் நீரின் முக்கியத்துவத்தை அறிந்திருந்தனர். அது அவர்களுடைய சந்ததியினருக்கும் ஒரு முக்கியத் தேவையாக விளங்க வேண்டும் என்ற

நோக்கத்தோடு பல அணைகளையும், பெரிய அளவிலான ஏரிகளையும், குளங்களையும் நமக்காக வெட்டுவித்தனர். ஆனால் நாம் அவற்றைப் பாதுகாக்கும் பணியை அசட்டை செய்வதனால் நமக்கு கிடைத்த பலன், விவசாயம் அழிவுக்குள்ளாகி வருவது மட்டுமின்றி குடிநீரைக் கூட பணம் கொடுத்து வாங்கும் அளவிற்கு தள்ளப்பட்டுள்ளோம்.

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ம. விஜய் ஆனந்த்*

முன்னுரை

20 ஆம் நூற்றாண்டில் தமிழகத்தின் வரலாற்றை புரட்டி போட்ட சீர்திருத்தவாதி தந்தை பெரியார் ஒருவரே. 1879 ஆம் ஆண்டு பிறந்த பெரியார் தன் இளமை காலம் முதல் அவர் நேரில் கண்ட சமூக அவலங்களான சாதி, மதம், சமத்துவயின்மை, மூட நம்பிக்கை, கடவுள் வழிபாடு, கல்வி உரிமை, தீண்டாமை, பெண் அடிமை, பெண் கல்வி, குழந்தை திருமணம், விதவைக்கொடுமை உள்ளிட்ட பல்வேறு அவலங்களை கண்டு

கொதித்து எழுந்தார் இந்த இன்னல்களை மக்களிடம் இருந்து போக்க வேண்டும் என்று அவரே களப்பணி ஆற்றினார். அன்று ஆங்கிலேயர்களிடமிருந்து அடிமைப்பட்டு இருந்த காலத்தில் மக்கள் கல்வி, பொருளாதாரம், வளர்ச்சி உள்ளிட்டவற்றில் மக்கள் பின் தங்கியே இருந்தனர். 1913 ஆம் ஆண்டு முதல் 1919 ஆம் ஆண்டு வரை ஈரோடு நகரம் என்ற தலைவராக இருந்த பெரியார் பல சிறப்பான திட்டங்களை செயல்படுத்தினார். இந்தியாவிலேயே குழாய்

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, பெரியார் மணியம்மை பல்கலைக்கழகம், வல்லம், தஞ்சாவூர்.

மூலம் குடிநீர் விநியோகம் செய்து ஈரோடு மாநகராட்சிக்கு சிறப்பு செய்தார். 1919 ஆம் ஆண்டு தான் வகித்த ஈரோடு நகர்மன்ற தலைவர் பதவி உள்ளிட்ட 29 பொதுப்பதவிகளை துறந்து காங்கிரஸ் கட்சியில் இணைந்துக் கொண்டு தன்னை முழுநேர பொதுவாழ்வில் இணைத்துக் கொண்டார்¹. அன்று முதல் இன்று 2017 ஆம் ஆண்டு வரை அவர். அவரால், அவர் சிந்தனையால், அவர் பிரச்சாரத்தால், அவர் தொண்டால் ஏற்பட்ட சீர்திருத்தங்களைப்பற்றி இக்கட்டுரையில் காண்போம்.

அன்றைய மக்களின் நிலை

மூவாயிரம் ஆண்டுகளுக்கு மேல் வருணாசிரம் கொள்கைகள் நம்மை சாதியால் பிளவுப்படுத்தியும் மதத்தால் தாழ்த்தியும் மனிதனுக்கும் சமத்துவம் சமதர்மம் இல்லாமல் வாழ்ந்தார்கள். சாதியால் கல்வி ஒரு சிலருக்கு மட்டுமே வழங்கப்பட்டது. குலத்தொழிலால் முன்னேற்றம், வேலைவாய்ப்பு மறுக்கப்பட்டது தீண்டாமை மக்களிடையே ஓங்கி இருந்தது. பார்ப்பன ஆதிக்கம் அனைத்து துறைகளிலும் மேலோங்கி இருந்தது.

பெண்களின் நிலைமை மிகவும் பின்தங்கி இருந்தது. பெண்களுக்கு கல்வி வேலைவாய்ப்பு முழுஉரிமை வழங்கப்படவில்லை. குழந்தை திருமணத்தால் நாட்டில் இளம் விதவைகளின் எண்ணிக்கை அதிகரித்து காணப்பட்டது. பல பெண்கள் தேவதாசி முறைக்கு தள்ளப்பட்டார்கள். விதவைகள் மறுமணம் செய்யக்கூடாது என்ற பெண் அடிமைத்தனம் மக்களிடையே வேரோன்றி இருந்தது.

தாழ்த்தப்பட்ட மக்களின் நிலைமை சாதியாலும், மத ஆதிக்கத்தாலும் மிகவும் பாதிக்கப்பட்டு இருந்தது. சக மக்கள் பொதுத்தெருவில் நடக்கக் கூடாது. காலில் செருப்பு போடக்கூடாது, தோலில் துண்டு அணியக்கூடாது இடுப்பில்தான் துண்டைக் கட்ட வேண்டும். பொதுக்குளத்தில் தண்ணீர் அள்ளக்கூடாது என்றும் அள்ளினால் தீட்டு, பேருந்துகளில் தாழ்த்தப் பட்டோர் ஏறக்கூடாது என்றும் உணவகங்களில் இரட்டைப்பந்தி முறை,

தேநீர் விடுதியில் இரட்டை குவளை முறை, சாதி மறுப்பு திருமணம் செய்யக்கூடாது, மனிதன் இறந்தப்பின்னும் பிணத்தை தனி இடுகாட்டில் தான் அடக்கம் செய்ய வேண்டும் என்றும் சாதிய ஒடுக்கு முறை பல்வேறு முனைகளில் இருந்து தாழ்த்தப்பட்டவரை தாக்கியது².

அரசியலிலும், கட்சிப்பொறுப்பிலும் உயர்சாதியின் பெரும் பணக்காரர்கள் மட்டுமே மேலோங்கி இருந்தனர் இதை கேட்க முடியாத நிலையில் தான் தாழ்த்தப்பட்ட சாதியினர் இருந்தனர்.

சாமானியன் அரசியலில் எதையும் செய்ய முடியாது என்ற நிலைமை தான் இருந்தது தாழ்த்தப்பட்ட ஒடுக்கப்பட்ட மக்கள் எந்த அதிகாரத்திற்கும் செல்ல முடியாது நிலையும் மக்களுக்கு உரிமை மறுக்கப்பட்டால் அதை எதிர்த்து போராடலாம் என்று கூட தெரியாத நிலையில் தான் மக்கள் இருந்து வந்தனர்.

காங்கிரஸில் பெரியார்

1919-ல் காந்தியரால் ஈர்க்கப்பட்டு காங்கிரஸில் இணைந்த பெரியார் 1920 ஆம் ஆண்டில் ஒத்துழையாமை இயக்கத்தில் பங்குக் கொண்டார், காந்தியாருக்காக தானும் கதர் உடுத்தி, தன் குடும்பத்தையும் மக்களையும் கதர் உடுத்தச் சொல்லி வீதி வீதியாக சென்றார். 1921-ல் ஈரோட்டில் கள்ளுக்கடை மறியலுக்கு தலைமை தாங்கி சிறைச்சென்றார். மதுவுக்கு எதிர்ப்பு தெரிவித்து தனக்கு சொந்தமான 500 தென்னை மரங்களை வெட்டி வீழ்த்தினார். 1924 ஆம் ஆண்டு திருவாங்கூர் சமஸ்தானத்தில் உள்ள வைக்கம் என்ற ஊரில் தீண்டாமைக்கு எதிராக பொதுத்தெருவில் தாழ்த்தப்பட்டவன் நடக்கக்கூடாது என்பதை எதிர்த்து மக்களை திரட்டி மறியலில் ஈடுபட்டு சிறைச்சென்றார். இந்தியாவில் முதல் மனித உரிமை போராட்டம் நடத்திக்காட்டி அதில் வெற்றியும் கண்டார்.³

1925, ஜனவரி 25-ல் சேரன்மாதேவியில் குருகுல ஆசிரமத்தில் உணவு பரிமாறுவதில் பார்ப்பன

களுக்கும் பார்ப்பண அல்லாதவர்களுக்கும் பிரிவினை காட்டப்படுவதற்கு கண்டனம் தெரிவித்து தமிழ்நாடு காங்கிரஸ் கட்சியின் காரியதரிசி பதவியை உதறி எறிந்தார்.

1925 ஆம் ஆண்டு காஞ்சிபுரம் காங்கிரஸ் கட்சி மாநாட்டில் பெரியார் பல ஆண்டுகளாக வலியுறுத்தி வந்த வகுப்பு வாரி இட ஒதுக்கீடு தீர்மானத்தை நிறைவேற்ற மறுத்ததால் “இனி காங்கிரஸ் கட்சியை ஒழிப்பதே என் வேலை” என்று கூறி பெரும் திரளான தொண்டர்களுடன் காங்கிரஸை விட்டு வெளியேறினார் பெரியார்.

சுயமரியாதை இயக்கம்

2.5.1925 குடியரசு பத்திரிக்கையை தொடங்கி அதன் மூலம் தன் கொள்கைகளை தொடர்ந்து மக்களிடம் பரப்பினார். செங்கல்பட்டில் பிப்ரவரி 17, 18-ல் 1929 ஆண்டு முதல் சுயமரியாதை மாநாட்டை நடத்தினார். குடியரசில் தான் எழுதி வந்த கொள்கைகளை மாநாட்டின் தீர்மானங்களாக பிரகடனம் செய்தார்⁴.

1. வகுப்புவாரி பிரதிநிதித்துவம் ஒப்புக்கொள்ள வேண்டும்.
2. உயர்வு தாழ்வு கற்பிக்கும் மதம், வேதம், சாஸ்திரம், புராணங்களை பின்பற்றக்கூடாது.
3. வர்ணாசிரம கொடுமையை (பிராமணர், வைசியர், சத்திரியர், சூத்திரர், பஞ்சமர்) ஏற்றுக் கொள்ளக் கூடாது.
4. தீண்டாமை ஒழிப்பதோடு பொது கிணறு, குளம், பாடசாலை, சத்திரம், தண்ணீர் பருகுதல் சமஉரிமை கொடுக்க வேண்டும்.
5. பெயர்களோடு உள்ள சாதிப்பட்டங்களை விட்டு விட வேண்டும்.
6. சாதி, சமய பிரிவுகளைக் காட்டும் குறிகளை அணியக் கூடாது.
7. பெண்கள் திருமண வயது 16-க்கு மேல் இருத்தல் வேண்டும் உள்ளிட்ட பல தீர்மானங்களை நிறைவேற்றினார்⁷.

சாதி மத ஒழிப்பு

1929, 1930, 1931 மூன்று சுயமரியாதை மாநாட்டை நடத்தினார். 1933-ல் ஈரோட்டில் சுயமரியாதை சமதர்ம மாநாட்டை நடத்தினார் 1941-ல் இரயில்வேயில் பார்ப்பணவர்கள், பார்ப்பண அல்லாதவர்கள் தனிப்பந்தி முறையை உடைத்தார். 1953 ஆம் ஆண்டு ஆபாச விநாயகர் உருவத்தை நாடெங்கும் உடைக்கச் செய்து உருவ வணக்க கடவுள் பித்தலாட்டத்தை அம்பலப்படுத்தினார். 1955ல் நாடெங்கும் குல கல்வி திட்டத்தை எதிர்த்து பள்ளிகளில் மறியல் செய்தார். 1956ல் ஈரோட்டில் குல கல்வி திட்டத்தை ஒழிக்க மாநாட்டை திரட்டினார். 26.11.1956-ல் சாதிகளை பாதுகாக்கும் அரசியலமைப்பு சட்டத்தை எதிர்த்து நாடெங்கும் நான்காயிரம் தோழர்கள் உடன் சிறை சென்றார். 1964-ல் காரைக்காலில் கோவில்களில் கிடா வெட்டுவதை எதிர்த்து கிளர்ச்சி ஏற்படுத்தினார். கோவில்களில் எருமைகளை வெட்டுவதை காட்டுமிராண்டித்தனம் என்றார். 10.4.1965 ஆம் ஆண்டு கம்பராமாயணத்தை தீயிலிட்டு கொளுத்துமாறு தொண்டர்களுக்கு ஆணையிட்டார் அதன் சாம்பலை விடுதலை அலுவலகத்திற்கு அனுப்ப செய்தார். பெரியாரின் நீண்ட நாள் கனவான அனைத்து சாதியினரும் அர்ச்சகர் ஆகுதல், 1970-ல் தமிழ்நாடு சட்ட மன்றத்தில் அனைத்து சாதியினரும் அர்ச்சகராக மசோதா நிறைவேற்றப்பட்டது. 24.1.1971 சேலத்தில் மூட நம்பிக்கை ஒழிப்பு மாநாட்டை நடத்தினார்⁵.

சமூக நீதிக்கான போராட்டங்கள்

பெரியார் 1920-ல் காங்கிரஸில் இருந்த முதலே வகுப்பு வாரி இடஒதுக்கீடு வேண்டும் என்று வலியுறுத்தி வந்தார். 1928-ல் நீதிக்கட்சி ஆட்சியில் வகுப்பு வாரி இடஒதுக்கீடு சட்டம் அமல்படுத்தப்பட்டது. அதனை பெரியார் வரவேற்றார் சுதந்திர இந்தியாவில் தாழ்த்தப்பட்ட பிற்படுத்தப்பட்ட மக்கள் இடஒதுக்கீடு அளிக்க இந்திய அரசியலமைப்பு சட்டம் வழிவகுத்தது 1951-ல் ஏழு நீதிபதிகள் கொண்ட அமர்வால் இட ஒதுக்கீடு ரத்துசெய்யப்பட்டது. இதை எதிர்த்து

நாடெங்கும் பெரும் போராட்டம் நடந்தது வகுப்பு வாரி இட ஒதுக்கீடு (Communal GO) வேண்டும் என்று பெரியார் போராட்டங்களை அறிவித்தார். இதனைத் தொடர்ந்து நாடெங்கும் கிளர்ச்சி ஏற்பட்டது இதனை அடுத்து பிரதமர் நேரு தலைமையிலான இந்திய அரசாங்கம் முதல் இந்திய அரசியலமைப்பு சட்ட. திருத்தத்தை கொண்டு வந்து 41% இடஒதுக்கீடு (SC,16%, BC-25%) உறுதிச் செய்தது 1971-ல் பெரியாரின் வேண்டுகோளுக்கு இணங்க கலைஞர் ஆட்சிக்காலத்தில் இடஒதுக்கீடு 49% -ஆக உயர்த்தப்பட்டது. (SC.18%,BC-31%) பெரியாரின் கொள்கைகளை ஏற்றுக் கொண்ட திராவிடக் இயக்கங்கள் மக்கள் தொகைக்கு ஏற்ப இட ஒதுக்கீடு மாற்றி அமைத்தனர். 1980 ஆம் ஆண்டு எம்.ஜி.ஆர் ஆட்சிக்காலத்தில் 68% உயர்த்தப் பட்டது (BC 50%, SC-18%)

அடிக்குறிப்புகள்

1. "தமிழக தலைவர்" ஆ சிரியர் சிதம்பரனார் 10 ஆம் பதிப்பு.
2. "ஐயாவின் அடிச்சுவடி" பாகம் 5 தி.க. வெளியீடு.
3. "பெரியார் ஈ. வெ.ரா சிந்தனைகள்" ஆசிரியர் வே. ஆனைமுத்து முதல் பதிப்பு.
4. பெரியார் ஆயிரம் தொகுப்பு ஆசிரியர் கி. வீரமணி தி.க. வெளியீடு.
5. சமூக சீர்திருத்த தந்தைப்பெரியார், பெரியார் சுயமரியாதை பிரச்சார நிறுவனர் வெளியீடு.
6. "எழுத்து சீர்திருத்தம்" தந்தைப்பெரியார், பெரியார் சுயமரியாதை பிரச்சார நிறுவனர் வெளியீடு.
7. பெரியார் பெயரல்ல! தத்துவம்! ஆசிரியர் முனைவர் த. ஜெயக்குமார் இளஞ்செய அன்பில் பதிப்பகம், கடலூர்.

Evolution of Social Impact of Transformation in Cuddalore District

K.S. Jagadeesan*

Social transformation is historical and multifaceted phenomenon. The transformation takes place in all the human societies and at all times. It takes place gradually and makes collective impact on the societies sustaining development. The social transformation occurs due to various factors including education and employment opportunities, improved sanitary conditions, more political participation, feasible demographic trend, women empowerment, and so on. Sometimes the social transformation faces challenges which are beyond the human control like drought, flood, tsunami and unfavourable development in science and technology and even the unsuitable over population,

rotten political system, poor education quality and the like affect the social transformation.

Not only history but also science has established the fact that change is law of life. The change or social transformation is accounted in the entire human histories in the world. Tracing the history of social transformation and its associated trends is a subject of special interest among the historians, demographers, economists and sociologists. Many a historians have ventured to account the history of social transformations in different societies in India as well as in other countries from palaeolithic age to the recent days.

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Effects of Imposing National Eligibility Cum Entrance Test in Tamil Nadu – 2017

S. Swaminathan*

This paper describes at first about CBSE conducted test for admission to MBBS/BDS courses in Tamil Nadu, secondly it identify the effects of imposing NEET in Tamil Nadu to cause a Dalit medical aspirant Anita's suicide, thirdly why Tamil Nadu has to protest against NEET?, and finally this study gives some suggestions to solve problems of NEET exam.

As per regulations framed under the Indian Medical Council Act-1956 as amended in 2016 and the Dentists Act-1948 as amended in 2016, NATIONAL ELIGIBILITY CUM ENTRANCE TEST (UG) – 2017 was conducted by the Central Board of Secondary Education (CBSE), for admission to MBBS/BDS Courses in India in Medical/Dental Colleges run with the approval of Medical Council of India/Dental Council of India under the Union Ministry of Health

and Family Welfare, Government of India except for the institutions established through an Act of Parliament e.g. AIIMS and JIPMER Puducherry.

The problems with NEET have been well addressed by many critics. In 2016, the Bengali academic and activist Garga Chatterjee wrote about how NEET would strengthen the centre and the elites who make up the centre, at the expense of the state via the Central Board of Secondary Education (CBSE) curriculum. Ezhilan Naganathan, a medical practitioner, rationalist and Tamil activist, recently exposed how dual nativity was being used fraudulently against the interests of Tamil students (read as OBCs, MBCs and SC/STs) in Tamil Nadu. And these two activists were joined by many others routinely pointing out the problems with NEET, on social media and other forums.

History of Leather Tanning Industry in Tamil Nadu and its Operations

D. Ramalingam**

In the earlier years, leather industry was a cottage industry which employed rural labour in the process of tanning raw hides and skins that were available 71 locally. The leather industry in Tamil Nadu is not a newcomer in the field of industrialization. In fact, it is one of the oldest exporting industries in Tamil Nadu. No other industry with the exception of handloom fabrics is as old as the leather industry in Tamil Nadu. As per records, the first tannery was set up in Santhome in 1805 by M/S Parry & Co. (Thomas Parry) from England and

the products of this tannery were exported to UK and USA on consignment basis, since that time the industry has not looked back. The leather industry is built upon export markets. Therefore, it plays a dual role of not only being an integral part of the industrial map of the Tamil Nadu, but also an earner of considerable amount of foreign exchange for the country. It was only in the late 1960s, some of the tanners in Tamil Nadu started direct marketing of their products in the world market.

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The Famous Hill Station of Yercaud in Salem District

M. Selvaraju*

Stone Age implements have been found from the ancient shrine located near Shervaroy Hills, which is about 5 km from Yercaud lake. The town's names derived from the lake located at its centre. Yercaud is a hill station in Salem district of Tamil Nadu. It is located in the Shervaroy range of hills in the Eastern Ghats. It is situated at an altitude of 1515 metres above sea level, and the highest point in Yercaud is the Servarayan temple. Nestled in the Eastern Ghats, Yercaud is a hill station and it is a poor man's Ooty with abundant forests, vast coffee plantations and some unique species

of flora and fauna resulting in gorgeous views. The most alluring aspect of Yercaud is its big yet natural lake very popularly known as the Emerald Lake. Surrounded by some wonderful cloud-peaked hills and a well persevered garden on its banks, this lake is a feast for the eyes. There is floating fountain in the lake and boating facilities are available at a responsible rate. The trekker by heart, can on his will, trek through the thickly arboraceous forests from the lake to the bottom of the falls which takes a total of around one hour.

Women's Participation in Civil Disobedience Movement in Tamilnadu

A.E. Jehan Keisar**

The history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. The role played by women in the Civil Disobedience Movement was remarkable. The women who were arrested in the

movement were badly treated. They were ill treated and imprisoned. Women in Tamil Nadu played an exceptional role in the Salt Satyagraha Movement. The sacrifice made by the women gave a new passion to many other women, who bravely took part in the nationalist struggle such as the Quit India Movement.

History of Broadcasting in Tamilnadu with special reference to All India Radio

V. Pushparani***

Communication is understood as the successful transmission and reception of meaningful messages. It is a basic instinct of man and a social economic, political and cultural need. Such communication is sent from one particular place to people at large through instrument such as press journals, films, air signals and television. The potential of radio in particular locality served the practices of the stations in that community.

However, in general both commercial and public radio stations represent an excellent resource for the delivery of human service workers' public relations, public education, and prevention messages to a variety of specific audiences, as well as to the general public. In all states, direct external broadcasting services are operated under the responsibility of the state and financed exclusively by it, although here and there

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private organisations. Most of them are of a religious character, broadcast to other countries with the consent, but not under the responsibility, of the state in which the transmitters are situated. However, public corporation and in fact do, sell recorded radio programmes to other countries. In each of the large geographical and cultural

regions of the world, there is now an international union of broadcasting organisations designed to promote cooperation and mutual assistance, especially in technical matters and among the member organisations and between unions.

International Marketing of Handloom Industry- A Study

J. Lenin Albert*

At the time of the foundation of the English East India Company in 1600, the hand woven Indian textiles had its foreign clientele limited to the aristocracy; hence, the volume of foreign trade was not very significant. But in course of time, with the wide network of trade, the Company ventured to make full use of the potential of the Indian textiles by reaching out to markets in East and West. Indo-European trade was founded on the textile produce of India. The advent in the market places of continental Europe of these famed fabrics, renowned from very early times, was to have a far reaching effect on the ancient land of India, and upon the Europeans who became avid customers. From

1600 onwards, the European interest in Indian textile products gradually extended to include items for use by the common people. The interest was gradual, but it was to have a wide and far reaching effect upon the development of English trade with India. The scheme therefore omits West Africa from its ambit. As regards the other countries, one proposal is that the Indian Trade Commissioners in those countries might exhibit handloom goods in the shop windows attached to their offices and introduce dependable merchants there to establish dealers in India like the State Handloom Weavers Cooperative Society.

Free Schemes in Tamil Nadu Under DMK Regime (1967-1976)

C. Ilayaraja**

The most important of the schemes launched by the D.M.K. government, was the provision of house to the Harijans. The government assigned government lands wherever available to the needy houseless Scheduled Caste and Scheduled Tribe individuals for construction of houses. About 1,12,901 Scheduled Caste and Scheduled Tribe individuals were provided with house-sites by the government. An average of 20 lakhs of rupees was spent every year on acquisition of lands for this purpose. Generally a maximum of 5 cents in rural areas and 3 cents in urban areas was being assigned for this housing scheme. A sum of Rs.42 crores has been spent from 1950 to 1975 towards the cost of acquisition of sites for the Scheduled Castes and

Scheduled Tribes.

The important programme for the economic upliftment of the backward classes were the reservation of posts in government services, provision of housing sites and providing work tools to some of the backward communities like barbers and dhobis. To ensure fair representation of the various sections of the population in government service, the communal G.O. was passed by the Justice Party during the period 1921-24. Later during the Congress rule 25 per cent of seats were reserved for the Backward Classes in public institution and public services. This was increased to 35 per cent during the D.M.K. rule.

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Iyothee Thass: Dalit Buddhist Movement in South India

K. Jeyaraj*

Iyothee Thass has been one of influential thinkers of modern Indian and important personality in Buddhist revival movement in British India. He offers a radical reinterpretation of Buddhism as religion of Dalit-Bahujans. This paper focuses on his main contribution to Buddhist revival movement and how he dreamed to create a non-Brahmin India in which lower sections of Indian society acquire meaningful life. For the sake of convenience, this paper has been divided into three sections: Socio-cultural milieu of Iyothee Thass ideas; the core teachings of Iyothee Thass by focusing on Buddhism and the relevance of his idea to the contemporary times. At the time Iyothee Thass began to

understand the reality, his thought process was determined by Hindu construction of India, Christian missionary's gospel and practice and need for situation of dalit-subaltern in the socio-cultural domains of India. He offers radical reinterpretation of Indian culture by claiming that all the religious festivals observed by Hindus are originally Buddhist festivals. He proposed that Pongal is celebrated of the nerved of Buddha, Mahasivaratri his repudiation; Deepavali the discovery of oil by Buddhist monks. He thus proposed that the Brahmanic India was constructed on the foundation laid by Buddhist who are the original inhabitants of India.

Muthulakshmi Reddy and Women's Empowerment

P. Rajaganapathy**

Muthulakshmi Reddy was born in the princely state of Pudukkottai in the Madras Presidency. In spite of various constraints faced by girls in India of her time, she decided to complete her higher education. She started premier women's association in the city namely the Women's Indian Association. She highlighted devadasi problem, women's education, and was responsible for the passing of legislation to abolish the devadasi service in the temples. Muthulakshmi Reddy

took almost a year to obtain sanction to introduce the bill against the devadasi system into the local council. Then it was referred to the Select Committee and finally emerged in a satisfactory form with many workable provisions. The devadasis had been enjoying inam - lands for their service in the temples. Muthulakshmi Reddy gave many speeches on the development of women's education, which was essential for the improvement of the condition of women.

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Food and Food Habits During Vijayanagar Empire

A. Reshma*

The Vijayanagar Kingdom was established in the year 1336 by two brothers who were experienced soldiers Harihara-I and Bukka-I of Sangama Dynasty. The name Vijayanagar means 'City of Victory' and during the last half of the fifteenth century, the kingdom satisfied that pride by expanding from Central Karnataka into rest of the southern peninsula. Vijayanagar was the capital city of historic Vijayanagar Empire which was extended over South India. Rice was the staple food among the masses; also wheat, barley and millet's were also used. Inscriptional evidence indicates that *Gandhasali* was a popular variety of rice which was grown ample in the rural areas. The *Manasollasa* text mentions about seven types of rice and the proper way of cooking them. Water used for

washing rice before cooking was seasoned with spices; and it was called *vyanjana* and it was used for flavouring the boiled rice. The European travellers brought the aromatic spices to the Empire. It is to be noted that the pepper was imported from Malabar on oxen and asses. Somadeva analyzes the realities of fresh water in detail and assumes that it is amrita or nectar when properly used or poison otherwise. Though a large population was vegetarian due to Jain or Veerasaiva influence, a number of meat dishes indicate that the nobles and royalty were predominantly non-vegetarian. The king and the nobles sat on raised seats. The rich and the poor alike used earthen vessels. Apart from rice, the food of the common people consisted of pulses, vegetables, and oil and butter milk.

Solid Waste Management in Puducherry Region

A. Amurthalingam**

Solid waste is one of the major environmental problems of Indian cities. The quantity of solid waste produced in city depends on the type of the city its population living standards of the residents and degree of commercialization, industrialization and various activities prevailing in the city. Solid waste management is an obligatory function of municipal corporations, municipalities are increasing and municipal authorities are not able to upgrade the facilities required for proper management of such wastes. In many cities and towns, garbage is littered on roads and foot-paths; almost 90 per cent of solid waste are disposed of unscientifically in open dumps and landfills, creating problems to public health and the environment.

This paper is carried out on solid waste management practices by major municipalities and commune panchayats in Puducherry region. The bulk

of Puducherry region is an irregular stretch of land consisting of the municipalities of Puducherry and Oulgaret and commune Panchayats of Ariyankuppam, Villianur, Nettapakkam, Mannadipet and Bahour. At present one of the major consequences of the socio-economic development in Puducherry is the enormous production of solid wastes which has been estimated to be 450g per person per day. Solid waste management is an important facet of environmental hygiene. Lapses in the segregation at source, storage, collections, treatment and disposal of solid wastes can lead to pollution of the soil, water and air, which often results in the creation of breeding grounds for biological vectors, such as insect pests and rodents, causing public health problems. Proper planning for segregation, collection, transport and storage; and the treatment and disposal of solid wastes has become crucial for ensuring a clean, healthy and pest free environment.

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Status of Public Health in the Madras Presidency During 1937-1947

D. Padma*

This article is a historical review of Public Health Administration in the Madras Presidency during the colonial government with the special reference to the health care in India. The concept of Public Health was found in the earliest evidence of communal living. When civilization advanced, man became heir to a vast number of diseases attributed to tropics. People were ravaged by plague and decimated by malaria, cholera and other diseases. Most of the diseases were of global occurrence and were worldwide in their distribution. The First World War was a turning point in the development of public health in British India. It caused considerable disruption of medical services since medical officers were sent abroad to serve in the army.

The first cholera pandemic occurred in the Bengal region of India, near Calcutta starting in 1817 through 1824. The disease dispersed from India to Southeast Asia, the Middle East, Europe, and Eastern Africa through trade routes. The second pandemic lasted from 1827 to 1835 and particularly affected North American

and Europe due to the result of advancements in transportation and global trade, and increased human migration, including soldiers. The third pandemic erupted in 1839, persisted until 1856, extended to North Africa, and reached South America, for the first time specifically affecting Brazil. The fourth pandemic lasted from 1863 to 1875 spread from India to Naples and Spain. The fifth pandemic was from 1881-1896 and started in India and spread to Europe, Asia, and South America. The sixth pandemic started 1899-1923. These epidemics were less fatal due to a greater understanding of the cholera bacteria. Egypt, the Arabian Peninsula, Persia, India, and the Philippines were hit hardest during these epidemics, while other areas, like Germany in 1892 and Naples from 1910-1911, also experienced severe outbreaks. The final pandemic originated in 1961 in Indonesia and is marked by the emergence of a new strain, nicknamed El Tor, which still persists today in developing countries.

History of Siruvani Dam

Sapthagirivasan**

This research paper focuses on the history of Siruvani dam. The Siruvani scheme which is now being carried out was brought to the notice of Government in 1889. Briefly the scheme consists of the construction of a dam across the River Siruvani in the Muthikulam Valley in order to divert the flow of water through a tunnel cut in the watershed edge, into the River Anayar, where it will again be diverted by a masonry dam to a settling tank. The Coimbatore water supply augmentation scheme was taken up as an inter-state venture between Tamil Nadu and Kerala. The project draws 101.4 mld of water and caters to the needs of

satellite towns, major institutions and 65 way side villages. The water shed of these four streams comprise the catchment area of the source. Muthikulam falls, Pattiyar stream, Gobiyar stream and Anayar stream are the sources of Siruvani water. Sir Thomas Muir turned on the first supply of water in April 1929. Government bears half the cost of the water-supply scheme and lends the other half to the municipality which levies a water tax of 8 percent on rental values to meet interest changes and working expenses. Siruvani dam is the main water source for drinking water supply to Coimbatore city.

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Railways in Madras Presidency with special reference to Royapuram Railway Line

P. Vijayalakshmi*

India's life line is her railways. It is the basis of modern civilization. The history of our nation's growth begins with the construction of railway lines. India had been famous for her knowledge of road engineering from very early period. But in the case of railways, it was the experiment in England and in some other parts of Europe. India is held together not only by the silken bonds of our culture and constitutions but also by the ribbons of steel on which roll day and night unremittingly. The historic rail journey between Bombay to Thana in 1853 engendered a transport revolution in India. In 1856 yet another milestone in the history of railways was reached. On 8th May 1856, the 65 miles rail journey planned between Royapuram and Wallajahnagar added one more chapter in the history of railways in Tamil Nadu.

Every step in the direction of connecting Madras Presidency went in accordance with the plans drafted by Dalhousie. He suggested two lines one for the north-western and another for the south-western traffic. The imperial defence weighed more than any other consideration because Madras had a considerable army and the Madras army was required to strengthen the British government. Dalhousie thought that railway construction was none of government's business and hence he favoured private companies on the basis of guarantees on the investment. Three projects Bombay-Thana line (1853), Calcutta-Raniganj line (1885) Madras-Arakonam line (1856) the government pursued a vigorous construction scheme from 1857 onwards. The development of Indian Railways passed through five different phases each had its own peculiarities and characteristics.

Tourism as an Industry in Tamil Nadu: 1986 and After

Justin Jose**

Tamil Nadu is a State with immense potential in the field of tourism. Both cultural and natural heritage of Tamil Nadu make it highly distinctive among all the States of India. It has innumerable destinations of historical significance too. From the very independence, the erstwhile State of Madras initiated efforts to woo tourists to this region. At present, easy accessibility of, better connectivity between and improved amenities at destinations are major factors contributing to the promotion of tourism in Tamil Nadu. The declaration of tourism as an industry in 1986 seems to have contributed heavily to this achievement.

This paper seeks to make a historical analysis of the development of tourism in Tamil Nadu during the

last three decades and to make an enquiry whether the declaration of tourism as an industry brought desired results or not. Of these initiatives, declaration of Tourism as an industry stands foremost. And the progress is clearly visible on the statistical tables of tourist arrivals to the State during the last three decades. The number of tourists, who visited Tamil Nadu in 1986, was just above 3.5 million. It became 348 million after three decades, in 2016. For the last three years, the State stands top in both domestic and foreign tourist arrivals. The number of domestic and foreign tourists visiting Tamil Nadu has been steadily increasing from 1993 except for a slight regression in 1998.

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The Contribution of Karikalan to Agriculture in Tanjore District

C.R. Rathika*

Delta is one of the parts of the Tanjore district and most of the people migrated to Tanjore because during the Sangam age people were most famous in cultivation. Tanjore was developed in Chola period. Karaikal Cholan built Kallanai for agricultural development. At present Tanjore is popularly known as "Poigai Nadu"

due to the effort of Karikala Chola. Cauvery culture reached its peak. Through the writing of V. Kanagasabai pillai we can understand the importance of land and cultivation. During this period caste was on the basis of economic and profession.

Violence Against Women in Tiruchirappalli District- An Analytical Approach

R. Radha**

Violence against women continues to be a global epidemic that kills, tortures, and maims – physically, psychologically, sexually and economically. It is one of the most pervasive of human rights violations, denying women's equality, security, dignity, self-worth, and their right to enjoy fundamental freedoms. Violence against women is present in every country, cutting across boundaries of cultural, class, education, income, ethnicity and age. Moreover, when the violation takes place within the home, as is very often the case, the abuse is effectively condoned by the tacit silence and

the passivity displayed by the state and the law-enforcing machinery. The global dimensions of this violence are alarming, as highlighted by studies on its incidence and prevalence. No society can claim to be free of such violence; the only variation is in the patterns and trends that exist in some countries and regions. Specific groups of women are more vulnerable, including minority groups, indigenous and migrant women, refugee women and those in situations of armed conflict, women in institutions and detention, women with disabilities, female children, and elderly women.

The Rights for Women Disabilities: A Study

A. Saranya Devi***

Indian society has identified disabilities since ancient times, particularly women disabilities are in their social life was being faced number of problems in their daily life. In order to bring them in the main stream both the central as well as the state governments are introducing many welfare measures and schemes. The present study has conducted for the women who are physically challenged persons and what are the problems they face in their daily life and also bring the

awareness about various government welfare measures. Disabled women are most disadvantaged and marginalized in India and worldwide. The problems that women with disability face really needs concern of the society. There are very little segregated data relating to women with disabilities. So it is difficult to make out a case for them. Disabled women's sexual and reproductive rights are grossly abused. They experience forced sterilization; forced abortion due to

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discriminatory attitudes about their parenting abilities; and denial of information about reproductive health and contraceptives. The International Network of Women with Disabilities (INWWD) is comprised of international, regional, national or local organizations, groups or networks of women with disabilities, as well as to individual women with disabilities and their allies. ADAPT Rights groups has published the rights of all

women in India have come under threat in recent years, and none more so than those of disabled women. All evidence points to disabled women being disproportionately affected by issues such as: poverty, unemployment, lack of suitable health care, lack of food security, lack of free or affordable child care and violence.

Social and Religious Life of Palamaali Tribes in Salem District

M. Kathamuthu*

One of the tallest hills near Mettur dam in Salem District is called Palamalai. This is an area where only Malayalee tribal people are living. This is an area where only tribal people are living. This hill spreads from north to south to the west of Mettur dam. The Palamalai hill is 25 kilometers in length and 2 to 6 kilometers in breadth. As per ancient tamil classifications of land, this part of land of Palamalai is called as "Kurunji Land". The forest region of this hill is the shelter for many animals like deer, rabbit, and bears. On the top of this

hill, the famous Sidheswaran temple is situated. People are living in the valley surrounded by hills. The two little streams that originate near Sitheswaran temple are Thalaikadu stream and Partira Maduru stream. Both these streams joins together at the place called "Pullampatti" and it passes through the villages Kemmampatty, Ramanpatti and gets down at Kombai, and then flows down and join the river Cauvery in the Mettur dam. The Palamalai Malayalees look very much different in habits and customs from other communities.

Thanthai Periyar's Social Reforms – A Study

S.B. Thileeban**

From time to time certain ideologies born from social ideologists to reform the society. Then there is the ideology of Periyar which has done a social and political revolution. The ideology may be distasteful as medicine and it cures social disease. We are fit to think of 'self-respect' only when the notion of superior and inferior caste is banished from our land. He, who does not care for dignity, is no better than to a prostitute, however highly educated he is. His education will only endanger those that care for dignity. The aim of genuine self-respect movement is to change whatever appears to

be adverse to man's feelings of self-respect. It means it is a movement with the aim of achieving a society where backward castes have equal human rights, and encouraging backward castes to have self-respect in the context of a caste-based society that considered them to be a lower end of the hierarchy. It was founded in 1925 by Periyar. Politics exists only for human society. Every political activity is only for social good. Constitutional law and defence are made only for society and in accordance with social good.

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மூலிகைகளின் இராணி - கொல்லிமலை

எம். ஜஸ்வர்யா*

இந்தியாவின் தெற்கு பகுதியில் உள்ள தமிழ்நாட்டின் நடுப்பகுதியில் நாமக்கல் மாவட்டத்தில் அமைந்துள்ள ஒரு சிறியமலைத் தொடராகும். 100 முதல் 1300 உயரம் உள்ள இம்மலை தொடர்ச்சி 280 சதுர.கி.மீ பரப்பளவைக் கொண்டது. உயிரினங்களைக் கொல்லும் சூர் வாழ்ந்ததால் இம்மலைக்குக் 'கொல்லி' என்னும் பெயர் அமைந்தது என்ற மொழியியல் அடிப்படையற்ற கருத்தும் உண்டு. இம்மலைக் காடுகளில் நிலவிய கடுமையான சூழலின் காரணமாக இம்மலை பிரதேசத்துக்கு கொல்லிமலை என்ற பெயர் வந்தது. பழந்தமிழ் நூல்களான சிலப்பதிகாரம், மணிமேகலை, புறநானூறு, ஐங்குறுநூறு முதலியவற்றில் கொல்லி மலையைப் பற்றிய குறிப்புகள் உள்ளன. சுமார் (கி.பி.200)-ல் இந்தப் பகுதியை கடையெழு வள்ளல்களில் ஒருவரான வல்லில் ஓரி ஆண்டு வந்தார்.

அரசில்கிழார், இளங்கீரனார், ஓளவையார், கல்லாடனர், குறுங்கோழியூர்கிழார், தாயங்கண்ணனார், பரனர், பெருங்குன்றூர் கிழார், பெருஞ்சித்திரனார், மதுரை அளக்கர் ஞாழலார் மகனார் மள்ளனர் ஆகியபுலவர்கள் கொல்லி மலையைப் பற்றிப் பாடியுள்ளார். சேரமன்னர் களின் கொங்குநாட்டுத் தலைநகரான கருவூர்ப் பகுதியில் சங்ககால நாணயம் ஒன்று கிடைத்துள்ளது. அதில் உள்ள எழுத்துக்கள் சங்ககாலத் தாழி (அசோகன் காலத்துப் பிராமி) என்று கொண்டு ஐராவதம் மகாதேவன் என்பவர் படித்துக் காட்டியுள்ளார். குமரிகண்டத்தில் இந்த பாவைக்கு 9 கோவில்கள் இருந்ததாகவும் அவைகளில் 8 கோவில் ஆழிபேரலையினாலும், கடல்கோளினாலும் அழிந்ததாகவும், மீதமுள்ள 1மட்டும் இன்னமும் இருப்பதாக இந்த பாவையை வழி பட எந்த சடங்குகளும் சம்பிரதாயங்களும், மந்திரங்களும் தேவையில்லை எனவும் சொல்லப் பட்டு வருகிறது.

காலந்தோறும் பெண்கள்

சு.பாரதி தமிழ்மூல்லை**

வரலாற்றின் வழிகாணும் போது தாய்வழி சமூகமாக இருந்தபோது ஆண்கள் வெறும் இனப்பெருக்கத்திற்கான உதவியாளராகவே இருந்துள்ளனர். அதன் பின்னர் பெண்களின் மகப்பேறு காலங்களில் உதவிப்புரிந்த ஆண்கள் தங்களை முன்னிருத்துவதற்காகவும் தங்களை பலம் பொருந்தியவர்களாக காட்டிக் கொள்வதற்காகவும் பெண் இனத்தின் பாதுகாவலராகவும், தங்களை முன்னிருத்தி பெண்ணினத்தை பின்னுக்கு

தள்ளி பெண்கள் ஆண்களை சார்ந்து வாழ்பவர்களாகவே மாற்றிவிட்டனர். சமூதாய கட்டமைப்பும் மெல்ல மெல்ல பெண்களை அடிமைப்படுத்த தொடங்கியது. பின்னாளில் "ஜான் பிள்ளையானாலும் ஆண் பிள்ளை" என்ற கருத்து மேலோங்கியது. ஆண்கள் ஆளப்பிறந்தவர்கள் என்றும் "பெண்கள் இல்லத்தைப் பேணப் பிறந்தவர்கள்" என்று சமூக கட்டமைப்பு மாற்றப் பட்டது. இதன் உச்சமாக பெண் சிசுக்கொலை

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** முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, புனித வளனார் கலை - அறிவியல் கல்லூரி, (தன்னாட்சி), கடலூர்.

அதிகரித்து பெண்களுக்கெதிரான வன் கொடுமைகள் கட்டவிழ்க்கப்பட்டுள்ளது. “எங்கெங்கு காணினும் சக்தியடா” என்றான் பாரதி அவன் பெண்ணை சக்தியின் வடிவமாக கண்டான். ஆனால் பாரதி இன்றிருந்தால் “எங்கெங்கு காணினும் பெண் கொடுமையடா” என்றுதான் பாடியிப்பான்.

பெண்களை மண்ணிற்கு ஒப்பாக கூறினர். ஏனெனில் பெண்களை பொறுமையின் உருவமாகவும் எதையும் தாங்கிக் கொள்ளும் பக்குவம் உடையவர்களாகவும் அதுவே அவர்களின் நற்குணங்களாகவும் சித்தரித்தனர்.

இந்நிலை பெண்மியம் பேசும் இக்காலத்திலும் அங்காங்கே நிகழ்ந்து கொண்டதான் இருக்கிறது. ஆனால் மனைவி இறந்தவுடன் கணவன் பல மணம் புரிந்து சுகமாக வாழ்கிறான். பெண் சிசுக் கொலைக்கு எதிராக அரசாங்கத்தின் கடுமையான சட்டங்களினால் மறைமுகமாக இக்கொலை நடந்து வருகிறது. பெண்களின் வேலை வாய்ப்புகள் ஆண்களுக்கு நிகராக இல்லை எனலாம் முக்கிய பொறுப்புகளில் வசிக்கும் பெண்களின் எண்ணக்கையும் ஆண்களுக்கு நிகராக இல்லை.

புதுக்கோட்டை மாவட்ட இளையோர்களும் நேருயுவகேந்திராவும் - ஓர் ஆய்வு

செள. சுரேந்திரன்*

இக்குழு கல்வி கூடங்களில் படிக்கின்ற மாணவர்களை கட்டாயமாக தேச நிர்மான பணியில் ஈடுபடுத்த வேண்டும் என பரிந்துரைத்தது 1961-ல் பேராசை யத்தையன் அவர்கள் தலைமையில் கல்வி மற்றும் சமூக நலத்துறை ஒரு கமிட்டி அமைத்தது. இக்கமிட்டி பல்வேறு நாடுகளின் இளையோர்கள் நாட்டு நலப்பணியில் ஈடுபட்டுள்ள முறைகளை கண்டறிந்து தன்னார்வ அடிப்படையில் அறிமுகப்படுத்தலாம் என புரிந்துரை செய்தது 1964-ல் டாக்டர் டி.எஸ். கோத்தாரி தலைமையில் கல்விக்குழு அமைக்கப்பட்டு எல்லா மாணவர்களுக்கும் நாட்டு நலப்பணியை ஒரு பாடப்பிரிவாக அமுல் செய்ய பரிந்துரைத்தது. 1969 ஏப்ரல் மே மாதத்தில் கல்வி மற்றும் இளையோர் பணி அமைச்சகம்

இளையோர் தலைவர்கள் பல்வேறு இளையோர் நிறுவன பிரதிநிதிகள் ஆகியோரை கொண்ட ஒரு கருத்தரங்கை நடத்தியது. இக்கருத்தரங்கில் மாணவரல்லாத இளையோர் எண்ணிக்கை அதிகம் இருப்பது பற்றியும் மாணவர் இளையோர்களுக்கு கிடைப்பது போன்ற நிறுவன வசதிகள் அவர்களுக்கு இல்லாமையால் அவர்களை ஒருங்கிணைப்பதில் ஏற்படும் பிரச்சனைகள் பற்றி விவாதிக்கப்பட்டது. நாட்டின் மிகப் பெரிய அடித்தள மக்களின் நிறுவனம் தான் நேரு யுவகேந்திரா தேச இலக்குகளை அடைவதற்கும் அதற்கான சந்தர்பங்களை வளர்ப்பதற்கும் மாணவரல்லாத இளையோர்களுக்கு வாய்ப்பைத் தருவதை குறிக்கோளாக கொண்ட அமைப்பாகும்.

*முழுநேர முனைவர்பட்ட ஆய்வு மாணவர், வரலாற்றுத்துறை, மாட்சிமை தங்கிய மன்னர் கல்லூரி(த), புதுக்கோட்டை.

சைவ சமயமும் சாதி மறுப்பும் - ஒரு பார்வை

க. காமாட்சி*

வட இந்தியாவில் புத்தர் காலம் முதல் குப்தர் ஆட்சி வரையில் பௌத்த சமயமே செல்வாக்குடையதாயிருந்தது. குப்தர்கள் சைவ வைணவ மதங்களைப் போற்றி வளர்த்தனர். ஆதலால் அக்காலத்தில், அதுகாறும் பல நூற்றாண்டுகளாகக் கூறப்பட்டுவந்த செவிவழிச் செய்திகளெல்லாம் புராணங்களாக வடமொழியில் எழுதப்பட்டன. சாதி வேறுபாடுகள் வற்புறுத்தப் பட்டன. பழைய இலக்கண நூலாகிய தொல்காப்பியத்தில் குறிஞ்சி, பாலை, முல்லை, மருதம், நெய்தல் என்னும் நிலப்பிரிவுகள் கூறப்பட்டுள்ளன. எட்டுத் தொகை நூல்கள் எனப்படும் நற்றிணை, குறுந்தொகை, ஐங்குறுநூறு, பதிற்றுப் பத்து, பரிபாடல், அகநானூறு, புறநானூறு, கலித்தொகை என்பற்றிலும், திருமுருகாற்றுப்படை முதலிய பத்துப் பாடல்களிலும் சிவனைப்பற்றிய குறிப்புகள் மிகப்பலவாகக் காண்கின்றன. சிலப்பதிகாரம் மணிமேகலை ஆகிய இரண்டு காவியங்களிலும் பத்துபாட்டுள் ஒன்றான மதுரைக் காஞ்சியிலும் தெய்வங்கள் வரிசையில் சிவபிரான் முதலிடம் பெற்றுள்ளான். சங்க காலத்துக்குப் பிறகு தமிழகத்தில் ஏறத்தாழ அறுநூறு வருட காலம் (க.பி. 300-900) வரைப் பல்லவர் என்ற புதிய மரபினர் பேரரசு செலுத்தி வந்தனர். சோழர் காலத்தில் கோவில்கள் பெருகின. வழிபாட்டு முறைகள் பெருகின. வழிவழிச் சைவரான சோழ

மன்னர் எல்லாக் கோவில்களிலும் திருமுறை ஓதுவார்களை நியமிக்க ஏற்பாடு செய்தனர். வரலாற்றின் ஒவ்வொரு காலக்கட்டத்திலும் மக்களிடையே சமூக ஏற்றத்தாழ்வுகள் நிலவி வந்துள்ளன. பெரியபுராணத்தின் ஆசிரியர் சோழப்பேரரசில் முதல் அமைச்சராக விளங்கிய சேக்கிழார் ஆவார்.

சங்க இலக்கியங்கள் உழவைச் சிறப்பித்துப் பேசுவதும் அதற்கு பின்னால் வந்த சங்கம் மருவிய இலக்கியங்கள் வணிகத்தை சிறப்பித்து பேசுவதும் மேற்கண்ட இரண்டு வர்க்கத்திரனருக்கிடையே நடந்த நிகழ்வுகளை எடுத்தியம்புவன. சோழர்களின் ஆட்சி நிலவிய நாயன்மார்களின் வரலாற்றுக்காலத்தில் சமுதாய அமைப்பு ஏற்றதாழ்வுகள் நிலவின. உயர்ந்தவர் தாழ்ந்தவர் என்ற வேறுபாடு சமுதாயத்தில் நன்கு வளர்ச்சியுற்றிருந்தது. அறுபத்து மூன்று நாயன்மார்களில் மூவர் பெண்கள் ஆவார். கி.பி. மூன்றாம் நான்காம் நூற்றாண்டில் வாழ்ந்த காரைக்கால் அம்மையார் என்பவர் காலத்தால் மூத்தவர் ஆவார். தான் பிறந்து வாழ்ந்த ஊரின் பெயராலேயே அறியப்படும் காரைக்கால் அம்மையாரின் இயற்பெயர் புனிதஹியார் எனப்படுவதாகும் சேக்கிழாரின் நாயன்மார் வரலாற்றிலிருந்து சமூக நீதிக்கருத்துக்களை இணங்கண்டு வெளிபடுத்ததுவது என்றால் ஓராயிரம் பக்கங்களும் கூட போதாமையே.

சங்ககால உணவு முறையில் இறைச்சி உணவு - ஓர் ஆய்வு

ரு.தனலட்சுமி**

ஓவ்வோர் இனத்திற்கும் அதன் நிலம் சார்ந்த உணவு அடையாளங்கள் உண்டு. மனித சமூகங்கள் தங்கள்

வாழ்விடம், சுற்றுச்சூழல், இயற்கை வளம் ஆகியவற்றின் அடிப்படையில் தமது உணவுப்

*முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, உலகநாத நாராயணசாமி அரசு கல்லூரி, பொன்னேரி, திருவள்ளூர் மாவட்டம்
**முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, உலகநாத நாராயணசாமி அரசு கல்லூரி, பொன்னேரி, திருவள்ளூர் மாவட்டம்.

பழக்கத்தை ஏற்படுத்திக் கொண்டுள்ளன. சமைக்கும் முறை, பரிமாறுதல், உண்ணும் விதம் என ஒவ்வொரு சமூகக் குழுவிற்கும் பல தனித்தன்மைகள் உள்ளன. இத்தனித் தன்மைகளைச் சமூக மானுடவியலாளர்கள் தங்கள் இனவரைவியல் ஆய்வுகளில் சிறப்புறப் பதிவு செய்துள்ளனர். மானுடவியலின் செவ்வியல் ஆய்வுகளில் உணவுப் பண்பாடு குறித்த கூறுகளுக்கு எப்போதும் முக்கிய இடம் இருந்து வந்துள்ளது. இறைச்சியை வேக வைத்தும் சுட்டும் தமிழர்கள் உண்டனர். வெந்தது 'வேவிறைச்சி' என்றும், சுட்டது 'சூட்டிறைச்சி' என்றும் வழங்கப்பட்டது. இறைச்சியில் செம்மறியாட்டுக் கறியைச் சிறந்ததாக எண்ணினர். செம்மறியாட்டுக் கறியிலும் அதன் தொடைக்கறியைச் சிறந்த சத்தும் கொழுப்பும் உடையதாகக் கருதினர். வந்த விருந்தினருக்குச் செம்மறியாட்டுக் கறி சமைத்துப் போடுவது பழந்தமிழரின் உணவு வழக்கமாக

இருந்தது. சங்ககால தமிழ் மக்களில் ஒரு பிரிவினரான மழவர்கள் மாட்டு இறைச்சியை கடவுளுக்கு காணிக்கையாக அளித்ததுடன், அதனை உண்டதற்கான குறிப்புகளும் தெளிவாக உள்ளன.

மாடு மட்டுமல்லாமல், இளம் மாட்டுக் கன்றுகளையும் மழவர்கள் கொன்று உண்டதற்கான சான்று அகநானூற்றில் உள்ளது. நக்கிரனார் பாடிய பாடல் இது மழவர்கள் சங்க கால தமிழகத்தில் அதியமானின் தகடூர், ஓரியின் கொல்லிமலை, தண்டாரணியம், குதிரைமலை, திருச்சி, திருப்பாச்சில் போன்ற இடங்களில் வசித்த தமிழ் குடிகளாகும். முதலாவது அரை ஜீரண நிலையில் உணவை வாய்க்கு வழங்கியதால் ஜீரண மாற்றப் போக்கை மேலும் சுருக்கியது; இரண்டாவது வேட்டையாடுவதோடு கூட இறைச்சி இன்னும் அபரிமிதமாகவும் ஒழுங்காகவும் கிடைப்பதற்கான புதியதொரு தோற்றுவாயைத் திறந்துவிட்டது:"

தென்னிந்தியாவின் சமூக நீதி வரலாறு - ஒரு பார்வை

சு.கி. இராஜபத்ரன்*

சமூகத்தில் பல காலமாக எல்லா உரிமைகளை அனுபவித்தவர்களையும், உரிமைகள் மறுக்கப் பட்டவர்களையும் ஒரே நேர்கோட்டில் வைத்து பார்க்க இயலாது. எனவே, உரிமை மறுக்கப்பட்டவர்களுக்கும் மறுக்கப்பட்ட அந்த உரிமைகளை பெற வாய்ப்பு ஏற்படுத்தித் தருவதே சமூக நீதியின் அடிப்படை ஆகும். பொதுவாக 1840க்கு பிறகு சமூக நீதி பேசப்படுகிறது.

1860இல் ஜான்ஸ் ஸ்டுவர்ட் சமூக நீதி என்பது எல்லோரையும் சமமாக நடத்துவது என்றார். இது சரியானது போல் தோன்றும். ஆனால், எல்லோருக்கும் ஒரே நீதி என்பது சமூக நீதி ஆகாது.

ஒத்தவர்களே ஒத்தமாதிரி நடத்துவது சமூக நீதி என 1993இல் முதன் முதலாக உலக மனித உரிமைகள் ஆணையம் அறிவித்தது. ஆனால், 1910களிலேயே இதை தமிழகம் ஏற்றுக் கொண்டது. இது தமிழகத்திற்கு ஏற்பட்ட ஒரு வரலாற்று பெருமையாகும். 20 ஆம் நூற்றாண்டு என்பது ஓர் சமூகநீதி நூற்றாண்டு ஆகும். இந்த நூற்றாண்டில் தான் சாதிக்கு எதிரான போராட்டங்கள் முன்னெடுக்கப்பட்டது. சமூக நீதி என்றால் இட ஒதுக்கீடு மட்டும் அல்ல. அது ஒரு வழியே, வாய்ப்பு இல்லாதவர்களுக்கு வாய்ப்பு ஏற்படுத்தித் தருவது. இட ஒதுக்கீடு என்பது இந்தியாவில் மட்டும் செயல்படுத்தப்படவில்லை.

* இளங்கலை, அரசியல் அறிவியல், பெரியார் மணியம்மை பல்கலைக்கழகம், வல்லம், தஞ்சாவூர்

ARCHAEOLOGY, ART AND CULTURAL HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

Ancient Tamizhagam, Urbanization and the Cultural interactions in the Afroeurasian World

V. Selvakumar*

The focus of historical and archaeological research is often on various themes and areas at national or regional or micro regional levels. There are histories of nations or regions or specific themes and components discussed under topics such as the 'History of a Temple or Village,' 'History of Tamil Nadu,' 'History of Tamizhagam,' 'History of South India' and 'History of India.' Because of cultural and subjective interests and influence, knowledge on sources and languages, personal dispositions, historical, social and political traditions of a *locus* and context, contemporary compulsions, convenience, economic factors and the interest on the 'self,' researchers or subjects often choose their "own" or "native" area for historical research, i.e. the topics related to the context that they live in or have been part of. This approach may be called as an insiders' (emic) approach in history. Sometimes this background does influence the perceptions of the researchers to develop a "frog in the well" approach. These historians may come under social and political pressures of the context that supports her/him, while at the same time they understand the context better, based on their training and perceptive skills.

After the advent of colonialism when history writing began in India, both the insider's and outsider's (*etic*) perspective/approach became dominant. The colonial accounts on Indian society were partly from insider's (*emic*) approaches, since the native people were the source of information; but, mostly from the outsider's perspectives. Nowadays, many researchers from across the world undertake research in the areas other than their own cultural contexts, and these research initiatives can be considered to form part of outsiders' approach. Both these approaches are essential

in history, as they are bound to bring a better understanding. In some academic contexts, a subject may also seek to adopt an outsider's approach; but it should be seen as a third type of approach. While the insiders' approach is bound to create a lot of inevitable subjective influences and perceptions, it does have advantage in understanding certain cultural nuances, which might not be possible for the outsiders. A history and culture of a region cannot be understood just by reading a few publications, and involved, long term participatory approach and observations of various social and cultural developments are essential.

History and Maritime History

Within history, maritime history is treated as a separate branch; however, this classification of maritime and non-maritime is arbitrary and artificial in one sense, and cultural connectivity and interactions go beyond the oceans and they are intimately and inevitably linked with the inland or hinterland regions. In the context of the Indian sub-continent/South Asian, the overland connectivity and interactions with the regions located to the north, west and east of India (Chandra 1977) are as equally important as the maritime connectivity in the Indian Ocean regions.

Macro and Micro Levels

Historical developments can be studied from top-to-bottom (meta or higher level to lower) as well as bottom-to-top perspectives. Certain developments in history have to be studied at local or regional levels, while others, which were influenced by processes and events that happened across regional or global levels, have to be studied from the meta-regional perspectives. It is in this context, that I seek to correlate and contextualize the historical developments in ancient

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Tamizhagam with the developments in the Indian Ocean and Afroeurasian worlds. At one level, the perceptions of transregional connectivity as exclusive between certain regions (for example, the Indo-Roman) or along certain trade routes are problematic. Similarly, the divisions of continents as Europe, Africa and Asia, and Indian Ocean region as distinct units, and the micro regions, based on modern national boundaries could be considered artificial and irrelevant for a holistic perspective. The cultural interactions across the Afroeurasia (Africa, Europe and Asian landscapes) encircling the Indian Ocean and the numerous seas within and beyond the Indian Ocean may be considered to have formed a major meta-sphere of interactions (Fig. 1), with multiple regional and sub-regional spheres of interactions. Although this lecture is titled 'Afroeurasian World,' this realm could be called Afroeurasian and Indian Ocean worlds. Within this broader sphere, micro regional spheres are possible, for example, Bay of Bengal Sphere (Manguin 1996; Gupta 2005, 2018). Here, the region of Tamizhagam, covering Tamil Nadu and Kerala is considered a micro region, but always contiguous and constantly connected with various landscapes of the Afroeurasian and Indian Ocean regions. The chronological focus of the current address is between ca. 500 BCE and ca. 300 CE.



Fig. 1. The Core of Afroeurasian sphere in the Early Historic Period. Courtesy: Google earth.

Previous Research

The investigations on the early historic period of Tamizhagam have focussed on different components. Scholars from language, literature and historical background have investigated the Tamil literature, the early Tamil society and the social processes that could be understood from the references in the literature

(Singaravelu 1966; Subrahmanian 1966; Kailasapathy 1968; Nilakanta Sastri 1972; Rajan 2003, 2014, 2015; Athiyaman 2016). Archaeologists have focussed on the settlements and excavation of sites and material culture (Begley 1983, 1986a, 1986b, 1988, 1994, 1996a, 1996b, 2004a, 2004b; Raman 1991; Begley *et al.* 1996, 2004; Will 1996, 2004; Rajesh and Arun Raj 2003; Ravitchandirane 2007; Selvakumar 1996, 1997, 2004, 2016a, 2016b, 2017; Sidebotham 2011; Slane 1996; Tomber 2000, 2002, 2005, 2008; Rajan and Bopearachchi 2002) and the industries and the megalithic burials (Lal 1962; Gururaja Rao 1972; Leshnik 1974; Narasimhaiyya 1980; Rajan 1991, 1994, 2003, 2014, 2015; Moorti 1994; Sathyamurthy 1992a, 2005; Mohanty and Selvakumar 2002). Epigraphists have studied the Brahmi inscriptions and their importance in understanding this period (Mahadevan 2003; Subbarayalu 2008a, 2008b). A few studies have also been undertaken by integrating the archaeological and literary sources. R. Champakalakshmi has studied the political and urbanization processes (1978, 1996), and Rajan Gurukkal has focussed on the social formation (2009; Gurukkal and Varier 1999). Several researchers including K. Rajan have correlated the evidence from the literature and archaeological sites (Abraham 2002, 2003; Rajan 2003; Selvakumar 2008, 2010a, 2010b, 2011; Selvakumar and Darsana 2008). The excavations at Porunthal and Kodumanal have helped to understand the development of Tamil-Brahmi script (Rajan 2014, 2015). The focus on the Indo-Roman trade/Indian Ocean trade (Fig. 2) is another important area of research in connection with this period. Scholars have worked on the Indo-Roman and Indian Ocean connections (Warmington 1974; Thapar 1992, 2005; Begley and De Puma 1991; Bopearachchi 1996; Ray, and Salles 1996; Morrison 1997; Smith 1999; Chakravarti 2001, 2002; Dussubieux and Gratuze 2003; Rao 2004; Suresh 2004; Whittaker 2004, 2009; Tomber 2008; McLaughlin 2010, 2014; Seland 2014), the Greco-Roman texts (Casson 1989, 1990; Mathew 2015), Vienna Papyrus (Romanis 2008; Romanis and Maiuro 2015) and recently Rajan Gurukkal has critiqued the views on the Classical Indo-Roman trade (2016). The debates on this cultural period of South India have revolved around the causes for the urbanization, external connections, chronology and

origin of the Tamil-Brahmi script and the nature of the politics and state formation of the Early Historical period.



Fig. 2. The Indian Ocean World Courtesy: https://mrbarton-fhs-apwh.wikispaces.com/file/view/Indian_Ocean_trade_route.gif/302657498/604x355/Indian_Ocean_trade_route.gif

The Developments in Early Historic Tamizhagam and Urbanization

The historical and cultural developments of the early historic period in South India and Sri Lanka are indeed interesting, and with the appearance of scripts, inscriptions, rich variety of material culture and literary references, the scenario is much clearer than that of the prehistoric period. It should be kept in mind that although the Early Historic period is bracketed from 500 BCE to 300 CE, the entire 800 year period was not uniform in terms of historical and cultural developments. In the archaeological record, peak material cultural activities are seen from the later part of the first century BCE to third century CE. After 300 CE, trade activities did continue, though the early researches labelled this period as a dark-age, because of the so called Kalabhra interregnum and the perceived lack of evidence (Nilakanta Sastri 1955). It may not be appropriate to talk about a dark-age, which is at best an artificial construct of historians, and there was no complete fall of the urban centres in this period; though there was a decline after 300 CE, there was no disappearance of the urban traits. The urban features took different forms and the large urban market and production centres became smaller centres in the early medieval period, across the territory, since the overseas trade components decreased and the agricultural expansion took place in the hinterlands. The material cultural production during this phase was mainly for the

local markets and hence, the large markets and production centres of the Early Historic period became fragmented into smaller settlements. Thus the gap (of dark age) between the Early Historic and Early Medieval is perceived rather than real (Gillet 2014).

Urbanization refers to the process of development of towns, mostly depending upon non-agrarian production, but often involved in political, social and commercial activities (Childe 1950; Smith 2009). The first urbanization in India began with the mature phase of the Indus Civilization, which flourished around 3000 to 2000 BCE (Kenoyer 1998). This urbanization was limited to north western parts of India and this region interacted with many parts of India and also with the West Asian civilizations and cultures in the African realm. Probably, this civilization supplied bulk of its commodities to the West Asian civilizations. Then the second urbanization of India developed around the 6th century BCE, when Buddhism and Jainism began to appear in northern India (Sharma 1987; Chakrabarti 1995; Chakravarti 2001, 2002). The population increase, development of ideologies and surplus production were responsible for the development urbanism, among other factors, in northern part of India in the first millennium BCE.

The beginning of urbanization in south India is slightly later in date than North India and in Tamizhagam; it perhaps began around 300 BCE, if not later. Urbanization is a process and it is not a one-time event. The seeds for urbanization of Tamil country may have been sown around 500 BCE with the development of agro-pastoral life, and it was developing further in the later centuries, and the peak of the urbanization, boosted by the interactions with the Afroeurasian and Indian Ocean worlds reached in the first century BCE to second century CE. In the Sangam texts, many of the poems capture this urbanization process and hence, some of the Sangam Tamil poems may be placed around the first century to third century CE; a few of the poems of the Sangam text perhaps date to an earlier period. We need to remember that the Early Historic urbanization and the Sangam Age towns emerged almost 1700 years after the fall of the Indus Valley civilization, and the findings from Keezhadi excavations

(near Madurai) by the ASI (Amarnath Ramakrishna *et al.* 2017) and other Early Historic sites reveal the evidence of the urban process of ca. 300 BCE and thereafter. Recent radiocarbon dating by Rajan has placed the beginning of Early Historic around 400 BCE (Rajan 2015).

Cultural Traits of the Early Historic Period in South India

The process of urbanization could be understood from the nature of the settlements found through archaeological explorations. The Iron Age settlements formed the core for the cultural developments of the early historic period in South India. However, our understanding of the Iron Age has remained very poor, because of the weak chronological resolution achieved on the age of the megalithic burials, and the lack of extensive excavation of the habitation sites. The Sangam Tamil texts mention about the *Mutur* (mutu, old + ur, settlement) very frequently and they were probably the old settlements. These *mutur* settlements might have emerged in the Iron Age. Perhaps the settlements that were located in the crossroads of trade routes, the boundaries eco-cultural zones, and those which served as the headquarters of the clan chiefs of the Iron Age emerged as the urban centres in the Early Historic period. Probably, these centres developed into *loci* of political powers in the Early Historic period. The settlements of Uraiyur, Madurai, Karur and Kanchipuram emerged out of internal social and political organizations.

Generally, there is a tendency to focus on the Indus Valley Civilization for the development of Tamil Culture, in the popular circles. But, archaeological research undertaken in South India has produced evidence for the existence of and growth of cultures in the Tamil region from the Mesolithic period (Shetty 2003; Selvakumar 1996, 2010b, 2016a, 2017), although the prehistoric evidence in this region dates back to about 2 myr (Pappu *et al.* 2011). The focus on the Neolithic culture and Neolithic Revolution, in the conventional models of cultural evolution led to the treatment of the Mesolithic hunter-gatherers as a primitive population (Selvakumar 2014). However, the

Mesolithic populations of South India might have involved in a number of innovations including ethno medicine and traditional navigational practices. The seeds for the *tinai* diversity of the Sangam age, described in the Sangam texts (Kailasapathy 1968; Gurukkal 2009), might have been sown by the Mesolithic communities that occupied the various regions and landscapes from the hills to the coasts of Tamizhagam in the early and Mid-Holocene. The development of various cultural traits in Tamizhagam and their tentative chronology are presented below (Table 1), and this data should be considered tentative and more research need on it.

Table 1. Development of Cultural traits and their Chronology in Tamizhagam

Cultural Traits	Time Period
Poetic <i>Paana</i> Tradition	Mesolithic Context
Ethno medicine	Mesolithic Context
Early cultivation	Mesolithic Context
Foundation for <i>Tinai</i>	Mesolithic Context
Ceramic Industry	Neolithic-Iron Age
Iron smelting technology	Iron Age
Textile Industry	Iron Age
Carnelian Beads	Iron Age
Copper Technology	Iron Age
Shell working	Iron Age
Trade with Northern Parts of India	Iron Age
Early Historic Cultural Traits	
Composition of Poems	5 th BCE to 3 rd Century CE
Introduction of Script	5-3 rd Century BCE
Trade with Indian Ocean Region	5 th Century BCE
Brick Architecture	3 rd to 1 st Century BCE
Introduction of Coins	3 rd Century CE
West Asian Trade Connections	4 th century BCE
Roman Trade Connections	1 st century BCE
Polities	5 th to 3 rd Century BCE
Glass bead Technology	4 th Century BCE
Coloured textile	3 rd century BCE

Square/rectangular Town Plan 5th to 3rd Century BCE

One of the main debates with regard to the historical period has been the precise chronology of the beginning of the early historical period and the introduction of script in India and Sri Lanka. Researchers who worked in Sri Lanka contend that Brahmi script appeared there before 500 BCE (Coningham *et al.* 1996), and based on the excavations at Porunthal and Kodumanal, K. Rajan (2014) dates the beginning of historical period around fourth century BCE, before the conventional barrier of third century BCE provided by the Asokan inscriptions. R. Nagaswamy, Iravatham Mahadevan (2003) and Y. Subbarayalu consider the date of Tamil Brahmi as not extending before the third century BCE (2008a, 2008b). This is an issue that requires more detailed research in my opinion, and research by K. Rajan has produced evidence to argue for the early beginning of Tamil-Brahmi script.

Types of Early Historic Settlements/Sites

In Tamizhagam, the Early Historic period had many types of settlements from very small sites to large settlements and their functions were varied. The Iron Age settlements of agrarian and pastoral nature that occupied the different landscapes witnessed diverse functions and activities in the Sangam Age. Some of the Iron Age settlements became centre places and became commercially and politically important in this period. The sites and settlements could be classified into eight types based on several attributes, although more such types and categories could be arrived at. They are described below.

Category 1 Rural Agrarian or Pastoral Settlements

This type of settlement could be a small unit of human occupation with evidence for cultivation and/or pastoralism or hunting-gathering. Such settlements have ceramics and traces of houses made of perishable materials. S.Pappinayakkanpatti in Madurai is an example for such type of sites (Selvakumar 2016a). At this site, very rarely beads and ornaments are found, although two fine roulette ware sherds and two sherds with Tamil-Brahmi were collected. These settlements occupied the bottom of the pyramid of Early Historic settlement hierarchy, in terms of dimension and socio-

economic activities. Such settlements could be considered rural in nature. The urban dimensions of settlements such as Arikamedu, Pattanam and other locations could be comprehended, only when these sites are excavated and understood. Their dimension could be less than 20 acres. Such settlements appeared in the Neolithic times or even in the Mesolithic times.

Category 2 Regional Settlements

Settlements of larger size, perhaps starting in the Iron Age, in the *loci* of the heads of clans or chiefs could be categorized into this type. They could be larger than those of Category 1. For example, the site of Ambal (Nagapattinam district) or Ambar of the Sangam text can be considered to be this category (Selvakumar *et al.* 2016). These settlements might have emerged in the Iron Age and perhaps they acquired the epithet *Mutur* in the Sangam texts. They did not become urban centres like Pattanam or Arikamedu. Their dimension could be less than 20 to 50 acres or even more. These settlements must have begun as Category 1 in the Iron Age and they became Category 2 settlements in the end of Iron Age and in the Early Historic period.

Category 3 Political Centres

These were settlements of political importance, i.e. the presence of the Vendar kings and commercial establishments, is noticed at these sites. Uraiyur (Raman 1988), Karur (Nagaswamy 1995), Madurai-Keezhadi (Amarnath Ramakrishna *et al.* 2017) and Kanchipuram (Raman 1987) could be categorized under this type of settlements. These settlements might have been also been established in the Iron Age. These settlements gained their importance, because of the presence of the political entity. Their role as *loci* of political establishments, naturally led to the assemblage of various service providers and the consumption of a large volume of material goods. They too acted as special economic processing zones leading to material cultural production through craft organization. These sites occupied agriculturally as well as commercially important areas very close to the riverine tracts. Their dimension could be more than 50 acres. These sites must have achieved their status of Categories 1 and 2 in the Iron Age itself, and these settlements reflect the

development of urbanization. At these settlements, polity induced the commercial developments.

Category 4 Industrial Centres, Ports and Markets

Certain settlements at the junction of the trade routes and near the mouth of the rivers adjacent to the seas became markets and ports (Fig. 3) in the Early Historic period. The sites of Arikamedu (Wheeler *et al.* 1946; Casal 1949; Begley *et al.* 1996, 2004; Selvakumar 2008), Vasavasamudram (Nagaswamy and Abdul Majeed 1978), Kaveripoompattinam (Soundara Rajan 1994), Azhagankulam (Nagaswamy 1991; Abdul Majeed *et al.* 1992; Sridharan and Tulasiraman 2000; Sridhar *et al.* 2004, 2005) and Korkai (Nagaswamy 1970) in Tamil Nadu and Muciri (Pattanam) (Cherian *et al.* 2007; Cherian and Jaya Menon 2014) and Tondi in Kerala are such settlements which functioned as ports as well as industrial centres. These settlements were main nodes of contacts with the Afroeurasian and Indian Ocean worlds. Madurai, Keezhadi, Uraiyur, Kodumanal, and Kanchipuram were the sites that functioned as industrial centres in the hinterland. The resources from other regions and hinterlands reached these coastal or maritime industrial centres and the ports-cum-markets for commercial interactions. These towns acted as special economic, material culture processing zones with the presence of various industries (Figs.4-5) and craft production, actively supported by the materials from the hinterland and foreland. Since the material (craft) production required organization of space and labour, these towns were planned and necessary infrastructure components were produced for the discharge of waste water through drains, and markets were located in the grid pattern settlements. The commercial goods had to be protected from rains, sunlight, pests and raiders and hence, brick structures were introduced. Their dimension could be more than 50 acres or they existed as settlements of multiple clusters like the centre of Kaveripumpattinam. These settlements must have begun in Iron Age as smaller centres and achieving their urban status due to the Indian Ocean trade in the Early Historic period. Perhaps they developed as commercial centres and then became *loci* of political powers, in contrast to the sires of above category.



Fig. 3. The coastal ports of Tamizhagam

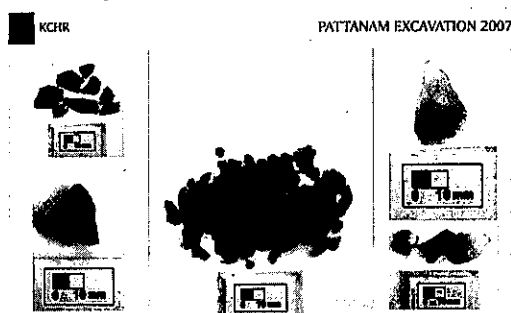


Fig. 4 Evidence of bead making debitage Courtesy: KCHR and Dr.P.J.Cherian

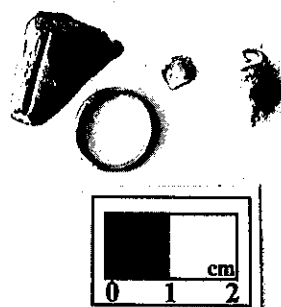


Fig.5. Ornaments from Pattanam, Kerala Courtesy: KCHR and Dr.P.J.Cherian

Category 5 Burial sites

The megalithic burials form another category of sites. They are ritual sites with cache deposits, and are found sometimes in isolation and in some cases, they are located very near to the habitation sites. Some of the burials have large number of burials. These burials are important and they have evidence for the materials that reached through the trade networks. Precious stone beads, copper and gold objects and iron implements are

found in these burials. Some of the burial goods reflect the possible social hierarchy.

Category 6 Hero stone sites, camp sites and raw material sources

The sites of hero stones, camp sites, raw material sources and rockshelter sites fall under this category. These are isolated localities found on the landscape. The *umanar* (salt merchant) camps mentioned in the Sangam Tamil texts could be correlated here. They are ephemeral in nature and they may not be easily identified from archaeological context. They reflect the movement of people and the temporary sites associated with raw material procurement.

Category 7 Rockshelter sites with Jain religious presence

Rockshelter sites with Brahmi inscriptions (Mahadevan 2003) are another class of sites associated with the Jain monks. They do point to the trade routes and active religious networks across South India. They have natural features such as hills, caves and water sources, and very limited archaeological deposits are found at these sites. It is interesting to note that the evidence of Buddhism is more associated with the sites of coastal networks in Tamil Nadu, while Jainism dominated the hinterland in the Early Historic period.

Category 8 Natural features and hills

The sites of natural features and hills described in the literature could be considered as a separate category. One may not find archaeological evidence at these sites, but they can be located with the evidence from literature and contemporary cultural knowledge.

Political Formations

The political entities of the Sangam Age are called as chiefdoms (Champakalakshmi 1996) and they are not considered as anywhere near the state level political formation (Gurukkal 2009). The Sangam Age witnessed diverse range of developments and these political formations cannot be considered as a form of state, as they existed in the time of the Medieval period. However, the political entities at the level of vendars of the Sangam Age were definitely territorial and they depended upon the political allegiance of the village or

regional chiefs. We cannot simply ignore them as tribal or primitive forms, induced by the notions of unilinear model of cultural evolution. The entities of Cholas, Cheras and Pandiyas cannot be also called chiefdoms; probably the *velirs* were representing the chiefdoms, and the vendars were not chiefdoms and they had moved away from the level of chiefdoms, but could not establish a state level polity.

The Role of Sangam Poems as Prasastis

The Sangam text and its role in the social formation of the Early Historic period have to be considered while dealing with the question of urbanization and polity. The poetic tradition of the Sangam age was perhaps a native method of legitimising the role of the kings and chiefs from the Iron Age. The Sangam Age poets sang about the kings, their country, landscape and cities and obtained gifts for their services. The cities of the Sangam Age are described as wealthy and resourceful. Why did the poet *Kannanar* compose the long poem of *Pattinappaalai*? Who motivated the poets? Why did the king need this poem? Why did the king reward the poets? The short oral poems were the earliest texts produced in the Tamil country and these poems were used by the chiefs for their political control over the territories symbolically. The long poem of *Pattinappaalai* might have been written down in the early period itself. At a time when written literacy did not reach all sections of the society, the poems were easily reachable to the people. By employing the poets and creating and disseminating the non-written *prasastis* (invocations), through the poets, the historical events could be recorded, memorised and disseminated among the people. The *Paanas* (wandering bards of the Sangam Age) and the local poets were in fact supporting the early political formations and they were given only consumable, perishable and movable properties/resources. Perhaps in the later stage, when land (oriented production) became an important asset, land donation became the norm and perhaps the Brahmin poets took over the legitimization process and they were given the more permanent source of production, the wetland for their services.

Afroeurasian World and Tamizhagam

The connectivity across the Indian Ocean region, or rather the Afroeurasian and Indian Ocean worlds, has been researched by various scholars (Mukherjee 1912; Coedès 1968; McMaster 1966; Gregory 1971; Kulke 1990; Orton 1991; Schober 1997; Pearson 1998; Wolters 1999; Mathew 1997; Stephen 1997; Goitein and Friedman 2008; Subbarayalu 2002; Dubey 2010, 2016; Malekandathil 2010; Jayaram 2011a, 2011b; Masanari 2012; Chakravarti 2012; Anjana Reddy 2014; Bertz 2015; Romanis and Maiuro 2015; Oonk 2015; Narayanan 1996, 2006; Kusimba 2017). The connectivity and interactions in the Afroeurasian world date back to the prehistoric period. The human ancestors had indeed understood the importance of migration, movement, connectivity and interactions as means of survival, adaptation as well as cultural selection to tackle various social, economical, political, cultural and environmental pressures and issues, right from the prehistoric period.

Approaches to Maritime Connectivity and Early Migrations

The conventional approaches to the study of global historical interactions have been mainly visualized from fragmentary perspectives, as highlighted by the parable of “the five blind persons and an elephant,” like the ‘Indo-Roman,’ ‘Indian Ocean,’ ‘India-Southeast Asia,’ ‘India-Africa,’ ‘Southeast Asia-Africa’ and ‘India-West Asia’ connectivity and interactions by various agencies. However, the perspective of Indian Ocean region and global connectivity have been developed by a few researchers (Chaudhury 1985, 1990; Mukherjee 2011; Alpers 2014) to approach the interactions holistically and to focus on researching the historical and cultural connectivity across the Indian Ocean. The idea of Afroeurasian and Indian Ocean worlds appears to be a more accurate label, instead of the Indian Ocean or Indo-Roman oriented terminology, if we are dealing with the interactions holistically, combining maritime and hinterland interactions.

The studies on human migrations point out that the hominins, human ancestors, the species *Homo*

erectus or its variants are considered to have evolved in Africa and then migrated out of Africa to different parts of the world around 1.9 to 1.8 million years ago (Maslin *et al.* 2015). The evidence of *Homo erectus* is found at many sites in Africa and in Java (Sangiran, Tirinil, Ngandong) and China (Hexian, Lantian and Zhoukoudian) (Rightmire 1988), and in India the Acheulian tools datable to ca. 1.5 myr have been found at Attirampakkam near Chennai (Pappu *et al.* 2011). Many sites with early Palaeolithic handaxes of identical style and design occur in Asia and Africa.

There are debates about the origin of modern humans across the world; the theory called Out-of-Africa strongly points out that all human groups that occupy the world today evolved from the *Homo sapiens* (modern humans) who migrated out of Africa and populated to different parts of the world (Fig. 6). Apart from the human skeletal remains, the mtDNA studies that are being undertaken in various parts of the world today argue for the evolution of the modern humans (*Homo sapiens*) in Africa and then spreading out to various parts of the world including Asia (Stringer and Andrews 1988; Johanson 2001; Liu *et al.* 2006).



Fig.6. Map showing the spread of *Homo Sapiens*,
Source: Wikimedia Commons, Author: Nord Nord West,
Wikimedia Commons

The earliest humans are considered to have moved from Africa, and populated the whole world. The mtDNA studies argue for the global connectivity of human migration and cultures in the prehistoric period. We find remarkable similarity among the prehistoric artefacts and assemblages including the hand axes found all over the world. This might be due to unrelated independent inventions; but, people were well connected and the ideas were spreading across, it appears, even in the

prehistoric period. The knowledge of watercrafts or rafts perhaps developed in the Mesolithic times, leading to navigational activities.

Late Prehistoric/Bronze Age Interactions

After the dispersal of the modern humans, the Egyptian, Mesopotamian, Indus Valley and Chinese civilizations flourished around the fourth-third millennia BCE. These civilizations were in fact interacting. Organic residue analysis of early Iron Age Phoenician clay flask from West Asia suggests the interactions with South Asia in spices as early as the second millennium BCE (Gilboa and Namdar 2015).

After the advent of agriculture, communities interacted and exchanged seeds and domesticates such as *Vigna unguiculata* (cowpea), *Eleusine coracana* (finger millet), and *Pennisetum glaucum* (pearl millet), are considered to have reached India, probably around the early second millennium BCE (Fuller and Boivin 2009; Boivin *et al.* 2013) from Africa and West Asia through the Indian Ocean networks. The presence of Austro-Asiatic population in India and Southeast Asia does point to the overseas and coastal connections between South Asia and Southeast Asia in the later prehistoric period. Similarly, land routes existed across Europe and Asia to China and in the eastern front and the maritime routes connected South Asia and Southeast Asia with China and Japan (Hung and Chao 2016) covering the Afroeurasian and Indian Ocean worlds. The knowledge of watercraft making was well known among various communities of Africa and Asia, and the Austronesian people are considered to have navigated long distances in the Indian Ocean (Manguin 1996; Gupta 2004, 2005, 2016, 2018). The terms for boats—*padagu*, *padavu*, *odam*, *oruwa*, *odi*, *vangam*, *bangka*—have cognates across Asia. There is a strong possibility for prehistoric overland and maritime connections and interactions in the Bay of Bengal region.

Early Historic Interactions

The ancient period, around the beginning of the Common Era, saw intense connectivity with the ancient Tamizhagam in South India. The Greek text of the *Periplus Maris Erythraei* (Casson 1989) presents a

vivid account of the maritime trade routes and, the interactions from Afroeurasia.

Adulis, in Eritrea; Berenike (Wendrich *et al.* 2003, Sidebotham 2011) and Quseir al Qadhim in Egypt; Khor Rori/Sumurram in Oman (Pavan 2017), Muciri/Pattanam (Shajan *et al.* 2004; Selvakumar *et al.* 2005; Cherian *et al.* 2007; Cherian and Jaya Menon 2014), Arikamedu (Wheeler *et al.* 1946; Begley *et al.* 1996, 2004) and Tamluk in India (Gangopadhyay 2010), Khao Sam Kaeo in Thailand (Bellina and Glover 2004; Bellina 2006, 2018; Bellina-Pryce and Silapanth 2006), OcEo and Tra Kieu in Vietnam and Hepu in China were some of the important coastal centres that were interacting in this region

Black pepper of about 7.5 kg, stored in an Indian jar, was excavated at the site of Berenike in Egypt, (Fig. 7; Tomber 2008; Sidebotham 2011). Organic remains of pepper is known from other sites such as Quseir al Qadhim in Egypt (Tomber 2008) and Pattanam in India as well (Cherian and Jaya Menon 2014). The same site has produced Tamil-Brahmi names (Figs. 8-10) and also local Indian pottery (Fig.11). A lot of Indian pottery sherds have been found in the Gulf (Anjana Reddy 2014). Berenike has also produced a sherd with Tamil-Brahmi name (Fig.12, Mahadevan 2003). The early Tamil texts mention about the Roman ships coming to the port of Muziris/Pattanam with gold/metal and returning with pepper and this is described in the Tamil Sangam poem of *Akananuru* 149.



Fig. 7. The pot with pepper from Berenike, Egypt, Courtesy: Roberta Tomber

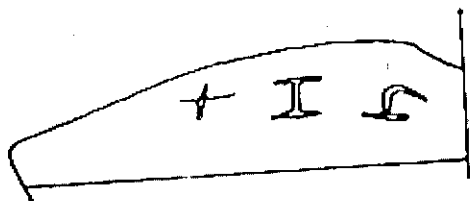


Fig. 8. The two pottery sherds from Quseir al Qadhim with Tamil Brahmi, Egypt, Courtesy: K. Rajan



Fig. 9. The sherd from Quseir al Qadhim with Tamil Brahmi, Egypt, Courtesy: Roberta Tomber/Steven E.Sidebotham

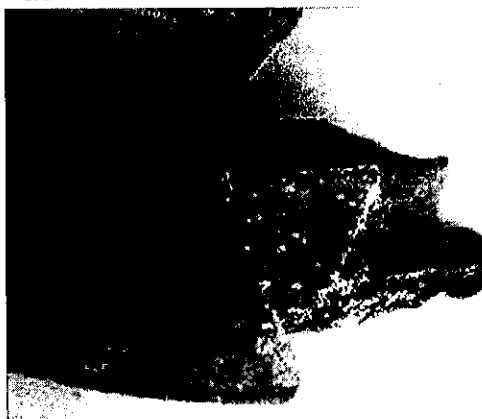


Fig. 10. The sherd from Quseir al Qadhim with Tamil Brahmi, Egypt, Courtesy: Roberta Tomber

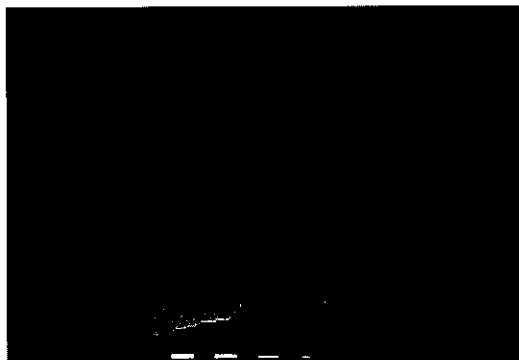


Fig.11. The sherds from Quseir al Qadhim, Egypt, Courtesy: Roberta Tomber

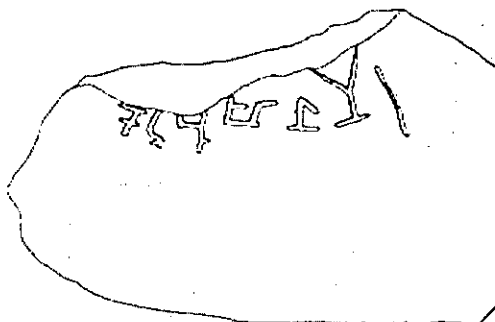


Fig. 12. The sherd from Berenike with Tamil Brahmi inscription, Egypt, Courtesy:K.Rajan

The fabrication of glass beads known as the Indo-Pacific beads, which occur from the East Africa to Japan, is one of the important technological developments of this period (Francis 1989; Dussubieux and Gratuze 2003; Francis 1989; Kanungo 2004a, 2004b, 2006; Katsuhiko and Gupta 2000). The glass production is evidenced at several east coast sites of India (Fig.13) and Indian Ocean region.



Fig.13. A collection of Indo-Pacific glass beads from Arikamedu, Courtesy: Seteven E Sidebotham

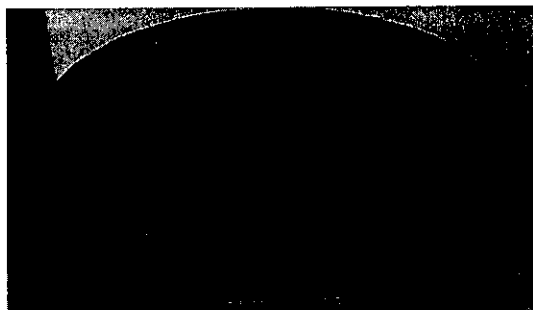


Fig.14. A complete Rouletted Ware Dish in Jakarta Museum, Photo: Selvakumar

Rouletted Ware is a fine ceramic ware produced in India in the Ganga-Brahmaputra delta of Bengal and these ceramic sherds have been found from Quseir al Qadhim in Egypt through Indonesia to Tra Kieu in Vietnam (Fig.14; Begley 1988; Ardika, and Bellwood 1991; Krishnan and Coningham 1995; Rahman 2000; Tripathi 2002; Ford et al. 2005; Schenk 2006; Magee 2010; Selvakumar 2016b). Complete vessels of this ceramic variety were found in the Buni Complex of Indonesia as part of the burials (Walker and Santoso 1980) and now they are in the National Museum at Jakarta (Fig. 14). The distribution of this ceramics is another pointer to the expansive network of Asia-Africa regions that existed in the Early Historic period, and the connection of Tamizhagam with the sites of Bay of Bengal (Tamluk and Chandraketurgh) and beyond (Lal 1949; Chakraborty 2000; Gangopadhyay 2010). Evidence of Indian specialist workers has been excavated at the site of Khao Sam Kaeo in Thailand (Berenice 2006). A Tamil inscription of a goldsmith (Shanmugam 2009; Fig. 15) and an Indian navigator's inscription have been found in Thailand (Ray 1994).

Indian ceramics and inscriptions, *Indian Brahmi inscriptions conveying the names of merchants*, pepper and rouletted ware, which have been found in various ports of in the Indian Ocean region from Africa to Southeast Asia suggest the mobility of traders, people and commodities. The transfer of technologies and development of urban centres along the coast also appear to have been caused by the network. The materials from East Africa reached South Asia and Southeast Asia (Gupta 2016). The connections with China/East Asia across the overland route known as the silk route was also important, and but the maritime routes offered a number of advantages over the overland trade route. The rise of Buddhism and its spread in East Asia and Southeast Asia was another notable development in this period, and the Buddhist Network and the associated trade activities were very powerful across Asia (Ray 1994, Tansen Sen 2003; Holcombe 2009).

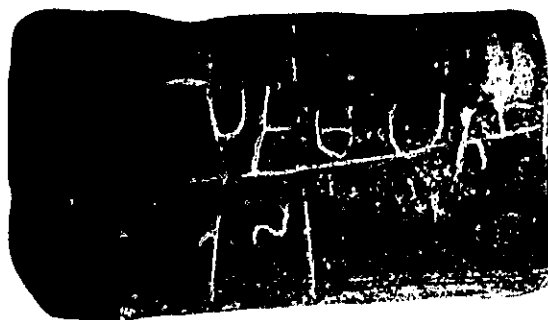


Fig. 15. Perumpatan kal from Khuan Luk Pat. Courtesy: P. Shanmugam

Indian Materials and Tamil Inscriptions in the Indian Ocean World

A gold touchstone with the inscription has been found at Khuan Luk Pat in Thailand and it suggests the movement of a goldsmith or trader from Tamizhagam to Southeast Asia. Similarly inscriptions of pottery with names of persons such as *Panai oRi*, *Kanan*, *Cattan*, *korrapuman*, and *...Nanthai kiran* (Fig. 16-17) have been found in the Red Sea region. The last name perhaps refers to Kannanthai, clan name noticed in Kongu region of Tamil Nadu, and this may suggest the involvement of the traders from Coimbatore region, where Roman coins are found in abundant concentration (Rajan 1994).

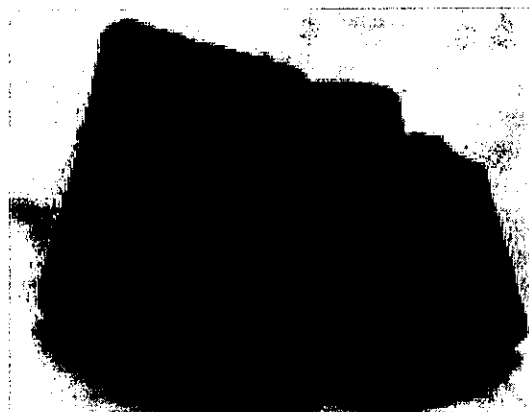


Fig. 16 The name ...Nanthai KIran on an amphora sherd from Khor Rori, Oman, Courtesy: Pavan and K.Rajan

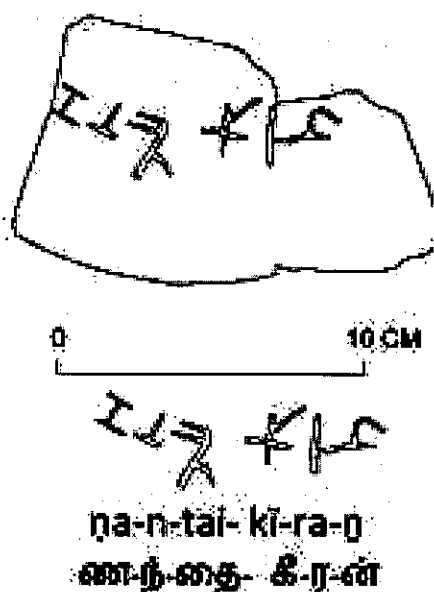


Fig. 17. The name ...Nanthai KIran on an amphora sherd from Khor Rori, Oman, Courtesy: Pavan and K.Rajan

Similarly, apart from the Roman coins (Sathyamurthy 1992b), materials of foreign origin have been found in India and also in Tamil Nadu. Greco-Roman amphora sherds, terra sigillata, torpedo jars and Mesopotamian ceramics and Roman inspired objects have been found at many sites in India (Suresh 2004; Tomber 2008). A pottery with the embossed design from Azhagankulam shows a lady with African features standing with an amphora (at this figure is also associated with certain Jewish ritual), and the ship graffito from Azhagankulam depicts a ship of Roman origin (Casson 1996), matching the description of "Yavanar tanta vinaiman nankalam" (the fine watercrafts of the yavanas) of *Akananuru* poem 149. Several evidences are available for the presence of external influence in Tamizhagam (Figs.18-24). Ornaments in the shape of amphora (amphora) and the Fortuna intaglio from Pattanam in Kerala is definitely an indication of the materials from the Greco-Roman world reaching the Tamizhagam region. The goods that were exported from the Tamizhagam were not entirely produced in Tamil country, the Gangetic nard, silk and other materials came from different parts of Southeast Asia and East Asia and were sent to the different parts of the Indian Ocean. The references to "kaazhagattu

aakkam" (the products of Kedah, Malaysia) and "Nirin vanta nimir parippuravi" (horses that came by water) at the port of Kaveripumpattinam in *Pattinappaalai* and the source of roulette ware being attributed to Bengal Region based on XRD analyses (Gogte 1997, 2002), suggest the strong connectivity in the Indian Ocean region and the interactions in the eastern part of South Asia and the Bay of Bengal region. These interactions were in fact supporting the development of urbanization along the coastal region and were also influencing the hinterlands all across. The development of Pandians, who have fish as their insignia and their early association with Korkai suggest their coastal origin. It could well be argued that the maritime trade activities boosted the growth of coastal cities and coastal polities in the early period, and perhaps the Pandians moved to the interior, hinterland centre of Madurai at the junction of trade routes in the Vaigai valley in order to control the maritime and hinterland trade activities. Similarly the Cheras moved to the Vanji or Karur and the Cholas controlled Kaveripumpattinam.

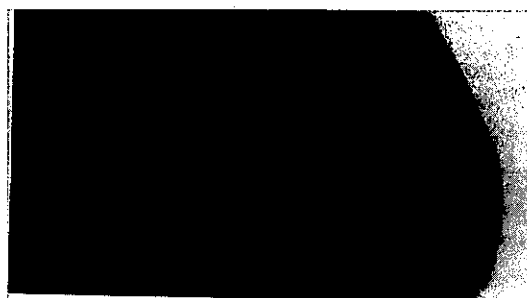


Fig. 18. A ship's graffito found on Rouletted Ware sherd at Azhagankulam Courtesy: Tamil Nadu State Archaeology Department

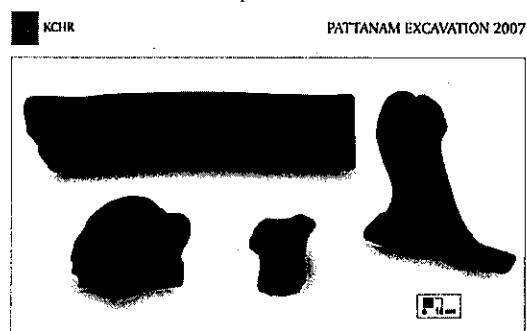


Fig. 19. Amphora from Pattanam Courtesy: KCHR and Dr.P.J.Churian

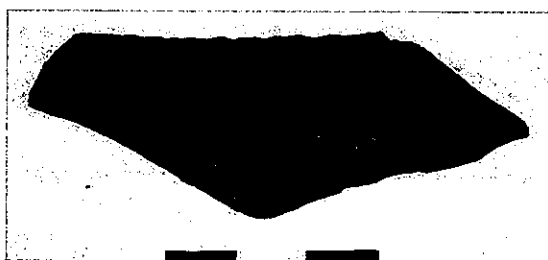


Fig.20. A decoration on potsherd from Alagankulam, India with a female figure carrying amphora. The person has features of African individuals. Photo, Tamil Nadu State Archaeology Department

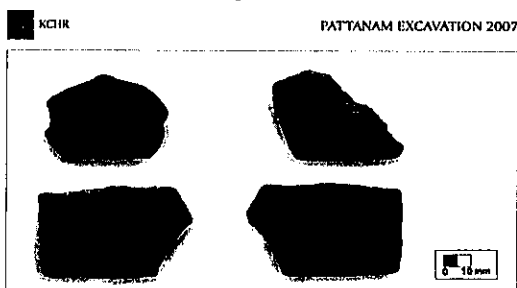


Fig.21. Torpedo Jar Fragments from Pattanam Courtesy: KCHR and Dr.P.J.Churian



Fig. 22. Turquoise Glazed Pottery Fragments from Pattanam Courtesy: KCHR and Dr.P.J.Churian



Fig.23 Terra sigillata, Pattanam, Kerala Courtesy: KCHR and Dr.P.J.Churian

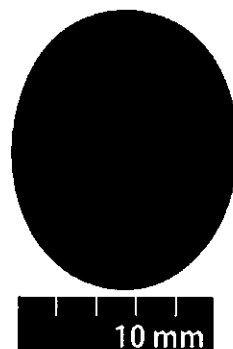


Fig.24. The Fortuna Intaglio from Pattanam, Kerala Courtesy: KCHR and Dr.P.J.Churian

Communities and the Indian Ocean Interactions

The smaller communities in fact played active role in the Indian Ocean interactions, in collecting, producing and supplying raw materials and goods. The communities and groups were effectively utilized in gathering the resources for the interactions. The fisher folk with their navigational knowledge and the various hunting-gathering communities with access to the landscape and its resources contributed to the interactions across the Afroeurasia and Indian Ocean worlds.

Discussion

The cultural developments in the Tamizhagam region from the Mesolithic period laid the foundation for the early historic culture, and the connections with various parts of the Afroeurasian and Indian Ocean worlds from the Iron Age to the Early Historic period had a lot of impact on the Early Historic cultural developments in Tamizhagam.

Often the public and a few researchers think that the urban centres and the large sites were only important in the historical development. If we look at the archaeological map of Tamil Nadu and Indian Ocean in general and the evidences carefully, we can understand the region had diverse type of settlements as listed in the eight categories above across all landscapes that contributed to the interactions. The cultural developments of Tamizhagam and the variations in the life ways of the five *tinai*s (*kurinji*, *marutam*, *mullai*, *neytal* and *paalai*) took clear formations mainly in the

Iron Age, although the seeds for these developments were sown in the Mesolithic period. The population development in the Iron Age could be due to the migration of new groups as well as the transformation of the Mesolithic groups. The early historic developments too point to new migrations and the contacts with northern part of India and the Afroeurasian and Indian Ocean worlds at large.

We could argue that there were two processes and factors working in the early historic Tamil region. The coastal urban centres grew primarily out of the external contacts and interactions with the Afroeurasian and Indian Ocean worlds, for example, Arikamedu, Azhagankulam, Korkai, Pattanam/Muchiri and Tondi. What was the need for these centres on these coasts, otherwise? The inland urban centres Uraiyur, Madurai/Keezhadi, Kanchipuram and Uraiyur developed due to internal factors as well as external connections with Afroeurasian and Indian Ocean worlds. We cannot overestimate or underestimate the maritime trade connections. The consumption of commodities by the local people was also an important factor for the rise of these towns, apart from the transshipment activities. The materials produced in the early historic urban centres cum-special economic processing zones were sold in the hinterland as well as overseas markets. The urbanization process continued, and perhaps a number of such settlements with different orientations developed in the later period. To better understand the processes, the developments in the early history of South India from the Mesolithic to the Pallava periods need to be carefully studied using all kinds of evidence categories.

The connectivity and interactions did not actually stop in the early historic period, and only that people were interacting on different scales. Only when the connections were of high, they are reflected in the historical and archaeological sources. Essentially what we clearly observe are the peaks in the connections in the Afroeurasian connections, but there existed both peaks and ebbs (Fig. 25).

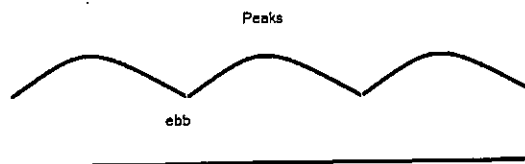


Fig. 25. Models of connectivity.

Ideas and industries introduced in the Early Historic period dispersed across the hinterlands in the later period. The industrial knowledge generated was used or incorporated by the crafts persons and they might have become part of the nagaram (commercial settlements) networks of the medieval period. The crafts and industries of Early Historical period did not die or decay, rather they dispersed and were absorbed into the small centres.

The early studies have immensely contributed to the understanding of the archaeological materials and the related processes. However, there are more investigations to be undertaken using the archaeological materials and the settlement evidence and the literature. The evidence from the early Tamil literature needs to be critically analysed along with correlative research on the archaeological materials and sites/settlements across the landscapes. While there is interest and focus on the large settlements, small and medium settlements have not been researched sufficiently. Therefore there is a lot of scope for studies using settlement systems and landscape archaeological perspectives. Apart from the large sites and the ports, the catchment areas and hinterland landscapes can offer a lot data for understanding the settlement systems. The Iron Age culture is also poorly understood and mainly the burials have been excavated. Large scale excavation of habitation sites and the investigation of the landscapes could offer a better understanding of the Early Historic cultural developments in Tamizhagam.

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The Quanzhou Temples: Construction, Destruction and Consignment to Museums

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The Chola temples, sculptures and inscription: The Indian presence registered at Quanzhou through temples and sculptures found evoked responses from archaeologists, historians and researchers. Gustave Ecke (1896-1971), who in 1933 found the broken Hindu sculptural remains, invited Ananda Coomaraswamy to comment on them, together with two further pillars located in the Taoist Tianhou temple¹. In 1950s a large number of sculptures were revealed during the demolition of the city wall, for which they had been used as building material², implying that the Hindu temple was demolished. The Kaiyun temple was reportedly subjected to renovation in the Ming period (1368-1644) incorporating the Hindu architectural elements into the structure of the temple, thus proving the existence of the temple in 1281 as recorded and was still in existence up until the fifteenth or sixteenth century. Then, after demolition its last remaining stones were pillaged for temple renovation and for use as masonry filler. Hugh Clark³ points out the so-called "Wing Wall" in the mid-fourteenth century might have been built with the stones from a temple that was knocked down to make way for construction of the wall. According to Wu Wenliang report (1956) the site may have been located of the Donghuai (southeast water) gate, that much of this material was required. The southern suburb, located between the city wall and the Jin River, was the commercial centre of Song and Yuan Quanzhou, and the district where foreign as well as Chinese merchants resided. Access to the river ensured easy commercial traffic and escape route in times of danger. An early thirteenth century geographical source, the Fangyu shenglan, states that "two types of foreigners – one has fair skin and the other dark – [are] living in Quanzhou [in fan-jen hsiang, the lane for foreigners]⁴. Thus, the presence of non Chinese in Quanzhou was noted by the Chinese.

The presence of Tamil merchants during the Song (960-1279 CE) and Yuan (1271-1368 CE) periods at Quanzhou: During the Song and Yuan period, the Tamil merchants were there at Quanzhou with their presence recorded in the Chinese records. A monk from India, Tianchu purchased a land in the southern suburbs of Quanzhou in the Yongxi period (984-988 CE). He built a Buddhist temple with the funds raised among his friends. This is mentioned to note that there was good relations existing between the Indians in spite of their different faiths practiced. The Tamil presence was well established when the Tamil-Chinese bilingual inscription dated to April 1281 was discovered in 1956 in the port city of Quanzhou. However, the merchants had been from the entire South India. Incidentally, the date of the inscription coincides with an official Yuan dynasty envoy sent to South India in February 1281.⁵ The inscription is translated as follows:

"Obeisance to Hara [Siva]. Let there be prosperity! On the day [having] Chitra in the mouth of Chittirai of the Saka year 1203, the Tavachakkravarttigal alias Sambandhaperumal caused, in accordance with the firman of Chackchai Khan, to be graciously installed the God Udaiyar Tirukkalisvaram Udaiyanayinar, for the welfare of the illustrious Chackchai Khan."

As the Tamil merchants were there, they built the temples for their daily worship. The comment from Zhao Rugua in his Zhufan zhi (1225), that an Indian Buddhist priest land with the support of gifts from merchants, did so in the southern suburb of the city⁶ proves and supports the location of Indian community in the southern suburb. When the temple could have been in existence till 13th century, how then the Tamil population has disappeared has been a mystery, though it is interpreted that the difficulty in conforming these

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locations is aggravated by the likelihood that, once these communities had departed and their temples were finally demolished by the Buddhists, the sites were no doubt quickly absorbed into the fabric of the city, disappearing without a trace. However, in contrast, the mosques of Quanzhou and Guanzhou were preserved because of widespread local conversion to Islam. Thus, the role of both the dominant Buddhism supported by the Chinese rulers and the aggressive Mohammedans could not be ruled out.⁶

The Vishnu sculpture found and its implication: In fact, the isolated remains of Hindu temples found prove that they must have been suffered heavy damage from to time. Here, the Vishnu sculpture found there led to interesting analysis. Most notably a freestanding sculpture of Vishnu, over a meter in height (1.15-m high, holding a conch, disc, and mace, 1.5-m high, holding a conch, disc, and mace), recovered in the Nanjiaochang area of Quanzhou in 1934 was presumably intended as worshipped image in a Hindu shrine, but the sculpture appears unfinished, so it is unlikely that it was ever installed for active worship as noted by John Guy. He noted that it was unfinished because, there was a gap between Chakra on RHS, but, on LHS the Shank portion was attached to head, right hand (abhayahasta) broken and the entire body was naked without any usual decoration. But, the reduced dimensions and the features noted point to a fact that an attempt was made to convert the Vishnu image into Buddha, as the ornamental portions were evidently chiseled off, as otherwise, if the existing sculpture were subjected to carving ornaments. Ioin cloth with folding etc., it would be disproportionately reduced with its dimensions as could be imagined with the head portion. Therefore, attempt could have been made to convert the Vishnu image. Thus, there have been many occasions where Hindu reliefs have been appropriated for worship in other contexts notably in Taoist and Buddhist shrines. That the Quanzhou famous temples are built upon the remains of Hindu temple is pointed out by other scholars also⁷.

The existence of second temple: Hugh Clark⁸ records in footnote about the existence of another Hindu temple there. He records that in a personal communication, Ho

Chuimei, of the Field Museum of Natural History, told him that in the late 1990s she saw the remains of a second Hindu temple in the rubble of a construction site in the same area, but because she was unable to persuade the authorities of the historical importance the materials were not preserved. Thus, she opines that whether the remains were in fact a second temple or further evidence of the single temple is uncertain. However, the strewn sculpture found in large area in and around Quanzhou proves the Indian/Hindu settlement in China. About the "cult image of Visnu" found at Nanjiaochang, Quanzhou and the two other carved stone pieces with Saivite subjects in a small shrine near the Kaiyuansi in the northern part of the city in 1930s, Guy proposed that these pieces must have come from a separate Saivite temple, and that the patrons must have come from Thanjavur, the Chola capital served by the port of Nagappatinam. Did third temple exist then? Guy concludes that the Quanzhou Hindu remains are the legacy of temples conceived in the South Indian Dravidian style of the late Chola Period (thirteenth century). Thus, about the number of temples existed, there is no definite research undertaken.⁹

Appropriation and absorption of Hindu temples, sculptures etc: John Guy pointed out that a recently discovered example is that of a relief depicting the Hindu goddess Kali seated on the prostrate figure of Siva, installed in a small temple outside the city, but it was worshipped at the Buddhist savior kuanjin⁹. Another "Hindu relic" identified by modern scholars of Quanzhou is the so-called "linga", a tapering pillar of stone located in a roadside shrine outside city limits, but it is not at all a linga, as it has no stylistic relationship to Chola-period linga with characteristic features. Moreover, the Min shu, a gazetteer of local curiosities compiled in the early seventeenth century makes no mention of it¹⁰ as Hindu monument. As such monument could not be expected to be found among the Hindu remains of Quanzhou, particularly in the vicinity of the existence of the Tamil-Chinese bilingual inscription. John Guy categorically come to the conclusion that the Hindu remains are the legacy of temples conceived in the South Indian Dravidian style of the late Chola

period as his review of the iconographic schema of the reliefs and decorated pillars, as well as the "architectural order" employed point to it. He adds that a number of the subjects depicted may be related to regions of South India, and in some instances, specific temples can be suggested as providing likely links. Apart from the art-historical interest of this existence, linkages between Hindu imagery and the localized use of myths may point to the geographical locales from which the Hindu merchants in Quanzhou came.

Indian motifs, designs and features found on the Christian and Mohammedan stone carvings: Another attempt is also made by the Christians under the guise of studying the Manicheans, Nestorians etc., where, the available Buddhist and Hindu sculptures are manipulated to get such features, as could be seen from such sculptures themselves¹¹. Eric Robert Becklin¹² noted, "Not only are the two iconographic styles of the pagodas and gravestones very similar, according to my observations, their sculptural styles are also quite similar, with many of the gravestones possessing consistent medium-depth reliefs, just the same as the reliefs at Kaiyuan Temple. Moreover, this relief-style can also be seen on the Muslim and Hindu carvings, which leads me to believe in the possibility that an equal portion of responsibility may lie with the artisans (a guess which is not so far-fetched due to Quanzhou's prominence as a stone-carving city, even to the present)." Whether the stone workers were carrying out original work or changing the characteristics and features found on the Christian and Mohammedan stone pieces are not combatable with their ingrained theology. The inscriptions inscribed appear clear and fresh on the chiseled and leveled surface point to the fact that the carved portions were chiseled off and the inscriptions inscribed later. The Hindu-Buddhist sculptures with Indian characteristics on the top portion and the inscriptions found below have not only have any relation, but also contradict each other.

What the Indian / Hindu temples and sculptures found prove: The mention about one metre height Vishnu sculpture has already been made. Besides, the two pillars on the Kaiyuan temple are decorated with twenty-four roundels, seven of which are devoted to

Vishnu, and one to Siva as an ascetic and other decorative parts have also been noted. These themes were widely represented in late Chola period temples of Tamilnadu, reflecting the rising tide of devotional Hinduism (bhakti), as noted by John Guy. But it could spread as "Bhakti" at faraway places proves that it has no external influence. That both Vaishnavite and Saivite sculptures found side by side shows that there was no divide as one would expect among the Tamil (South Indian) merchants settled in Quanzhou. These material evidences amply prove the well-settled life of the Tamils in the Quanzhou area with maritime activities strictly following the trade agreement, as they entered into with the Chinese rulers. The temples built had been only to serve their religious and social needs and thus, they were leading peaceful lives, of course, carrying out trade. As their religious activities went on till 13th century and then disappeared prove some inexplicable conditions, which are analyzed.

How the temples were destroyed: From "unclear" to "clear" position and the Chinese Xenophobia: The Quanzhou researchers have not come out categorically with regard to the condition of temples and sculptures and their disappearance. Initially, Government's urbanization works like road laying etc., were noted for complete removal of discovered sculptures and consignment to museum. Risha Lee¹³ observed as follows: "Until now, the events surrounding the temple's creation and destruction have remained unclear. In this chapter, I propose a chronology of the temple's history, arguing that Ming troops destroyed the temple during a wave of anti-foreign aggression in the mid-fourteenth century, barely a century after it was built. This occurred during the transition from the Yuan (1271-1368) to the Ming (1368-1644) dynasty, when the rulership of China passed from the Mongols to a more xenophobic native regime. While no known texts record these events, I read the carvings' find sites and formal appearance to narrate this proposed history. Today, the carvings are scattered throughout the region-piled in local museums, incorporated into local architecture, and even worshipped as Buddhist icons. They provide the evidence for documenting the Tamil community's existence in Quanzhou." The scattered references to

"Hindu" temples term them "foreign Buddhist temples" (fanfo si) in the Chinese literature, implying a lack of precise nomenclature for Indic religions, as there was no difference in the worship, ritual and liturgical practices followed. Some references claim that for Copper, the South Indian came there. A contemporary account records¹⁴, "foreign merchants from Sanfoqi [Srivijaya] bring raw copper... and seek to have vessels of it made in Quanzhou, they take them back to their, home countries in order to decorate their temples." If that was the condition, then, enough Copper-smiths who were capable of producing Indian requirements must have lived there. Obviously, they were of either Indian origin or knowing Indian metallurgy and smithy. Therefore, with this, the xenophobic attitude of the Chinese cannot be decided.

Mongolian capture of Quanzhou and the rise of Communalism: During the Song period (960-1279), Quanzhou was developing as trading centre and important port. However, after Song period, conditions changed. At that time, Genghis Khan was the ruler of the Yan dynasty, but belonging to Mongolian tribe. After consolidation of Mongolia, when he wanted to expand his territories, he eyed on China. As he did in 1259, his grandson Kubali Khan (1260-1294) raided the Song territories and captured Quanzhou in 1279. At that time, all the people of Quanzhou, South Indians, Arabs, Persians and others helped him. That is why perhaps, permission was given in 1281 to Indians to build the Shiva temple there as recorded in the inscription. However, Under Mongol rule, the population of Arab and Persian Muslims residing in the Chinese port city of Quanzhou increased considerably and the Muslim traders started dominating Quanzhou¹⁵. From the beginning of the Yuan, "foreign troops" loyal to the Mongols, from Yangzhou and Huzhou, were stationed in Quanzhou. The so-called "foreign troops" were nothing but mercenaries, mostly Arabs, thus, they were allied with the Persian community in Quanzhou. As the Yuan Dynasty declined, the "foreign troops" turned against the Mongolian elites in an attempt to set up their own state. In 1257, a predominantly Muslim army led by two Quanzhou Muslims, Sayf ad-Din and Amir ad-Din, revolted against the Yuan dynasty. When the

"foreigners", including Muslim traders, discovered the weakness of the Yuan troops in their attempts to suppress rebels in Xinghua, they initiated rebellion. The leaders of the rebellion were the descendants of the powerful trading families of Pu Shougeng and Nawuna, the Trade Superintendent at the time.

Ipsah Rebellion and attack on Hindus and destruction: In defiance of imperial forces, the army seized control of Quanzhou, Putian, and even reached the provincial capital Fuzhou. This rebellion of foreign ethnic groups, called the Ipsah Rebellion [Sepah or sepoy] by historians (Chen, 1992, p. 8; Zhuang, 1980b), lasted to years and involved a large area including Fuzhou, Quanzhou, and Xinghua. According to Maejima (1973, 1974) and Zhuang (1980b), the first 5 years of the rebellion were characterized by a struggle between Persian forces in Quanzhou and Xinghua, while the latter 5 years were dominated by a rebellion started by Nawuna and Pu Shougeng descendants who wanted to expand trade but were restricted by the Mongols. Zhuang states that the immediate cause of the outbreak was the Muslim disapproval of the building of a Hindu temple on the site of the former governor's residence¹⁶ (Zhuang, 1980b, pp. 23-24). In other words, the permission given by Chekkaikhan was resented by the Muslims. In 1366 the army of Ipsah was wiped out by Chen Youding who led the Han Chinese army of Fujian province. In 1362, the Ipsah army collapsed into internal conflict and was eventually crushed in 1366 by the Han Chinese commander Chen Youding, who was loyal to the Yuan dynasty. With a few exceptions, the Muslims of Quanzhou were massacred after the city's fall¹⁷. At this point foreigners stopped coming and the seport was at a standstill. Quanzhou's turmoil ended in 1375 with the arrival of Ming troops. The decline of Quanzhou at the end of the Yuan and in the early Ming resulted from many causes, including the devastation of the rebellion, and the decline of the role of Arab Youding's troops massacred local residents (evidently, including, Hindus). The fact that many Muslim and Hindu sites were destroyed indicates anti-foreign aggression at the end of the Yuan¹⁸.

Was there a Chinese settlement at Nagapattanam?: About the existence and disappearance of Nagapattanam "Buddhist Vihara" many surmises have been made.

1. A drawing shows that the tiered, brick structure might resemble Chinese archetypes,¹⁹ including contemporaneous pagodas in Quanzhou and surrounding Region, like the thirteenth century 'East Pagoda' on Quanzhou's Kaiyuan temple's grounds¹⁹. In fact, there have been multi-tiered structures existing even today in Nagapattanam area.

2. Peter Schalk²⁰, conversely, has suggested the structure's resemblance to Indo-Javanese constructions from between the eighth and tenth centuries; citing the Candi Punta dewa from Central Java and Buddhist stupas in Sumatra as stylistic parallels. He speculates that rules from these countries might have sent their artisans to complete this structure.

3. As the Chinese merchants did not establish permanent diasporic communities in India, there were no actual Chinese structures in India. Tansen Sen's conclusion²¹ that they "were more likely sojourners who frequented the Indian coasts from their bases in Southeast Asia, can be noted in the context. Thus, the structure was not Chinese.

4. Risha Lee argues that, "Most studies state that this battle signaled the demise of all foreign populations in Quanzhou. On the contrary, I contend that these readings are exaggerated, as several references prove that the Quanzhou foreign population was not annihilated entirely during the revolt. One records that foreign Quanzhou merchants resettled in northern China towards the end of the Yuan dynasty. Others describe how a successful foreign merchant, previously based in Quanzhou and resettled in Mingzhou, lead a group of foreign merchants to pay tribute at the newly established Ming court," based on Billy K.L. So²². In other words, the destruction of Nagapattanam structure could have no bearing on the disappearance of Indians and Indian temples in Quanzhou.

5. Several scholars²³ have speculated that this structure was a building known to have existed in Nagapattanam and destroyed by Jesuits in 1867. Then, the Chinese must have retaliated in Quanzhou.

Thus, it is clear that the Chinese were not having any settlement in Nagapattanam, the structure destroyed was not a Chinese structure, but Indian, an existing today. That Jesuits destroyed had other connotations, as they were carting out such iconoclast activities from Sathome to Kanyakumari on the Coastal line.

At what periods the temples were destroyed? Hundreds of parts and pieces of temple provide that a temple was constructed in the southern part of Quanzhou in the mid to late thirteen century, and destroyed during the Ipsah rebellion in the late fourteenth century. In addition to the style of the carvings, the contention is corroborated by the four sets of archaeological, textual, and material evidence.

1. The bilingual Tamil-Chinese stone inscription, dating the construction of a Shiva temple to 1281.

2. Beginning in 1947, Quanzhou officials knocked down the city's ancient southern walls, built between 1352-98, and discovered the majority of the Siva temple's carvings.

3. The Indic carvings were installed in the Kaiyuan temple, the city's main site of Buddhist worship, as part of a necessary renovation in 1389 or 1408 or it could have been built on a Hindu temple, as the base sculptures point to during the Ipsah rebellion, a large portion of the temple had been burned down.

4. Lastly, a sixteenth century written reference, in The Genealogy of the Jin Lineage in Quanzhou, referring to a "foreign temple of Buddhism". Which was built during the Yuan dynasty and destroyed at the end of the period, located in the city's south²⁴.

The temple's short lifespan corresponds to the transition from Yuan to Ming periods of governance. It cannot be interpreted that the temple's creation and destruction can be viewed as indicators of the two governments' divergent attitudes towards foreigners, as suggested, for the conditions discussed above. Though, Buddhism could be a binding factor, this xenophobic intolerance is inexplicable. Therefore, the possible facts that xenophobic intolerance is inexplicable. Therefore, the possible facts have to be found out.

Current Locations of the destroyed Temple Carvings: As careful reading of the secondary sources in the context, show interesting details about the

availability of temple portions, parts and sculptures at different places. The Shiva temple, the Vishnu temple or the Shiva-Vishnu temple carvings are dispersed across many places. However, for convenience, they can be grouped as found at five primary and other sites in Quanzhou and nearby regions. Most of the carvings have been made of greenish-gray granite, widely available in the nearby hills and used frequently in the region's architecture and also such granite in architecture is ubiquitous within southern India. Thus, as it is unique to Fujian Province in China, the stone art and architectural knowledge could have transmitted from India to Fujian or Indian workers engaged using local granite materials²⁵. Granite stone carving (slabs and modern monuments) persists in modern Fujian, especially in the nearby city of Hui'an, and Shilong etc. The stones were mined out quarries, using modern day techniques, attest to several centuries of stone production. However, no temples are built in Quanzhou, as built even today in India.

1. The largest repository of Indic carvings is preserved in the walls and site museum of the Kaiyuan Temple, supposedly built in the Tang period in 686 CE, the oldest and most important site of Buddhist piety in Quanzhou.

(a) At Kaiyun Temple: Of these 153 carvings, mostly installed in the plinth of the temple's front porch, have been used as part of the basement frieze. In other words, it was built on a Hindu temple basement. However, Risha Lee argues that 'their style and placement reveal they were not part of the temple's original conception, but are instead reused materials from an Indic temple'. Thus, even this argument points to yet another temple that was destroyed and materials taken from them. Two citrakhandas with sculptural reliefs of Hindu gods prominently frame the back entrance to the main hall, and sit on a raised stone platform that served as an open-air walkway for circumambulating the main building.

2. The Quanzhou Maritime Museum: It has the second largest repository of Indic carvings. In the 1950s, Quanzhou resident and collector Wu Wenliang noticed these antiquities lying in fields or reused as building

materials in local homes, and began to collect them. He later donated his collection materials in local homes, and began to collect them. He later donated his collection to the museum. Some of the museum's Indic carvings also were moved from the grounds of the Kaiyuan Temple. The Indic carvings comprise about a fourth of the museum's collection. Other notable objects include medieval period carvings bearing Christian, Islamic, Manichean, and Nestorian iconography inscribed with languages such as Persian, Arabic, Tamil, Italian, Latin, and Syriac. The Quanzhou Maritime Museum continues to acquire new carvings through ongoing finds and gifts²⁶. Out of more than 300 parts and sculptures, 117 of the museum's carvings are clearly architectural fragments from a south Indian style temple.

The Tianhou gong temple in Quanzhou: It is dated to the second year of Qingyuan reign period of the Southern Song dynasty (c. 1196 CE), and is dedicated to the local goddess Mazu, who is traditionally worshipped by sailors. It has two Indic columns with the same dimensions as the columns in the Kaiyuan Temple and Quanzhou Maritime Museum temple dates.

4. The Xingji Shrine, Chidian village, Jinjiang Country: The Xingji pavilion is a small shrine in Chidian village, Jinjiang country, about fifteen kilometers outside of Quanzhou's city center. It contains a large sculptural panel, with modern repainting in brilliant red and gold, of the Hindu goddess, Kali, which the local population now worships as the bodhisattva Guanyin. She is depicted with wild hair and wearing a necklace, flanked by two female attendants, and spearing a demon underfoot. The panel was previously located in a shrine next to a small bridge, about one kilometer away from the village, but during the Cultural Revolution (1966-76), the bridge and shrine were dismantled and the carvings were cemented into a wall surrounding the village. In the 1980s, the village residents dismantled the wall, and built a shrine for the carving.

5. The Xiamen University Museum: It has a small collection of Indic carvings, including a doorjamb, and a facing stone bearing the Shiva temple's foundation inscription that names the temple's patron, god, and

foundation date of 1281. The inscription that names the temple's patron, god, and foundation date of 1281. The inscription that names temple's patron god, and foundation date of 1281. The inscription has been bilingual, though Tamil portion has been read and recorded, the Chinese portion kept undeciphered on the plea that it is not clear.

The "Cholas monuments" in Indian Ocean countries are in shambles or disappearing: The pitiable condition of Indian monuments in other countries has been heading to regrettable, but, dangerous position. It cannot be simply taken as vandalism or local miscreant act, but, a systematic plan to destroy the historical evidences of the past.

1. The temples attributed to the Cholas in Kedah and Bujang valley have been left only lintel with level, with the disappearance of the structures above²⁷.
2. The victory Pillars erected by Rajendra Chola in 1025 and 1027 in Burma / Myanmar were found missing. The Jayastamba / Victory Pillars – two octagonal made of granite found at Pegu²⁸ / Burma erected by Rajendra Chola were reported in 1909.
3. The so-called "Victory pillars" / "memorial structure to mark their visit" constructed at Mauritius²⁹ and Maldives are missing. The victory pillars at kedah, Malay were also missing.
4. The Siva and Vishnu temples at Quanzhou have already disappeared leaving more than 350 sculptures for study in museum and private collections³⁰.

And there have been "Cholas" every where found without knowing its significance.³¹ The "Cholas" have been "Mexicon-American gang girls as they operate within the Mexican-American gang milieu in the San Fernando Valley of Los Angeles, California"³². The "Chulias" of SEA and middle-east have been implying that they were once chola-merchants, sailors and mariners and later converted to Islam or Islamized³³. Therefore, cultural evidences cannot be communalized and past historical facts prejudiced under any circumstances. Lovers of art and architecture cannot be destroyers of the same, just because, they are that of others. The psychology of iconogenic and iconoclast

trends have to be understood clearly to curb such activities.

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Folk Tradition towards embracing Vedic Tradition - A Case Study from Pudukkottai

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The religious life of the Indian people exhibit in Folk tradition and Vedic tradition. The Folklorists have classified them as little tradition and great tradition respectively. The great tradition – the Vedic tradition – is centered around Shiva and Vishnu, the gods of Hinduism and the little tradition – the folk tradition – with the village deities or grama devatas. Scholars have identified the gods of little tradition as Dravidian gods, as opposed to the Aryan or Brahmanical gods of tradition¹. To some, it is simply village gods². The two systems have existed in the villages and urban areas for centuries and it is interesting to note that the same people take part in both³. The sources for folk study is oral, traditional and anonymous⁴. Where as that of the Hindu gods, is impregnated with a philosophy with written vedic sastras and samhithas.

A few important features of the two cults can be summarized as follows. Majority of the shrines of the village gods are mean little building or various shapes and sizes (like the house of the folk people) with a rough figure of the deity in stucco or terracotta, inside. Often there is no importance to the temple structure; a small stone, a pipal tree, a sword or a spear could represent a deity and it is believed that they had attained spiritual character. Sense of fear and the desire to propitiate them are the reasons for adoration of the village gods⁵. The worship is always combined with animal sacrifice. The devotee offers the food that he eats. The priest – pujari may belong to any caste including the castes in the lower strata, in accordance with the local custom. The worship, here, will take place occasionally to the necessity. Once in a year the annual festival will be celebrated in which the people of all castes will have a part. Thus the village gods were the living faith of the folk population and are considered as their guardians. The village gods are created by villagers themselves. They are made in human form

with two hands. The dieties like Ayyanar, Karuppar, Kalimman, Mariamman were felt to be the distinguished persons lived along with their ancestors and died with them and came to be worshipped along with their own ancestors, to ward off the evils and to receive boons.

Whereas the temples for the Hindu gods, Siva, Vishnu etc., were built with stone and bricks according to certain codes, where the worship assumes a classical character, the daily worshipping rites and festivals following particular code with a philosophy. The food offered to the god is prepared by the priestly class according the Agamic principles. These gods are celestial with unfathomable power. No animal sacrifice in the worship. Brahmans officiate as priests. There are written vedas and sthala puranas for the Hindu temples. And thus with all these higher status, the temples of the Hindu gods had attained a classical character.

A number of village dieties are being worshipped in Pudukkottai. There are one or two temples of village folk deities, even in a small village. Marimman and Ayyanar are the two important dieties worshipped in Pudukkottai district. Ayyanar temple is found in almost all the villages. Ayyanar is considered to be the guardian deity of the respective villages and is supposed to patrol every night, mounted on a ghostly steed, a terrible sight to behold, scaring away the evil spirits. His deputies will accompany him. He has a separate shrine. His shrine can be identified by the figure of stucco horses. In the same temples elephants are also seen. Ayyanar may also stand in open and under a tree with terracotta images of horses, elephants, dogs, warriors and attendants. Karuppar or Karuppanasamy is his principal attendant and he is supposed to watch over his master. Individual villagers both men and women offer private sacrifices. They offer foods consisting of boiled rice, fruits and incense, camphor, flower etc. Fowl or goat is offered and the pujari ceremoniously cut of the

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head of the goat with a chopper. The carcass will go to the offered, the head to the pujari. Once in a year a public sacrifice is offered to Ayyanar, through a festival with pomp and show by the whole village, some time in April – May. While writing in the year 1921, Henry White Head says that the animal sacrifice was made to Karuppar and not to Ayyanar and at that time a curtain is drawn in front of Ayyanar⁶. We are not sure when the practice of animal sacrifice was given up to Ayyanar.

The religious systems of the great tradition and little tradition existed side by side for a long time and naturally they had borrowed some practices freely from one another. In Tamil nadu the influences of Brahmanism on the cut of the village deities is very noticeable, that many ceremonies which originally belonged to the village deities have been adopted by the Brahman priests. It is quite possible that this is due to the desire to connect the less dignified village deities with what was regarded as the higher form of worship controlled by the Brahmans. However the point of difference in the worship of the village deities and Siva and Vishnu are very strongly marked and clearly indicate that the two systems of religions are quite distinct. At the same time the devotees of the village gods and the managers of such temples willingly had accepted such borrowings. There are many features in the worship of the village deities which have been adopted from Brahmanism, such as daily worship in some temples, elaborate ablution of the images (abishekam), the images being made in stone and bronze, growing aversion to animal sacrifice, to mention a few rites. The old fashioned small structures of the village deities were being modernized on the model of the classical Hindu temples with sanctum sanctorum, ardha mandapam, mukha mandapam, vimanam, and towering gopuras at the entrance and kumbabishekam performed on completion of such modernization much in the fashion of the classical temple. Thus the characters of the Dravidian little tradition and Brahmanical – Sanskritised – great traditions seems to have been intermingled in many respect, and look like inseparable. But animism and totemism of the little tradition are distinct and continue in the worship of the village deities⁷.

A survey of the temples of village deities in the district has revealed that there had been a strong tendency to connect the traditional village deities with Brahmanic influence, especially with god Siva and Vishnu. Many female deities were also emanating from their consorts. For example the chief female village deity Mariamman was said to be emanating from Parvathi the wife of Siva. Similarly many stories have been created connecting the Dravidian deities of little tradition – the folk tradition, with that of the greater tradition of Hindu pantheon and sthalapurams and puranic stories had come in to being and stay to this day. It is common scene that the temples of the village gods of little tradition, freely embrace the Vedic – Brahmanical – tradition, in that the temples of Mariamman and Ayyanar have accommodated them to the extent possible.

In my survey, I found some distinct and interesting features in the temples Ayyanar of in two village in the district. One is Ayyanar temple at Varappur and another Perunkaraiedi meenada Ayyanar at Kothamangalam. In that the pattern of absorption of the great tradition is marked with a difference. The efforts of the managers of these temples to bring them a higher status on par with classical temples is evident. A few matters can be observed in comparison. The Ayyanar temples at Varappur has been modernized on the style of Hindu temple with a sanctum sanctorum and mandapam in front. A separate sanctum has been built for Karuppasamy the attendant of the presiding deity. No daily worship. Occasional worship by individuals in fulfillment of the vows or at the time of important religious functions. The pujari – priest – is from the 'Velar' community, (the potter). There is animal sacrifice to Karuppar. There are many stucco horses of big size along with dogs. The horses are intended for the use of the Ayyanar. The people of the depressed class have a role to play in the annual festival. People of all castes visit the temple. Thus the influence of the great tradition in this temple is found to be limited and the process of Sanskritisation is at the minimum.

A quite opposite trend is met in the Ayyanar temple at Kothamangalam. The process of

sanskritisation has spread its tentacle in all the spheres of the temple. i.e. the rites, structural modernization etc., The temple structure is modernized in the model of the Hindu classical temple. Sub shrine to Vinayaka and Muruga had been created. There is also a separate shrine for Saphmathrikas. The sanctum and sanctorum houses the Ayyanar image of stone, (however with two hands in human form) and covered with gold kavasa. Presiding deity, Ayyanar, is christened as Harihara Putra (the child born on the union of lord Siva with Vishnu – Mohini), The name is written on the threshold of the sanctum. This is very important metamorphosis which is not met in any other Ayyanar temple in the district. The sanctum and sanctorum of the Ayyanar – Harihara Putra – is in charge of Brahmin priest. Daily puja takes place with chanting of Sanskrit slogans. The temple is painted at all corners with scenes of Siva purana. The attendant of Ayyanar, Karuppasamy had been pushed out to a distance from the main entrance and animal sacrifice and related rites and worship take place in front of his shrine as usual. During the time of animal sacrifice, the sanctum of the Ayyanar is closed. The pujari in the Karuppasamy sub shrine is from “Ambalakka” caste. He becomes possessed during the sacrifice and festivals and acts as samidi – the soothsayer. A bigger horse, made of stucco has been installed in front of the temple. Puranic images of Hindu gods and goddesses adorn the pedestal of the horse. A vel (spear) is inserted on its head.

Ayyanar is shown in almost all temples as single. But in this temple, Ayyanar appears with his consorts, Purna and Pushkala in a separate shrine. This is also a special Vedic feature of temple.

However all these visible elite characteristics surpass the Ayyanar cult in this temple. The temple is still called as Perumkaraadi meenada Ayyanar. The devotees, who were interacted, said that, they know the deity only as Ayyanar, not familiar as Harihara Putra. The Ayyanar cult remains distinct and intact. Animal sacrifice and other folk customs could be prevented.

But the striking of Sanskritisation is that it has established a close connection between the Hindus and their religion. But this has not yielded a desired effect. The seeming superficial amalgamation of the two traditions has not brought any social revolution. The process is not able to bring down the ‘caste barriers’ in the worship and festivals⁸. The creation of temples like Sudalaimadan, Mariamman and Ayyanar is said to be on the increase for each caste, separately, in a particular village. The unification of the caste Hindus through vigorous Sanskritisation has resulted in the reduplication of castes⁹. Thus the folk tradition – the little tradition and the folk cult associated with the temples of the village deities have not perished on embracing the classical system but remain distinct. In that the communion between the devotee and the deity is always direct and the feeling of attachment is more intimate. That accounts for the greater popularity and veneration of the village gods and the continuance of the little tradition undisturbed.

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Festivals of Chettinadu

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The aim of this paper is to describe the festivals celebrated by the people of Chettinadu. Not even a single day passes off in India without the observance of a festival in some corner of the country or the other. In India, festivals are associated with the changing seasons, like the different phases of the moon, with pilgrimage, with agriculture, with rituals like birth, marriage, death, ancestral worship, etc.

The ancient Tamils lived in close touch with nature. Astronomy and astrology very much influenced their lives. With regard to the year, the Tamils started it with the Vernal Equinox. In ancient days the sun entering Aries and the Vernal Equinox, that is the day when the sun rose exactly in the east, coincided. With the lapse of centuries, the New Year falls now, about three weeks after the Vernal Equinox. The Hindu solar year is sidereal, and since it is in excess of the tropical year by twenty four minutes, it does not keep step with the seasons. The seasons fall back one and half days for every hundred years.

The Hindus divided the year into *Uttarayanam* the first six months after the winter solstice and *Dhadshanyam* the second six months after the summer solstice. The former was considered health-giving, bright period for man and animals for during that period the days became longer and longer. Thus "Uttarayanam" was celebrated by *Thaipongal* and *Paddipongal* (the cattle festival). Most of the temple festivals in the Tamil country were also fixed for this bright period. The beginning of the *Dhadshanayam* was marked by *Adipirapoo* (July 1- Hindu calendar). These six months were considered not a very bright period for men and animals because the days became shorter and shorter.

The ancient Tamils like the Romans of old were a nation of yeomen. They had their temple festivals, their marriages and other celebrations in the bright summer months after their harvest in February and March. The annual festival the *Thaipongal*, is also the time for the

householder to cast away his pots and pans and to get new ones. After the wet months of October, November and December, the householder renovates his house. It is similar to the spring cleaning in some temperate countries. The farmer, after seeing the first ears of corn in his fields, celebrates a thanks-giving ceremony in honour of the sun-god. He as the priest and his wife as the priestess, prepare their offerings of milk-rice amidst the din of lighted crackers. They offer their salutations to the sun-god for giving them the rains and for ripening their corn. A spirit of genial comradeship prevails amongst the whole community. The following day is the *Paddipongal* in honour of the cattle which has helped the farmer and his family throughout the year. On this occasion the cows and bulls get a holiday.

The Maha Sivarathiri is the most auspicious of the *Punniyakalams*. It mostly falls in the ninth of Masi (February-March). The day is dedicated to fasting and prayer throughout the night in honour of Lord Siva. Special *poojas* and services are conducted in temples right through the night. Sacred scriptures are read and interpreted. Devotional songs are sung to music. The devotees end their vigil by bathing in a sacred river or spring.¹

In the morning of New Year day, the householder and his family have their ceremonial baths and attend the *poojas* at the nearest temple. On returning home the whole family partakes of meals consisting of milk-rice, delicious cakes and fruits. Then the head of the family gives cash presents to his juniors and his dependants.

Several old customs are observed on these occasions. It is the time of great rejoicing and feasting, but above all, of family re-union. The house and surroundings are cleaned several days before the event so that everything looks neat and pleasant. The elders of the family read the forecasts for the ensuing year with the help of the *Panchangam* (Hindu Calendar). They also note the auspicious days and hours for social visits,

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for *Arpudu* (the first ploughing) and *Kaiveshasham* (the giving of cash presents).

The girls in the villages go up and down in the *Anna Unchal* to the rhythm of the *Kappalpaddu*. There is much fun and frolic throughout the month of Chitrai (April-May).

Chittirai Pournami is celebrated at Iluppaikudi temple. Full moon is very beautiful. That day is specially celebrated. On that day night, not much darkness on those days, that was no electricity. That is why full moon day was selected to celebrated this festival. Usually there was no raining, so that they could arrange cultural activities. On this day, they pray to Eman, the god of judgement. Fasting is observed, for whom according to them no death fear. They could lead a long life without rebirth.²

The new moon in the month of *Adi* is also the last day of the festival at Mavittapuram Kandaswamy Temple. In the early hours before sunrise an insignia of the presiding deity is taken in procession with the beating of drums and the playing of music. Throughout the night preceding the festival and the new moon day streams of pilgrims come pouring in front all parts of too peninsula to this holy center to partake in the ceremonial ablutions and to make religious offerings to their dead. It is fascinating to think how the tradition is preserved by the power of faith.

Among this great concourse of people we can see the family priests who have assembled here from distant places occupying advantageous positions on the sandy beach to help the pilgrims in their offerings and salutations. When at an auspicious hour the image of the deity is given a dip in the consecrated waters, thousands of men and women uttering mystic *mantras*, immerse themselves in the rolling waters. There is an intense religious atmosphere pervading this holy place. For the time being these pious pilgrims become saintly characters. There is no privacy for the bathers in the beach. For here man looks upon woman as mother or a sister, nay, as the divine mother herself.

Another festival on a national scale is the *Deepavali* or the festival lights. It signifies the triumph of goodness over evil, light over darkness. The festival

brings forth a universal spirit of gaiety and rejoicings among the Hindus. At a time when the cold winter season sets in with the north-east monsoon in October-November, the Tamils celebrate this festival with the wearing of new clothes. They attend to special services in temples. Children have a lot of fun throughout the day. *Deepavali* is also the beginning of the new financial year for Hindu businessmen. Merchants and shopkeepers open new account book with religious ceremonies.

Society according to Hinduism includes not only living men but also those who have gone before us, those who will come after us, all beings above us and all beings below us as birds and animals. We have our duties not only to our neighbours, but also to our ancestors. The conception of society is not limited by space nor is it confined to men.

In this manner most of the Hindu festivals became popular. These special days were like shade trees for the weary traveller in life's common pathway. Right through the centuries these festivals were reminders of the moral and spiritual laws that were embodied in the sacred Vedas.

The women (Aachi's) of this community are famous for their exceptional culinary skills. To celebrate this special group of people and their food, the Poolside Barbecue at the Taj west end has flown in chefs who specialize in the Chettiyar style of cooking- Jaya Kumar and Mahesh Kumar. The Chettiyar style of cooking has spices used in a special way that imparts it's significant flavour. So here's the Chettinaad festival with all the favourites -Chettinaadu Kadai Varuval, Kallal Kari Chukka, Devakottai Naattukozi Roast, Devakottai Attukal Paya, Kaaraikudi Pumpkin Halwa, piping, hot kal dosas, kuzhai panniaran, appam or the kozhai puttu. The menu also includes four types of pickles, mor milagai (green chillies soaked in curd and dried) different podis.

Pillaiyar fasting is specially celebrated at Vairavanpatti temple. On the 21st day of Karthigai Sambachathy festival is celebrated. On the following day Pillaiyar fasting is celebrated. Those attend this festival is said to have specially blessed. This festival

usually falls in the early December.⁴ For this festival, those attend had to undergo 21 days special fasting.⁵

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Portrait Sculptures from the Houses of Chokkalingam Cettiayar and SINI Cettiayar of P.Alagapuri

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The Cettiayar of the Cettinadu had extended their trade activities over the wide regions for the purpose of money making. After they made the permanent settlement at Cettinadu right from the Nattarasankottai down to the Ulagampatti, the western most border town of them, they travelled freshly to the various countries of South-east Asia, especially Burma, Malaysia, Vietnam and Ceylone. They returned to Cettinadu from time to time, built the palatial houses, represented the sculptural images in the front elevation and painted the religious and non-religious themes on the inside walls. These kinds of activities express the magnificent identity of the Nattukkottai Cettiayars. Among the various houses built by them only two houses are chosen from Pillamangalam Alagapuri, shortly P.Alagapuri, for the present study. They are the Chokkalingam Cettiayar house and the Sini Cettiayar house at Pillamangalam Alagapuri, both belonged to Tirumayam Taluk of Pudukkottai District.

The Chokkalingam Cettiayar house at Pillamangalam Alagapuri is well known house in the same locality for more than hundred years. Chokkalingam Cettiayar, the house owner, and his consort are standing simply with grand attire in the left balcony. Tondaiman Raja of Pudukkottai and his consort are standing simply with royal attire in the right balcony. All they are sculptured in stucco art. In both balconies, next to them, the scene of Urvashi and Pururavas as painted by Ravi Varma are also staged in the form of stucco art. Likewise, Nala and Damayanti of

Sakuntalam, a Child-Krishna with Yasodha and a Cettiayar with his consort are represented in the form of sculptural art in the Sini Cettiayar house located in another street of same town. They are too made in stucco mode. Among the various sculptural representations, some of them are suitable compared with the paintings of pioneer artist Raja Ravi Varma. This is purely a field based research paper. This paper brings out numbers of novel information to the Indian Art History.

Firstly, the sculptural replicas of Raja Ravi Varma paintings from the both houses are taken into study. Secondly, the other portrait images from both houses are accounted. Before discussing about the sculptural replicas of Raja Ravi Varma paintings, a short note on the life history and achievement of him is mandatory here. Raja Ravi Varma, who born in April 29, 1848 and died in October 2, 1906, was a celebrated Indian painter and artist. He attempted to unite the two modes of paintings such as mythological theme and romantic sentimentalism in the western style. He added lush and sensuous nature-scene.¹ He won an award for an exhibition of his paintings at Vienna in 1873. He was notable for making lithographs of his paintings. Raja Ravi Varma habitually gathered the motifs from the *Puranas* and classics.² It is doubtlessly identified, by the author of this paper, that the great Ravi Varma Paintings such as Urvashi and Pururavas, Nala and Damayanti are visualized, in stucco art, in two different houses of Nagarattars at Pillamangalam Alagapuri. Urvashi with

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Pururavas is represented as a sculptural scene in the first floor of Chokkalingam Cettiyar house at P.Alagapuri.

Sculptural Replica of Raja Ravi Varma Paintings

Urvashi is an Apsara, nymph, in Hindu legend. *Ur* means heart and *Vash* means to mesmerize. She can control heart of others. She is a celestial maiden in the Court of Indra, the king of heaven, and was considered the most beautiful of all the Apsaras. She is mother of Rishyasringa the great saint of the **Ramayana** era of ancient India from Vibhandaka who later played crucial role in birth of Rama and was married to Shanta elder sister of Rama. She made herself the wife of king Pururavas, an ancient chief of the lunar race, and treated in Kalidasa's drama **Vikramorvasiyam**. She is permanently youthful and infinitely charming but always elusive. She is a source as much of delight as of dolour.

The love story of Urvashi and Pururavas is told in the **Vikramorvasiyam** by Kalidasa, an India's greatest Sanskrit poet. He also dramatist belonged to the middle of the 4th and early 5th centuries A.D. This love story is one of the most ancient legends of India, owing its origin to the Rigveda. It was chosen by Kalidasa for his play **Vikramorvasiyam**.

The love story of the Urvashi and Pururavas follows; Once upon a time, Urvashi, who was an Apsara, was returning from the palace of Kuber on mount Kailas leaving her son Riasringa with Vibhandaka rishi to heaven. She was with Chitralkha, Rambha and many others, but the demon named Keshin abducted Urvashi and Chitralkha and went in the North-East direction. The group of Apsaras started screaming for help, which was heard by the king Pururava, who rescued the two. Urvashi and Pururava fall in love at first sight. The nymphs were immediately summoned back to the heaven. King tried to focus on his work, but he was unable to shake off the preoccupation with the thoughts of Urvashi. He wondered if his was a case of unrequited love. Urvashi, who had gone in invisible form to see the king, wrote a message on a leaf instantly confirming her love.

Unfortunately, the leaf was carried off by the wind and it fallen at the feet of the queen Aushinari, the

princess of Kashi as well as the wife of Pururavas. The queen was enraged at first, but later declared that she would not come in the way of lovers. Before Urvashi and Pururava could talk, Urvashi was summoned again to the heaven to perform in a play. She was so smitten that she missed her cue and mispronounced her lover's name during the performance as Pururava instead of Purushottama. As a punishment, Urvashi was banished from heaven, which was modified by Indra as until the moment her human lover laid eyes on the child that she would bear him. After a series of mishaps, including Urvashi's temporary transformation into a vine, the curse was eventually lifted, and the lovers were allowed to remain together on Earth as long as Pururavas lived.³

Following descriptions are made on the Urvashi and Pururavas painting of Raja Ravi Varma. After the nymph Urvashi summoned back to the heaven, she alleviates from Pururavas at the place where located a balcony. She starts to fly on sky from there. Pururavas is releasing the Sari of her, at the last movement, from his left arm without control the heart beat. His right hand is supported left chest to sustain the heart beat. King is seeing upwards cum towards nymph. Nymph is viewing downwards cum towards king. Like that the sights of both persons are tracked in a line by artist. In sculptural representation, the face to face matching is well done than in the paintings of Ravi Varma. Pururavas who is having long hair and spring-mustache is not relieved himself from the eye sight of the nymph. His head with left hand is smashed in sculptural representation. The lower half of his body is behind the hand-railing-wall. The nymph who wears long Sari without breast band and jacket is having long hairs and beautiful body. The bent moving of the Sari even at the bent of right knee is fantastically visualized. Behind this scene, a dome is visualized in Jaipur style of architecture. This is Raja Ravi Varma's scene of painting. This picture as such painted by Ravi Varma has been reproduced as sculptural representation at the two balconies of first floor in the Chokkalingam Cettiyar's house at P.Alagapuri, Tirumayam Taluk, Pudukkottai Distirct.

After Kalidasa, this love story of Urvashi has been highlighted once again by the eminent artist Raja Ravi Varma through his brush. Further, the performance of

the play written by Kalidasa is visualized by Raja Ravi Varma. The oleographic print from Raja Ravi Varma press was very famous and purchased and kept in each and every house of elite family in those days. It was also a status among the merchants of Cettinadu. Lithographs are preserved in the most of the houses of the Nattukkottai Cettiyars till now. This lithograph has been promoted further one step at Cettinadu. The visual media of the theme has been changed from lithographs to stucco-sculpture. Definitely it would not know by anybody even Raja Ravi Varma. As painted by Raja Ravi Varma, the Urvashi and Pururavas are sculpted beautifully without any change. But partially the sculptures are dilapidated in condition.

As a part of the discussion on the sculptural replicas of the Raja Ravi Varma, images of Menaka with Sakuntala from the Sini Cettiyar house are taken into description. Menaka and Sakuntala, the daughter and mother, are represented in the right side of the niche where enshrined the child Krishna with Yasodha. In the left of the niche a women and a men are represented. **Abhiñānasākuntalam**, was another well known Sanskrit play authored by Kalidasa, the dramatizing the story of Sakuntala told in the epic **Mahabharata**. It is considered to be the best one among the Kalidasa's works.

The story of Shakuntala follows; **Menaka** is considered one of the most beautiful of the heavenly Apsaras in Hindu Mythology. She was sent by Indra, the king of the heaven, to seduce the sage Vishwamitra, when he was involved in severe penance and devotion, and to lure him and break his meditation. Menaka succeeded in breaking the meditation of Vishwamitra and the two had sex. Shakuntala was born in to them. However, Menaka fell in genuine love with him. When Vishwamitra realized that he had been tricked by Indra, he was enraged. But he merely cursed Menaka to be separated from him forever, for he loved her as well and knew that she had lost all devious intentions towards him long ago.

Actually Shakuntala was born in a forest where she was nourished by birds until found by the sage Kanva. She was brought up by this sage in his

hermitage as his daughter, and is often called his daughter. She was seen in the forest by King Dushyanta, who fell in love with her. Dushyanta was a valiant king of the Lunar race, and descended from Puru. Dushyanta induced her to contract with him a Gandharva marriage, that is, a simple declaration of mutual acceptance. On leaving her to return to his city, he gave her a ring as his pledge of his love.

On her way to meet her husband Dushyanta, she lost the ring in a bathing pool. King did not recognize her without ring and would not own her, so she was taken by her mother to the forest, where she gave birth to Bharata, after whom India was named **Bharata**. Wars of whose descendants are sung in **Mahabharata**. After the long gap, it happened that a fisherman caught a large fish and in it found a ring which he carried to Dushyanta. The king recognized his own ring and he soon accepted Shakuntala and her son Bharata.⁴

The loves, marriage, separation, and re-union of Shakuntala and King Dushyanta are the subject of the celebrated drama *Shakuntalam*. Due to the un-recognition by the king, the taking of Shakuntala by her mother Menaka to the forest was a scene of heartbreak in the play *Shakuntalam*. At the time of giving the asylum to Shakuntala by Menaka, both are invariably embracing each other. This scene has been chosen by Raja Ravi Varma as his subject to paint.

Kalidasa's drama of Shakuntalam was the first translation made from Sanskrit to English. Then it has been translated to several languages of Europe. Professor Williams has published a beautifully illustrated translation. Then it gets its instant popularity worldwide including Tamil Nadu and Cettinadu.

Raja Ravi Varma was particularly noted for his paintings depicting episodes from the story of Dushyanta and Shakuntala from **Mahabharata**. Definitely his lithographs referred the involvement of Nagarattar with fine arts. Kalidasa's imagination has been visualized in the form of painting by Raja Ravi Varma. A scene of original painting in which Shakuntala and Menaka are embracing each other, is displayed in the Laxmi Vilas Palace at Vadodara. It was a rare opportunity to the people who lived in the last

quarter of the 19th and early decade of the 20th centuries. A Sanskrit Play authored and directed by Kalidasa in 5th century A.D. was not possible to visit by the people of modern period. There were no people in those days without melting of heart on the painting of Ravi Varma. During the British India, all the people of the country were taken to enjoy another pinnacle of Indian art. It was a great art-feast for them. At the centre of the panel, particularly the images of child Krishna and Yasodha with a cow are represented. Actually the Child Krishna is standing near the Yasodha who was keeping him with the watching on the ghee pot. Next to Yasodha, a cow is standing. The arch encircled over them is consisted of several celestial beings along with *Tiruvasi*. A couple who are represented next to the niche is discussed under the next sub-title; portraits of royal and merchant personages.

Portraits of Royal and Merchant Personages

As stated earlier, in both the edges of the balcony in the Chokkalingam Cettiyar house, the portrait images of Urvasi and Puruvaras are erected. The portrait images of Tondaiman of the Pudukkottai State and his consort at right balcony and Chokkalingam Cettiyar along with his consort in the left balcony are more or less faultless master pieces which elaborate the contemporary trends of fashion together with the Nattukkottai Cettiyar couple. The portrait image of Tondaiman is not yet identified. Marttanda Bhairava Tondaiman (1886-1928 A.D.) of Pudukkottai was in power at the time of the construction of this house in the early decades of 20th century A.D. The religious installation or Pattabhisekam of the young Raja Marttanda Bhairava Tondaiman took place on May 2, 1886. In those days, he was 11 years old.⁵ Then he was 25 years old young boy at the beginning of the first decade (1901). The visualized portrait of the Tondaiman is having more than 50 years age old the characters (mustache and widened forehead) of the human body. The women portrait with domestic attire stands nearby Tondaiman. These characters are preventing the image of male portrait to fix as Marttanda Bhairava Tondaiman. Marttanda Bhairava Tondaiman's marriage with Miss E.Molly Fink, daughter of Mr.Wolfe Fink, M.A., L.L.B. of Melbourne, took place on August 10, 1915, at Sydney in

Australia.⁶ Therefore, the portrait image of Tondaiman who stands with his Indian wife is not identifiable as Marttanda Bhairava Tondaiman who was adopted by the Raja Ramachandra Tondaiman as heir apparent of the state from the Pallavarayar family. Marttanda Bhairava was born as a third son to the eldest daughter of Ramachandra Tondaiman.⁷ For this reason, the portrait sculpture that stands at the first floor of the Chokkalingam Cettiyar house at P.Alagapuri would have been the image of Ramachandra Tondaiman.⁸ It is also told that there was close relationship between royal family of Pudukkottai Tondaiman and members of this merchant family.

The sculptural images of Tondaiman⁹ king and his royal consort are standing simply in the right side balcony and placed one of their hands on the flower bouquet which stands in front of them. Tondaiman of Pudukkottai was one among the many groups of Kallars who lived in the Tirupati Hill as skilful hunters and catches of elephants.¹⁰ Tondaiman king wears pant, gown with full hand and head ornament which indicates royal clan. The coat is extended up to knee of the legs. He is tied the belt over the coat at the centre of the stomach. Lace works are highly dominating in the chest and neck area of the coat. A double lined shrinking lace, which is helped to maintain the coat with his body, hangs almost up to the length of coat. His left hand with a half bent at the knee is keeping a sword. Cleanly shaved face and suitable mustache with spiral position are smartening the image. Royal consort wears long sari, jacket, necklace and different types of pearls garland. Well combed hair, waves and overhanging stepladder of the sari are always witnessing the ability of the artist.

As like the images of king's family, the images of Chokkalingam Cettiyar and his wife are standing with the view of European Lords in the just opposite balcony. The merchant Chokkalingam wears shoes, pant, coat, head gear and more varieties of ornaments with precious stones in neck, arms and legs. One could see the variations in between the head gears of royal and merchant personages. Wife of merchant also wears more ornaments. These stucco sculptures are best example for the art heritage of Cettinadu.

The portrait specimens who are installed at the left end of the niche over the entrance of the house in the Sini Cettiyar house would have been Sini Cettiyar and his consort. The hear-gear of the male image is very similar to the usual hear gear of Vivekananda, a Hindu religious saint.

The period of house construction cannot be taken to the earlier period than the Urvasi and Puruvaras images which were painted by the pioneer artist Raja Ravi Varma. Now a day the Urvasi and Puruvaras images, in this house, are looking in a pathetic condition and dilapidated without preservation.

The sculptural replicas of Ravi Varma paintings, portrait specimens of Tondaiman royal family and merchant family are very interesting artistic pieces belonged to early 20th century A.D. The sculptural examples which are discussed in this paper are good examples for the study of modern influences of the contemporary historical events in the line of art history of India.

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Threatened Coastal Historical Monuments of Tamilnadu and Measures to Mitigate its Impact

M.Thenmozhi*

The prehistoric maritime contacts of South India have been well recorded by the earliest accounts of the classical writers and by the references found in the indigenous literary works of South Indian Languages. A rich tradition prevailed in the coastal strips of South India especially among the fisherman community. In the ancient Tamil work Tolkappiyam also, has given the way in which a separate landscape is provided for the

coastal strip "neytal" as one among the five kinds of physiography, based upon the nature of land and profession of people. This suggests that an appreciable part of the human livelihood must have sprung up from the sea. The people of neythal are none other than the one who are involved in sea faring activities either for establishing Inter-continental commerce or in search of Sea food.

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Objectives

- To study about the maritime activities on the Coromandal coast and its importance with reference to Tamil literature
- To highlight the shoreline changes and the submergence of important ports in the past.
- To examine the future threats of the historical places on the coastal TamilNadu due to the various impacts of climate change
- To identify the problems and suggest suitable management measures to protect these historical places.

Methodology

The study deal with the "Threatened Coastal Historical monuments of Tamilnadu and measures to mitigate its Impact" Research methodology is both descriptive and analytical in nature. In this study primary and secondary data have been used. Primary data is collected through structured questionnaire, Government orders, and NIO reports like. Data was also collected by conducting interviews with the authorities connected with the National Institute of Oceanography. Secondary sources have been collected from various books, newspapers, published documents, articles from International and National journals.

Maritime Activities on the Coromandel Coast and its Importance

Early historic TamilNadu was a land of seafarers. The archaeological and literary evidences suggest that there was commercial as well as cultural contact between Southeast Asia and Tamil Nadu, since the ancient past. Much has been written about the Indo Roman trade in which the Coromandel coast plays a significant role after the shift of trade from west to east from 5th century A.D. onwards, but successful investigations have brought to light several evidences which attest the maritime contact between TamilNadu and Southeast Asia since early period. The inscriptional evidences also show that the maritime trade had revived to a considerable extent after the tenth century. Nilakantashastri link this to an aggressive policy of conquest and commercial expansion followed by the Chola state. Tamil Cholas could well have contributed

to the upsurge and higher influential positions of the Tamil Traders or 'Vanik' settled in Khmer territory. This upsurge in the positions of Tamil Traders could have further proved as a catalytic aid in the inclusion of the sculpture of Tamil Saint KaraikkalAmmal in Khmer Temples in Cambodia and north-east Thailand. An important fact here – KaraikkalAmmal, the demon devotee of Lord Shiva from the Tamil country, also belonged to the same 'Vanigar' (tamil) – trader – 'vanik' (khmer) community in 6th century Thamizhagam.

It can be stated rather unambiguously that KaraikkalAmmal – the Pioneer Tamil Saint and Poetess of the Saivite Bhakti Movement in Tamil Land, who belonged to the Vanigar/Vanik/Trader community, would have been the star religious Ambassador for the Tamil Trader Settlements living in far eastern countries – Khmer Land under Suryavarman I. The presence of guilds in several South east Asian trade centres is recorded in inscriptions found in Takupa in Thailand, referring Manigramam, and the two inscriptions which refer to the Ayirattu-Ainnurruvar. All the scattered evidences collectively establish the wide – ranging activities of the guilds, and the links between the merchants, temples and trade and Urbanisation both within and outside Coromandel.

Marco Polo writing in the end of thirteenth century clearly states that Kayal at the southern extreme of the Coromandel Coast was a favourite centre for foreign traders, who were all well received and well treated by the king, which became a major entry port on the Asian sea routes.

Coastal Changes in Tamil Nadu through the Ages

The ancient Tamil land had witnessed several deluges the result of which vast and expansive landed area had submerged under the seas. The early Sangam verses point out the great loss and many poets lament over this. There are clear references in the Sangam lyrics Silapathikaram and Manimekalai are the twin epics mentions about the catastrophic deluges that had changed the shoreline of the ancient Tamil Land.

1. The huge deluge that took away the 'Kumari' continent

2. The heavy sea rise that swamped the age old Chola capital Poompuhar
3. The change of coastal line near Chidambaram
4. The change of coastal line in Mahabalipuram
5. The devastation of the sea that took place near Dhanuskodi

Many more such invasions of the sea had highly reduced the landed area from time immemorial. Due to these upsurges of the sea level the boundaries have considerably changed from time to time. The coastal plain of Southern Tamil Nadu has significant evidence of sea-level variations. Geomorphological indicators represent at least five stages transgressions in the Late Pleistocene and three stages during Holocene period.

Shoreline Changes and Submerged Ancient Ports

Many ancient ports that existed on the coastal region got vanished or submerged in the sea may be due to coastal erosion, sea level changes, neo-tectonic activities etc. Many mythological literatures across the country refer to submergence of prosperous cities. Sangam literature referring the submergence of Poompuhar (Pillai, 1989) and popular belief of submergence of Temples of Mahabalipuram, 'KumariKandan' traditions of Tamil Nadu etc, are well known. Many archaeological explorations have been taken up to study the submerged port towns. Though direct specific traditions and mythology have not been found, the artefacts found during such land excavations in different parts of the country support the presence of habitation.

Coastal archaeological excavations in the recent times supplement information on sea-level changes in this part of coast. The ancient port Periapattinam was a big port in the Pandya regime during 13th Century. Marco Polo landed on this port around A.D.1293. Such a big and famous port is no more today. The evolution and history of this port are discussed by Loveson and Rajamanickam (1988). Another ancient port called Alangankulam situated 15km north of Mandapam, flourished during the 9th century A.D. in the Pandya kingdom. At present it is 2.5km landwards of the present day shoreline. This confirms either progradation of land or sea level

lowering. Korkai is another ancient port of the Pandyas, mentioned in ancient literature. It was functioning as a big port as well as the capital city of Pandyas during the first century A.D. The archaeological evidence complements the data of sea-level variations in space and or time.

Shoreline Changes and its impact on the Coastal Historical Monuments

Sea Level Rise

Climate change associated with sea level rise is one of the major environmental concerns of today. A significant rise in sea level is one of the major anticipated consequences of climate change. The sea level rise is caused by natural and anthropogenic reasons. The natural causes are tectonic plate movement on the earth reconfigures global land and ocean areas and generate topography. Heavy floods in the rivers finally drain into the ocean which increases the sea level. It is also because of the periodic changes in tides, storms, evaporation; precipitation also changes the water density. The anthropogenic induced climate directly affects sea level. The three major processes climate changes by which air, liquid, water expands as its temperature increases. Earthquakes and Tsunami's also makes abrupt changes in sea and land level. In the last hundred years sea level has risen by 20cm, if trend continues and according to the data collected on observation it would be 3.1mm/per year then by 2100 – it will reach a significant level of more than 31cm rise

Table: Global sea level rise projection based on various RCP scenarios (IPCC fifth assessment report, 2013)

Variable	Scenario	2046-65	Likely range	2081-2100	Likely range
		Mean		Mean	
Global Mean	RCP 2.6	0.24	0.17 to 0.32	0.40	0.26 to 0.55
Sea Level Rise (m)	RCP 4.5	0.26	0.19 to 0.33	0.47	0.2 to 0.63
	RCP 6.0	0.25	0.18 to 0.32	0.47	0.33 to 0.63
	RCP 8.5	0.30	0.22 to 0.38	0.63	0.63 to 0.82

Climate change was projected to impact tropical countries more negatively than the temperate ones. IPCC (Inter Governmental Panel on Climate Change) has stated that the anthropogenic global warming is expected to contribute to an increase global mean sea level during this century and beyond.

Sea Erosion

Coastal erosion is one of the major problems in India in different locations. It is caused by the forces of nature and very often accentuated by manmade structures of human activity. The natural activities are the rise in sea level, heavy storms and storm surges, littoral drift, blocking of river outlets, removal material during cyclones, by wind drift etc. The coastal monuments at Mahabalipuram, Poompuhar, Vanagiri, Tranquebar, Rameswaram etc along Tamilnadu coast are under threat due to coastal erosion.

Sea erosion is a universal problem and it has been estimated that 70% of all the beaches in the world are eroding. Any attempt to handle the coastal problems either to arrest erosion or prevent deposition requires a thorough understanding of the factors and processes involved in the coastal geomorphological system. Information on winds, waves, tides, currents, geomorphology and rate of sediment transport along a coast is required for planning and design of coastal facilities. The east coast is emerging and only selected parts are undergoing erosion which is mainly due to coastal developmental activities like construction of ports and harbours etc. In coastal erosion, there is a loss of invaluable land areas, habitat displacement /relocation, loss of beaches, loss of transport network, infrastructure and other installations. Most of the river and estuarine mouths are partly or almost closed during summer season which is mainly due to the formation of sand spit. Most harbours have the problem of sand deposition due to littoral drift.

The greater danger is that the erosion could eat away the sand bar separating Pulicat Lake from the Bay of Bengal. This lake owes its high biological productivity to the mixing of riverine freshwater with

the tidal overflow from the sea. This delicate balance between fresh and saltwater is liable to be disturbed if the sea stretches itself.

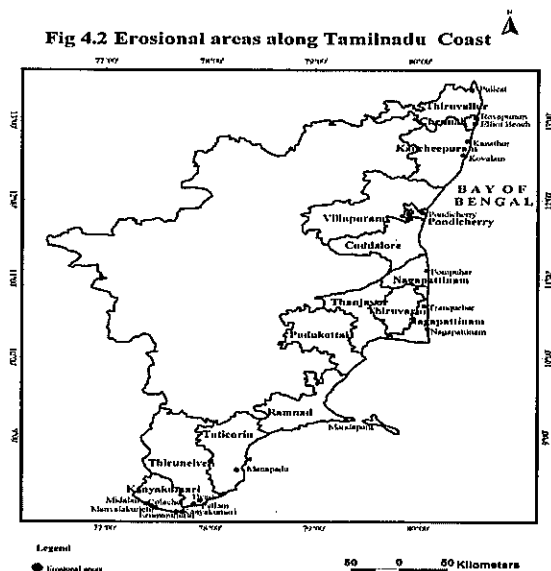
Accretion / Erosion Areas

Four sites vigorously undergoing coastal erosion in Tamilnadu are 1) Ennore, 2) Mahabalipuram, 3) Rameswaram and 4) Kanniyakumari. Both erosion and accretion are taking place in Gulf of Mannar and Rameswaram. A coastline behavioural study has been therefore initiated by the Institute of Hydraulics and Hydrology, Poondi, Tranquebar, also known as Tarangampadi, is situated in Nagapattinam District, about 15 km south of Poompuhar on Southern Tamilnadu Coast. It has the habitation of late Chola period till date. It had become a principal port during Dutch and Danish periods. The earliest reference to this place in a 14th Century inscription, mentioning this place as Sadanganpadi, also refers to merchants' guild known as Pathinen Visha Ayattar (traders of 18 countries) and the families of sailors called Karaiair residing at Tarangampadi. It was a commercial port attracting traders from different countries, including overseas. It was situated on the mouth of Uppanar River. The Masilamani temple was built by Maravarman Kulasekhara in the year 1305 AD (Nagasamy, 1987). The Danish fort was built by the Danish rulers during 16th century AD.

Geologically the coast is aligned almost north-south without any prominent bays and hills and is covered with recent alluvium. Many small rivers named Nandalar, Uppanar, Virasolanar, Kadalaliyar and Vadiyar join the Bay of Bengal near Tranquebar region. The coastline consists of long narrow and low sandy beaches. The bathymetric charts recorded in the shelf region of Tranquebar reveal gentle topographic variation with fairly smooth ocean bottom. The shelf gradient is slightly more up to 10m water depth, remaining fairly gentle from 10 to 50 m depth and again becomes steeper up to shelf edge. The width of the shelf is about 32 km. The seafloor comprises of medium to

fine sand up to 5 m depth, between 5-10m silty clays, and 10-15 m silty clay and clays beyond (Rao and Rao, 1991).

Fig 4.2 Erosional areas along Tamilnadu Coast



Measures to mitigate the impacts and to protect the historical monuments

Hard structural/engineering options use structures constructed on the beach (seawalls, groynes, breakwaters/artificial headlands) or further offshore (offshore breakwaters). These options influence coastal processes to stop or reduce the rate of coastal erosion.

Groyne

A coastal structure constructed perpendicular to the coastline from the shore into the sea to trap long shore sediment transport or control long shore currents. This type of structure is easy to construct from a variety of materials such as wood, rock or bamboo and is normally used on sandy coasts. It has the following disadvantages:

Induces local scour at the toes of the structures.

Causes erosion down drift; requires regular maintenance.

Typically more than one structure is required. The Shore Temple is located next to the sea, it is affected by the rough sea and salt laden winds. The efforts

undertaken by ASI such as construction of groynes, wall paper pulp treatment and Casuarina tree plantations on the shore line are mitigation methods which have been implemented.[17]



Seawall

A seawall is a structure constructed parallel to the coastline that shelters the shore from wave action. This structure has many different designs; it can be used to protect a cliff from wave attack and improve slope stability and it can also dissipate wave energy on sandy coasts.

The disadvantages of this structure are:

It creates wave reflections and promotes sediment transport offshore. Scour occurs at the toes of eroded beaches. It does not promote beach stability. It should be constructed along the whole coastline; if not, erosion will occur on the adjacent coastline.

Offshore breakwater

An offshore breakwater is a structure that parallels the shore (in the near shore zone) and serves as a wave absorber. It reduces wave energy in its lee and creates a salient or tombolo behind the structure that influences long shore transport of sediment. More recently, most offshore breakwaters have been of the submerged type; they become multipurpose artificial reefs where fish habitats develop and enhance surf breaking for water sport activities. These structures are appropriate for all coastlines. Their disadvantages are:

They are large structures and relatively difficult to build. They need special design. The structure is vulnerable to strong wave action.

Artificial headland

This structure is constructed to promote natural beaches because it acts as an artificial headland. It is relatively easy to construct and little maintenance is required. The disadvantages are:

It is a relatively large structure. It can cause erosion down drift of the protected length of coastline. Has poor stability against large waves.

Soft structural/engineering options aim to dissipate wave energy by mirroring natural forces and maintaining the natural topography of the coast. They include beach nourishment/feeding, dune building, revegetation and other non-structural management options.

Beach nourishment

The aim of beach nourishment is to create a wider beach by artificially increasing the quantity of sediment on a beach experiencing sediment loss, improving the amenity and recreational value of the coast and replicating the way that natural beaches dissipate wave energy. Offshore sediment can be sourced and is typically obtained from dredging operations; landward sources are an alternative, but are not as effective as their marine equivalents because the sediment has not been subject to marine sorting.

This method requires regular maintenance with a constant source of sediment and is unlikely to be economical in severe wave climates or where sediment transport is rapid. It has been used in conjunction with hard structural/engineering options, i.e. offshore breakwaters, headlands and groynes to improve efficiency.

Dune building/reconstruction

Sand dunes are unique among other coastal landforms as they are formed by wind rather than moving waters; they represent a store of sand above the landward limits of normal high tides where their vegetation is not dependent on the inundation of seawater for stability (French, 2001). They provide an ideal coastal defence system; vegetation is vital for the

survival of dunes because their root systems bind sediment and facilitate the build-up of dune sediment via wind baffle. During a storm, waves can reach the dune front and draw the sand onto the beach to form a storm beach profile; in normal seasons the wind blows the sand back to the dunes. In dune building or reconstruction, sand fences and mesh matting in combination with vegetation planting have successfully regenerated dunes via sediment entrapment and vegetation colonization. The vegetation used should be governed by species already present, such as marram, sand couch grass and Lyme grass.

Coastal vegetation

Based on studies and scientific results, the presence of vegetation in coastal areas improves slope stability, consolidates sediment and reduces wave energy moving onshore; therefore, it protects the shoreline from erosion. However, its site-specificity means that it may be successful in estuarine conditions (low energy environment), but not on the open coast (high energy environment). In some cases, vegetation fails because environmental conditions do not favour the growth of species at the particular site or there is ignorance as to how to plant properly given the same conditions. It is also possible that anthropogenic influences have completely altered the natural processes in the area. The most obvious indicator of site suitability is the presence of vegetation already growing. This can be extended by other factors such as the slope, elevation, tidal range, salinity, substrate and hydrology (Clark, 1995; French, 2001).

Conclusion

Climate change and sea level variations seem to have a strong impact on the establishment of port cities all over the world. The predicted sea level rise of a metre will greatly impact the coastline of Tamil Nadu. Due to the high level of the sea many of the ancient ports and historical monuments had been submerged. In some parts a major land portions have been eroded by sea while in some other areas due to recession of the sea new lands have been emerged. This important aspect of

the sea has not been fully understood. Hence scholars and social scientist should also pay more attention on this critical issue of sea variations and coordinate with government and their agencies concerned with planning and management of coastal historical places and monuments.

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Development of Hinduism under the Patronage of Sethupathis of Ramnad

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The aim of this paper is to highlight the development of Hinduism under the patronage of Sethupathis of Ramnad. Hinduism was and still is the predominant religion in the Ramnad Zamindari and it is occupying first rank, the second being Islam and the third one Christianity. The Ramnad Zamindari had a unique status in Hinduism as Lord Rama is believed to have consecrated the Linga of Rameshwaram after his Srilankan expedition. So a life of a Hindu attained fulfillment, only if he or she visited the Rameshwaram Temple. The Sethupathis were staunch Saivites and they were appointed by Lord Rama to Safeguard the Sethu Canal. Always, they were in the forefront in all the temple activities like endowment, construction of temples and Chattrams and celebration of festival. They considered themselves as guardian of Hindu faith. So, there was no doubt Hinduism flourished under the liberal patronage of Sethupathis and the same kind of patronage continued during the period of Zamindars also.

The development of Hinduism i.e., Saivism could be studied under two heads during the Zamindari Period. One being the liberal endowment made by the Zamindars to the Chattrams and another to the temples patronized by them. The way to Rameshwaram was considered as most important one and in order to provide facilities to the pilgrims, a number of chattrams were established. According to Rajaram Row, the Author of the "Ramnad Manual", the Ramnad Zamindari upto 1880, Consisted of thirty (30) Chattrams which were founded by the Sethupathi and the Zamindars and fifteen Chattram were given parties.¹ Out of approximately 2100 villages, sixty seven villages were given as endowments to Chattrams. The endowments to Chattrams justified the title of Sethupathis as protector of pilgrims.²

Temples of Sethupathis

Sethupathis being follower of Saivism built many temples and patronized them completely. Temples in the Ramnad Zamindari can be classified into Siva and Vishnu Temples. There were seventy (70) major temples apart from many minor ones³. However, no major temples were constructed during the period of Zamindaris. Siva temples at Rameshwaram, Thiruvadanai Kalaiyarkoil, were famous. Like that Vainava temples of Abiramam, Rajasingaman Tirupullani, Ramnad, Thirukostiyur, and Thondi were popular.

In the Ramnad Zamindari apart from the major Gods, like Siva, Vishnu, Murugan, and Vinayagar, the people also worshipped village Gods. All Villages had village Gods popularly, it has been known as grama devata for protecting the village from robbery and to ward off the infection of epidemics like cholera, small pox, and plague. The Village Gods were mainly worshipped by the village folk. All People other than Brahmin and Vellalar, considered Kali and Mahali as their village God⁴. Ayyanar and Karuppar were considered the most common "kaval theivam" of the villages of Ramnad.

Maravar Community Vilakkam lists out Santhanakaruppar, Muthukaruppar, Badrakali, Veerabhadran, Sanglikaruppar, Muneeshwarar, Ayyanar, ariyaavan, Samiyan, Pathunettan padiyan, Karuppan and Madurai veeran and other minor female Goddesses as village Gods worshipped by Maravars. They thought that these Gods would help them and they would answer their Prayers if they were worshipped properly. The Maravars made blood sacrifices to these Gods and offered flesh along with fruits. The Rituals and other ceremonies were performed by their own caste priest and not by Brahmins. In a frenzied mood, the priests the future of the bakthas⁵. They offered

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toddy also. All these ceremonies and rituals were contradictory to the rituals of Siva⁶.

Kallars also had few Gods as their local deity⁷. They regarded Alagarsamy as their main village deity. Whenever they set out for robbery they worshipped Alagarsamy, and on the successful completion of work, they made liberal offering⁸. They called this God as Kalla Alagar, the temple of which situated twelve miles North of Madurai⁹. Apart from Kalla Alagar they also worshipped Karuppan and Pathinettapadian to whom pillars served as present. So Kallars did not temple but worshipped from below¹⁰. The Agamudaiyars had Ayyanar, Pidari, and Karuppana samy as their village deity¹¹.

The Chettiyars, though they were the staunch followers of Siva, began to worship some Grama Devata. There was a proverb which was in vogue among the Chettis meaning through Cetties worship Crores of Gods, they family deity "Kodisamy Kumbittaalum Kualasamy Kumpitanum". They had many number of deities. Among them Periyakaruppasamy, Seelaikariyamman, Sonagasamy, Sonakarupu, Muthukaruppu, Nondikaruppu, Sannasi, Vengaiyammal, and Veeramman were important¹². The Chettiyars never followed the ceremonies performed to other cast village Gods like offering toddy and flesh of the sacrificed animals. They performed the ceremonies connected with the major Gods to these minor Gods as they considered that the minor Gods were one of the features of major Gods like Siva, Muruga, Vishnu, Meenakshi and Mahalakshmi. As the Velayars were ferocious in nature like Maravars, they had ferocious Gods like Kali, Mari, and Sathan as their Grama Devathas. They claimed that they had close friend ship when he came to know that they ate Flesh of Flogs, Rates and Mice. After wards they began to worship the ferocious God like Kali.

The Vallambars who committed crimes along with Valayars also worshipped the Gods of the Valayars in addition to their own Gods Pidaari, Karuppan and Ayyanar.¹³ Ayyanar was believed to be a king, wearing a crown leading army comprising of demons with terrifying generals and chiefs. Karuppan was considered

one of the generals. The Kammalars worshipped Sapphakanimars Kochadaiperujanadevan and Periyar Ayyanar though they were vegetarians, they offered animal sacrifices to their Gods¹⁴. Some of the artisans who belonged to Kammalars group also worshipped Kamatchiyamman and Kali as their village deity¹⁵. Parayars worshipped Seelaikariyamman,¹⁶ Nondisamy and Vannichi. A section of Paryars had Kanniyamma and Ellaipidari as their village Gods¹⁷. Kuravars worshipped Muneeswara and performed sacrifice and other ceremonies to save their cattle from death against disease. Kuravars woman foretold the fortunes of the villages, they invoked the village Goddess Kollapuriamma before they started fore tallings¹⁸. The Village Gods of Chakkiliyars (Arunthathiyars) included Maduraiveeran, Muneeswaran Drupadi, Gangamma, Sonnaiya and Ellaiyamman.¹⁹

In the entire village, Ayyanar was worshipped as a Kavaltheivam. The statue of Ayyanar mounted on a horse was normally made by the Kuyavar of the village. Though all the people of the village worshipped Ayyanar if was a special deity to the Kuyavars. In order to guard the village, this deity would go round the village to prevent the theist from entering the village and to drive away the Evil Demons²⁰. The villagers celebrated monstrate festival along with Ayyanar festival. This festival was celebrated to demonstrate the subservience of the untouchables by not wearing anything above the waist women also were not permitted to wear anything above their waist.²¹

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Padmanabhapuram Palace - An Exemplar of Kerala Architecture

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Introduction

Just like the temples, forts were constructed by all the rulers through the ages in order to protect his citizens from any type of aggression and attack. In Kanyakumari district majority of the forts were constructed during the reign of Travancore kings.¹ Padmanabha puram town is surrounded by a fort with an area of 187 acres.² The fort of Padmanabha puram was constructed to save the people of the locality and the safety of the king who also lived in the Padmanabha puram palace. Padmanabha puram was the ancient capital of the Travancore from about 1729 CE to 1795 CE. The materials used for the construction were wood, laterite, burnt bricks and granite.³ No mortar or lime was used to cement the stones.⁴

Padmanabhapuram Palace is located around 2 KM from the Trivandrum-Kanyakumari National Highway (NH 66). It is located around 50 km from Trivandrum city, 12 km from Nagercoil and around 35 km from Kanyakumari town.⁵

Objectives

In order to highlight the historical significance of the Padmanabhapuram Palace and also to give the present condition of the Palace and the Fort, an attempt

has been made to discuss all one by one.

Methodology and Data Collections

In the collection and use of data, historical methodology is adopted. On the collection of the materials from the Kerala Tourism Development Ltd, Tamil Nadu Tourism Complex, Chennai 600 002, Cannemara Library, Chennai and University of Madras, this Paper is written. This work is based on primary and secondary sources. The primary datas were Census of India 2011, Kerala, District Census Handbook, Thiruvananthapuram and Personal Interview. The secondary sources like printed books of various authors and News Papers provide valuable information on the subject.

History of the Padmanabhapuram Palace

The earliest recorded date of the construction of the Padmanabhapuram palace is about A.D.1335 during the reign of **Adityavarma** in the traditional Kerala *Nalukettu style* and called it *Darpakulangara*.⁶ Originally it was called as *Theppakulankarai Palace*.⁷ A mud Fort around the Palace was constructed by the Venad King **Vira Ravivarma Kulasekara Perumal** (A.D.1595 –1605)⁸, and it was called as *Kalkulam Kottai*, *Kalkulam Kottaram* respectively upto 1744.⁹

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Because Kalkulam was under the rule of the Chera Dynasty before the advent of Travancore.¹⁰ The Kalkulam Palace lost its importance after the Venad dynasty shifted its capital to Padmanabhapuram.

During 1744 Sri Padmanabhadasa Vanci Bala Marthandavarm Kulasekhara or *Anizham Thirunal Marthanda Varma* (1729–1758), ascended the throne of Venad in 1729 at the age of 23, was acknowledged as the “*Maker of Modern Travancore*”.¹¹ During his period the mud walls around the Palace were demolished and replaced by granite walls under the supervision of De Lannoy.¹² Due to the Sri Padmanabhadasa Vanci Bala Marthandavarm Kulasekhara’s faith over Lord Padmanabha, the palace was renamed as Padmanabhapuram palace and the places around it were called as Padmanabhapuram. Upto A.D. 1795, Padmanabhapuram was the capital of the Travancore rulers. During the time of king *Rama Varma*¹³ also known as *Karthika Thirunal Rama Varma I* (Dharma Raja) (1758–1798), the successor and nephew of Sri Padmanabhadasa Vanci Bala Marthandavarm Kulasekhara, the headquarters of Travancore Kingdom was shifted to Kaudiyar Palace in the present Thiruvananthapuram city.¹⁴ Even though it is situated in the Kanyakumari District of Tamil Nadu, the palace is owned and maintained by the Archaeological Department of the Government of Kerala.¹⁵

Architecture of Kerala Style in the Palace

Architecturally we find several style of architecture in Kanyakumari District. But in this Paper it is focused on the vernacular architecture of Kerala in *Padmanabhapuram Palace*.

Padmanabhapuram Palace is an exceptional example of traditional Kerala building techniques and craftsmanship in wood work. It is the largest well preserved specimen of traditional Kerala architecture. It is also home to a large collection of excellent murals depicting Hindu mythology and secular themes.¹⁶

Padmanabhapuram Palace contained within the complex is a collection of 14 palaces and 127 beautiful royal rooms, many of which feature ornate wood carvings. The major structures in the palace include (1) Padippura (2) Poomukham (3) Mantrasala, (4) Thai

Kottaram (5) Thekke Kottaram (6) Uppirikka Malika (7) Charottu Kottaram (8) Uttupura (9) Navarathri Mandapam (10) Manimalika.¹⁷

(1) **Padippura** (A giant door): The entrance to the complex is from the west, through a formal version of the ‘*Padipura*’ or the entrance gate, which is common in all the traditional dwellings of Kerala. Now there is security check at this entrance and they check visitors tickets and their bags.¹⁸

(2) **Poomukham** (reception hall): The first major structure after entering the palace complex is the *Poomukham* (reception hall). There is an interesting hanging lamp known as *Kuthira Vilakku* at the center of the reception hall.¹⁹

(3) **Mantrasala- King’s Council Chamber** : Mantrasala is known as Mantrasala, the King’s Council Chamber is an important place in the Padmanabhapuram Place. The king will conduct all kind of personal meetings and consultations with his ministers in this area. Decorated with rich interiors and mica windows, this division reflect the architecture of Kerala style.

(4) **Thai Kottaram** : Queen Mother’s Palace is popularly called as **Thai Kottaram**. It is also called **Darbha Kulangara Kottaram**. Opposite the Ottupura, Mother’s palace is the oldest part of the palace. This is where the foundation of the palace was laid using a jackfruit tree trunk as a pillar. This is the only pillar that is not teak wood in the palace.²⁰ On the south-east corner of the mother’s palace, there is a relatively small room, called the chamber of solitude or ‘*ekantha mandapam*’.

(5) Thekke Kottaram - Southern Palace

The southern palace is as old as the ‘*Thai kottaram*’ (Mother’s palace), which would make it about 400 years old. Now, it is converted to a *Heritage Museum*, exhibiting antique household articles and curios. Collections of items give an insight into the social and cultural ethos of that period.

(6) **Uppirikka Malika - Central mansion**: The four-storeyed building is located at the centre of the palace complex constructed at about 1750, which is a testament

to the technological progress at that time. The ground floor houses the royal treasury. The first floor houses the King's bedrooms. Most of the rooms here and in other parts of the palace complex have built-in recesses in walls for storing weapons like swords and daggers. The second floor houses the King's resting and study rooms. Here the King used to spend time during fasting days. The top floor (called *upparikka malika*) served as the worship chamber of the royal household. The top floor was supposed to be Sree Padmanabha Swamy's room. This building was constructed during the reign of King Sri Padmanabhadasa Vanci Bala Marthandavarm Kulasekhara.²¹

From the first floor of the *Upparika malika*, runs a passage that leads to the *Anthapuram* (ladies' quarter) where the queen, princesses and their attendants lived.²²

(7) Charottu kottaram: A secret passage, now blocked, through which the king, his immediate family members, and their entourage could escape to another palace, located several kilometers away in the event of any emergency. Name of this palace is *Charottu kottaram*.

(8) The Uttupura or the Dining Hall: It is adjacent to the Council Chamber has two floors, measuring 72 x 9 m each, large enough to accommodate 2000 people at a time on occasions of free feeding.

(9) Navarathri Mandapam (Dancing Hall) : A stone structure called *Navratri Mandapa* stands in the middle of the palace. It is a place for cultural performances especially dances. A small museum display excavated stone sculptures along with some metal ones.

(11) Manimalika (Clock tower) – A 300 year old clock tower in the palace stands witness to the march of time and is still now in good working condition. The clock bell can be heard over a radius of 3 km.

Other Structures

The Padmanabhapuram palace is famous for its intricate and beautiful carvings of a high order on its pillars, door, screens, ceilings and furniture.. A noticeable feature of the ceiling is the genius displayed in lines of lotus flowers. In all of them the style is maintained uniformly, while variety is achieved in

difference of details from lotus to lotus. A very special attraction is in the doors to the inner rooms. The lintels are masterpieces of scroll work and skillful deep cutting. On the lower part of the lintels, lizards are carved with an eye to both artistic design and natural realism.²³ The wood carvings of unsure passed excellence may be seen in many places.²⁴

Bed Room

In the King's bedroom, we can see a medicinal wooden cot, gifted by the Dutch merchants, made of up to 64 wooden pieces of a variety of medicinal tree trunks and a polished stone cot, meant for cool effect. We can also see pictures of Lord Krishna, mural paintings and a big hall. It is sure that the visitors will be deeply overwhelmed by the royal splendour of Travancore.

The carved doors and pillars, the arching wooden grills along the veranda, the exquisitely carved brackets supporting the veranda, are some of the architectural features characteristic of this regional style resplendent at Padmanabhapuram. Special features like the large Bay Window called *AmbariMukhappu* (or the Howdah shaped window), supported by elaborately carved *Vyala figures* (a Hindu mythical creature), the remnants of the semi-transparent shell decorations of the windows, later restored with coloured mica.²⁵

Roof

The roof forms are the most dominating element in the whole complex, which through their wonderful juxtaposition creates an impressive visual composition – an ever changing play of light, shadow & mass. The columns are mainly in wood and stone and support the wooden roof structure, which has been designed very creatively to be functional as well as aesthetic. The Palace structure is constructed out of wood with *laterite* (locally available building stone) used very minimally for plinths and for a few select walls. The roof structure is constructed out of timber, covered with clay tiles.²⁶ There are strict rules and canons laid down in the ancient building science of *Vastu Shastra*, regarding the use of wood, techniques of joints, angles of roof forms etc, which have been religiously followed over the various periods during which the complex was built.

The overall effect of this being that there exist cohesiveness throughout the structures, rendering them timeless.

Walls

The walls are usually made in laterite or brick & plastered over with lime. There are non-structural wooden screens called **Ital**, which have the function of allowing in light & ventilation while ensuring the privacy of the person inside. The filtered light creates a dramatic play of light & shadow in the interiors and ensures a very cool & comfortable ambience inside, away from the blazing sun. The shaded interiors are cool, which is a direct derivative of the climatological need to counter the warm humid tropical climate. Indeed, one of the most significant aspects of the design is the sensitive handling of the light and shadows to create a wholesome comfortable ambience inside, one that focuses inside, calming, soothing & contemplating.

Flooring

The flooring is unique and is black in colour, retaining a mirror like polish even now after so many centuries. It is said that the flooring was done using a mixture of different structures like burnt coconut shells, egg whites, plant juices.²⁷

Conclusion

Padmanabha puram Palace is an exceedingly outstanding example of wood architecture of South Asian region, which has no representation at all either on the World Heritage List or the Tentative Lists. The wood architecture displayed at Padmanabhapuram Palace is testimony of Kerala's unique traditional knowledge system where there is strict adherence to the principles laid out by **Taccusastra** that not only produced buildings pleasingly proportioned and in complete harmony with nature but also resulted in the creation of a well-defined style, unique to Kerala.

Though much effort has been taken to maintain the palace, the surrounding wall has been neglected. The walls of the Padmanabhapuram fort have been weakened because of the plants growing on it and due to removal of the soil close to the wall. Inside the Padmanabhapuram fort there is a small fort walls called

as *pillai forts*. Between the two fort walls there are so many houses erected and the fort walls got weakened.

Now it has gone beyond the stage of conservation and preservation. One of the power centres of the Travancore Kings - that has become refuge for vandals now. Even though former Chief Minister Jayalalitha announced Rs.3.85 crores in 2013 to restore the palace to its original glory, but still it continues to present a picture of neglect and dereliction.

To summarize, the historical monument of Padmanabhapuram Fort in Kanyakumari District is not yet exposed to the world in a proper way so far. It is the prime duty of both Central and State Governments to monitor the better maintenance of the Padmanabha puram Fort. In addition with this, it is the fundamental duty of every citizen of India to protect this monument.

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Thagadur in Sangam Age

C. Chandrasekar*

Sangam Age

Sangam age was the early historic period in Tamil History. There was no writing system in Pre-Sangam age. Only graffiti were in use. In Harappa civilization graffiti symbols were used. This graffiti system was used by pre Sangam period. Pre Sangam age also called as Iron age culture by the historians. There were no written documents in the Pre-Sangam Period. Historians fixed the date of the Sangam age on the basis of Sangam literature. In same time chronology was also fixed with the help of literature data. Sangam literature was copied from the palm leaves. When coping the literature new ideas were introduced by the copied. Hence, literature mixed with many fictions. In this situation differ opinions between scholars are persisting. After the ancient texts were copied many texts were destroyed. So one must be careful in using literature data.

Some historians were very happy with phrase "கல்தோன்றி மண்தோன்றாக் காலத்தே முன்தோன்றி மூத்தகுடி" which is purely an imagination. In dating sangam period differences of opinions are existing till date. Few historians fixed the age of the Sangam period between 1000B.C. to 300 B.C. Another one date was also introduced by the scholars i.e. between 300 B.C. to 300 A.D. On the basic of anthropological and

archaeological views this opinion is accepted by the scholars.

Urban Centers of Sangam Age

Sangam literature is a collection of songs and it praise the kings like Cheras, Cholas, Pandiyas and other small chieftains in Tamilnadu. Each kingdom had its own kingdom and capital city. Some of the kings called their name with the name of the city. Korkai Koman (king of Korkai), Gunapulam Koman (King of Easter Region) and Kadal Valuthi, Koliyuran, Kavirinadan, Ponnai nadan and Thanrikon are few examples.

Tamil country had their own urban centers.¹ Sangam literature mentions seven chieftains and their capitals. Thagadur is one of the important cities among them. It is difficult to locate Sangam period Thagadur. The archaeological evidence belongs to early medieval period. Hence some historian had their own doubt about the location of the Thagadur. To locate the exact place of Thagadur is the main theme of this chapter.²

Excavation in Dharmapuri Region

The literature and archaeology data are the main sources to identity the location of the Thagadur. Literary data gives the location and natural boundaries of the city. Literary data gives the location and natural

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boundaries of the city. Archaeological data gives the picture of the people life. In the same time archaeological data confirm the location of the city. Natural boundaries were mentioned in Sangam literature included with this. To locate the city of Thagadur many archeological explorations conducted by some archaeologists. In the exploration many data were collected from Mayiladumpari, Adhiyamankottai, Guddur and Modur. Excavation at Mayiladumpari yield archaeological data for conforming the human life before 5000 years. But no data is available for sangam period. This place is surrounded by the hills.³

Excavation in Guttur field artifacts which belong to Neolithic and Iron age periods. Sangam period antiquates were not collected. This site is also located between the hills.⁴

Adhiyamankottai situated near Dharmapuri. This place may be the ancient Thagadur. So excavation was conducted by the Archaeological Department. Antiquities collected in this site but Sangam period antiquities were not collected in this site also. So this site is not the ancient Sangam period place.⁵

Modur, a small village situated in the Western direction of Dharmapuri. Here also one excavation was conducted. Excavation details were discussed in the previous chapter. Modur was surrounded by the hills on three sides. The settlement area is about 40 acres. The hills are looks like a security walls around the place. It is mentioned in the Sangam Literature.⁶

Athiyaman were mentioned as the chief of the Kuthirai hills. One of these hills might have been the Kuthirai hill. The people discarded this place for unknown reason. Hence the name Kuthirai malai is forgotten. Modur was an ancient city. Neolithic people were settled in this place before 2000 B.C. In the excavation many varieties of antiquities were collected.⁷ Neolithic and Megalithic period potsherds were unearthed. Potsherds like black and red wear, red wear, black wear and russet coated wear were collected. In addition to this brown slipped wear were also collected. They were collected in the surfaces well as in the excavation. Large quantities of these were noticed in this site alone. No wear except Sangam period was collected in this site. Sangam period antiquities like terracotta earlobe, councn bangles, glass bangles and

terracotta figures were unearthed in this site. The ancient name of this area is called as Mandu. Mandu means ancient settlement area. Today also the local people called this area as Mandu. It is an ancient mound. The height of the mound is two meters. The excavation reveals that there was an urban center in the Sangam Period.

In Sangam period many monuments like cairn circle, cist, dolmen and urn were erected in the memory of heroes who died in the battle. At Modur many megalithic burials were located. Among them two were excavated by the archaeologists. Many carnelian beads, iron objects, black wear, black and red wear pots and sarcophagus were unearthed in these burials. These antiquities are dated to the Sangam period. Two hero stones of Pallava period were also identified in this village. Two Sanniyasi stones are also standing this the entrance of the village. Every year rituals were performed to this stones for the health of the cattle. In those days' cattle is the main wealth of Sangam period. So these stones are erected in this village.⁸

Two inscriptions were copied from this village. The first inscription was Vatteluthu Script. It mentions about the construction of a tank near this village and it is not in use also. The date of the inscription is 8-9th century A.D. It is located in the Northern side of the Modur Village. Second inscription was engraved on the boulder which is near the village. It was engraved during the Chola king Raja raja III. It mentions Nigarilichola Mandalam, Thagadur nadu and Modur.¹⁰ Modur was donated as Dhavadana Village to Singaperumal temple at Modur. This inscription mentions this village as Moodur i.e. ancient city. It must be the correction form of the ancient Moodur. So one can conclude that Modur was the corrupt form of Moodru.

Modur excavation conform that there was a continuous settlement from Neolithic to Sangam Period. From post Sangam period onwards it lost its importance. During the medieval period Nulambas captured Modur. After some time Thagadur might have been relocated to present Dharmapuri. There is no Sangam period antiquities and temples in present Dharmapuri. So with the help of above evidences Modur was the ancient Thagadur.

P. Shanmugam had studied the excavated Sangam age urban centers in Tamilnadu. He discussed about the location and area of the settlement in those days. Boundaries of the ancient site is also included in this discussion. Most of the settlements have the space between 40 to 50 acres. They had natural boundaries. For Kodumanal is also a Sangam period city. In this place there are two settlement areas. City and burial place were excavated. The settlements are is about 50 acres. This is one of the important trade cities in Tamilnadu. Here also there was no early medieval period settlement. Like this Modur is also one of the important cities in Sangam period. A continuous settlement was found in Modur from Neolithic to Sangam period. After Sangam period there was no activation up to seventh century A.D. Nulambas controlled this regions. On that time Nulambas might have been shifted the Thagadur to modern Dharmapuri. After shifting the capital to Dharmapuri they constructed new temples in Nulamba style. Before this there was no temple in Dharmapuri.¹¹

Adhiyamans during the Chola period ruled Dharmapuri upto Thirumali in Tiruvannamali district. Their inscriptions were also found Laddigam which is in Chittur in Andhra Pradesh. It shows that they ruled up to Andhra Pradesh. Two inscriptions were copied in Thirumali. Adhiyaman ruler renovated the Jain sculpture and reconstructed the Jain Temple in Thirumali is mentioned in that inscriptions. Tamil inscription from the sample place mentions Elini as the clan of the Vanciyar (Chera).¹²

Sanskrit songs eulogized Adhiyaman as warred of victories battle with Magadhas and Kadavas. It mentions about South Thagadur (தென் தகடூர்). South Thagadur is mentioned in those inscriptions. So there must have been North Thagadur (வட தகடூர்). Since Modur is in the Northern direction of present Dharmapuri and it might have been the ancient Thagadur.¹³

Medieval period Adhiyamans rule extended up to Tiruchangodu. One important message was found in the song and the song was given below.

"சேரன் அதிகன் திருநெடு மால் தென் தகடை
வீரன் விடுகாதழகியான் நேரவிருஞ்

சேங்கோடு போலச் சிலையை வடதிக்களவுங்
கங்கோட நெடினால் கல்"

Adhiyaman the Chera descendent who was in comparison with Thirumalai. It also mentioned he was the ruler of the South Thagadur (தென் தகடூர்). According to this song there was a city which was named as Then Thagadur. During Sangam period Thagadur was created which is attested by Sangam literature. In course of time another Thagadur was also created. Modur was the city of Sangam age. In medieval period present Dharmapuri was created as second Thagadur. During the Vijayanar Period it was again changed a Dharmapuri.¹⁴

Before the Modur excavation period many historians and Tamil scholars identified that modern Dharmapuri was the Sangam period Thagadur. But after the excavation was conducted in Modur archaeologist and scholars opine that Modur as the Thagadur of Sangam Period, up to the end of the 8th century. After that the Modern capital was continued as Thagadur up to the Thirteenth Century. But there was no archaeological evidences in Dharmapuri.

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Temples in Sivagangai District – A Study

M. Raja*

The aim of this paper is to describe the temples in Sivagangai district. In Sivagangai district, there are many temples being dedicated to various Gods. The hall mark of a Hindu society is the conspicuous presence of infinite number of communities as social division. And each community has a temple of its own and some times the subdivision of a community also has a temple respectively.¹ However the basic thing about the social structure and temple worship is "faith of the people in the almighty. In the area under study, there are many popular temples of which many have divine and mysterious origin.

Marudu Pandiyar of the Sivagangai Samasthanam (Kingdom) has contributed immensely to the maintenance of this temple. The British threatened to destroy this temple, in order to force the Marudu Brothers (rulers) who were devoted to this temple to surrender. The tombs of the Brothers who were executed later on are seen near the temple. Sivagangai Samasthanam Temples are one of the sacred places of saivaites and Vaishnavites in south India. It is called as Temples of Sivagangai Devasthanam. Once upon a time this temples was mostly four hundreds and fifty (450) temples control by Sivagangai Zamin.² However, the Hereditary Trustee of Sivagangai Devasthanam and consisted of one hundred and Eight (108) temples. Sri.D.S. Karthikeya Venkatachalapathy Rajah died on 30 August, 1986, leaving a daughter named D.S.K. Maduranthagi Nachiyar as his heir. At present, Eighty six (86) Temples control by D.S.K.Maduranthagi nachiyar administers the Sivaganga estate, Sivaganga Devasthanam of Sivaganga royal family. These temples are situated in the heart of Sivagangai, Ramanathapuram, Madurai, Viruthunagar and Pudukottai districts.

Sri Sowarna Kaleeswarar Temple-Kalaiyarkoil

The Temple Kalaiyarkoil is in Sivaganga district. The Sowarnakaleeswarar temple is located in

Kalayaarkoil at Sivagangai district. It is eighteen (18) k.m east of Sivagangai, thirty(30) k.m west of Devakottai on the Devakottai- Manamadurai road and sixtysix (66) k.m South- east of Madurai Tondi road. There is a very large Siva temple. This temple is one of the Siva temple in Sivagangai samasthanam. It is run by the Sivagangai samasthanam in Sivagangai district.

"Kalaiyarkoil" derived its name from the Kaleeswar temple of the place 'Kalaiyar' is a corruption of the word Kaleeswarar. During the sangam period, this place was known as 'Kaanappair'³ as is seen from the twentyfirst verse in the Purananooru sung by Iyur Moolakizar, a poet of the sangam period. In the ninth Century A.D. Saint Sundaramoorthy Nayanar described the presiding deity in his devotional songs by Kaalai. Since then deity was known as Kalaiyar with the Tamil or suffixed to it denoting respect. The temple came to be known as 'Kalaiyarkoil' and adopted to the place also. Kalaiyarkoil is a Siva shrine of considerable celebrity 'Kalai' is the Tamil word for a bull, and is an equivalent of Siva's 'Vrishaba' or sacred bull. Siva is worshipped at Kalariyarkoil Koil as Kalai-Isvara. Kalaiyarkoil is a holy and historically important place in the Sivagangai District, TamilNadu. During the British rule Kalaiyarkoil was one of the thickest and most impenetrable jungles in the Carnatic and also it was more or less secondary capital of the Sivagangai chieftaincy⁴. It was also the stronghold of the rulers of Sivagangai with a well-built extensive fort, known for its strength. Kaleeswarar temple is one of the fourteen important shrines sung by the Nayanmars, in the Pandiyas Kingdom. It was visited by Appar, Sambandar, Sundarar, Cheraman Perumal, Arunagrinathar, Poyyamozhi Pulavar, UmapathySivachariyar, Kalladar and etc., which increased its holiness and prestige. In the ninth Century A.D, Sundarar described the presiding deity in his devotional songs as Kalai. Since then the deity was known as Kalyar with temple of suffixed to it denoting respect⁵.

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A lofty Rajagopuram (150 feet) and an imposing Teppakkulam tank (with a mandapam) named Aanai madu adorn this shrine. Airavatam the elephant of Indra is said to have created this tank. There are three shrines in this temple associated with the three functions of creation, preservation and completion. The presiding deity lord Siva is called as Kaaleeswarar, Someswarar, Sundareswarar and the Ambal his consort mother Parvathy is called as Swarnambikai, Soundara Nayagi, Meenakshi⁶. Additional to that there are three separate shrines for both the male and female deities of famous Siva temples in a mandapam outside the shrine.

Sri Sowmiya Narayana Perumal Temple - Thirukoshtiyur

Thirukoshtiyur is a village located near Tirupathur on the way to Sivaganga in Tamil Nadu. It is nine (9) k.m from Thirupathur. This place has an importance among Vaishnavites. The Village is notable for the great temple, which is one of the One Hundred and Eight (108) divya desams in India⁷. The holy shrines for the Vaisnavites. It comes under Pandya Naatu Thiruthalangan (region once ruled by Pandyas). The Temple is one of the vaishnavait Temple in Sivagangai Samasthanam. This Temple is controled by Sivagangai Samasthanam in Sivagangai District.

Sri Poovanatha Swamy Temple -Thirupuvanam

The Poovanathar Temple located at Thiruppuvanam Taluk in sivagangai district. Twenty (20) k.m north east away from sivagangai city. Ten (10) k.m west away from Madurai city, three (3) k.m east away from Thirupachethi. This temple is one of the early Pandya Temple of Sivagangai Samasthana. This temple controld by Sivagangai Samasthanam. Tirupuvanam is on the southern bank of river Vaigai. This sivasthalam is considered as holy as Varanasi (Benares) as the river Vaigai takes a turn towards the north here and then flows towards east. The temple at Tirupuvanam is rather big with a five(5) tier gopuram at the main entrance and a small gopuram at the entrance to the presiding female deity's shrine⁸. This temple got the royal patronage of the Pandiya kings and later on by Nayak kings who ruled from Madurai.

Sri Kannudaiya Nayagi Kannathal Temple Nattarasankottai

The Kannudaiya Nayagi kannathal Temple is situvated in Nattarasankottai which is almost a part of Sivaganga.Fifteyfive(55)k.m west away from Madurai, six (6)k.m east away from Kalayarkovil.The Temple one of the folk temple⁹ of Sivagangai Samasthanam.It maintained by Sivagangai Samasthanam in Sivagangai District.

This Temple has been built by the Nagarthars as a way of fulfilling their vows to the Goddess. The Goddess Kannudainayagi was present in this place for many years. It was in the eighth Century a temple was built for her. There is a big pond in front and the temple itself is spacious. It seems a yadava man who was daily walking here with milk on his head daily used to stumble on a stone and spill the milk on the stone. Enraged one day he decided to dig out the stone when it started bleeding and they discovered Amman. Nattarasankottai is believed to be the first place of settlement of the Nagarathars, after they moved out from the Chola Kingdom in the early seventh Century. The nagarathar streets are cemented and well flourished.¹⁰

The sanctum sanctorum, Arthamandapa, Mahamandapa (spacious halls) were constructed by kings earlier. The Nagarathar people later improved the temple with a special mandap called Alankara Mandapa, a tall Rajagopuram (tower) with architectural beauty and a Karnakkal Mandap a called Chokkattancherry, a special beautiful hall) with all architectural and aesthetic beauty. A teppakulam (Temple Tank) was also built. There are so many Vahanas (vehicles) made of fine wood, silver etc. as horse, a silver chariot, silver armour etc.The deity, Kannathal alias Kannudaya Nayagi Amman is famous for her powers in giving the boon of eyesight to the devotees with eye defects and other ailments. She is seen with eight hands and has an *udukkai* and *muvizhai* sulam in her hands. Her left leg stamps the Asura by name Mahishan. As per mythology, Kannathal emerged with blessings she obtained from Lord Siva to vanquish Mahishan, who was giving trouble and anxiety to the people. Mahishan

had a rare blessing from Brahmadeva that he will not die in the hands of men and he will only be executed by a woman. After heeding to the voices of the tortured people and Devathas, Kannthal appeared in *Simmavahanam* and executed him by stabbing in his heart. She is praised by many a number of devotees who have experienced her blessings. One could find names like 'Kannappan', 'Kannathal', 'Kannammai' and 'Kanmani' abundant in the community¹¹. The temple is famous for its architectural marvel and Golden Kumbhams over the Temple tower. Kaliattam, a festival celebrated once in 60 years was celebrated in 1996 with much pomp and pageantry. The first 'Kumbabishekam' (Consecration of the temple) took place on September 12, 1938, the second on September 6, 1976 and the third on May 1, 1989. The temple is efficiently managed by the village Nagarathars.

Sri Malai Kolundeeswarar Temple -Thirumalai

The Sri Malaikolundeeswarar Temple situated on the Thirumalai hills. This place name of Koneripatty village in Sivagangai district. Thirteen (13)k.m northeast away from Sivagangai and sixteen(60) k.m. western away from Madurai. The Temple is one of the early Pandyas Temple in Sivagangai Samasthna Temples. In Tirumalai Koneripatti, a village in Sivaganga district in Tamil Nadu, the local youngsters came together to save the records of a distant past. Mukkuruni Vinayaka in the temple has a tuft on his back. Mother Durga graces with eight (8) hands with Her Vahans Lion and the Deer. Sri Kalabhairava appears with a club in his hand but without his dog vehicle.

Ayyanar is the most popular folk God among the Tamils. In the Sivaganga District also, a number of Ayyanar Temples are found. In almost every village, a temple to the Ayyanar is found and that too near an irrigation tank. Usually, Ayyanar is found seated and is flanked by his Consorts puranai and puskalai. He is found seated on a pedestal with his left leg propped up on the pedestal and the right leg hanging down from it. His right hands holds a whip (Center in Tamil) and his left arms rests at a straight angle. He wears a sacred thread across his chest. He is the guardian of the village

bounteous, ruler of the fields he surveys and Protects. Rain is another domain over which Ayyanar rules and connected to this, fertility of the land. It is generally understood that he patrols the village perimeter every night mounted on a ghostly steed in order to drive away the evil spirits¹². In front of every Ayyanar temple of this region is found one or two huge horses made of terracotta or mortar. In the Sivagangai region, Ayyanar is found only as a presiding deity. In nowhere else in this region, he is found as a subordinate deity. It is to be noted that Ayyanar is equated with the Aiyappan of the classical Hindusim. The most important temple in Singampunari, is the Temple of Sri Sevugaperumal Ayyanar Temple.

Sri Sevugaperumal Ayyanar Temple was one of the places where this are made to ensure truth. It also houses the SuyamPrakasara who is known as Suyambu. This a naturally occurring Siva lingam placed to the left side of the main shrine. The main shrines are separate Vimana and the seen on the three Vimanas, the center Vimana known as Sevugaperumal Ayyanar, right Vimana known as Suyambu Linganathar, on left vimana Adaikalakatha Ayyanar. In outer prakara have seen shrine of Pidari Amman, Moolavinayaga and Muruga. The front of the sides two horses shrine. The temple inscription have seen on the wall of muruga temple. The fish empulam have seen on the west wall. The famous Pidari of Singampunari has a shrine to right side of the central shrine. The Lord Shree Sevugaperumal Ayyanar is considered as a brother for all Ayyanars around Singampunari such as Shree Sirai Meetta Ayyanar, Shree Seguttaianar Temples present in M.Soorakkudi village, Some Twelve(12) k.m from Singampunari. Those temples are associated with Sevuga moorthi Ayyanar in many ways. Many people believe that the old name of Singampunari was Singampidaari. This was supposed to have been named after the Pidari. Bali Karuppar, Periya Karuppar, ChinnaKaruppar, Brahmaayee, Adaikkal Kaaththa Aiyanaar, Ganesa, Murugan have their sannidhis. Other deities like Sangil Karuppar, MuthuKaruppar, Valaithadi Karuppar, Sannasi, Saptha Kannika, and others share a common sannidhi. The temple had its own archives with thousands of palm leaf records. The 10 days

Brahmothsavam is famous and draws huge crowds. The Ther Thiruvizha(car festival)¹³ and PooPallaakku are important festivals. There is a peculiar festival called 'Kaluvan Thiruvil a'¹⁴ which is celebrated only in Singampunari¹⁵

Sri Arulmigu Sowarna Moortheswarar Temple Kandadevi.

The Sri Arulmigu Sowarna Moortheswarar Temple situated at Kandadevi Village in Devakottai taluk in Sivaganga District. Kandadevi is five(5)k.m away from Devakottai, fifteen(15) K.m away from Karaikudi and forty three(43) k.m away from District Main City Sivagangai. This Temple is one of the Siva temple in Sivagangai samasthanam. The temple is control by Sivagangai Samasthanam in Sivagangai District.

Sri Pulvanayaki Amman Temple -Pakaneri

Pulvanayaki Amman temple Situated at Pakaneri Village, in sivagangai District. In ten(10) km. of north east in pattamangalam and eighteen(18) k.m south west from sivagangai. This temple is one of the Folk Temples in Sivagangai Samasthana temples. This temple is five hundreds years old. Primary deity is Pulvanayaki Amman. The Thala virutchu is Neikuttamaram.

There is a *Panchaloka* idol of Mother Chamundeeswari in a furious form which she took while destroying a demon. As Her look cannot be absorbed by humans, the idol is kept in the sanctum sanctorum. The Goddess is brought out in procession only on a festival in Aani month (June July). To protect the people from her view, the eyes are set to look at the ground only. Newly wedded couples and pregnant woman would be allowed to see the deity in procession. Devotees on realizing their wishes execute their prayer commitment in a novel way. During the festivals in the temple, they organize Jallikattu (bull fight) and fulfill their commitment. The practice still exists. Jallikattu is followed as a prayer commitment in the temple. The spring before the temple is considered very sacred as it contains a creature as insets or germs. This has a strange characteristic of becoming a stone in course of time called Saligrama. Hence a dip in the tank is a

must. Agni Ambal Goddess of fire is under the sacred tree Neikotta tree in the form of a Peetaseat. Devotees worship her with *Kumkum* and turmeric.

A proud demon, with a fund of boons acquired by him, was harassing people on earth. People prayed to Lord Siva for protection. Lord planned to kill the demon through Ambica. When Ambica covered the eyes of the Lord with Her hands as a joke, She had to be born on earth. She fought with the demon who played many magic to conquer the mother. He took the form of a grass to cheat the mother, but was swallowed by Her taking the form of a deer. People were happy to see the deer but could not go near, as It ran away and hid in the ground. People dug the place and found the idol of Mother.¹⁶ Pulvai in Tamil means deer. Hence, mother is so named. A temple came into being. The temple is under the administration of Sivaganga Samsthan Devasthanam. The temple celebrated in festivals, like Car fire walk, palkudam, muyalkuthuans pull fight(Jallikattu). The festival of pull fight is very famous in the sivagangai district. The seen of jallikattu are the Tamil Cinema name of Murattukalai¹⁷.

Sri SomethaThirunokiar Azhagianathar Temple Thirupachethi

Sri SomethaThirunokiar Azhagianathar Temple situated at Thirupachetti it is in Madurai - Rameswaram National Highway Road. Twentyfive (25)k.m northeast away from Sivagangai. Twentythree (23)k.m way from Madurai city. This temple is one of the oldest temple in Thirupachetty. It comes under the administration of sivagangai Samasthana. This temple having a emerald lingam("phallus") of lord siva.

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Megalithic Burials at Auroville near Puducherry

P. Ravitchandirane*

Many hundreds of Iron Age Urn and Cist burials are now excavated under my direction for past ten years at Auroville, an international city founded near Puducherry in an enclave of Vilupuram district in Tamilnadu. It is the only undisturbed Iron Age burial cum habitation site we have in the vicinity of a major ancient port city Arikamedu. The excavations are carried out in two objectives. One is to save the buried materials from modern occupation and other is to know the inter-relation between the Iron Age hamlets around Arikamedu.

Previous work on Iron Age of Puducherry

The proto history of Puducherry began with the Iron Age popularly known as megaliths. However, P.Z Pattabiramin published a list of ancient sites in Puducherry area, based upon the studies of M.G Jouveau-Dubreuil¹ which are mostly Iron Age burials and a few medieval period sites (fig. 01). As a result of continued research carried by the author on the Gingee river banks and discovered new sites on Iron Age such as Sorapattu² and Kottaimedu near P.S. Palayam. Of these, Kottaimedu pottery has similarity to the pottery of the classical trade phase of Arikamedu³. In connection with early levels of Arikamedu the present study focused to excavate Iron Age burial sites to understand the life style, economy and role of proto historic Iron Age society in the emergence of early historic Port city

Arikamedu. After the great disturbance made on major Iron Age burial sites Suttukeni-Muttrapaleom the present study found many hundreds of Iron Age Burials both Urns and Sarcophagus sometimes with Cist or Cist slab at Auroville.

Early study on Auroville Archaeology

Archaeological sites of various periods are located in Auroville. The Iron Age burials marked with stone circle were identified at center filed (at the main gate of MatriMandir). However, the Urns were located at a Pump house and east of BharathiNivas. In addition to these, medieval materials such as ceramic and nearly 23 medieval Chola copper coins are found both in the excavations and on the surface.

Archaeological importance of the site was, perhaps, first noticed by Mr. Poppo, an architect, from Germany residing at Auroville. In 1984, there was a program of tree planting. Pot shreds and lime stone cobbles were unearthed from the tree planting pits. He found hundreds of shreds and an Iron axe⁴. A carefully dug test-pit next to the slab revealed a complete six legged sarcophagus measuring 120X90 cm (fig 02).

Burial types and its Distribution in Puducherry-Auroville region

Typologically, the Iron Age burials in the Puducherry area are not different from that of

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Tamilnadu. An article delivered at the ISCA as a presidential address in 1945 by Aiyappan, states that there were thirty-five types of Megalithic (Iron Age) burials in South India. Although his classification is major work, it is neither easy to understand nor easy to apply for Puducherry Iron Age burial complex. V.D. Krishnaswamy eventually classified fourteen basis types of Megalithic burials in South India⁵. However, eight types of Iron Age burials of South India, based upon the studies of V.D. Krishnamurthy, were published by Wheeler⁶. Based upon his types, three of them are here examined for the Puducherry Iron Age burials; viz. the slab topped Cist burial is defined as four granite slabs, sometimes with uncertain port-hole in a swastika pattern, placed in a huge trench cut through the natural deposit. A cap stone slab is usually rested on the Cist. The surface is mostly marked with stone circle. The same types have been identified at Suttukeni, Thiruvakkarai and perhaps in Auroville⁷. However, the context is Suttukeni port-hole which is small that they could hardly be functional⁸. It was, therefore, Wheeler who suggested that typologically Brahmagiri burials are anterior to the Suttukeni Cists in Puducherry⁹. The shallow and deep pit burials are classified as without Cist. A deep pit cut into the ground containing one or more pots or a terracotta legged Sarcophagus. Occasionally, the surface is marked with stone circle.

S. P. Gupta has suggested that pits without any Cist mark but with stone circle on the surface need not be the basis for determining types. He, therefore, named these as Urn circle and sarcophagus circle. He has defined the former as a pit entombing, one or two Urns which are usually marked with stone circle. The later one is also to be the same like former but terracotta sarcophagus has been placed instead of Urn. It is, a good proposal, although a sarcophagus and Urns which are found at Perimbe¹⁰ and Muthrapaleon¹¹ are without any stone circle marking, is only apology to his classification. Allchin, B and F. R., recently have regulated certain main types of Iron Age graves in South India¹². Among them, Urn burials, Sarcophagi and Cist graves are taken here with some modification for this study as follows.

Two groups of Iron Age burials have hitherto been located in Auroville. They are i. Sarcophagus in cist marked with Cairn Circle and ii, Urn burials with or without granite slab sealing some time marked with stone circle on the surface¹³. These two groups have been plotted in a map in addition to the potsherds, terracotta (Sarcophagi) fragments and granite slabs. Though the bench-marks are not marked at the site, the present location of Iron Age burials are located almost accurately with the present major buildings of Auroville such as MatriMandir, Amphitheatre and BharathiNivas as datum points. Features visible above the ground are now only plotted. 15 Cairn Circles are located near MatriMandir entrance and 117 Urns are located east of BharathiNivas building Auroville.

Government Excavated Cairn Circles

In 1987, ASI Madras circle carried an excavation under the direction of Mr P. Narayana Babu, assisted by Rajagopal and Dayalan¹⁴. However, no detail report has yet been published. The grid map which was prepared by Poppo is now the only sources to locate the excavated burials

Cairn Circle-1, 2 & 3

Cairn circle-1 is located 558 meters west and 174 meters south from the south-east edge of BharathiNivas auditorium. At present, a Cairn circle is completely covered under a newly formed ring road (at MatriMandir entrance).

Cairn circle 2&3 are located 508 meters west and 174 meters south from the south-east edge of BharathiNivas auditorium. These two cairn circles are smaller in diameter than the other cairn circles found in Auroville. A rescue excavation was conducted under the supervision of Poppo in 1987. The potsherds and Iron objects have been recovered and saved.

Urns

The second group here is Urn burials which are mostly located near BharathiNivas. Totally 117 Urn burials have been located on the basis of features visible on the surface. Almost nearly half of the Urns that are identified and marked in Poppo's megalithic survey grid map are now completely cleared off. The material

evidence, presently on the site for Urn burials, is very few number of shreds on the Poppo located loci.

Most of the Urns are sealed with granite slab sometimes without any marking (probably the markings distributed). Urn Burials found near Bharathinivas have no cairn circle marking. Some of the urns have no slab sealing. However, a lime stone or an inverted pot is placed on the granite slab; it does not mean that all Urn burials are marked. Often we have found Urns in very deep about 4 meters has neither single lime stone marking nor granite slab. Urns are mostly closed with lid. The lids of Urns are conical shape with tapering knob. The shapes and sizes of Urns are not even. The Urns are in oval, elongated belly or round with knobbed base. One small urn with narrow necked with externally rounded rim is found. However, the shapes of the Urns are similar with the other burials in Pondicherry region.

Rescue Excavations at Auroville

The first phase of excavations was carried out as rescue at places where the future town ship was planned by Auroville Planning Authority. In the rescue excavations the project focused to excavate the burials that visible on the surface. Four Urns were excavated by Aurovillians for newly founded Auroville Museum for Archaeology. The systematic recorded Urn grave goods such as bowls, cups, tumblers and dishes in Black and Red ware, knobbed lids in Black ware and Red ware pots; Iron objects like knives, axes some time found hafted with iron string, sickles, lades, sword, spire and daggers; beads both stone and glass and occasionally gold are found.

In the year 2000, in the part my research I found the Auroville is the only remaining sources to study the proto history and in connection with the rise of port city Arikamedu¹⁵. Systematics excavation is the only way to save the source of the History.

The present study planned not to lose any Urns though they are in very deep and left with no traces on the surface. So we planned to make a grid excavation to locate the Iron Age burials. The top soil is removed

about a meter to trace the locations of the Urn pits or granite slab or Cairn circle.

Grids to unearth the Burials

Since 2005 with finance support of Auroville foundation, systematic excavations conducted in two different areas; one is at BharathiNivas and another area is at MatriMandir entrance. We set out three meter grid on the ground with half meter balk. Each square was given running number and excavated about a meter deep to find out the traces of burial pit marks. Numerous burial pit marks were identified. The grids which are not having any traces are refilled back. The identified pit marks are properly excavated. Urn sometimes found within few feet below the surface. The marking of lime stone or the granite slabs are found a meter below the surface are also noted as burials.

Excavations at Area 1 (Urn burials)

The area one is at BharathiNivas. Totally 400 grids were excavated in this area and found 16 Urns. In this area we found only Urns in different size. No cairn circle found in this region. However, granite stone slab was used to seal some of the Urn pit. The grave goods such as ceramic, iron objects, beads and stone objects are found. Bronze/copper objects and ornaments are largely found in this area. Beads in general, stone and glass found competitively large in this region. Gold bead and lapis lazuli found here. All this shows, though this area is filled with urn burials the grave goods are very rich even it compare with the cairn circle burials.

Excavations at Area 2 (Cairn circles)

The area-2 is at the entrance of MatriMandir. In this place we found mostly cairn circle and only five Urns found with granite slab and two Urns are found without granite slab. Lime stones were used for the cairn circle and granite slab found at its center. The Cairn circle diameter various from each burial. The diameter of the cairn circles various from 5 to 15 meters. Four Cairn circles are bigger in size and its diameter is about 15 meters. Six small circled cairn circles are found around the bigger ones with 3-5 meters wide.

Though the Cairn circles are large in number comparatively Urns in area-2, the grave goods are not that much rich. It is very difficult to conclude that the cairn circle practicing people are not that much rich when we compare the Urn grave goods. Cairn circle in this location is mostly disturbed and broken granite slab found in the excavations. However, only one Urn burial in area-2 found with the bronze/copper lids, bows and bells with string (fig 3).

Ceramic types and fabric

The term megalithic was first used in India by Wheeler after Brahmagiri excavation¹⁶. Its cultural assemblages comprise a particularly black and red ware with associated black ware and red ware. B. Subbarao has made an initial comparative study of pottery shapes¹⁷. In 1974 Leshnik made a classificatory system for all known pottery items from the South Indian Iron Age burials¹⁸. Though his classification was based on the geographical regions, he was concerning chronological aspect¹⁹. In the ceramic assemblage I can see some of the regional variations, which are reflected in the multitude of shapes and decorative features which have already studied by various scholars. In this study I found the distributions of some shapes of vessel types which are common among the burials found in Pondicherry-Auroville region. However, almost all the ceramic found at Auroville is very brittle.

The black and red ware dominates in many types such as deep hemispherical incurving feature less rimmed bowls some time small in size, dishes, and lids often with knobs. The upper part and the inner side of a black and red ware types always black, while the lower part is red. Due to the ill firing a yellowish orange colour division between black and red colour is visible on every black and red ware in Auroville. The red ware has been chosen mainly for large jars and small cup like lids. The black ware dominates ring stands, shallow bowls like dishes, lids and small cups.

A general characteristic of Iron Age ceramic wares is the highly polished, glossy surface, which evokes a metallic look²⁰. At Arikamedu the Iron Age ceramic are like as in Begley observed character. She often compared the surface treatment with Perimbe

burial Iron Age ceramics in Pondicherry Museum. The difference found only in metallic look between the Perimbe and Arikamedu Iron age ceramic²¹. This difference perhaps, due to the burial ceramic are freshly made whereas in habitation sites like Arikamedu ceramic were in daily usage. The ceramic shapes such as Wheeler types 8 and 9 from Arikamedu are similar with the Auroville the black and red ware and black ware. The fabric compact and inclusion matrix are completely different from the Arikamedu habitation as well from the other burials of Pondicherry region. This could be because that the grave ceramic were produced nearby for rituals purpose. The Auroville burial ceramic inclusions in the paste are mostly yellow whereas white from other burials in this region. The yellow inclusions are possibly from the locally available lime stone or ill firing. Graffiti marks on ceramic are found very less number.

Metal Objects

Iron, copper and gold is the most common metals found in Auroville Urn and sarcophagus burials. Occasionally gold beads found in Urns. Cups, lids mounted with bull, birds and fish, Bangles and Ear rings are in copper. Iron was used for weapons both offensive and defensive.

Iron: The repertoire of Iron objects found in the burials displays a wide variety pertaining to the house hold, Agriculture (cattle rearing) and Hunting. They include daggers, knives, wedge-shaped blades, lances or javelins, spear-heads often with barbs on one or both side, arrow-heads with socket and swords of single or double edge, sometimes with ribbed sides. Besides these, there are objects of house-hold utility and agricultural implements such as flat-axes, often hafting with iron string, hatchets, chisels, tripods to support pointed vessels, knives, sickles, spades, ferrules bangles, nails, pans, ladles with handle etc.

The iron swords large and small were found in Urns. The large ones were found outside of the Urn in the burial pit. Some specimens, especially in all large sized swords, with a central fuller like ridge are noticed only in concave side body of the sword. The handles are thick and rectangular in section; the small sized

swords handles are having straight side with angular tip. In Sutukane large swords are broad at top with pointed tip and narrow or double concave sides near the handle. Such warrior swords are not found in Auroville.

The daggers are generally found in all burials. However, similar types are found in Muthrapaleaon. Both tangled and socket spear fragments were noticed in the burials. The longest spear head is 44 cm long with a pointed tip. This has socket of 22 cm length and 2.5 cm in diameter. The second type is rectangular in section and the third one has concavity. In all case they have the socket base. The sickle or scythe is distinguished as agricultural implements. Similar arcs like swords are found in the Suttukeni and Muthrapaleaon.

The Iron implements form Auroville burials are representing that these people practiced Agricultural activities like cattle rearing, hunting and cutting trees for fire or to build thatched houses.

Copper objects: Various types of copper objects found mostly in Urns. Bells, cups, lids sometimes mounted with molded bulls encircled with birds, hen, rooster, peacock encircled with lily buds and fish. Copper ornaments such as ear rings, beagles and ornaments for cattle like cow/bulls or ram. The copper figures mounting on the lids shows the people were practiced cattle rearing and hunting.

The copper images on the lid knob show the Auroville Iron age folk life style. Bull image encircled with a type of birds (fig. 4) which even today migrating to this region. Iron Age folk frequently hunted this type of birds. Bulls, Hens and rooster images (figs. 5) are showing that they practiced cattle rearing and produced meat and egg to supply nearby developed Iron Age settlement at Arikamedu.

Beads

Beads both glass and stone are found largely in the Auroville burials. Glass beads are non-translucent red, blue and black in colour. The non-translucent red glass beads are small with diameter of 2-4 mm whereas blue and black are micro in size. Stone beads are like carnelian, banded agate and etched carnelian (fig.6). There is no trace of bead making industries around Auroville. Possibly these beads were imported from

Arikamedu bead making place. However, etching work possibly done at Auroville. No etched carnelian beads found in Arikamedu shows that the etching work possibly done at Auroville before the burials ceremony. Beyond the stone and glass beads, we have Lapis Lazuli beads in various shapes. These beads were imported possibly through Arikamedu before the Roman trade phase.

Conclusion

The geological factors have a definite bearing on the sepulchral architecture of the Iron Age folk. The Iron Age folk invariably built their burials from locally available stone. When granite was not available for the erection of boulder circles, they made use of whatever was locally available such as calcareous sand stone. For the cist slab they used granite. There is no economic difference between the Cairn circle and Urn burials.

However, various Iron Age folks settled in various places in Puducherry region whereas Arikamedu seems to be little urbanized. The Iron Age folk from Auroville location seem it be isolated from the Iron Age folk that settled on the Gingee river bank. However, the isolated folk practiced trade locally and other occupation like hunting, agriculture, pottery making etc. In the ceramic comparative study the Auroville burial ceramic paste and inclusions are somehow different from the other burials located on Gingee bank.

Iron Age burials at Auroville yielded a large variety of antiquities other than potterysuch as iron objects and ornaments like beads of stones, gold and glass etc. Most important among the burial offerings are copper icons and lapis lazuli which are mainly giving the idea of their life style and their relation with Arikamedu *preperiplus* trade phase Iron Age habitation. Though the Auroville folk are isolated they had good relation with Arikamedu Iron age habitation who was busy with trade and industries before the arrival of Roman commodities. The Auroville folk who were practiced poultry the hens for eggs and rearing the cattle for meat, and milk which possibly consumed by Arikamedu Iron age settlers.

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Agrarian Terms from the Light of Inscriptions

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The aim of this paper is to describes the terms related to the Agriculture from the light of inscriptions. Several technical expressions occur in inscriptional texts. Inscriptions contain terms pertaining to a wide spectrum of land-rights. The pattern used for the payments in the ancient period has been connected with

the social organization as an entity. Inscriptions of the Cholas, the Pandiyas, and the Cheras serve as the source material to understand the land-rights, types of land possession and land holding. The efforts of Prof. Nubu Karashima and Dr. Subbarayalu in bringing out the inscriptions in a chronological order help us to

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understand the main features of South Indian agrarian order.

When we look at the stages of rights of land in Tamilnadu and Kerala, it may be said that the king had the upper right which is seen in terms of the recent revenue system. Similar rights were also enjoyed by chiefs, temples and certain officers. They have been vested by the king or might arise independently. In fact the temples and *bramadeyas* were more privileged. The village land holders like Vellalas use to pay more taxes. It is likely that the rates varied with the quality and cultivated crop.

The tenants are usually mentioned as *kudi* (*kudigal* or *kudimakkal*). It has relevance to the social terminology. The *kudigal*-tenants have not been deprived of land rights. Some of them had *kudik-kdni* meaning hereditary right of cultivation, which the temple had to remit, that is called price of cultivation right (*kudi-vilai*). The *devaddna* lands were purchased from the tenants for arrears of rent is mentioned in a record¹ by Rajaraja I (989 A.D.) from Tirumalavadi in Trichy district. Sometimes the tenants entered into an agreement with the temple or temple lands were leased out by the priests as in the Virapandayas's, 12th century² inscription from Tiruppattur in Ramanathapuram district. The taxes on the *devaddna* village *Sevur*³ had to be paid by the temple-tenants as in a similar record. The *kudigal* depended on their landlords. They could be granted with or without land. The Tiruvalangadu plates⁴ of Rajendrachola mentions, that 25 families of Sankarappadi should be settled on the land of the village Sivapuram. The other privileges granted *michildQ*, *kudi-irrukkai*, *kanru-mey-palu*-(barren land), water tank (*tannlrkulam*), *tafdgam-(dke)*, burial ground (*sudukkdu*), etc. An inscription from Tiruvannamalai⁵ in Pudukkottai district belong to Chola Kulottunga III (1218 A.D.) states that the residents of the *nddu* declared that they would afford protection to the tenants (*kudimakkal*) of the temple land i.e., if in the course of this protection any member was found to do any harm to the *kudimakkal*, they agreed to assign lands to the temple by way of fine. Thus the *kudimakkal* were safe and sound in view of the protection afforded by the nadu-residents.

The land owners who paid revenue on the basis of the prescribed rates had a hereditary right of possession, which is termed *karanmai*, with upper rights on property (*miydtchi*) and *kilvdram* (right to the lower share). The one with right to upper share is known as *melvdram*. Sometimes the *kdrnmai* is contrary to *kodamai*, that is the right to receive revenue. In a record of the 12th century from Tiruvalisvaram,⁶ it is mentioned that an order was issued by *sabhai* or Rajaraja-chaturvedimangalam stating that in the hamlet newly founded the right of *kadamai* was to be held by the temple of Tirunelveli and the right of *kdrnmai*, by a certain Illaicachchilai-perumal *alias* Kalirigarayan. To this effect a document was signed by Kulaekharavanadarayan and others.

One can see the difference between the land rights and the right to revenue as in the case of *melvdram* to a temple and *kilvdram* to an individual. A record of Virapandya from Tiruckoshtiyur (12th century A.D.), states that an officer had granted the village Kuntalur to the temple, after purchase, cultivated by his own people, and to enjoy the *kilvdram* of the land himself and pay the *melvdram* to the temple. According to a record⁷ of Vikrama Pandya (13th Century A.D.) the tenancy privilege was given to a certain Viradamuditana who had to pay the *kadamai* on the lands. There are instances like the one formed in a record from Eriyur⁸ in Ramnad district, wherein the tenancy right of the land was given to a private person and his descendants who had to pay to the temple 3 *kalam* of paddy on every *ma* of land for year. The *kdrdhmai* was also given to a lady by the assembly as per the Tirumalai inscription (Ramnad district)⁹ dated in the reign period of Parakramapandya. The *kdrnmai* rights could also belong to the *kudi*-the tenants or cultivators. The tenancy - right (*kdrnmoi*) is something greater than the right of cultivation. A record¹⁰ from Vadavanpatti Ramnad district) belonging to Chadaiyavaraman Parakramapandya dated in his 11th year refer to the sale of the tenancy right (*kdrnmai*) of the land and tank of the temple to a physician of Alagaimanallur. The temples had the *miydtchi* rights in some lands while in other lands had only *karanmai* and this led to the payment of dues to the temple treasury.

Kdrdnmai lands could be sold as seen above or leased out, in which case the holder could receive some rent.

Besides *kdrdnmai* and *svamyam* relating to land rights implying revenue obligations, another term called *kdni*, on examination furnish interesting meaning depending upon the context and the place of occurrence. This expression is generally said as hereditary right to anything including the right of *karanmai*. The concept of *kani* is to be understood in the sense of right of possession, right of enjoyment of property, lease any privilege etc. In a 9th century inscription¹¹ from Ramanathapuram (Madurai district) it is stated that the work of a tank is said to have been completed by Pullan Nakkam evidently his son with the help of the *tachchan* Vadugan Kiirran and his son for two *kurus* of land was assigned as *kdni* in Palli-nadu. A record dated 1172 A.D., from Tiruvarur refer to the gift as *kani* to the deity of the temple of Tiruvarur.¹² In another context the lands after purchase were leased out. This is mentioned in a record of Kulottunga III (1815 A.D.) from the same place. The acquisition of land from the *uravar* after purchase indicates the lease executed for the purpose of cultivation, (*kaniyay-vilai-nilam-dga tirutti-vittanilam*). Another record¹³ from the place assigned to c. 12th century A.D. quotes the hereditary enjoyment of the property (*kdniy-dga-kudutta*) in the village Vayarrur. It was received by one Pungoyilnambi and his heirs as a mark of recognition of his scholarship. The term *kdni* has been used in the context of right of cultivation of temple lands as revealed through a record of Rajaraja III (1236 A.D.) from Tirunelikkaval in Thanjavur district¹⁴. (*Tirunelikkal-udaiydr-devarddnattu kdni-udaiya Tittaichcheri-udaiydn*). The term *kdni* has been used in the sense of land measure, a unit of currency and as a kind of tax. The share holder of land in hereditary enjoyment figure in the Tamil inscriptions of 12th century. The lessee of the person who enjoys the ownership or right of cultivation is called *kdni-dlar* or *kdni-y-alan*. In a record from Tittakudi (South Arcot district) belonging to the 7th year of Chola Virarajendra (1014 A.D) the donor Adittan's son Palikan is referred to as the *kammiyalan* of the *nddu* to which he belongs.¹⁵ He probably had the ownership right over the lands in

the *brahmadeya* village Tittaikudi alias Tiruchirrambala-chatruvedimangalam.

The Ramagiri record¹⁶ of the Vijayanagara King Harihara II (1400 A.D.) records that the cultivators (*ervallavar*) of Velur enjoyed the ownership of lands (*kdni-dlar*) endowed their village to the temple of Tirukkarikarai-udaiya-nayanar. It is said to be their *kani-dtchi* area because they enjoyed the lands and site. A person who is in possession of lease or gift land is expressed as *kani-y-udaiyan* or *kaniy-udaiyar*. In a record of Kulottunga Chola from Elvanasur¹⁷ (South Arcot district), there is mention of *kani-y-udaiyan* Devarkandan Tiruvengadattan. In the Tirunedungalam¹⁸ record of Chadaiyavarmam Sundarpandya I dated in his 11th year (1261 A.D.) it is stated that from the residents of Tiyaneri village lands were received by the *kdni-udaiydr*, *nattavar* and the *kdni-udaiya-araiyar* of Mlsengali-nadu and donated to the temple of Tirunedungalam-udaiya-nayanar. The suffix *araiyar* has been attached to the term *kdni-udaiydr* indicates that they enjoyed a high status than merely the possessor of lease or gift land.

Under *kdrdnmai* holding can be classified the holding like *kdrdn-kdni* and *kdrdnmai-k-kdni*, respectively meaning land under *karanmai* holding. A record from Tiruppunavas'al (Thanjavur district)¹⁹ dated in the 13th year of Chadaiyavarman Sundarapandya I (1263 A.D.) states that to meet the expenses of the Kalingarayan-sandhi, the *kdni* village Ariyattur along with privileges were exempted and granted to the Udaiyar so as to enjoy as *kdrdn-kdhi*.

During the reign period of Maravarman Kulas'ekkhara dated in his 8th year (1276 A.D.) from Pappankulam (Tirunelveli district), the *kdrdnmai-kdni* (tenancy) of the lands is said to have been held by one Kalamegan Alagandar alias Nayanar Gangaiyar who was responsible for the collection of the *kadamai* (tax) from the temple treasury (for payment to the State).²⁰ The expression *kdrdnmai* can be explained as a tenure with hereditary right of enjoyment or cultivation right or tax levied on the same. In the larger Sinnamanur plates (10th century A.D.) there is a reference to the conferment as *ekabhoga-brahmadeya* together with

kdrdnmai and *myatchi* of the village Narcheygai Puttur in Alanadu, renaming it after his name as Mandaragauravamangalam, by the illustrious king Rajasimhavarmam of the Pandya family.²¹

Several other expressions with *kani* as prefix or suffix more or less connected with lease land or enjoyment of property figuring in the inscriptions of the Cholas, Pandyas and Vijayanagara rulers are not far to seek. The term *kani-yatchi* occurs in several forms such as *Kanatchi*, *Kananchi*, *Kanachi*, etc. A record²² of Vijayanagara king Virupanna-udaiyar dated 1393 A.D., records the confirmment of *marrai*, *utkankani*, *Ilachchinai*, etc., as *Kaniy-atchi* on a certain *udaiyar* Adaindar. *Kanipperu* can be explained as rent collected on lease-land. This is reference to the gift of land as *kaniyatchi* by the *sthanattar* of the temple of Tirukkarapuram-udaiya-nayanar referred to in a record of Harihara II dated 1382 A.D.²³

A record²⁴ from Tiruvarangulam in Pudukkottai district belonging to Achyutadeva-maharaja dated Saka 1452 (1530 A.D.) records a gift of land, tax-free by the residents of Vallanadu as *kani-anmai*, to Sokkanar Pallavarayar. This shows that he was holding occupancy right (*kdnidnmai*).

Sometimes the temple, lands are leased out for cultivation. The Sivabrahmanas received the gift and maintained the endowment. They are referred to as *koyil-kani-udaiya-Sivabrahmanas*. A record of Rajaraja III dated 1219 A.D., from Tirunelikkaval (Tanjore district) mentions that 3 *Sivabrahmanas* received the amount from an individual for interest. They had the *kdtii* rights in the temple.

The other phrases with similar conotation are the *mayesuvara-kani* meaning the temple land with the right of cultivation lying with the temple of Mahes'varas (11th century); *padikaval-kani* meaning land set apart for the maintenance of watch and ward staff of a village or region or temple (12th century); *pusaikkdni* meaning holding the right of worship in a temple (15th century); *tachchakkani* meaning land leased out to the temple oor village carpenter (13th century); also called *tachch-acharyakani*; *tattarakkani* meaning land leased out to

the village goldsmith (11th century); *tirunamattuk-kani* meaning land or village leased out to a temple (13th century); *tiruppadiya-kani* meaning land leased out/gifted for the enjoyment of those singing *tiruppadiyam* hymns in the temple (12th century); *kudinikka* or *kudiningakani* meaning leased out land within alienable tenants (12th century), etc. Therefore, it may be said that the term *kani* has different shades of meaning with more or less similar imports or entirely different meanings depending upon the context. Hundreds of inscriptions furnish the details and significance attached to the revenue terms such as *kani*, etc. A detailed study of such a term is necessary at this stage and a concordance too.

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Jain Monuments in Madurai Region

P.Parameswari*

Introduction

History of Jainism is very closely connected with Madurai. Jainism has nearly '1500' years of history beginning from the Sangam Age to twelfth century A.D. Bhadrabahu been the religious head of Jainism in the period of Chandra Gupta Maurya. When the Mauryan Empire was affected by famine, Bhadrabahu, along with his royal disciple, came to Mysore territory and settled in Sravana Belgola. The Rajavali-Halkathe reveals the Bhadrabahu sent his disciple Vaisakhacharya to the Chola and Pandya countries, for the propagation of *dharma*.

Anaimalai

A most striking mass of perfectly naked, solid rock, about two miles long, a quarter of a mile wide and perhaps two fifty feet high, which runs from north – east to south-west nearly parallel to the Madurai – Melur road, exactly located in place called Oththakadai.¹ This place of the hill mentioned as Narasingamangalam in inscription is dated back to 910 A.D. and now it is called as Narasingam.² The Madura *sthala purana* goes further and says it is in fact a petrified elephant. The Jains of Conjeevaram, says this chronicle, tried to convert the Saivite people of Madura to the Jain faith. Finding the task difficult, they had resources to magic. They dug a great pit ten miles long, performed a sacrifice there in and thus caused a huge elephant to arise from it. This beast that they sent against Madura. It advanced towards the town, shaking the whole earth at every step, with the Jains marching close behind it. But the Pandya king invoked the aid of Siva, and god arose and slew the elephant with his arrow at the spot where it now lies petrified.³ The ancient hill, naturally looking like an elephant, though the elephant figure is a natural one it consists itself many manmade historical and cultural values. There is a natural cavern found at Anaimalai. In this cavern more than twenty rock beds were scooped off for the stay of the Jain monks. An

important historical record is engraved on the drip-edge of the cave. This inscription is in Tamil-Brahmi script. It records Iva kunratu uraiyul patantan eri arita attuvayi aratta kayipan. It means; "In the abode (of ascetics) at Iva kunram the venerable Aritan of Eri (and) Aratta kayipan, the expounder of meaning (of sculptures)."⁴

Due to the advent of Bhakthi movement and by the serious efforts of Tirugnanasambandhar Jainism had to face a setback during the 7th century A.D. in the whole of Pandya country. But when the time turned to be convenient, the Jains again re-habituated at this hill with the patronization of the then Pandya rulers and the local people. During this time the minds of Saivites were ready to lend their helping hands for the Jains to re-install their religious monuments and the Jains were also ready to accept the idol worship and admission of women in their religious fold equally. So, during 9th – 10th century A.D. a galaxy of Jain images were carved by the Jains and they were patronized by royal officials, Sabhas and private individuals. Figures of Mahavira, Neminadha, Parsvanatha, Gomcteshwara (Bahubali), Ambika Yakshi are all seen on the overhanging boulder of rock in the southern slope of the hill. Paintings over these figures in yellow, red, and green colours look so beautiful and glowing even today. Besides these images, the lamps, flywhisks, and creepers are found on the side of these sculptures were also painted. These paintings coincided with the beauty of Sittannavasal paintings.⁵ The paintings prove that Jains were not only best in the fields of education, medicine, but also well versed in fine arts. These bas-relief panels represent many of Jaina legends. For instance, the scene of Kamadan, a demon, attacking the Parsvanatha with a rock, Dharnendra protecting Parsvanatha with his five headed serpent, Padmavathi protecting with her sacred umbrella and the defeated kamadan surrendering at the foot of Parsvanatha have been depicted in a dramatic manner. The standing figures of Bahubali with his two sisters

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Ambika Yakshi were carved out beautifully in the rock. Below these sculptures are found eight inscriptions in Vatteluttu script.

The inscriptions provide evidences for the patronage of Jainism by the Pandya rulers and officials and the local assemblies in the 9th – 10th centuries A.D. they gave information about the name of monks like, Ajjanandi⁶, and other people like Enadi nadi of kalavali nadu⁷, Seliya Pandya from Peruvembarrur in Tenkalavali nadu⁸, Sattan Ariyan alias Sattan Ambiraiyan from venburai in Venpunadu⁹, a blacksmith from Sri Vallathirukai¹⁰, and Pudhiyameviyambuthi, a resident of vettancheri in Venbaikudi of Venbaikudi nadu¹¹, who caused the images to be made. It also gives details about those who agreed to protect these images. They are as follows; Tinaikkalattar¹², Porkottukaranattar¹³, Mahasabha of Narasingamangalam¹⁴, and Puravuvuri kalattar¹⁵.

Varichiyur

Varichiyur is located eight miles to the east of Madurai. A hillock consists of three big rocks. The hill is said to belong to the village of Kunnathur. The eastern most of the three rocks is called the Udayagiri and contains a big cavern. It is formed by the projection of two sides of a huge rock, and is spacious enough to shelter a large number of persons under it. A number of beds are cut on the bottom of the cave. The overhanging boulder about 30 feet from the cavern contains three damaged Brahmi inscription of second century B.C. on its brow just below the *Katarah*.¹⁶

The first inscription "*Pa liya kotu pi ...*" is a fragmentary. It means the hermitage was caused to be given by ...¹⁷. The second inscription also has survived only in disjointed fragments. It reads "*a ta ...rai ita vaika ...on nuru kala nel...*"¹⁸ it means hundred kalam^s of paddy were given as endowment. The third inscription is relatively better preserved and protected. It reads; "*ila natana ka ruiya na la mulaukai*" the meaning of the inscription is that the auspicious cave was carved by Ilanatham¹⁹.

Tirupparankunram

Tirupparankunram which is located four kilometer to the south-west of Madurai is famous for its

Subramanya temple. It is one of the six abodes sacred to Lord Muruga. The hill holds many historical monuments like Jain caves with beds and Tamil Brahmi inscriptions,²⁰ rock cut cave temple for Jaina *Tirthankara* and for Hindu gods, structural Hindu temple and a tomb for a Muslim Fakir.

Jaina remnants on the hill can be identified in four places. Firstly, the Jain vestiges are on the western slope of the hill where there are some "*Pancha pandava*" beds in two natural caverns with three short Brahmi inscriptions. First inscription is inscribed above the bed reads: "*andhuvan kodu pithavan*"²¹ it means Andhuvan is the donor of this bed. Andhuvan and Nal-Andhuvan were the names frequently mentioned in the Sangam literature²². Second inscription is found near by the former one inscribed in between the gap of two beds. It seems to be in two parts and it read thus; "*Marayadhu Kayam*" it records the name 'Marayam'. Marayam is the title usually given to kings 'Kayam' refers to a tank or water bodies. It means the pool is the gift of the Marayam²³. First and second inscriptions belong to first century B.C. Third inscription is found on the drip-ledge above the row of stone beds in the lower cave. It reads: '*eru kattur ilakudumpigan polalaiyan seidha Aychayan meducattan*'. It means that on behalf of Erukattur Ilakudumpigan polalaiyar, Aychyan Nedunchathan gifted this bed.²⁴ The name Erukattur is also mentioned in Pillaiyarpatti rock-cut cave inscription. So it can be guessed that this must be a place adjacent to Tiruppathur. This inscription belonged to 1st century A.D.

On the southern face of the hill, on the overhanging side of an enormous hummock of bare granite at the foot of which is a deep cleft full of water are carved side by side standing figures of Mahavira and Pasvanatha. Below the Mahavira figure is found a Vatteluttu inscription. It reads thus: '*Swasti sri Venbu Nattuth thi Rukkurandi ana Ndha viryapani*' it means a person named Anandha Viryapani of Kurandi in Venbu nadu caused this sculpture to be made.²⁵ Inscriptions found in Samanamalai, Muthupatti, and Pallimadam give information about a Jain school in Kurandi. Near Parsvanatha sculpture another Vatteluttu inscription is found. It reads as follows. '*Swastisri sri Vaigaierina*

Pandiya ne la nai iratham Digal manakkan Vanavan Baladevan. It means Vanavan Baladevan was the donor of this Parsvanatha sculpture and he was the partisan of Nilanaina ilandhammadigal.²⁶ Next to the former two sculptures, another Bahubali sculpture is sculpted as portrait figure. On the steps of the spring a Tamil Brahmi inscription has been (recently) discovered belonging to 1st century B.C. It reveals deceased message of a Jain monk.²⁷

On the southern slope of Tirupparankunram hill is a Jain temple of 8-9th century A.D. The sanctum is facing on the eastern. The temple has Mukamandapa with four pillars and pilasters. Originally the sculpture of a Tirthankara was cut out on the live rock inside the sanctum. But later in the seventh regnal year of Maravarman Sundara Pandya i.e. 1223 A.D. this Jain temple was converted into a Siva temple. On eastern wall of the temple a Tamil inscription in 129 lines of Pandya king Komara Panmar alias Tribhuvana chakravartin Sundara Pandyaadeva, who was entitled 'Sonadu Kondaruliya' (Maravarman Sundara Pandya I), issued in the 325th day of his 7th regnal year, begins with the historical introduction pumaruviya tirumadandai etc.,²⁸ the inscription records a grant of village called Puliyangunrur alias Sundara Pandyapuram in east Viranarayanakkulam as a devadana to the shrine of Sundara Pandya Isvaram constructed by Iravalar-Prasanna devar.

Kilakuyilkudi

Kilakuyilkudi is located five kilo meters to the west of Madurai and the eastern end of Nagamalai hill. The hill consists of many vestiges about Jain settlements. The hill is popularly called as Samanamalai (Jain hill) sometimes also known as Ummana malai (Silent hill), Amanamalai (undressed hill), Amirdha parakiramanallur, Thiruvuvuvagam and Kuyil kudi. Lot of Jain sculptures and inscriptions are found these areas of the hill.²⁹

Pechi-Pallam

On the eastern slope of the hill is a lotus tank elevated with steps to climb up to the upper hill i.e. Pechi -pallam where eight bas-relief Jain sculptures are found. Five of them are standing posture, and three are

seated figures. Out of eight sculptures, four represent Parsvanatha and three represent Tirthankara with triple sacred umbrella. Another one is Bahubali sculpture found with his two sisters, Brahmi and Sundari. Apart from these eight sculptures, few other figures had also been tried to be cut, but not finished well. Under each sculpture, names of the persons who caused those sculptures to be made are inscribed in Vatteluttu script. On a boulder below a Jaina figure a Vatteluttu inscription reads: '*Sri aijanandi Thayar gunamadhu Yar seivitha ththirumeni sri*'. It means Gunamathiyar, mother of Aijanandi, caused this image to be cut.³⁰ The second inscription reads: '*Swastisri ippalli udaiyar Nasena devar sattan andhalaiyan Masenan marumagan achchanj jiribalanai Ch charthi seivitha thirumeni*'. It records that the image was caused to be cut on behalf of a certain Achchan Sripalan, nephew of Anattavan Masenan, a disciple of Gunasena deva who was in charge of this palli.³¹ Third inscription reads thus: '*Swasti sri ippa Li udaiya guna Araiyaividhai tha Nganambiyai sa Rihich cheivi ch cha Thirumeni*'. It means the image was caused to be made on behalf of his younger brother by Araiyaividhi pupil of Gunasena deva who was in charge of this palli. Fourth inscription reads: '*Sri Venbu nattu thirukurandi Padamoolathan Amithinmarai Kalkanakan thiseivicha thirumeni*'. Records that the image was caused to be cut by kanakanandi, a servant of Tirukkurandi of Venbunadu.³² Fifth inscription reads: '*Swastisri ippalli udaiyar guna senadevar Sattan singai purathu kandan porpattan seivitha thirumeni sri*'. It means, the image was caused to be cut, by kandan porpattan of sirukadaipuram, a pupil of gunasenasekara who was in charge of this palli.³³ Sixth inscription reads thus: '*Swasti sri maduraikattam palli arishta nemiadihal seivicha Thirumeni*'. It records Kanakavira Periyadigal, a disciple of gunasena deva who was a disciple of Kurandi Attapavasi Bhatar of Venbunadu, caused this image to be cut in the name of the resident of kuyirkudi.³⁴ Another inscription reads: '*Ippalli udaiya gunasegara devarsar chandraprabhu manakka ... vitha...*'. It means a palli and the names gunabhara deva and chandraprabha.³⁵

Jain Structural Temple

A Jain temple was prospered in Kilakuyilkudi from 1st – 10th century A.D. it was the only Jain structural temple in Madurai. At present, the temple is dilapidated and remaining portion seen is just the basement of the temple. A Vatteluttu inscription is found near the basement of the temple. The inscription mentions Tiruvuvagam and Madeviperumpalli are the other names of Samanamali.³⁶ Sculptures of Yaksha and Yakshi taken from this dilapidated temple were re-located in Ayyanar temple which is situated at the foot of the hill. Another Kannada inscription found near the lamp post at the top of the hill datable to 12th century A.D. mentions the Jaina teachers Ariyadeva Balachandradeva of Belagula, Ajitasena deva and Govardhana deva.³⁷ It indicates that Madeviperumpalli was popular up to 12th century A.D. and it had close contacts with Sravana Belgola.

Chettipudavu

On the southern part of the hillock, ½ kilometer distance from the lotus tank this Chettipudavu is located. At the entrance into the cave is a huge Mahavira sculpture is about eight feet high. It is said to be the most beautiful Mahavira bas-relief sculpture in Madurai. Mahavira figure is in ardhapariyankasana under a triple sacred umbrella. There are two Yakshas standing on one on each of his sides. Gods Surya and Chandra were flying behind him. Beneath the sculpture a Vatteluttu inscription records Abinandan Bhatara II, pupil of Arimandala Bhatara, pupil of Abinanda Bhatara I, pupil of Knana Kanadi Bhatara of kurandi Tirukkattampalli caused this image to be cut.³⁸ In the southern side of this Chettipudavu hillock, there is a natural cave, is found the images of three Tirthankaras and two Yakshi bas-relief sculptures. Three sculptures of Tirthankaras are in ardhapariyankasana under triple sacred umbrella. Two Yakshi figures are found on two sides of these Tirthankara figures. Yakshi figure on right side is seated in sugasana posture, with Karanda makuta, holding flower on right hand and placing left hand on her left thigh. This style of Yakshi is known as Ambika Yakshi. Another Yakshi figure found on the left side seated on the lion seems to fight with a demon

seated on an elephant. This style of Yakshi figure is known as Korraiya.³⁹

Under these sculptures, are two Vatteluttu inscriptions found. First inscription mentions gunasadeva who presided over this palli.⁴⁰ Second inscription reveals Maganandi a disciple of kurandi Ashtapavasi caused this image to be cut in the name of inhabitants of the district.⁴¹ In the same hill, a Tamil Brahmi inscription belonging to second century B.C. has recently been discovered by a student from Tamil University, Thanjavur. The inscription reads, 'Perutherur Kulithai ayaam' Therur means Tenur and Kulithai means kudaivithal or thondudal. The inscription reveals that people from Perumtenur donated Jain bed.⁴²

Conclusion

The propagation of Jainism in Tamil Nadu thus recommended and, within a few centuries, the Jains influenced the political, religious and literary institutions, and the life and thought of the people in Tamil Nadu.⁴³ With its simplicity of worship and embodying in its doctrine some of the noblest principles of ethics, Jainism found favour among the early Tamils and secured a position of honour among them. Though Jainism and Jain Monuments are abundance in and around Tamilakam, Madurai occupies a unique place for it and thanks to the Archaeological Survey of India, Tamilnadu State Department of Archaeology, Pandiyanadu and some of the Non Governmental organizations and especially PCHR – Pandiyanadu Centre for Historical Research for their support and pioneering work in making awareness even among the rural folk about the historicity and greatness of their own village by organizing programs like Green Walk. This have been created a adherent feeling and no doubt have stopped some illegal mining and anti-social group's public nuisance.

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The Ammainatha Temple at Cheramadevi – A Study

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There are a number of excellent Chola temples in the Pandya region probably constructed during the period of chola occupation of the pandya country. The Ammainatha temple is one among them. It is located on

the southern bank of the Tamraparani river, in the north east corner of Cheramadevi in Tirunelveli district. The Ammainatha temple faces the east and dedicated to Siva. The tritala vimana of this temple is built of stone

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till yalivari and of brick above that. This Chola temple has a large number of epigraphs belonging to the periods of Rajaraja I, Rajendra I, Chola Pandya Viceroys of the Pandya province, and the medieval and later Pandyas.¹ From the earliest epigraphical record² issued in the twenty third year of Rajaraja I (A.D. 985 – 1014), it is considered that this temple might have come into existence around A.D. 1008. Besides this epigraphical source, certain architectural and sculptural traits of the monument also support this dating. This paper investigates the original lay out, the stylistic features of various architectural parts and sub parts and the sculptural themes and qualities of the Ammainatha temple in an analytical approach.

Architectural Features

On its original lay out, the Ammainatha temple has a square sanctum, an oblong arhamandapa and a square mahamandapa. The Ammainatha temple is rested upon Padabandha base, comprising the usual mouldings such as jagati, tripatta kumuda, kanta and pattika. A Upapita having upana, padma jagati, kanta and kapota embellished with mango leaf designs and simhamuka kuda motifs supports the base of this shrine. The Mayamata, a medieval architectural treatise prescribes upapita for the stability, beauty and height of the temples.³

The Pranala of the Ammainatha temple is inserted into the kapota of the upapita, and it shows a high relief simhavaktra at the root with grooves throughout the channel area and a lotus bud at the terminal. This pranala almost resembles that of the Karkotakesvara temple⁴ at Kamarasavalli in the Cholamanadalam in A.D. 1005 built a little earlier than the Ammainatha shrine in (A.D. 1008). While examining the base of the Ammainatha temple, one can clearly notice the blending of the Chola characteristics with the existing native Pandya elements. The Padma jagati, mango leaf design on the Kapota and advanced Pranala with water reservoir are the important Chola characteristics which have got mixed with the prevailing native Pandya features such as straight jagati and Tripatta kumuda.

The sanctum of the Ammainatha⁵ temple employs a straight wall having six Pilasters and a central nich

on each side. The wall treatment of this temple, built during the reign of Rajaraja I, looks very similar to that of the Kailasanatha temple at Gangaikondan which was also built during the period of the same king. The pilasters of this temple bear all the Early Pandya structural edifices. The most important among them are miniature relief carvings of opposing yalis, opposing cranes and a female dancer inside the malasthanam embellishment; pearl garland decorations at the centre of the Padmabandha and at the top of the Kalasas, and mango leaf design at the top, diamond pattern in the middle and lotus – petals at the bottom of the kumbhas. Despite these new Chola decorations, the pilasters do not discard the preceeding Early Pandya features like plain padma, small palaka and bevelled corbel. The niches of the Ammainatha temple are placed on the Pattika of the basement and they, instead of the usual lintels, uphold Kapotas with floral headed kudus as seen in many Early Pandya structural monuments.

The Vajana of the Ammainatha temple is adorned with a Hamsa frieze. Over the Hamsa frieze, this temple carries a slanting kapota, a typical variety seen in many Chola temples in the Chola heartland. On each side, the Kapota bears two floriated kudus above the corner pilaster in the sanctum wall. The circular cavities of these kudus are empty. A row of circular bosses, a surviving example of the nail heads in the wooden architecture, runs along the bottom edge of the kapota. The kapota is surmounted by a yali friezes with full yalis running in profile, and makara busts projecting at the corners.⁶

The Superstructure of the Ammainatha temple is two storeyed and brick built. It is covered with an octagonal griva and sikara. On each storey, a hara comprising Karnakautas, Panjaras and Salas is arranged, and the Sala – Niches of the lower storey contain excellent stone figures of Siva on all sides. The octagonal Griva accommodates modern stucco images of Siva in its cardinal niches. A pair of stucco Nandis squats on each corner of the griva platform. The octagonal sikara, topped by a metal stupid bears four large and four small simhamuka nasis on the cardinal and sub cardinal sides, of which the larger nasis crown the Griva niches.

The ardhmandapa of the Ammainatha temple duplicates the architectural characteristics of the sanctum almost in all respects, except in the wall which, due to the reduction in length, contains lesser number of pilasters (four) than the wall of the sanctum (six) and is devoid of niches.

The Mahamandapa of the Ammainatha temple mostly imitates the architectural characteristics of its ardhmandapa. An advanced simhavaktra Paranala, resembling its counterpart in the sanctum, is fixed into the Pattika of the base. In the interior of the mahamandapa, four tenon boss corbelled pillars set in two rows support the roof.

Sculptural Features

The Ammainatha temple has preserved some interesting Chola stone sculptures in the Sala – niches of the second Tala. The southern Sala niche of the second tala contains an image of Siva, as Dakshinamurti, seated on a small hillock in virasana with the left leg bent and placed on the knee of the hanging right leg, which is placed on the prostrating apasmara. Siva wears jatabhara, patra and makara kundalas, simple hara, floral keyuras and yajnopavita. His upper pair of arms bears the usual symbols, parasu and mrga, while the lower ones gesture gnana mudra and danda hastha.⁷

Siva in the form of Yogamurti is seen in the western Sala niche of the second tala in which siva like Yoga – Narasimha is seated in yogasana with a yogapatta around his legs and waist. Except the jatamakuta, siva wears the similar ornaments as already seen in Dakshinamurti form. While the upper arms of Siva carry his usual emblems, the lower arms posture danda hastha. The girdle and the tassels of Siva's clothing are shown as naturally falling down from the pedestal in the typical Chola style.

The northern sala-niche of the second tala keeps the figure of Siva, as Suhasanamurti, seated in suhasana with the left leg bent and placed on the pedestal while the right leg hangs down and is positioned on a lotus

foot-rest. Siva wears the very similar ornaments discussed in his Dakshinamurti and Yogamurty aspects. While Siva's rear arms holds his usual symbols, his front arms show varada and kati mudras.

Though the icon in the eastern sala – niche is buried upto its chest level by the modern construction over the ardhmandapa, the presence of jatamakuta, patra and makara kundalas, parasu and mrga in the icon suggests that it should have been an image of Siva, probably different from the other three forms discussed earlier. This unusual arrangement of images of Siva in all the sala – niches of the second tala might have come from the Cholamandalam where such convention is followed in the temples at Tiruppalanam.

The examination of the architectural and sculptural features of the Ammainatha temple suggests the existence of a trend of blending the architectural and sculptural stylistic traits of the Chola with those of the Early Pandyas at the time of the Chola occupation of the Pandya country in the eleventh century A.D. The study further proves the fact that certain typical Chola artistic elements have been incorporated in the temple without any change; and this could be seen in the pranala, decorations of the pilasters and arrangement of icons in the superstructure of the Ammainatha temple.

Notes and References

1. ARE Nos. 612-644 of 1916.
2. ARE No. 626 of 1916.
3. V.Raman, "Upapitamum Adittanamum" (in Tamil), Kalvettu, Vol. 21, p.16.
4. Michael W.Meister (ed.), Encyclopaedia of Indian Temple Architecture: South India: Lower Dravidadesa, Delhi, 1983, pl. 293.
5. The kapotas in the niches of the Chola temples in Ambasamudram region namely the Ramasvami and the Rajagopalsvami are also decorated with similar designs.
6. G.Sethuraman and S.Kannan, "Two Chola Temples in Pandya Country", Panchala, Vol. P.102.
7. Michale W. Meister, op. Cit, p. 158.

Art and Architectural features of Chettinadu Houses

S. Renukadevi*

The aim of this paper is to describe the art and architectural features of Chettinadu houses. Chettinad is rich in cultural heritage, art and architecture, is the special feature of their houses. The houses are embellished with marble and Burma teak. The houses have wide inner courtyards and spacious rooms. The grandly and wonderfully embellished houses were created reflect the prosperity of the Nagarathar community.¹ The basic design comprises of a *thinnai*² which is an enclosed courtyard and this is surrounded by family rooms. There are passage way leading to the main door of the house.³ The walls are smooth and are made of special plaster. The plasters involves the application of the finely ground mixture of powdered shells, lime, jaggery and spices, including gallnut (myrobalan), to walls. This technique keeps the interior of the house cool during the hot and humid Indian summers and lasts a lifetime.⁴

The architectural structure of a typical Chettiar home is a study in how a human dwelling can be constructed in harmony with nature. High ceilings, airy and well ventilated, the house has one courtyard near the entrance leads to the imposing main door, usually made up of wood with extraordinarily intricate carvings of mythological figures.

The *thinnai* is a long narrow raised platform that serves as a meeting place and also as a kind of accommodation for travellers and visitors. The inner courtyard has special significance. It is lined with classically beautiful pillars made out of granite or teakwood. The courtyard serves as the venue for the many ceremonies that the community performs from births to weddings to death.

The Chettinad houses are built on a rectangular traversal plot that stretches across two streets, with the front door opening into the first street and the back into the second. Looking in from the main threshold, your eye travels in a straight line across a series of inner

courtyards, each a diminishing rectangle of light, leading out to the back door.

First comes an outer *thinnai* - large raised platforms on either side of the central corridor, where the host would entertain male guests. The platforms lead off on one side into store rooms and massive granaries and on the other, into the Kanakupillai room.⁵ This area also usually leads off to the men's well. From here, the huge elaborately carved teak front door, with image of Lakshmi carved over the head and navaratna or nine precious gems buried under the (Vasapadi) threshold. The door leads into the first open air courtyard, with pillared corridors running on each side that lead into individual rooms, each meant for a married son, each with a triangular slot cut into the wall for the evening lamp. Then comes the second courtyard with large dining spaces on either side. The third courtyard was for the women folk to rest and gossip, while the fourth, or *nalankattai* comprised the kitchens, leading out to the backyard with its women's well and grinding stones. The wealthier the merchants the larger the house, often spreading out to a second floor.

The walls are of baked bricks, plastered over by a secret recipe of roots, yolk and lime that leaves them silken smooth and washable; the tiles are Spanish; the floors of Italian marble or locally-crafted Athangudi tiles; and the pillars of Burmese teak, many houses have small turrets and elaborate guard houses on the terrace. The carvings and friezes are not just Hindu pantheon but include British soldiers, Victorian women, and scenes from the Raj. The Chettiar's main intent was to make his house a statement of his social success and he put everything into it, but the pastiche of styles-Kerala woodwork, neo-classical, Victorian, Anglo-Indian is strangely not Vulgar. The airy courtyards seems somehow to absorb and mute everything down inside. The outside are not always so lucky - colours, curves, domes and arches often clash painfully but the message

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of splendour is not lost. The hall is less elaborate, but notable for its high-ceiling.⁶

The display of wealth extended to other areas. At the Chettinad railway station, exactly opposite where the Raja of Chettinad's first-class coach would halt, a paved path leads through an arched gate to his private waiting room, where he went directly without having to mix with the rabble at the station. The waiting room and attached toilets are still furnished, with superb divans, recliners bidets and washbasins, all in various stages of disrepair. There are three smaller such buildings around, for lesser personages and family guests.

The practical detail inside the houses are rich the courtyards supply ample light and air (pickles and papads were dried there) but leaving the rest of the house in deep and cool shadow. The courtyards have tiles placed exactly under the storm-water drain run right through the house, with stone stoppers carved exactly for their mouths. Large stone vats for water and wooden bins for firewood line the inner courtyards.

Walking through ghostly corridors looming with huge portraits and Belgian mirrors, feet crunching on years of bat droppings that cover exquisite floor tiles. . . it's easy to imagine these houses asleep in some sort of time capsule. But it's unlikely they will stay that way. Already an immense portion of the Chettiar families belongings-pewter, brass, procelain,. glass Burmese bamboo is in the local antique shops and being shipped across the world. Houses are being dismantled and sold piece-meal, with carved doors, pillars and friezes in high demand in India and abroad.

Some Chettiars have stepped (into) start the process of conservation. The Meyyappans have converted the family clubhouse into the bangala, preserving its past graciously while the S.A.R. Muthiah family has opened up some rooms in its vast family mansion to tourists for a home-living experience. Muthiah Chettiar, the Raja of Chettinad, has opened his house in Kanadukathan for public viewing, while his brother's house next door has a floor converted to a museum that displays everything associated with the

Chettiars-masala dabbas and Rukmini (choppers), coconut scrapers and travelling spice boxes.⁷

The Tamil Nadu government is making noises about converting this into a tourist zone, revitalizing the lost art of Chettinad plastering, converting the bungalows into bed-and breakfast outlets. We can only wait with trepidation to see the outcome of these plans.

Walking though the mansions, we find many rooms tightly locked. With the individual owner's names carved on door sills. The caretakers tell me the rooms are still full of vessels, artifacts, kitchen tools and furniture, waiting for their owners to claim them. Some families do return occasionally, for weddings and big days, but the occasions become fewer with time.

Most of these old households are named after initials of the family head and are inscribed in big bold letters near the entrance. Each of them is spread on a sprawling campus, often with the front and back gates opening into different streets. No wonder the Chettiars came to be known as 'Nattukottai Chettiars -Chettiars who live in country forts (*naattu* means country and kottai fort).

The houses are as stupendous as forts-with extensive facade, open arches drawing on Saracenic and Mughal architecture, an exciting range of windows, laced grills, ornate towers, turrets and stucco embellishments of Gods, Goddesses, peacocks, lions and soldiers. Each twist and turn kept leading us on to more exotic finds. We wanted to see the *ayriam jannal veedu* (1,000- window house), but unfortunately, it was closed.

A few steps leads from the gate to the portico, which has long thinnais (reception areas) extending to both sides, lined with stone pillars. The Burmese ,teak door, inlaid with Belgian mirror and Italian tiles, was simply majestic. Peeping inside, we could see an array of doors in the same line, opening into spacious rooms, corridors and into the muttram (open courtyard). The muttram, open to the sky, looked almost like a street where all the pathways meet; a sort of verandah runs around, dotted with exquisitely carved wooden pillars and with many rooms opening into it.⁸

The walls are a paean to the masons of yore, who mixed eggs and lime to pull off that silken smooth finish. A few vintage photographs, gilded Tanjore paintings and Ravi Varma lithos hung here and there. The floors were a dazzling medley of red and black oxide, marble and bright tiles, both Italian and native Athangudi. Bearing the stamp of a thousand footprints, they still glistened.

All traditional Chettiar homes have another open courtyard near the kitchen; big grinding stones and huge brass utensils lay there. Most of the houses in Karaikudi remain closed, with the newer generations having settled in far-off cities or abroad. The spaces that once echoed the joys and sorrows of families now stand still and empty, with a flicker of life returning only when someone comes home for lifecycle rituals.

The splendour of a classic Chettiar house comes alive at the shops its doors, windows, pillars, furniture, Burmese lacquer ware, brass vessels, ruby red and sapphire blue glass lampshades, pewter cups and gold jewellery studded with precious stones are all here. You can possess any, for a dear price though. There are also shops if you want to check out Chettinad-styled furniture.

There is huge demand for antiques even from abroad and they are shipped through the Tuticorin port; it seemed paradox that the curios the inveterate collectors gathered from distant lands are landing in foreign shores. The Chettinad palace that belongs to Dr. Rajah, Sir Muthiah Chettiar in Kanadukathan, is around 15km from Karaikudi. It's another bold statement of grandeur; you are allowed free entry here a laudable gesture indeed from the property owners.

Next to the palace is the Raja's brother's house, a treasure house of all things Chettinad furniture, ornaments, saris, vessels and the like. Located nearby is the Chettinad railway station with a rest-house close by, which belongs to the Raja's family. It was built to ensure that the Raja could walk straight into the first-class compartment, which invariably halted right in front of the rest-house. Athangudi, famed for its colourful handmade tiles; their everlasting shine and durability have become a favourite with architects and interior decorators, especially in the South.

There is a thinnai with a raised platform that served as a meeting place and also as accommodation for travellers and visitors. The inner courtyard has special significance, liked with classically beautiful pillars made from granite or teakwood, it served as the venue for the many ceremonies that the community performed, from birth to marriage to death.⁹

Notes and References

1. Tamil Nadu Tourism, Chettinad, The Land of Heritage and Devotion, p. 2.
2. Thinnai in Tamil means front sitting hall.
3. Muthiah, S. Meenakshi Meyyappan & Visalakshi, Ramaswamy, The Chettiar Heritage, Chennai, 2000, p. 99.
4. Tamil Nadu Tourism, op.cit., p. 2.
5. It denotes the Accountants room.
6. Muthiah, S. Meenakshi Meyyappan & Visalakshi, Ramaswamy, The Chettiar Heritage, op.cit., p. 114.
7. Ibid., p. 116.
8. A.S. Sharma, Nagarathar Varalaru, Madras, 1970, pp. 225-262.
9. Tamil Nadu Tourism, op.cit., p. 3.

Tripurantaka in the Medieval Art of Tamilnadu

C.Uma*

Introduction

In South India the eight fundamental forms and the heroic manifestations of Siva reflects not only the religious importance of popular myths but also the

social impact in the medieval period (6th Century CE to 12th Century CE). Among them the *Tripura samharamurti* form enjoyed the varied representations in the medieval art of Tamil Nadu. Academic and art

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historians have pursued many remarkable interpretations about this particular form¹. The visual fact of the destructive aspect of Siva as *Tripurantakais* elucidated in this paper in respect of the spatial distribution of the same in the randomly selected Siva temples of Tamil Nadu.

Influence of the Tripurasamhara Myth

According to various *puranic* and epic accounts of the *Tripurasamhara* event the three *asuras* by their virtue and valor established victory over *devas* (*suras*). Their supremacy in the universe had sprung up into a state of terror, injustice and disorder in the life – processes of the cosmos. This scenario became intolerable and endangered the normal function of the inmates of the world. Their persistent menace was eradicated by *Siva* on the request of the celestials. In this account *Siva* was personified as *Tripurantaka*– the destroyer of *Tripuras*². The destruction and death of the *Tripurasuras* restored merry life both in the world and heaven.

In the religious history of Tamil Nadu, the occurrence of the *Tripurasamharamurti* is well registered in different means such as includes the artistic representations like stucco images, wooden carvings, stone sculptures, metal icons and in a mural painting. The conquest of the *Tripurasuras* namely *Tarakaksha*, *Kamalaksha* and *Vidhyunmali* by *Siva* in the transcend form of *Tripurantakaras Mahesvarais* vividly apprehended with great artistic merit in the above said mediums.

The personification of *Tripurantakamurti* evolved in to the concept of *Siva* as an ultimate cult deity when compared to the other two trinities like *Brahma* and *Vishnu* is well renowned in the form of sculptures. They philosophically enlightened the fundamental orthodoxy of monotheistic *Saivism*, in spite of the hosts of gods and super human beings with many mythological chronicles³.

In addition to the religious significance, this form also has the political implications. Because, myths are inherited from the heroic historiographical traditions of a society. They tell how ancestors resisted their

enemies successfully by more likely to act together effectively. They are often considered as self – validating beliefs of a group of people.

Among the varied cultures that have evolved in the evolution of humanity, there have been an awesome variety of concepts and beliefs through which human have sought to communicate their experiences of the outer world and their inner psychological states. To communicate the complexities of experience each individual resorts to symbolic mean of representation. Such culturally available collective representations are necessary for social continuity⁴.

Tripurantaka myth is one of such interpretation which was more prudently used by the kings of the ancient Tamil country. *Sangam* literatures and the *Tevaram* hymns glorified highly this aspect of *Siva*. In art the same was represented in the following variables:

1. Single standing images
2. Standing along with *Tripurasundari* (consort)
3. Standing along with *Skanda* and *Parvathi* (*Somaskanda* form)
4. In the chariot particularly in *Alidhapose* (war profile).
5. Along with the *Ganas* and *Devas* and
6. A lone seated loose sculpture from Mamallapuram and
7. Elegant dancing pose

Spatial Distribution of the Tripurantaka Siva Icons

Based on the inscriptions it is revealed that the temples of Tamil Nadu are the epicenters for social, cultural, religious and economic activities of the people. Building of temple architecture was initiated by the *Pallavas* in 7th Century which attained its pinnacle by the *Cholas* in the construction of the *Rajarajesvaram* *Siva* temple at Thanjavur. During the late regimes of *Pandyas* and *Vijayanagara* the later additions in the temple complex was witnessed. As the result, from single or group stone sculptures of *Tripurantakasiva* were assigned prominently in the pillar base – reliefs and in the *Rajagopuram* sculptures. Chronologically it can be briefly explained under the following dynasties.

Pallavas

Kailasanathar temple at Kanchipuram and the Shore temple complex at Mamallapuram are the earliest temples of the Dravidian architecture contain finely sculptured narrative panels of various *Puranic* and Brahminical ideologies are existing. They publicized the busy panoramic socio – cultural life of 8th Century CE. They exhibit the animated prospects of war and love⁵. Their patronage towards art and letters were further carried forward by their successors i.e. the *Cholas*.

Two prominent *Tripurantaka* icons in the *Thiruneipper* and *Kulapadu* temples stand for the testimony for the *Pallava* bronzes. According to the veteran art historian Mr. R. Nagaswamy the image of the later is the earliest one which is in worship even now. In his opinion it belonged to the first half of the 8th Century CE. The left leg of Siva is placed on the head of a dwarf. The eye lines are cut in to lines. Both the rear arms are attributed with arrows in addition to the front right arm. This feature is not mentioned in any textual materials.

The *Thiruneipper* image is the tallest icon which can be dated to 875 CE based on its style and form. One icon in the Vikram Sarabai Museum is very much in superlative workmanship of *Pallavas*. All these three images were made either for cult worship or processional purpose.

The *Tripurantaka* stone bas-reliefs found in the Shore temple complex at Mamallapuram are in the form of narrative panels. They are facing the direction of the north west and north east. They depicted in warrior mode and in side profile.

A lone seated *Tripurantakar* which is kept in a corner is unique in many ways. Its anthropological study is yet to be carried out. This is one of the biggest stone bas-reliefs of the *Pallavas*.

In the *Kailasanathar* temple, giant representations of the *Tripurantakar* episode is preserved in good condition. The entire episode was well captured in the sculptures of the *Adhishtana* niches and in the surrounding *Devakulikas* (sub-shrines). They are facing west and south directions.

Particularly *Rajasimha* period temples had the *Tripurantakar* images in various moods. The *Airavatesvarar* temple at Kanchipuram also having a warrior pose of *Siva* in the chariot. Another temple which was documented by Alexander Rea as *Tripurantakesvarar* temple near the famous *Kamakshi Amman* temple is now sanctified as the *Amaresvarar* temple. The presence of the corner *Yali* pillars, southern side yoga *Dakshinamurti* and the inner sanctum walls sculptures are the available vestiges of the *Pallava* period. Thus it can be surmised during the reign of the *Pallavas* the importance was given to *Tripurantakar* in ceremonial worship as a cult deity.

Cholas

The *Chola* rule saw the further growth and climax of the *bhakti* movement which is closely linked to the temples. During the early *Chola* period the *Tripurantaka* statuettes were positioned in the *Vimana Koshta Devatas* in the case of Kodumbalur *Muvar Koil*. A delightful stone sculpture of *Siva* holding a bow and dancing vigorously is assumed to be built in in the end of the 9th Century CE. In addition a pair of loose sculptures of *Tripurantakar* with consort *Tripurasundari* of the *Tripurantakar* temple of the same place is now housed in the Egmore Govt. museum in Chennai.

During the period of *Sembian Mahadevi*, Bronze images from Konerirajapuram and *Kodumudi* are mentioned in the inscriptions as *Tripuravijayar*. Both of them are meant for processional images.

During the 10th century the images of *Tripurantakamurti* were made in the *Adhishtana* walls and as *Koshta Devatas*. For example in the *Rajarajesvaram* temple at Thanjavur has the maximum number of *Tripurantakar* images. *Siva* as *Tripurantakar* is the most favored theme of *Rajaraja I* as he placed as many as 32 images of single standing *Tripurantaka* sculptures in the second tier exterior niches around the sanctum intervening cornice. In addition the story is carved in bas-relief at two more places. There is an imperial significance for such depictions at many places in the temple⁶.

Tripurantakar Panel

The unique magnificent mural painting *Siva* as *Tripurantakar* in the chamber No. 11 in the Rajarajesvaram temple is perhaps the most graphic and dynamic *magnum opus* artistic representation in the medieval art of Tamil Nadu. It was drawn on the southern surface of the inner wall facing north in the 1.88 mtrs (6 feet 2 inches) width vestibule around the sanctum sanctorum. Occupying a full recessed portion, the lines, colours and figures are well preserved in *insitu* condition.

The entire canvas was filled with brilliant colours and almost all the characters which are connected with the *Tripurantaka* myth along with its variations in many different literary sources. Apart from the *Siva's* paramount position as *Mahadeva* among the Gods, the pathetic deer, *Brahma*, *Asuras*, *AsuraGuru Sukracharya*, *Mahishamardhini*, *Tripuras*, *Ganesha*, *Karthikeya*, *Tripurasuras*, *Vishnu Buddha*, *Nandhi*, other gods and *Ganas* are highlighted by line drawings as per *Agamic* prescriptions and the traditions that were vogue in the contemporary *Tamil Country* (11th Century CE)⁷.

Siva is standing majestically in the pit of the chariot in the *Alidhaposture* suggesting his invisible stature. His left leg is bent and placed on the top brim of the chariot. His right leg is planted slanting and firmly with in the extremity of the chariot. He is eight armed portrayed with slight variations in the postures and attributes. The four right side arms are attributed with *Khadga*, *Parasu*, *Trisula* and pucking an arrow. Corresponding left arms are in the pose of holding *Khetaka*, the other end of the *Trisula*, Bow and *Vismayage*sture. The weaponry is a further indication of his supreme power.

He is bejeweled appropriately with a thin *Channaviraworn* across the chest to indicate his nature as warrior. The rest of the ornaments are finely portrayed and add rhythm to this splendid depiction. As prescribed in the *Agamas* his body complexion is red and he rides a white chariot that is air borne. The facial

expression is marvelously embodiment as *Raudra*. The anger in the eyes (*Raudradhrishti*) and the smile on the lips are brought out very subtly and effectively. He is shown not aiming the arrow at the enemy but in the act of pulling out of an arrow from the quiver.

Apart from the religious depiction the mood of the painting reflects the terrific attitude of the *Chola* King *Rajaraja I* who expanded his empire beyond the seas. This positioning of the *Tripurantakar* image can be considered as the extended motive of the monarch's combatant character in real life. It can be considered as a very good example for the narrative description of the *Tripurantaka* myth. The importance given to this form is speculating the idea of *Rajaraja I* as a great warrior and a prodigious benefactor and a King among Kings.

During the later *Chola* period individual big size *Tripurantakar* images were enshrined in the *Deva Koshtas* around the sanctum. Many of them facing the south direction. Eg., Chidambaram *Natarajar* temple. For instance in the Melakadambur *Amirthakatesvarar* temple this form is depicted in one of the southern cornice *Nasi Kudusat* the *Prasthara* level. Medium sized single *Tripurantakar* with bow and arrow is elegantly depicted as a bas-relief. In the Keezhakkadambur *Rudrapatheesvarar* Temple, a very fine specimen of mutilated *Tripurantakarsculpture* of 11th Century CE is in abandoned state in the temple complex.

Thus under the *Chola* period the concept of *Tripurantakar* progressed in both iconic and narrative forms. In addition like *Rajasimha* the imperial *Chola* King *Rajaraja I* also validated his political conquests.

Pandyas

When compared to the *Pallavas* and *Cholas*, *Pandyas* are the warriors far excellence since age *Sangam* period (300 BCE onwards). Yet *Pandyan* style of *Tripurantakar* sculptures are yet to be identified and documented. But in the Thirukkattalai and Thiruvallisvaram temples *Tripurantakar* images are present in the *Devakoshtas* of the *Adhishtanawalls*. On stylistic ground, it is believed that they were enshrined

by the *Chola* rulers during their dominance in the *Pandyan* region.

Vijayanagara Kings and Nayaks

According to Sociologists and Anthropologists, the study of mythologies symbolizing the pattern of social structure which was prevailed in the then society. Innumerable little stories which are scattered throughout the *corpus* of the *Rig Vedic* hymns are interconnected and artistically exposed in the temple complexes⁸. Like the *Guptas* of the North India, *VijayaNagara* Kings and *Nayaks* patronized the *Brahminical* religion in south India. Ushered renaissance for *Saivism* and *Vaishnavism* were established in their period. It is very much expressed in the innumerable sculptural representations in the pillar images and in *Rajagopurams*.

Such images are found in the temples of Thiruvannamalai, Madambakkam and Kanchipuram (*Ekambaraesvararand KamakshiAmman* temple). In fact all the small and big temples of their period various manifestations of *Siva* and *VishnuAvataras* are equally represented. But this time the iconoclast against the Muslim invaders is the basic concept of the signification. Here too many of the *Tripurantakar* images were facing south or eastern direction. Thus shifting of the *Tripurantakar* from the *Adhishtanawall* niches to the pillar and *Rajagopurams* were witnessed in the 13th to 16th Century CE. Mutual importance i.e. religious and political connotation was rigorously followed in the depiction of *Tripurantakar* theme.

Political Repercussions of the Concept of Tripurantakasiva in Tamilnadu Context

In compliance with the propensities of savants imagination and emotion, the absolute almighty *Siva* is worshipped as a commonly personified God as a supreme power in *Saivism*. From the monarch to the ardent devotee the very same attitude towards *Siva* manifestations was witnessed in *Sangam* literature and religious *Bhakti* compositions.

Since the early historic period the philosophy and concept of *TripurantakarSiva* is well documented in literary sources and in religious edifices. Particularly during the epic and *Puranic* period, *Siva* as *Tripurantaka*

was advanced in to a powerful and dynamic justification of the victorious rulers in Indian context. The exploitation of this myth is widely appreciated and followed by many medieval kings.

Among the 32 epithets of *Rajaraja I* which are inscribed in *Rajarajeswaram* temple, *Tanjore*, twelve of them described his combat nature. They are *Ranamughabhimana*, *Chathrubhujanga*, *Singalanthakan*, *Telingukula kaalan*, *Pandiakulanadini*, *Mummudich cholan*, *Kshatriya Sigamani*, *Keralanthakan*, *Kandaparaakrama* and *Nigarilichcholan*⁹. By this, it easy to infer that the monarch himself assumed the role of destruction of course of his enemies under the shadow of *Tripurantakar*.

The entire *Darasuram* temple complex is built based on the concept of *Tripurantaka* episode.

Inference

In north India the principles of iconography were systematized by the end of the *Gupta* period. The sculptural images of the post -- *Gupta* period were dominated more by iconic canons than by the artistic sensibility of the sculptors¹⁰. In south India during the early *Chola* period (850 CE to 1000CE) *Tripurantaka* was enshrined in the *Devakoshtas* around the sanctum. In addition they started the tradition of casting bronze metal icons which are present even today in the temples of *Konerirajapuram*, *Achalapuram*, *Thiruppunthuruthi* etc.,

Irrespective of the ruling monarchs the spatial distribution of the *Tripurantaka* images in the temples of *Tamil Nadu* covering a wide range of period reflects the following pattern. 8th Century CE - Sanctum exterior wall panel - highly narrative

- | | | |
|-----------------------------------|----------------------|---------------------------|
| (i) 9 th Century CE | -VimanaDevatas | - in narrative mood |
| (ii) 10 th Century CE | - Niche stone images | - both iconic & narrative |
| (iii) 11 th century CE | - Niche stone images | - dominated by iconic |
| (iv) 12 th Century CE | - Niche stone images | - dominated by icons |

- (v) 13th Century CE - in pillar bas-reliefs -
iconic and narrative mood

In addition the Bronze *UtsavaMurtis* were also made since 10th Century CE and kept in the temple premises for regular worship. After the 12th Century CE onwards the celebration of *TherThiruvizha* (Car Festival) are increased. In the *Siva* temple cars the wooden images of *TripurantakaMurti* is placed in the *Vedhis* (tiered platform). From 13th - 15th Century CE in addition to the pillar representations, the *Rajagopuram* also accommodated such images. Since 8th Century CE, the continuation of crafting metal, stucco, stone and painting images of *Tripurantakar* is vogue in Tamil Nadu.

The one and only mural painting of the *Tripurantakar* panel at Tanjore Big Temple, the battle scene is filled up by various other figures, all of whom participated in the encounter between *Siva* and *asuras*. It reflects the social and religious conditions of that period. The *Tripurantakar* form and its story are inspired by the kings of the *Pallava*, *Pandya* and *Chola* dynasty.

Future Plan

The for going attempt to study the functional value of the *TripurantakaMurti* images is based on the random selection of temples in Tamil Nadu. The comprehensive antique survey of the temple images is yet to be carried out. Particularly with special reference to specific geographical regions and their dynasty dominance must be documented chronologically and analyzed to obtain the thread of the cultural anthropology about the religious sculptures and their symbolic meanings. Because the cultural contrasts are implied by the geographical features of the Indian subcontinent¹¹.

Conclusion

As far as the iconographic aspects of *Siva* are concerned *Samharamurtis* are popular than other aspects like *AnugrahaMurtis* and *BhogaMurtis* and *Yogamurtis*. Among them *TripurantakaMurti* episode captivated the mind of the heroic Tamils. Due to the rapid spread of *Puranic* religion and *Bhakti* ideology coupled with

the royal patronage to *Saivism* the importance of the *TripurantakaSiva* was progressed in twin domains such as the art and symbolic implication of the political conquests in Tamil Nadu. Thus the meta physical connotations about the myth of *TripurantakaSiva* was judiciously conceived for both the religious and political purposes in Tamil Nadu.

Notes and References

1. Dr. R. Champakalaksmi, C. Sivaramamurthi, Gerd J. Mevissen, Dr. A. Ekambaranathan and Dr. D. Dayalan are some of the valuable contributors about the *TripurantakaSiva* in the cultural, religious and political milieu of Tamil Nadu.
2. According to the *Tripurantaka* myth the *tripurasuras* were lived in *Tripuras* were lived in the three different metal forts viz., gold, silver and iron in three different strata of the universe. They were in the tendency to stroll as per their wish and caused insoluble torture to both *Devas* and *Humans*.
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The Ornamental Door frames in Sri Ranganatha Swami Temple, Srirangam – Remnants of Early Chola Architecture

Gokul Seshadri*, S.Sumitha** and S.Seetharaman***

Introduction

Sri Ranganathaswami Temple of Srirangam, the 'koil' in Vaishnava parlance is the prime among the 108 divyadesams of Vaishnava cult. It is a huge temple complex lying in 156 acres of land with seven prakaras accommodating the Ranga vimana in the center and various shrines, sub-shrines, mandapas, gopuras, thiruchurras, ponds forming the contributions of successive dynasties of Tamil Nadu viz., Cholas, Pandyas, Hoysalas, Vijayanagar and Nayaks in passage of time. Earliest reference of this temple is found in Silapathikaram¹ followed by the early medieval sacred literature Nalayiradivya prabandam, the canon of the Alwar saints glorified the deity and the temple vividly. Though literary evidence can be traced to Post-Sangam period but architectural and inscriptional evidences are available only from the period of the Cholas. The earliest available inscriptions of this temple complex belonged to Aditya I² and Parantaka I³. The scattered nature of early inscriptions and some architectural elements in the temple complex, envisage the temple not only met with additions but also renovations in course of time. This article attempts to study the two early architectural elements, the ornamental door frames, the remnants of Early Chola architecture in this temple complex.

Location of the Doorframes

One of the door frame is in front of the Ranga vimana which forms the entrance of the Chandana mandapa. Another door frame is found inside the 'Thirukottaram', forming the entrance to the 'Goshala'. In the door frame of Goshala two inscriptions of Aditya Chola I⁴ is seen on the left jamb and three inscriptions of Parantaka Chola I⁵ is found on the right jamb. As like, in the door frame of Chandana Mandapa an inscription

of Parantaka Chola I⁶ is found on the right jamb and two inscriptions of Parantaka Chola I⁷ and an inscription either Gandaradhitya or Sundarachola⁸ are found on the left door jamb. The inscriptions of Aditya I and Parantaka I help us to assign the two door frames to the Early Cholas. Not only being early elements but also architecturally the doorframes are ornamental carrying interesting miniatures of animals and human figures.

Ornamental doorframe is also seen in Pullamangai, one of the Early Chola temple, but Srirangam door frames are more ornamental and lavishly embellished comparing it. Early Chola architecture is known for its beauty and sensation. The Srirangam doorframes are yet another fine example exhibiting the prodigy of the Early Chola sculptors. Hence it forms a significant feature of study. Besides, no early works on this temple made a detailed study of these ornamental door frames. Hence, this article attempted an intense study on the two ornamental door frames of Srirangam.

The Doorframes

In both the entrances the door frames have jambs, sill and lintel. The outer face of the jambs and lintel are ornamented with creepers and miniatures. The creeper looks like a bamboo-shoot with scrolled leafs shown successively and baby shoots from the mother creeper forms ringlets on the face of the door frame. The mother creeper with thick stalk and scrolled leaves are shown on the edges of the jambs and the baby shoots sprouting from the mother creeper extend on the face of the door frames forming ringlets successively on jambs and lintel. Each baby shoot form two ringlets.

Variations are seen in the creeper ornamentation of the jambs of Chandanamandapa and Goshala, comparing the two the Goshala door frames possess

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lush leafy creepers with flowers, whereas in the mandapa jambs lush leaves are absent instead the stalk of the creeper is largely seen. As like, in the mandapa frame the baby shoot emerging out of the mother creeper move upwards and form two ringlets one above the other, whereas in the Goshala frame the baby shoot extend both downwards and upwards and form ringlets.

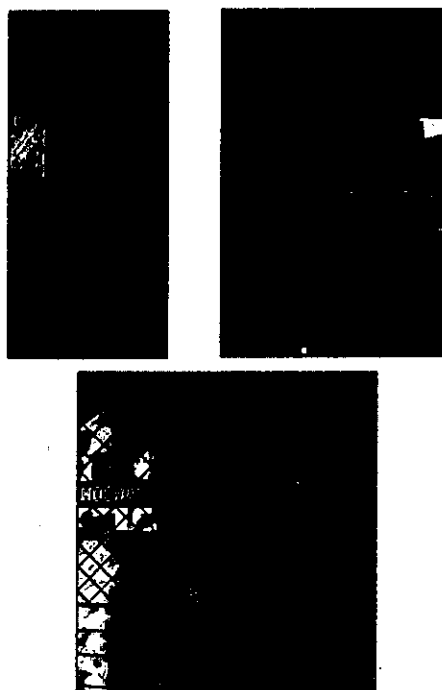
The Jambs of The Door Frames

The jambs of both the door frames have a long square base and the outer face of the square base is bordered on the four sides and ornamented with three ringlets with a big leaf adorning inside. In the mandapa door frame the ornamentation at the base is much worn out comparing the Goshala frame. Each jamb possesses ten ringlets and each ringlet is adorned with a miniature inside. Animals, female dancers, male and female instrumentalists, damsels in poise, Ganesa, gana with instrument and Luminaries are depicted as miniatures. Yazhi, elephant, nandi and horse are the animals shown.

Each jamb possesses ten ringlets formed by the creepers. The top most ringlets of the jambs are adorned with horse and yazhi, proper right and left jambs respectively of both the door frames. As like, the lower most ringlets in all the jambs of the door frames are adorned with animal figures viz., horse, nandi, elephant, yazhi. Nandi is shown in seated posture, yazhi in rampant posture, elephant and horse in the pace of movement. The above given order is followed in the Chandana mandapa whereas in the Goshala placement of animals varies and in addition simple leafy ringlets are also shown. In the door frame of the Chandana mandapa a pair of Luminaries, a pair of male instrumentalists, gana, Ganesa and five damsels are depicted as miniatures. As like, in the door frame of Goshala, a pair of Luminaries, Ganesa, gana, three damsels and a male instrumentalists are shown. In both the door frames Ganesa is shown in the middle of the right jamb. The deity is seated in lalithasana, while a bloomed lotus seat is shown for the Ganesa in Goshala whereas it is absent for the Ganesa in the Chandana

mandapa. Both are decked in karandamakuta, short attire, charapali, keyura, bangles, thalseri, udarabanda are the ornaments adorn by the deity. The yajnopavita is worn in upavita fashion. The back hands carry broken tusk in the right and sugarcane in the left whereas the front hands carry motaka. The proboscis is right turned for the Ganesa in Goshala whereas it is vice-versa for the other. Both carry amotaka in the proboscis. The lotus pedestal is beautifully embellished.

Both the door frames possess a gana, a flutist; in the Chandana mandapa on the left jamb and in the Goshala on the right jamb. Both the flutists are seated in lalithasana, with short attire, locks arranged as jatabhara and all the usual ornaments are adorned by them. Their expression shows their involvement in handling the instrument. Besides, a male instrumentalist is seen in both the door frames. In the Chandana mandapa on the right jamb a male handling a pot like instrument is seen whereas on the Goshala left jamb a male with flute is seen. The flutist in the Goshala brings to forefront the scene of a solitary shepherd. The pot instrument held by the male in mandapa may be the kudamuzha.



In both the door frames a pair of Luminaries or Vidhyadaras are shown, one in each jamb, but not straight to each other. All the four are in flying posture, except one the rest are eulogizing the deity in one of their hand and their other hand carry flower. The Luminary or Vidhyadara in the right jamb of the Goshala is in anjali hasta. Their attire and ornaments are in same fashion, all are decked with karandamakuta, short attire draping their lower body with idaikattu slackly worn about it, yajnopavita is worn in upavita fashion. Patrakundalas, charapali, udarabanda, keyura, bangles are the ornaments adorn by them. Luminaries and Vidhyadaras are commonly seen elements of Vishnu associated theme.

Among the miniatures the damsels are interesting feature to speak, shown as dancers, musicians and even some as seated in poise. In the Chandana mandapa door frame there are five damsels and in the Goshala door frame there are three damsels.

All the females are dressed and ornamented in same fashion; short attire drape their lower body and the idaikattu is slackly worn above it, but breast band is absent for all. Heavy patrakundalas adorn their elongated ears, beaded mala, keyura, bangles are the other ornaments seen. Their locks are gathered and knotted at the back.

In the chandana mandapa on the left jamb, a female is seen handling a string instrument, seated in suhasana, holding the instrument on her left hand and her right hand is handling the instrument. Slender feature, her poise, handling the instrument in slight grin adds grace to her. The female above her is a dancer, in half seated posture, legs positioned in swastika with her right leg placed in agratalasancara, while the left hand is in pataka her left hand is elegantly stretched on the side. The female above the dancer is an instrumentalist, slightly in stooped posture, holding the idakkai on her left hand and her right hand is striking the drum. Her posture and the smile in her face exhibit her involvement in her performance. Such elegant dancing

damsels and instrumentalists are quite common elements of Early Chola sculpture.⁹

Both the females on the right jamb are seated in a casual posture, one of their hand planted on the floor and their other hand placed near the cheek. Their posture and expression shows them they are in elated mood. A female in same posture is also seen in the right jamb of Goshala door frame. In the left jamb of the Goshala, a female in wide smile is seated in casual posture with her hands stretched to her back. Another female shown below her is seated in suhasana with her hands raised up and handling her locks. The damsels in both the door frames are remarkable feature to mention.

Lintel in Both the Door Frames

In both the door frames the lintel is also ornamented with leafy creepers. Variation in ornamentation is seen in both the lintels, the creeper of the jambs on both sides continue in the lintel in the Goshala and adorned with simply lush leafy and flowery creepers. Whereas in the mandapa frame baby shoot emerge from the middle of the lintel and form ringlets on both sides besides, the ringlets are adorned with miniatures. the centermost ringlet is adorned with Lord Vishnu and his consorts in seated posture. The god in suhasana with back hands carrying sankha and chakra whereas the front hands are in abhaya and varada, is decked in kiritamakuta and all usual ornaments. The goddesses are seated in lalitasana and carry flower in their one hand and their other hand is stretched on their side, silk attire, karandamakuta and all usual ornaments are adorned by them. The adjacent ringlet on both the sides is adorned with male in flying posture with their inner hand eulogizing the deities. They can be either the luminaries or the Vidhyadaras. The successive ringlets on both the sides are leafy scrolls.

Highlights

- The presence of Early Chola Inscriptions in the jambs helps us to periodize the door frames to Early Cholas.

- Both the door frames are rich in ornamentation, a fine specimen of Early Chola architecture.
- The miniatures are remarkable features to mention.
- The door frames exhibit the prodigy of Early Chola Sculptors.
- The presence of Early Chola inscriptions and the door frames are few authentic sources to understand that the temple was under the patronization of Early Cholas.

Notes and References

1. Silapathikaram book 11, lines 35-40. Mapuk; tphpj;bjHjiya[ilmUe;jpww; ghaw; gw;wpg; gyh;bjhGnjj;jtphpjpiua; fhtphptpad;bgUe; JUjjpj; jpUtkh; khh;gd; fple;jtz;;zKk;.
2. SII Vol. XXIV, No.1&2
3. *ibid.*, Nos 3-10.
4. *Ibid.*, No. 1 & 2 On paleography ground it is assigned to Aditya Chola I.
5. *Ibid.*, No. 3, 4, 6. Assigned to Parantaka I since the epithet 'Madiraikondakoparakesari' is found and also paleography ground.
6. *Ibid.*, No.7
7. *Ibid.*, No. 8, 10.
8. *Ibid.*, No. 11. On paleography ground it is assigned to Gandaraditya or Sundarachola.
9. Thiruchchendurai Chandrasekara swami temple, Pullamangai Alanduraiyar temple are fine examples of dancing damsels.

Paintings of Sri Satyavagisvara Temple, Kalakkad – A Study

Ramesh Masethung*

The art and architecture plays a vital role to understand the glorious culture heritage of Tamil Nadu. Tamil Nadu is no way for prior to among the Indian states for having splendid temples with sculptures, paintings, Inscriptions and allied fine arts. Each and every region in Tamil Nadu as continued glorious cultural heritage of Tamil Nadu at least Pallavas and Pandyas onwards. The earliest extend paintings assigned to the Pallavas and Pandyas was followed by succeeding dynasties such as Cholas, Vijayanagara and Nayakas. Feudatories also continued their mite to development of arts. This article makes an attempt to study the mural paintings found in the *Rajagopura* of Sri Satyavagisvara temple, Kalakkad.

Sri Satyavagisvara Temple

Kalakkad a small village located in Nanguneri Taluk of Tirunelveli district is located on the Nanguneri – valliur, 12 km. from Nanguneri. The Narumpunathar temple at Tiruppudaimarudur, which is famous for the gopura paintings, is located 7 km west of Kalakkad. It is

important to note that Mundanthurai Tiger sanctuary is also nearby. The temple is dedicated to Lord Siva who is known as Satyavagisvara (*Poi Solla Meyyar*). The god Siva is referred in Venad ruler's inscription of 16th century CE as Puraveruchchu-varamudaiya Nayanar located in the Solakulavallipuram in Vanavan Nadu¹. Tirunganasambandar's Tevaram refers this place as Thenkalakkudi². The temple is relatively very big, east facing and covered by two *prakaras* i.e. inner *prakara*, outer *prakara* and consists of main shrine, sub shrines dedicated to goddess Gomathiammal and the Krishna. The temple's *Rajagopura* is assigned to the Udayamārtāṇḍa Varma (1501 CE) of the Venad of Tiruvancore dynasty³. The *Rajagopura* is 9 tiered and it is built with brick and lime and covered with rich numerous stucco figures. The inner wall of the *Rajagopura* in its all talas found to have mural paintings.

The nine tiered Rajagopura of Sri Satyavagisvara temple comprises of almost 1000 stucco images and

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also more than 200 mural paintings depicting scenes from the Ramayana, Periyapurana, Bhagavata Purana stories and the life of Saivite saints like Kannappa Nāyanār and Arivattanayanar etc. among other puranic stories, epics and legends. There is not a single panel of paintings deviating from the spiritual theme. This paintings shows colours, themes and labels for important paintings. It is necessary to mention that these paintings can be accessible through flight of steps built on the inner walls of the *gopura* facilitated for the purpose of people to have a glance of the paintings. Since the temple comes under the HR&CE maintenance, visitors are restricted to see the paintings. Above all it is necessary to mention that paintings at *gopura* have not been studied extensively whatsoever⁴.

Rajagopura Paintings

The paintings found in the *Rājagōpura* are elaborately described and are categorized on the basis of the tiers in which they are present. The paintings that are described are arranged in order from the bottom most tier to the top. The location of each painting in a tier, formatted in clockwise from the south, which is in the immediate adjacent side of the entrance at each tier and the paintings are classified on the basis of the panels in each tier, namely Panel 1, Panel 2 and Panel 3, etc., for the convenience and easy understanding of these paintings. The technique of paintings of this temple is mural as it is done on the white (lime) painted wall. The spaces on the wall are divided into number of panels that are desired to paint and the space between each panel is used for writing the labels.⁵

In the first tier, paintings of Vishṇu, Vēṇugōpāla, AnantaśayanaMūrti, VrishabhāntakaMūrti, Naṭarāja, Gaṇēśa, Kārthikēya, Kālī, the stories of sages and saints like KaṇṇappaNāyanār, Mārkaṇḍēya, Indra, Yama, Apsaras, Mōhini can be seen depicted.

In the second tier, paintings of UmāsahitaMūrthi, Śiva in the form of Mukhaliṅga, VrishabhāntakaMūrti, Brahmā, Gaṇēśa, Sūrya, Chandra and other Dēvas, Dvārapālaga, Courtly couples, Sages and Saints,

Mōhini and Bhairava can be found in the paintings. The scene from *Rāmāyaṇa* where SitāDēvi was abducted by Rāvaṇawere depicted in a row of paintings and the scene of ploughing also depicted.⁶

In the third tier, it is focused on depicting the stories *Periyapurāṇa* such as Kaṇṇappa Nāyanār, Thirunālaippōvār, Arivaṭṭa Nāyanār, Tiruḡṇāna sambandar, Kuṇḱilik KalayaN āyanār and others. The figures of Manmata and Rathi, Mōhini, Naṭarāja, Vēṇugōpāla can be seen here in this storey. Two men fighting scene had also been depicted. Some of these panels contain labels of the name of the Nāyanmārs.⁷

In the fourth tier, paintings of Kārthikēya along with his consorts, Kālī, Apsaras, Darpaṇasundari, men greetings the king, row of men worshipping VrishabhāntakaMūrti, fishing scene and common folks are depicted.

In the fifth and sixth tiers, paintings depict the scenes from *Rāmāyaṇa* all over the place. Even the narrow space between the pillars and corridors are used for portraying the scenes from *Rāmāyaṇa*.⁸

In the seventh tier, paintings of Temple scene, Vrishabhārudhar, Brahmā with his consort, Brahmā with Mōhini, Brahmā worshipping the Liṅga, Vishṇu, Gaṇēśa, Indra⁹, battle scene and the daily chores of the ascetics are found.

In the eighth tier, paintings of Nellaiyappar temple, Kailāsanāthar temple, Ōmanūr perumāl, Rudhu Badhrakālī,¹⁰ Thidiyūr rishi, Bhūdathār, worshipping scene of Vishṇu, Brahmā, Indra, Athikāranandhi and Gaṇēśa and *Tāmaraikkuḷam* are depicted.¹¹

In the ninth tier paintings of Naṭarāja, Lakshmi Narasiṃha, Vrishabhārudha, Karivarada, lalāta-tilakaŚiva, Ardhanārīśvara, Vīrabhadra, Bairava, Trivikrāma, Nardana Śiva, Vēṇugōpāla, Bhikshātana Mūrti, Mōhini, TatākaiKalyāṇam, Muruga and Narasiṃha are depicted.¹²

Though the temple is dedicated to Śiva the themes of both *Śaivism* and *Vaiṣṇavism* are included. Some of the forms of gods and goddesses such as Naṭarāja,¹³

Kaṅkālamūrthi, Karivarada, Trivikrama etc. are rare and furnishes the development of iconography in the late medieval period. The sectarian rivalry that existed in the historical timeline can be understood.¹⁴

Conclusion

The study of these paintings enable to understand the equal importance that enjoyed by the *Brahminical* sects known as *Vaishṇavism* and *Śaivism*, despite the fact that the temple is of *Śaivite*. It is also inferred that there was no infighting among *Śaivism* and *Vaishṇavism*. However the study of the paintings shows the fight for the supremacy between *Śaivism* on one hand and *Jainism* on the other. The rivalry among the *Jainism* and *Śaivism* are evident in the panels that depict the dispute between the Jain monks and Tiruḡṇāna sambandari. *eAnālvātham* and *Punālvātham*. This theme was extensively depicted when compared to the other scenes from the hagiographies of other Nāyanmārs. The impalement of Jain monks after defeat shows the unendurable beliefs.

Similar to a temple dated on the basis of architectural features, the same approach is applied to assign the period to the paintings based upon the stylistic features and the colours employed in it. The paintings in the nine tiers shows the regional adaptation of this region variations which includes TaṭṭagaiKalyāṇam (Tiruviḷaiyāḍal Purāṇam), the hagiographies of Nāyanmārs such arrival of Tiruḡṇāna sambanthar to Madurai, curing Kūṇ-Pāṇḍya from his disease (*veppa nōi*), scenes of impalement of *Jainas* after their defeat in *anālvātham* and *punālvātham*. Among the episodes of the Nāyanmārs, the panels that depict the defeat of Jains by Tiruḡṇānasambanthar are portrayed magnificently. The depiction of Ardhanārīśvara shows the equal representation given to Śiva and Pārvati from top to bottom. Commonly Śiva is shown represented along with *rishaba* and *Simha* for Pārvati. A careful study shows that the represents the Ardhanārī form of Śiva and Pārvati shown here is different from the common attributes such as the

destructive colours red for Śiva and white for Pārvati. The Lord Śiva in this Ardhanārīśvara is of *Agora* as the Bhairava form represented with *jvālamakuta* and *kapālamālā*. Above all their *vāhanas* viz, dog and parrot for the god and goddess is unique and important to Iconographical study. The parrot indicates the goddess is none other than Mīnākshi Amman, possibly of Madurai. It is indeed to mention that it is unique painting that found in south Indian temples.

In the same way theme chosen for the depiction of Vishnu as Gajendra Mokhsa, despite it of the fact that avatars and forms of Vishnu is chosen from the theme of Gajendra Mokhsa clearly indicate that the possibility of the connecting the transformation of the Pandya king into elephant figure and ultimately reached heaven.

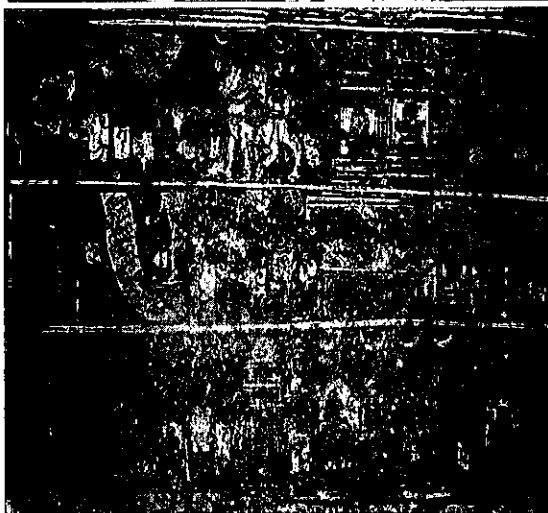
It is concluded that the figures of gods and goddesses represented in the paintings show unique character exclusive to this region as they have been never incorporated in the pillar sculptures or sculptures of the contemporary or later period. Such significant paintings which have played a vital role in the ancient art history of the region are facing utter deterioration. Hence it is necessary to preserve these paintings before their destruction. It is indeed to mention that the paintings in remote areas of Tamil country demand a special attention in the comprehensive art history of this region.



GjendraMokhsa



TaṭākaiKalyāṇam



Ardhanāri

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Gajaprishta Style Temples of Madras

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This paper gives an idea of how far temple building activity carried out in medieval period in and around Madras. It provides information on how our South Indian Rulers concentrated on construction of Temples. It gives detailed account of Artistic and stylistic features of Temples and sculptures. Don't live in the place where there is no temple said by Avaiyar, one of the Sangam women poet. Like that in city of Madras, there are many temples being constructed in and around. The places like Tiruvotriyur, Tirupalaivanam, Tiruppachur, Tirumullaivayil, Padi, Thiruverkadu, Madampakkam, Tirisulam, and Thirukazukundram. All these temples had Vimana known as Gajaprishta (back of an elephant). This kind of apsidal shrine is seen in many temple complexes around Chennai and also in the surrounding areas. It should be noted that Madras region also formed as a part of Thondaimandalam in and around these regions 'apsidal temples are being constructed more. This type is very rare (but not absent) in other parts of Tamilnadu. A few of this type came to be built also in the Chola-desa proper. The Muiyarchinadesvarar temple at Thirumiyachchur and the Tunganaimadam at Pennadam (in Nadu-Nadu). Innambur in the Tanjavur district are said to have an apsidal Vimana. But Thondaimandalam has large number of apsidal temples. These temples are rare in the

Chola and absent in Pandi Mandalam further South.¹

The Nakula – Sahadeva Ratha has apsidal shrine seemingly for Siva separately as we find Gajaprishta most of the apsidal temples in Tondaimandalam dedicated to Siva.² Apsidal temple for Vishnu is absent in the Tondaimandalam. It should be noted that the incidence of apsidal temple is mainly in Tondaimandalam, and initiated mostly during the Pallavas times, and continued also in subsequent periods here.³ It may be mentioned that the earliest surviving example of an apsidal temple in South India, is the Sahadeva Ratha at Mamallapuram. Earlier representation of this type of structure is found in the sculptures of Amaravathi and Nagarjunakonda. The Nakula – Sahadeva Ratha at Mamallapuram is of the apsidal order called Gajaprishta (toonganai – Madam) in Tamil). It has three talas with wagan – shaped sikhara. This form is a proto type of the latter Pallavas and Chola apsidal temples. After it was constructed in Mamallapuram and again it is being continued during Ninth century. For example, The Virattanesvara Temple at Tiruttani was constructed of black granite by Nambi Appi in the eighteenth year of Aparajita. The structure of the temple affords an important landmark in the study of the transition of the architectural style from Pallavas to Chola. It is also interesting as the only extant all

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stone, square structural vimana with apsidal sikhara of the Pallavas. This seems to be the forerunner of the type of temples during the Aditya (I) phase of the early chola period. After the Pallavas, these types of temples were also constructed during Chola period onwards. These types of Vimana are being again continued during the period of Cholas, especially starting from early chola onwards after the conquest of Thondaimandalam by Aditya I. The significant development of conquest of these regions was apart from politically there are many temples are being constructed and renovated.

The earliest apsidal temple built in Chola period in Thondai Mandalam is the temple of Tirumulasthanamudaiyar built in the days of Aditya I at Tirukkalukundram, now found in the Northern Prakkara of the Bhaktavatsala temple at the foot of the hill. The Tiru-Abharana Kottai (strong room) on the Northern side of the second Prakkara of the Bhaktavatsala temple. This so called 'strong-room' is a roofless apsidal structure with all the features of the garbhagriha of an ancient temple of the ninth century. Now this structure act as a 'strong - room' for the Bhaktavatsala temple at the foot of the hill.

Even this temple seems to have suffered damage and undergone repairs as will be evident. This repair might have taken place at the time of the building of the Bhaktavatsala temple in the 13th century. The stones should have been so well rearranged as not to disturb either the bhutagana frieze under the cornice or the continuity of the inscriptions engraved on the walls of the garbhagriha of the old Mulasthan temple built in the days of Aditya I. A standing testimony to the meticulous care the ancient rulers took to preserve their monuments, respect their predecessors' commitments and preserve for posterity the history of the days. Virattanesvara temple at Tiruttani the plan of this temple influenced the builders of the Tirumulasthanaperumanadigal at Tirukkalukundram. While Tiruttani has a square garbhagriha and an apsidal sikhara, the temple of Tirumulasthanap-perumanadigal has an apsidal garbhagriha. Its roof does not exist at present. Perhaps it was also apsidal. Apart from chola kings during the period of Chola queens also constructed these kinds of Viamana in this region.

The temple of Masilamanivarar at Vada-Thirumullaivayil is the Northern most of the temple built by Sembilan Mahadevi after the 14th regnal year of Uttamachola. The temple faces the east and is apsidal in shape. The Viamana is tri-tala and its sikhara is apsidal. It is about 36ft in height. Every one clearly knows that the temple architecture reached its peak during the period of Cholas especially Raja Raja and Rajendra, Cons trusting of more number of temples in their regions. They also constructed excellent temples in conquered territories though they followed their own traditions in construction of temples and installation of their style of sculptures. Even middle Chola rulers also followed the traditions of constructing Gajaprishta style of temples in this region. The best example for these types is a Tiruvorriyur Adipurisvara Temple original dedication clearly of the Pallavas period as indicated by inscriptions of Kampavarman as well as the nature of the linga, while is of earth (priti) and of elliptical shape. The wholly apsidal and Multi- storied main vimana, built of black stone. Though it is a smaller structure of Rajendra I Chola, the foundation inscription is interesting in that it defines the types of stone used as Krishna-sila (black -stone), gives an account of the angas or parts of the vimana by which it was embellished, following this, a number of wholly apsidal temples or apsidal superstructure are continued to be built in this part of Tamilnadu- Tondaimandalam in Later chola times. For example (Tirisulam, Padi, Tirukkalukundram (Bhaktavatsala Temple An epigraph of Rajendra I on the Southern Wall of the garbhagriha (Sanctum) states that the Srivimana was built in fine black stone (atibahulatar air asmabhish Krishna-varnainail) by the architecture Ravi alias Viracholatakshan under the orders of Rajendra the son of Raja raja and at the instance of Chaturranana Pandita. The inscription itself states that the vimana was made of three tiers (tritalam). In this apsidal from of Tiruvotriyur temple we can see some features. Here you can find holding like pattika, kumuda, adharapathina which are conventionally found in all temple. But srivimana of Tiruvorriyur has devakosthas wherein various deities are enshrined. The main shrine of Tiruvorriyur in addition to the row of salas kutas, karnakutas etc. At the

corners of the griva at Tiruvorriyur are found the seated bull the mount of Siva. The temples in Padi, Tirisulam, Tiruppasur, Kuvam, Tirupalaivanam (Tripurantakesvaram) Tiruvirtokolam for all these temples, most of them being built in 12th century A.D. The Tiruvorriyur temple formed the main model. During the period of Rajendra I also apsidal temples are also constructed in some parts of Thondaimandalam, one at Tiruppasur and the other at Kuvam (Tripurantakesvaram) Tiruvirtokolam. The temple at Tiruppasur north-west of the city of Madras. The main shrine has a square garbhagriha and an apsidal sikhara, resembling in this the Pallavas temple of Virattanesvara at Tiruttani. The other one at Kuvam Tripurantakesvaram (Tiruvirtokolam) in Tiruvallur district. The Garbhagriha is square and the part of the vimana over it is apsidal. In this respect it resembles the Pallavas temple of Virattanesvara at Tiruttani. It has three talas like the Adipurisvarai Temple at Tiruvorriyur. Like following of their ancestors later Cholas also followed the Thondaimandalam style of constructing apsidal vimana in their temples in these region.

The temple, built in the Northern part of the Chola Empire, in this region, and it belongs to the days of Kulottunga I and its interesting feature is its apsidal structure. It has a Gajaprishta srivimana with the usual niche deities.

The Gajaprishta temples in Tondaimandalam region boasts of two types. One on which the cella (i.e.) the garbhagriha and the ardha mandapa or the antarala as the case may be up to the Prastara) is rectangular with the griva and sikhara along being apsidal in structure and the other in which the cella the Sikhara and the griva are all apsidal in form

Where a large number of temples of this class occur they were built only till about the 12th century. Where temples of this class are met with, they seem to have been inspired by the Chola art traditions which appear to have died out soon after the power of the Cholas ceased to exist.

The construction of apsidal vimana got declined after the chola period. The later rulers like imperial

pandyas and Vijayanagars, Nayakas, they concentrated more on raising of Gopuras on exiting temples and the construction of Prakara walls. The temple complexes are being expanded. Inside the temple complex they even maintained the temple gardens. As a results of these temples cities are also developed eg, Srirangam, Chidambaam, Thiruvanaikaval Apart from Mukhamandapa and Mahamandapa they also constructed Hundred pillared mandapa, Thousand Pillared mandapa and Kalyana mandapa. Even during Later Chola period also apsidal temples were constructed during the period of Kulottunga I. Once their rule got declined the other rulers they concentrated more on expansion of temples and everything.

In these apsidal temples we can see the sculptures how the traditions have continued and how it evolved. For all the apsidal temples, Sahadeva Ratha at Mamallapuram formed a main example in Thondaimandalam region. The Sahadeva Ratha at Mamallapuram does not carry any devakosthas. The wall surface are smooth and without any recessed portions. Only plain pilasters are found adorning the interiors. The upper portion of the Sahadeva Ratha is adorned by a row of karnakuta, kuta, sala but devoid of any sculptures so also the second tala and the griva portions are plain with only pilasters and other motifs but devoid of sculptures. No stupos are notices on the top of the sikhara. Leaving Sahadeva Ratha at Mamallapuram the apsidal temples which are being constructed after that has the sculptures in devakosthas starting from Virattanesvara temple at Tiruttani has the sculptures of Brahma, Vishnu, Dakshinamurti, Ganesa, and Durga. Here Durga in the neither devakosthas is four armed holding chakra, sankha, abhaya and katihasta. She is shown without the mahisha's head, but standing in samabhanga pose. This temple had an Apsidal vimana the upper part of the griva (facede) is shown umamahesvara seated on a pedestal. Siva is four armed holding parasu and maga and abhaya and kati. Uma seated to his left is in two arms holding a lotus in the right and resting the other on the pedestal, Earlier the upper part of the griva must be plain. But it was later during the period of Chola only Umamaheswara sculpture must be added. If it was Pallavas means they

would have install somaskanda so it is this griva part must be plain without any sculpture during latter only they added Umamaheswara sculpture. Even in the initial days of Chola starting from early period they installed excellent sculptures in Tiru-Abharana Kottai in Tirukkalukundram Bhaktavatsala Temple complex. In the first niche, on the West wall is Ganesa in sitting posture with four arms. In the next niche is the same wall is Dakshinamurti. He has four arms. He is represented as a youthful teacher seated under a tree in the sukhasana pose. He is seated on a rock pedestal, with his left leg bent vertically at the knee and placed on the demon apasmara while his right leg is bent across and resting on the left thigh. A notable feature in the sculpture is the Paryankabhanda or Yogapatta running across the waist and the right knee.

He has jatamakuta. He has four hands, the upper ones holding the damaru and the and while the right lower is in Vyakhyana Mudra and the left one is having the book (cadjan leaves). In the Northern niche is the sculpture of Vishnu in seated (Sukhasana) Pose. He has a long cylindrical crown. (Kiritamkuta) and four hands with usual ayudhas like Sanka. Cakra , gada on the eastern wall are the niches for Brahma and Durga as Mahisasmamardini. Both these sculptures are of very great beauty. Brahma is depicted as seated in the Sukhasana pose. He has four heads and four hand with Kamandalu and aksamala (roasary). Mahisasmamardini is depicted as standing on the head of a buffalo. She has four hands with Sanka and Cakra. The Masilamaniswara temple at Tirumullaivayil is a note worthy temple in the Madras region. The walls of the central shrine above the plinth have many niches with beautiful sculptures in them. Thus on the Southern wall, are the niches for vinayaka and Dashinamurthi on the Western Wall Niches had Mahavishnu in standing posture. On the Northern Wall Niches there are images of Bhrama and Durga.

In Tiruvorriyur temple the front face of the vimana has at its lower tier a seated image of Subrahmanya. This is the usual position assigned to the image of Subramania when the main temple faces east seated on a pedestal wearing a cannavira, Carrying

aksamala and kudika in his upper arms. In the second tier of the vimana is shown seated flanked by Brahma and Vishnu. This is an interesting features not found in other temples. The third tier which is the top most portion of the front face of the vimana has an image of Siva as Ardhanari. On the top of the griva in the South is noticed an image representing Siva as Gaulisa, resembling the one found inside the Padampahkanatha Shrine. This is an important sculpture. Since its sets right, the view held about the Ganesa figure. It resembles the Gaulisa in every aspect but what is interesting is the gaulisa in the upper right arm of the figure. Hence the remaining shaft, giving the appearance of a lakuda it must be lakulisa. Again we see temple in Tirisulam has also devakosthas figures Ganesa, Dakshinamurti, Lingodhabavar, Brahma Durga. Here special mention must be made to the deities which is being placed in the Apsidal vimana. The Kirtimukha of the Sikhara has also inset of Subramania. The image of Subramania is there in Tiruvorriyur temple vimana also. The griva has vinadhara Dakshinamurti in the South, Yoga Narasimha in the West and seated Brahma in the North. At Tiruvorriyur an image of Vishnu is noticed at the back of niche of while at Tirisulam an image of Lingodbhava is enshrined. The Sculptures of all these temples shows how the temple and it sculpture developed under the various rulers.

Thus, we can see some of these temples are being constructed in and around Madras. It shows the tradition of constructing apsidal Vimana is being constructed during certain period. Sculptural representations in these temples have same method is being followed. These temples are also being renovated and expanded by the latter rulers. But they also did not destroy these Vimana. They also left as like that, thus it shows that they also continued the tradition which is being existed in these region.

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தமிழர் பண்பாட்டில் கோத்திரங்களும், குலக்குறி மரபும்

சி. இளங்கோ*

தமிழர்களின் பண்பாட்டு அடையாளங்கள் காலந்தோறும் மாற்றங்களுக்கு உட்பட்டே வந்துள்ளன. பல்வேறு இனக்குழுக்களைக் கொண்ட தமிழ் நிலத்தில் பன்முகம் வாய்ந்த பண்பாட்டுத் தன்மை நடைமுறையில் இருந்தாலும் பொதுத் தளத்தில் அது அடையாளப் படுத்தப்படும்பொழுது மிகையாக உள்ளவையே அடையாளப்படுத்தப்படுகின்றன.

ஐரோப்பியர் ஆட்சிக் காலத்தில் இந்திய தேசிய கருத்தியல் கட்டமைப்பில் பல்வேறு மாநில மற்றும் அதன் வட்டார தன்மைகள் பொதுமையாக இந்து என்ற பண்பாட்டு அடையாளத்திற்குள் கொண்டு வரப்பட்டது. புற சமயத்தவர்களான கிறித்துவர்கள், இசுலாமியர்கள் என்ற வகைப் பாட்டை சமன் செய்யும் நோக்குடன் உருவாக்கப்பட்ட இந்த அடையாளம் நவீன கால பண்பாட்டு ஆதிக்கத்திற்கு வேறு வடிவத்தில் துணை செய்கின்றன.

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தென்னகத்தில் ஆரிய இன பரவல் குறித்தப் பதிவுகளை சங்க இலக்கியங்கள் நமக்களிக் கின்றன. நிலமும் தொழிற்குகளுமாக உற்பத்தியில் ஈடுபட்டிருந்த தமிழ்ச் சமூகத்தில் சாதியம் மெல்ல வேர்விட ஆரம்பித்தது. குடித் தொழில்கள் சாதியத் தொழில்களாகப் பாகுபாடு செய்யப்பட்டன. ஏற்றத் தாழ்வு முறை கற்பிக்கப்பட்டு பிராமணர், சத்திரியர், வைசியர், சூத்திரர் என்று மனுநீதியின் வகைப்பாட்டில் மக்கள் பாகுபடுத்தப்பட்டனர். தென்னக அரசர்களும் 'மனுதர்மத்தை ஆதரிக்கத் தொடங்கினர், போரில் வெற்றி பெற வேள்வி செய்வது, பிராமணர்களுக்கு பிரம்மதேயங்களை வழங்குவது என்ற முறைகள் எல்லாம் காலப்போக்கில் வளரத் தொடங்கின.

கோத்திர மரபு

வைதீகர்கள் சாதியத்தைப் போல் கோத்திரம் என்ற மற்றொரு பிரவு முறையையும் மக்களிடம்

அறிமுகப்படுத்தினர். ஒவ்வொரு மனிதனுக்கும் கோத்திரம் உண்டு என்ற இம்முறை பண்பாட்டு நிகழ்வுகளின் பொழுது வைதீகர்களால் கேட்கப் படுவதால் எல்லோரும் தங்கள் கோத்திரங்களைச் சொல்ல வேண்டிய நிலைக்கு தள்ளப்படுகின்றனர்.

பண்டைய இந்திய சமூக அமைப்பில் மக்கள் தங்களைக் குலக்குறி முறைகளில் அறிமுகப் படுத்திக் கொண்டனர். கணங்களாகவும், குலங் களவாகவும் அடையாளப்படுத்திக் கொண்டது பற்றி தேவிபிரசாத் சட்டோபாத்தியாய தம் உலகாயதம்,¹ என்ற நூலில் விளக்குவார். குலக்குறி அடிப்படையில் தங்களை அடையாளப்படுத்தும் முறை 19 ஆம் நூற்றாண்டில் தமிழ் மக்களிடம் வழக்கத்தில் உள்ளதையும் இங்கு கவனப்படுத்திக் கொள்வோம். மேலும் குலங்களைக் கோத்திரங்களாக மாற்றிக் கொண்டு அதனை அவர்கள் கடைபிடித்தமைக்கான வரலாற்றுச் சான்றுகள் தமிழக குடிகளிடம் உள்ளதைப் பார்க்கலாம்.

கோத்திரம் என்பது குடும்ப வம்சாவளத் தொடர்புடையது என சுருக்கமாய் புரிந்து கொள்ளலாம். ஆரியர்கள் தங்களை ரிக் வேதத்தில் குறிப்பிடப்படும் ரிஷிகளின் வழிவந்தர்களாகவே குறிப்பிடுகின்றனர். ஒவ்வொருவரும் ரிஷிகளின் வம்சாவளியைச் சேர்ந்தவர்கள் ஒவ்வொரு கோத்திரத்திற்கான பெயர்களாக அவர்கள் கூறுகின்றனர். மேலும், ஒவ்வொரு பிரிவினரும் யார் யார் எந்தெந்த ரிஷி வந்தவர்கள் என்று பாரம்பரியமாக அறிந்து வைத்திருப்பர். குடும்ப பாரம்பரியமாக இது சொல்லிக் கொடுக்கப்படும். இப்படியாக பண்டைய ஆரியர்கள் கோத்திரங்களின் பெயர்கள் அனைத்தும் வேத கால ரிஷிகளின் பெயராலேயே குறிப்பிடப்படும்.

இது மட்டுமில்லாமல் கோத்திரம் என்று சொல்லுக்கு பசு, நிலம், வேதம், குரு என்ற பொருள்கள் உள்ளன. அக்காலத்தில் பசு ஒவ்வொரு குடும்பத்தாராலும் பெரிய சொத்தாக கருதப்பட்டமையால் குடும்பப் பெயர் என்ற சொல்லுக்கு கோத்திரம் என்று பெயர் வந்ததாகவும்,² வேதம் கூறும் ரிஷி வழி வந்தவர்கள்

என்றும் பல்வேறு விளக்கங்களை சமயவாதிகளும் ஆய்வாளர்களும் அளிப்பர். மேலும், கோத்திரங்கள் குறித்த செய்திகளைப் பின்வருமாறு புரிந்து கொள்ளலாம்:

1. பிராமணர், சத்திரியர், வைசியர் ஆகியவர்களுக்கு மட்டும் தொடக்க காலத்தில் கோத்திரங்கள் இருந்தன.
2. குத்திரங்களுக்கு கோத்திரங்கள் இல்லை. அவர்களுக்கு கல்வி முறை இல்லாததால் கோத்திரம் இல்லை என்ற கருத்தும் உள்ளது.
3. சாதிகள் பலவாறு வேறுபட்டதாயினும் கோத்திர முறைகள் ஒன்றாக நிலையும் உள்ளது.
4. திருமண நிகழ்வுகளில் ஒரே கோத்திரத்தில் பெண் எடுத்தல் என்ற முறைகள் கிடையாது.
5. பிறப்பு, திருமணம், இறப்பு முதலான சடங்கு நிகழ்வுகளில் அந்தணர்களால் கோத்திரங்கள் கேட்டு அவர்களுக்கு சடங்குகள் நிகழ்த்தப்படுகின்றன.
6. பண்டைக் காலத்தில் கோத்திரங்கள் தெரியாதவர் காசியப கோத்திரம் என்ற பிரிவில் சேர்க்கப்பட்டு காசியப கோத்திரமாகக் கருதப்படுவர்.³

கோத்திரங்களின் வகைப்பாடும் சமூகப் போக்கும்

கோத்திரங்களின் வரலாற்றுத் தொடர்ச்சியைப் பார்த்தால் அதனை தொடக்ககால கோத்திரங்கள், இடைக்கால கோத்திரங்கள், தற்கால கோத்திரங்கள் என்று 3 பிரிவுகளாக வகைப்பாடு செய்யலாம்.

கௌசிக கோத்திரம், பரத்வாஜ கோத்திரம், காசியப கோத்திரம், விஸ்வாமித்திர கோத்திரம், வாமதேவ கோத்திரம், கிரிஸ்தமத கோத்திரம், அங்கரிச கோத்திரம், அதிரி கோத்திரம் முதலானவை வேதகால ரிஷிகளை அடிப்படையாகக் கொண்ட தொடக்ககாலத்தில் இருந்த கோத்திரங்கள். தொடக்ககாலத்தில் இருந்த சப்த ரிஷிகளில் இருந்தே கோத்திரங்கள் வந்தது பற்றி டி.டி. கோசாம்பியின் கருத்து வருமாறு.

கோத்திரத்தின் பொருளும் அதற்கேற்ப 'குடும்பம்', 'குடி' என்பதைக் குறிப்பதாக ஆனது. உடைமையைப் பொதுவாகக் கொண்டிருக்கின்ற மனிதக் குழுவுக்கு அந்த உடைமையின் கொள்ளப்பட்ட நிலத்தின் மொத்த அளவுக்கு நேர்த்தொடர்புள்ள செல்வத்தின் அளவீடாக கால்நடைகளே தொடர்ந்து இருந்தது. எழு பெரும் குழுக்கள் (அல்லது தன் உள்சூழ்) ஒவ்வொன்றும் ஒரு பொதுவான ரிஷி மூலத்தைக் கொண்டிருப்பதாக - அவர் பெயரையே இன்னமும் அந்த கோத்திரம் தாங்கி இருப்பதாகக் கோட்பாடு காட்டுகிறது.⁴

சாதிய முறைகளின் வழியும் பிற்காலத்தில் கோத்திரங்கள் அடையாளப்படுத்தப்பட்டன. நாயர்கள், ரெட்டி, குரும்பர்கள், கம்மார்கள், குர்ஜர்ஸ், பிராமணர்கள், ரஜபுத்திரர்கள் முதலான பெயர்களுடன் கோத்திரங்கள் பிற்காலத்தில் இணைக்கப்பட்டு வழக்கத்திற்கு வந்தன.

இன்று மேற்கண்ட முறைகள் ஒரு சிலரிடம் நடைமுறையில் இருந்தாலும் பொதுவாக அவர்கள் சைவ மரபினர் எனில் சிவ கோத்திரம் என்றும், வைணவ மரபினர் எனில் விஷ்ணு கோத்திரம் என்றும் கூறுகின்ற முறைதான் வழக்கத்தில் உள்ளது. சாதிய / புராண கதைகளை அடிப்படையாகக் கொண்டு அக்கினி குல சத்திரியர், முக்குலத்தோர் என்றெல்லாம் கோத்திரங்கள் இன்று பல்வேறு தன்மைகளைப் பெற்று பல்கிப் பெருகியுள்ளன.

சாதிய முறைகள் போல் கோத்திரங்களை உருவாக்கிக் கொள்ள எந்தக் கட்டுப்பாடும் இல்லை. கோத்திரங்கள் குறித்து சாதியப் பகுப்பைக் கூறும் மனுதர்ம சாஸ்திரம் எதுவும் குறிப்பிடப்படவில்லை. நால் வருணப் பிறப்புப் பற்றிக் கூறும் பகுதியில் கூட இது பற்றியக் குறிப்பு இல்லை.

கோத்திர ரிஷிகள் தங்களை பிரம்மாவின் வழிவந்தவர்கள் என்றே குறிப்பிடுகின்றனர். ஒவ்வொரு மனிதனும் கோத்திரங்களை அறிந்து கொள்வது அன்றைய சமூகத் தேவையாக

கருதப்பட்டது. 'குலம்' கோத்திரம் தெரியாதவன் என்ற ஏளனச் சொல் மிக அழுத்தான தாக்கத்தை ஒவ்வொரு மனிதனிடமும் ஏற்படுத்தும். சாதி தெரியாதவன் வம்சாவளி தெரியாதவன் என்பது அன்றைய கால மனிதனின் பண்பாட்டு அடையாளம் தொடர்பான பிரச்சனையாகும். இம்முறையானது தமிழகப் பண்பாட்டு தன்மைகளில் தாக்கத்தை ஏற்படுத்தி வைதீக நிறுவன சமய மயமாக்கலுக்குத் துணைபோய் ஒவ்வொரு தனிமனிதனையும் அதற்குள் கொண்டு வந்து நிறுத்தியது.

சூத்திரங்கள்

கோத்திரங்கட்குரிய பிராமணர்கள் ஒழுக வேண்டிய பொது விதி முறைகளையும் நாள் விதிமுறைகளையும் திட்டமாக அமைத்தவர் ரிஷிகளாவர். அவர்களால், விதிக்கப்பட்ட பிராமண நியதிகள் 'சூத்திரம்' எனப்படும். சூத்திரக்காரரும் முனிவர் களாகவே உள்ளனர். இச்சூத்திரங்கள் வேத நெறிகளின் வழித் தொடரும் அங்கங்களுடன் உள்ள சூத்திரக்கார இருபுகள்,

1. ஆபஸ்தம்பர், 2. போதாயனர், 3. ஹிரம்யகோசர், 4. பாரத்வாஜர், 5. வைகானசர், 6. காத்யாயனர், 7. லோகாஷி, 8. ஆஸ்வலாயனர், 9. ஸாங்க்யாயனர், 10. ஸத்யாஷாடர், 11. த்ராஹ்யாயனர் என பதினொருவரை வருணாசிரம நூல்கள் குறிக்கின்றன.

கோத்திரங்கள் என்பன புறப் பிரிவுகளராயினும் அடிப்படையில் ஒருங்கிணைவு பெற்றனவேயாகும். பிராமண சாதிக்குள்ளேயே சிறுசிறு வேறுபாடுகள் கொண்டு வேறுபடும், சாதியினர்போல் கோத்திர, சூத்திர வேறுபாடுகளும் அமைந்துள்ளன என எஸ். எ ஹட்டன் என்பார் கூறுவார்.⁵

சூத்திரம் குறித்து மற்றொரு குறிப்பு உள்ளது. யஜுர் வேதத்தில் உள்ள கிருஷ்ண யஜுர் வேதத்தில் உள்ள சடங்கு முறைகள் ஒவ்வொரு ரிஷிகளும் தங்களுக்கான முறைகளில் உருவாக்கிக் கொள்கின்றனர். இந்த முறைகளில் உள்ள பல்வேறு வகைப்பாடுகளை தனித் தனி

பெயர்களில் வேறுபடுத்திக்காட்ட பல சூத்திரங்கள் உருவாக்கப்பட்டன.

1. போதாயனர், 2. ஆபஸ்தம்பர், 3. பரத்வாஜர், 4. சத்தியாசாரர், 5. இரணிய கேசினியம், 6. வாஜனஞ்சப் வைப்பம் முதலானோர் சில முறைகளை உருவாக்கித் தந்த ஆரம்பகால ரிஷிகள் ஆவர். இவர்கள் உருவாக்கிக் கொடுத்த சடங்கு முறைகளில் தான் கோயில்களில் பிரவேசம் மற்றும் பிறப்பு, இறப்பு முதலான காரியங்கள் செய்யப்படும். காலப்போக்கில் ஒவ்வொரு பிராமணர்களும் யஜுர் வேதத்தில் உள்ள கருப்பு யஜுர் வேதத்தில் இருந்து சில பகுதிகளை எடுத்துக் கொண்டு தங்களுக்கான செய்முறைகளை உருவாக்கிக் கொண்டு அதற்கு புதிய சூத்திர பெயர்களைக் கொடுத்தனர். இன்று இரணிய கேசினியம், வாஜனஞ்சப் வைப்பம் முதலான பழைய சூத்திர நடத்தை முறைகள் இல்லை என்பது குறிப்பிடத்தக்கது.⁶

கோத்திரங்களைப் போன்று அனைத்துப் பிரிவினருக்கும் சூத்திரங்கள் கிடையாது. சூத்திரங்கள் என்பது பிராமணர்களுக்கான ஒன்று பிராமணர்கள் செய்யும் புரோகிதம் தொடர்பான தொழில் முறையுடன் தொடர்புடையதால் இதனை அவர்கள் மட்டுமே கடைபிடித்தனர். காலப் போக்கில் சில கோயில்களில் தனிப்பட்ட ஒரு முறையில் மட்டும் வழிபாடு செய்யப்படும் அதற்கு அம்முறை தெரிந்த புரோகிதர் மட்டும் நியமிக்கப்படும் வழக்கமும் உருவானது.

தமிழகத்தில் கோத்திரம் குறித்த பதிவுகள் பல்லவர்கள், சோழர்கால செப்பேடுகளில் இருந்து கிடைக்கின்றது. பல்லவர்கால செப்பேடுகளின் வழி அரியர்களின் கோத்திர, சூத்திரங்களை நாம் அறிந்து கொள்ளலாம். பல்லவர்களால் தமிழகத்திற்கு அழைத்து வரப்பட்ட அவர்கள் இக்கோத்திர நடைமுறையினை தொழில் குடிகளிடம் புகுத்தியமைக்கான சான்று கிடைக்க விட்டாலும், அவர்களாலேயே இம்முறை தமிழக மக்களிடம் நடைமுறைக்கு வந்தது என்பதே உண்மை. சோழர்காலத்திலும் பல கோத்திர, சூத்திரங்களைச் சார்ந்த ஆரியர்கள் அரசர்களால்

குடியமர்த்தப்பட்டு சலுகைகளைப் பெற்றனர். இதில் பல கோத்திர பிரிவுகள் புதிதாக உள்ளதை நாம் பார்க்கலாம். இது போன்றே பிற்காலகட்டத்திலும் தமிழகத்தில் பல்வேறு கோத்திர பிரிவினர் சலுகைகள் பெற்றதை சேதுபதிகள் செப்பேடுகள் விளக்குகின்றன.

ஐரோப்பியர் காலத்தில் தென்னக சமூகம் குறித்து நிகழ்த்தப்பட்ட ஆய்வுகள் வழி தமிழகத்தில் சாதிகளாக மாற்றம் பெற்ற தொழிற்குடிகளிடம் கோத்திரப் பிரிவுகள் இரண்டு வகைப்பாட்டில் உள்ளன. முறையே அவை, 1. குலக்குறி மரபிலான கோத்திரங்கள், 2. வைதீகர்களை அடியொட்டி உருவாக்கப்பட்ட கோத்திரங்கள். இதற்குச் சான்றாக எட்கர் தஸ்டன் ஆய்வு நூல் தொகுதிகள் உள்ளன. வைதீகர்களைப் பார்த்து தமிழகத்தில் இருந்த சில சாதியினரும், வடபுலத்தில் இருந்து வந்த செளராட்டிரர்களும் தங்களுக்கான கோத்திரங்களை உருவாக்கிக் கொண்டனர் என்பதே வரலாறு.

குலக்குறி மரபிலான கோத்திரங்கள்

குலம் என்பது ஒவ்வொரு சாதிக்குள்ளும் உள்ள ஒரு சிறு பிரிவு. இந்த பிரிவு தங்களின் குல அடையாளமாக பூ, விலங்கு, மரம் இப்படி ஏதாவது ஒன்றை வைத்துக் கொண்டும் ஒரு சிறு தனித்தன்மை கொண்டும் இயங்கும். ஒரே குலத்திற்குள் மண உறவுகள் நிகழாதபடி சில சட்ட திட்டங்களை அந்த சாதிப் பிரிவு கொண்டிருப்பதை அறியலாம். இந்த வகையில் குலமும் கோத்திரமும் வேறுபாடு உடையதே. இதனை சணப்பர், குர்ணி, மேதரர், சாமண்தியர் என்ற மக்களின் கோத்திர - குலம் பிரிவுகள் வழி புரிந்து கொள்வோம்.

1. சணப்பர் என்பவர்கள் பலிசர்களின் ஓர் உட்பிரிவினராய் இருந்தவர்கள். 1901 இல் சென்னை மாநிலக் கணக்கெடுப்பு அறிக்கையில் தங்களை ஒரு தனி சாதியினராகப் பதிவு செய்து கொண்டனர் இவர்கள்.

சணப்பர் தங்களுக்கிடையே 24 கோத்திரங்கள் உள்ளதாகக் கூறுகின்றனர். இவை 16, 8 என்ற இரண்டு பிரிவுகளாகப் பகுப்பட்டுள்ளன. ஒரே

பிரிவுகளை சேர்ந்தவர்களிடையே மணஉறவுகள் அனுமதிக்கப்படுவதில்லை. இரு பிரிவினரும் தங்களுக்குள் கொடுத்து வாங்கும் மண உறவு முறையைக் கொண்டிருந்தனர். இவர்களுடைய கோத்திரங்களின்⁷ பெயர்கள் சில வருமாறு.

1. வாசவ
2. வம்மெ
3. மும்முடி
4. பிலிகர
5. வதிய
6. வதிய
7. தொண்ட
8. கோல
9. பிள்ளிவங்கரவன்
10. மக்கிடுவந்
11. தள்ளேலன்
12. செண்டகிரி
13. மாடலவன்
14. முக்கண்ட

தெலுங்குப் பகுதியைச் சேர்ந்த சணப்பர்களும் தங்களிடையே 24 கோத்திரங்கள் மட்டும் இருப்பதாகக் கூறுகின்றனர். இவற்றுள் சில குலகுறி மரபுச் சின்னங்களின் பண்புகளைக் கொண்டவை. கப்பல (தவளை) கோத்திரம். சிலர் ஒரு முறை மீனுக்குப் பதிலாக நிறையத் தவளைகளைப் பிடிக்க நேர்ந்தமையால் தவளைக் கோத்திரம் எனப் பெயர் பெற்றனர். இதனால் இவர்கள் தவளைக்கு தீங்கு இழைப்பதில்லை.

1. தொண்டை (கோவை காய்) - இந்த கோத்திரத்தினர் கோவை பழம் இலைகளை பயன்படுத்துவதில்லை.
2. முக்கண்ட கோத்திரம் - இவர்கள் பாகற்காயினைப் பயன்படுத்துவதில்லை.
3. வம்மே கோத்திரம் - இவர்கள் பாம்பாடே மீன் வகையை உண்பதில்லை.
4. கோல கோத்திரம் - இவர்கள் கோலசி மீன்களை உண்பதில்லை.

இவைகளுக்கு முற்காலத்தில் கோத்திரங்களின் வரலாற்றுக்கும் எவ்வித சம்பந்தமில்லை. இவையெல்லாம் பிற்காலத்தில் ஏற்பட்ட மாற்றங்களாகவும், குலமரபு வழக்கங்கள் கோத்திர மரபில் புகுந்துள்ளதையும் நமக்கு தெளிவாகக் காட்டுகின்றன. இவர்கள் எப்பகுதியில் வசித்தாலும் இந்த வழக்கத்தை கடைபிடித்து வந்தனர்.

2. குர்ணி என்ற பிரிவு மக்கள் கம்பளி இழை நெய்ப்பவர்கள் ஆவர். இவர்கள் பருத்தி, பட்டு ஆகிய நெசவு தொழில்களைச் செய்வதுடன் பயிரித் தொழிலும் ஈடுபட்டு வந்தனர்⁸.

இவர்களிடம் உள்ள கோத்திரங்களின் பெயர்களாக இவர்கள் கூறுவது வருமாறு.

- | | |
|----------|----------------|
| அசன | - பூண் |
| அரிசின | - மஞ்சள் |
| ஆர்ய | - போற்றத்தக்க |
| பண்டி | - வண்டி |
| பசரி | - அத்தி மரம் |
| கிக்கிலி | - கிலுகிலுப்பை |
| பெண்ணெ | - வெண்ணெய் |
| மரலு | - மணல் |
| குதுரே | - குதிரை |
| வட்டே | - ஓட்டகம் |

இப்படி பல கோத்திரங்களின் பெயர்களைக் கூறுகின்றனர். இவற்றில் பல தெலுங்கு, கன்னட சாதியின் குலங்களின் பெயர்களாகவும் உட்பிரிவுகளாகவும் உள்ளதை அறியலாம்.

3. மேதரர் என்ற பிரிவு மக்கள் தமிழகம், ஆந்திரம், கன்னடம், ஓரியா மாவட்டங்களில் பரவலாக வாழ்கின்றனர். இவர்கள் மூங்கிலைக் கொண்டு சல்லடை, கூடை, ஏணி, பாய், விசிறி, பெட்டி, குடை, தட்டி ஆகியவற்றை செய்யும் தொழில் மரபினர். இவர்கள் பழங்காலத்தில் சிப்பாய்களுக்கு தொப்பிகளை மூங்கிலால் செய்து அளித்தனர். தாங்கள் இந்திரனுக்குரிய மகேந்திர மலையிலிருந்து வந்தவர்கள் என இவர்கள்

கூறுகின்றனர். இவர்களுடைய கோத்திரப் பிரிவுகள் வருமாறு⁹,

1. புலி
2. தாகெநீலு (குடிநீர்)
3. அவிச (அகத்தி)
4. ரேல (அத்தி)
5. சேசாசி (பாம்பு)
6. விநாயக
7. காசி (காசி நகரம்)
8. மொதுக (பலாசு மரம்)
9. கொவிலல் (கோகிலம் அல்லது குயில்)

இவர்களிடைய குலங்களும் உள்ளதை அறியலாம். அவை புற மன கட்டுப்பாடுடையது என்றாலும் சான்றுக்காக சில பெயர்கள்,

புற்று (கரையான் புற்று). நந்திகட்டு (எருதின் பெயர்), நீலம் (நீல நிறம்), சவ்வாதி (புனுக்குப்பூனை) இவ்வாறாக உள்ள குலங்களின் பெயர்களை நோக்கும் பொழுது அவர்களின் குலக்குறி பண்பாட்டு மரபு தெளிவாக விளங்குகிறது. மேலும் இவர்களின் கோத்திரங்களாக இவர்கள் மேலே கூறும் பெயர்கள் குலக்கூறி பெயர்கள் போல் உள்ளதை அறியலாம். இவ்வாறாக தொல்குடி மரபினரிடம் கோத்திரங்கள் அவர்கள் வசதிக்காக அவர்கள் அறிந்தவற்றில் இருந்து உருவாக்கிக் கொண்டதாகவே உள்ளன என்பதை அறியலாம். ரிக் வேத ரிஷிகளைத் தேடியெல்லாம் இவர்கள் செல்லலில்லை என்பதை இங்கு புரிந்து கொள்ள வேண்டும்.

பழங்குடி இனத்தவரான இவர்கள் தொடக்கத்தில் அனைவரும் சைவர்களாக இருந்தனர் என்றும் பிற்காலகட்டத்தில் வைணவம் சார்ந்தவர்களாக சிலர் மாற்றம் பெற்றுள்ளதையும் பார்க்கலாம்.

4. தொட்டால் தீட்டு என்ற சாதியினைச் சார்ந்த சாமண்தியர் என்ற பிரிவினர் தனிக் குடியிருப்புகளில் வாழ்ந்து வரும் மக்களாவர். இவர்கள் அனைவரும் நாகச (நாகம்)

கோத்திரத்தைச் சேர்ந்தவர்களாக தங்களை அடையாளப்படுத்திக் கொள்கின்றனர்¹⁰.

வைதீகர்களை அடியொட்டி உருவாக்கப்பட்ட கோத்திரங்கள்

இதற்கு முன் நாம் பார்த்த குலக்குறி மரபில் அமைந்து கோத்திரங்கள் ஒரு புறம் என்றால் ரிக் வேத ரிஷிகளை ஒட்டி பிற்காலத்தில் சில சாதிகள் தங்களுக்கான கோத்திரங்களை உருவாக்கிக் கொண்டன. இதனை நாம் சாதிய படிநிலையில் வைதீக மயமாக்கல் என்று கூறலாம். இதனை நகரத்தார், பத்ம சாலே, சாலியர், செளராட்டிரர் களின் கோத்திரங்களைச் சான்றாகக் கொண்டு புரிந்து கொள்ளலாம்.

1. நகரத்தார், நகரகுலம் என்ற பெயர்களில் அழைக்கப்படுவார்கள். 1901 சென்னை மாநில கணக்கெடுப்பு அறிக்கையில் செட்டிகளின் உட்பிரிவாக இவர்கள் பதியப்பட்டுள்ளனர். 1891 அறிக்கைப்படி இவர்கள் காஞ்சிபுரத்தை சேர்ந்தவர்கள். அங்கு ஆயிரம் குடும்பமாக இவர்கள் வாழ்ந்து வந்தனர். நகரம் என்பது இவர்களின் தொடக்ககால வாழ்விடத்தைக் குறிப்பதாகும். பூனூர் அனியும் இவர்கள் சிவனையும் விஷ்ணுவையும் வழிபடுகின்றனர். இவர்களிடம் அன்று புழக்கத்தில் இருந்த கோத்திரங்களாக¹¹,

1. காகியபர், 2. சந்திரமௌலீசுவர், 3. சோழேந்திரர் ஆகியன இருந்தன. இவர்களின் கோத்திரங்களில் நாம் குலக்குறி மரபைக் காணமுடியாது. ஆனால் வைதீகத்தின் தாக்கத்தைப் பார்க்கலாம். மேலும் அரசு மரபின பெயரை ஒரு கோத்திரமாக மாற்றிக் கொண்டு இவர்கள் பயன்படுத்தியதையும் அறியலாம்.

2. பத்ம சாலே என்ற பிரிவு மக்கள் சென்னை முழுவதும் 1901 மாநில கணக்கெடுப்பில் பரவி இருந்தது அறியப்படுகிறது தெலுங்கு பேசும் நெசவாளர்களான இவர்களிடம் மார்க்கண்டேய என்ற ஒரே ஒரு கோத்திரம் மட்டுமே இருந்தது¹². ஆனால் இவர்களிடம் புறமணக் கட்டுப்பாடுடைய குலப் பெயர்கள் - குலங்கள் பல உள்ளன.

சான்றுக்காக அவற்றில் சில வருமாறு: பொம்மை, மான், செப்புக் காசு, நாரை, பாளை, நீலச்சாயம், மாவு, பருத்தி, புளியங்கொட்டை, மாங்காய், தங்கம், கருவேல், தேள், கரையான் புற்று என்பன. இக்குலங்கள் அவர்களின் பண்பாட்டு உறவுகளைக் கட்டுப்படுத்தின. இவர்களைப் பார்க்கும் பொழுது கோத்திரங்களையும் குலங்களையும் குழப்பிக் கொள்ளலாம் சரியாக பிரித்து வரையறை செய்துள்ளது புலப்படும்.

3. தஞ்சாவூர் மாவட்டத்தில் வாழ்ந்த சாலியர்கள்¹³, இவர்கள் தெலுங்கு பேசும் சாலியர்களில் இருந்து வேறுபட்டவர்கள். இவர்கள் தங்களை சாலிய மகரிஷியின் சந்ததியினர் எனக் கூறிக் கொண்டனர். நெசவாளர்களான இவர்கள் கோத்திரங்களின் பெயர்களை ரிஷிகளின் பெயர்களாலேயே அமைத்துக் கொண்டிருந்தனர்.

சௌராட்டிர சமூக மக்களின் கோத்திரங்கள் பண்டைய வேத கால 64 ரிஷிகளில் பெயர்களாலேயே அழைக்கப்படுகிறது. இன்று இந்த 64 கோத்திரங்களில் 41 கோத்திரங்கள் மட்டுமே காணப்படுகிறது. ஒவ்வொரு கோத்திரத்திலும் 1 முதல் 143 குடும்பப் பெயர்கள் உள்ளன. மேலும் ஒவ்வொரு கோத்திரத்திற்கும் தனித்தனி ரிஷி, நட்சத்திரம், தேவதை, கணம், வாகனம், பறவை, மரம், ஆரிசம், மற்றும் வான் (வாழ்ந்த பகுதி) ஆகியவைகள் கொண்டுள்ளன. இதனை பண்டைய கோத்திர முறையில் இருந்து வளர்ந்த ஒரு போக்காக மதிப்பிடலாம்.

வாலாஜாவேட்டை பொக்கிசம் என்று அழைக்கப்படும் பழங்கால ஏட்டுச்சுவடிகளில் கிடைத்த ஆவணங்களின்படி 1920 இல் மதுரை ஜோதிட பண்டிதர், குஜுலுலுவா, சங்கர சர்மா என்பவர் சௌராட்டிரர்களின் கோத்திர காண்டம் என்ற நூலை எழுதி வெளியிட்டார்¹⁴.

சௌராட்டிர மக்கள் பின்பற்றும் யஜுர்வேத ஆபஸ்தம்ப குத்திரத்தின் அடிப்படையில் சௌராட்டிர சமூக புரோகிதர்கள் திருமணம் போன்ற சடங்குகளை நடத்தி வைக்கின்றனர். சௌராட்டிர மக்களின் குடும்பப் பெயர்கள் காரணப் பெயர்களாலும் பட்டப் பெயர்களாலும் மாற்றி மாற்றி குறிப்பிடப்படுவதால் உண்மையான

குடும்பப் பெயர்கள் அதன் தனித்தன்மையை இழந்து விடுகிறது. இதனால் அவர்களது கோத்திரங்களையும் குடும்பப் பெயர்களையும் அறிந்து கொள்வது சிக்கலாகவே உள்ளது.

பலரது குடும்பப் பெயர்கள் முன்பு அவர்களின் முன்னோர்கள் வாழ்ந்த ஊர்ப் பெயர்களாலும், குடும்பத்தில் வாழ்ந்த புகழ் படைத்த முன்னோர்களின் பெயர்களாலும், தொழில்கள் மற்றும் பதவிகள் காரணமாகவும் மற்றும் பழக்க வழக்கங்கள் காரணமாகவும் அதிகாரப் பூர்வமான குடும்ப பெயர்கள் மறைந்து பட்ட பெயர்களே குடும்ப பெயர்களாக மாறிவிட்டதை பார்க்கலாம். இது குலமரபு / குடும்பப் பெயர்கள் எவ்வாறு கால ஒட்டத்தில் புதிதாக உருவாக்கப்படுகின்றன என்பதற்கு சரியான சான்றாகும்.

மேலும் ஒரே குடும்ப பெயர்கள் பல கோத்திரங்களில் உள்ளதால், குடும்ப புரோகிதர்கள் மூலம் சௌராட்டிரர்கள் தங்களது உண்மையான கோத்திரத்தை உறுதி செய்து கொள்கின்றனர். அனைத்து குடும்ப பெயர்கள் 'ன்' என்ற விசுவியில் முடியும். ஆனால் பல குடும்ப பெயர்கள் எழுத்து வழக்கில் 'ன்' என்ற விசுவியில் இருக்காது. உதாரணமாக, கொண்டான், குடுவான் என்ற குடும்பப் பெயர்கள் எழுதும் போது கொண்டா, குடுவா என்றே குறிப்பிடுகிறார்கள். ஒரே கோத்திரத்தவர்கள் தங்களுக்குள் திருமண உறவு முறைகள் வைத்துக் கொள்வதில்லை. சௌராட்டிரர்களின் கோத்திரப் பெயர்கள் வருமாறு.

மௌத்கல்ய கோத்திரம், மதங்க கோத்திரம், மைத்ரேய கோத்திரம், மாண்டவ்ய கோத்திரம், கௌண்டின்ய கோத்திரம், ஸாலிக கோத்திரம், வசிஷ்ட கோத்திரம், கௌதம கோத்திரம், ஜாபாலி கோத்திரம், ஜன்ஹு கோத்திரம், காசியப கோத்திரம், விசுவாமித்திர கோத்திரம், பாராசர கோத்திரம், பார்கவ கோத்திரம், அகத்திய கோத்திரம், மரீச கோத்திரம், மார்கண்டேய கோத்திரம், அங்கிரச கோத்திரம், மௌஞ்சாயன் கோத்திரம், கண்வ கோத்திரம், சயவன கோத்திரம், ஜமதக்னி கோத்திரம், வியாச கோத்திரம், சாமதேச கோத்திரம், பரத்துவாஜ கோத்திரம், பகீரத

கோத்திரம், ததுச கோத்திரம், உபமன்யு கோத்திரம், ஸ்ரீவத்ஸ கோத்திரம், ஆத்திரேய கோத்திரம், செனனக கோத்திரம், சரபங்க கோத்திரம், தூர்வாச கோத்திரம், ஹோத்ர கோத்திரம், மந்தபால கோத்திரம், வால்மீசி கோத்திரம், ஹரித கோத்திரம், பிப்பல கோத்திரம், சுமந்த கோத்திரம், உதங்க கோத்திரம்.

மேற்கண்ட ஒவ்வொரு கோத்திரத்திற்கும் பல குடும்பப் பிரிவுகள் உள்ளன. ஒரு குடும்பத்தைச் சேர்ந்தவர்கள் தங்களுக்குள் திருமண உறவுகளை வைத்துக் கொள்வதில்லை. இவர்கள் பழங்குடி சமூக நிலையில் இருந்து மாறியிருப்பதாலேயே இவர்களது குடும்பப் பெயர்களின் குலக்குறி பெயர் மரபு பின்பற்றப்படவில்லை என்பதை அறியலாம்.

முடிவுரை

காலந்தோறும் கோத்திர குத்திரங்கள் பல்வேறு மாற்றங்களைப் பெற்று மக்களிடம் பயன்பாட்டில் உள்ளன. பல்வேறு கோத்திரங்களைச் சேர்ந்தவர்கள் வடக்கில் இருந்து தமிழகத்திற்கு அரசர்களால் குடியமர்த்தப்பட்ட வரலாற்றை நாம் அறிவோம். அவ்வாறு குடியமர்த்தப்பட்டவர்கள் வழிபாட்டு, சடங்கு முறைகளில் பல்வேறு மாற்றங்களை தமிழர்களிடம் புகுத்தினர். இது தமிழக வட்டார பண்பாட்டுத் தன்மைகளின் மீது பாதிப்பை ஏற்படுத்தியது. மேலும், புதிய பண்பாட்டு தளத்தில் வைதீகத்திற்கு கட்டுப்பட்ட மனிதர்களாக ஒவ்வொருவரையும் இப்போக்கு மாற்றியமைத்தது.

இன்று கோத்திரம் பார்ப்பது திருமணம், இறப்பு முதலான சடங்கு முறைகளோடு மட்டும் தொடர்புடையதாக நின்று விட்டது. மன்னர் ஆட்சிக் காலத்தில் பிராமணர்களில் சில கோத்திர மரபினர் தனியாக செல்வாக்கு செலுத்திய நிலை, இன்றைய காலத்தில் குறைந்துள்ளது¹⁶.

பல்வேறு இனக்குழுக்களைச் சேர்ந்த ஒவ்வொரு தனிமனிதனையும் ஒவ்வொரு கோத்திரத்திற்குள் கொண்டு வந்து அவனை இந்து சமய பண்பாட்டு நடவடிக்கைகளைக் கடைபிடிப்பவனாக வைதீகம் மாற்றியது. கோத்திர, குல வகைப்பாட்டில் சமூகத்தைக் கட்டமைப்பது என்பது மனு

விதிகளுக்கு கட்டுப்பட்ட சமூக நடவடிக்கையைத் தான் அது உருவாக்கும். காலப்போக்கில் மெல்ல இப்போக்குகள் மறையுமாயின் மனுவாதிகளின் பிடியில் இருந்து ஒரு சிறு விடுதலையை இச்சமூகம் பெறும்.

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நகரத்தாரின் ஒன்பது கோவில்கள் - ஓர்.வரலாற்றுப் பார்வை

ஏ.இரவி*

"கோவில்லா ஊரில் குடியிருக்க வேண்டாம்" என்ற ஓளவையாரின் முதுமொழிக்கேற்ப காரைக்குடி நகரத்தாரில் பெரும்பாலும் கோயிலுக்கு அருகாமையிலேயே இருப்பிடங்களை அமைந்திருந்தார்கள். பல சந்தர்ப்பங்களில் நகரத்தார் களின் குடியிருப்புக்கு அருகில் கோயில்கள் எழுப்பப்பட்டன. மேலும் கோயில்களை தாங்களாகவே அமைப்பதிலும் இவர்கள் ஆர்வம் காட்டினார்கள். இவர்களால் கட்டப்பட்ட இந்து சமயக்கோயில்கள் பல உள்ளன. இருப்பினும் இவர்களால் அமைக்கப்பட்ட ஒன்பது கோயில்கள் நாகர்கோயில்கள் என அழைக்கப்படுகின்றன. இவை பழம் பெரும் சிறப்பு வாய்ந்தவை. அவைகள் தோன்றிய காலம், வளர்ந்த முறை, அவற்றின் அமைப்பு பற்றி பல்வேறு கருத்துக்கள் நிலவுகின்றன. அவற்றை முழுவதும் வெளிக்கொணரும் பொருட்டு இவ்வாய்வுக் கட்டுரை மேற்கொள்ளப்பட்டது.

சமயப்பணி

காரைக்குடி நகரத்தாரின் குடியிருப்புகளில் அமைவிடத் தொடர்புகள் அவர்களுடைய கோயில் எனும் கட்டமைப்பில் உறவுமுறையில் குடும்ப உறவு, திருமண உறவுகளையும் அமைக்கும் அடிப்படை முறைகளாகின்றன. பூம்புகாரிலிருந்து பாண்டிய மண்டலத்திற்கு வந்தவர்களுக்கு மூன்று ஊர்களையும் மூன்று கோயில்களையும் பாண்டிய மன்னன் முதலில் வழங்கினான் என அறியப்படுகிறது. அரியூர் குடியிருப்பு - பிரான்மலைக் கோயில், சுந்தரப்பட்டணம் - அவ்வூர் திருக்கோயில், இளையாத்தங்குடி - அவ்வூர் திருக்கோயில் மேலே கூறப்பட்ட இடங்களில் இளையாத்தங்குடியும், அவ்வூர் கோயிலும் நகரத்தாரிடையே சிறப்பிக்கப்பட்டது. காரைக்குடி நகரத்தார் பெருமைக்குரிய மரபாக மாறியது. அத்தகைய கால்வழி மரபினரே பின்னர்

ஏழு வழி இளையாத்தங்குடி நகரத்தார் என்று அழைக்கப்படும் முறைக்கு வந்தனர் அப்பிரிவினர்.

ஒக்கூருடையார், அரும்பூர் கிழார், பெரு மருதாருடையார், கழனிவாசக் குடியார், கிங்கினிக் கூருடையார், பேரசெந்துருடையார், சிறு சேந்துருடையார் என சிறப்பு பெயரிட்டு அழைத்தனர் அதன் தொடர்ச்சியாக ஒன்பது நகரத்தார் வாழ்விடங்களாக வளர்ந்த நிலை கல்வெட்டு சான்றுகள் உறுதி செய்கின்றன. தற்போது பின்பற்றும் ஒன்பது கோயில்கள் மரபை நகரத்தாரிடம் காணமுடிகிறது. அவை இளையாத்தங்குடி கோயில், மாற்றூர்க் கோயில், வைரவன்பட்டி கோயில், நேமம் கோயில், இலுப்பைக்குடிக் கோயில், குரைக்குடிக் கோயில், வேலங்குடிக் கோயில், இரணியூர் கோயில், பிள்ளையார்பட்டிக் கோயில் என்பவையாகும்.

இளையாத்தங்குடிக் கோயில்

கேரள சிங்க வன நாடாகிய கல்வாசல் நாட்டில் இளையாத்தங்குடியான குலசேகரபுரத்தில் அமைந்துள்ளது. இக்கோயில் சிவபுரம் குகையிலாயும், காமபிரபூரணபுரம், சித்தபுரம், புராதனவளம், நித்தியகல்யாணிபுரம், என பல பெயர்களில் இளையாத்தங்குடி அழைக்கப்படுகிறது. இவ்வூர் தேவர்களின் இளைப்பினை ஆற்றியதால் இளையாத்தங்குடி என பெயர் கொண்டு இளையாத்தங்குடி என வழங்குவதாக தலபுராணம் கூறுகிறது. இவ்வூர் கோயில் எவ்வாறு கட்டப்பட்டது என்பதையும் கூறும் தொன்மை கதைகள் பல உள்ளன. குரபத்மனிமிருந்து சிவபெருமான் காப்பாற்றி யதும் இந்திரன் தெய்வக் கச்சன் மூலம் இரண்டு யோசனை அக்காலத்தில் ஓர் ஊரினையும் அவ்வூரின் பிரம்மபாத்தில் ஒரு

*பேராசிரியர் மற்றும் துறைத்தலைவர், வரலாற்று மற்றும் சுற்றுலாவியல் பள்ளி, தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம் சென்னை .

கோயிலையும் இவ்வூரில் கட்டியதாக கூறப்பட்டுள்ளது. அந்த நகரின் ஆவன வீதிகள் தேரோடும் வீதிகள், அன்னசாலைகள், வேதாகமப் பள்ளிகள், ஆதுலர் சாலைகள், வாடிகள், மருக்கள், குளங்கள், நந்தவனங்கள், பசுமடங்கள் போன்றவற்றை கட்டியும், அவ்வூரினையும் ஏற்படுத்தியதாக அந்த தொன்மம் கூறுகிறது. இத்திருக்கோயில் சிவகங்கை மாவட்டத்தில் உள்ள காரைக்குடியிலிருந்து 25 கி.மீ. தொலைவில் அமைந்துள்ளது.

மாற்றுரர்க் கோயில்

ஒன்பது நகரக் கோயில்கள் ஒன்றான இத்திருக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து இலுப்பைக்குடி வழியாக செல்லும் சாலையில் 5 கி.மீ தொலைவில் அமைந்துள்ளது. கி.பி. 712 ஆம் ஆண்டில் இக்கோயில் பாண்டிய மன்னரால் காரைக்குடி நகரத்தாருக்கு அளிக்கப்பட்டது. காரைக்குடி நகரத்தாரின் குலமரபு கோயில்கள், ஒன்பதில் இதுவும் ஒன்றாகும். இலுப்பைக்குடிப்புராணத்தில் இடம் பெறும் ஒரு பழக்கத்தை கொண்ணச்சித்தர் ரசவாதத்தில் உருவாக்கிய தங்கத்தின் மாற்றுணர்ந்து பார்த்த ஊராகையால் இவ்வூர் மாற்றாரா என பெயர் பெற்றது என கூறுகிறது. பின்னர் இது மரபி மாத்தூர் என ஆயிற்று. இக்கோயில் சார்ந்தோர் இசை பிடிமானத்தில் கேரள சிங்க வளநாடாகிய பிரம்பூர் நாட்டில் மாற்றாரான வீரபாண்டியபுரத்தில் என்று தொடங்கிய தனது உட்பிரிவை குறிப்பிடுவர் இக்கோயிலின் தலவிருட்சம் மகிழ்மரமாகும் உறையுருடையார், அரும்பாக்கலுடையார், மணலுருடையார், மண்ணுருடையார், கண்ணுருடையார், கருப்பூருடையார், குலத்தாருடையார்.

வைரவன்பட்டி கோயில்

ஒன்பது நகரக் கோயில்களுள் ஒன்றான இத்திருக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து குன்றக்குடி வழியாக மதுரை செல்லும் சாலையில் 15 கி.மீ தொலைவில் உள்ளது. இக்கோயில் வைரவர் வழிபாடு

சிறப்பிடம் பெறுவதால் வைரவன்பட்டி என்றும் இக்கோயில் வைரவன் கோயில் என்றும், இங்குள்ள ஊரளி வைரவத் தீர்த்தம் என்றும் அழைக்கப்படுகின்றது. இக்கோயில் கி.பி. 712 ஆம் ஆண்டு பாண்டிய மன்னனால் காரைக்குடி நகரத்தாருக்கு அளிக்கப்பெற்றது. இக்கோயிலின் நகரத்தார் கேரள சிங்க வளநாடாகிய ஏழக பெருத்திருவான வீரபாண்டியபுரத்தில் என்று தொடங்கி தம் உட்பிரிவுகளை குறிப்பிடுகின்றனர். சிறுகுலத்தாருடையார், கழனிவாசலுடையார், மருகேந்திரபுரமுடையார் 1980 ஆம் ஆண்டு வைரவன் கோயில் புள்ளிகள் அனைவரையும் பேரவை உறுப்பினராகக் கொண்ட வைரவன் கோயில் நாட்டுக்கோட்டை நகரத்தார் சங்கம் அமைக்கப்பெற்றது.

நேமம் கோயில்

இக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து 12 கி.மீ தொலைவில் கீழ்ச்சீவல்பட்டிச் சாலையில் அமைந்துள்ளது. நியமயம் என்னும் பெயரே நேமம் என மருவியது என்பர். நியமயம் என்றால் தீது அகற்றல், ஒழுக்கம் பேணுதல், என்று ஒரு பொருளும் வணிகக்குழு என்று ஒரு பொருளும் கூறப்படுகிறது. இக்கோயில் கி.பி. 714-ல் பாண்டிய மன்னரால் நகரத்தாருக்கு அளிக்கப்பெற்றது. இக்கோயில் சார்ந்தோர் இசைப்பிடிமானத்தில் கேரள சிங்க வளநாட்டில் நேமமாகிய குலசேகரபுரத்தில் இளநளமுடையார் என்று தம்மை குறிப்பிடுவர். இக்கோயில் சார்ந்த நகரத்தார்கள் 20 உட்விரிவுகள் உள்ளடக்கியது.

இலுப்பைக்குடிக் கோயில்

இக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து கிழக்கே மாத்தூர் செல்லும் சாலையில் 3 கி.மீ தொலைவில் உள்ளது. இலுப்பை மரங்களை இப்பகுதியில் நிறைந் திருந்தையால் இப்பெயர் பெற்றது. கி.பி. 714-ல் பாண்டிய மன்னன் காரைக்குடி நகரத்தாருக்கு இக்கோயில் அளித்தான். இலுப்பைக்குடிப் புராணத்தில் காரைக்குடி நகரத்தார் மரபில் முன்னோராகிய தளபதி என்பவரின் கணவில்

சிவபெருமான் தோன்றி சூடாமணி ஒன்றை வழங்கி இத்தலத்தில் சிவபுண்ணியங்களைச் செய்ய கட்டளையிட்டதாக குறிப்பிடப்பெறுகிறது. இதற்கேற்ப இக்கோயில் நகரத்தார் இசைவு பிறமானத்தில் கேரள சிங்க வளநாடாகிய பிரம்பூர் நாட்டில் இலுப்பைக்குடியான புகலிடம் கொடுத்த பட்டினத்தில் சூடாமணிபுரம் உடையார் என்று தம்மை குறிப்பிடுவர் மொத்த புள்ளிகள் 2742 அந்த ஊர்களில் வாழ்ந்து வருகின்றனர்.

சூரைக்குடிக்கோயில்

இக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து 10 கி.மீ தொலைவில் கழனிவாசல் வழியாக நேமத்தான்பட்டி செல்லும் சாலையில் அமைந்துள்ளது.

சூரை மரங்கள் நிறைந்திருந்ததால் இக்கோயில் இப்பெயர் பெற்றது. கி.பி. 718 இல் பாண்டிய மன்னரால் காரைக்குடி நகரத்தாருக்கு இக்கோயில் அளிக்கப்பெற்றது. கேரள சிங்க வளநாட்டில் சூரைக்குடியான தேசிக நாராயணபுரத்தில் புகழ் வேண்டியபாக்கம் உடையார் என தம்மை குறிப்பிடுவர், 1390 புள்ளிகள் அந்த ஊரில் வாழ்ந்து வருகின்றன. இக்கோயிலுக்கு 26.06.1989, 09.07.1943, 29.06.1952, 10.07.1994 ஆகிய நாட்களில் குடுமுழுக்கு விழாக்கள் நடைபெற்றுள்ளன. ஊருணியும் நகர விடுதியும் இங்கு உள்ளன.

வேலங்குடிக்கோயில்

இக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து 9 கி.மீ. தொலைவில் காரைக்குடி திருச்சி சாலையில் அமைந்துள்ளது. வேலமரங்கள் மிகுதியாக இருந்தமையால் இப்பெயர் பெற்றது. கி.பி. 718-ல் பாண்டிய மன்னன் காரைக்குடி நகரத்தாருக்கு அளித்தான், இக்கோயில் காரைக்குடி நகரத்தார்கள் கேரள சிங்க வளநாடாகிய பாலையூர் நாட்டில் வேலங்குடியான தேசிய நாராயண புரத்தில் கழினி நல்லூருடையார் எனத் தம்மைக் குறிப்பிடுகின்றனர். இக்கோயில் சார்ந்த நகரத்தார் கருங்குளம், காரைக்குடி, தேவகோட்டை, பட்டமங்கலம் ஆகிய ஊர்களில் வாழ்ந்து வருகின்றனர்.

இரணியூர்க்கோயில்

இக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து பிள்ளையார்ப்பட்டி, வைரவன்பட்டி வழியாக விராமதி செல்லும் சாலையின் இடதுபுறம் பிரியும் கிளைச்சாலையில் 24 கி.மீ. தொலைவில் அமைந்துள்ளது. இளையாத்தங்குடிக்கோயிலைச் சார்ந்த திருவேட் பூருடையார் என்னும் பிரிவனரான சகோதரர்களில் மூத்தவன் வழியின் இரணியூர் கோயிலைத் தமக்குரிய தனிக் கோவிலாகக் கொண்டு வாழலாயினர். இவர்கள் எழுதும் இசை பிடிமானத்தில் கல்வாச நாட்டில் இளையாத்தங்குடியான இரணியூர் திருவேட் பூருடையார் என்று எழுதுகின்றனர். நரசிம்மாவதாரத்தில் இரணியனைக் கொன்ற பாவம் நீங்கத் திருமால் சிவபெருமானை இத்தலத்தில் வழிபட்டதாக கூறும் புராணக் குறிப்பின் அடிப்படையில் இவ்வூர் இரணியூர் என வழங்கப்பட்டது. மொத்தப் புள்ளிகள் 3057. 13 ஆம் நூற்றாண்டில் இரணியூர் கோயில் நிர்வாகத்தை நகரத்தார்கள் ஏற்றுக் கொண்டனர். 1940 முதல் 15 ஆண்டுகள் பள்ளத்தூர் அருணாச்சலம் செட்டியார் மட்டுமே நிர்வாகத்தை நடத்தியுள்ளார். இக்கோயிலுக்கு 1928, 1941, 1990 ஆகிய ஆண்டுகளில் திருக்குட நீராட்டு விழாக்கள் நடைபெற்றன. 1926 ஆம் ஆண்டு இந்திய கல்வெட்டு அறிக்கையில் இரணியூர்க் கல்வெட்டுக்கள் 13 இடம் பெற்றுள்ளன. தற்போது ஒரு கல்வெட்டு கண்டுபிடிக்கப்பட்டுள்ளது. இக்கல்வெட்டுகளில் இக்கோயில் கல்வாயிலாண்ட் நாயணர் கோயில் என்னும் இங்குள்ள இறைவன் பெயர் ஆட்கொண்ட ஈசுவரமுடைய நாயணர் என்றும் காணப்படுகின்றன.

பிள்ளையார்ப்பட்டிக் கோயில்

இக்கோயில் சிவகங்கை மாவட்டத்தில் காரைக்குடியிலிருந்து 14 கி.மீ தொலைவில் குன்றக்குடிவழியாக மதுரை செல்லும் சாலையில் அமைந்துள்ளது. ஈக்காட்டூர், திருவீங்கைக்குடி, மருதங்குடி, இராசநாராயணபுரம் என்பவை இவ்வூரின் பழைய பெயர்கள். குன்றில் குடையப்

பட்ட குடைவரைக்கோவிலில் அமர்ந்து அருள் செய்யும் கற்பக பிள்ளையார் வழிபாடு இங்கு சிறப்புற்றதால் இது பிள்ளையார்ப்பட்டி என வழங்கப்படுகிறது. இளையாத்தங்குடியை சேர்ந்த திருவேப்பூருடையார் என்ற சகோதரர்களில் இறையவர் வழியினர் இக்கோயில் தங்களுக்குரிய தனிக் கோயிலாக 13 ஆம் நூற்றாண்டில் ஏற்படுத்திக் கொண்டனர். கல்வாச நாட்டில் இளையாத்தங் குடியான இராசநாராயண புரத்தில் பிள்ளையார்ப் பட்டியான திருவேப்பூருடையார் என்று தம்மை குறிப்பிடுவர். இத்திருக்கோவிலுக்கு 21.01.1899, 10.02.1928, 12.6.1933, 10.02.1951, 10.09.1976, 08.11.1992 ஆகிய நாட்களில் குடமுழுக்கு விழாக்கள் நடைபெற்றுள்ளன. இங்கு ஆண்களுக் கான ஒரு நகர விடுதியும், பெண்களுக் கென ஒரு நகர விடுதியும் பிள்ளையார் சன்னதிக்கு எதிரே ஊருணியும் உள்ளன. இக்கோயிலில் பதினொரு கல்வெட்டுக்கள் கிடைத்துள்ளன. அக் கல்வெட்டுக்கள் அனைத்தும் பிற்கால பாண்டியன் காலத்தவை. இக்கோயில் பல்லவர் அமைத்த குடவரைக்கோயில் ஆகும். கி.பி. 630 முதல் 668 வரை ஆண்ட முதலாம் நரசிம்மன் காலத்தில் இத்திருப்பணி நிகழ்ந்திருக்க கூடுமென ஆராய்ச்சியாளர் தம்பனடிப்பொடி கருதுவர். 13 ஆம் நூற்றாண்டின் முன் பகுதியில் பிள்ளையார்ப் பட்டி நகரதார்களுக்கு உரிமையாயிற்று.

கோவில் திருப்பணிகள்

மன்னர் பின்னோர் என அழைக்கப்பட்ட நரத்தார்கள் முற்காலத்தில் மன்னர்கள் கட்டிய கோவில்கள் காலத்தால் சிதைவுற்ற போது பெரும் பொருட் செலவில் அக்கோயில்களில் திருப்பணி செய்து குடமுழுக்கு செய்யும் அறப்பணிகளால் அப்பெயரை நிலைநிறுத்திக் கொண்டுள்ளார்கள். காசி முதல் கன்னியாகுமரி வரை புகழ் பெற்ற திருக்கோவில்கள், நாயன்மார், ஆழ்வார்களால் பாடப்பெற்ற திருகோவில்கள் பெரும்பாலான வற்றில் நகரத்தார்கள் திருப்பணி செய்துள்ளார்கள். இவ்வகையில் 162 திருத்தலங்களில் நகர்தார் செய்துள்ள அறப்பணிநாட்டுக்கோட்டை வரலாறு

நூலில் ராமநாதன் செட்டியாரால் பதிவு செய்யப் பெற்றுள்ளன. ஒன்பது நகர கோவில்களும் பாண்டிய மன்னரால் நகரத்தாருக்கு வழங்க பெற்றன என்று வரலாறு கூறுகின்றன. நகரத்தார் புதிதாக கட்டிய கற்கோவில், கோவிலுர்த் திருகோவிலாகும். செட்டி நாட்டு ஊர்கள் 75 இல் 43 ஊர்களில் நகரத்தார் பொதுவில் 48 சிவன் கோவில்கள் கட்டியுள்ளார்கள். பத்தொன்பதாம் நூற்றாண்டின் தொடக்கத்தில் வெளிநாடுகளுக்கு சென்ற நகரத்தார்கள் இலங்கை, இந்தோனேசியா, தாய்லாந்து, மொரீசியஸ் ஆகிய நாடுகளில் பழைய தமிழ் மன்னர்களால் கட்டபெற்ற சைவ வைணவக் கோவில்களில் திருப்பணிகள் செய்துள்ளார். மேலும் பர்மா, இந்தோனேசியா, மலேசியா, சிங்கப்பூர், அமெரிக்க. இங்கிலாந்து ஆகிய நாடுகளில் சுப்பிரமணியர், வினாயகர், கோவில் களை புதிதாகக் கட்டியுள்ளனர். இவைப்பற்றிய விவரங்களை அலைக்கடலுக்கு அப்பாலும் நகரத்தார்களின் ஆலயப்பணிகள் என்ற நூலில் பதிவு செய்துள்ளனர். நகரத்தார் அறப்பணியில் காசி, திருவண்ணாமலை, சிதம்பரம், மதுரை ஆகிய தலங்களில் செய்துள்ள அறங்கள் குறிப்பிடத்தக்கவை.

முடிவுரை

காரைக்குடி நகரத்தார் குறித்து சங்க காலம் தொட்டும் செய்திகளை அறிய முடிகின்றது. சிலப்பதிகாரம் நகரத்தாரின் பண்பாட்டினை விளக்குகின்றது. பூம்புகார் அம்மக்களின் வணிக சிறப்பினையும், சோழ மன்னனின் விருப்பத்தால் ஏற்பட்ட விளைவகளையும் அறிவதற்கும் பெரிதும் துணை செய்கின்றது. பூம்புகாரில் வாழ்ந்த மக்கள் பின்னர் ஒரு காலத்தில் குடி பெயர்ந்து பாண்டிய நாட்டுப் பகுதியில் குடியமர்ந்ததாகக் கருதப் படுகிறது. பெரிய நகரங்களில் காணப்பெரும் பெரிய அங்கணவீடுகளையும் அரண்மனைப் போல் கட்டியதால் நகரத்தார் என்று அழைக்கப் படுகின்றனர். நகரத்தாருக்குரிய ஒன்பது நகர கோவில்களும் காரைக்குடியை மையமாகக் கொண்டு இருப்பதால், காரைக்குடி முக்கிய இடம்

பெறுகிறது. புள்ளி அளவில் தேவகோட்டை முதல் இடம் பிடித்தாலும் காரைக்குடி நகரத்தார்களின் மைய பகுதியாக விளங்குகிறது. கடல் கடந்து வணிகம் மேற்கொண்டும், வெளிநாட்டு வாணிபத்தில் ஈடுபட்டும் தமிழை நிலை நிறுத்திவதிலும் அவர்கள் ஒரு போதும் தவறியது இல்லை. வெளிநாடுகளில் தனக்கென தனி ஓர் இடம் பிடித்திருந்தனர். கோயிலை தழுவிய குடிமகளும், குடிமகளை தழுவிய கோயிலும் என பழமொழிக்கேற்ப இவர்கள் குடியிருப்புகள் ஆலயங்களுக்கு அருகில் அமைத்தனர். நகரத்தார் களுக்குரிய ஒன்பது நகரக் கோயில்களும் தமிழகத்தில் குறிப்பாக சிவகங்கை மாவட்டத்தில் பெயரும் புகழும் பெற்றவையாகும். எந்த குடும்ப பிரச்சினை என்றாலும் நீதிமன்றம் செல்லாமல் கோயில்களுக்கு சென்று அவர்களுக்கென சட்டங்களை இயற்றும் உரிமை பெற்றிருந்தனர். குடும்ப பிரச்சினையை அதன் மூலம் தீர்த்துக் கொள்வார்கள். ஒன்பது நகரக் கோயில்கள், நீதிமன்றங்களாக விளங்கின. காரைக்குடி நகரத்தார் சமுதாயத்தில் பெண்களுக்கு மதிப்பும், உரிமையும் கொடுத்தனர். அதன்படி 1939 முதல் பெண்களுக்கு கல்வி உரிமை அளித்தனர். இவர்களுக்கென்று 1949 ஆம் ஆண்டு மகப்பேறு மருத்துவமனையினை ஏற்படுத்தி உள்ளனர். மேலும் குழந்தைகள் நலமையமும் ஏற்படுத்தி உள்ளனர். நகரத்தாரின் வாழ்க்கையில் திருமணம் முக்கிய அங்கமாக திகழ்கிறது. அதிலும் நகரத்தார் திருமணம் என்றால் எல்லோரும் நினைவில் இருப்பதும் சுழுத்துரு 100 பவுன் முதல் 10 பவுன் வரை அவரவர் வசதிக்கேற்ப பயன்படுத்துகின்றனர். நகரத்தார்களுக்குரிய மங்கள அணிகலாக கருதப்படுகிறது. உணவு வகைகளும் குறிப்பிட்டுள்ளபடி சிலவற்றை சொல்லலாம். அவற்றில் உக்காரை, கும்மாயம், பால் பணியாரம் போன்றவையாகும். உறவு முறைகளும் வித்தியாசமாக இருக்கும். நாட்டுக் கோட்டை நகரத்தார் என்ற பெயருக்கேற்ப கோட்டைகள், பல வீடுகள் கட்டி வாழ்வது, முகப்பு முதல் பின்கதவு

வரை 2 வீதிகளை உள்ளடக்கியதாக மிக நீளமாகவும் அகலமாகவும் இருக்கும். நகரத்தாரின் வீடுகளில் முதலில் முகப்பு என்றும் வளவு மற்றும் முதல்கட்டு, இரண்டாம் கட்டு, கல்யாணக் கொட்டகை, அடுப்படி பின்பக்கம் வரையிலும் காணப்படும் சுவர்கள் பழங்கால முறையை பின்பற்றி கட்டி உள்ளனர். நகரத்தாரின் நினைவு சின்னங்களாக கருதப்படுவது ஆத்தத்தங்குடி, கானாடுகாத்தான் மற்றும் ஆயிரம் ஜன்னல் வீடு போன்ற பலவீடுகள் இன்றும் நகரத்தார் பெருமையை பறை சாற்றுகின்றன.

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வரலாறு கூறும் “திருவாசி” என்ற திருப்பாச்சிலாச்சிராமக் கோயில் கல்வெட்டு செய்திகள்

ர. ராஜவார்மன்*

முகவுரை

திருப்பாச்சிலாச்சிராமம் கோயில் என்றவுடன் நினைவுக்கு வருவது

“கமலப் பொதியவிழச் சேல்பாயும் வயல் மதுவாற்
சேறுமாறாப் பொங்கொலிநீர்”

-அன்று சேக்கிழாரால் சிறப்பிக்கப்பெற்றது தான்.

இவ்வூர் தற்போது “திருவாசி” என வழங்கப் படுகிறது. இது திருச்சிக்கு வடமேற்கில் 8 ½ மைல் தூரத்தில், சேலம் செல்லும் வழியில் அமைந்துள்ளது. இவ்வூரில் உள்ள திருக்கோயில் பழைமை வாய்ந்ததாகும். சுந்தரமூர்த்தி நாயனார்க்குச் சிவபெருமான் நிதியளித்தது பற்றி திருஞான சம்பந்தர் பதிகம்பாடி, கொல்லி மழவனுடைய மகளின் நோய் தீர்த்ததுபோன்ற அற்புதங்கள் நடந்த திருக்கோயில் என்று பக்தர்கள் கூறும் வரலாற்றுச் செய்தியாகும்.

வரலாறுகூறும் மன்னர்கள் வரிசை

இத்திருக்கோயில் பற்றி கூறும் போது மன்னர்கள் வரிசையில் சோழர்மன்னர்களான முதற் பராந்தகன், முதலாம் இராசராசன், முதலாம் இராஜேந்திரன், முதலாம் இராசாதிராசன், இரண்டாம் இராஜேந்திரன், முதலாம் இராசாதிராசன், இரண்டாம் இராசேந்திரன், முதற்குலோத்துங்கன், மூன்றாம் இராசேந்திரன் ஆகியோர் காலக் கல்வெட்டுக்களும் மற்றும் பாண்டிய மன்னர்களான கோச்சடைய மன்னன் எனவும், திரிபுவனச் சக்கரவர்த்தி எனவும் அழைக்கப்பட்ட சுந்தரபாண்டிய தேவர், வீரபாண்டிய தேவர் ஆகியோர் காலக் கல்வெட்டுகளும், போசன அரசன் வீரசோமேஸ்வர தேவர்காலக் கல்வெட்டும், விசயநகர அரசன் கிருஷ்ணதேவராயர் காலக் கல்வெட்டும் இடம்பெற்றுள்ளன.

ஊரின் பழமையான பெயரை இலக்கியம் கூறும் செய்திகள்

மிகப்பழங்காலத்தில் இவ்வூர் திருப்பாச்சிலாச்சிராமம், திருவாச்சிராமம் என்ற பெயர்களால் வழங்கப்பெற்றது. இதனை,

“நங்கன்பிரான் திருப்பாச்சிலாச்சிராமம் பணிய நண்ணும் போதில”

- திருஞானசம்பந்தர் புராணம் - 310.

“நீடு திருவாச்சிராமம் மன்னும் நேரிழை பாகத்தார் தான் வணங்கி”

- திருஞானசம்பந்தர் புராணம் - 321.

எனவும் சேக்கிழார் வரிகளால் உணரலாம்.

மேலும், இவ்வூர்கோயில் அமைந்துள்ள சோழர் காலக் கல்வெட்டுகளும் இவ்வூரைப், “பாச்சில் திரவாச்சிராமம்”, “திருவாச்சிராமம்” என்றே சுட்டுகின்றன. பாச்சில் திருவாச்சிராமம் என்பது, பாச்சில் என்ற ஊரினருகிலுள்ள “திருவாச்சிராமம்” எனப் பொருள்படும். இத்திருவாச்சிராமம் என்னும் பெயர். சுந்தரபாண்டியதேவர் கல்வெட்டில் “திருவாசிரம்” என்று குறிக்கப்பட்டுள்ளது. இப்பெயரே தற்காலத்தில் “திருவாசி” என மருவி வழங்குகிறது எனலாம்.

இறைவனின் திருப்பெயர்கள்

திருவாசித் திருக்கோயிலில் உள்ள சிவன், பாச்சில் திருவாச்சிராமத்து தேவர், பாச்சில் திருவாச்சிராமத்துப் பெருமானழகன், பாச்சில் திருவாச்சிராமமுடைய மகாதேவர். திருவாச்சிராமம் உடையார், திருவாச்சிராமதேவர், திருவாசிரம் உடைய நாயனார் என்னும் பெயர்களால் அழைக்கப்படுகிறார்.

கோயில் மண்டபங்களின் திருப்பெயர்கள்

இக்கோயில் மகாமண்டபத்தின் வடபுறச் சுவரின்

*உதவிப்பேராசிரியர், முதுகலை வரலாற்றுத்துறை, அருள்மிகு பழனியாண்டவர் கலை ஸ்ரீ பண்பாட்டுக்கல்லூரி, பழனி,

அடிப்பாகத்தல் மிகவும் சிதைந்த நிலையிலான கல்வெட்டு ஒன்று உள்ளது. அதில் "பராந்தகன் திருமண்டபம்" என்னும் பெயர் குறிக்கப் பட்டுள்ளது. அம்மண்டபத்தில் வாசலின் இருமருங்கிலும் மதுரைகொண்ட கோப்பர கேசரிவர்மனாகிய முதற் பராந்தகசோழன் காலத்துக் கல்வெட்டுகள் இடம்பெற்றுள்ளன. எனவே, அம்மண்டபம் "பராந்தகன் திருமண்டபம்" என்றே துணியலாம்.

உத்தமசோழன் திருமண்டபம்

இக்கோயிலின் இரண்டாம் கோபுரமான திருமாளிகைத் திருவாயிலின் உட்புறத்தில் முதற்குலோத்துங்கசோழ தேவரின் 27 ஆம் ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டு உள்ளது. அதில்,

"பாச்சில் கூற்றது பாச்சில் திருவாச்சிராமமுடைய கோயிலிலே உத்தமசோழ திருமண்டபத்தே இருந்து"

என்னும் தொடர் இடம்பெறுகிறது. எனவே, உத்தமசோழர்த் திருமண்டபம் என்ற பெயரில் ஒரு மண்டபம் இருப்பதும் புலனாகிறது. பராந்தக மண்டபத்தை அடுத்து, கிழக்கில் உள்ள மண்டபம் அதுவாதல் வேண்டும்.

பெரிய மண்டபம்

இப்பெயருள்ள மண்டபம் ஒன்றை, இரண்டாம் கோபுர வாயிலின் தென்புறமுள்ள மேற்குச் சுவரில் இடம் பெறும் கல்வெட்டு சாட்டுகின்றது. பெரிய மண்டபம் என்பது இரண்டாம் கோபுரத்தில் தொடங்கி, முதற்கோபுரம் வரை நீண்டுள்ள மண்டபம் ஆகும். இம்மண்டபத்தின் வடக்கு வரிசைத்தூண் ஒன்றில், சன்னல் கம்பிகளைக் குடைந்து, அதன் உட்புறத்தில் பந்துபோன்ற உருண்டைக்கல் ஒன்று செதுக்கப்பட்டுள்ளது. அக்கல் வெளியில் எடுக்கமுடியாதபடி செதுக்கப் பட்டுள்ளது. இம்மண்டபம் அனைத்தும் ஆண்டுதோறும் பழுதுபார்க்கப்பட்டுப் பராமரிக்கப்படுகிறது.

கல்வெட்டு கூறும் வரலாற்றுச் செய்திகள்

"திருத்தம் பெற்றகுழி நூற்றைம்பது,

இவ்வாண்டு தரத்திலே புக்கு,

இவ்வுடல் கொண்டு கிழி குடுத்தருளிய

திருவாசலிலே நாளொன்றுக்கு சிறுகாலைச் சந்தி பதினாலு,

இரவு சந்தி, திருஅத்தியாமம் அறுதியாக பதினெட்டு திருவிளக்கும்

ஆக முப்பத்திரண்டு திருவிளக்கும்

இவ்வாட்டை ஐப்பசி முதல் சந்திராதித்தவரை செல்லவும்,

இத்திருவிளக்கு ஆண்டார் பாலறாவாயர் கண்காணியாக புரிக"

என்பது அக்கல்வெட்டில் செய்திகள். மேலும் அக்கல்வெட்டு,

"திரிபுவனச் சக்கரவர்த்தி இராசராச தேவர்க்கு யாண்டு 27-வது இராசராச வளநாட்டுப் பாச்சில் உடைய திருவாச்சிராமமுடைய நாயனார்கோயில் ஆதி சண்டேஸ்வர தேவர்களன்கிகளோம்" - எனத் தொடங்குகிறது. எனவே, சேக்கிழார் குறித்த செய்தியை, இக்கல்வெட்டு உறுதிப்படுத்துவதாக வரலாற்றாசிரியர்கள் கருதுகின்றனர். மேலும், கோயில் வாசல் சுவற்றில் அமைந்துள்ள இடத்தில் "கிழிகொடுத்தருளிய திருவாசல் என்ற பெயரும் அச்செய்திக்கு வலுச்சேர்க்கின்றது.

கோயிலில் தைப்பூசத் திருவிழா

தைப்பூசத் திருநாள் இக்கோயிலின் சிறப்பான விழாநாள், அன்று இறைவன் தீர்த்தமாட எழுந்தருளுவதுண்டு.

இராசாசரிய வளவாடு வகைசெய்யப்பெற்ற காலம்

இரண்டாம் கோபுர வாசலின்

"வடபாலுள்ள செரியரைத் தேசகொள்

ஸ்ரீஇராசராச தேவர்க்கு யாண்டு கங் (13) - ஆவது

மழநாடாகிய இராசாசரிய வளநாட்டுப் பாச்சில் கூற்றத்து

மீபில் பிர்மதேயம் துடையூர் ஸபையோம்.

இந்நாட்டுப் பாச்சில் திருவாச்சிராமமுடைய தேவர்க்கு" என்ற கல்வெட்டுச் செய்தி முதலாம் இராசராச சோழனின் 13-வது ஆட்சியாண்டான் கி.பி. 998-ல் மழநாடானது - இராசாசரிய வளநாடு

என வழங்கப்பட்டமையைத் தெளிவாக்குகின்றது. எனவே, பாச்சில் திருவாச்சிராமம் வழங்கப் பட்டமையைத் தெளிவாக்குகின்றது. எனவே, பாச்சில் திருவாச்சிராமம் மழநாட்டுத் திருப்பதி என்பதற்குக் கல்வெட்டு ஆதாரம் கிடைத்தது.

இச்செய்தியை, இரண்டாம் கோபுரவாசல் கல்வெட்டும் குறிப்பிடுகின்றது. "தண்டாற் கொண்டு தன்நெழில் வளர் ஊழியுள் எல்லாயாண்டும் தொழுதகை விளங்கும் யாண்டே செழியரைத் தேசகொள் ஸ்ரீ கோவிராசகேசரி வன்மராகிய ஸ்ரீஇராசராசதேவர்க்கு யாண்டு சு+1(11) ஆவது இராசாசெரிய வளநாடு வகைசெய்கின்ற ஆவணமும்" என்பது அக்கல் வெட்டுச் செய்தியாகும்.

வளநாடும் கூற்றமும்

இவ்வூர் (திருவாச்சிராமம்), முதற்பராந்தகசோழன் காலத்தில் - பாச்சில் திருவாச்சிராமம் என்றும், முதலாம் இராசராசசோழன், முதலாம் இராஜேந்திரன் ஆகியோர் காலங்களில் - இராசாசரிய வளநாட்டுப்பாச்சில் கூற்றத்துப் பாச்சில் திருவாச்சிராமம் என்றும், முதற்குலோத்துங்க சோழன் காலத்தில் - தியாகவல்லி வளநாட்டுப் பாச்சில் கூற்றத்து மீபிலாற்று பாச்சில் திருவாச்சிராமம் என்றும், இரண்டாம் குலோத்துங்க சோழன் காலத்தில் - தின சிந்தாமணி வளநாட்டு பாச்சில் கூற்றத்துப் பாச்சில் திருவாச்சிராமம் என்றும், மூன்றாம் இராசராச சோழர், கோச்சடையவன்மரான திரிபுவனச் சக்ரவர்த்தி சுந்தரபாண்டிய தேவர் ஆகியோர் காலங்களில் இராசராச வளநாட்டுப் பாச்சில் திருவாசிரம் என்றும் வழங்கப்பெற்றுள்ளதாக கல்வெட்டுகள் குறிப்பிடுகின்றன. வளநாட்டின் பெயர் மாறி வந்திருப்பினும், கூற்றத்தின் பெயர் மாறவில்லை என்பது எண்ணத்தக்கது. "வளநாடு" என்பது தற்போதைய ஜில்லாவிற்குச் சமம். "கூற்றம்" என்பது இரு நாடுகளுக்கு இடையிலுள்ள சிறு பிரிவு.

பொதுச் செய்திகள்

கோயிலுக்கு நெல் அளந்த மரக்காலின் பெயர் "இராச சஞ்சயன்" என்று கல்வெட்டுப் பகுதி அறிவிக்கின்றது.

முதலாம் இராசராசசோழன் காலத்தில் கோயில் பண்யாரத்திலிருந்து ஒரு கழஞ்சு பொன் வட்டிக்கு வாங்கினார்கள். ஓராண்டிற்கு ஒரு கல்நெல்லைப் பலிசையாக அல்லது வட்டியாக அளந்து வந்தனர். எனவே, ஒரு கழஞ்சுப் பொன்னுக்கு ஓராண்டிற்கு வட்டி ஒரு கலநெல் என்று பெறப்படுகின்றது. இச்செய்தி "கழஞ்சினவாய் கலநெல் ஆட்டை விட்டன் பலிசையாக" என்னும் கல்வெட்டுத் தொடரால் அறியக்கிடக்கின்றது.

இக்கோயிலுக்கு அன்பர்கள் கொடுத்த பொன், வெள்ளி இவை பாச்சில்கல்லால் நிறுக்கப்பெற்று வந்தன.

முடிவுரை

இத்திருக்கோயிலில், தொல்லியல் துறையினர் 1891-ல் ஒரே ஒரு கல்வெட்டைப் படியெடுத்து, அதன் சுருக்கத்தை அந்த ஆண்டு அறிக்கை எண் 34-ல் குறித்துள்ளனர். அதன்பிறகு எவருமே இக்கோயிலில் சாந்துகளனால் மறைப்பட்டுக் கிடந்த கல்வெட்டுக்களைக் கண்டறிந்திலர். யான் அவ்வூர்க்குச் சென்றபோது பல கல்வெட்டுக் களைக் கண்டுபிடித்தேன். அவ்வூர் பெருநிலக் கிழார் திருவாளர் கல்யாணசுந்தரம்பிள்ளை சாந்துகளைப் போக்கித் தெளிவாக யான் எழுதுமாறு உதவியதோடு, யான் தங்கியிருந்த மூன்று நாட்களுக்கும் உணவு முதலியன அளித்து ஊக்கியருளினார்கள். அவர்களைப் பெரிதும் பாராட்டுகின்றேன். இங்கு கல்வெட்டுக்கள் இருப்பது குறித்து பத்திரிக்கையில் யான் தெரிவித்த பின்னர் தொல்லியல் துறையாளர் அண்மையில் சென்று படியெடுத்ததாக அறிந்தேன்.

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தென்மாவட்டத்தில் பாண்டியர்களின் குடைவரைக் கோயில்கள் - ஒரு வரலாற்று பார்வை

ஆ. பாஸ்கரன்*

பல்லவர்களைப் போலவே சமகாலப் பாண்டிய மன்னர்கள் குடைவரைக் கோயில்களையும், ஒற்றைக்கல் ரதத்தையும் கட்டுமானக் கோயில் களையும் கட்டினார்கள். இதே கால கட்டத்தில் தான் நார்த்தாமலையில் முத்தரையர்கள் குடைவரை கோயில்களை வெட்டினார்கள். இவற்றை தவிர சமணர்கள் இயற்கை குகைகளும் பாண்டிய நாட்டில் அதிகமாக கிடைத்தன. அக்காலத்தில் வைதிக மன்னர்களால் வைதிகக் குடைவரைகளாக மாற்றப்பட்டிருக்க வேண்டும் என்று கலை வரலாற்று அறிஞர்களிடையே கருத்து நிலவி வருகின்றன. அதிகமாக பல்லவரும், பாண்டியரும், அதியரும், முத்திரையரும் கருங்கல் பாறைகளைக் குடைந்து கோயில்களை வெட்டினார்கள். பிற்காலத்தில் குடைவரை கோயில்கள் கரும்பாறைகளில் வெட்டிய போதும் கட்டுமானக் கோயில்களை மென்மையான கற்களைக் கொண்டு எடுத்தார்கள். ஆனால்

பாண்டியரோ தொடர்ந்து கருங்கற்களை கொண்டும், கடினமான பாறைகளைக் கொண்டம் கட்டுமானக் கோயில்களை எடுத்தார்கள். பாண்டியர் குடைவரைக்கோயிலைப் பற்றி கே.வி.செனத்தரராஜன், கே.ஏ.நீலகண்ட சாஸ்திரி, கணபதி சுப்பையா, டக்ளஸ்பார்ட், கே.வி.ராமன், எச்.சர்க்கார், கே.ஆர். சீனிவாசன், போன்றவர்கள் குடைவரைக்கோயில் மற்றும் கட்டிடக்கலையை ஆராய்ந்து மிக ஆழமாக எழுதியுள்ளனர்.¹

மலையடிக்குறிச்சி குடைவரைக் கோயில்

திருநெல்வேலி மாவட்டத்திலுள்ள மலையடிக்குறிச்சி குடைவரைக் கோயில்தான் பாண்டியர்கள் அமைத்த முதல் குகைக் கோயிலாகும். பின்புறச் சுவரில் ஒற்றைக் கருவறையும், முன்புறம் மண்டபமும் கொண்ட காலத்தால் முற்பட்ட இந்தக்குடைவரைக் கோயில், கி.பி. 750 ஆம் ஆண்டைச் சார்ந்த, பாண்டியன் மாறன் சடையனின்

*உதவிப்பேராசிரியர், வரலாற்றுத்துறை, வி.இ.நா.செ.நா.கல்லூரி (தன்னாட்சி), விருதுநகர்

பதினேழாம் ஆட்சியாண்டிற்குரிய அடிக்கல் கல்வெட்டு ஒன்று உள்ளது. கல்வெட்டில் இந்தக் குடைவரைக் கோயில் கல் திருக்கோயில் கல்லால் உருவாக்கப்பட்ட புனிதமான கோயில் என்று பொருள் பொதிந்ததாகக் குறிக்கப்பட்டுள்ளது.² இக்கோயில் ஒரு சிறுமண்டபம் போன்ற அமைப்பு உடையது. இது பாறையின் கிழக்கு முகத்தில் வெட்டப்பட்டது. இதற்கு முன்பு ஒரு மண்டபம் பிற்காலத்தில் கட்டப்பட்டுள்ளது. கருவறைச் சுவரில் வாயிலுக்கு இரண்டு பக்கமும் கோஷ்டங்கள் அமைக்கப்பட்டுள்ளது. கருவறை நுழைவாயிலின் மேலே விட்டம் காட்டப்பட்டு அதில் செடிகொடிகளுடன் கூடிய தோரணங்களும் காட்டப்பட்டுள்ளன.³

செவல்பட்டிக் குடைவரைக் கோயில்

விருதுநகர் மாவட்டம் சங்கரன் கோயிலுக்கு அருகே அமைந்துள்ள செவல்பட்டி சங்கரன் கோயிலுக்கு அருகே உள்ளது. இவ்வூரின் அருகே அருணகிரி என்று அழைக்கப்படும் மலையில் வடக்கு நோக்கி இக்குடைவரை செதுக்கப் பட்டுள்ளது. மகேந்திரவர்மன் பாணித்தூண்கள் அமைந்துள்ளது. தூண்களின் சதுரப்பகுதிகளில் தாமரை வடிவங்களும் அன்னம், யாளி, சிங்கம், நந்தி, யானை முதலிய உருவங்களும் நாகத்தைக் கையில் பிடித்து பூதகணத்தின் உருவமும் செதுக்கப்பட்டுள்ளது. முகமண்டபத்தை அடுத்து அமைந்துள்ள கருவறை வாயிலின் இருபுறமும் வாயிற் காவலர்களின் புடைப் பருவங்கள் காணப்படுகின்றன. இவர்கள் இரண்டு பேரும் காதில் குண்டலங்களுடன் செலுத்தப்பட்டுள்ளனர். கருவறையில் சிவலிங்கம் காணப்படவில்லை. முகமண்டபத்தின் சுவர்ப் பகுதியில் சிவ பெருமானது நடராச உருவமும், திருமால், விநாயர் உருவங்களும் அமைந்துள்ளன. சிவபெருமானின் உருவம் நான்கு கரங்களுடன் காணப்படுகிறது. பின் வலக்கையில் உடுக்கையும் இடக்கையில் தீயும், முன் இடக்கை அபயமுத்திரைக்காட்டியும் முன் வலக்கை தூக்கிய திருவடிபை நோக்கி நீட்டிய படியும் அமைந்துள்ளது. இவரது சடைமுடியானது

செப்புத்திருமேனிகளில் காட்டப்படுவது போல் பின்பக்கம் தொங்கிய நிலையில் நேர்த்தியுடன் காணப்படுகிறது. திருமால் உருவமானது நின்ற நிலையில் நான்கு கரங்கள் கொண்டு கிரீட மகுடத்துடன் செதுக்கப்பட்டுள்ளது. காதுகளில் மகரகுண்டலங்கள் மிக நேர்த்தியாக அமைந்துள்ளன. மார்பில் அணிகலன்கள் விளங்குகின்றன. அமர்ந்த நிலையிலான விநாயகரது சிற்பம் இரண்டு கரங்களுடன் காணப்படுகிறது. இடது கையில் முறிந்த தந்தத்தைப் பிடித்துக் கொண்டும் வலக்கையில் மோதகத்தை ஏந்தியும் காணப்படுகிறது. வலம்புரியாகத் துதிக்கை காணப்படுகிறது. முப்புரிநூலும் உதரபந்தம் மற்றும் கைகளில் கங்கணங்களுடன் காணப்படும் விநாயகரது உருவம் குழந்தை வடிவில் அமைந்துள்ளது.⁴

திருமலைப்புரம் குடைவறைக் கோயில்

திருநெல்வேலி மாவட்டம் அம்மாசமுத்திரம் அருகே உள்ள கல்லிடைக் குறிச்சி சேந்தரமரம் சாலையில் கல்லிடைக் குறிச்சியிலிருந்து 7 கி.மீ தொலைவில் உள்ள திருமலைப்புரம் என்று அழைக்கப்படும் இத்திருமலைப்புரம் இவ்வூருக் கருகில் உள்ள வண்ணாத்திப்பாறை என்று அழைக்கப்படும் குன்றில் இரண்டு குடைவரைகள் செதுக்கப்பட்டுள்ளன. இவைகள் குன்றின் வடக்கே முற்றுப்பெறாதநிலையில் உள்ளன. வடக்கே உள்ள குடைவறை 200 மீட்டர் உயரத்தில் குடைவிக்கப்பட்டுள்ளது. இங்கு செல்வதற்குப் படிகள் செதுக்கப்பட்டுள்ளன. கருவறைகள் பக்கவாட்டில் கிழக்கு நோக்கி அமைந்துள்ளது. அவைகளை முண்பண்டபம், முகமண்டபம் எனக் கொள்ளலாம். முன் மண்டபத்தில் மகேந்திரவர்மன் பாணித்தூண்கள் இரண்டும் அரைத்தூண்கள் இரண்டும் அமைந்துள்ளன. முன்மண்டபத்தை யடுத்த முகமண்டபம் தூண்கள் இன்றிச் செவ்வக வடிவில் உள்ளது. இம் மண்டபத்தின் சுவர்கள் இறை உருவங்கள் வைப்பதற்குரிய மாடக்குழிகளாக அமைந்துள்ளன. அவைகளில் சிவபெருமான் விஷ்ணு, பிரம்மன்,

நடராசர், மற்றும் கணபதி ஆகியோருடைய சிற்பங்கள் செதுக்கப்பட்டுள்ளன. திருமால் நான்கு கரங்களுடன் மகர குண்டலங்கள் அணிந்தும் செதுக்கப்பட்டுள்ளார். இச்சிற்பத்தின் இருபுறமும் இரு கணங்கள் அமைக்கப் பட்டுள்ளன. நடராசர், சடாமுடியும் அதன் கண்பிறையும், கழுத்தில் மண்டையோடு களால் ஆன மாலையும் சூடியுள்ளார். பூதகணங்கள் இருபுறமும் இசைக் கருவிகளை வாசிக்க அதற்கேற்ப இவர் ஆடுவதுபோல் இக்காட்சி அமைந்துள்ளது. பிரம்மனது சிற்பம் தாமரைமலரின் மேல் நின்ற நிலையில் நான்கு கரங்களுடன் விளங்குகிறது. கருவறைவாயிலின் இருபுறமும் வாயிற்காவலர் களது புடைப் புருவங்கள் கம்பினை ஊன்றி அதன் மேற்பகுதியில் முவாயை வைத்துச் சாய்ந்து கொண்டு நின்ற நிலையில் இருப்பது ஆட்டிடைபர்கள் கம்பினை ஊன்றி அவ்வவ் போது ஓய்வெடுக்கும் காட்சியை நினைவூட்டுகிறது. கருவறைக்கு முன் நந்தியின் புடைப்பருவம் தாய்ப்பாறையில் செதுக்கப்பட்டுள்ளது. இக்குடை வறையின் மேற்கூறையில் ஓவியங்கள் அழிந்த நிலையில் காணப்படுகின்றன. இவை முற்காலப் பாண்டியரது காலத்தைச் சேர்ந்த இக்குடை வறையின் முகப்பில் உள்ள தூண் ஒன்றில் கி.பி. 12 ஆம் நூற்றாண்டைச் சேர்ந்த ஸ்ரீ வல்லபதேவனின் கல்வெட்டும் இடம் பெற்றுள்ளது. வண்ணாத்திப் பாறையின் தென்பகுதியில் உள்ள குடைவறை மேற்கண்ட அமைப்பில் குடைவிக்கும் பணி தொடங்கப்பட்டு தூண்களுடன் கூடிய முக மண்டபமும் அமைந்துள்ளது. அதனையடுத்த மண்டப பணி முற்றுப் பெறாது காணப்படுகிறது.⁵

சேந்தமரம் குடைவரைக் கோயில்

சங்கரன் கோயிலிருந்து சுமார் 16 கி.மீ தூரத்தில் அமைந்துள்ள வீரசிகாமணி மலையின் அடிவாரத்தில் அமைந்துள்ளது சேந்தமரம் குகைக் கோயிலாகும். இக்குகையின் தூண்கள் கணமானவை. குகையின் மத்தியில் உள்ள கருவறையில் சிவலிங்கம் உள்ளது. இதன் சுவர்களில் முனிவர்களின் உருவங்கள் முடிக்கப்

படாமல் விடப்பட்டுள்ளன. இந்த யோகிகளில் ஒருவர் அகஸ்தியராக இருக்கலாம். இப்பகுதியில் அகஸ்தியருக்குச் செல்வாக்கு இருந்து வந்துள்ளது. இப்பகுதியில் கேரளா எல்லை பகுதியில் அமைந்துள்ள பொதிகை மலையில் தான் அகஸ்தியர் வந்து அமர்ந்தாகப் புராணக் கதை கூறுகிறது. இங்குள்ள துவார பாலகர்கள் சிற்பங்களும் சிதைந்து காணப்படுகின்றன. இரு துவார பாலர்களும் ஜடாபாரம் அணிந்துள்ளனர். ஒருவர் பாதம் வரை ஆடை உடுத்தியுள்ளார் மற்றவர் தொடைவரை அரைக்கால் சட்டை அணிந்துள்ளார். ஒருவர் கையில் தண்டம் உள்ளது. அவர் தண்டத்தின் மீது சாய்ந்த இடையன் போலுள்ளார் மற்றவர் விஸ்மயமுத்திரை ஆச்சரியம் காட்டுகின்றார்.⁶

சொக்கம்பட்டி குடைவரைக் கோயில்

திருநெல்வேலி மாவட்டம் கைடயநல்லூருக்கு அருகே உள்ள பேச்சிப்பாறையில் சொக்கம்பட்டி குடைவரை உள்ளது. இவை சிவனுக்காகவும், விஷ்ணுவுக்காகவும், இரு கருவறைகளைக் கொண்டுள்ளது. சிவனுக்காகவுள்ள கருவறையில் சிவலிங்கமா, அது வைக்கப்படுவதற்கான பள்ளமோ கிடையாது. விஷ்ணுவுக்கான கருவறையில் விஷ்ணு சிற்பம் செதுக்கத் துவங்கிய நிலையில் உள்ளது. அவருக்கு இருபுறமும் முன்னே அரச குடும்பத்தினர்கள் இருவர்கள் மண்டியிட்டு வணங்குவது போன்று அமைக்கப் பட்டது. இந்த அமைப்பு திருச்சி கீழ்க்குடை வரையில் விஷ்ணு சன்னதியை நினைவு செய்கின்றன. குடைவறை தெற்கு நோக்கி உள்ளது. கருவறைகள் கிழக்கு மேற்கு நோக்கி அமைந்துள்ளன. தெற்கு நோக்கி குடைவறையின் பின்சுவர் சிற்பம் அமைப்பதற்காக மூன்றாகப் பிரிக்கத் தொடங்கிய நிலையில் உள்ளது. இக்குடைவரைத் தூண்கள் அலங்காரமின்றியும் மூன்றாகப் பிரிக்கப்படாமலும் உள்ளன. மொத்தத்தில் இக்குடைவரை முடிவுறாமலும், அழிந்த நிலையிலும் உள்ளது. இதன் நுழைவாயிலில் இக்குடைவரை முடிவுறாமலும்,

அழிந்த நிலையிலும் உள்ளது. இதன் நுழைவாயிலில் ஒரு பக்கம் ஆணும், மறுபக்கம் ஒரு பெண்ணும் கோஷ்டங்களில் உள்ளனர். இவர்கள் அரச குடும்பத்தைச் சேர்ந்த இளவரசர் இளவரசியின் சிற்பங்கள் போல் தோற்றமளிக்கின்றன.⁷ இவ்வினம் ஆண்மகள் அணிந்திருக்கும் பூணல் பல்லவர் சிற்பங்களில் உள்ளது போல் வலதுகரத்தின் மீது படர்ந்து செல்கின்றது. இவனது ஒரு கரம் வாளின் மீது வைக்கப்பட்டுள்ளது. மற்றொரு கரம் இறைவனுக்கு அர்ப்பணிக்க வேண்டி மலரினைத் தாங்கியுள்ளது. இவனது மகுடம் நான்கு தலைகளையுடைய நாகத்தினைக் கொண்டுள்ளது. இவனது ஆடைப்பகுதிகள் முடிவு பெறாமல் விடப்பட்டுள்ளன. இவனுக்கு எதிரில் உள்ள இளம் பெண்ணின் இடது கரம் கடிவரஸ்த்தத்திலும், வலதுகரம் இறைவனுக்கு அர்ப்பணிக்க வேண்டிய பொருளை ஏந்தியும் உள்ளன. அழகான உருவான உடல் வினப்பைக் கொண்ட இவனது மகுடம் மாமல்லபுரத்து வராஹர் குகையில் உள்ள ஸ்ரீதேவியின் கிரீடத்தை ஒத்துள்ளது.⁸

பாண்டிய மன்னர்கள் குடைவரைக் கோயில் களையும், ஒற்றைக்கல் ரதங்களையும் கட்டுமானக் கோயில்களையும் பரவலாக எழுப்பினார்கள். பல்லவர்களைப் போலவே குடைவரைகளில் சிவலிங்கம் காணப்படுகின்றன. இவர்களது குடைவரைச் சிற்பங்கள் பல்லவர் சிற்பங்கள் போன்று கதை தொகுதிகளாக காணப் படுவதில்லை. இந்த குகைகளின் அமைப்புகள்

ஐந்து பிரிவுகளாக கொண்டன. இவர்களது ஒற்றைக்கல் இரதம் என்றும் பல்லவரையும் மற்றவரையும் கலைக் கூறுகளில் வனப்பில் மிஞ்சி இருப்பதை காண முடிகிறது. முற்காலப் பாண்டியர் கோயில்களில் கருவறையும், அந்த மண்டபமும் சிறுமண்டபமும் அமைக்கப் பட்டுள்ளது. பிற்கால பாண்டியர் காலத்தில் இது பெரிதும் விரிவுபடுத்தப் பட்டது. பரிவார தேவதைகள் முற்கால பாண்டியர் காலத்தில் குறைவாக காணப்பட்டது. பிற்காலப் பாண்டியர் காலத்தில் தான் அதிகமான தூண்களும், மண்டபங்களும், திருச்சுற்றுமானிகளையும், சிற்பங்கள் அடங்கிய கோபுரங்களும் கட்டப் பட்டன.

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திருப்பூர் மாவட்டக் கல்வெட்டுகள் காட்டும் வணிக நகரங்கள் மற்றும் ஊர்கள் - ஓர் ஆய்வு

ம. மதியழகன்*

சங்க காலத்தில் தனிப்பெரும் பிரிவாக காட்டப்படும் கொங்கு நாடு இடைக்காலத்தில் வடகொங்கு, தென் கொங்கு என இரு பெரும்

பிரிவுகளாக இருந்தது. நொய்யல் நதிக்குத் தென்பகுதி தென்கொங்கு என அழைக்கப்பட்டது. சங்க காலத்தில் தென் கொங்கில் பிரம்மதேய

* உதவிப் பேராசிரியர், வரலாற்றுத் துறை, அரசு கலைக்கல்லூரி, உடுமலைப்பேட்டை

ஊர்கள் உருவாக்கப்பட்டிருந்தன. தென்கொங்கு நாடு சங்க காலத்திலே பல வணிகப் பெருவழிகளைக் கொண்டிருந்தது. சங்க காலத்தில் மேற்குக் கடற்கரையில் இருந்து கிழக்குக் கடற்கரைக்கு வடகொங்கு மற்றும் தென்கொங்கு நாட்டின் வழியாக வாணிபம் நடைபெற்றது. கி.பி. இரண்டாம் நூற்றாண்டு முதல் கொங்கு நாட்டிற்கும் இலங்கைக்கும் வாணிபத் தொடர்பு இருந்து வந்தது. கி.பி. முதல் நூற்றாண்டைச் சார்ந்த தமிழ் பிராமி எழுத்துக்கள் கண்ணன், சாத்தன் என்ற பெயர் பொறித்த பாளையோடுகள் அரிக்க மேட்டில் கிடைக்கப்பெறுகின்றன. கொடுமணல் அகழ்வாய்வு மூலம் நிகமத்தார் என்னும் வணிகக்குழுவினர் கொங்கு நாட்டில் வாணிபம் செய்தது தெரிய வருகின்றது. சங்க கால வாணிபப் பொருட்கள் குறித்து பட்டினப்பாலையும், சிலப்பதிகாரமும் குறிப்பிடுகின்றன. சங்க காலத்தலி கொற்கை, அழகர் குளம், வசவசமுத்திரம் போன்ற கிவக்குக் கடற்கரை துறைமுகங்களிலும் மேற்கு கடற்கரையில் குளகிரியில் மிளகு வாணிபம் சிறந்து விளங்கியது. கி.பி. முதல் நூற்றாண்டுகளில் முசிறியில் அலெக்சாண்டிரியாவுக்கும் வாணிபம் நடைபெற்றுள்ளது. இதில் வாசனை திரவியம், தந்தம், துணி போன்ற வாணிபப் பொருட்கள் முக்கியப் பங்கு வகிக்கின்றன. ஈரோடு மாவட்டம் கொடுமணல், அகழ்வாய்வில் அரிய வகைக் கற்கள் மத்திய தரைக்கடல் பகுதிக்கு ஏற்றுமதி செய்யப் பட்டுள்ளது தெரிய வருகின்றது. கொங்கு நாட்டில் அரேபிய குதிரைகள் வாணிபம் சிறந்து விளங்கி இருந்தது. கொங்கு பகுதியான கோவை, பொள்ளாச்சி, உடுமலைப்பேட்டை பகுதியில் ரோமானிய நாணயங்கள் கிடைக்கப்பெற்றுள்ளன.

கொங்கு சோழர்கள் காலத்தில் பல்வேறு சதுர்வேதி மங்கலம், தேவதான பிரம்மதேய ஊர்கள் உருவாக்கப்பட்டு கோயில் பொருளாதாரம் வளர்ச்சி பெற்றது. இடைக்காலத்தில் தென் கொங்கின் வணிகப் பெருவழிகளில் கோட்டைகளும் சிவ, வைணவ ஆலயங்களும் வளர்ச்சி பெற்றன. கொங்கு சோழர்கள் காலத்தில் உருவாக்கப்பட்ட நாடு என்ற நிர்வாக அமைப்பு

முறையில் பிரம்மதேய ஊர்களும், வணிக ஊர்களும் நகரங்களும் வணிகப் பெருவழிகளில் வளர்ச்சி பெற்று வணிக வளர்ச்சிக்கு உதவியாக விளங்கியது. நாடு நிர்வாக அமைப்பில் பிரம்ம தேய ஊர்கள் பல்வேறு தொழில் குழுக்களையும் விவசாயக் குடிகளையும் சித்திரமேழி பெரிய நாட்டார் அமைப்பு முறையில் இணைக்கப்பெற்று நகரங்களில் வணிகம் பெற உறுதுணையாக அமைந்தன. இதன் மூலம் இன்றைய திருப்பூர் மாவட்டம் இடைக்காலத்தில் தாராபுரத்தையும், திருப்பூரையும், கொழுமத்தையும் மையமாகக் கொண்டு வளர்ச்சி பெற்றிருந்தது.

திருப்பூர்

திருப்பூர் சங்க இலக்கியத்தில் திருப்போர் என அழைக்கப்பட்டது. சங்ககாலத்தில் கால்நடை களை மீட்டு திருப்புதல் என்ற கரத்தைத் திணை போர் நடைபெற்ற இடம் என்பதால் இப்பகுதி திருப்பூர் என அழைக்கப்படுகின்றது.² கொங்குப் பெரு வழியில் அமைந்த இவ்வூரில் குடியேறிய அயர்கள் மற்றும் வேட்டுவர்கள் கால்நடை வளர்ப்பு மற்றும் வேளாண்மை மூலம் தொழில் வளர்ச்சியை ஏற்படுத்தினார்கள். இடைக்காலத்தில் திருப்பூர் மற்றும் அதனைச் சுற்றிய பகுதிகள் வணிக ஊர்களாக வளர்ச்சி பெற்றன. திருப்பூர் வடபரிசார நாட்டில் அமைந்திருந்தது. இந்நாட்டின் வழியாக சென்ற பெருவழியில் சாலிய நகரத்தார், அய்ய பொழில், அக்க சாலை, வியாபாரிகள், நெசவாளர்கள் அதிகம் வசித்தனர். திருப்பூரைச் சுற்றி உள்ள ஊர்களான நடுவச்சேரி, பெருமாநல்லூர், பல்லடம், திருமுருகன்பூண்டி, அவிநாசி போன்ற ஊர்கள் வணிகர்களின் குடியிருப்புகளைக் கொண்ட அடிக் கீழ்த்தளமாக செயல்பட்டன.³ திருமுருகன் பூண்டி, அவிநாசி போன்ற நகரங்கள் தன்னாட்சி பெற்று சந்தைகளைக் கட்டுப்படுத்தியது. இந் நகரங்களின் அருகில் அமைந்த கிராமங்களில் பஞ்ச கம்மாளர்கள், வளையல்கள், கல்மணிகள், கோயில்மணிகள், வெங்கலபாத்திரங்கள் சிற்ப வேலைகள், வண்டிகள் ரதங்கள் செய்தல் போன்ற வேலைகளில் ஈடுபட்டனர். தாவளம் எனும்

வணிகச் சந்தைகளிலும் வாரச்சந்தை, கூடும் இடங்களிலும் இடைநிலை வியாபாரிகள், கடைத்தெருக்களில் தங்கள் உற்பத்தியை சந்தைப்படுத்தினர். திருமுருகன் பூண்டி, அவிநாசி போன்ற ஊர்கள் பல்லவர் காலத்தில் மாநகரமாக வளர்ச்சி பெற்றது.⁵ அவிநாசி சிவ ஆலயம் கோட்டைக்குள் அமைந்திருந்தது. கோட்டையைச் சுற்றி இன்னும் அகழி ஒன்று காணப்படுகின்றது.

பெருமாநல்லூர்

திருப்பூருக்கு அருகில் உள்ள பெருமாநல்லூர், ஒத்துனாராந் பெரும் பழனம் என இடைக் காலத்தில் அழைக்கப்பட்டது.⁶ வீர ராசேந்திரனின் 1224 ஆம் ஆண்டு கல்வெட்டு வடபரிசார நாட்டில் அமைந்த கரையான அடிக் கீழ்தளம் பற்றியும் வியாபாரிகளையும் குறிப்பிடுகின்றது.⁷ பெரும் பழனம் (பெருமாநல்லூர்) பகுதியில் பாண்டிய மன்னன் வீரபாண்டியன் ஆணைப்படி குளத்தின் கரைகள் மற்றும் தூம்புகள் செம்மைப்படுத்தப் பட்டு, செம்மைப்படுத்தியவர்களுக்கு தென்னை மற்றும் பாக்கு, வணிகப் பயிர்கள் வைத்துப் பயிர் செய்து கொள்ள வரிச்சலுக்கை அளித்ததை அப் பாண்டிய மன்னனின் 1286 ஆம் ஆண்டு கல்வெட்டு தெரிவிக்கின்றது.⁸ கி.பி. 17 ஆம் நூற்றாண்டில் பெருமாநல்லூரில் சந்தை ஒன்று செயல்பட்டதையும் அதிலிருந்து வரும் மகமை (வரி) பெருமாநல்லூர் உத்தம சோழன்வரர் கோயிலுக்குத் தானமாக அளிக்கப் பட்டதையும் கல்வெட்டுகள் தெரிவிக்கின்றன.⁹ இடைக் காலத்தில் பெரும் பழனத்தில் (பெருமாநல்லூர்) வெள்ளாளர்கள், பிராமணர்கள், சாலியர்கள், நாட்டுச்செட்டிகள் மன்றாடிகளாக வாழ்ந்து வந்ததை கல்வெட்டுகள் தெரிவிக்கின்றன.¹⁰

சர்க்கார் பெரியபாளையம்

திருப்பூரிலிருந்து சேலம் செல்லும் பெருவழியில் அமைந்துள்ள சர்க்கார் பெரியபாளையம் என்னும் ஊர் இடைக்காலத்தில் கொங்குப் பெருவழியில் அமைந்த நகரங்களில் ஒன்றாகும். சர்க்கார் பெரிய பாளையம் கொங்கு பெருவழியில் அமைந்த கடிகை தாவாளம் (வணிகர் வசிக்கும் பகுதி)

ஆகும். சர்க்கார் பெரிய பாளையத்தில் வணிகக் குழுக்களான நானாதேசி, திசையாபித்து ஐநூற்றுவர், பெரு நீராவியார், செட்டி, நகரத்தார், அய்யபொழில், மணி கிராமத்தார், பதினென் விசையத்தூர், சித்திரமேழி பெரிய நாட்டார், வளஞ்சியர் போன்ற அமைப்புகள் ஏற்றுமதி இறக்குமதி வாணிபத்தில் ஈடுபட்டனர்.¹¹ யானை, குதிரை, கழுதைகள், எருதுகள் மூலமாக உப்பு, மிளகு, பொதி, புடவை, தானியங்கள், சந்தனம் நூல், விடுபுடவை போன்ற வணிகப்பொருட்கள் கிழக்கு மற்றும் மேற்கு கடற்கரைக்குக் கொண்டு செல்லப்பட்டன. மேற்கண்ட பொருட்களுக்கு சர்க்கார் பெரிய பாளையத்தில் ஏற்றுமதி, இறக்குமதி வரி வசூலிக்கப்பட்டது.¹²

பட்டாலி

திருப்பூரிலிருந்து காங்கேயம் செல்லும் பெருவழியில் பட்டாலி என்னும் ஊர் இடைக் காலத்தில் காங்கேய நாட்டில் அமைந்திருந்த வணிக நகரமாகும்.¹³ பட்டாலிக்கு அருகில் மேலைச்சேரி, கீழைச்சேரி, கொம்பாதி, காஞ்சிக் கூவத்துண்டு, ரவிநல்லூர், காரையூர், கடலூர், காத்நாங்கண்ணி போன்ற ஊர்கள் அமைந்திருந்தன,¹⁴ பட்டாலியில் இருந்து இரட்டுற மொழி சோழ பெருந்தெருவில் வணிகர்கள் அதிகமாக வசித்தனர். காங்கேய நாட்டில் இடம் பெற்ற வீர சோழ சதுர்வேதி மங்கலம் பிராமணர்களின் குடியிருப்பையும் மன்றாட்டு உரிமை பெற்ற மன்றாடிகளின் பெயர்களையும் கல்வெட்டுகள் தெரிவிக்கின்றன.¹⁵ காங்கேய நாட்டு கடையூர் பரஞ்சேர்புள்ள (பீடகை) வியாபாரிகள் கோயில்களில் நந்தவனம் அமைக்கவும் விளக்கெரிக்கவும் நிலக்கொடையும், தானமும் அளித்ததை கொண்டு பாண்டிய மன்னர்களின் கல்வெட்டுகள்¹⁶ குறிப்பிடுகின்றன.

கண்ணபுரம்

இடைக்காலத்தில் காங்கேய நாட்டில் அமையப்பெற்ற வணிக ஊர் வில்லவன் மாதேவி என்ற விக்ரமசோழபுரம் ஆகும்.¹⁷ இவ்வூர் இடைக்காலத்தில் நகரமாக திகழ்ந்தது. வணிகர்கள்

இவ்வூரில் அதிகம் குடியேறி இருந்தனர். காங்கேய நாட்டில் நொய்யல் ஆற்றுப்பகுதியில் பார்ப்பினி, வள்ளியிரைச்சல், காரையூர், (திருப்புவன மாதேவி புரம்) பரஞ்சேர் வழி ஆகிய வர்கள் திருவிடையாட்ட ஊர்களாகவும் பீடகை ஊர்களாகவும் அமைந்தன. காரையூர் (திருப்புவன மாதேவிபுரம்) பரஞ்சேர்¹⁸ வழி ஆகிய ஊர்கள் திருவிடையாட்ட ஊர்களாகவும் பீடகை ஊர்களாகவும் அமைந்தன. காரையூர் நகரமாக திகழ்ந்தது.¹⁹

குண்டடம்

இன்றைய திருப்பூர் மாவட்டத்தில் குண்டடம் என்னும் ஊர் திருப்பூரில் இருந்து தாராபுரம் செல்லும் வணிகப் பெருவழியில் அமைந்திருந்தது. இடைக்காலத்தில் தென் பொங்கலூர்க்கா நாட்டில் அமைந்த வணிக ஊர் குண்டடம் ஆகும்.²⁰ குண்டடம் பகுதி இடைக்காலத்தில் விவசாய உற்பத்தியில் சிறந்து விளங்கியது. இவ்வூரில் இருந்த புலம்புரிக் கோட்டையில் ஆயிரவர் படை உதவியுடன் சந்தை கூடியது.²¹ தாராபுரம் மற்றும் திருப்பூரிலிருந்து வரும் பொருட்களை ஏற்றுமதி இறக்குமதி செய்யும் வமிச நகரமாக குண்டடம் விளங்கியது.²² இவ்வூரில் இயங்கி வந்த திசை முக்கியர் என்னும் வணிகர் சபை சித்திரமேழி பெரிய நாட்டார் சபையுடன் இணைந்து விவசாய உற்பத்தியை பெருக்கியது.²³ இப்பகுதியில் பதினென் விசயத்தார் எனும் வணிக சபையினர் வாணிபத்தில் ஈடுபட்டனர்.²⁴ குண்டடத்திற்கு அருகில் அமைந்த கோணபுரம் எனும் பகுதி திருவிடையாட்ட ஊர்களைக் கொண்டிருந்தது. குண்டடம் மற்றும் கோணபுரம் பகுதிகளில் பஞ்ச கம்மாளர்கள் மற்றும் சீலைச்செட்டிகள் திகமாக வசித்து வந்தனர்.²⁵

தாராபுரம்

கொங்கு சோழர்களின் தலைநகரமாக விளங்கிய தாராபுரம் நரையனூர் நாட்டில் அமைந்திருந்தது. இடைக்கால கல்வெட்டுக்களில் இவ்வூர் கொங்கு வஞ்சி ஆன வாலாடபுரம் ராசராசபுரம் என 'ழைக்கப்படுகின்றது'.²⁶ இந்நகரம் திருப்பூரிலிருந்து

பழனி செல்லும் பெருவழியிலும் அராவதி ஆற்றங்கரையிலும் அமைந்திருந்த காரமத்தினால் வாணிபத்தில் சிறந்து விளங்கியது. கொங்கு நாட்டின் 24 நாடுகளிலிருந்துந் நாட்டுச்செட்டிகள். இந்தநகரத்தில் தங்கி வாணிபம் செய்தனர்.²⁷ இவ்வூரைச் சுற்றி அமைந்த சதுர்வேதி மங்கல ஊர்கள் மற்றும் மன்றாடிகல் மூலம் இவ்வூர் வாணிப சிறப்பு பெற்றிருந்தது.

கொழிஞ்சிவாடி

தாராபுத்திலிருந்து அலங்கியம் செல்லும் பெருவழியில் அமராவதி ஆற்றின் மறு கரையில் அமைந்த கொழிஞ்சிவாடி இடைக்கால கல்வெட்டு களில் நரையனூர் நாட்டு டைய பிராட்டி. சதுர்வேதிமங்கலம் என அழைக்கப்பட்டது.²⁸ இவ் வணிகர்களின் ஒரு பகுதியில் அமைந்த கழுகு கோட்டை²⁹ வணிகர்களின் சந்தை கூடும் இடமாக அமைந்தது. கொழிஞ்சிவாடி மன்னரைகள் (வளமான பகுதிகள்) அமைந்த இடமாக கல்வெட்டுகள் தெரிவிக்கின்றன. இவ்வளமான பகுதியில் பிராமணர்கள் மற்றும் மன்றாடிகள் பதினேன்பூமி சபை மூலமாக விவசாய உற்பத்தியில் ஈடுபட்டு வந்தனர்.³⁰

பிரம்மியம்

கொழிஞ்சிவாடிக்கு அடுத்து பிரம்மியம் என்னும் ஊர் தென்கரைநாட்டில் அமைந்திருந்தது. அமராவதி ஆற்றில் மூலம் பாசன வசதி பெற்ற இவ்வூர் மிகப்பெரிய வாய்க்கால் ஓரமாக அமையப்பெற்ற ஊராகும். பிராமணர்கள், வியாபாரிகள் இவ்வூரில் அதிகம் வசித்தனர். கல்வெட்டுகளில் இவ்வூர் வீரசங்காத சதுர்வேதி மங்கலம் என குறிக்கப்படுகின்றது.³¹

எல்காம் வலசு

தாராபுரத்தில் இருந்து பழனி செல்லும் சாலையில் தென் கிழக்கில் பத்து கிலோ மீட்டர் தூரத்தில் அமைந்திருக்கும் எல்காம் வலசு என்னும் ஊரில் மகிப்பெரிய ஏரி ஒன்று காணப்படுகின்றது. வேளாண் வளர்ச்சியில் சிறந்து விளங்கிய இவ்வூர் இடைக்காலத்தில் வணிக ஊராக வளர்ச்சி பெற்றது. பதினான்காம் நூற்றாண்டில் எறிவீரப்

பட்டினாக வளர்ச்சி பெற்றது.³² வணிகக் குழுக்களான நானாதேசி, ஐந்துநூர், நகரம் மற்றும் அடிகுழத்தை சேர்ந்த வியாபாரிகள் ஒன்று சேர்ந்து இவ் ஏறிவீரப்பட்டிருந்ததை அமைத்தனர்.

தாராபுரத்தைச் சுற்றி அமைந்த ஊர்களில் பிராமணர்கள் அதிகமாக குடியேறி இருந்தனர். கோயில் நிலங்களில் வேளாண்மை செய்த பிராமணர்கள் கோயில் காணியுடைய சிவ பிராமணர்கள் என அழைக்கப்பட்டனர். இப்பிராமணர்கள் சித்திரமேழி பெரிய நாட்டார் சபையை அமைத்து அதன் மூலம் வேளாண் உற்பத்தியை பெருக்கி வணிக வளர்ச்சிக்கு உறுதுணையாக இருந்தனர்.

கடத்தூர்

அமராவதி நதிக்கரையில் ஒரு கரையிலிருந்து மறுகரைக்கு மாடுகளைக் கடத்தும் ஊர் கடத்தூர் என அழைக்கப்பட்டது. இவ்வூரைச் சுற்றி மாடுகளை பட்டி அமைத்த ஊர்கள் காரத்தொழுவு, கோடிக்கரை, தொழுவு, ஐங்கைத்தொழு என கல்வெட்டுகளில் குறிக்கப் பெறுகின்றன.³³ இடைக்காலத்தில் கடத்தூர் கரைவழி நாட்டு கடத்தூர் என ராசராசநல்லூர் என கல்வெட்டுகளில் குறிக்கப்பெறுகின்றது.³⁴ இடைக்காலத்தில் கொழு மத்திலிருந்து கடத்தூருக்கு செல்லும் பெருவழி சோழமாதேவி பெருவழி என அழைக்கப்பட்டது.³⁵ இப்பெருவழியில் கண்ணாடிப் புத்தூர், மடத்துக் குளம், சோழமாதேவி தளவாய்ப்பட்டினம், துங்காவி ஆகிய ஊர்கள் வணிக ஊர்களாக வளர்ச்சி பெற்றன. வளமான மன்னறைகள் கொம்ட கரைவழி நாட்டில் கரும்பு, வாழை, நெல் போன்ற பணப்பயிர்கள் பயிரிடப் பட்டன. பிரம்மதேய ஊர்கள் மற்றும் சதுர்வேதி மங்கல ஊர்கள் கரைவழி நாட்டில் அதிகமாக அமைந்திருந்தன.³⁶ பிராமணர்கள் கோயிற் காணியுடைய மன்றாடிகளாக விளங்கினர். சித்திரமேழி பெரிய நாட்டார் சபை கரைவழி நாட்டில் விவசாய உற்பத்தியை மேலாண்மை செய்தது. இவ்வூரில் அமையப் பெற்றிருந்த அபிமான சோழ பலவரையின் கோட்டையில் ஆயிரவர் படையினர்

இருந்ததை இடைக்கால கல்வெட்டுகள் தெரிவிக்கின்றன.³⁷ ஆயிரவர் படையின் படைத் தலைவர்கள் பாலைக்காட்டுச் சேரியிலிருந்து (பாலக்காடு) வந்தவர்கள் என்றும் இதில் பல பேர் படைமாளியம் பெற்ற மன்றாடிகளாக திகழ்ந்தார்கள் என்றும் இதில் கடத்தூர் கல்வெட்டுகள் தெரிவிக்கின்றன.³⁸ கடற்றூரில் தங்கி இருந்த ஆயிரவர் குண்டம், தாராபுரம், பேரூர் ஆகிய கோட்டைகளில் தங்கி வணிகர்களுக்கு காவலாகச் செயல்பட்டனர்.

கொழும்பு

சங்க காலத்தில் குழுமூர் என அழைக்கப்பட்ட கொழும்பு சங்கிராம நல்லூர் இடைக்காலத்தில் பல சுத்ரவேதி மங்கல ஊர்களைக் கொண்டிருந்தது. பழியிலிருந்து பாலக்காடு செல்லும் பெருவழியில் இவ்வூர் அமையப்பெற்று மலைநாட்டு வாணிகத்தில் சிறந்து விளங்கியது. அமராவதி ஆற்று கால்வாய்கள் மூலம் குளத்துப்பாசந் பகுதிகளில் வேளாண்மை வளர்ச்சி பெற்றது. இவ்வூரில் பிராமணர்கள் மன்றாடிகள் மற்றும் வணிகர்கள் திகம் குடியேறி இருந்தனர். இடைக்காலத்தில் நசெவு தொழில் இப்பகுதியில் சிறப்புப் பெற்றிருந்தது. இலங்கையுடன் இவ்வூர் வாணிபத் தொடர்பில் இருந்ததை கொழும்பு கல்வெட்டுகள் தெரிவிக்கின்றன.³⁹

உடுமலைப்பேட்டை

பழனி மலைக்கும் ஆனைமலைக்கும் நடுவே அமையப்பெற்ற வணிக ஊரான உடுமலைப் பேட்டை, சோமவாரப்பட்டி, கொங்கல்நகரம், நகரக்கந்தை, சிறுகளத்தை, வடபூதிநத்தம் போன்ற பகுதிகள் சங்ககாலத்தில் வணிக ஊர்களாக வளர்ச்சி பெற்றிருந்தன.⁴⁰ கொங்கல்நகரம் மற்றும் சோமவாரப்பட்டி ஆகிய பகுதிகளில் நடுகற்கள் அதிகம் காணப்படுவதால் இப்பகுதியில் சங்க காலத்திலிருந்தே ஊர்களின் வளர்ச்சியினைக் காணமுடிகிறது. விஜயநகரப் பேரரசு காலத்தில் பேட்டைகள் உருவாக்கப் பட்டபோது உடுமலைப்பேட்டை வணிகநகரமாக வளர்ச்சி பெற்றது. உடுமலைப்பேட்டையின் ஏழு

குளப்பாசநப் பகுதியில் வேளாண்மை உற்பத்தி பெருகி இருந்தது. துங்காவி என்னும் ஊர் வணிகர்களின் குடியிருப்பாக அமைந்தது.

இன்றைய திருப்பூர் மாவட்டத்தில் இடைக்கால ஊர்கள் மற்றும் நகர வளர்ச்சியில் கோயில், பொருளாதாரம் முக்கியப் பங்கு வகிக்கின்றது. தேவதான பிரம்மதேய ஊர்கள் மற்றும் கோயில் நகரங்கள் வணிக வழியில் அமையப் பெற்றிருந்தன. நீர்ப்பாசனம் அமையப்பெற்ற சதுர்வேதி மங்கல ஊர்களில் சித்திரமேழி மிகப்பெரிய நாட்டார் சபை வேளாண் உற்பத்தியாளர்களுடன் இணைந்து உற்பத்தியைப் பெருக்கிறது. பஞ்ச கம்மாளர் களுக்கு வழங்கப்பட்ட உரிமையின் காரணமாக உற்பத்திக் கருவிகள் மற்றும் புழங்குபொருட்கள் மக்களுக்குச் சந்தைகள் மூலம் எளிதாகக் கிடைத்தன. வாணிபத்தின் மூலமாக உள்நாட்டு உற்பத்தி பெருகியது. வணிக நகரங்கள் மற்றும் ஊர்களின் வளர்ச்சியின் காரணமாக கிழக்கு மேற்கு கடற்கரையில் துறைமுக வாணிகம் பெருகியது. நீர்ப்பாசனம், வேளாண் உற்பத்தி, கோயில் பொருளாதாரம், இவற்றின் மூலமாக ஊர் மற்றும் வணிக நகரங்களின் வளர்ச்சி வெளி நாட்டு வர்த்தகத்திற்குத் துணை புரிந்தன. இடைக் காலத்தில் திருப்பூர் மாவட்ட ஊர்கல்ஸ் மற்றும் நகரங்கள் தன்னாட்சி பெற்று வளர்ச்சி பெற்றிருந்தன. திருப்பூர் ஏரிகள், குழப்பட்ட நகரமாக வளர்ச்சி பெற்றிருந்தது. நொய்யல் மற்றும் அமராவதி ஆறுகள் இன்றைய திருப்பூர் மாவட்டத்தை இடைக்காலத்தில் வளப்படுத்தி இருந்தன.

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காவிரி மகாபுஷ்கரம் விழா - ஓர் பார்வை

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முன்னுரை

தமிழ் மாதங்களில் சித்திரை முதல் பங்குனி வரை நடைபெறும் பண்டிகைகள், திருவிழாக்கள் மற்றும் விசேஷ நாட்களில் நதிநீரைத் தொடாத விழாக்களே இல்லை எனலாம். புனித நீரால் அபிஷேகம், கும்பாபிஷேகத்துக்கு புழித நீர் எடுத்து வருதல், சுவாமிகள் தீர்த்தவாரி கண்டருளல் என எல்லா விழாக்களும் நதிநீரைத் தொடக்கமாகக் கொண்டே அமைகின்றன. பெரும்பாலான விழாக்களின் நிறைவும் அவ்வாறே அமையும்.

சுவாமி கரகம் ஆற்றில் விடுதல், பாளையெடுப்பு திருவிழாக்களில் தென்னம்பாளையங்களை குடங்களில் வைத்த பெண்கள் ஊர்வலமாக எடுத்துச் சென்று நீர்நிலைகளில் விட்டு வழிப்படுவது என நதிநீரைத் தொடாத விழாக்களே இல்லை எனலாம். அத்தகைய விழாக்கால நிகழ்வுகளில் ஒன்றாக தைப்பூசத் திருவிழா, தீர்த்தவாரி திருவிழா, ஆடிபெருக்கி திருவிழா

மற்றும் காவிரி மகாபுஷ்கரம் விழாவும் குறிப்பிடத் தக்கது.

காவிரி நதியின் பெருமைகள்

நதிக்கரைகளில் தான் நாகரிகம் வளர்ந்தது என்பத வரலாறு. அந்த வகையில் இந்தியாவில் உள்ள நதிக்கரையில் தான் பெரிய நகரங்கள் அமைந்துள்ளன. இந்திய நாட்டில் உள்ளநதிகள் அனைத்துமே ஒவ்வொரு சிறப்பைக் கொண்டவை. அந்த வகையில் காவிரி நதிக்கும் பல்வேறு சிறப்புகள் உண்டு. காவிரி நதி தற்பொழுது கர்நாடக மாநிலத்தில் உள்ள குடகு பகுதியில் ஏறத்தாழ 4,000 அடி உயரத்தில் உள்ள மலையில் தோன்றி கர்நாடக மாநிலத்தில் பல்வேறு ஊர்களை கடந்து தமிழகத்தில் நுழைந்து தர்மபுரி, சேலம், ஈரோடு, நாமக்கல், கரூர், திருச்சி, தஞ்சாவூர் மாவட்டங்களை கடந்து நாகப்பட்டினம் மாவட்டம், பூம்புகாரில் வங்காள விரிகுடாவில் கலக்கிறது.

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கங்கை நதிக்கு உள்ள சிறப்பு, புனிதம் ஆகியவை காவிரிக்கும் உள்ளது என்கின்றனர். ஆன்மீக வாதிகள். காவிரிக்கு ஆன்மீக சிறப்புகள் பல இருந்தாலும். மக்களின் வாழ்வாதாரத்துக்கும், உணவுத் தேவைக்கும் காவிரியில் கிடைக்கும், தண்ணீரே அடிப்படையாக உள்ளது.

“முத்து இசையும் புனல் பொன்னி பவளம் கொழித்து

பத்தர் பலர்நீர் மூழ்கி பலகாலும் பணிந்து ஏத்த

கனித்து கலந்ததோர் காதல் கசிவோடு காவிரி வாய்க்

குளித்து தொழுது முன் நின்ற இப்பத்திரை கோதில் செந்தேன்

தெளித்து சுவையமுதாட்டி அமரர்கள் சூழிருப்ப அளித்து பெருஞ் செல்வமாக்கும்” என அப்பரடிகள் காவிரியை போற்றியுள்ளார்.¹

“புல்கியுஞ் தாழ்த்தும் போது தவஞ்செய்யும் போகரும் யோரும்.

புலரிவாய் மூழ்க சொல்லுமா காவிரி

என்திசை யோர்களும், ஆட வந்து இங்கே சுழிந்திழி காவிரி அகழும்

மாசுருங்கரை வளம்படப்பெருகி ஆடுவார்

அலம்பித் நிகழும் மாகாவிரி” என சுந்தரும் காவிரியைப் பற்றி பாடியுள்ளார்.

“நடந்தாய் வாழி காவிரி” என இளங்கோவும்.

“ஏழ் தலம் புகழ் காவிரி” என அருணகிரிநாதரும் குறிப்பிடுகின்றனர்.

காவிரிக்கு பொன்னி, தென்கங்கை என பல சிறப்புப் பெயர்கள் உண்டு. ஆனால் அந்த ஆற்றுக்கு மற்றொரு பெயரும் உண்டு. அதுதான் “கரிகால சோழப் பேராறு” என குடவாயில் பாலசுப்பிரமணியன் கூறியுள்ளார்.²

தமிழகத்துக்குப் பெருமை என்று பாரதி சொல்லும் போது “காவேரி, தென்பண்ணை, பாலாறு, தமிழ் கண்டதோர் வைகை, பொருணை நதியென மேவி ஆறு பல ஓடி மேனி செழித்து தமிழ்நாடு” என்கிறார்.³

இவ்வாறு காவிரி நதியைப் பற்றி புராணங்களும், இதிகாசங்கள், தேவராங்கள், இலக்கியங்கள் போன்றவைகளும் காவிரியின் சிறப்பினை கூறுகிறது.

புஷ்கர விழா வரலாறு

ஒவ்வொரு ஆண்டும் குருபகவான் ஒரு ராசியிலிருந்து மற்றொரு ராசிக்கு இடம் பெயரும் போது அந்தந்த ராசிக்குரிய நதியில் நடைபெறும் விழாவே புஷ்கரம் விழா எனப்படுகிறது.

மேலும் புஷ்கரம் என்பது குருபகவான் மேஷ ராசி முதல் மீன ராசி வரை உள்ள 12 ராசிகளிலும் அந்தந்த ராசிக்குரிய நதிகளில் வாசம் செய்வதை குறிப்பதாகும்.

இதை ஆதி புஷ்கரம் என்றும், அடுத்த ஆண்டு குரு பெயர்ச்சி முன்பு உள்ள 12 நாட்கள் அந்திபுஷ்கரம் என்றும் அழைப்பார்கள். இதற்கு முன் 12.9.1940-ல் அதாவது 177 ஆண்டுகளுக்கு முன்னர் இந்நிகழ் நடைபெற்றது என்று சொல்லப்படுகிறது.

வடமாநிலங்கள் மற்றும் தென் மாநிலங்களில் உள்ள நதிகளில் புஷ்கரம் விழா விமரிசையாகக் கொண்டாடப்படுகிறது. அந்த வகையில் காவிரி நதிக்குரிய துலாம் ராசிக்கு குருபகவான் (வியாழன்) பெயர்ச்சியானதையொட்டி காவிரியில் முதன் முறையாக பெரிய அளவில் மகா புஷ்கரம் விழா இந்த ஆண்டு கொண்டாடப்படுகிறது. மூன்றரைக் கோடி தீர்த்ததுக்கு அதிபதியான பிரம்மாவின் கமண்டலத்தில் உள்ள புஷ்கரம் என்பவர் குருபெயர்ச்சி நேரத்தில் அந்தந்த ராசிக்குரிய நதிகளில் 12 நாட்களுக்கு பிரவேசம் செய்வதாக வரலாறு.⁴

குருபகவான் மேஷ ராசியில் இருக்கும் போது கங்கையிலும் மிதுனத்தில் இருக்கும் போது சரஸ்வதியிலும், கடகத்தில் இருக்கும் போது யமுனையிலும், சிம்மத்தில் இருக்கும் போது கோதாவிரியிலும், கன்னியில் இருக்கும் போது கிருஷ்ணாவிலும், துலாமில் இருக்கும் போது காவிரியிலும் விருச்சகத்தில் இருக்கும் போது தாமிரபரணியிலும், தனுசுவில் இருக்கும்போது சிந்துவிலும், மகரத்தில் இருக்கும் போது

துங்கபத்திராவிலும், கும்பத்தில் இருக்கும் போது பிரம்மபுத்திராவிலும், மீனத்தில் இருக்கும் போது கோதாவிரியின் உப நதியான ப்ரகரிகாயிலும் புஷ்கரணமானவர் இருந்து அருள் பாலிக்கிறார் என்பது நம்பிக்கை.

காவிரியில் மகா புஷ்கரம்

பரமேஸ்வரர் பகீரதனுக்காக கங்கையைத் தனது சடையில் தாங்கி பூமிக்குத் தரும் வகையில் கங்கா துளிகள் விழுந்த இடங்கள் ஜீவ நதிகளாயின. அந்தந்த காலங்களும், நதிகளும் புஷ்கரம் எனப்படுகிறது. அந்தந்த ராசியில் குருசேரும் காலம் புஷ்கரம் ஆகும்.

இந்த ஆண்டு குரு பகவான் கன்னி ராசியிலிருந்து துலாம் ராசிக்கு இடம் பெயர்ந்து துலாம் ராசிக்குரியது காவிரி நதி. எனவே இந்த ஆண்டு காவிரி நதியில் புஷ்கரம் விழா சிறப்பாக கொண்டாடப்படுகிறது.

இந்த விழா நடைபெற்ற செப்டம்பர் மாதம் 21-ம் தேதி முதல் 24-ம் தேதி வரையில் புஷ்கரமாணவர் காவிரி நதியில் வாசம் செய்வதாக ஐதீகம், 144 ஆண்டுகளுக்கு (12x12) ஒரு முறை வருவதால் இந்த புஷ்கரம் மகா புஷ்கரமாக கொண்டாடப்பட்டன என்கின்றனர் ஆன்மீக பெரியோர்கள், மற்றும் ஆன்மீக சான்றோர்கள்.⁵

மாயூரம் துலக்கட்டம்

காவிக்கரையில் அமைந்துள்ள “ஆயிரம் ஆனாலும்மாயூரம் ஆகாது” என்ற பழமொழியுடன் பெருமைக்குரிய நாகைப்பட்டினம் மாவட்டம் மயிலாடுத்துறை நகரில் உள்ள தூலாக்கட்ட காவிரியில் இந்த விழா சிறப்பாக நடைபெற்றலும் ஆயிரம் ஆண்டுகளாக கங்கையில் தினந்தோறும் நீராடினால் என்ன புண்ணியம். நற்பலன்கள் கிடைக்குமோ அந்த புண்ணியம் துலா மாதத்தில் மயிலாடுத்துறையில் உள்ள துலாக்கட்ட காவிரியில் புனித நீராடினால் கிடைக்கும் என “காவிரி மராத்தியம்” என்ற நூல் குறிப்பிடப்பட்டுள்ளது. மேலும் கங்கை போன்ற புண்ணிய நதிகளும் துலா மாதத்தில் இந்த தூலாக்கட்ட காவிரியில் கலந்து

தங்களது பாவங்களைப் போக்கிக் கொள்கின்றன என துலா காவிரி “மஹாத்மியம்” கூறுகிறது.⁶

தமிழகத்தில் மேட்டூரி பவானி, பள்ளிப் பாளையம் ஈரோடு, கொடுமூடி, பரமத்திவேலூர், மோகனூர், மயானூர். குளித்தலை, திருப்பராய்த் துறை ஸ்ரீரங்கம், திருச்சி, திருவையாறு, தஞ்சாவூர், சுவாமிமலை, கும்பகோணம், மயிலாடுத்துறை, பூம்புகார் உள்ளிட்ட படித்துறைகளில். மகா புஷ்கரம் நடைபெறும் 12 நாட்களில் ஒரு நாளிலோ 12 நட்களுமோ புனித நீராடி, இறைவனை வணங்கி வழிப்பட்டு. கம்மால் இயன்ற தான, தருமங்கள் செய்யலாம். இந்த மக்கள் கூடும் துறைகளில் முக்கியமானதாக நாகப்பட்டினம் மாவட்டம், மயிலாடுத்துறை காவிரி துலாக்கட்டம் குறிப்பிடத் தக்கது எனலாம்.

முடிவுரை

தனக்கும் தான் செய்யும் தொழிலுக்கும் தான் வளர்க்கும் காலநடைகளுக்கும் என வாழ்வியல் தேவைகள் அனைத்துக்கும் உதவும் நதிநீர் ஒரு சமுதாய, பொருளாதார காரணி என்றால் அது மிகையல்ல. நீரைக்குறைத்து மதிப்பிடுவது என்பதை எவரிடத்தும் காணமுடியாது. “தாயைப் பழித்தாலும், தண்ணீரைப் பழிக்காதே” என்ற பழமொழி ஒன்று போதும். தாயை விட மேலானது தண்ணீர். அது மனிதனின் வாழ்வுடன் பின்னிப்பிணைந்தது என்பதை உயர்ந்த இவ்வாறு நீர், நதி, நதிக்கரை என நம்மை வளர்ந்தெடுத்து வாழ்விக்கும் அற்புத ஆதார சக்தி என்பதை உணர்ந்து “காவிரியை” தாயே என மனிதர்கள் போற்றி வழிப்படுவது மிகச் சரியானதே.

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சோழர் கல்வெட்டுகளில் நானாதேசிகள் - ஓர் ஆய்வு

பா. பெருந்தேவி

தமிழர் வரலாற்றில் சங்க காலத்திற்குப்பின் பிற்காலச் சோழர்களின் காலம் தான் பொற்காலமாகக் கருதப்படுகிறது. ஏறத்தாழ நானூறு ஆண்டுகள் நீடித்த சோழர் ஆட்சி எல்லைகள் விரிவாக்கத்திலும், உள்ளாட்சி நிறுவாகத்திலும், கலைகளை வளர்த்தெடுப்பதிலும் சிறப்பாக இருந்தது. 'திரைகடல் ஓடியும் திரவியம் தேடு' என்பது தமிழ்ப்பழமொழி "முந்நீர் வழக்கம் மகடுவோடு இல்லை" என்று தொல்காப்பியர் குறிப்பிடுவதால் தொல்காப்பியர் காலத்திலேயே கடல் கடந்து சென்று தமிழர் வாணிகம் செய்தனர் என்பதை அறிய முடிகிறது. வினையே ஆடவர்க்கு உயிரே என்பதும் பொருள்வயின் பிரிதல் என்று சங்க காலத்தில் தனித்துறை அமைத்திருந்ததும் தமிழர்கள் வணிகத்தின்பால் எவ்வளவு ஆர்வம் கொண்டிருந்தனர் என்பதைப் புலப்படுத்துகிறது. கடல் கடந்து வணிகத்திற்காக தென் கிழக்கு ஆசிய நாடுகளுக்கு சென்ற தமிழர்கள் அங்கு தங்கள் முத்திரையைப் பதித்துள்ளனர் என்பதை வரலாற்று ஏடுகள் உணர்த்துகின்றன. இன்றும் உலகின் பலப் பகுதிகளில் தமிழர்கள் வாழ்கின்றனர் என்றால் அதற்கு காரணமே வாணிகமே. உலகச் சமுதாயங்களின் பண்பாட்டையும் நாகரிகத்தையும் உலகெங்கும் கொண்டு சென்று ஒருமைப் பாட்டையும் வளர்ப்பது வணிகமே வணிகம் மூலமாகத் தங்களின் பொருளாதாரத்தை வளர்த்துக் கொள்ள வசதியாகவே ஒரு நாடு மற்றொரு நாட்டின் மீது படையெடுப்பை மேற்கொள்கிறது என்பது அனைவராலும் ஏற்றுக் கொள்ளப்பட்ட கருத்து.

ஒரு நாட்டின் பொருளியல் வளர்ச்சியில் வணிகத்தின் பங்கு இன்றியமையாதது. உற்பத்தி செய்யப்பட்ட பொருள்களை நுகர்வோரிடம்

கொண்டு சேர்ப்பது வணிகர்களின் முக்கியப் பணியாகும். உற்பத்தி மையங்களுடன் விற்பனைக் களங்கள் நெருங்கிய தொடர்பு கொண்டிருத்தல் வணிக வளர்ச்சிக்கு இன்றியமையாதது. நெடுஞ் சாலைகள், போக்குவரத்துச் சாதனங்கள் மற்றும் வணிகர்களின் கூட்டுறவினால் வணிக பெருக்கம் ஏற்பட உதவும் சோழப் பெருவேந்தர் காலத்தில் உள்நாடு மற்றும் அயல்நாடுகளோடு வாணிகம் சிறப்பிற்று இருந்தது. மிகச் செல்வாக்கு பெற்றிருந்த சமூகப் பிரிவினர்களாக வணிகர்கள் இருந்தனர்.

சோழப் பேரரசிலடங்கிய பெரு வாரியான ஊர்களில் வணிகர்கள் இருந்துள்ளனர் பெரு நகரங்கள், சிற்றூர்கள், பிரமதேய ஊர்கள் என அனைத்து ஊர்களிலும் வணிகம் செய்தனர்.¹ இவர்கள் 'வணிகர்', 'வியாபாரி', 'வர்த்தகர்', என்றழைக்கப்பட்டனர். 'செட்டி' என்பது இவர்களது குலப்பெயர். "எயில் கோட்டத்து எயில் நாட்டுநகரம் காஞ்சிபுரத்து அருமொழி தேவப் பெருந்தெரு வில் வியாபாரி குமாரப் பெருவாணியன் தேவன்"² என்றும், "மலை மண்டலத்து வள்ளுவநாட்டு முரனொத்த மங்கலத்து சாத்தன் பேராயிர செட்டி வைத்த திருநுந்தா விளக்கு" எனவும்³ வரும் கல்வெட்டுத் தொடர்கள் இவற்றை உறுதி செய்யும். வணிகர்கள் வெளிநாடுகளுக் வாணிகம் செய்யச் செல்வது வழக்கமாயிருந்தது. அக்கூட்டத்திற்கு வணிகச் சாத்து என்று பெயர் வழங்கியது. அக்குழுவின் தலைவன் சாத்தான் என் அழைக்கப்பட்டான். சோழப் பெருவேந்தர் காலத்தில் அய்நாடுகளோடு கடல்வாணிகம் மிகச் சிறப்பிற்று இருந்தது. இக் கடல் வாணிகத்தை பல வணிகக் குழுக்கல் நடத்தி வந்தன. அயல்நாட்டு வணிகர்கள் ஆற்றல் மிக்க சபைகளையும் கழகங்களையும் அமைத்துக்

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசினர் கலைக் கல்லூரி, முசிறி.

கொண்டு அவற்றின் மூலமாக வியாபாரம் செய்து வந்தார்கள்.⁴ அவ்வணிக குழுக்களுக்கு நானாதேச திசையாயிரத்து ஐநூற்றுவர். நகரத்தார், வளஞ்சியர், மணிக்கிராமத்தார். அஞ்ச வண்ணத்தார் என்னும் பல பெயர்கள் வழங்கின. இந்த வணிகக் குழுக்களுள் புகழ்ப் பெற்ற நானாதேச திசையாயிரத்து ஐநூற்றுவர் என்ற வணிக குழுவினைப் பற்றி இவ்வாய்வு மேற்கொள்ளப் பட்டுள்ளது. சோழ நாட்டின் சமூகத்திலும், பொருளாதா முன்னேற்றத்திலும் இவ்வணிகக் குழுவின் பங்களிப்பினை தஞ்சாவூர், திருவிடைமருதூர், திருவிளக்குடி, ஊட்டத்தூர், வாலிகண்டபுரம், அம்பாசமுத்திரம் சித்தூர், சுமத்திரா தீவுகள் போன்ற இடங்களிலுள்ள கல்வெட்டுகள் மூலம் இவ்வாய்வுக் கட்டுரை வெளிப்படுத்துகிறது.

நானாதேச திசையாயிரத்து ஐநூற்றுவர், நானாதேசிகள் எனவும் ஐநூற்றுவர் எனவும் திசையாயிரத்து ஐநூற்றுவர் எனவும் சில கல்வெட்டுகளில் குறிக்கப்பெற்றுள்ளனர். எனவே, அவர்கள் ஆயிரம் திசைகளுக்கும் போய் வாணிகத் தொழில் நிகழ்த்திய ஐநூற்றுவரைக் கொண்ட ஒரு குழுவினரா என்றும் திசையாயிரம் என்பது எல்லா திசைகளையும் உணர்த்துவதாகும்.⁵ நானாதேசிகள் என்பதனால் பல தேசங்களுக்கும் சென்று வாணிகம் நடத்திவந்தவர்கள் என்பதைத் தெளிவாக அறிந்துகொள்ளலாம். ஆகவே, அவர்கள் பல நாடுகளுக்கும் சென்று வாணிகம் நடத்துவதற்குத்தக்க ஆற்றலும் அந்நாடுகளின், அரசாங்க ஆதரவும் பெரிதும் பெற்றிருந்தனர் என்பது தெளிவாகின்றது. இவர்கள் தம் பெயருக்கேற்ப நாட்டெல்லைகளைக் கடந்து பல ஊர்களுக்குச் சென்று பலபொருள்களை வியாபாரம் செய்தனர்.⁶ இவர்களின் முக்கிய வியாபார இடங்களாகப் பதினெட்டுப் பட்டினங்களும், முப்பத்திரண்டு வேளாபுரங்களும், அறுபத்து நான்கு கடிகைத் தாவளங்களும் சொல்லப்பட்டுள்ளன.

தமிழ்நாட்டில் வாலிகண்டபுரம், தஞ்சாவூர், திருவாலங்காடு, திருவிடைமருதூர். சேரமாதேவி ஆகிய ஊர்களில் இவர்கள் இருந்துள்ளனர். இவர்கள் பல சமயம் நகரத்தாருடன் இணைந்து கோயில்களுக்குக் கொடை வழங்கியுள்ளனர். இவர்களில் சிலர் பெருஞ்செல்வர்களாக இருந்துள்ளனர் என்பதை அவர்கள் அளித்துள்ள கொடைகளைக் கொண்டு அறியலாம்.⁷ இவர்கள் நிலத்திலும் நீரிலும் சென்ற வணிகம் செய்தனர். சேர, பாண்டி, மலைய, மகத, செளராட்டிரம், காம்போசம், நேபாளம் போன்ற பல நாடுகளில் வணிகம் செய்கின்றவர்கள் என்று கர்நாடக மாநிலக் கல்வெட்டு புகழ்ந்துரைக்கின்றது. இவர்கள் வணிக மையங்களிலும் நெடுஞ்சாலைகளிலும் சரக்குகளைப் பாதுகாக்கத் தனிப்படையை வைத்திருந்தனர். இப்படைப் பிரிவு முனைவீரக் கொடியர் எனப்பட்டது.⁸ இவர்கள் வணிகம் நடத்திய பல இடங்களில் வீரசாசனங்களை வெட்டிவைத்துள்ளனர். இவர்கள் இலங்கை, இந்தோனேசியா, மியன்மார் ஆகிய நாடுகளில் வணிகம் மேற்கொண்டனர். அங்கெல்லாம் கல்வெட்டுகளைச் செதுக்கி உள்ளனர்.

விஜயாலயச் சோழர் காலத்திற்கு முன்பே இக்குழு முக்கியத்துவம் பெற்று விளங்கியது புதுக்கோட்டை மாவட்டம் திருமயம் வடத்திலுள்ள முனிச்சந்தை கோயிலில் உள்ள விஜயாலயச்சோழன். முதலாம் பரந்தக சோழனின் இரு சிறிய கல்வெட்டுகளிலிருந்து இக்குழு அக்காலத்தில் நன்கு நிறைபெற்றுச் செயல்பட்டது என்றும் அதன் பெயரால் முனிச்சந்தையில் ஒரு குளம் வெட்டப்பட்டது என்றும் தெரிகிறது. இக்குளத்தை அடிக்கடி செப்பனிடுவதற்காக மூலதனம் எடுத்து வைத்து கட்டளை ஏற்படுத்தப் பட்டதை, இக்கல்வெட்டு தெரிவிக்கின்றது சேரமாதேவியில் உள்ள முதலாம் ராஜேந்திரனின் கல்வெட்டு நிகரின்ச் சோழச் சதுர்வேதிமங்கல மகாசபையினர், நானாதேசிகள் குடியிருக்கவும், வியாபார பண்டங்களை வாத்திருக்கவும் பல வீடுகளுடன் கூடிய தெரு ஒன்றை அளித்தனர்

என்று குறிப்பிடுகிறது.⁹ இக்குழுவின் சிறப்புக்காக, அம்பாசமுத்திரத்தில் உள்ள சிவன் கோயிலில் ஒரு கட்டளை ஏற்படுத்த ஒரு நிலம் வழங்கப்பட்ட செய்தி, கி.பி. 1033 ஆம் ஆண்டு கல்வெட்டில் பொறிக்கப்பட்டிருக்கிறது.¹⁰

சுமத்திரா தீவின் லோபோதோவா என்ற இடத்தில் உள்ள தமிழ்க் கல்வெட்டின் சிதைவும் இந்தக் குழுவைக் குறிப்பிடுகிறது. முதலாம் குலோதூங்கச் சோழனின் காலத்தில் கி.பி.1088-ஆம் ஆண்டு வரையப்பட்ட இக்கல்வெட்டு, அக்காலத்து வெளிநாட்டு வாணிபத்தில் இந்தக் குழு பெரும் பங்குகொண்டிருந்ததற்கு மிகத் தெளிவான சான்றாகும். மைசூர்ப் பகுதியிலுள்ள சிலக் கல்வெட்டுகள், இந்தக் குழுவின் தோற்றம், அமைப்பு ஆகியவற்றைப் பற்றிய நம்பிக்கைகளை விவரமாகவும் சுவையாகவும் குறிப்பிடுகிறது. இவர்கள் விற்பனை செய்த பொருட்கள், வாணிகத் தொடர்பு கொண்டிருந்த நாடுகள், பயன்படுத்திய போக்குவரத்துச் சாதனங்கள் ஆகியவை எல்லாம் பட்டியல் போலத் தரப்பட்டிருக்கிறது.¹¹ வாசு தேவர், கந்தழி, மூலபத்திரர் ஆகியோருடைய இனத்தில் பிறந்தவர்கள் என்றும் பல உட்பிரிவுகளைக் கொண்டவர்கள் என்றும் திரைக் கடலோடி திரவியம் தேடப் பிறந்தவர்கள் என்றும் இவர்களைப் பற்றிக் கர்ணபரம்பரைச் செய்திகள் உலவுகின்றன. அவர்கள் சேர, சோழ, பாண்டிய, மலையா, மகத, கோசல, செளராஷ்டிர, தானுஷ்டிரா, குறும்ப, கம்போச, லாட, பருவர, நேபாள, ஏகபத, இலம்பகர்ண, ஸ்ரிராஜ்ய, கோலமுக முதலிய பல நாடுகளுக்கும் செல்லுபவர்கள் நன்கு பழக்கப்பட்ட, யானைகள், உயர்சாதிக்குதிரைகள், எல்லா வகையான நவமணிகள், பவழங்கள், இரத்தினங்கள், நறுமணப் பொருள்கள், மிளகு, கிராம்பு, இலவங்கப்பட்டை, ஏலம் போன்ற மலைகளில் விளையும் பொருள்கள், மருந்துகள் ஆகியவற்றை வியாபாரம் செய்து வந்தார்கள். அவர்கள் அவற்றை மொத்தமாகவும் விற்பாடும், தலைச் சுமையாய் சுமந்து அங்காடி வியாபாரிகளாக சில்லரையிலும்

விற்பாடும் சிவப்பு நிறத்தில் அலங்காரச் சேணம் வைத்து, எருமைகள் மீதும் கழுதைகள் மீதும் இவர்கள் தங்கள் விற்பனைப் பொருட்களை எடுத்துச் சென்றனர்.

ஐநூறு வீரசாசனங்களைக் கொண்டு இவர்கள் புகழ் பெற்றிருந்தனர். முதலாம் ராஜாதிராஜனின் முப்பத்திரண்டாம் ஆட்சி ஆண்டில் வரையப்பட்ட ஒரு கல்வெட்டில் இத்தகைய வீரசாசனம் ஒன்று பொறிக்கப்பட்டுள்ளது. "ஆயிரத்து ஐநூற்றுவரான நானாதேசிகள் செயங்கொண்ட சோழமண்டலத்து முகைநாட்டு, பழனிமாரப்படியாக சிராவல்லியில் கூடி, அக்கிரமத்தை நானதேசிய தசமடி எரி வீரப்பட்டினமாக மாற்றவும், அப்பட்டினமாகக் களுக்குப் பல் உரிமைகளை வழங்கவும் வீரசாசனம் செய்தனர்" என்ற செய்தியைக் கூறுகிறது.¹² வணிகக் குழுவை ஒரு சமயம் என்று இந்த கல்வெட்டு குறிப்பிடுகிறது. இச்சமயத்திற்கு துணைபுரிந்து சமயத்துத் திருவடிக்குப் பணி செய்யும் காலான் படைகளையும் வீரவான் படைகளையும் இக்கல்வெட்டுத் தெரிவிக்கிறது.

இதே வணிகக்குழு மயிலாப்பூரிலும் கூடியிருக்கிறது ஏற்கனவே அய்யப்பொழிலாக இருந்த காட்டுரை வீரப்பட்டினமாக மாற்ற வேண்டும். எல்லா வரிகளினின்றும் அதற்கு விலக்கு அளிக்கவேண்டும் என முடிவு செய்யப் பட்டதை இக்கல்வெட்டு¹³ கூறுகிறது. இதேபோல் வெண்மணிப்பாடி என்ற கிராமத்தை மானியமாக வழங்கி, அதை தாயிலு-நல்ல-புரம் என்ற பெயருடன் வணிக நகரமாக்கி வீரசாசனம் செய்ததை ஊட்டத்தூர் கல்வெட்டு குறிப்பிடுகிறது.¹⁴ தாங்கள் நிலைத்திருந்த இடங்களின் உள்ளூர் ஆட்சிகளிலும், இவர்கள் அக்கறை காட்டி வந்தார்கள். வண்டுர் என்ற சோழமாதேவி சதுர்வேதி மங்கலத்துச் சபை உறுப்பினர்கள் நிரந்தரமாக வாங்கியிருந்த கடனுக்காகக் கோயில் களுக்குக் கொடுக்க வேண்டிய வட்டியை ஒழுங்காக வசூலித்துக் கொடுப்பதில் ஸ்ரீவைஷ்ணவர்களுடன் மலுர்பட்டினத்தில் உள்ள நானாதேசிகள் முன்வந்தனர். இதை முதலாம்

ராஜேந்திரனின் ஆட்சி ஆண்டில் வெட்டப்பட்ட கல்வெட்டு வெளி கொண்டிருந்தது.¹⁶ பதிமூன்றாம் நூற்றாண்டில், பர்மாவில் பாகன் என்ற ஊரில், நானாதேசிகள் ஒரு பெருமாள் கோயிலைக் கட்டினர். மலையாளத்துக் கரையிலுள்ள துறைமுக நகரைச் சேர்ந்த ஒரு வணிகர் அக்கோயிலுக்கு நன்கொடைகள் கொடுத்துள்ளதை கல்வெட்டுகள் எடுத்துரைக்கின்றன.

எனவே, நானாதேசிகள் செல்வாக்கும் தன்னாட்சியம் பெற்ற வணிக பெருங்குழு அரசியல் எல்லைகளையெல்லாம் கடந்து வியாபாரம் செய்து வந்தனர் என்பதை அறிய முடிகிறது. சென்ற நாடுகள் அனைத்திலும் அவர்களுக்கு மதிப்பும் மரியாதையும் உயர்வும் இருந்தது. சோழ நாட்டில் பேரரசு முதல் சபைகள் போன்ற உள்ளூர் அமைப்புகள் வரை. எல்லா ஸ்தாபனங்களும் இந்தக் குழுவை அங்கீகரித்தன. கங்களுடைய பம்டக சாலையில் இருந்த பொருள்களையும், வழிபோக்கில் இருந்த பொருள்களையும் பாதுகாத்துக் கொள்ள இவர்களாகவே கூலிப்படை வைத்துக் கொண்டிருந்தார்கள். இவர்கள் வியாபாரம் செய்த நாடுகளின் தங்களுக்குள் போர் செய்தையும் கூடப் பொருட் படுத்தாமல் இவர்கள் தங்கள் வியாபாரத்தைக்

கவனித்து அதில் வெற்றி கண்டு வளம் அடைந்தனர் என்பதை சோழர்கால கல்வெட்டுகளின் மூலம் அறிய முடிகிறது.

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நவகண்டம்

மா. பவானி*

முன்னுரை

தாம் வேண்டியது கிடைத்தல் பொருட்டு இறைவனிடம் வேண்டி, கிடைத்த வுடன் வேண்டுதலை நிறைவேற்றும் பழக்கம் நம் மிடையே உள்ளது. இத்தகைய வேண்டுதல்கள் முதல் நிலையில் பெரும்பாலும் இறைவனுக்கான காணிக்கை செலுத்துதல், பூ அளித்தல், மாலை அளித்தல், விளக்கெரித்தல், அபிஷேகம் செய்தல்,

கோயிலிலுக்கு அமுது போன்ற நிவந்தங்களை செய்தல், முடி இறக்குதல், கோயில் இருக்கும் இடத்திற்கு நடந்தே செல்லுதல் போன்ற நடைமுறைகள் உள்ளன. அதையும் தாண்டி வேண்டுதல்களை நிறைவேற்றும் பொருட்டு தன்னை வருத்திக் கொண்டு அலகு குத்திக் கொள்வது, வாயில் பெரிய வேல் அல்லது சூலங்களை குத்திக் கொண்டு உடல் முழுவதும் கம்பிகளைக் குத்திக் கொண்டு பெரிய தேர்களில்

*உதவிப்பேராசிரியர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர் முனைவர் எஸ். கோவிந்தராஜ் அறக்கட்டளை பரிசு கட்டுரை

சாமியை வைத்து இழுத்தல், என்ற நடை முறைகளும் உள்ளன. நோயின் காரணமாகவோ வேறுபிற காரணங் களினாலோ உயிருக்குப் போராடியவர்கள் அதிலிருந்து பிழைத்துக் காண்டால் பாடைக் கட்டுதல், தீர்த்தமாடுதல் போன்ற



வேண்டுதல்களும் உள்ளன. இவை அனைத்தும் தமது உயிரைக் காத்துக் கொள்வதற்காகவும், செழித்து வாழ்வதற்காகவுமே ஆன வேண்டுதல்களாகும். இவை அனைத்தும் தற்பொழுது நடைமுறையில் உள்ளன.

ஆனால் நாட்டன் நலன் கருதியோ, தலைவனின் நலன் கருதியோ தன் உயிரையே துச்சமாக மதித்து தன் தலையையே சக்திக்குப் படைப்பதனால் தாம்நினைத்தக்காரியம் நடைபெறும் என்ற அபரித நம்பிக்கையினால் தமது உடலை தாமே ஒன்பது துண்டங்களாக்கி சமர்ப்பிப்பது நவகண்டம் எனப்பெறும். ஆனால் இதுவரை ஒன்பது துண்டங்களாக ஆக்கப்பெற்ற நவகண்டம் இதுவரை கிடைத்ததில் ஒருகால் இதில்வரும் "நவ" என்பது ஒன்பது என்பதற்கு பதில் புதிய என்ற பொருளில் வழங்கியிருக்கக்கூடும் என்று கருதத் தோன்றுகிறது. காட்டாக நவ நாகரிகம். ஆனால் தமிழில் இது "தலைபலி", தூங்குதலை என்று தலையை மட்டுமே குறித்து நிற்பதும் குறிப்பிடத்தக்கது. இக்கட்டுரை நவகண்டம் குறித்து விரிவாக ஆராய்கிறது.

"நவகண்டம்" என்ற சமஸ்கிருத சொல்லிற்கு ஒன்பது துண்டுகள் என்பது பொருள். தாம் நினைத்த காரியம் நிறைவேறியதற்காக தாமாக முன்வந்து தம் உடலை ஒன்பது துண்டுகளாக அறுத்து பலியிட்டுக் கொள்வதே தலைபலி அல்லது நவகண்டம் என்றழைக்கப்படுகிறது. தன்னையே பலியிடுவதன் மூலம் தன்னுடைய குலங்கள் வளர்ச்சிப்பெறும் என்ற (ஆன்மீக)

நம்பிக்கையே இம்முறை தோன்ற காரணமாயிற்று எனலாம்.¹

வேறுப்பெயர்கள்

நவகண்டம் என்பதனை தமிழில் "தலைபலி" என்றும் "தொங்குதலை" "தூங்குதலை" என்றும் கூறுவர். தெலுங்கில் "மிடிதலா" அல்லது "கண்டிதலா" என்றும், கன்னடத்தில் "சிடிதலா" என்றும் பலவாரு அழைக்கின்றனர்.²



நவகண்ட வீரர்களுக்கு எடுக்கப்பெற்ற கோயில்கள் 'சம்புடு கல்லுகள்' அல்லது 'சம்புடு குடிகள்' என்று வழங்கப்பெற்றுள்ளன.

நவகண்டங்களின் வகைகள்

தலைபலி அளிப்பதில் பல வகைகள் உள்ளன. கூர்மையான வாளினால் தன் உடலை ஒன்பது துண்டுகளாக (நவதுண்டு) காளி தெய்வத்தின் முன் வெட்டிக் கொள்வது, சிலவற்றில் கழுத்தை மட்டும் வெட்டிக்கொள்வது, வீரன் நின்றபடி அல்லது அமர்ந்தபடியோ மண்டியிட்டுக் கொண்டோ தன் தலையை தாமாக வெட்டிக் கொள்வது போன்ற சிற்பங்கள் நவகண்ட வகையைச் சேர்ந்தவையாகும். மேலும் தலைவனுக்காக பூமிக்கடியில் தன்னைத்தானே உயிருடன் புதைத்து கொள்வதும் உண்டு. நவகண்டம் வழங்கப் பெற்றதற்கான குறிப்புகள் இலக்கியங்களிலும் கல்வெட்டுகளிலும் காணப் பெறுகின்றன. சிந்து வெளி நாகரிகத்தில் தலைப்பலி பண்பாடு இருந்தமைக்கு களிமண் தகடுகள் (clay tablets) சான்று பகர்கின்றன.

இலக்கியங்களில் நவகண்டம்:

வீரர் தன் தலைவனுக்கு வெற்றி வேண்டி தன் தலையைத் தானே அறுத்து கொற்றவைக்குப் படைக்கும் மரபானது தமிழ்நாட்டில் இருந்துள்ளது என்பதனை கலிங்கத்துப்பரணியில்

அடிக்கழுத்தி
னெஞ்சிரத்தை
யரிவ ராலோ

அரிந்த சிர
மணங்கின்னக்
கொடுப்பராலோ
கொடுத்த சிரங்
கொற்றவையைப்
பரவு மாலோ
குறையுடலகப்
கும்பிட்டு நிற்கு
மாலோ



என்று குறிப்பிடப்பட்டுள்ளது. (கோயில் பாடியது 14: 1)

அரிந்த தலையுடன் அமர்ந்தே ஆடுக்கழை

அலைக் குறுதி புனலில் மூழ்கி

இருந்த உடல் கொலக்காலன் விடுகின்ற

நெடுந்தூண்டில் என்னத்தோன்றும், (கோயில் பாடியது 22:1-4)

தன்னைப் பலியாக்கிக் கொள்ள போகும் வீரர் கடவுளை வணங்கிய நிலையில் அமர்ந்திருக்க அருகிலிருக்கும் மூங்கிலை வளைத்து அதில் அவனது தலைமுடி கட்டப்பட்டிருக்கும். அவனுக்கு அருகில் நின்ற மற்றொரு வீரர் அவனது தலையைத் துண்டிக்க மூங்கில் அவ்வீரரின் தலையை அவனது உடம்பிலிருந்து தனியாகத் தூக்கிக் கொண்டு வேகமாக மேலே நிழரும். இம்முறையானது தமிழகத்தில் பின்பற்றப் பட்டுள்ளதனை மணிமேகலை, கலிங்கத்துப்பரணி போன்ற நூல்களில் குறிப்பிடப்பட்டுள்ளது. இத்தகைய நவகண்ட சிற்பங்கள் கிடைத்ததில்

'உலையா உள்ளமொடு உயிர்க்கடனிறுத்தோர்

தலைதூங்கு நெடுமரம்

வீங்குதலை நெடுங்கழையின் விசைதொறும் திசைதொறும்

விழித்து நின்று தூங்குதலை'

கல்வெட்டுகளில் நவகண்டம்

காலத்தால் முற்பட்ட நவகண்டம் சிற்பம் கல்வெட்டுடன் ஆந்திர மாநிலம் மல்லம் என்ற

ஊரில் காணப்பெறுகின்றது. பட்டை போத்தன் என்பார் தனது தலையை பிடாரிக்கு நவகண்டமாக அளித்துள்ளார். இவரை நினைவுக்கூறும் வகையில் திருவான்மூர் ஊரார் 'கல்மேடு' என்று தூணை எடுத்ததுடன் தொறுப்பட்டியாக நிலமும் வழங்கியுள்ளனர்.

1. ஸ்ரீ கம்பவருமற்குயாண்டு 20 ஆவது பட்டை பொத்
2. தனுக்கு ஒக்கொண்டநாகன் ஒக்கதி தென் பட்டை பொத்தன்
3. மேதவம் புரிந்த தென்று பிடாரிக்கு நவகண்டங் குடுத்து
4. குன்றகத்தலை அறுத்துப் பிடலிகை மெல் வைத்தானுக்கு
5. திருவான்மூர் ஊரார் வைத்த பரிசாவது எழர்ப் பறைகொட்டிக் கல்
6. மெடு செய்தாராலிக்குக் குடுப்பாரானார் பொத்தனங் கிழவர்களும் தொறு
7. ப்பட்டி நிலம் குடுத்தார்கள் இது அன்றென்றார் கங்கையிடைக் குமரி
8. இடை எழுநூற்றுக்காதமும் செய்தான் செய்த பாவத்துப் படுவார்
9. அன்றென்றார் அன்றாள்கொவுக்கு காற்பொன்றண்டப் படுவார்.³

தமிழகத்தில் நவகண்டம்

தமிழகத்தில் கிடைத்த நவகண்ட கல்வெட்டுகளில் மாதபுரம் (திருப்புவனம் வட்டம்) கல்வெட்டே காலத்தால் முற்பட்டது. இங்கு தமிழ் மற்றும் வட்டெழுத்து வரிவடித்தில் தமிழ் மொழியில் பொறிக்கப்பெற்ற 2 கல்வெட்டுகள் நவகண்டம் எடுத்த செய்தியைக் குறிப்பிடுகின்றன.

திருமலைச்சேரி⁴

1. தூங்குதலை குடு
2. தாந் வீர சோழ
3. னை கல்செய்வி
4. த்தார் நல்லூரி நம்
5. பி

திருமலைச்சேரி கல்வெட்டுதூங்குதலை குடித்த நல்லூர் நம்பி பற்றி கூறுகிறது. பொ.ஆ. 8 ஆம் நூற்றாண்டைச் சேர்ந்த வட்டெழுத்துக் கல்வெட்டு 'தூங்குதலை குடுத்தான் வல்லபன்' என்று குறிப்பிடுகிறது. பொ.ஆ. 10 ஆம் நூற்றாண்டைச் சேர்ந்த தமிழ் கல்வெட்டு 'தூங்குதலைகுடுத்தான் சித்ரசரிதன்' என்று குறிப்பிடுகிறது⁵.

தலைவனுக்காக தலைப்பலி

மல்லல் எனுமிடத்தில் உள்ள காளிகோயிலில் முதலாம் குலோத்துங்கன் கால நவகண்ட கல்வெட்டு உள்ளது. இக்கல்வெட்டில் படைத்தலைவன் நோய் நீங்கி நலம் பெற வேண்டி அம்பலக்கூத்தன் என்ற படைவீரர் நவகண்டம் கொடுத்துள்ளார்⁶.

1. சூரங்குடி
2. நாட்டு
3. ஆதனூராந
4. கையம்
5. ஊர்கிழவன்
6. ஸ்ரீ வேழான்
7. சிலப்
8. புகழான்
9. கலியுகக்
10. கண்டடி தன்ம
11. செட்டிக்கு
12. கோன் நோற்றி தலை
13. தந்தான்

விருதுநகர் மாவட்டம், துலுக்கப்பட்டி அருகே உள்ள மன்னார்கோட்டையில் உள்ள சிவன் கோயிலில் உள்ள கல்வெட்டு சுரக்குடி நாட்டு கையமூர் என்ற ஆதனூரைச் சேர்ந்த வேலன் சிலப்புகழன் என்பவர் கலியுக கண்டடி என்ற தலைவனுக்காக தலைபலி அளித்த செய்தியை கூறுகிறது⁷.

கடவுளுக்காக தலைப்பலி

காஞ்சிபுரம் மாவட்டம் மதுராந்தகம் வட்டம், ஓரத்தி சிவன் கோயிலில் உள்ள பொ.ஆ. 10 ஆம்

நூற்றாண்டைச் சேர்ந்த ராஷ்டிரக்கூடர் கன்னரதேவனின் கல்வெட்டில் மச்சேசுவர தேவன் என்ற இறைவனுக்காக வீரர் தலைபலி அளித்துள்ளார்⁸.

கோயில் பணி நிறைவேற தலைப்பலி

விழுப்புரம் மாவட்டம், திருக்கோயிலூர் வட்டம் பெண்ணையாற்றின் வடபுறத்தில் உள்ள அரகண்டநல்லூரில் ஒப்பில்லாமணி ஈஸ்வரர் கோயிலின் நாட்டிய மண்டபத்தில் உள்ள சுந்தரபாண்டியனின் கல்வெட்டில் இக்கோயில் தேவரடியார் பொன் ஆண்டை என்பவரின் மகனான இளவெண்மதி சூடினான் என்பவர் இக்கோயில் மண்டபம் கட்டிமுடிக்கும் பணி நிறைவேறியதும் தன் தலையை இறைவனுக்கு காணிக்கையாக தருவதாக உறுதிக்கூறி அதன் படி தலைபலியும் தந்துள்ளார். இதற்கென உதிரப்பட்டியாக நிலம் வழங்கப்பட்டுள்ளது. இச்சிற்பமானது கோயிலின் வெளியே உள்ளது⁹.

பொ.ஆ. 16 ஆம் நூற்றாண்டைச் சேர்ந்த சிதம்பரத்திலுள்ள தில்லைக்காளியம்மன் கோயிலின் தேர் ஓடாது நின்று விடநரபலி கொடுத்தால் தேர் ஓடும் என்று ஒரு பெண் கூற அதனைக் கேட்ட பழையதரையன் என்ற சேனை தலைவர் மகன் தானே முன்வந்து தலைபலி கொடுத்ததாக செப்பேட்டுக் குறிப்புள்ளது.

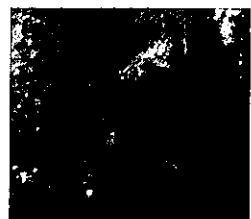
தலைப்பலி வழங்கிய வீரப்பெருமாள் தன் தலையைத் தன் உண்டவாளினால் தானே அறுத்து தில்லை கோயிலின் எதிரே வைத்து வணங்கியுள்ளார். அதன் பிறகு தேரும் ஓடியது¹⁰.

நவகண்ட சிற்பங்கள் உள்ள இடங்கள்

தமிழகத்தில் ஒரு சில ஊர்களில் மட்டுமே இத்தகைய தலைபலி சிற்பங்கள் கிடைக்கின்றன.

பெரும்பானவற்றில்

கல்வெட்டுகள் இல்லை. புள்ளமங்கையிலுள்ள சிவன் கோயில், அரகண்டநல்லூர், அவினாசி, குன்றக்குடி, கோயம்பேடு, சிங்கவரம்குகை,



சென்னிமலை, சோழ
வந்தான், திருச்சி
குடைவரை, திருப்
பரங்குன்றம், திரு
வாணைக்காவல்,
தென்கரை, பேரூர்,
மடப்புரம்,



மன்னார்க்கோட்டை,
மன்னார்குடி¹¹ (திருஇராமேஸ்வரம் இராமநாத
ஸ்வாமி திருக்கோயில்), மாமல்லபுரத்திலுள்ள
திரௌபதி ரதம் வராகமண்டபம், போன்ற
இடங்களில் அடிக்கழுத்தை நெடுஞ்சிரத்தால்
அறுத்துத் தற்பலியாக்கும் வீரர்களின் சிற்பங்களும்
உள்ளன.¹²

கொற்றவைக்கு தன்னை பலியாக்கும் வீரர்கள்

திருவாரூர் மாவட்டம் மன்னார்குடி வட்டம்
திருஇராமேஸ்வரம் என்ற ஊரில் அமைந்துள்ள
இராமநாதஸ்வாமி திருக்கோயிலில் இரண்டு
துர்க்கைகள் உள்ளன. வலமிருந்து இடமாக
அர்த்தமண்டப வடபுற தேவகோஷ்டத்தில்
விஷ்ணுதுர்க்கை காணப்படுகிறது¹³. இதனை
அடுத்து சிவதுர்க்கை எட்டுக்கரங்களுடன்
காணப்பெறுகிறது. சிவதுர்க்கையின் பாதத்திற்கு
அருகே வலதுபுறம் ஆண் சிற்பம் தன் தலையைத்
தானே அரிந்து கொள்ளும் நிலையில் உள்ளதால்
இது நவகண்ட சிற்பம் என்று அழைக்கப்படுகிறது.
இடதுபுறம் ஒரு சிற்பம் வலக் காலை மடித்து இட
காலைக் குத்திட்டு வைத்த நிலையில் உள்ளது.
அதன் வலக்கையில் குத்துவாள் கொண்ட
வலதுக்காலை குத்திக்கொள்வது போல்
அமைந்துள்ளது. இக்கோயலில் உள்ள
கல்வெட்டுகள் முதலாம் பராந்தகன் சோழர்
காலந்தொட்டே காணப்பெறுகின்றன. ஆயினும்
சிற்பம் சற்றே தொன்மையானதாகத் தெரிகிறது.
இவை பல்லவர் கால சிற்ப அமைதியில் உள்ளன.

தமிழகம் மட்டுமின்றி ஆந்திரா, கர்நாடகா,
குஜராத், மஹாராஷ்டிரா போன்ற மாநிலங்களிலும்
இவை காணப்பெறுகின்றன. தமிழகத்தை
ஒட்டியுள்ள ஆந்திரா, கர்நாடகப் பகுதிகளில் தமிழ்
மன்னர்களின் ஆட்சிக் காலத்தில் எடுக்கப்பெற்ற
நவகண்டங்கள் உள்ளன. இங்குள்ள ஒரு

சிலநவகண்டங்களில் தமிழ் கல்வெட்டுகளும்
உள்ளன.

காலம்

செங்கம் அருகே கண்டறியப்பட்ட தலையற்ற
குத்துக்கள் வாயிலாக தொல்பழங்காலத்திலிருந்தே
நவகண்டம் தரும் வழக்கம் இருந்துள்ளதாக
நடனகாசிநாதன் குறிப்பிடுகிறார்¹⁴. பல்லவர்
காலத்திற்கு முற்பட்ட சிலப்பதிகாரம்,
மணிமேகலை, கலிங்கத்துப் பரணி போன்ற
இலக்கியங்களில் நவகண்டம் பற்றியக் குறிப்புகள்
இடம் பெற்றுள்ளன, தென்னகத்தைப்
பொறுத்தவரையில் பல்லவர் காலந்தொட்டே
நவகண்ட சிற்பங்கள் காணக்கிடைக்கின்றன.
இதைத் தொடர்ந்து வந்த சோழர் மற்றும் விஜயநகர
காலங்களில் நவகண்டம் தரும் வழக்கம்
இருந்துள்ளது. ஆனால் நடுகற்கள் போன்று
பரவலாக இல்லை. அரிதாகவே உள்ளன.

முடிவுரை

தற்பொழுது நரபலி கொடுக்கும் வழக்கம்
இல்லையாயினும் விலங்கினங்களை கிராம
தெய்வங்களுக்கு பலி கொடுக்கும் வழக்கு
கிராமங்களில் தொடர்கிறது. காளிக்கோ, பிற
செயல்களுக்காகவோ பெண்கள் தலைபலி
அளித்ததற்கான சான்றுகள் இல்லை. இதில்
அறிவியல் பூர்வமான காரணம் இல்லையெனினும்
இறை நம்பிக்கையே இதன் அடிப்படைக்
காரணமாக அமைகிறது. ஆனால் மனிதன்
தன்னைத்தானே பலியிட்டுக்கொள்வதற்கும்,
மனிதனை பிறர் பலியிடுவதற்கும், இன்றைய
அரசியலில் தலைவனுக்காக தொண்டன்
தீக்குளிப்பது, தன் குடும்பத்தைக்காக்க மரணத்தை
துணிந்து ஏற்கும் தற்கொலைப்படைகள் போன்று
ஏதேனும் அரசியல் பின்னணி இருந்திருக்கக்கூடும்.
அவை மேலாய்விற்றுகூடியவை.

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திருவப்பூர் இராஜராஜேஸ்வரம் கோயில் கலை மற்றும் கட்டிடக்கலை - ஓர் ஆய்வு

க. மணிமேகலை*

முன்னுரை

கடவுள் குடிகொண்டுள்ள இடத்தை கோயில் அல்லது ஆலயம் என்று குறிப்பிடுவர், கோயில் என்பது இறைவனின் வீடு எனப்பொருள்படும். ஆலயம் என்பது உயிராகிய ஆன்மா வயிக்கும் ஒடுங்கும் இடம் அதாவது கடவுளின் திருவடியே கதி என சரணடையும் இடம், கோயில் பற்றிய ஆய்வாக எனது கட்டுரை இடம் பெற்றுள்ளது. திருவப்பூர் இராஜராஜேஸ்வரம் கோயில் கலை மற்றும் கட்டிடக்கலை -ஓர் ஆய்வு என்ற தலைப்பில் ஆய்வு கட்டுரை அமைந்துள்ளது.

கோயில் அமைப்பு

புதுக்கோட்டை நகரத்திற்கு 2 கி.மீ தொலைவில் திருவப்பூர் இராஜராஜேஸ்வரம் கோயில் இடம் பெற்றுள்ளது. இக்கோயில் இங்கு ஆய்வுக்களமாக அமைந்துள்ளது. இங்கு⁷ கல்வெட்டுகள் இடம் பெற்ற நிலையில் சோழர் கால கல்வெட்டுகளும் பிற்கால பாண்டியர் கால கல்வெட்டுகளும் இடம் பெற்றுள்ளது.

இக்கல்வெட்டுகள் Annual Reports on India Epigraphy 1887-1965, Inscription of the Pudukkotta State, K.R.Srinivasan Iyar part I, II 1940. The Pudukkottai Study Inscription 2002

என்ற நூல்களில் படி எடுக்கப்பட்டுள்ளன. இக்கல்வெட்டுகள் அறியப்படும் செய்திகள் மூன்றாம் குலோத்துங்கசோழன், இக்கோயிலுக்கு தானம் வழங்கியதையும், கொடை கோயில் பராமரிப்பு பணியையும் மேற்கொண்டுள்ளதை அறிய முடிகிறது. ஜடாவர்மன் சுந்தர பாண்டியனால் இக்கோயில் விரிவுப்படுத்தப் பட்டதையும் அறிய முடிகிறது. இதன்மூலம் இக்கோயில் கி.பி. 9 (அ) கி.பி. 12 ஆம் நூற்றாண்டைச் சேர்ந்ததாக இருக்கலாம் என்பதை அறிய முடிகிறது.

மூன்றாம் குலோத்துங்க சோழன் 1178-1216

பரகேசரி இரண்டாம் இராஜாதிராஜ சோழனுக்குப் பிறகு மூன்றாம் குலோத்துங்க சோழன் சோழ நாட்டின் சக்கரவர்த்தியாக முடிசூட்டப்பட்டார். இவர் சோழ பேரரசை 40 ஆண்டுகள் அரசாண்டார். எனவே இவரது கல்வெட்டுகள் தமிழ்நாடு முழுவதும் அதிகமாக கிடைத்துள்ளன.இக்கல் வெட்டுகளில் இவரது ஆற்றல், வீரம் ஆகியவற்றை விளக்கும் மெய்கீர்த்திகள் உள்ளன.

திருவப்பூரில் உள்ள ராஜராஜேஸ்வரம் கோயிலின் மேற்குப்புறச் சுவரில் பரகேசரி மூன்றாம் குலோத்துங்க சோழனின் 23 ஆம் ஆட்சி ஆண்டு

*உதவிப் பேராசிரியர், வரலாற்றுத்துறை, சீதாலட்சுமி ராமசுவாமி கல்லூரி, திருச்சி.

கல்வெட்டு ஒன்று காணப்படுகிறது. இக் கோயிலுக்கு இம்மன்னன் நிலம் தானம் வழங்கியதாக கூறப்படுகிறது. இதே கோயிலில் மேற்குப்புறம் சுவரிலும் வடக்குப்புறச் சுவரிலும் மூன்றாம் குலோத்துங்கனின் 24 ஆவது ஆட்சியாண்டு கல்வெட்டு பொறிக்கப்பட்டுள்ளது. இரண்டு கல்வெட்டுகள் இம்மன்னன் இக்கோயிலுக்கு உலகுடைய நாயனாரிடமிருந்து நிலத்தை பெற்று இதை இக்கோயிலில் நிலவரியை விலக்கி யுள்ளார் என்று இக்கல்வெட்டு கூறுகிறது.

ஜடாவர்மன் சுந்தர பாண்டியன் 1251-1271

இவன் கி.பி. 1251 ஆம் ஆண்டில் முடிசூட்டல் பெற்று இரண்டாம் மாறவர்மன் சுந்தர பாண்டியன் இறந்த பிறகு பாண்டியநாட்டை ஆட்சி புரிந்தார். இக்கோயிலுக்கு கோயிலின் தென்புற சுவர் பகுதியில் சடாவர்மன் சுந்தர பாண்டியன் மன்னனின் 15-வது ஆட்சியாண்டு கல்வெட்டு ஒன்று அமைந்துள்ளது திருவப்பூரில் உள்ள ராஜராஜேஸ்வரம் இம்மன்னனை 72 ஆம் ஆட்சியாண்டு கல்வெட்டு ஒன்று காணப்படுகிறது. இக்கோயிலுக்கு நிலம் தானமாக வழங்கப்பட்டதை குறிக்கிறது. அரைத்தூண்களில் தடி, குடம், மலராத பூ முனை பலகை முதலானவற்றை கொண்டுள்ளது. கருவறையின் சுவர்ப் பகுதிகளில் தேவ கோட்டங்கள் இடம் பெற்றுள்ளது. இதில் சிற்பங்கள் இடம் பெறவில்லை.

கட்டிடக்கலை

கட்டிடக்கலை என்பது வீடுகள் அரண்மனைகள், தொழிற்சாலைகள், மண்டபங்கள் வழிபாட்டிடங்கள் ஆகியவற்றின் அமைப்பு பற்றிய பொதுவான ஒரு கலைச் சொல் ஆகும். கோயில் தொடர்பான ஆய்வுகளில் இச்சொல் கோயில் கட்டிடக்கலை என்று அழைக்கப்படுகிறது.

கருவறை

இக்கோயிலின் கருவறை இடம்பெற்றுள்ளது. கருவறையினுள் இலிங்கம் இடம் பெற்றுள்ளது.

இப்பொழுது இக்கோயில் மேற்கோபுரம் இடிந்ததால் கூரை கொட்டகையில் வைத்து வழிபாடு செய்யப்படுகிறது. கருவறை மேல் விதானத்தில் ஒரு பழையமையான சோழர் காலக் கல்வெட்டு ஒன்று இடம் பெற்றுள்ளது. இக்கருவறையானது தெற்கு நோக்கி இடம் பெற்றுள்ளது. இங்கு நான்கு தூண்களும் இதில் அரைத்தூண்களும் இடம்பெற்றுள்ளது.

கருவறை அதிட்டானம்

இக்கருவறையின் அதிட்டானம் பாதபந்த அதிட்டானமாக காணப்படுகிறது. இவை உபானம் ஜகதி முப்படைக் குமுதம் கண்டம் வேதி முதலான உறுப்புகளை கொண்டு அமைந்துள்ளதால் இவை சோழர் கால படைப்பாகத் தெரிகிறது.

சுவரின் அரைத்தூண்கள்

கட்டை போதிகைகளாக அமைந்துள்ளன. போதிகையின் மீது உத்திரம் காணப்படவில்லை. அதற்கு பதிலாக செங்கற்களே உள்ளன. இச்செங்கற்கள் மிகவும் பழமையானவையாகத் தெரிகிறது.

அர்த்த மண்டபம்

இக்கோயில் கருவறைக்கு அடுத்தாற்போல் அர்த்த மண்டபம் இடம் பெற்றுள்ளது. இம்மண்டபத்தின் வெளிப்புற சுவர்ப் பகுதியில் ஆறு தூண்கள் இடம் பெற்றுள்ளது. இங்கு நாகபந்தம், புஷ்ப வேலைப்பாடுகளும், 16 பட்டைகளும், 16 பட்டை கருக்கு என அழைக்கப்படுகின்றன. இத்தூணின் சதுரப்பகுதிகளில் பூக்கள் செதுக்கப்பட்டுள்ளன.

மகாமண்டபம்

இக்கோயிலின் மகாமண்டபம் அர்த்த மண்டபத்திற்கு அடுத்தாற்போல் அமைந்துள்ளது. இம்மண்டபம் மீள் செவ்வக வடிவில் அமைந்துள்ளது. இம்மண்டபத்தின் தெற்கு நோக்கியவாறு அம்மன் சன்னதி காணப்படுகிறது. மகாமண்டப தூண்கள் பத்மபந்தம், கலசம் தடி, குடம், குவிந்த இதழ், பலிகை, கண்டம், கட்டை போதிகை ஆகியவற்றைக் கொண்டுள்ளது.

தற்போது இக்கோயில் இடிந்தநிலையில் உள்ளது. பழமை மாறாமல் புதுப்பித்து கட்டப்படும் என்று தெரிகிறது.

சிற்பக்கலை

மனிதன் கண்ட கலைகளுள் மிகச் சிறந்த கலை சிற்பக்கலையாகும் காண்போரின் மனதில், மகிழ்ச்சி, வியப்பு இம்மூன்றையும் வெளிப்படுத்துவதே சிற்பக்கலை.

கருவறை சிற்பம்

சிவலிங்கம்

தொன்மையான வரலாற்றின் சைவ சமயக் கொள்கைகளையும் விளக்க கூடிய சின்னமாகவும் இலிங்கம் காணப்படுகிறது. சிந்து சமவெளி நாகரிகம் முதல் இதன் பழமையினை உணரலாம். சிவலிங்கம் யோனி ஆவுடை மற்றும் தண்டு தாணு என்ற அமைப்புடன் அமைக்கப்படும் நாளப் பகுதியின் கீழ் சதுரமாகவும் நடுப்பகுதி எட்டுப் பட்டையாகவும் மேல்பகுதி வட்டப்பமாகவும் இடம் பெறும் திருவப்பூர் அமைந்துள்ள இராஜராஜேஸ்வரம் கோயில் இடம் பெற்றுள்ள சிவலிங்கமானது ஆவுடை பீடம் வட்டமாக அமைந்துள்ளது. இதன் மேல் ருத்ரபாகம் 21:2 அடி உயரம் கொண்டு காணப்படுகிறது. கோமுகம் 2 நிலத்தில் அமைந்து காணப்படுகிறது. இவை காலத்தால் முந்தியவையாக தெரிகிறது.

கணபதி

திருவப்பூரில் அமைந்துள்ள இராஜராஜேஸ்வரம் கோயில் கணபதி சிற்பம் இடம் பெற்றுள்ளது. சிற்பம் மிக தொன்மை வாய்ந்ததாக காணப்படுகிறது. கோயில் இடிந்த நிலையில் இச்சிற்பத்தை வெளிப்பகுதியில் வைத்துள்ளனர். அமர்ந்த நிலை, நான்கு கைகள் மேல் இரு கைகளில் வலது கையில் அங்குசம் இடது கையில் பாசம் கீழ் இரு கையில் வலது கையில் தந்தம் மற்றும் இடது கையில் மோகஜத்தையும், தலையில் கிரீடமகுடம் தரித்துள்ளார்.

இப்படிமத்தின் சிற்ப அமைதி சோழர் கால சிற்பம் என்று கருதப்படுகிறது.

தட்சிணாமூர்த்தி

தட்சிணம் என்பது தென்திசையைக் குறிப்பதாகும். தமிழகத்தில் இதுவரை தென்முகக் கடவுள் என்றும் தட்சிணாமூர்த்தி என்றும் அழைப்பர். தட்சிணம் என்ற சொல்லுக்கு ஞானம் என்று பொருள் கொள்ளப்படுகிறது. கல்வெட்டுகளில் தட்சிண சிவன் என்று குறிப்பிடப்பட்டுள்ளது.

திருவப்பூரில் இடம் பெற்றுள்ள ராஜராஜேஸ்வரம் என்ற கோயிலில் அமர்ந்த நிலையில் தட்சிணாமூர்த்தி சிற்பம் இடம் பெற்றுள்ளது. நான்கு கைகள், வலது கீழ்க்கை விதமுத்திரையும், இடது கீழ்க்கை முட்டி மீதும் இடது மேல் கையில் பாம்பும் இடம் பெற்றுள்ளது. வலது மேல் கையில் அகச மாலையையும் பெற்றுள்ளது. இச்சிற்பம் தொன்மையானதாக மிகவும் சிதைவுற்று காணப்படுகிறது.

பைரவர்

சிவபெருமானுக்கு ஆற்றலுக்கு வடிவம் கொடுத்த சைவ சமயம் சிவனுக்கு அறுபத்து நான்கு வடிவங்களை கூறியது அவற்றை அஷ்டாங்க வடிவங்கள் 8x6=48 என்று கூறுவர். கலைகள் 64 என்று கூறியவர்கள் கலை முதல்வனான இறைவனையும் 64 வடிவங்களில் வைத்து கூறியுள்ளார். அவற்றில் 25 மஷேசுவரவடிவங்கள் என்பர். பைரவரும் அவ்வகை வடிவங்களும் ஒன்றாக வைத்து என்னப்படுகிறது. திருவப்பூரில் அமைந்துள்ள இராஜராஜேஸ்வரம் கோயிலில் அமைந்துள்ள பைரவர் நான்கு கரங்களைக் கொண்டு அமைந்துள்ளது. வலது கையில் வஸ்திரமும் இடம் பெற்றுள்ளது. இடது கையில் மண்டையோடு இடம் பெற்றுள்ளது.

அம்மன் படிமம்

கோயிலின் மண்டபத்தில் அம்மன் படிமம் அமைந்துள்ளது. இப்படிமத்தில் இரண்டு கைகள் காணப்படுகின்றன. கரண்ட மகுடத்தையும்

பெற்றுள்ளது. காதில் மகர குண்டலத்தையும் பெற்றுள்ளது. விரிசடையுடனும் காணப்படுகிறது. இப்படியும் உடைந்த நிலையில் பாதி அளவுதான் உள்ளது.

முடிவுரை

தமிழக வரலாற்றில் சங்க காலம் முதல் பல்லவர்கள், பாண்டியர்கள், சோழர்கள், விஜய நகர நாயக்கர்கள் என்ற பேரரசுகளில் ஆட்சிக்காலம் வரை கொண்டுள்ளது. அவ்வகையில் மக்களின் பண்பாடு என்பது அவர்களின் சமயத்தையும் சமய சடங்குகளையும் அடிப்படையாகக் கொண்டே பின்பற்றப்பட்டு வருகின்றது. அவ்வகையில் கலைவளர்ச்சி என்பது காலத்திற்குக் காலம் முன்னேற்றம் காண்பதும் மாற்றம் காண்பதும் இயல்பே அவ்வகையில் திருவப்பூரில் இடம் பெற்றுள்ள இராஜராஜேஸ்வரம் கோயில் கலைவளர்ச்சி அடைந்திருந்தாலும் பராமரிக்கப் படாமல் இடிந்த நிலையில் உள்ளது. எனவே, இக்கோயிலில் கலைகளை உலகிற்கு

வெளிக்கொணர்வது இக்கட்டுரையின் நோக்கமாக கொண்டுள்ளது.

அடிக்குறிப்புகள்

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2. Gazetteer of India Tamil Nadu State Pudukkottai Gopalakrishna Gandhi 1983.
3. IPS No. 153
4. IPS No. 155
5. IPS No. 357
6. IPS No. 371
7. IPS No. 475
8. ஆவணம் இதழ் 13 தமிழகத் தொல்லியல் கழகம், தஞ்சாவூர்.
9. சிலப்பரத்தினம், தேவநாதாச்சாரியார் சரசுவதிமகால் நூலகம், தஞ்சாவூர்.
10. வாழ்வியற் களஞ்சியம், தொகுதி 12 தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.
11. Acharya. P.K. Indian Architecture According to the manasara sila sastra, 1921.

தமிழ் இலக்கியங்களை போற்றி வளர்த்ததில் சேதுபதி மன்னர்களின் பங்கு

க.சரவணன்*

முன்னுரை

இராமநாதபுரம் பகுதியை கி.பி. 1605 முதல் கி.பி. 1795 வரை முதலாம் சடைக்கத்தேவர் கி.பி. 1605-621, கூத்தன் சேதுபதி கி.பி. 1621-1635, இரண்டாம் சடைக்கத்தேவர் கி.பி. 1635-1646, இரகுநாத சேதுபதி என்ற திருமலை சேதுபதி கி.பி. 1647-1672 இராஜ குர்ய சேதுபதி கி.பி. 1674, கிழவன் சேதுபதி கி.பி. 1674-1710 விசய ரகுநாத சேதுபதி கி.பி. 1710-1725, தண்டத்தேவர் என்ற சுந்தரேசுவர ரெகுநாத சேதுபதி கி.பி. 1726, பவானி சங்கர சேதுபதி கி.பி. 1726-1729. கட்டையத்தேவர் என்ற குமாரமுத்து விசய ரகுநாத சேதுபதி கி.பி. 1729-1735, சிவகுமார முத்து விசயரகுநாத சேதுபதி

கி.பி. 1735-1748, சேதுபதி இரக்கத்தேவர் கி.பி. 1748, செல்லமுத்து விசய ரகுநாத சேதுபதி கி.பி. 1749-1763, முத்துராமலிங்க சேதுபதி கி.பி. 1763-1772 மற்றும் 1782-1795¹ வரை இராமநாதபுரம் பகுதியை சேதுபதி மன்னர்கள் ஆட்சி செய்தனர். இவர்கள் ஆட்சி காலத்தில் தமிழ் இலக்கியங்களை வளர்க்கும் விதமாக தமிழ் புலவர்களை போற்றி வளர்த்தனர்.

புலவர்கள்

பொன்னங்கால் அமிர்த கவிராயர்

சேதுபதி அரசர்கள் இலக்கியங்களை போற்றி வளர்த்தனர். அவர்களுள் திருமலை ரகுநாத

*உதவிப் பேராசிரியர், மன்னர் துரைசிங்கம் அரசு கலைக்கல்லூரி, சிவகங்கை.

சேதுபதி (கி.பி. 1674-1672) அவர்கள் பல புலவர்களை ஆதரித்தார். இவர் காலத்தில் அமிர்த கவிராயர் என்ற புலவர் நாணிக்கண் புதைத்தல் ஒரு துறைக் கோவையைப் பாடினார். இதனால் இவருக்கு திருமலை சேதுபதி பொன்னங்கால் என்னும் ஊரை பரிசாக அளித்தார்². அன்றிலிருந்து அப்புலவர் பொன்னங்கால் அமிர்தகவிராயர் என்று அழைக்கப்பட்டார். இந்நூல் அரங்கேற்றப் பட்டபோது ஒவ்வொரு பாடலுக்கும் ஒரு பொன்னாலான எலுமிச்சைப் பழம் வழங்கினார்.

பொன்நெட்டி மாலைச் சர்க்கரைப் புலவர்

தஞ்சைப் பகுதியில் உள்ள கடாரம் என்னும் ஊரைச் சேர்ந்த சாந்தாப்பிள்ளை என்பவரின் மகன் சர்க்கரைப்புலவர் ஆவார். சர்க்கரைப் புலவரின் இயற்பெயர் தெரியவில்லை. அவர் பாடும் கவிதைகளில் அமைந்த பாகெனும் இனிமையைப் பாராட்டி திருமலை சேதுபதி சர்க்கரைப் புலவர் என்று அழைத்தார்³. இவர் திருவாடுதுறை ஆதினம் சின்னப்பட்டம் சிவக்கொழுந்து தேசிகரிடம் இலக்கிய இலக்கணங்களைக் கற்றறிந்தவர் ஆவார். இவர் திருமலை சேதுபதி, கிழவன் சேதுபதி மற்றும் விசயரகுநாத சேதுபதி ஆகிய மூன்று சேதுபதிகளின் காலத்திலும் சேது நாட்டின் அவைக்களப் புலவராகத் திகழ்ந்தார். சர்க்கரைப்புலவரின் கம்பராமாயணப் பிரசங்க இனிமையைக் கேட்டு வியந்த திருமலை சேதுபதி இவருக்கு பொன்னால் நெட்டிமாலை செய்து புனைந்ததோடு அன்று முதல் 'இராமாயணப் பிரசங்கம் பொன் நெட்டி மாலைச் சர்க்கரைப் புலவர்' என்னும் பட்டம் சூட்டி 'உழக்குடி' என்ற கிராமத்தை சர்வமானியமாக அளித்தார்⁴. சர்க்கரைப் புலவர் ஐந்து தனிப்பாடல்களும் திருச்செந்தூர்க்கோவை என்ற நூலும் இயற்றியுள்ளார் மேலும் 'வேதாந்த சூடாமணி' எனும் நூலுக்கு உரையும் எழுதியுள்ளார். வேதாந்த சூடாமணியின் பொருளை உலகத்தார் உணரும் படித் தெளிவான உரை செய்து தரவேண்டுமென்று சேதுநாட்டு அமைச்சர் தாமோதரம் பிள்ளை வேண்ட 'வேதாந்த சூடாமணி' க்கு உரையினை இயற்றினார்.

அழகிய சிற்றம்பலக்கவிராயர்

திருமலை ரகுநாத சேதுபதியின் அவைக்களப் புலவராய் இருந்த அழகிய சிற்றம்பலக் கவிராயர் மல்லையூரில் சைவ பண்டார வகுப்பில் தோன்றினார். மருங்காபுரி ஜமீன்தார் வீரபூச்சநாயக்கர், பாலைவனம் ஆண்டவராய வனங்காழுடிப் பண்டாரம், சிவந்தெழுந்த பல்லவராயன், மூவரையான் முதலியோராலும் ஆதரிக்கப்பட்டாலும் தம் வாழ்நாளின் பெரும்பகுதியை ராமநாதபுரம், புதுக்கோட்டை ஆகிய இடங்களிலேயே கழித்தார்⁵. திருமலை ரகுநாத சேதுபதி தம்மீது பாடிய 'தளசிங்கமாலை' என்ற பாடலுக்காக இக்கவிராயருக்கு இவருடைய பரம்பரையினரெல்லாம் அனுபவிக்கும்படி 'மிதிலைப்பட்டி' எனும் ஊரை தானமாக வழங்கினார். அழகிய சிற்றம்பலக்கவிராயரும் அவர் வழியினரும் சேதுவேந்தர் புரிந்தருளிய நன்றியைப் பாராட்டி, நாளும் உணவருந்து முன்னே சேதுபதி மீது ஒரு வாழ்த்துக் கவி பாடுவதை வழக்கமாகக் கொண்டிருந்தனர்⁶. திருமலை சேதுபதி இப்புலவருக்கு நாகரத்தினப் பள்ளம், நாரதமத்பள்ளம், கொத்தமங்களம், பிள்ளையார்பட்டி, சேகனார்பட்டு, மறவனேந்தல் முதலிய கிராமங்களை மானியமாக வழங்கினார்.

அனந்த கவிராயர்

மாநூரைச் சேர்ந்த அனந்த கவிராயர் திருமலை ரகுநாத சேதுபதியின் அவைக்களப் புலவர் ஆவார். மதுரைப் பதிற்றுப்பத்தந்தாதி எனும் நூல் இவரால் பாடப்பட்டது. இப்புலவருக்கு சிவகங்கைக் கோட்டம் 'மானார் மற்றும் கலையூர்' இரு ஊர்களையும் ஜீவித இனாமாக வழங்கினார்⁷.

படிக்காகப் புலவர்

படிக்காகப் புலவர் தொண்டை நாடு பொற்களந்தை எனும் ஊரைச் சேர்ந்தவர். இவர் கிழவன் சேதுபதியிடம் கி.பி. (1674-1710) சமஸ்தான வித்துவானாய் இருந்தார். படிக்காகப் புலவர் முப்பத்து மூன்று தனிப்பாடல்களும், தொண்டை மண்டல சதகம், தண்டலையார் சதகம்

மற்றும் புள்ளிருக்குவேனார்க்கலம்பகம் என்ற மூன்று நூல்களையும் இயற்றினார்⁸.

சவ்வாதுப்புலவர்

சவ்வாதுப் புலவர் சேது நாட்டு எமனீசுவரம் எனும் ஊரைச் சேர்ந்த இசுலாமியப் புலவர் கிழவன் சேதுபதியின் அவைக்களப் புலவராய் இருந்தார். சவ்வாதுப் புலவர் கிழவன் சேதுபதி அம்மை நோய் கண்டு வருந்திய போது 'இராஜராஜேஸ்வரி பஞ்ச ரத்தினம்' என்ற நூலைப்பாடி அவரைக் குணமடையச் செய்தார். இச்செயலுக்காக கிழவன் சேதுபதி சவ்வாதுப்புலவருக்கு சுவாத்தான், வண்ணாரவயல் எனும் இரு சிற்றூர்களை பரிசாக வழங்கினார். இவர் பாடிய நூல்களில் ஒன்றான இராஜராஜேஸ்வரி பஞ்சரத்தினம் என்ற நூலில் ஐந்து பாடல்களை சேதுபதி மன்னர்களின் குலதெய்வமான இராஜராஜேஸ்வரி மீது பாடியுள்ளார். இவர் சந்திர சேகரவண்ணம் என்னும் நூலில் சந்திர சேகரப்பிள்ளை என்பவரைப்பற்றி பாடியுள்ளார். மேலும் முகையதின் ஆண்டவர் பிள்ளைத்தமிழ், மதின் அந்தாதி, நாகைக் கலம்பகம் என்ற நூல்களையும் இவர் எழுதியுள்ளார்⁹.

பலபட்டடை சொக்கநாதப்புலவர்

பலபட்டடைச் சொக்கநாதப் புலவர் மதுரையில் கணக்கர் வேலை பார்த்த சொக்கலிங்கம் பிள்ளை என்பவரின் மகனாவார். இவர் விசய ரகுநாத சேதுபதியின் காலத்தில் (1710-1725) சேது நாட்டின் அவைக்களப் புலவராக விளங்கினார். பலபட்டடை சொக்கநாதப்புலவர் எழுபத்தொரு தனிப்பாடல்களும், பதினொரு நூல்களும் இயற்றியுள்ளார். இவர் மதுரையமக அந்தாதி, இராமேசுவர உலா வந்து அல்லது தேவை உலா, அழகர் கிள்ளை விடுதூது, பணவிடுதூது, கண்ணிவெடி நரசிங்க நாயக்கர் மேல்வளமடல், சண்பகநல்லூர் சிவபெருமான் மீது வண்டு விடுதூது. விஞ்சைக் கோவை, கரந்தைக் கோவை, கரந்தை வருக்கக் கோவை முதலிய நூல்களை இயற்றியுள்ளார்¹⁰.

சர்க்கரை முத்து முருகப்புலவர் சர்க்கரை முத்து முருகப்புலவர், பொன்னெட்டிமாலைச் சர்க்கரைப் புலவரின் வழிவந்தவர் ஆவார். சர்க்கரை முத்து முருகப்புலவர், குமாரமுத்து விசயரகுநாத சேதுபதி மற்றும் முதலாம் முத்துராமலிங்க சேதுபதி (கி.பி. 1729-1735) (கி.பி. 1763-1795) காத்திலும் சேதுநாட்டின் அவைக்களப் புலவராக விளங்கினார். இப்புலவர் பிரபந்தம் பாடியதற் காகவும், தமிழ் புலமைக்காகவும், குமாரமுத்து விசயரகுநாத சேதுபதி 'சிறுகம்பையூர், பாகனூர்' இரண்டு கிராமங்களில் மானியம் வழங்கினார்¹¹. இப்புலவர் ஏழு தனிப்பாடல் களையும், மழலைச் சதகம், வைரக்கடவுள் பதிகம், முத்திருளப்ப பிள்ளை மீது உலா ஆகிய மூன்று நூல்களையும் எழுதியுள்ளார்.

சீனிப்புலவர்

சீனிப்புலவர் குமாரமுத்து விசயரகுநாத சேதுபதியின் (கி.பி. 1729-1735) அவைக்களப் புலவராக இருந்தார். இப்புலவர் பிரபந்தம் பாடியதற்காக ஒருர் என்னும் ஊரை மானியமாக குமாரமுத்து விசயரகுநாத சேதுபதி வழங்கினார்¹².

குழந்தைக் கவிராயர்

மங்கை பாகக் கவிராயரின் மகன் குழந்தைக் கவிராயர் இவர் மிதிலைப்பட்டி கிவிராயர்கள் குடும்பத்தில் பிறந்ததால் இளமையிலேயே தமிழ்க்கல்வி நிரம்பப் பெற்று இராமநாதபுரத்தில் முதலாம் முத்துராமலிங்க சேதுபதியின் (கி.பி. 1763 -1772) மற்றும் 1782-1795) அவைக்களப் புலவராக விளங்கினார். இவருக்கு முத்துராமலிங்க சேதுபதி மிதிலைப்பட்டிக் கிராமத்தில் மானியம் வழங்கினார். குழந்தைக் கவிராயர் பதிமூன்று தனிப்பாடல்களும், ஒரு நூலும் எழுதியுள்ளார்.¹³

முடிவுரை

கி.பி. 17 ஆம் மற்றும் 18 ஆம் நூற்றாண்டுகளில் சேது நாட்டை தன்னாட்சி அரசர்களாய் ஆட்சி செய்த சேதுபதி அரசர்கள் தமிழ்மொழியின் வளர்ச்சிக்காக அக்காலத்தில் வாழ்ந்த தமிழ்ப்

புலவர்களுக்கு கிராமங்களை கொடையாகவும், கிராமங்களில் மானியங்கள் வழங்கியும் பொன் மற்றும் பொருள்கள் வழங்கியும் சிறப்பு செய்தும் தமிழ் இலக்கியங்களைப் போற்றி வளர்த்துள்ளார்கள் என்பதை இவ்வாராய்ச்சி கட்டுரையின் வாயிலாக தெரியப்படுத்தியுள்ளேன்.

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திருவண்ணாமலை கோயிலின் வரலாறும், சிறப்பும்

வா.முனியம்மாள்*

ஒரு சமுதாயத்தின் எழுச்சியையும், உணர்ச்சியையும் அச்சமுதாயத்தைச் சார்ந்த கோயில்கள் பறைசாற்றுகின்றன. அக்காலக் கருவூலங்கள் சமயத்தின் சமுதாயத்தின் வரலாற்றைப் பிரதிபலிக்கும் காலக் கண்ணாடிகளாகத் திகழ்கின்ற என்று கூறுவர். எனவே, கோயில்கள் ஒரு சமுதாயநிலையாகப் பணியாற்றுகின்றன எனலாம் மேலும் ஒளவையாரின் நீதிமொழிளான "கோயில் இல்லா ஊரில் குடியிருக்க வேண்டாம்", "ஆலயம் தொழுவது சாலவும் நன்று" ஆகியவை கோயில்களின் முக்கியத்துவத்தைப் பிரதிபலிக்கின்றன.

திருவாரூரில் பிறந்தால் முக்தி, காகியில் இறந்தால் முக்தி, சிதம்பரத்தைப் பார்த்தால் முக்தி, ஆனால் திருவண்ணாமலையை நினைத்தாலே முக்தி எனச் சொல்வார்கள். நினைக்க முக்தி தரும் தெய்வீகக் திருத்தலம் திருவண்ணாமலையாகும். 'நான்' என்ற அகங்காரத்தை அழித்து விட்டால் நம்முள்ளே

ஆன்மீக ஒளி பளிச்சிடும் என்ற தத்துவத்திற்கு விளக்கமாக கம்பீரமாய் ஒங்கி நிற்கிறது அண்ணாமலை என்னும் ஞானமலை

பெயர்க் காரணம்

இத்திருத்தலத்தின் திருப்பெயர் 'அண்ணாமலை' என்பதாகும் அண்ணாமலை என்னும் திருப்பெயருக்கு பழங்காலத்தில் 'எட்டாதமலை' என்று பொருள் 'திரு' என்பது சிறப்பு குறித்து பெயரோடு இணைத்தே 'திருவண்ணாமலை' என்று வழங்கப் பெற்றுவருகின்றது.¹

தலத்தின் பெயர்கள்

இத்திருவண்ணாமலைத் தலத்திற்கு அருணகிரி, அருணமலை, அருணாச்சலம், அருணை, சோணகிரி, சோணாச்சலம் என்னும் திருப் பெயர்களும் உண்டு. அருணகிரி, அருணமலை, அருணாச்சலம் என்னும் திருப்பெயர்களின் மருணப் பெயரே "அருணை" என்பதாகும்

*உதவிபேராசிரியர், அறிஞர் அண்ணா கல்லூரி (கலை மற்றும் அறிவியல்), கிருஷ்ணகிரி

இத்திருப்பெயர்கள் அனைத்தும் "நெருப்புமலை" என்னும் பொருளையே உணர்த்துகின்றன.²

திருக்கோயிலின் அமைப்பு

தமிழ் நாட்டிலே உள்ள மிகப் பெரிய கோயில்களுள் அண்ணாமலையார் கோயிலும் ஒன்று இத்திருக்கோயிலின் பரப்பளவு 24 ஏக்கர்கள் கருவரை, அந்தராலம், முகமண்டபம், முன் மண்டபம் ஆகிய பழைய அமைப்புகளையும், பல திருச்சுற்றுக்கள், பல மதில்கள், புதிய பரிவாரங்கள் ஆயிரங்கால் மண்டபம், நூற்றுக்கால் மண்டபம், தீர்த்தங்கள் கோபுரங்கள் ஆகிய அமைப்புகளையும் அண்ணாமலையார் திருக் கோயில் பெற்றுத் திகழ்கின்றது. இத்திருக் கோயிலில் ஆறுபிரகாரங்கள் அமைந்திருக்கின்றன. மொத்தம் ஒன்பது கோபுரங்கள் அமைந்துள்ளன. அவற்றுள் நான்கு கோபுரங்கள் திருமதிலின் மத்தியில் அமைந்துள்ளன.³

திருக்கோயிலின் கீழ் திசையில் உள்ள பெரியகோபுரம் "ராஜகோபுரம்" தஞ்சாவூரில் ராஜராஜ சோழன் கட்டிய தஞ்சை பெரியகோயில் விமானம் 216 அடி உயரம் உடையது அதைவிட இக்கோபுரம் உயரமாக இருக்கவேண்டும் என்பதற்காக ஒரு அடி சேர்ந்து 217 அடி (65-மீ) உயரமுடையதாகக் கட்டப்பட்டுள்ளது. இக் கோபுரம் கி.பி. 1516-இல் கிருட்டிண தேவராயரால் தமது வெற்றியின் நினைவாகத் தொடங்கப்பட்டு செவ்வப்ப நாயக்கன் எனும் தஞ்சைநாயக்கரால் கட்டிமுடிக்கப்பட்டது. இது தமிழ் நாட்டின் உயர்ந்த மூன்று கோபுரங்களில் ஒன்றாகத் திகழ்கிறது. இக்கோபுரவாயில்தான் இக்கோயிலின் பிரதானவாயிலாக உள்ளது.³

வடக்குபக்கத்தில் உள்ள கோபுரத்திற்கு 'அம்மணியம்மாள் கோபுரம்' என்றும் தெற்குப் பக்கத்தில் உள்ள கோபுரத்திற்குத் 'திருமஞ்சனக் கோபுரம்' என்றும் மேற்குப் பக்கத்தில் உள்ள கோபுரத்திற்கு "பேய்க் கோபுரம்" என்றும் கோயிலின் கோபுரங்கள் அனைத்தும் கி.பி. 1388

ஆம் ஆண்டுகளில் தொடங்கி கி.பி. 1516 ஆம் ஆண்டுகளில் ஆயிரங்கால் மண்டபம் திருப் பணியுடன் முடிவடைந்தற்கான கல்வெட்டு ஆதாரங்கள் கோயிலில் காணப்படுகின்றன.

மூலவர் அமைந்துள்ள கர்ப்பகிரகம் முதல் பிரகாரம், இரண்டாம் பிரகாரம், தீபதரிசன மண்டபம், அம்மன் சன்னதி ஆகியவை கொண்ட முதற்கூட்ட ஆலயம் கி.பி 1063 ஆம் ஆண்டு இராஜேந்திரசோழனால் நிர்மாணிக்கப்பட்டது. மூன்றாம் பிரகாரம் பிரம்மதீர்த்தம் ஆகியவற்றுடன் கோயிலை விரிவுபடுத்தி கி.பி. 1340 ஆம் ஆண்டு ஹொய்சால வம்சத்தைச் சார்ந்த வல்லால மஹாராஜ் மன்னரால் நிர்மாணிக்கப்பட்டது. எனவே ஒரு கோபுரத்திற்கு வல்லால 'மஹாராஜ கோபுரம்' என்று பெயர் சூட்டப்பட்டு இன்றளவும் அழைக்கப்படுகிறது.

தென் இந்தியாவில் மிகஉயரமான இரண்டாவது கோயில் கோபுரம் அண்ணாமலையார் கோயில் ராஜகோபுரம் ஆகும். இக்கோபுரத்தில் அமைந்துள்ள சிற்பங்களின் நுட்பங்கள் வேறு எங்கும் காணமுடியாத அரியவகை சிற்பங்களாக அமைந்துள்ளன.

திருவிழாக்கள்

ஆடிப்புரம், உத்தராயன, தஷிணாயன புண்ணிய காலங்கள், சித்திரை வசந்தவிழா, கந்தசஷ்டி, பாவைவிழா, பங்குணி உத்திரவிழா இவை தவிர மாதாந்திர உற்ச வங்கள் சிறப்பாக நடைபெறுகின்றன. தினந்தோறும் ஆறுகால வழி பாடுகள் நடைபெறுகின்றன.⁴

மலை

பல்லாயிரம் ஆண்டுகளுக்கு முன்பாக பூமியிலே நிலக்கரிப் பாலங்கள் ஏற்படுவதற்கும் முற்பட்டதாக கோடானகோடி ஆண்டுகள் பூமி உருவான அன்றே திருவண்ணாமலை உருவானது.

கடலில் மனைதுபோன 'லெமுரியக் கண்டத்தின் எஞ்சிய ஒரு பகுதி அருணாச்சலம் என்று "Message From Arunachala" எனும் உலகப் புகழ்பெற்ற

ஆராய்ச்சி நூலிலே பால் பிரண்டன் எனும் வெளிநாட்டுப் பேரஞர் வரலாற்று ஆதாரங்களுடன் குறிப்பிடுகின்றார்.⁵

பூமண்டலத்தின் இதயப் பகுதிபோல விளங்கும் திருவண்ணாமலை கிருதாயுகத்திலே அக்னி மலையாகவும், திரேதாயுகத்தில் மாணிக்கக் குன்றாகவும் துவபராயுகத்திலே தங்கமலையாகவும் நாம் வாழும் இந்தக் கலியுகத்திலே ஞானியர் கண்களுக்கு மரகதமருவாகவும் பாமரமக்களுக்கு கல் மலையாகவும் உள்ளது. பூலோக ஆய்வாளர்கள் பலர் இம்மலை நெருப்பினால் ஆனமலை என்று கூறுகின்றனர். கடல் மட்டத்திலிருந்து 168 மீட்டர் உயரத்தில் உள்ளது. இம்மலையின் உயரம் 2665 அடி ஆகும்.

அண்ணாமலையைச் சுற்றிலும் இந்திரன், அக்னி, வருணன், வாயு, குபேரன், நிருதி, எமன், சானன் ஆகிய எட்டுதிக்குப் பலர்களும் தவமிருந்து பூமண்டலத்தைப் பரிபாலிப்பதற்கான சர்வ வல்லமைகளையும் பரமேஸ்வரனிடம் பெற்றார்.

இதிகாசக் காலத்திலே திருவண்ணாமலையின் தலவிருட்சமான மகிழ்மரநிழலிலே தான் அடிமுடிக்கான அழல் வடிவிலிருந்து ஸ்வயம்பு லிங்கமாக தோன்றிய இப்போதுள்ள மூலவர் இருந்திருக்கிறார்.⁶

வரலாற்றுச் சிறப்பு

- முதல் மற்றும் இரண்டாம் நூற்றாண்டுகளில் மண்ணால் ஆன சிறு கோயிலாக இருந்தது.
- நான்கு மற்றும் ஐந்தாம் நூற்றாண்டுகளில் செங்கற்கட்டமாகியுள்ளது.
- நூற்றாண்டுகளில் தேவார திருவாசக அப்பர், சம்பந்தர், சுந்தர் மாணிக்கவாசகர் ஆகிய நால்வர் வந்துபாடித் தொழும் போது அண்ணாமலையார் செங்கற் கோயிலில் தான் இருந்திருக்கிறார்.

- கி.பி 817 இல் முதல் ஆதித்தியசோழமன்னன் காலத்திலேதான் கருங்கல்லால் ஆன மூலஸ்தனம் ஏற்பட்டதெனலாம்.
- கி.பி 995 - இல் ஆதித்திய சோழமன்னரின் வாரிசுகளால் முதல் மற்றும் இரண்டாம் பரிகாரங்கள் உருவாகியுள்ளன.
- முதலாம் இராஜேந்திரசோழன் (1012 - 1054) ஆட்சிக் காலத்திலேதான் கொடிமர ரிஷி கோபுரம் சுற்றுசுவர்களும் ஏற்பட்டன.
- சோழ, பாண்டிய, பல்லவ, ஹோய்சாள, சம்பவராய, விஜயநகர தஞ்சை மன்னர்களின் திருப்பணிகளில் பிரமண்டமான கோயிலைக் கொண்டதாகத் திருவண்ணாமலை விளங்கு கிறது.⁷

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திருப்புத்தூர் கல்வெட்டுக்கள் காட்டும் வரலாற்றுச் செய்திகள்- ஓர் ஆய்வு

ப.வேலாயுதராஜா*

கல்வெட்டுக்கள் என்பவை காலத்தைக் காட்டும் கண்ணாடியாக விளங்குகின்றன. கல்வெட்டுக்கள் மூலம் அக்காலத்தை சமூக பொருளாதார மற்றும் சமய வாவ்க்கையை தெரிந்து கொள்ள முடிகிறது. கால்வரன்முறையும் புலியியலும் வரலாற்றின் இரு கண்கள் என்றால், அதில் கால்வரன் முறையை நிர்ணயம் செய்ய பெரிதும் உதவியாக இருப்பது கல்வெட்டுக்களே.

கல்வெட்டுக்கள் பெரும்பாலும் கோயில் மதில் கவர்களிலும் மண்டபங்களிலும், தூண்களிலும் மற்றும் கண்மாய் மடைகளிலும் காணப்படுகின்றன. கோயில்களில் காணப்படும் கல்வெட்டுக்கள் அப்பகுதியை ஆட்சி செய்த மன்னர்கள் அளித்த நிலக்கொடைகள் மற்றும் அவர்களது அறப்பணிகள் பற்றியவையாக இருக்கும். கண்மாய் கலுங்குகளில் காணப்படும் கல்வெட்டுக்கள் அதை கட்டிய ஆட்சியாளரைப் பற்றிய குறிப்புகளைத் தாங்கியிருக்கும். அப்போது சிவகங்கை மாவட்டத்தில் உள்ள திருப்புத்தூர் பாண்டிய நாட்டின் ஒரு பகுதியாக அமைந்துள்ளது. பாம் நாட்டு பாடல் பெற்ற தலங்களுள் ஒன்றான திருக்கற்றளிநாதர் கோயில் என்ற திருத்தளிநாதர் திருக்கோயில் இங்கு உள்ளது. இத்திருத்தளிநாதர் கோயிலில் முதலாம் மாறவர்மன் குலசேகர பாண்டியன், வீரபாண்டியன் மற்றும் சுந்தர பாண்டியன் ஆகியோரது காலத்தைச் சேர்ந்த கல்வெட்டுக்கள் இந்திய தொல்லியில் துறையால் கண்டறியப்பட்டுள்ளன.¹ ஒரு சில விஜயநகர ஆட்சியாளர்களின் கல்வெட்டுக்களும் இச்சுற்று வட்டாரப் பகுதிகளில் காணப்படுகின்றன. அவ்வகையில் இக்கட்டுரையின் ஆய்வாளராகிய என்னால் சமீபத்தில் சிவகங்கை மாவட்டம் திருப்புத்தூர் வட்டம் பெரியகண்மாய் பகுதியிலும் திருப்புத்துரைச் சுற்றியுள்ள பகுதிகளிலும் மேற்கொள்ளப்பட்ட கள ஆய்வின் போது 12

கல்வெட்டுக்கள் கண்டறியப்பட்டன. அவற்றில் ஒரு கல்வெட்டு திருப்புத்தூர் கோட்டைப் பகுதிக்கு வெளியேயும் மீது கல்வெட்டுக்கள் திருப்புத்தூர் பெரிய கண்மாய் கலங்கு அமைக்கப்பட்டுள்ள சுவர் பகுதியிலும் தண்ணீர் வழிந்தோட பதிக்கப்பட்டுள்ள கற்களிலும் காணப்படுகின்றன. மேலும் கலுங்கின நடுப்பகுதியில் அமைக்கப் பட்டுள்ள தூண்களில் ஒன்றில் அக்கலுங்கை நிர்மாணித்த சிவகங்கை மன்னர் பெரிய முத்துவடுகநாத தேவரின் அமைச்சர் தாம்டவராய பிள்ளையின் பெயர் காணப்படுகிறது. கண்டறியப் பட்ட இந்த 12 கல்வெட்டுக்களும் சொல்லும் வரலாற்றுச் செய்திகள் என்ன என்பதையும் அவை யார் காலத்தைச் சேர்ந்தவை என்பதை இவ்வாய்வுக் கட்டுரை விளக்குகின்றது.

தூண் கல்வெட்டு

சிவகங்கை மாவட்டம், திருப்புத்தூர் வட்டம், திருப்புத்தூர் பெரிய கண்மாய் வடக்கு கலுங்கில் நடப்பட்டுள்ள தூண் கி.பி. 1763 ஆம் ஆண்டைச் சார்ந்தது. இத்தூண் கல்வெட்டு சிவகங்கை மன்னர் முத்துவடுகநாத பெரியடையாத் தேவரின் ஆட்சியில் அவரது அமைச்சர் தாண்டவராய பிள்ளை மேற்பஜ கண்மாய்க்கு கலுங்கு கட்டியதைக் குறிக்கிறது.² இத்தூண் கல்வெட்டை தவிர கண்மாய் கலுங்கு அமைக்கப்பட்டுள்ள சுவர் பகுதியிலும் தண்ணீர் வழிந்தோட பதிக்கப் பட்டுள்ள கற்களிலும் மேலும் 11 கல்வெட்டுக்கள் காணப்படுகின்றன.

முதல் கல்வெட்டு

சிவகங்கை மாவட்டம், திருப்புத்தூர் வட்டம், திருப்புத்தூர் பெரியகண்மாய் வடதலவு பெரியகலுங்கின் தரையில் பதிக்கப்பட்டுள்ள பலகைக்கல் காணப்படுகிறது. இது கி.பி.13 ஆம் நூற்றாண்டைச் சேர்ந்த குலசேகரபாண்டியனின்

* உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அழகப்பா அரசு கலைக்கல்லூரி, காரைக்குடி,

கல்வெட்டாகும். இதில் காணப்படும் செய்தியாவது, எம்ண்டல முங்கொண்டருளிய குலசேகரப்பாண்டியரின் ஆட்சியாண்டை அறிய இயலாத கல்வெட்டில் கேரளசிங்கவளநாட்டைச் சேர்ந்த மருவசேகர சதுர்வேதிமங்கலத்து மூலபருடைமகா சபையார் ஆழி ஆழ்வார் என்ற சக்கரத்தாழ்வார் கோயில் மற்றும் வீற்றிருந்தாழ்வார் என்ற திருமால் கோயில்கள் ஆகியவைகளது திருச்செல்வங்கள் திருவிடையாட்டம் முதலியவைகளை ருத்திரமாகேசுவரர்கள் காக்க வேண்டி இக்கல்வெட்டு வெட்டப் பட்டுள்ளது. சக்கரத்தாழ்வார் கோயில் மற்றும் வீற்றிருந்தாழ்வார் கோயில் ஆகிய கோயில்கள் கேரளசிங்க வளநாட்டில் எந்த ஊரில் இருந்த கோயில் என்பதற்கான குறிப்புகள் இல்லை. ஆசிரயம் என்ற வடசொல்லுக்கு காவல் என்பது பொருளாகையால் ருத்திரமாகேசுவரர்கள் திருமால் கோயிலின் உடைமைகள், திருவிடையாட்டம் முதலியவைகளைக் காப்பதற்கு பணிக்கப்பட்டனர் எனக் கருதலாம்.³

இரண்டாம் கல்வெட்டு

சிவகங்கை மாவட்டம், திருப்புத்தூர் வட்டம், திருப்புத்தூர் பெரியகம்மாய் வடதலவு பெரியகலுங்கின் சுவரில்வைத்துக் கட்டப் பட்டுள்ள ஒரு துண்டுக் கல்லாகும். இதன் காலமும் கி.பி.13ம் நூற்றாண்டு ஆகும். இதில் காணப்படும் செய்தியாவது, சுந்தரத்தோழன் என்ற ஒருவரின் பெயரும் கலகவயல் பிடகை என்ற நிலத்துண்டும் அஞ்சிதகண்ட என்ற மரக்கால் அளவும் பற்றியது. அளக்க வேண்டிய நெல்அளவான தூணிபதக்கும் குறிக்கப் பட்டுள்ளது. துண்டுக் கல்வெட்டாக இருப்பதால் வேறு செய்தியை அறிய முடியவில்லை.⁴

மூன்றாம் கல்வெட்டு

சிவகங்கை மாவட்டம், திருப்புத்தூர் வட்டம், பெரியகண்மாய் கலுங்கின் கிவக்கு வெளிப்புறச் சுவரில் இக் கல்வெட்டு காணப்படுகிறது. இதன் காலமும் கி.பி. 13ஆம் நூற்றாண்டு ஆகும். இதில் காணப்படும் செய்தியாவது, துண்டுக்கல் வெட்டாக இருப்பதால் முழுமையான செய்தியை அறியமுடியவில்லை.⁵

நான்காம் கல்வெட்டு

இது சிவகங்கை மாவட்டம், திருப்புத்தூர் வட்டம், பெரிய கண்மாய் கலுங்கின் படிக்கட்டு கீழிலிருந்து இரம்டாவது வரிசை 14 வது கல்லில் காணப்படுகிறது. இதன் காலம் கி.பி. 13 ஆம் நூற்றாண்டு ஆகும். இதில் காணப்படும் செய்தியாவது, விண்ணகராழ்வார் கோயிலுக்கு அளித்த நிலம் மற்றும் நீர்நிலங்கள் பற்றிய செய்தியை குறிப்பிடுகிறது.⁶ கல்வெட்டுக்கள் 5 முதல் 11 வரை துண்டுக் கல்வெட்டுக்களாக இருப்பதால் முழுமையான செய்தியை அறிய முடியவில்லை. விண்ணகராழ்வார் என்ற பெயர் மட்டும் குறிப்பிடப்பட்டுள்ளது. எனினும் அவை அனைத்தும் கி.பி. 13 ஆம் நூற்றாண்டைச் சார்ந்த கல்வெட்டுக்களாக இருக்கின்றன.

பன்னிரண்டாவது கல்வெட்டு

இது சிவகங்கை மாவட்டம், திருப்புத்தூர் வட்டம், கண்டரமாணிக்கம் சாலையில் அமைந்துள்ள அமைந்துள்ள திருமண மண்டபத்தின் பின்புறம் பலகைக் கல்லில் காணப்படுகிறது. இதன் காலம் கி.பி. 17 ஆம் நூற்றாண்டு ஆகும்.

இதில் காணப்படும் செய்தியாவது, திருப்புத்தூர் திருத்தனிநாதர் கோயிலில் ஆறமுக முதலியார் மற்றும் நாகதப் பண்டாரம் இருவரும் தேர் வீதியில் எழுந்தருளி இருக்கிற ஆமறுமுகப் பிள்ளையாருக்கு (முருகன்) திருவிளக்கு எரிப்பதற்கு வெங்கலப்ப நாயக்கருடைய தர்மமாக ஒரு மாநிலம் சர்வமானியமாக கொடுத்ததைத் தெரிவிக்கின்றது. மேலும் இக்கல்வெட்டின் இடது மேல் புறத்தில் குலமும் அஹகுசமும் பொறிக்கப் பட்டுள்ளன.

கடைசி 8 வரிகள் கல்லின் பக்கவாட்டிலும் மேல் பகுதியிலும் பொறிக்கப்பட்டுள்ளன.⁷

முதல்மாறவர்மன் குலசேகரப்பாண்டியனின் ஆட்சி கி.பி. 1268 முதல் கி.பி. 1301 வரையில் மதுரையை அரசாண்டவன் முதல்மாறவர்மன் குலசேகர பாண்டியன் ஆவான். இவனை "கொல்லங் கொண்ட பாண்டியன் எனவும் "புவனேக வீரன்" எனவும் வழங்குவர். இவன் ஆட்சிக் காலத்தில்

பாம்பிய இராச்சியம் செழிப்புற்று உயர் நிலையிலிருந்தது. இவன் அரசாண்ட காலத்தில் இத்தாலிய நாட்டு வெனிஸ் நகரத்து மார்கோபோலோ என்பவன் பாண்டி நாட்டில் பல நகரங்களைச் சுற்றிப்பார்த்து இவனது ஆளுகையைப் பெரிதும் புகழ்ந்து தன் நூலில் எழுதியுள்ளான்.

அந்நாட்களில் பாண்டி நாட்டிற்கு வந்த முகமதியனாகிய “வாசப்” என்பானும் இவ் வேந்தனது ஈட்சியை புகழ்ந்துரைத்ததோடு இவன் தலைநகரில் ஆயிரத்து இருநூறு கோடிப் பொன்னும் முத்துக்களும் வைத்திருந்தான் என்றும் குறித்துள்ளான்.⁸ குலசேகரபாண்டியனின் ஆட்சிக் காலத்தில் திருப்புத்தூரில் உள்ள திருத்தனிநாதர் கோவிலுக்கு பல நிலக்கொடைகள் அளிக்கப் பட்டதை அங்கு உள்ள கல்வெட்டுக்கள் தெரிவிக்கின்றன.

மாலிக்காபூர் படையெடுப்பு

மாறவர்மன் குலசேகரபாண்டியனின் புதல் வர்களான சடையவர்மன் சுந்தரபாண்டியன் மற்றும் சடையவர்மன் வீரபாண்டியன் ஆகியோர்களுக்கு இடையே நடைபெற்ற வாரிசரிமைப் போர் பாண்டிய நாட்டின் அழிவிற்கு வழிகுத்தது. இவ்விருவருக்கும் இடையே நடைபெற்ற போரில் தோல்வியுற்ற சுந்தரபாண்டியன் அலாவுதீன் கில்ஜியின் படைத்தலைவனான மாலிக்காபூரைத் தென்னாட்டின் மீது படையெடுக்க வருமாறு அழைத்தான். இப்படையெடுப்பினால் பாண்டிய நாடு கொள்ளையிடப்பட்டு அது தன் செல்வத்தையும் சிறப்பையும் இழந்து வறுமை எய்தியது. அறநிலையங்களும் கோவில்களும் அழிவுற்றன.⁹ திருப்புத்தூர் திருத்தனிநாதர் கோவிலில் காணப்படும் வீரபாண்டியனின் 46 வது ஆட்சி ஆண்டை (கி.பி. 1342) சேர்ந்த கல்வெட்டில் முகம்மதியப் படையெடுப்பை பற்றிய குறிப்பு காணப்படுகிறது. அதலையூர் நாட்டைச் சேர்ந்த அவையன் பெரிய நாயனார் என்ற விசயாலயத்தேவன் முகம்மதிய படையெடுப்பால் அசுத்தமடைந்த திருத்தனிநாதர் கோவிலை மீண்டும் புனிதப் படுத்தினான் என்று கூறப்பட்டுள்ளது.¹⁰ மேலும் முகமதியர்களின்

படையெடுப்பு கங்கை கொண்ட சோழபுரம் , சிதம்பரம், ஸ்ரீரங்கம், திருப்புத்தூர் வழியாக மதுரைக்கு சென்றிருக்கலாம் எனவும் கருத முடிகிறது.¹¹

கல்வெட்டுக்கள் காட்டும் செய்திகள்

திருப்புத்தூர் பெரிய கண்மாய்ப் பகுதியில் கிடைத்துள்ள முதல் 11 கல்வெட்டுக்களும் சில கேள்விகளை எழுப்பியுள்ளன.

- கண்மாய்க் கலுங்கு கி.பி. 17 ஆம் நூற்றாண்டில் கட்டப்பட்டுள்ளது எனில் அதற்கு கி.பி. 13 ஆம் நூற்றாண்டைச் சேர்ந்த கல்வெட்டுகள் கொண்ட கற்களை பயன்படுத்தியது ஏன்?
- அக்கற்கள் எங்கிருந்து கொண்டு வரப்பட்டன?
- அக்கல் வெட்டுக்கள் எக்கோவிலைச் சேர்ந்தவை?
- ஏதனால் அக்கோவில் சேதமடைந்தது?

மேற்கண்ட கேள்விகளில் பதில் தேடும் போது கீழ்க்கண்ட முடிவுகளுக்கு நம்மால் வர முடிகிறது.

முதலாவதாக கலுங்கு பகுதியில் உள்ள கல்வெட்டுக்கள் அனைத்தும் பெருமாள் கோவிலைச் சேர்ந்தவை. சிவகங்கை மன்னர் முத்துவடுக நாத தேவரின் ஆட்சிக் காலத்தில் (1750-1772), சிவகங்கை பிரதானி தாண்டவராயப் பிள்ளையினால் இக்கண்மாயின் கலுங்கு கட்டப் பட்டதாக இக்கலுங்கிலுள்ள தூண் கல்வெட்டு தெரிவிப்பதால் இக்கலுங்கு கட்டப்பட்ட காலத்தில் இப்பகுதியிலுள்ள ஏதேனும் ஒரு பெருமாள் கோவிலிருந்து கட்டுமானக் கற்களைக் கொண்டு வந்து இங்கு போடப்பட்டுள்ளதாகத் தெரிகிறது. திருப்புத்தூர் நின்ற நாராயணப் பெருமாள் கோவிலில் இந்நிய தொல்லியல் துறையால் 1906 மற்றும் 1935 ஆம் ஆண்டுகளில் படி எடுக்கப்பட்ட பாண்டியர்கால பதிமூன்றாம் நூற்றாண்டு கல்வெட்டுக்களில் திருப்புத்தூரில் உள்ள விண்ணகர் ஆழ்வார் கோவில், கோலவராக விண்ணகர் எம்பெருமான்¹² என்ற குறிப்புகள் காணப்படுவதால் பெரிய கண்மாய் கலுங்குப் பகுதியில் காணப்படும் துண்டுக் கல்வெட்டுகள் திருப்புத்தூரில் உள்ள பெருமாள் கோவிலைச்

சேர்ந்த கல்வெட்டுகளாக இருக்கலாம் என கருத முடிகிறது.

மேலும் பாண்டிய மன்னர்களால் கட்டப்பட்டு புனரமைக்கப்பட்ட இத்திருக்கோயில் பின்னர் நடைபெற்ற மாலிக்காபூரின் படையெடுப்பின் போது சேதப்படுத்தப்பட்டிருக்கலாம். ஏனெனில் இங்குள்ள திருத்தளிநாதர் கோவிலின் ராஜகோபுரம் இடிக்கப்பட்டு பல நூற்றாண்டுகளாக மொட்டைக் கோபுரமாக காட்சி அளித்தது இங்கு குறிப்பிடத் தக்கது.

கி.பி. 17 ஆம் நூற்றாண்டைச் சேர்ந்த வெங்கலப்ப நாயக்கருடைய கல்வெட்டு திருப்புத்தூர் தேரோடும் வீதியில் அமைந்துள்ள முருகன் கோவிலுக்குச் செய்த தர்மத்தை குறிக்கிறது. இதில் குறிப்பிடப்படும் வெங்கலப்ப நாயக்கன் எனப் படுபவன் திருப்புத்தூர் சிறுகூடல்பட்டி அருகே உள்ள குமாரபேட்டை என்னும் பகுதியைச் சேர்ந்த குறுநில மன்னன் ஆவான். இவன் குன்றக்குடி சண்முகநாதர் திருக்கோவிலுக்கு மண்டபம் கட்டி கொடுத்ததை அங்கு உள்ள இவரது சிலையின் மூலமும், அங்கு உலவி வரும் "வெங்கலப்பன் சாரம் கீழே எங்களப்பன் சாரம் மேலே" என்னும் பழமொழியின் மூலமும் நாம் தெரிந்து கொள்ளலாம். இதில் சொல்லப்படும் "எங்களப்பன்" என்னும் வார்த்தை மருது பாண்டியரைக் குறிப்பிடுகிறது.¹³ குன்றக்குடி சண்முகநாதர் திருக்கோவிலின் மேற்புறத்தில் உள்ள மண்டபம் மருதுபாண்டியர்களால் கட்டிக் கொடுக்கப்பட்டது. எனவே மேற்கண்ட களஆய்வின் மூலம் கல்வெட்டுக்கள் காலத்தைக்

கட்டும் கண்ணாடிகள் என்பதும் உண்மையான வரலாற்றைக் கட்டமைக்க அவை என்றென்றும் உதவியாக இருக்கும் என்பதும் நிரூபணமாகிறது.

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இராஜேந்திர சோழனின் திருவாலங்காடுச் செப்பேடுகளில் காணப்படும் வரலாற்றுச் செய்திகள்

க.ரெஜினா*

வரலாற்றுச் சான்றுகள் என்றாலே கல்வெட்டுக்கள் நாணயங்கள், ஓலைச்சுவடிகள், நினைவுச் சின்னங்கள் வெளிநாட்டவர் குறப்புகள் போன்றவையாகும். இவ்வரலாற்றுச் சான்றுகளில்

செப்பேடுகளும் முக்கிய ஆதாரமாக விளங்குகின்றது. செப்பேடுகளில் சோழர்கால் செப்பேடுகள் மிகவும் சிறப்பு வாய்ந்தவையாக உள்ளன. அதுவும் பிற்கால சோழர்களில் தென்

*கௌரவ விரிவுரையாளர், வரலாற்றுத் துறை, அரசினர் பெண்கள் கல்லூரி(த), கும்பகோணம்.

இந்திய திராவிடக்கலையின் சின்னமாக விளங்குகின்ற தஞ்சைப் பெரியக் கோயிலைக் கட்டிய இராஜராஜ சோழனின் மகனாகப் பிறந்த இராஜேந்திரன் சோழனின் திருவாலங்காடுச் செப்பேடு வரலாற்று சிறப்பு மிக்கவை. இந்த "திருவாலங்காடுச் செப்பேடுகளில் காணப்படும் வரலாற்றுச் செய்திகள்" என்ற தலைப்பில் உங்களுோடு பகிர்ந்து கொல்வதில் பெருமை அசைகிறேன்.

சோழர்கால வரலாறு

தமிழ் நாட்டினை முற்காலத்தில் வடபுலம், தென்புலம், குணபுலம் என்று மூன்று பகுதியாகப் பிரித்து ஆட்சி புரிந்து வந்தார்கள், சேர, சோழ, பாண்டியர் என்ற மூன்று மூவேந்தர்கள் ஆவார்கள். இவர்கள் ஆட்சி செய்த பகுதிகள் சேரநாடு, சோழநாடு, பாண்டிய நாடு என்றழைக்கப்பட்டது. "வண் புகழ் மூவர் தன் பொழில் வலைப்பு" என்னும் தொல்காப்பியம் சூத்திரங்களால் தொல்காப்பியனார் ஆசிரியர் காலத்திற்கு முன்னரே தமிழ்நாட்டை மூவேந்தர்கள் ஆட்சி செய்து வந்தனர் என்று குறிப்பிடுகின்றார்¹. இம்மூவேந்தர்களில் பிற்கால சோழர்களின் வரலாற்றினை அறிதல் அவசியமாகிறது. சோழர் குலத்தினரை சூரிய குலத்தினர் என்று தமிழ் நூல்கள் கூறுகின்றன. இவர்களின் சின்னத்தில் புலி உருவம் பொறிக்கப்பட்டுள்ளது. அத்திமாலையே இவர்களின் அடையாளம் என்ற தொல்காப்பியம் கூறுகின்றது. இவர்கள் செங்கோல் செலுத்திய நகரங்கள் உறையூர், காவிரிப்பூம்பட்டினம், தஞ்சாவூர், கங்கை கொண்ட சோழபுரம் மற்றும் பழையாறை போன்றவை சோழர்களின் தலை நகரங்களாகும், தஞ்சாவூரும் கங்கை கொண்ட சோழபுரமும் பிற்கால சோழ அரசர்களுக்கு தலைநகரமாக இருந்தன².

பிற்காலச் சோழப்பேரரசுக்கு அடி கோலியவர் விஜயாலய சோழன் ஆவார். இவர் கி.பி. 850 முதல் கி.பி. 1014 வரை ஆட்சி புரிந்தவர். தஞ்சாவூர் சோழர்களில் முதலாவது மன்னர் விஜயாலயச் சோழன் ஆவார். இவர் தன்னுடைய வெற்றியின் சின்னமாக தஞ்சை நகரில் கொற்றவை என்ற

காளிதேவி அல்லது நிசம்பகுதனுக்கு ஒரு கோவில் எடுத்து வழிபட்டதாக "திருவாலங்காட்டு செப்பேடு" கூறுகிறது. விஜயாலயச் சோழனைத் தொடர்ந்து அவருடைய மகன் முதலாம் ஆதித்த சோழரும் (881-907) இவருக்குப் பிறகு இவருடைய மகன் முதலாம் பராந்தகனும் (கி.பி. 907-955) இவருக்குப்பிறகு முதலாம் பராந்தகனுடைய இரண்டாவது மகன் கண்டராதித்தன் (கி.பி. 953-957) "ராஜ கேசரி" என்ற பட்டத்துடன் பதவியேற்றார். கண்டராதித்த சோழன் இறந்த பிறகு அவரது தம்பி அரிஞ்சயச் சோழன் (கி.பி. 956-957) ஆட்சி செய்தார். இவருக்குப் பிறகு இவரது மகன் உத்தமச் சோழன் (கி.பி. 970-985) வரை ஆட்சி செய்தார். இவருக்குப்பிறகு முதலாம் இராஜராஜ சோழன் (கி.பி. 985-1014) ஆட்சி செய்தார் இவர் இறந்த பிறகு, இவருடைய மகன் முதலாம் இராஜேந்திர சோழன் (கி.பி. 1012-1044) வரை பேரரசாக முடிசூட்டப்பட்டார்³.

முதலாம் இராஜேந்திரச் சோழன் (1012-1044)

கி.பி. 1014-ல் இராஜராஜன் சோழன் இறந்தவுடன் அவரது மகனான முதலாம் இராஜேந்திரச் சோழன் மன்னதாக பொறுப்பேற்று ஆட்சியில் அமர்ந்தார். இவர் தன் தந்தையின் கொள்கையை பின்பற்றினார். இவருடைய சாதனைகளை கல்வெட்டுகள் மூலமாகவும், இராஜேந்திரனைப் பற்றிய செய்திகளை திருவாலங்காட்டு செப்பேடுகள் விரிவாக தெரிவிக்கின்றன. இராஜேந்திர சோழர் உத்தம சோழன், விக்ரம சோழன், முடிகொண்ட சோழன், கடாரம் கொண்டான், பண்டித சோழன், கங்கை கொண்ட சோழன் மதுராந்தகன் என்ற சிறப்புப் பெயர்களைக் கொண்டுள்ளார்.

இராஜேந்திரச் சோழன் பற்றிய வரலாற்றுச் செய்திகள்

கி.பி. 1014-ல் முதலாம் இராஜேந்திரச் சோழன் தன்னுடைய மூன்று ஆண்டுகளிலே சோழ நாட்டின் வட மேற்கே உள்ள இடைத்துறைநாடு, இராய்ச்சூர், மாணிய கேதம் ஆகிய நாடுகளை தாக்கி கைப்பற்றினார். கி.பி. 1018க்கு முன்னதாகவே நடைபெற்ற படையெடுப்பிற்கு

இராஜேந்திரச் சோழன் தலைமை தாங்கிச் சென்றார்⁴. தென்னிந்தியாவில் குறிப்பாக விரிவான தமிழகத்தில் பேரரசினை உருவாக்கிய பெருமை முதலாம் இராஜேந்திரன் சோழனையேச் சார்ந்ததாகும். முப்பதாண்டு கால ஆட்சியில் பல போர்கள் மேற்கொள்ளப்பட்டு பல புதிய பிரதேசங்கள் கைப்பற்றப்பட்டன. தமிழ்நாடு, கேரளம், ஆந்திரம், கர்நாடகத்தின் சில பகுதிகள் இலங்கை ஆகியவற்றோடு மேற்கிலும், கிழக்கிலும் பல தீவுகளும் அவரது பேரரசில் அடங்கியிருந்தன. ராஜேந்திரன் கால கல் வெட்டுகளும், திருவாலங்காடு செப்பேடுகளும் இவரது போர்கள் பற்றி ஆதாரபூர்வமான தகவல்களைத் தருகின்றன. ராஜேந்திரனின் தமிழ் மெய்கீர்த்தி பொதுவாக "திருமன்னி வளர" என்று தொடங்கும். இராஜேந்திரன் சிவபெருமானிடத்தில் நிலையான பற்றுதல் உடையவர். வட இந்திய வெற்றிக்குப்பின் முக்கண்ணனாருக்கு நன்றி செலுத்த கங்கை கொண்ட சோழபுரத்தில் பெரிய ஆலயம் எழுப்பினார். அது தஞ்சை பெரிய கோவிலை ஒத்ததாகும். அங்கே நிலை நிறுத்திய இறைவனுக்கு கங்கை கொண்ட சோழபுரம் என்று பெயரிட்டார்⁵. எனினும் இவரது ஆட்சிக் காலத்தின் நிகழ்ச்சிகளை அவர் மெய்கீர்த்தியைப் போல் அத்துணை முறைப்படச் அச்செப்பேடுகள் கூறவில்லை. இவரது புறநாட்டுப் படையெடுப்புகள் எல்லாம் ஒவ்வொரு முடிவெய்திய பின்னரே திருவாலங்காட்டுச் செப்பேடுகள் வரையப்பட்டிருக்கின்றன. இவைகள் மெய்கீர்த்தியில் காணப்படும் செய்திகளை உறுதிப்படுத்துவதாலும் பண்டையச் சோழ மன்னர்களின் வரலாற்றைக் கூறுவதாலும் சரியான ஆராய்ச்சிக்கு இன்றியமையாதனவாகும். தமிழக வரலாற்றில் கி.பி. 850 முதல் 1279 வரை சோழப்பேரரசு மேன்மை பெற்று விளங்கியது.

வரலாற்றில் செப்பேட்டின் முக்கியத்துவம்

நம் முன்னோர்கள் அவர்கள் காலத்தில் நடந்த முக்கியமான நிகழ்வுகள், நில தானங்கள் குறித்து பல தலைமுறைகளுக்கும் தெரிவிக்க விரும்பி அச்செய்திகளை பனை ஓலையிலும், கல்வெட்டுகளிலும், செப்புத்தகடுகளிலும் பதிக்கும் முறையே கையாண்டனர். பெரும்பாலும் ஒரே செய்தியை

இந்த மூன்று முறைகளிலும் பதிவுச் செய்துள்ளதாக வரலாற்றுக் குறிப்புகள் சான்று பகிர்கின்றன. பனை ஓலையில் அரசனின் வாய்மொழி ஆணையை பதிவதுதான் அரசனின் அந்தரங்க காரியதரிசியன் உடனடி வேலை. ஓலையில் எழுதப்பட்ட அரசனின் ஆணை, பொக்கிஷத்தில் அசலும் அதன் அடுத்த பிரதி நிலதானம் பெறுபவருக்கும் வழங்கப்படும்⁶. செப்பேட்டில் இரு மொழி சாசனங்களில் முதல் பாதி சமஸ்கிருதத்திலும், இரண்டாம் பாதி தமிழிலும் இருக்கும். செப்பேடுகளில் தானம் கொடுத்த அரசனது பெயர், தானம் கேட்டு விண்ணப்பித்தவன், சாட்சிகள், செய்தியை செப்பேட்டில் பொறித்த ஆசாரி ஆகிய அனைவருடைய பெயரும் முழு விலாசத்துடன் குறிக்கப்பட்டிருக்கும்⁷.

செப்பேட்டின் பயன்பாடு

இந்தியாவில் இதுவரை ஏறக்குறைய 1000 செப்பேடுகள் கண்டிபிடிக்கப் பட்டுள்ளன. தமிழகத்தில் மட்டும் ஏறக்குறைய 250 செப்பேடுகள் தமிழக அரசின் கட்டுப்பாட்டிலுள்ளன. சென்னை மியூசியத்தில் செப்பு படிமங்கள் மட்டுமே பராமரிக்கப்பட்டன. 19.09.1902 ஆங்கில அரசு சென்னை மியூசியத்தில் செப்பு படிமங்களோடு சேர்த்து செப்பேடுகளையும் பராமரிக்க ஆணையிட்டது. இதுவரை செப்பேடுகள் மாவட்ட ஆட்சியர்களிடமும், மாவட்ட நீதிமன்றங்களிலும், ஜமீன்தாரர்களிடமும், பொதுமக்களிடமும் பல செப்பேடுகள் தான நிலங்கள் குறித்தும் வங்கப்பட வேண்டிய மரியாதைகள் குறித்தும் வழக்கு ஆவணமாக நீதிமன்றங்களின் ஆவண காப்பகங்களிலும் இருந்தன. செப்பேடுகள் அனைத்தும் ஒன்று திரட்டப்பட்டு 1902 -ம் ஆண்டு சென்னை மியூசியத்திற்கு கொண்டு வரப்பட்டன. இச்செப்பேடுகளை படித்ததில் பெரும் பங்கு வகித்தவர் திரு. ஆர். சீனிவாசராகவ ஐயங்காருக்கு உண்டு⁸.

செப்பேடுகள் பெரும்பாலும் செப்புத்தகட்டில் இருக்கும். சென்னை மியூசியத்திலுள்ள சுமார் 250 செப்பேடுகளில் 3 மட்டும் பித்தளைத் தகட்டிலும் 2 ஈயத்திலும் உள்ளன.

தனி இதழாக இருந்தால் அந்த இதழிலேயே அரசனின் சின்னம் பொறிக்கப்பட்டிருக்கும்.

இரண்டுக்கும் மேற்பட்ட இதழ்கள் இருந்தால் அவைகள் துளையிடப்பட்டு ஒரு வளையத்தில் சேர்க்கப்பட்டிருக்கும் அந்த வளையத்தில் அரசு சின்னங்களோடு சாமரம், யானை அங்குசம், தாமரைப் பூக்களும் மங்களப் பொருட்களான விளக்குகளும் பொறிக்கப் பட்டிருக்கும், சோழர்களின் செப்பேடுகளில் குறிப்பாக 9 லிருந்து 13 ஆம் நூற்றாண்டுகளில் அமர்ந்த புலி, இரு மீன்கள், யானையின் அங்குசம், நிற்கும் இரு விளக்குகள், தாமரைப்பூ, வில், மெண் கொற்றக்குடை வராகம் (பன்றி) போன்ற உருவங்களும் இருந்தன. சோழர்கள் கீழைச் சாளுக்கியர்களை வெற்றிக் கொண்ட பிறகே அவர்களுடைய அரசு சின்னத்தில் வராக உருவம் பொறிக்கப்பட்டது. செப்பேடுகள் பெரும்பாலும் மங்களகரமான நாளில், முக்கியமாக பெளர்ணமி நாட்களில் அரசர்களால் நிலதானம் பெற்றவர்களுக்கு தரப்பட்டுள்ளது.

திருவாலங்காட்டு செப்பேட்டின் செய்திகள்

முதலாம் இராஜேந்திர சோழனின் திருவாலங்காட்டுச் செப்பேடுகள் சோழர்களின் அதிகமான வரலாற்றுச் செய்திகளைத் தருகின்றன. இச்செப்பேடு கி.பி. 1905-ல் கண்டுபிடிக்கப் பட்டன. இச்செப்பேடு முதலாம் இராஜேந்திரச் சோழனால் வெளியிடப்பட்ட வையாகும். திருவாலங்காட்டில் எழுந்தருளியிருக்கும் அம்மை நாச்சியாருக்கு திருவாலங்காடுடைய மகா தேவதானமாக அளித்த செய்திகளைக் கூறுகின்றன. இவற்றில் முப்பத்தொன்று செப்பேடுகள் கோக்கப்பட்டுள்ளன. இவற்றில் வடமொழி பகுதி (பிரசஸ்தி) நூற்று முப்பத்தொரு பாடல்களிலும், தமிழ் பகுதி ஐந்துநூற்று இருபத்து நான்கு வரிகளிலும் தமிழ் பகுதியில் எழுதப்பட்டுள்ளது. வடமொழி பாடல்கள் இயற்றியவர் சங்கர் மகனான புலவர் நாராயணன் ஆவார். இவர் தலை சிறந்த வடமொழிப் புலவராக நாராயணன் போற்றப்படுகிறார். காஞ்சியில் தாமோதரன் என்பவரும், ஆரவமுதர் மகனான புருசோத்தமனும் இந்தச் செய்திகளை செப்பேட்டில் செதுக்கியுள்ளார்கள். இராஜேந்திரனின்

வெற்றிகளையும் சாதனைகளையும் இச்செப்பேட்டில் ஆறாவது ஆட்சி ஆண்டில் கி.பி. 1018ல் வெளியிடப்பெற்றவையாகும். இச்செப்பேடுகள் சென்னை அருங்காட்சியகத்தில் வைக்கப்பட்டுள்ள இச்செப்பேடுகள் மூன்று பிரிவுகளாக பிரிக்கப்பட்டுள்ளன. முதல் மூன்று ஏடுகள் வடமொழிப் பகுதிகளையும், அடுத்த இருபத்திரண்டு ஏடுகள் அளிக்கப்பட்ட கொடையைப் பற்றி குறிப்பிடும் தமிழ்ப்பகுதியையும், அடுத்த முப்பத்திரண்டு ஏடுகளில் கொடையைப் பெறும் பிராமணர்கள், கோயில்கள், வழிபாடுகள் ஆகியவைகளை தெரிவிக்கும் பகுதிகளையும் கொண்டுள்ளது¹⁰.

இப்பட்டயம் ஏடுகளின் இரு பக்கங்களிலும் எழுதப்பெற்றுள்ளது. இவ்வேடுகள் அனைத்தும் ஒரே வளையத்தில் கோர்க்கப்பட்டு, வளையத்தின் மீது சோழர் சின்னம் பொறிக்கப்பட்டுள்ளது. வடமொழி பகுதியில் சோழ மன்னன் விஜயாலயன் தஞ்சாவூரை வென்று, தஞ்சாவூரை தலைநகராக்கிய தோடு, நிசம்பகுதனிக்கு கோயில் எடுப்பித்தது, ஆதித்தய சோழன் அபராஜிதப் பல்லவனை வென்றது. அவனது மகன் முதலாம் பராந்தகன் மதுரையும் ஈழத்தையும் வென்றது. தில்லை சிறம்பலத்துக்குப் பொன் வேய்ந்தது. பராந்தகன் மகன் முதலாம் இராஜாதித்தன் ராட்டிரகூட மன்னன் முதலாம் கிருஷ்ணனைத் தோற்கடித்தது, இரண்டாம் பராந்தகனான சுந்தரசோழன் இறந்து விட அவன் பட்டத்திற்கு வானவன் மாதேவி உடன்கட்டை ஏறியது. முதலாம் இராஜராஜன் பாண்டிய மன்னன் அமரபுயங்களை வென்றது. பாண்டிய நாட்டில் தம் மகனை சோழ பாண்டியன் என்று பட்டம் சூட்டி, தம் பிரதிநிதியாக ஆக்கியது. இராஜேந்திரன் ஆணையை ஏற்று அவன் படைத்தலைவன் கங்கை வரை நடத்திச் சென்று அங்குள்ள மன்னர்களை வென்று கங்கை நீரைக் கொணர்ந்து கங்கை கொண்ட சோழபுரத்தில் சோழகங்கம் என்று ஜலஸ்தம்பத்தை (நீர்த்தூணை) உருவாக்கியதையும் அழகாக இச்செப்பேட்டில் வர்ணிக்கப்பட்டுள்ளது¹¹.

தமிழ்ப்பகுதி "கோநேரிமை கொண்டான்" என்று தொடங்கும் இப்பகுதி இரு பிரிவாகக்

காணப்படுகிறது. முதல் பிரிவு சயங்கொண்ட சோழ மண்டலத்து மணவிற் கோட்டத்துப் பழையார் நாட்டு, பழையனார் உடையார் திருவாலங்காடு உடையார் கோயில் அம்மை நாச்சியார்க்குத் தேவதானமாக 25 - ½ (இருபத்தைந்தரை) வேலி நிலம் வழங்கப் பெற்றிருப்பதைத் தெரிவிக்கிறது. இரண்டாம் பிரிவு திருவாலங்காடுடைய மாதேவர்க்கு வழங்கப் பெற்ற கொடையைப் பற்றிக் குறிக்கிறது. இராஜேந்திர சோழன், முடிகொண்ட சோழபுரத்து வீட்டின் உள்ளே உள்ள கருமானிகை மதுராந்த தேவனின் தெற்கில் மறைவிடத்தில் எழுந்தருளி இருந்த போது இவ்வாணை வழங்கப் பட்டிருக்கிறது. நடுவின் மலை பெருமூர் நாட்டு சிங்கலாந்தகச் சருப்பேதி மங்கலத்துச் சபையார்க்கு பிரம்மதேயமாய் இருந்து வந்த மேம்மலைப் பழையனார் நாட்டுப்பழையனாரை பிரம்மதேயத் தினின்று தலிர்த்து வெள்ளான் வகையில் மாற்றிப் பழையனாரை திருவாலங்காடு உடைய மகாதேவர்க்கு கொடையாக வழங்கப் பெற்றது. இம்மாற்றத்தினால் திருவாலங்காடு மகாதேவர்க்கு ஆண்டு தோறும் 3288 கலம் 7 குறுமணி 5 நாழி நெல்லும், 193 கழஞ்சு, 1 மஞ்சாடி 1 மா பொன்னும் வருவாய் கிடைக்குமாறு ஏற்பாடு செய்யப்பட்டது.

கொடையாக வழங்கப்பட்ட ஊரின் அனைத்து வகையான நிலப்பகுதிகளும் அதில் அடங்கும் என்பதை இவ்விசைத்த பெருதான் கெல்லையுள்ளும் அகப்பட நீர்நிலனும் புன் செய்யும். ஊரும் ஊரிரு கையும், மனையும் மணைப்படைப்பையும், மன்றும், குன்றும், குளமும் கொட்டகாரமும், புற்றும் நெற்றியு, உடைப்பும், ஆறும் ஆறிரு படுகையும் மீன் பயில் பள்ளமும் தேன் பயில் பொதும்பும், மேல்நோக்கிய மரமும். கீழ்நோக்கிய கிணறும், கிடங்கும் ஏரியும், ஏரிநீர் கோப்பும் உள்ளிட்டு நீர் பூசி நெடும் பரம்பு எறிந்து உடும்போடி ஆமை தவழ்ந்த அவ்வகைப்பட்டதும் உண்ணிலம் ஓழுவின்றி" என்று தெரிவிக்கின்றது. இராஜேந்திரச் சோழனின் திருவாலங்காடு செப்பேட்டில் தமிழ்ப்பகுதியில் 21 இதழ்களில் 524 வரிகள்

உள்ளன. இதில் முல் 45 வரிகள் அரசனின் ஆணையை செயல்படுத்திய அமைச்சர் மற்றும் அதிகாரிகளின் பெயர்கள் கூறப்பட்டுள்ளன. அடுத்த 281 வரிகள் சில தானம் தரப்பட்ட பழையனார் கிராமத்தின் நான்கு எல்லைகள் சொல்லப்பட்டுள்ளன. திருவா லங்காடு செப்பேட்டில் நிலதானமாக கொடுக்கப்பட்ட கிராமங்கள் 1000 ஆண்டுகள் கழித்து ஆராய்ந்ததில் பல கிராமங்களின் பெயர்கள் தற்போது மாறியிருக்கின்றன. சில கிராமங்கள் இப்போது இல்லவே இல்லை. சில கிராமங்கள் மட்டுமே செப்பேட்டில் சொல்லப்பட்ட அதே பெயரில் உள்ளன. இக்கோயிலில் உள்ள இறைவனைப் பற்றி திருஞானசம்பந்தர், அப்பர், சுந்தரர், மாணிக்கவாசகர் ஆகிய நால்வரும் பாடியுள்ளனர்.

முடிவுரை

தஞ்சையை தலைநகராக வைத்து ஆட்சிப் புரிந்த சோழ மன்னர்கள் ஐந்து நூற்றாண்டுகல் சிறப்பாக ஆட்சி புரிந்தனர். சோழர்கள் தென்னிந்திய வரலாற்றில் முக்கிய இடம் பிடித்துள்ளனர் எனலாம். சோழர்கள் ஆட்சி புரிந்த காலகட்டத்தில் மக்களுக்கு ஏராளமான சீர்திருத்தங்களையும், நிர்வாக முறைகளையும் சிறப்பாக செய்துள்ளனர் இவர்கள் தஞ்சையை மட்டுமல்லாமல் கங்கை கொண்ட சோழபுரத்தையும் தலைநகராக வைத்து ஆட்சிப் புரிந்ததால் சிறப்புற்று விளங்கியது எனலாம். குறிப்பாக சோழ மன்னன் முதலாம் இராஜேந்திரச் சோழன் வெளியிப்பட்டக் காலத்தில் அமைக்கப்பட்ட திருவாலங்காட்டு செப் பேடுகளில் நிர்வாக முறை, நில தானங்களையும், கோயில் இறையிலியாகி நிலங்கள் தானமாக கொடுக்கப்பட்ட வரலாற்றுச் செய்தியை அதிகமாக கூறுகிறது. சோழப்பேரரசு ஏறத்தாழ 430 ஆண்டுகள் சிறப்புடன் விளங்கியது. முதலாம் இராஜேந்திரன் வரை 21 பேரரசர்கள் ஆட்சி செய்து வந்தனர். கடல்கடந்து தமிழினை தமிழரின் மேலாண்மையை நிலை நாட்டியவர்கள் சோழர்கள் என்றால் சால சிறந்ததாகும். இவ்வாறு தமிழக வரலாற்றில் சோழர்கள் வாழ்வாங்கு வாழ்ந்தனர் என்றால் அது மிகையாகாது.

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தாயம்

பா.அருண்ராஜ்*

சங்ககாலம் தொட்டு இன்று வரையில் தாய விளையாட்டு தமிழர்களிடையே இருந்து வந்திருப்பது சிறப்புக்குரியது. தமிழர்களின் விளையாட்டுகளில் நாட்டுப்புற விளையாட்டாகவும், நகரப்புற விளையாட்டாகவும் இருந்து வந்திருக்கிறது. சங்க இலக்கியத்தில் தாயம் என்ற சொல்லாட்சி பயன்படுத்தவில்லை என்பது குறிப்பிடத்தக்கது. 'தாயம்' என்ற சொல்லிற்கு 'உரிமை' என்ற பொருளில் கையாளப்படுகிறது. உரிமைச் சுற்றத்தாரைக் குறிப்பதற்குத் 'தாயத்தார்' என்று கூறுவதற்குச் சான்றாகும் என்கிறார் இரா.பாலசுப்பிரமணியம். இருப்பினும் தாய விளையாட்டை 'வல்' என்ற சொல்லைக் கொண்டு சங்க இலக்கியங்கள் பதிவு செய்கின்றன. வல் என்ற சொல்லுக்குப் பொருள் காண்பதும் அவசியமாகிறது.¹ சூதாடும் கருவி (Dice) (Tamil Lexicon: 1982: 3536) The dice used in gaming (N.Suramanian: 1990:740) வல் அல்லது சூதாடும் கருவி (அ.மா.பரிமணம்: 2013:407) தாயம், பகடை, தசாபதம், அஷ்டாபதம், சதுரங்கம், செஸ் என்றும் சொற்களில் அழைக்கப்படுகிறது. இவ்விளையாட்டில் பயன்படுத்தப்படும் தாயக் கட்டைகள் தொடக்க காலத்தில் சுடுமண், யானையின் தந்தம், எலும்பு, மரம் போன்றவற்றிலும் பிற்காலத்தில் இரும்பு, வெண்கலம், வெள்ளி போன்ற உலோகத்தால் தயாரிக்கப்பட்டு பயன்படுத்தினர். தாய

விளையாட்டிற்கு பயன்படுத்தப்படும் ஆட்டக் காய்களும் இங்கு முக்கியப்பங்கு வகிக்கிறது. இக்காய்கள் சுடுமண்ணால் செய்யப்பட்டு நீள் உருளை அமைப்பினை கொண்டு குடுவைபோல் காணப்படும்.² இவற்றின் அடிப்பகுதி தட்டையாகவும், நுனிப்பகுதி குறுகியும் செய்யப்பட்டுள்ளன. மேலும் இக்காய்கள் வழுவழப் பாக்கப்பட்டும், சிலவற்றில் வண்ணம் பூசியும் உள்ளனர். தமிழக அகழாய்வுகளில் கிடைத்த ஆட்டக்காய்களின் காலம் பொ.ஆ.மு. முதல் மூன்று நூற்றாண்டுகளைச் சார்ந்த மண்படிவுகளில் கிடைத்துள்ளன என்று ப.சண்முகம் குறிப்பிடுகிறார். (ப.சண்முகம்: 2009:150) தமிழகத்தில் கல்லேரிமலை (5) , மோதூர்(5) , மாங்குளம்(5) , காஞ்சிபுரம்(7), திருக்காம்புலியூர்(2) ஆகிய இடங்களில் இருபத்து ஏழு ஆட்டக் காய்கள் தமிழகத்தில் நடைபெற்ற அகழாய்வுகளில் கிடைத்துள்ளன.³

தாயம் விளையாடுவதற்கு வரையப்படும் கட்டத்தினைத் 'தாயக்கட்டம்' எனவும் தாயம் உருட்டும் பகடைக்கு 'தாயக்கட்டை' எனவும் பண்டைக்காலம் தொட்டு இன்று வரையில் தமிழ்நாட்டு வழக்குச் சொல்லாக இருந்து வருகிறது. தாய விளையாட்டில் தாயம், விருத்தம், துவைய, ஏறுகட்டை, மலை, கொம்பேறு, வெட்டு, பழம் ஆகிய சொற்கள்

*விடுவரையாளர், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி - 24.

இவ்விளையாட்டில் பயன்படுத்தப்படுகிறது.⁴

சங்க இலக்கியங்களில் 'வல்' சூதாடும் கருவி என்ற பொருளில் கையாளப்படுகிறது. பாழ்ப்பட்ட அம்பலத்திலன்கண், முதியோர் சூதாடுகருவியை இடுதலாற் குழிந்த வல்லினது (சூதாடும் கருவி) நல்ல மனைவியாகிய இடம் நிறைய் காட்டுக் கோழி முட்டையிட்டது (புறம் 52:15) வல் இட்டு விளையாடும் அரங்கின் வகுப்புக்கள் அழியும்ப கறையான் அரித்து விட்டமையாற் பொதியிலின் (அம்பலம்) அழகு சிதைந்து காணப்பட்டது⁵ (அகம். 377:8) தாய விளையாட்டில் பயன்படுத்தப் படும் பலகை பற்றிய குறிப்புகள் சங்க இலக்கிய பதிவுகள் உள்ளது. தாயப் பலகையினை வல்லுப்பலகை (சூதாடுவதற்கான பலகை) என்ற சொல்லில் இடம் பெறுகிறது.⁶ கூனனை, வல்லுப்பலகையை - சூதாடுவதற்கான பலகையை - எடுத்து நிறுத்தியது போன்ற குறளனே⁷ என்று கூனி விளித்துக் கூறினாள் (கலி. 94:13). சங்க காலத்தில் சூதுப்போர் நடைப்பெற்றிருப்பதை இலக்கியங்கள் வழியாக அறியமுடிகிறது.⁸ இவை வல்லுப்போர் என்ற பொருளில் காணப்படுகிறது. முருகனை, வல்லுப் போர் (சூதுப்போர்) வல்லவனே என்று குன்றம் பூதனார் விரித்துக் கூறினார் (பரி18:41). தொல்காப்பியர் பொருளதி காரத்தால் 'உரிமை' என்பதை 'தாயத்தில் அடையா' என்று குறிப்பிடுகிறார் (தொ.பொ. 277:1). மேற்குறித்த சங்க இலக்கியத்தில் காணலாகும் வல், வல்லுப்பலகை, வல்போர் ஆகிய சொற்களைக் கொண்டு தாய விளையாட்டு இருந்ததை அறிய முடிகின்றன.⁹

இந்திய இதிகாச கதையான பாரதப் போரில் பகடை(தாயம்) பற்றிய குறிப்புகள் காணப்படுவது குறிப்பிடத்தக்கதாகும். இருப்பினும் பிந்தைய வேதகாலம் மகாபாரதத்தின் பிரதான கருப் பொருளாக அமைகிறது. மகாபாரதப் போர் பொ.ஆ.மு. 950 ஆவது ஆண்டுகளில் கௌரவர் களுக்கும் பாண்டவர்களுக்கும் இடையே நடைப் பெற்றது என R.S சர்மா குறிப்பிடுகிறார்.¹⁰ (R.S.Sharma:2005:118) ஆனால் பொ.ஆ.மு. 900க்கும் பொ.ஆ.மு 500-க்கும் இடைப்பட்ட காலத்தைச் சேர்ந்த அஸ்தினாபுரத்தில் மேற் கொள்ளப்பட்ட அதழாய்வுகல் குடியேற்றங்கள்

இருந்தாலும் அப்பகுதியில் குடியிருப்பு பகுதியில் பொழுது போக்கிற்காகவோ அல்லது மகாபாரத போருக்கு முன் காரணமாக இருந்த தாயங்கள் கிடைக்கவில்லை என்பது நோக்கத்தக்கதாகும். தமிழகத்தில் நடைபெற்ற அகழாய்வுகளில் பெரும்பாலான இடங்களில் தாயக்கட்டைககள் மற்றும் ஆட்டக்காய்கல் கிடைத்திருப்பதன் மூலம் சங்ககாலதில் தாய விளையாட்டு இருந்திருப்பதை அறியமுடிகிறது.¹¹

திருவண்ணாமலை மாவட்டம் போளூர் வட்டம் படவேடு என்ற பகுதியில் தமிழ்நாடு அரசு தொல்லியல் துறை 1993 ஆம் ஆண்டு மேற்கொண்ட அகழாய்வில் தந்தத்தினாலான தாயம் அகழாய்வுக் குழி - 6ல் 0.50 மீட்டர் ஆழத்தில் கிடைத்தது. செவ்வக வடிவில் அமைந்த தாயத்தில் 1,3,5 மற்றும் 6 என்ற எண்களைக் கொண்டுள்ளது¹². இதன் நீளம் 2.05 செ.மீ அகலம் 0.50 செ.மீ ஆகவும் உள்ளது. மேலும் குழி - 11 -ல் மூன்று அழகான தாயம் கிடைத்துள்ளது. இவை ஒவ்வொன்றும் 0.6 செ.மீ நீளம் கொண்டவை யாகும். (Natana.Kasinathan:1993:22) தமிழ் நாடு அரசு தொல்லியல் துறை 1983 ஆம் ஆண்டு மேற்பரப்பு அகழாய்வு செய்து கிழக்கு கடற்கரையில் இருந்த ரோமானிய வணிக மையத்தை கண்டறிந்தனர். அழகன் குளத்தில் கோட்டைமேடு என்ற இடத்தில் 1986-87, 1990-91, 1993-94, 1995-96, 1996-97 மற்றும் 1997-98 ஆகிய ஆண்டுகளில் தமிழ்நாடு அரசு தொல்லியல் துறை அகழாய்வு மேற்கொண்டது. இங்கு பத்தொன்பது இடங்களில் அகழாய்வுக் குழிகள் தோண்டப் பட்டன. இவற்றின் காலம் பொ.ஆ.மு. 500 முதல் பொ.ஆ. 1200 வரை உள்ள காலத்தைச் சேர்ந்தவையாகும்¹³. இங்கு சுடுமண்ணாலான செவ்வக வடிவிலான தாயக்கட்டை கண்டெடுக்கப் பட்டது. (T.S.Sridhar: 2009:62) இத்தாயத்தில் மூன்று பக்கங்களில் மான் உருவங்களும் நான்காவது பக்கத்தில் எவ்வித உருவக் கோடுகள் இல்லாமலும் காணப்படுகின்றன. பக்கவாட்டில் மரம் போன்ற குறியீடும், மூன்றாம் பக்கத்தில் இரண்டாம் பக்கம் போன்று குறியீடும் காணப்படுகின்றன¹⁴. ஆனால் கிடைமட்ட கோடு வலது பக்கத்தில் உள்ளது. இவற்றில் குறிப்பிடும்

கோடுகள் எண்ணாக இருக்குமானால் 1,2,3 என்ற எண்களாகக் கொள்ளலாம் மேலும் துளையிடப் பட்ட நாணயத்தில் இருக்கும் மரத்தின் திட்டிகள் போன்று குறியீடாக கண்டறியப்பட்டுள்ளது.¹³

திருநெல்வேலி மாவட்டம் சங்கரன் கோயில் வட்டம், மாங்குடியில், 2003 ஆம் ஆண்டு, தமிழ்நாடு அரசு தொல்லியல் துறையினர் அகழாய்வு மேற்கொண்டனர். இவ் அகழாய்வில் 0.80 மீட்டர் ஆழத்தில் சுடுமண்ணால் செவ்வக வடிவில் 5 செ.மீ x 1.5 செ.மீ அளவு கொண்ட தாயக்கட்டை அகழாய்வில் கிடைத்துள்ளது. (K.Ashok Vardhan Shetty: 2003:55) இங்கு கிடைத்த தாயத்தில் புள்ளிகள் ஏதும் இல்லை என்பது குறிப்பிடத்தக்கது. இங்குக் கிடைத்த தாயக்கட்டையை உஜ்ஜயினி, (IAR.1956-1957:26) லோத்தல் (IAR.1955:15) ஆகிய இடங்களில் கிடைத்தது போன்று இருப்பதாகத் தொல்லியல் அறிஞர்கள் கூறுகின்றனர்.¹⁴

தருமபுரி மாவட்டம், பாலக்கோடு வட்டம், மோதூர் என்ற இடத்தில் 2004-2005 ஆண்டு தமிழ்நாடு அரசு தொல்லியல் துறையினர் அகழாய்வு மேற்கொண்டனர். அகழாய்வில் சுடுமண்ணாலான செவ்வக வடிவத்தில் புள்ளி களற்ற 5x5x1.3 செ.மீ அளவுள்ள தாயக்கட்டை கிடைத்துள்ளது. (T.S.Sridhar:2004-2005:38)

விழுப்புரம் மாவட்டம், பண்ருட்டி வட்டம், மாளிகைமேட்டில் 1999-2000 ஆண்டில் தமிழ்நாடு அரசு தொல்லியல் துறை அகழாய்வு மேற்கொண்டனர். இங்கு நடைபெற்ற அகழாய்வில் 0.75 செ.மீ ஆழத்தில் 1-வது குழியில் சுடுமண்ணாலான தாயம் கண்டெடுக்கப்பட்டது. கனசதுர வடிவில் அமைந்த தாயத்தில் பல வகை எண்கள் கொண்ட புள்ளிகள் காணப்படுகின்றன. தாயத்தில் எண்கலான 1,3,4 மற்றும் 5 புள்ளிகளில் எண்களைக் கொண்டுள்ளன. (T.S.Sridhar:2011:75-76) தமிழ்நாட்டில் நடைபெற்ற அகழாய்வில் மாளிகைமேட்டில்தான் அதிக அளவில் தாயங்கள் கிடைத்துள்ளன. ஒரு புள்ளியை கொண்ட தாயங்கள் 3 செ.மீ. நீளமும், 1.05 செ.மீ அகலமும் கொண்டது. மூன்று மற்றும் நான்கு புள்ளிகளைக்

கொண்ட தாயத்தில் 1.6 செ.மீ அகலம் கொண்டவையாகும். ஆனால் இவை 3.4 செ.மீ x 3.2 செ.மீ நீளங்களைக் கொண்டவையாகும். ஐந்து புள்ளிகளைக் கொண்ட தாயத்தின் அளவானது 3.3 செ.மீ நீளமும் 1.7 செ.மீ அகலமும் கொண்டுள்ளன¹⁵.

திருவண்ணாமலை மாவட்டம், செங்கம் வட்டம், ஆண்டிப்பட்டியில் 2004-2005 ஆம் ஆண்டில் தமிழ்நாடு அரசுத் தொல்லியல் துறையினர் அகழாய்வு மேற்கொண்டனர். குழிஎண் -2,5,7,9 ஆகிய குழிகளில் மொத்தம் ஐந்து தாயங்கள் கிடைத்துள்ளன. (த.ஸ்ரீ.ஸ்ரீதர்: 2005:38,42) மேலும் இங்கு தாய விளையாட்டில் பயன்படுத்தப்படும் சதுரங்க காய்கள் (Games Men) ஆண்டிப்பட்டி அகழாய்வில் ஐந்து கிடைத்துள்ளன. இவை 1.5 செ.மீ உயரம் முதல் 3.5 செ.மீ அகலம் கொண்டவையாகும். அகன்ற தட்டையான அடிப்பகுதியும் குறுகிய இடைப்பகுதியும் கொண்டிருக்கின்றன¹⁶. சமீபத்தில் சிவகங்கை மாவட்டம் கீழடி அகழாய்வில் சதுரவடிவ தந்தத்தினாலான தாயக்கட்டை இரண்டு கண்டெடுக்கப்பட்டன. இவற்றில் 6,4,1 என்ற புள்ளிகளும் மற்றொரு தாயத்தில் 10 புள்ளிகளையும் கொண்டு காணப்படுகிறது. இவை சங்ககாலத்தைச் சார்ந்தவையே¹⁷.

தமிழகத்தில் பொ.ஆ.மு. 3ஆம் நூற்றாண்டு முதல் பல்வேறு பொருள்களில் செய்யப்பட்ட தாயக் கட்டைகளும், ஆட்டக்காய்களும் பல இடங்களில் கிடைத்திருக்கின்றன. இத்தாய விளையாட்டு தற்காலத்தில் இடத்திற்கு இடம் மாறுபடுகின்றன. தமிழகத்தில் தாயம், பகடை, சதுரங்கம் என்ற பெயரில் அழைக்கப்படுகின்றன. வட இந்தியாவில் அஷ்டாபதம், தசாபதம் என்று அழைக்கின்றனர். அஷ்டாபதம் என்பது எட்டு எட்டாக அறுபத்து நான்கு கட்டமுள்ள பலகையை கொண்டு காணப்படும். தசாபதம் என்பது பத்துப்பத்தாக நூறு கட்டங்கள் உள்ள பலகைக்கு பெயராகும். தமிழ்நாட்டில் நான்கு கட்டத் தாயம், எட்டுக்கட்டத் தாயம், பத்து கட்டத் தாயம், தஞ்சாவூர் கட்டம், குரங்கு கட்டம் என பல்வேறு பெயர்களில் அழைக்கப்படுகிறது¹⁸.

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பெண்களின் ஆடைகளுக்கு முக்கியத்துவம் கொடுத்த நாயக்கர் கால ஓவியங்கள்

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இந்தியாவில் வரலாற்றுக் கால ஓவியங்களுள் மிகவும் முற்பட்டவையாக இருப்பது சாதவானர் காலத்தைச் சார்ந்தவையாகும். அவர்களைத் தொடர்ந்து விஜய நகர ஆட்சி வரை உள்ள ஓவியங்களில் சிலவற்றை இதன் வரலாற்றுப் பின்னணியாக வைத்து இக்கட்டுரை வெளிக் கொண்டு வரப்பட்டுள்ளது.

பொதுவாக இந்திய ஓவியங்கள் புத்தம், சமணம், ராமாயணம், மகாபாரதம் மற்றும் பக்தி மார்க்கம் சார்ந்த ஓவியங்கள் முக்கியத்துவம் பெறுகின்றன.

அதனைச் சார்ந்த செய்திகளே வரலாற்றுப் புத்தகங்களில் அதிகளவில் பதிவுசெய்யப் பட்டுள்ளன. ஆனால் ஓவியங்களில் காணப்படும் ஆண், பெண் உருவங்கள் அணிந்திருக்கும் ஆடைகள் பற்றி அதிகளவுச் செய்திகள் காணப்படவில்லை. எனவே அத்தகைய ஆடைகள் பற்றியச் செய்திகளை வெளிக்கொண்டுவருவதே இந்த ஆய்வுக் கட்டுரையின் நோக்கமாகும். அதிலும் குறிப்பாக நாயக்கர் காலத்து ஓவியங்களில் பெண்களின் மேல் ஆடைகளுடன் சேர்ந்து

*துறைத்தலைவர், விஷயல் ஆர்ட்ஸ், பி.எஸ். சீனியர் செகண்டரி பள்ளி கோட்டூர்புரம்.

சேலைகளும் அதிகளவில் காணப்படுகின்றன. அதனை வெளிக்கொண்டு வருவதினை மையப் படுத்தி இக்கட்டுரை சமர்ப்பிக்கப்படுகிறது.

இலக்கியமும், கல்வெட்டுகளும்

தான் விரும்பிய பெண்ணை அடைய முடியாத காதலன் அவளது உருவத்தை ஒரு துணியில் ஓவியமாக வரைந்து மடலேறுதல் வழக்கமாக இருந்தது என்பதை தொல்காப்பியம் கூறுகிறது. எனவே ஓவியமும், துணியும் பற்றி தொல்காப்பியம் நலம் அறியப்படுகிறது¹.

சங்க காலம் கி.மு. 300 கி.பி. 300 (600) ஆண்டுகள்

ஆடைத்தொழில் சிறந்த கைத்தொழிலாக கருதப்பட்டது கைம்பெண்கள் நூல் நூற்கும் தொழிலில் ஈடுபட்டுள்ளனர். பல வகையான ஆடைகள் நெய்யப்பெற்றன. பாண்டிய நாட்டில் நெய்யப்பட்ட மிக மெல்லிய ஆடைகள் பாடலிபுத்திரத்திற்கு அனுப்பப்பெற்றன என சாணக்கியர் தமது பொருள் நூலில் குறித்துள்ளார். தையல் தொழிலிலும் இருந்துள்ளது².

மதுரை, தஞ்சை, செஞ்சி போன்ற பகுதிகளில் கி.பி. 1300-1900 வரை விஜயநகர ஆட்சியினை தொடர்ந்து நாயக்கர்கள் ஆட்சி செய்தனர். செளராஷ்டிரர் பாண்டிய நாட்டில் குடியேறினர் அவர்களால் பட்டு நூல் நெசவு சிறந்து விளங்கியது³.

பட்டுத் தொழிலில் சிறப்புற்று விளங்கிய செளராஷ்டிரர்கள், தஞ்சை, மதுரை போன்ற தென்பகுதிகளில் குலத்தொழிலில் முனைப்புடன் செயல்பட்டனர். மதுரையில் ஊர் பெயரையும் சேர்த்து பல பணி வகைகளை செய்தனர். அவற்றில் மதுரை சுங்குப்புடவை, மதுரை தாவணி, மதுரைத்துப்பட்டா ஆகியவை சிறப்பு வாய்ந்தவை என அறிய முடிகிறது⁴.

தமிழகத்தில் 13 முதல் 18 ஆம் நூற்றாண்டு வரை சக நிலை என்ற பகுதியில் நெசவுத் தொழில் பற்றி கே.கே.பின்னன் கீழ்க்கண்டவாறு குறிப்பிடுகிறார். (துணி நெய்பவர்) கைக்கோளர்கள் பல வகையான

துணகளை நெய்து கொடுத்தனர் என்றும் இவர்களுக்காக ஊர்த்தோறும் தனித் தெருக்களும் இருந்தன எனவும் குறிப்பிடுகிறார்⁵. இவர்கள் நெய்து வந்த தறிகளுக்கு வரிகள் போடப்பட்டன⁶. பட்டடை லோயம் என்பது விஜய நகர மன்னர்கள் தறிகளின் மேல் விதித்த வரியாகும்⁷. நெசவுத் தொழிலின் இன்றியமையாததை உணர்ந்து கைக்கோளர்கள் (நெசவு செய்பவர்கள்) ஊரில் புதிதாகச் குடியமர்த்தப்பட்டதும். அவர்கள் மேல் விதிக்கப்பட்டிருந்த இடங்கை வரியிலிருந்து விலக்கு அளிக்கப்பட்டதும். கல்வெட்டுச் செய்திகளிலிருந்து வெளியாகின்றன⁸.

ஆடைகள் பற்றிய வரலாற்று கால ஓவியச் சான்றுகள்

கி.மு. 200 கி.பி. 200 சாதவாகனர் கால ஓவியம், படம் 3,4,5 ஆகிய ஓவியங்களில் ஆண்களுக்கு அங்கிகளும், தலைப்பாகைகளும் உள்ளன. பெண்களுக்கு இடுப்பில் கச்சை போன்ற ஆடைகள் உள்ளன. மேல் ஆடைகள் காணப்படவில்லை.

படம் 3-ல் பெண் உருவம் தலையில் துணியினை அணிந்துள்ளது.

கி.பி. 400-600 வகாடர்கள் காலம் படம் 7 அஜந்தா ஓவியத்திலும், படம் 9 மற்றும் 10 எண்களிலுள்ள வரைக்கோட்டு ஓவியத்திலும் பெண்களுக்கு இடுப்பு ஆடைகள் உள்ளது. மேல் ஆடைகள் காணப்படவில்லை.

கி.பி. 700-900 பல்லவர்கால படம் 16-19களில் பனைமலை மற்றும் காஞ்சிபுரம் கைலாசநாதர் கோவிலில் ஓவியங்களில் தேவியின் ஓவியத்தில் சேலை காணப்படவில்லை. கி.பி 900 ராட்டிரகூடா எல்லோராவில் ஷெயின் குகையிலுள்ள பறக்கும் வித்யாதாரர்களின் ஓவியத்தில் பெண்களுக்கு இடுப்பிலிருந்து கால் வரை ஆடையுள்ளது மேல் ஆடை காணப்படவில்லை.

கி.பி. 1000 சோழர் காலம் தஞ்சாவூர் கோயில் ஓவியத்தில் படம் 43 இல் படை வீரர்களுக்கு முழு கையளவுள்ள மேல் சட்டையுள்ளது. படம் 44 இல் மன்னர் ராசராசன் மற்றும் கருராருக்கு இடுப்பிலிருந்து வேட்டி போன்ற ஆடை உள்ளது.

படம் 38-39,40 ஆகிய நடன ஓவியங்களில் பெண்களுக்கு மேல் ஆடைகள் காணப்படவில்லை.

கி.பி 1100-1300 கொய்சாளர் காலம் படம் 47-ல் ஓலைச் சுவடி ஓவியத்தில் பெண் உருவங்கள் மேல் ஆடையும் இடுப்பு ஆடையும் உடுத்தியுள்ளது. 48 இல் மேல் ஆடையில்லாத சேலை காணப்படுகின்றது.

கி.பி. 1500 ஹம்பியிலுள்ள வித்யரன்யர் அணிவகுப்பில் படம் 55, படம் 59 ரூம்பி விருப்பாச்சக கோயில் ராமரின் திருமணம் காட்சி ஓவியம் படம் 64-66, 67, 68 ஆகிய ஓவியங்களில் ஆண்களின் வேட்டி அங்கவஸ்திரம் முழுகையளவு உள்ள மேல் சட்டைகள் காணப்படுகின்றன.

படம் 56, 59, 61, 71, 72, 74 ஆகிய ஓவியங்களில் பெண்களுக்கு மேல் சட்டைகளும், புடவைகளில் கோடுகள், கட்டங்கள் மலர்கள் என அலங்கார கலைவடிவங்களும் காணப்படுகின்றன⁹.

ஊ. சிவராமமூர்த்தியின் இந்திய ஓவியம் என்ற நூலில் காணப்படும் ஓவியங்கள்

கி.பி. 500 பாக் பகுதியில் குப்தர் கால அல்லி சாசலிய நடன ஓவியத்தில் பெண் சுடிதார் அணிந்துள்ளார். முழுகையளவுள்ள மேல் சட்டையும், முழு அளவுள்ள கால்சட்டையும் அணிந்துள்ளார். மற்ற பெண்களுக்கு மேலாடைகள் காணப்படவில்லை.

கி.பி. 4 ஆம் நூற்றாண்டு அஜந்தாவிலுள்ள வாகாடகர் கால மகாஜனக ஜாதக ஓவியத்திலும் பெண்களுக்கு மேல் ஆடைகள் காணப்படவில்லை.

கி.பி 1590 படம் 30-ல் தக்கினம் வசந்த இராகம் ஓவியத்திலும்.

கி.பி 1597 படம் 19-ல் மொகலாயர் கால பாபர் நாமா ஓவியத்திலும்.

கி.பி 1652 படம் 24-ல் மாளவத்தின் அம்ருசதக ஓவியத்திலும்.

கி.பி 1700 படம் 22-ல் கேசவதாசரின் ரசிகபிரியா நூலின் ஒரு ஓவியத்திலும்.

கி.பி 1730 படம் 29-ல் பசோலி -கீதா கோவிந்தத்திலுள்ள ஓவியத்திலும்.

கி.பி 1750 படம் 25-ல் புதுதில்லை தேசிய அருங்காட்சியகத்திலுள்ள கவின்கரின் ஓவியத்திலும்.

கி.பி 1785-90 படம் 26-ல் கங்ரா இராதை கிருஷ்ணன் ஓவியத்திலும்.

பொதுவாக ஆண்கள் நீள கங்ரா முழுக்கையளவுள்ள மேல் சட்டைகளும், முழு நீள அளவுள்ள கால்சட்டைகளும், வேட்டிகளும், அங்கவஸ்திரங்களும், தலைப்பாகைகளும் அணிந்துள்ளனர்.

பெண்கள் பொதுவாக, மேல்சட்டை, தாவணி, பாவாடை போன்ற ஆடைகளை உடுத்தியுள்ளனர். இவைகளில் சேலை காணப்படவில்லை¹⁰.

நாயக்கர் காலம் கி.பி -1700-1800

தலைக்கோட்டை போருக்கு பின் விஜயநகர பேரரசு சற்று பலவீனம் அடைந்தது அவர்களின் நிர்வாகத்திலுள்ள தலைமை பொறுப்பிலுள்ளவர்கள் ஆட்சியினைத் தொடர்ந்தனர். அவர்களில் திருமலை நாயக்கர் கால வேலைத்திறனுக்கு சான்றுகள் உள்ளன.

திருப்பருத்திக் குன்றம் கோயில் தீர்த்தங்கரகளின் வாழ்க்கையை விளக்கும் சமணக் கதைகள் ஓவியங்களாக உள்ளன. அவ்கோயில்கள் ஆடைகளுக்கு முக்கியத்துவம் தரப்பட்டுள்ளது.

திருவாரூர் தியாகராஜர் கோயில் மண்டபங்களில் சிவனது லீலைகள், சோழ அரசு வம்சத்து முசுருந்த சக்கரவர்த்தியின் கதை ஓவியங்களாக சித்தரிக்கப் பட்டிருக்கிறது. இவ்வோவியங்களில் காணப்படும் ஆடைகளும் பல செய்திகளை கூறுகின்றன.

திருவண்ணாமலை, திருவொற்றியூர், திருவலஞ்சுழி ஆகிய கோயில்கள் சிவலீலை, இராமாயண மகாபாரத காட்சிகள் இடம் பெற்றுள்ளன.

இந்த ஓவியக் காட்சிகளிலும் உள்ள ஆடைகள் பற்றிய செய்திகள் வெளிக் கொண்டு வரப்பட்டுள்ளது.

சிதம்பரத்தில் சிவகாமசுந்தரி சந்நிதியின் பெரிய மண்டபத்தில் பிச்சாடனர், மோகினி கதை ஓவியத்திலும் சேலைகள் உடுத்தியது காணப்படுகின்றன.

நாயக்கர் காலத்தின் தனிக்கூறாக வாய்ந்த கோலங்களுடன் (அலங்கார கலைவடிவங்கள் ஆடைவகைகள்) கூடிய ஆடைகளை உடலில் விசித்திரமாக ஒழுங்குபடுத்தியுள்ள வகையினை சிவராமமூர்த்தி அவர்கள் சிறப்பாக குறிப்பிடுகிறார்¹¹.

இத்தகைய ஓவியங்களில் ஆண், பெண் ஆடைகள் அதிகளவில் காணப்படுகின்றன. இருப்பினும் பெண்களுக்கு முழு நீள அளவுள்ள சேலைகளிலும் மேலும் சட்டைகளும் அதில் வண்ணங்கள் வடிவங்கள் என அலங்காரப்படுத்தியுள்ளனர்.

நாயக்கர் காலச்சுவர் ஓவியங்களில் காணப்படும் ஆடைகள்

சிவராமமூர்த்தி அவர்கள் எழுதிய தென்னிந்திய ஓவியங்கள் (South Indian Painting 1968) என்ற நூலில் சுமார் 14 ஓவியங்கள் இடம் பெற்றுள்ளன.

1. திருப்பருத்தி குன்றம் 17 ஆம் நூற்றாண்டு பால லீலைகள் பெற்றுள்ளன.
2. தஞ்சாவூர் 17 ஆம் நூற்றாண்டு விஷ்ணு தாமரை மலர்களை சேகரிக்கும் ஓவியம்.
3. திருவாரூர் பிற்கால 17 ஆம் நூற்றாண்டு () முக சூந்தா கதை ஓவியம்.
4. சிதம்பரம் 17 ஆம் நூற்றாண்டின் பிற்பகுதி சார்ந்த பிச்சாடனரும் மோகினியும் உள்ள ஓவியம் (குபை 78)
5. குபை (79) பிச்சாடனரும் மோகினியும் உள்ள ஓவியம் உள்ளது.
6. குபை (80) திருவலஞ்சுழி 17 ஆம் நூற்றாண்டு நடராசரின் நடன ஓவியம்.
7. குபை (81) திருவலஞ்சுழிசிவன் நடனத்தை காணும் ஆகாய இசை தேவதைகள் ஓவியம்.
8. குபை (82) திருவலஞ்சுழி பிச்சாடனர் 17 ஆம் நூற்றாண்டு ஓவியம்.

9. குபை (83) திருவலஞ்சுழி 17 ஆம் நூற்றாண்டு மன்மதனும் ரதியும் உள்ள ஓவியம்.
10. குபை (84) திருவலஞ்சுழி 17 ஆம் நூற்றாண்டு ரிஷப ருத்ர ஓவியம்.
11. குபை (85) திருவலஞ்சுழி 17 ஆம் நூற்றாண்டு உமா சாட்சித சிவன் கந்தனுக்கு குருவாக அருள்பாலிக்கும் காட்சி ஓவியம்.
12. குபை (86) திருவலஞ்சுழி பிருங்கி, நந்தி, விஷ்ணு, பிரம்மாவும் உள்ள ஓவியக்காட்சி.
13. குபை (87) தஞ்சாவூர் சரஸ்வதி மகாலிலுள்ள 17 ஆம் நூற்றாண்டு இராமாயண காட்சியின் சிறு ஓவியங்கள்.
14. குபை (88) சென்னை அருங்காட்சியகத் திலுள்ள 17 ஆம் நூற்றாண்டு யுதிஸ்டிரரின் முடிசூட்டல் (பட்டாபிஷேகம்), ஓவியக்காட்சி ஆகியன உள்ளன.
15. குபை (75) பாலலீலைகள் உள்ளன ஓவியக் காட்சிகள். தேவகி பெற்றெடுத்த நந்தகோபாலன் குழந்தையை வாசுதேவர் பெற்றுக் கொள்ளும் காட்சி கிருஷ்ணன் அசுரர்களை (சகட, தனுசு) வதம் செய்வது பசுக்கள், பால்காரன் போன்ற உருவக் காட்சிகள் உள்ளன (திருப்பருத்தி குன்றம் பற்றி ராமச்சந்திரனும் எழுதியுள்ளார்)
16. குபை (76) தாமரை மலரை சேகரிக்கும் காட்சியில் வேட்டி காணப்படுகிறது.
17. குபை (77) முக சூந்தா சிவனின் பக்தன் இந்திரன் தோழன் அவரை வரவேற்கும் காட்சி ஒரேமாதிரியான 7 இந்திரன் உண்மையான இந்திரனை கண்டுபிடிக்கும் காட்சி ரம்பாவும், ஊர்வசியும் உள்ளனர். இதில் மேல் சட்டையும், சேலையின் முந்தானை தனியாக பின்புறத்தில் தொங்கவிட்டிருப்பதும் அழகாக உள்ளது¹².

மதுரை அழகர் கோயில் ஓவியம்

மதுரை அழகர் கோயிலின் வசந்த மண்டபம் வண்ண ஓவிய அலங்காரத்துடன் உள்ளது. அந்த மண்டபத்தின் பகுதியில் கட்டப்பட்டுள்ள மைய மண்டபம் சுற்று மண்டபம் ஆகிய பகுதியின் விதானம், பக்கச்சுவர் பகுதிகளிலும் இராமாயணக்

காட்சி ஓவியங்கள் உள்ளன. ராசு பவுண் துரை அழகர் கோயில் நாயக்கர் கால ஓவியம் இரண்டினை பக்கம் 143-144 இல் இரண்டினை காண்பித்துள்ளார்கள் பக்கம் 143-ல் மேல் வரிசையில் பெண்கள் உருவங்கள் உள்ளன. இதில் அனைத்திலும் மேல் சட்டையும் முழு நீள சேலையும் உடுத்தியுள்ளனர். பக்கம் 144-ல் உள்ள ஓவியத்தின் நடு வரிசை இடது ஓரத்தில் நின்று பெண்கள் கையில் குழந்தையுடன் காட்சி உள்ளது. மூவரும் முழுநீள சேலையும் மேல் சட்டையும் அணிந்துள்ளனர்¹³.

ஆண்களின் நாயக்கர் கால பொதுவான ஆடைகள் கால்வரை நீளமான ஆடைகளும் மற்றும் இடுப்பிலிருந்து மூட்டு வரையிலுள்ள ஆடைகளும் உள்ளது.

அங்கவஸ்திரம் போன்று கழுத்தை சுற்றி தோள்பட்டையிலிருந்து தொங்கியவாறு உள்ள ஆடைகளும் உள்ளன.

சில பணிபுரியும் ஆண்களுக்கு இடுப்பு ஆடை மட்டும் உள்ளது.

வீரர்களுக்கு மேல் சட்டையும், மார்பு மற்றும் முதுகு பகுதிக்கும் சேர்ந்த பாதுகாப்பு ஆடையும் மன்னர்களுக்கு முழு கை அளவு சட்டையும் காண முடிகின்றது.

சென்னை அருங்காட்சியகத்தில் கடப்பாவை சேர்ந்த யுதிஸ்டிரர் பட்டாபிஷேகத்தில் வீரர்களுக்கு குர்தா போன்ற முழு கை அளவு சட்டை, நீளகால் சட்டை (பேண்ட்) போன்ற ஆடைகளும், 17 ஆம் நூற்றாண்டில் காணப்படுகின்றது. (300 வருடங்களுக்கு முன்பு) நீளமான அங்கி போன்ற ஆடைகளும் உள்ளன. குர்தா போன்ற ஆடையின் மேல் இடுப்பில் வார் போன்ற (இடுப்புபட்டை) காணப்படுகின்றன. தலையில் தலைப்பாகையும் அணிந்துள்ளனர்.

பெண்களின் பொதுவான ஆடைகள்

திருப்பருத்திகுன்றம் பாலலீலை ஓவியத்தில் தேவகி சேலையும் மேல் சட்டையும் அணிந்துள்ளார். தோள் மீது உள்ள சேலை இடது

புறமாகச் சென்று பின் வலதுபுற தோளில் பிடிமானத்துடன் உள்ளது. இதே ஓவியம் TN.ராமச்சந்திரன் அவரது நூலின் Plate xxv-66 இல் எண்ணில் குறிப்பிட்டுள்ளார்¹⁴.

(Fig 77) இல் திருவாரூர் முசுருந்தன் கதையிலுள்ள ஓவியத்தில் ஒரு பெண் தலை மீது போர்த்தி பின்புறமாக தொங்கவிட்டிருக்கும் சேலை அணிந்துள்ளார்.

இன்னொரு பெண் முந்தானை தோள்மீது வந்து பின்புறமாக தொங்க விட்டிருக்கிறாள். மேல் சட்டையும் அணிந்துள்ளார்.

சிதம்பரம் (Fig 78) பிச்சாடனர், மோகினி ஓவியத்தில் மேல் வரிசையில் சேலை மற்றும் சட்டை அணிந்த பெண் உள்ளது. கீழ் வரிசையில் ஓவியத்தின் வலது ஓரத்தில் நடனமாடும் பெண்ணின் சேலை வலது புறத்திலிருந்து இடது புறம் நோக்கி செல்லுகிறது. மேல் சட்டையும் அணிந்துள்ளார்.

(Fig 79) சிதம்பரம் மற்றொரு ஓவியத்தில் சேலை கட்டிய பெண்கள் உருவம் உள்ளது.

(Fig 83) திருவலஞ்சுழி மன்மதன் ரதி ஓவியத்தில் ரதியின் சேலை அலங்காரமாக உள்ளது அருகில் நடனமாடும் பெண் உருவம் சேலை அணிந்துள்ளது.

முடிவுரை

ஆடைகள் எல்லாக் காலங்களிலும் இருந்த போதிலும் விஜய நகர மற்றும் நாயக்கர் காலத்திலுள்ள ஓவியங்களில் பெண்களின் ஆடைகள் முக்கியத்துவம் பெருகின்றன.

கி.மு. 200-லிருந்து சாதவாகனர் காலத்திலிருந்து சுமார் 1600 வருடங்களில் தீட்டப்பட்ட ஓவியங்களில் பெண்களுக்கான மேல் ஆடைகள் மற்றும் முழு நீள சேலைகள் அதிகமாக காணப்படவில்லை. ஆனால் நாயக்கர் கால ஓவியங்களில் முழு நீளசேலைகளும் (Saree) மேல் ஆடைகளும் (Blouse) துகில் கலை வடிவங்களும் (Textile Designs) அதிகளவில் காணப்படுகின்றன. நாயக்கர் காலத்திற்கு முன் ஆண்களின் ஆடைகள் குர்தா, முழுக்கையுள்ள மேல் சட்டைகள் போன்றவைகளும் வேட்டிகளும் காணப்படகின்றன. மேல் சட்டைகள் ஆண், பெண் என

இருபாலருக்கும் இருந்த போதிலும் மேல் சட்டையுடன் சேர்ந்து சேலைகள் உடுத்தியிருக்கும் ஓவியங்கள் ஒரு புதிய செய்தியாகத்தான் இருக்கின்றது எனலாம்.

எனவே நாயக்கர் காலம் பெண்களின் ஆடைகளுக்கு முக்கியத்துவம் கொடுத்தது மட்டும் அன்றி மனித வாழ்வியலில் நாகரீகம், பண்பாடு, ஒவக்கமரபு என வளர்ச்சியடைந்துள்ளது என்பதை உணரமுடிகின்றது.

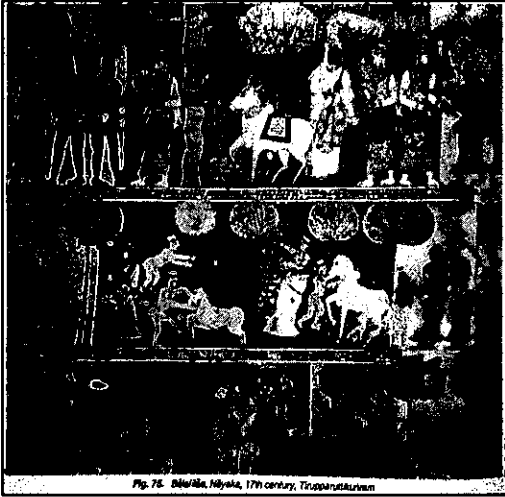


Fig. 76. Bharata, Nijaka, 17th century, Tirumala Museum

NAYAKA



Fig. 78. Various gathering scenes, Nijaka, 17th century, Tirumala



Fig. 77. Sautubandya's story, Nijaka, late 17th century, Tirumala

NAYAKA



Fig. 79. Assembly scene exhibited by Sautubandya, Nijaka, 17th century

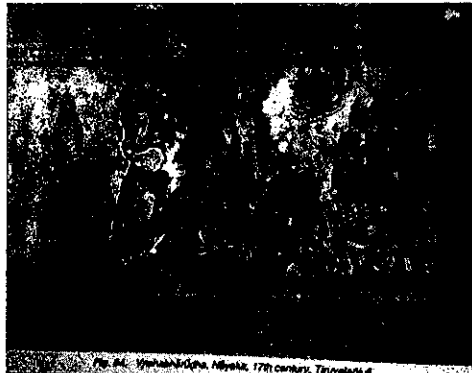


Fig. 80. Sautubandya, Nijaka, 17th century, Tirumala

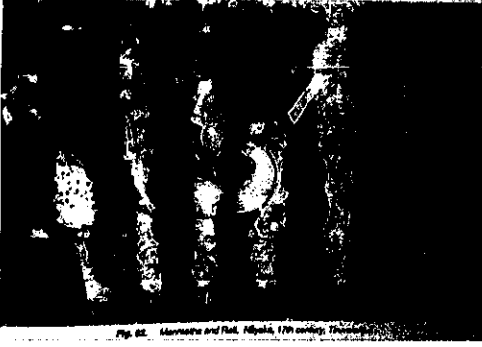
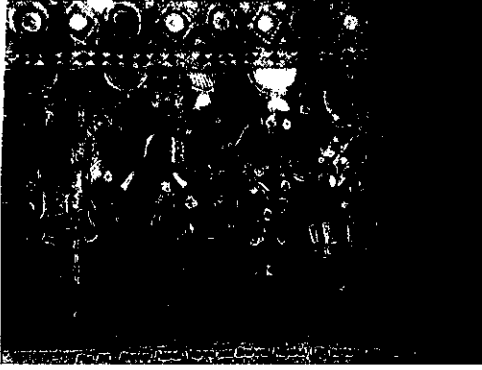
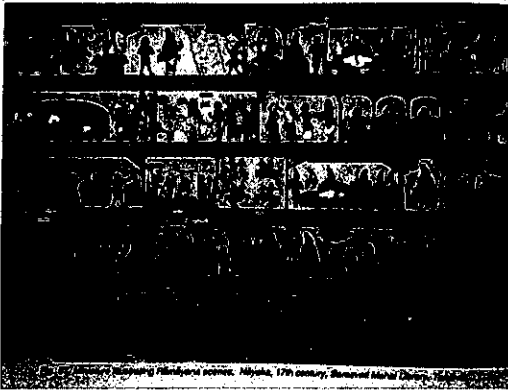


Fig. 62. Murals and Plaster, Niyala, 17th century. (The image is a reproduction of a photograph of a mural painting.)



அடிக்குறிப்புகள்

1. ராசமானிக்கனார். மா. தமிழக வரலாறும் ஆட்சியும் பக்கம் 54
2. ராசமானிக்கனார். மா. தமிழக வரலாறும் ஆட்சியும் பக்கம் 65
3. ராசமானிக்கனார். மா. தமிழக வரலாறும் ஆட்சியும் பக்கம் 21
4. T.V. மகாலிங்கம் விஜய நகர பேரரசில் நம்பிக்கை பெற்றிருந்த வரலாறு பக்கம்
5. EP. Rep. 319 / 1911 /
6. EP. Rep. 111 / 39-40
7. EP. Rep. 272 / 1912
8. EP. Rep. 207, 29-30 கே.கே.பிள்ளை, தமிழக வரலாறு மக்களும் பண்பாடும் பக்கம் - 423, 224, 425.
9. ஊ.சிவராமமூர்த்தி South Indian Paintings Fig 3,4,5,7,9, 16, 19, 38, 39, 40, 43, 44, 47, 48, 55, 59, 64m 66m 67m 68,

10. சிவராமமூர்த்தி இந்திய ஓவியம் - நேஷனல் புக் டிரஸ்ட் இந்தியா - படங்கள் 30, 19, 24, 22, 29, 25, 26, 27.

11. ஊ.சிவராமமூர்த்தி இந்திய ஓவியம் பக்கங்கள் 92,93.

12. ஊ.சிவராமமூர்த்தி Indian Paintings -page 100 - 112.

13. இராச பவன் துரை, தமிழக ஓவியக்கலை மரபும் பண்பாடும் - பக்கம் 143-144.

14. T.N. Ramachandran Bulletin of the Madras Government Museum plate No.xxv VI 66.

வரலாற்றுப்பார்வையில் புதுக்கோட்டை சாந்தநாதசுவாமி திருக்கோயில்

மா.சத்யா* மற்றும் சி.நீலாவதி**

முன்னுரை

புதுக்கோட்டை நகரம் கற்காலம் தொடங்கி தற்காலம் வரை சிறப்புடன் விளங்கி வருகிறது. பெருங்கற்கால நாகரிகம் பற்றிய ஆய்விற்கு புதுக்கோட்டை சிறந்த இடமாக விளங்குகிறது. கி.பி. 7 நூற்றாண்டு முதல் இப்பகுதியில் குடை வரை கோவில் வடிவமைக்கப் பட்டுள்ளன. கி.பி. 7ம் நூற்றாண்டுக்கு பின்னர் பல கோவில்களில் கற்றளிகள் அமைக்கப்பட்டுள்ளன. கி.பி. 7ம் நூற்றாண்டு முதல் 19ம் நூற்றாண்டு வரையிலான கல்வெட்டுகள் நகரத்தில் பரவலாக காணப்படுகின்றன. இவற்றின் மூலம் புதுக்கோட்டையின் வரலாற்றை நன்கு அறியமுடிகிறது.

சாந்தநாதசுவாமி கோயில்

சுவாமி சன்னதியின் மேல் விமானத்தில் உள்ள கல்வெட்டில் இக்கோவிலின் 'குலோத்துங்க சோழீஸ்வரம்' என்று குறிப்பிடப்பட்டுள்ளது. இத்திருக்கோவில் பின்னர் 'சாந்தநாத நாயனார் கோவில்' எனவும் தற்போது 'சாந்தநாத சுவாமி திருக்கோவில்' என்றும் அழைக்கப்படுகிறது. தன்னை சார்ந்தவர்களை காக்கும் கடவுளாக மக்கள் வழிபடுகிறார்கள்.

இங்குள்ள சிவனகோவிலும், வேதநாயகி அம்மன் கோவிலும் மூன்றாம் குலோத்துங்க சோழன் காலத்தில் கட்டப்பட்டது. சிவன் கோவிலின் அதிட்டானத்தில் காணப்படும் மூன்றாம்

குலோத்துங்க சோழன் கல்வெட்டொன்று இக்கோவிலை குலோத்துங்க சோழீச்சுரமுடைய நாயனார் கோவில் என்று குறிப்பிடுகிறது¹.

இங்குள்ள வேதநாயகி அம்மன் கோவிலின் புஷ்ப்போதிகைகள் சோழர் காலத்தைச் சார்ந்தவையாகும். சிவன் கோயிலின் கருவறையின் வெளிப்புறச் சுரகத் தூண்கள் (Pilasters) பிற்காலப் பாண்டியர் காலத்தைச் சார்ந்தவையாகும்.

சிவன் கோவிலின் கருவறையிற் அடித்தளம் மட்டுமே சோழர் காலமாகும். அடித்தளத்தின் (Basement) மீது அமைந்துள்ள கட்டுமானப் பகுதி கி.பி. 13-ஆம் நூற்றாண்டைச் சேர்ந்த பாண்டியப் பேரரசு காலக் கலையமைப்பில் உள்ளது. எனவே கருவறை பாண்டியப் பேரரசு காலத்தில் பல்லவராயர்களால் புதுப்பிக்கப்பட்டிருக்க வேண்டும் என்பது தெளிவாகிறது².

ஆனால் வேதநாயகி அம்மன் கோவில் சோழர் காலத்தைச் சேர்ந்ததாகும். கோவில் கருவறை அடித்தளம் முதல் மேலே உள்ள கட்டுமானம் வரை புறனமைக்கப்படவில்லை. வேதநாயகி அம்மன் கோயில் அரைத்தூண்களில் புஷ்ப்போதிகைகள் சோழர் காலத்தைச் சார்ந்தவையாகும்³.

சாந்தநாதசுவாமி திருக்கோயில் அமைப்பு

சாந்தநாதசுவாமி திருக்கோவிலின் வெளிமண்டபம் கிழக்கு நோக்கி அமைக்கப்பட்டுள்ளது. வெளி

*முழு நேர முனைவர்பட்ட ஆய்வாளர் வரலாற்றுத்துறை அரசு மகளிர் கலைக் கல்லூரி (த) புதுக்கோட்டை

**பேராசிரியர், வரலாற்றுத்துறை அரசு மகளிர் கலைக் கல்லூரி (த) புதுக்கோட்டை.

மண்டபத்தினை அடுத்து மூன்று நிலை இராஜகோபுரம் அமைந்துள்ளன. இது பிற்காலப் பாண்டியர் கால கோபுரமாகும். இந்த இராஜகோபுர நுழைவு வாயிலின் முன்பாக வடக்குத் தெற்குப் பகுதிகளில் காசி விஸ்வநாதர் சந்நிதியும், காலபைரவர் சந்நிதியும் விமானங் களுடன் அமைக்கப்பட்டுள்ளது. இவை சுமார் 70 ஆண்டுகளுக்கும் பழமையானதாகும். இராஜ கோபுர நுழைவு வாயிலின் குடைவரைப் பகுதியின் தெற்கில் மிகப்பெரிய சோம விநாயகர் பிரதிஷ்டை செய்யப்பட்டுள்ளது. இப்பிள்ளையார் சுமார் 100 ஆண்டுகள் பழமையானது என்று கூறுகின்றனர்.

இராஜகோபுரத்தை அடுத்து கொடிமரம் மண்டபம், பலிபீடம், நந்தி அமையப்பெற்றுள்ளது. பிரகார மண்டபத்தில் உள்ள நந்திக்கு பிரதோஷீ நந்தி என்று பெயர் உள்ளது. இந்த நந்திக்குத் தான் அடிக்கடி அபிஷேகங்கள் நடைபெறுகின்றன.⁴

கோயிலின் சுற்றுப் பிரகரத்தின் வடக்குப் பகுதியில், இராமநாதர், பர்வதவர்த்தினி அம்பாளின் சந்நிதியும் இதனை அடுத்து சாந்தநாதரின் கருவறை வெளிச்சுவரின் வடக்குப் பகுதியில் தெற்கு நோக்கி தட்சிணாமூர்த்தி சந்நிதியும் அமைக்கப்பட்டுள்ளது.

தெற்குப் பகுதியில் 63 நாயன்மார்களும், தென்மேற்கு மூலையின் அமையப் பெற்றுள்ள விநாயகர் சந்நிதியும் (கன்னி மூல கணபதி) சந்நிதியும் நுழைவு வாயில் முன்பாக 63 நாயன்மார்களுக்கும் காட்சி கொடுத்த நாயனார் ரிஷபாருடத்துடன் அம்பாளும் சேர்ந்து கிழக்கு நோக்கியபடி காட்சியளிக்கிறார்.

மேற்குப் பகுதியில் சஹஸ்ரலிங்கமும், 'சோமாஸ் சுந்தர் சந்நிதியும் அமையப்பெற்றுள்ளது. சோமாஸ்கந்தர் சன்னதியில் உற்சவ விக்கிரகங் களாக பார்வதி, பரமேஸ்வரர், குழந்தை முருகன் உலோகப் படிமங்கள் உள்ளது. சுற்றுப் பிரகாரத்தின் வடமேற்கு மூலையில் வள்ளி - தெய்வானையுடன், சுப்பிரமணியர் காட்சி தரும் கோயில் உள்ளது. வடக்குப் பகுதியில்

துர்க்கையம்மன் மாடச்சந்நிதியும், சண்டிகேஸ்வரர் சந்நிதியும் விமானத்துடன் உள்ளது.⁵

ஆலயத்தின் கிழக்குப் பகுதியில் கொடிமர மண்டபத்தின் நவக்கிரகங்கள் சந்நிதியும், இதனை ஒட்டி நடராஜர் மற்றும் பள்ளியறை சொக்கர் சந்நிதியும், இராஜகோபுரத்தின் உட்பகுதியில் மேற்கு நோக்கியபடி ஆதிபிள்ளையார், காலபைரவர், யோகீஸ்வரர் முதலான தெய்வங்கள் உள்ளனர். கோபுரத்தின் வடதிசை அருகில் சந்திரனும், தென்திசை அருகில் சூரியனும் மேற்கு நோக்கியபடி உள்ளனர். தென்கிழக்கு மூலையில் மடப்பள்ளி கோயில் உள்ளது. வெளிமண்டபத்தின் தெற்குப் பகுதியில் 7-ஆம் திருவிழா மண்டபமும், ஆலய நூல் நிலையமும் உள்ளது. தெற்கு வெளிப்பிரகாரத்தில் ஆலய நித்ய பூஜைக்கு உதவும் வண்ணம் மலர் செடிகள் வைக்கப்பட்டு நந்தவனம் பராமரிக்கப்பட்டு வருகிறது.

சிவன்கோயில் கருவறை விமானம் சோழர்கால அடித்தளத்தைக் கொண்டுள்ளது. அதன் மேல் பகுதியில் உள்ள பிற்காலப் பாண்டியர் கலையாகக் காணப்படுகின்றன. போதிகையின் மேல் உத்திரமும் அதன் மேல் கபோதமும், கருடாதத்தின் மீது யானி வரிசைகள் மீதுள்ள பகுதியில் தற்கால சிமெண்ட் சுதையால் கட்டப்பட்டுள்ளது.⁶

சிவன்கோயில் கருவறையின் மூன்று புறமும் மாடங்கள் உள்ளன. வடதிசை மாடத்தில் பிரம்மாவும், துர்க்கையும், தென்திசை மாடத்தில் ஒன்று வெறுமையாகவும் மற்றொன்றில் தட்சிணாமூர்த்தியும் உள்ளனர்.

மாவடத்தின் பிற கோபுரங்களுடன் போன்ற இடங்களில் அமைந்துள்ள கல்வெட்டுடன் உள்ள பாம்பியர் கால கோபுரங்கள் நாகபந்தங்களுடன் கூடிய அரைத்தூண்களையும், நன்கு மலர்ந்த பூவிதழ்களையும், வளர்ச்சியடைந்த போதிகை களையும் கொண்டுள்ளது என்பது நினைவில் கொள்ள வேண்டியவை என்பது கி.பி 13-ம் நூற்றாண்டில் முற்பகுதி என்று கணிக்கப்படுகிறது. எனவே இக்கோபும் மூன்றாம் குலோத்துங்க சோழன் காலமாகவோ அல்லது முதலாம்

சுடையவர்மன் குலசேகர பாண்டியர் காலமாக இருக்க வேண்டும்⁷.

தெற்கு வெளிமண்டபத்தை கடந்து சென்றால் முதலில் பிரகார மண்டபமும், சிவன், அம்மன் சன்னதிகளுக்குரிய மகாமண்டபமும், பிரகார மண்டபம் முழுவதும் பிற்காலப் பாண்டியர்களால் அமைக்கப்பட்டுள்ளது. இங்குள்ள தூண்கள் பாண்டியர்கள் காலக் கலையம்சம் கொண்டவையாக உள்ளன⁸.

பிரகார மண்டபத்தின் கிழக்குப் பகுதியில் அலங்கார மண்டபமும், நடராஜர் மண்டபம் உள்ளன. இங்குள்ள தூண்களில் போதிகைகளும் வளர்ச்சியுறாத நாகபந்தங்களும் தூண்கள் இதற்கு சான்றாய் விளங்குகிறது.

கோவிலின் நுழைவாயிலுக்கு அருகில் ஒரு அன்னதான சத்திரம் உள்ளது. இச்சத்திரம் சுமார் 240 ஆண்டுகள் பழமையானதாகும். இடிந்த இம் மண்டபம் ஒரு காலத்தில் பல திருமணங்களை கண்டுள்ளது. மேலும் தொண்டைமான் மன்னர் நவராத்திரி காலத்தில் ஏழைகளுக்கு 10 நாட்களுக்கு இந்த சத்திரத்திலும் அருகில் உள்ள விக்டோபா கோயிலும் அன்னதானம் செய்வது வழக்கமாகும்.

மேலும் தசரா (நவராத்திரி) பண்டிகை நடைபெறும் நாட்களில் பிராமணர்களுக்கு ஒருபடிஅரிசியும் நான்கு அம்மன் காசுகளும் தினந்தோறும் மன்னரால் அளிக்கப்பட்டது. அனைத்து சாதி மக்களுக்கும் அரிசியும், அம்மன் காசும் பழைய அரண்மனையின் நான்கு வாயில்களிலும் அளிக்கப்பட்டு வருவது சாந்தார் கோயிலுக்கே சிறப்பு உள்ளது. நவராத்திரி 10 நாட்கள் வரை இந்த வினியோகம் நடைபெறுவது மன்னர் கால வழக்கமாகும்⁹.

அம்மன் கருவறையின் வெளிச் சுவரில் காணப்படும் அனைத்தும் கி.பி. 12 ஆம் நூற்றாண்டுச் சோழர் காலக் கலையாக உள்ளன. அம்மன் கோயில் கருவறை, அர்த்த மண்டபம் முதலானவை சோழர் காலத்தைச் சார்ந்தவையாகும்.

கருவறை எதிரே உள்ள பொதுமகாமண்டபம் பிற்காலப் பாண்டியர் காலமாகும். இங்குள்ள தூண்கள் பிற்காலப் பாண்டியர் கட்டிடக் கலையைக் காட்டுகின்றன. சிவன் கோவில் கருவறை, அர்த்த மண்டபம், அதன் எதிரே உள்ள பொதுவான மகாமண்டபம்யாவும் பிற்காலம் பாண்டியப் பேரரசு காலமாகும். சிவன் கோவிலை கி.பி. 13ம் நூற்றாண்டில் பாண்டியர் புதுப்பிக்கும் பொது கருவறை விமானம், அர்த்த மண்டபம், மகாமண்டபம், முதலானவை கட்டப்பட்டிருக்க வேண்டும்¹⁰.

இரண்டாம் பிரகாரத்தின் வடக்குப்பகுதியில் ஆஞ்சநேயர் கோவில் அமையப் பெற்றுள்ளது. இக்கோவில் தொண்டைமான் மன்னர் காலத்தில் வளாகத்தில் இடிந்து கிடந்த பழைய தூண்கள், விதானப் பலகைகளைக் கொண்டு கட்டப் பட்டிருக்க வேண்டும் என்று கருதப்படுகிறது. ஏனெனில் விதானப் பலகைகளில் மீ சின்னங்கள் காணப்படுகின்றன. இப்பலகைகள் பாண்டியர் கால மண்டபத்தின் இடிந்த பகுதிகளிலிருந்து எடுக்கப்பட்டவையாகும். இக்கோவில் வளாகத்தில் பல பகுதிகள் அழிந்துள்ளது என்பதற்கான தடயங்கள் காணப்படுகின்றன. கற்களால் ஆன யாளிகள் சில சிதறுண்டு நந்தவனத்திற்கு அருகில் உள்ளன. இவை பாண்டியப் பேரரசு காலமாக இருக்கலாம். எனவே இப்பகுதியில் ஏதோ ஒரு கோயில் ஒரு காலத்தில் இருந்திருக்கலாம். என்று உணரலாம். இந்த அனுமார் கோவிலின் காலம் சுமார் 150 ஆண்டுகளாக இருக்கலாம் என்று கூறுகின்றன¹¹.

கோவிலின் வெளியே விநாயகர் கோவில் ஒன்று காணப்படுகிறது. இது சற்று மேடான பகுதியில் காணப்படுகிறது. இம்மேட்டின் தரைப்பகுதியில் கருங்கற்கள் பரப்பப்பட்டுள்ளது. இந்த விநாயகர் கோவிலில் ஒரு கல்வெட்டு காணப்படுகிறது.

கோவிலின் அருகே அரிய நாச்சியம்மன் கோவிலும் காணப்படுகிறது. சாந்தநாதசுவாமி கோவிலின் தெற்கில் உள்ள காய்கறி மார்க்கெட் நீண்ட காலமாக நடைபெற்று வருதலும். காய்கறி

மார்க்கெட் அமைந்துள்ள கட்டிடங்கள் சுமார் 100 ஆண்டுகளுக்கு பழமையானதாகும்.

இராஜகோபுரத்தை அடுத்து பிரகார மண்டபத்தின் கிழக்குப் பகுதியில் கொடிமரம் உள்ளது. இப்பகுதியை கொடி மர மண்டபம் என்று அழைக்கப்படுவது உண்டு. இங்குள்ள கொடிமரம் 18ம் நூற்றாண்டில் தொண்டைமான் மன்னர்களால் பித்தளைத் தகடுகள் வேயப்பட்டிருக்க வேண்டும் என்று கூறப்படுகிறது.

1. கிழக்குப் பிரகார மண்டபத்தில் உள்ள நடராஜர் படிமம், சிவகாமி அம்மன் படிமம் மாணிக்கவாசகர் படிமம் முதலானவை பிற்காலப் பாண்டியர் காலமாகும். மேற்கு பிரகார மண்டபத்தில் உள்ள சோமாஸ்கந்தர் படிமம், (சிவபெருமான், அன்னை பார்வதி, குழந்தை முருகன் இம்மூன்று படிமங்களும் சேர்ந்து காணப்பட்டால் அத்தொகுதி சோமஸ்கந்தர் எனப்படும்). அன்னை வேதநாயகி அம்பாள் படிமம், விளக்கேந்திய பாவைப் படிமம் ஆகியவையும் பிற்கால பாண்டியர் காலமாகும்.

2. வாகன மண்டபத்தில் வெள்ளி நந்திகள் உள்ளன. இவை பல்லவராயர்கள் காலத்திலும் தொண்டைமான் காலத்திலும் செய்யப்பட்டவையாகும்.

3. கருவறையில் இருந்து கொண்டு அருள் பாலிக்கும் அன்னை வேதநாயகி அம்மன் சிற்பம், கருவறையில் உள் சிவலிங்கம் முதலானவை சோழர் காலமாகும்.

பிரகார மண்டபத்தின் மேற்கில் உள்ள ஒரு சிறு அறையில் புதுக்கோட்டை நகரக் கோயில் களுக்குரிய உயர்ந்த உலோகப் படிமங்கள் பாதுகாப்புடன் வைக்கப்பட்டுள்ளது. இவை பார்ப்பதற்கு விழாக்காலங்களைத் தவிர பிற நாட்களில் அனுமதியில்லை. இவையனைத்தும் உற்சவ விக்ரங்களாகும்.

இக்கோயில் திருவிழா ஆறு நாட்கள் நடைப்பெறும், திருநாவுக்கரசர் திருநாளினை 'நாற்பத்தெண்ணாயிரப் பெருந்தெரு' என்ற வணிகர் குடியிருப்பு முறைப்படி திருவிழாக்களை கொண்டாடின. திருநாடு புதுக்கோட்டை,

இளம்பிறைக்குடி, சிங்கமங்கலம் போன்ற ஊர்கள் திருநாள், பூஜை முறைகளை வைத்து விழாக் கொண்டாடிகின்றன என்பதை இங்குள்ள கல்வெட்டு கூறுகின்றன.¹²

விஜயநகரப் பேரரசுக் காலத்தில் குறுநில மன்னர்களான பல்லவரையர்களால் இங்குள்ள பல்லவன் குளம் வெட்டுவிக்கப்பட்டது. சேஷையா சாஸ்திரி பிற்காலத்தில் இந்த குளத்தை தூய்மை செய்து கி.பி. 1883 முதல் 1884 வரை இதற்கு சிவகங்கை என்று பெயரிட்டார். ஆயினும் பல்லவன் குளம் என்ற பெயரே மக்களிடம் நிலைத்துள்ளது.

பல்லவன் குளத்தின் கரையில் கிழக்கு இராஜகோபுரத்தின் அருகில் உள்ள கல்மேடையும், விநாயகர் கோயிலும் பல்லவராயர்கள் உபயமாகும். இங்குள்ள கல்மேடையில் தான் ஈமச்சடங்குகள் புதுக்கோட்டை மன்னர் குடும்பத்தினர் ஈமச்சடங்குகள் முற்காலத்தில் நடைப்பெற்றதாகவும், பிற்காலம் வரை அனைத்து தரப்பினரும் ஈமச்சடங்குகள் செய்து வருகின்றன. இந்த விநாயகர் கோவில் எதிரே தொண்டைமான் அரசர்களால் குளத்தை ஒட்டி தென்கரையில் ஒருசிறு செங்கல் கட்டிடம் கட்டப்பட்டு முத்துப்பல்லக்கு, பெரியமர நாகங்களும் உள்ளன.

இக்கோவில் நவக்கிரகங்கள் உள்ளன. இக்கோவில் அம்மன் சன்னதியின் திருநிலைக் கால்களில் கல்வெட்டு உள்ளன. மேலும் சுற்றுசுவரில் ஒரு கல்வெட்டும் உள்ளது.

சிவன் கோவில் அதிட்டானம் கல்வெட்டில் சிங்கமங்கலம் என்ற பகுதி குறிப்பிடப்பட்டுள்ளது. புதுக்கோட்டையின் மேற்கில் உள்ள பகுதிகள் சிங்க மங்கலம் என்று வரலாற்று ஆய்வாளர்கள் கருதுகின்றனர்.¹³ இதன் மூலம் சிங்கமங்கலம் வேறு புதுக்கோட்டை என்று அறியப்படுகிறது. மேலும் இக்கல்வெட்டில் புதுக்கோட்டை என்ற பெயர் ஆளப்பட்டுள்ளது. எனவே சுமார் 800 ஆண்டுகளுக்கு முன்பே இப்பகுதி புதுக்கோட்டை என்ற பெயருடன் சிறு குடியிருப்புப் பகுதியாக விளங்கியதை அறியலாம்.

முடிவுரை

புதுக்கோட்டை சமஸ்தானம் அன்று முதல் இன்று வரை பல மாற்றங்களுடன் காணப்படுகிறது. கற்காலம் முதல் கி.பி. 21ம் நூற்றாண்டு வரை தொல்லியல் வரலாற்றில் முக்கிய இடம் பெற்றுள்ளது. குடைவரை கோவிலிருந்து கற்றளிகளும், பல பிரமாண்டமான கோவில்களையும் கோட்டைகளையும் வரலாற்று பெயர்களுடன் சிறந்து விளங்குகின்றது.

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திருத்தணி ஸ்ரீ வனதுர்க்கை அம்மன் திருக்கோவில் புலப்படுத்தும் உண்மைகள்

ம.சரவணபவன்*

ஆறுபடை வீடுகளில் ஐந்தாவது படைவீடாகத் திகழ்வது திருத்தணி, பின்னணாக்கு மலை, ச்சரிசி மலை என்ற இரண்டு மலைகளுக்கு நடுவில் அமைந்துள்ளது. முருகன் கோவில், கோவிலின் இயற்பெயர் அல்லது சரியான பெயர் அருள்மிகு சுப்ரமணிய சுவாமி திருக்கோயில் என்பதாகும்.

பிராமணருக்கு நல்லவன் எனப் பொருள்படும் சுப்ரமணியன் என்னும் சங்கதப் பெயர் (சமஸ்கிருதப் பெயர்) முதலில் திருமாலுக்கும். சிவனுக்கும் பெயராக வழங்கி வந்தது, இன்று அது முருகனுக்குரிய சிறப்புப் பெயராக உள்ளது¹.

இது போன்ற வடிவத்தை, கவிழ்த்தால் வரும் உச்சிப்பகுதியில் இம்மலைக் கோவில் அமைந்துள்ளது. இதன் உச்சிக்கு நேர் அடிவாரத்தில் வனதுர்கை கோவில் அமைந்துள்ளது.

தற்காலத்தில் உள்ள தெப்பக்குளத்தின் தென்கரை

ஓரமாக மலை ஏறுவதற்கு படிகள் உள்ளன. இதில் சுமார் 150 அடிதூரம் படிகளைக் கடந்து சென்றாலும் இடதுபுறம் வழி உள்ளது. சுமார் 300 அடி தொலைவில் உள்ள மைதானத்தில் சுற்றி மரங்கள் குழ உள்ள பகுதியில் வன துர்க்கை கோவில் அமைந்துள்ளது. கோவில் அமைந்துள்ள பகுதி மட்டும் மண்மேடாக உள்ளது. மண்மேடு கரையாமல் இருக்க கிறுகரைச் சுவர் ஒன்று எழுப்பப்பட்டுள்ளது. இந்த மேட்டுப் பகுதியில் உட்பிரகாரம் ஒன்றும் கருவறை ஒன்றுமாக அமைக்கப்பட்டுள்ளது. உட்பிரகாரச் சுவற்றில் தற்காலக் கல்வெட்டு வரிசைகள் உபயதாரர்கள் (நன்கொடையாளர்கள்) பெயருடன் இடம் பெற்றுள்ளன.

சிதம்பரம் செட்டியார் வகையறா நாட்டுக் கோட்டை செட்டியார்களது சத்திரம் ஒன்று அருகில் உள்ளது, 1980 வரை சத்திர

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை மாநிலக் கல்லூரி (தன்னாட்சி), சென்னை.

உரிமையாளர்கள் அல்லது பொறுப்பாளர்கள் வசம் கோவிலின் தார்மீக பராமரிப்பு உரிமைகள் இருந்துள்ளன². இருப்பினும் கோவில் உரிய பராமரிப்பு இல்லாமல் இருந்துள்ளது.

மணிக்கிராமம், நானாதேசி, முந்நூற்றுவர், ஐந்நூற்றுவர் என்று பல்லவர் காலம் முதலே தமிழகத்தில் வணிகக்குழுக்கள் இருந்துள்ளன, பிற்கால வரலாற்றில் இவ்வணிகக் குழுக்களுள் ஒன்றாக நாட்டுக்கோட்டை செட்டியார்கள் இருந்துள்ளனர்.

மலைக்கோவில் வழிபாட்டிற்காகவும், பயணத்தின் போது தங்கிச் செல்வதற்காகவும் பல்வேறு குல மரபுகள், உட்சாதிகள், கைத்தொழில் சார்ந்தோர். மன்னர்கள் உதவியுடனோ அல்லது சொந்த செலவிலோ கட்டிக்கொண்ட மண்டபங்கள் வனதுர்க்கை கோவில் முன்புறம் தூவங்கி தெப்பக்குளம் சுற்றிலும் அமைந்துள்ளன, அவ்வகையில் நாட்டுக்கோட்டை (நகரத்தார் என்ற அடைமொழி பெற்றோர்) செட்டியார்களது சத்திரமும் ஒன்றாகும், இப்பகுதிக்குப் பெயர் மடம் கிராமம் என்று ஆங்கிலலேயர் கால வருவாய் ஆவணங்கள் தெரிவிக்கின்றன, மாறிய காலச் சூழலில் 1980க்குப் பின் பலரது நன்கொடை களுடன் தற்கால வனதுர்க்கை கோவில் உருவாகி உள்ளது. தற்போது கருவறையில் உள்ள வனதுர்க்கை வடிவம் புதியதாகும், 1980க்கு முன்பிருந்த கருவறை மூலச் சிலை அகற்றப்பட்டுள்ளது.

தமிழ்ப் பண்பாட்டின் தொடக்க கால வழிபாடுகளில் வேலன் வழிபாடு, முருகன் (சேயோன்) வழிபாடுகளைப் போல கொற்றவை வழிபாடும் ஒன்று ஆகும். ஆரியப் பண்பாட்டு கருத்தியல் தமிழகத்தில் கலந்த போது முருகனும், வேலனும், சுப்பிரமணியன் ஆனது போல, கொற்றவை துர்க்கையாக மாற்றப்பட்டது³.

பொதுவாக கொற்றவை, துர்க்கை, காளி போன்றவை வீர அல்லது உக்கிர வடிவம் கொண்டதாக அமைந்து இருக்கும்.

வேலூர் மாவட்டம் வேலூர் நகராட்சிக்குட்பட்ட ஒரு பகுதியான வேலப்பாடியில், ஆரணி சாலை

முனையில் வனதுர்க்கை கோவில் ஒன்று உள்ளது, கருவறை துர்க்கையின் உயரம் எட்டு அடி, பீடத்தில் எருமையின் முகம் பக்தர்களைப் பார்த்தவாறு அமைக்கப்பட்டிருக்கும்.

இன்றைய நாகை மாவட்டம் குத்தாலம் அருகே ஆறு கிலோமீட்டர் தொலைவில் கதிராமங்கலம் என்ற ஊர் உள்ளது, இங்கும் ஒரு வனதுர்க்கை கோவில் உள்ளது⁴, இவைகள் தனிச் சன்னதிகல் ஆகும், வட தமிழகத்தின் பெரும்பான்மையான சிவன் கோவிலின் கருவறை வெளிப்புறம் அமைந்துள்ள கல்மாடங்களில் விஷ்ணு துர்க்கை உருவம் அமைக்கப்பட்டு உள்ளது.

கன்னியர் வழிபாடு, துர்க்கை வழிபாடு போன்றவை பல்லவர் காலப் பண்பாடு ஆகும். அவ்வகையில்.

1. துர்க்கையின் பாதபீடத்தில் எருமை முகம்
2. துர்க்கையின் பாதபீடத்தில் எருமை உடல்
3. துர்க்கையின் பாதபீடத்தில் மகிஷாசுரன் (எருமை அரக்கன்)
4. துர்க்கையின் பாதபீடத்தில் சரம் (வளைவு கோடுகள்)

போன்ற அமைப்பு கொண்டவை என நான்கு வகை வடிவங்கள் உள்ளன என்பதை பல ஊர்களில் உள்ள சிலை அமைப்புகள் மூலம் தெரியவருகிறது.

ஆய்விற்சூரிய இக்கோவிலில் துர்க்கை வனதுர்க்கை என வழிபாடு நடக்கிறது, வனம் என்ற சொல்லுக்கு மனிதர்கள் வாழாத பகுதி என்று பொருள்⁵ மலையின் கீழ்ப்பகுதியாக இருப்பதால் மனிதர்கள் கோவில் உருவாகும் போது இல்லாமல் இருந்திருக்கலாம், இங்குள்ள தற்கால மூலவிக்கிரகம் சாந்த சொருபியாக பீடத்தில் சரவரிசையுடன் அமைந்துள்ளது.

கோவிலின் முன்புறம் மேட்டிற்குக் கீழே ஒரு டென்னிஸ் விளையாடல் அளவிற்கான மைதானம் ஒன்று உள்ளது, தற்காலத்தில் அது தீ மிதி திருவிழா நடத்தும் மைதானமாகப் பயன்படுகிறது.

இம்மைதானத்தின் தெற்குப் பகுதியில் உள்ள புல்வெளியில் இரண்டு வீரக்கற்கள் (நடுகல்) உள்ளன, 1980க்கு முன் இக்கற்கள் கோவில் இருந்த

மேட்டின் சரிவில் சாய்ந்து கிடந்தன, புதிய கோவில் கட்டும் போது புல்வெளியில் கொண்டு வந்து வைத்துவிட்டனர்.

நடுகல் பாணியிலான இரண்டில் ஒன்றில் ஒரு குதிரை மீது அமர்ந்த வீரன் கையில் தலைக்கு மேல் உயர்த்திய வாளுடன் உள்ளான், மற்றொன்றில் ஒரு பெண். குதிரை மீது அமர்ந்து கொண்டு தன் கையில் வாளுடன் தலைக்கு மேல் உயர்த்திக் கொண்டு உள்ளான், ஆண் சிலை கல் இரண்டி-உயரத்துடன் உள்ளது பெண் சிலை கல் அதைவிட சற்று கூடுதல் உயரத்துடன் உள்ளது. தற்போது இருக்கிறதும் திருவிழா காலங்களில் மஞ்சள், குங்குமம் பூசி விடும் மரபு தொடங்கி உள்ளது.

ஆண் உருவத்தை விட பெண் உருவம் வாளுடன் குதிரை மீது அமர்ந்துள்ள நடுகல் பாணியிலான வீரக்கல் வேறு எங்கும் அமைந்திருப்பதாகத் தெரியவில்லை⁶, இது வரலாற்றிற்குக் கிடைக்கும் புதிய செய்தி ஆகும். இரு உருவங்களும் செதுக்கப்பட்டுள்ள கலைபாணி பிற்காலப் பல்லவர் காலத்தை ஒட்டியதாகும்.

தொல்காப்பியத்தில் நடுகல் எடுக்கும் சடங்கை ஆறுமுறைகளாகப் பிரித்து கூறப்படுகிறது, 1.காட்சி (இடத்தேர்வு) 2. கால்கோள் (நாள் நிர்ணயம்) 3. நீர்ப்படை (புனிதநீராட்டுதல்) 4. நடுகல் (வீரன் வீழ்ந்த இடம்) 5.பெரும்படை (படையல்கொடுப்பது) 6. வாழ்த்து (வாழ்த்துதல்) ஆகும்.

பிற்கால இலக்கியமான புறப்பொருள் வெண்பா மாலையிலும் இவ்வகை ஆறும் சடங்குகளாகக் குறிக்கப்படுகின்றன⁷, இக்குறிப்புகள் அடிப்படையில் இந்த களஆய்வில் கண்ட வீரக்கற்களும் இடம் பெறுகின்றன.

வரலாற்றுபடி, திருத்தணி அடிக்கடி போர் நடைபெற்ற இடங்களில் ஒன்று ஆகும், மேற்கண்ட நடுகற்கள் ஆணும், பெண்ணும் வாளுடன் போர் செய்வதாகக் கொண்டால் ஒரே கல்லில் செதுக்கி இருக்க வேண்டும், தனித்தனி கற்களாக உயர வித்தியாடத்துடன் இருப்பதால் தொன்மைக்கால மரபான, பலியிடுதலுடன் ஒத்துப் போகிறது.

கோட்டை கட்டும் போதும், கோவில் கட்டும் போதும் போர் தொடர்பான சடங்குகளோடு பலியிடுதல் ஒரு மரபாக இருந்துள்ளது. எஞ்சியோர் வளத்திற்காகத் தன்னைத் தானே பலியிட்டுக் கொள்ளும் முறைக்கு நவதண்டம் என்று பெயர், அவ்வகையில் வனதுர்க்கை கோவில் தொன்மைக் காலத்தில் அமைந்த போது உருவான வீரக்கற்களாக இருக்கலாம்.

தமிழ்நாட்டில் இசுலாமியர் இனத்தவரின் ஆட்சி விஜயநகரப் பேரரசு ஆட்சியால் முடிவிற்கு வந்தது, குமாரகம்பண்ணன் காலத்தில் குதிரை மீது பெண்களும் அமர்ந்து வாள் கொண்டு ஆண்களுடன் சண்டை இட்டதாக வரலாறு கூறுகிறது அதன் குறியீடாக இவ்வீரக்கற்களை கருதலாம்.

திருத்தணி வனதுர்க்கை கோவிலின் மூலம் கண்டறியப்படும் வரலாற்றில் குதிரை மீது பெண் அமர்ந்து போர் புரியும் அல்லது தலையை வெட்டிப் பலியிடுதல் முறை என உருவாகும், இரண்டு கருத்துக்களில் போரிடும் கருத்தே முதன்மை பெறுகிறது. இப்பெண் சிலையும் புதிய செய்தியாக நமது வரலாற்றிற்கு கிடைக்கிறது எனலாம்.

அடிக்குறிப்புகள்

1. தேவநேயப் பாவாணர் 'தமிழர் மதம்' பக்கம் 80 மேற்கோளாக குணா-வள்ளுவத்தின் வீழ்ச்சி நூல் பக்கம் 276.
2. கள ஆய்வு
3. டாக்டர் ஏ.சுவாமிநாதன் 'பல்லவர் கால வரலாறு' பக்கம் 291.
4. பொற்குன்றம் சுகந்தன் "ஓம் சரவணபவ' மாத இதழ் ஜூன் 2014 பக்கம் 73.
5. ஞா தேவநேயப் பாவாணர் 'சொல்லாராய்ச்சிக் கட்டுரைகள்' கழக வெளியீடு பக்கம் 68.
6. கள ஆய்வு
7. முனைவர் தி.சுப்பிரமணியன் தொல் பழங்காலம் பக்கம் 159.

சோழர் காலத்தில் சுற்றுச் சூழல்

கோ.சோபனா*

முன்னுரை

சுற்றுப்புறச் சூழல் - சொற்பொருள் விளக்கம்

இன்று உலகமெங்கிலும் மனித நேயமிக்கவர் களால், அக்கறையுடன் உச்சரிக்கப்படும் தொடர், "சுற்றுச்சூழல் பாதுகாப்பு" என்பதாகும். இச்சுற்றுச் சூழல் என்பது மனிதனைச் சுற்றியுள்ள நிலம், நீர், காற்று, வானவெளி, கதிரவன், தாவரங்கள், விலங்குகள் முதலியவற்றையும் மனிதன் உருவாக்கும் ஒழுங்கமைப்புகளையும் அவனது வாழ்க்கைநிலை, கலாச்சாரம், தொழில்நுட்பம், சமூகப் பொருளாதாரக்கட்டமைப்பு, அரசியல், சுகாதார அமைப்பு போன்றவற்றையும் உள்ளடக்கியதாகும். மனிதனை வாழவைக்கும் தாவரங்களும், விலங்குகளும் உயிர்வாழ உதவும் நிலம், நீர் காற்று, வெப்பம் முதலிய அனைத்தும் சுற்றுச்சூழலின் அமைப்புக்களையாகும்¹.

சோழர் காலத்தில் வேளாண்மை

சோழர் காலத்தில் உழவுத்தொழில் நன்கு வளர்ச்சியடைந்தது. வேளாளர்கள் தங்களுக்குக் கென்று தனிக்கொடியும், படையும் கொண்டிருந்தனர். கொடியில் ஏர்ச் சின்னம் இருந்தது². காடாய் கிடந்த நிலத்தை சோழர் காலத்தில் நன்கு உழவுச் செய்யக்கூடிய நிலமாக மாற்றியுள்ளனர் என்பதும் அதற்கு வரிவிலக்குத் தந்து ஊக்குவித்துள்ளனர் என்பதும் அறியப் படுகிறது³. மிளகு, மஞ்சள், சுக்கு, சுடுக்காய், சிரகம், வெந்தயம், நெல், இஞ்சி, வெற்றிலை மற்றும் பல பயிர்களை வேளாண்மை செய்துள்ளனர்⁴.

மரங்கள்

வேப்பமரம், வாகைமரம், முருங்கை, மாதுளை, தென்னை, ஆலமரம், இலுப்பை, நெல்லி, பூவமரம், வாழைமரம், அத்திமரம், மாமரம்,

பலாமரம்⁵, குலோத்துங்க சோழப் பேரேரியின் கிழக்கே உள்ள சிங்களாந்தக நல்லூர், மேயூர் உள்ளிட்ட ஊர்களில் கமுகு (பாக்கு) மரங்கள் வளர்க்கப்பட்டன⁶.

மலர்கள்

மல்லிகை, இருவாட்சி, செண்பகம், முல்லை, கொழுந்து⁷, தமனம், இருவேலி⁸, போன்ற மணம்தரும் மலர்செடிகளும் வளர்க்கப்பட்டன.

வேளாண்மைக்காக பயன்படுத்திய நீர் நிலைகள்

தொடக்க நிலையிலிருந்து வளர்ச்சிப் பெற்று பல்லவர் காலத்தில் நிலைநிறுத்தப்பட்ட நீர்ப்பாசன முறைகள் சோழர் காலத்தில் மேலும் வளர்ச்சியடைந்து முன்னெடுத்துச் செல்லப் பட்டன. சோழமன்னர்கள் மிகவும் திறமையாக, நேர்த்தியாக ஏரிகளையும், காடுமேடாக இருந்த நிலங்களையும் தரிசு நிலங்களையும் செம்மைப் படுத்தி விவசாயத்திற்கு ஏற்ற முறையில் திருத்தி அமைத்தனர். வானம் பொய்ப்பினும் தான் பொய்யாத காவிரியாறும் அதன் துணையாறுகளும் கொள்ளிடம், அரசிலாறு, வடலாறு, வெண்ணாறு, வெட்டாறு, முடிகொண்டானாறு, வீரசோழன் ஆறு முதலிய கிளையாறுகளும் பாய்ந்து நீர் வளம் பெற்று அதனால் நில வளமும் மிகுந்து நிற்பதால் புனல் நாடு, வளநாடு என சிறப்பு பெயர் பெற்றது⁹.

சோழர் கால நீர்ப் பாசனம்

ஏரிகள்

இராசராச சோழனுடைய ஆட்சிக்காலத்தில் நீர்ப்பாசனத்திட்டங்கள் சில நிறைவேற்றப் பட்டன. பேராறுகள் ஓடாத பகுதிகளிலும் அவற்றிலிருந்து கிளையாறுகள் வெட்ட இயலாத நிலப்பரப்புகளிலும் பண்டையகால முதற்

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றியல் துறை, காயிதே மில்லத் அரசினர் மகளிர் கல்லூரி (த) சென்னை

கொண்டு ஏரிகள் சிலவற்றை வெட்டியுள்ளனர். இராசராசன் காலத்தில் தென்னாற்காடு மாவட்டத்திலுள்ள உலகாபுரம் என்னும் ஊரில் கண்டராதித்த பேரேரி வெட்டப்பட்டுள்ளது.⁸

செங்கற்பட்டு மாவட்டத்தில் மதுராந்தகத்தில் உள்ள மதுராந்தகப் பேரேரி உத்தம சோழனாகிய மதுராந்தகனால் வெட்டப்பட்டது. 40 வட ஆற்காடு மாவட்டத்தில் இராசராசன் தந்தையின் பெயராலும், தமக்கையின் பெயராலும் இரண்டு ஏரிகள் வெட்டியுள்ளான்.⁹

சோழ கங்கம்

“நீர்மயமான வெற்றித்தூண்” என்று திருவாலங் காட்டுச் செப்பேடு போற்றுகிறது. கங்கை கொண்டசோழபுரத்தில் முதலாம் இராசேந்திர சோழன் வெட்டிய ஏரி, “சோழ கங்கம்” என்று பெயரிடப் பெற்று இன்றளவும் மக்களுக்கு நன்மையைச் செய்கிறது. பொன்னேரி என்றும் புகழப்படுகிறது.

மதகு

சோழர்கள் காலத்தில் ஏரியின் மதகு செங்கற்களால் சுட்டப்பெற்றது, அகழாய்வால் புலப்படுகிறது. செங்கற்களைக் களிமண்ணால் செய்திருக்கிறார்கள். அப்பகுதியில் கருங்கற் பலவகைகளை இட்டிருக்கின்றனர். ஏரியிலிருந்து நீர் சிறு தொட்டியில் தேங்கி, வடிகால் வழியாக வெளியேற்றப்பட்டுள்ளது. திண்டிவனம் - வந்தவாசி நெடுஞ்சாலையை ஒட்டியுள்ள தாதாபுரம் என்னும் ஊரிலுள்ள ஏரி மதகில் சோழரின் கல்வெட்டு காணப்படுகிறது.¹⁰

அணை அமைத்தல்

காவிரிக்குக் கல்லணை அமைத்தான் கரிகாலன். இவனைப் போன்று 11-ஆம் நூற்றாண்டுக் கல்வெட்டில் தஞ்சை மாவட்டம் கோவிலடிக்கு அண்மையில் சோழ மன்னன் வீரராசேந்திரன் அணை ஒன்று அமைத்தான்.¹¹

அரசன் பெயரல் உள்ள ஏரிகள் இராசராசன் பேரேரி,¹² மும்முடிச் சோழப்பேரேரி¹³ அரசிப் பெயரில் உள்ள ஏரிகள் இராமதேவி ஏரி¹⁴,

செம்பியன் மாதேவி ஏரி¹⁵ ஊர் பெயரில் பொதுவாக வரும் ஏரிகள் காவனூர் ஏரி¹⁶, புல்லூரி ஏரி¹⁷, மணலூரி ஏரி¹⁸, பிடாரி புத்தேரி¹⁹ என்று ஏரிகள் அழைக்கப்பட்டன.

குளம்

குளநீர்பாசன் மற்றொரு முக்கிய நீர்பாசன முறையாகும். குளத்திலிருந்து நீர் எடுப்பதற்கு மடையை அமைத்தனர். பலகை போன்ற ஒரு தடுப்புச்சுவரால் நீர்வழி அடைக்கப்பட்டது. தேவையானபோது இத்தடுப்பை உயர்த்தி நீர்பாய்ச்சிக்கொண்டனர். கால்வாய், வாய்க்கால், வதி, கண்ணாறு போன்றவற்றின் மூலம் நீர்பாசனங்கள் செய்துள்ளனர்.¹⁷

சோழர்காலத்தில் வாரியம்

தொடகத்தில் உணவு உற்பத்திக்கு ஆதாரமான வேளாண் தொழிலுக்கு அத்தியாவசியமான நீர்பாசனம் பணியே தலையாய பணியாக இருந்தது.

எனவே தான் ஏரி வாரியம் முதன் முதலாக அமைக்கப்பட்டது.¹⁸ ஏரிகளில் அவ்வப்போது ஏற்படும் உடைப்பும், சபையரால் அடைக்கப்பட்டது.¹⁹

ஏரிகளைப் பராமரிக்க ஏரிவாரியபெருமக்கள் இருந்துள்ளனர். ஏரிகள் பெருமழையின் போது உடைவதுண்டு, இதனால் மடைகளும் அழிவதுண்டு திருப்பாற்கடலில் ஏரி உடைப்பை அடைப்பதற்காக 30 கழஞ்சு பொன் ஏரிவாரியப் பெருமக்களிடம் கொடுக்கப்பட்ட செய்தி முதலாம் பராந்தகன் கல்வெட்டு ஒன்றால் அறியமுடிகிறது.²⁰ ஏரிகள் பராமரிப்பிற்காக விடப்பட்ட நிலங்கள் ஏரிப்பட்டி என்றழைக்கப்பட்டன.

உணவு

பால், சோறு, அக்கார அடிசில், புளியக்கறி என்று பல வகையான சோறுகள் சமைக்கப்பட்டது. அரிசி, சோளம், திணை, வரகு, எள், கம்பு, மாபலா, வாழை, தேன், கிழங்கு, பன்றி இறைச்சி, நெய் போன்றவற்றை உட்கொண்டனர்.²¹

விலங்குகள்

சோழர்கள் காலத்தில் குதிரை யானை காலாட், கப்பற்படை என நால்வகைப்பட்டைகளை வைத்திருந்தனர்²². குதிரைகள் அரேபியாவிலிருந்து இறக்குமதி செய்யப்பட்டன²³. மேலும் நாணயங்களில் புலி உருவமும், மீன் உருவங்களும்²⁴ இருப்பதினால் சோழர் காலத்தில் புலிகள், குதிரைகள், யானைகள் போன்ற விலங்குகள் இருந்துள்ளன என்பது தெளிவாகிறது.

பஞ்சவார வாரியம்

பஞ்ச காலங்களில் மக்களுக்கு உதவும் பொருட்டாக இவ்வாரியத்தார் ஊரிலுள்ள விலையும் தானியங்களில் ஒரு சிறு பகுதியைப் பெற்று சேமித்து வைப்பார்கள். இதனை பஞ்சாலத்தில் குடிகளுக்கு தந்து உதவுதல் முதலிய வேலைகளை செய்து வந்தவர் கூட்டமே பஞ்சவாரியம் எனப்பட்டது²⁵.

முடிவுரை

பல்லவர் காலத்தில் தொடங்கப்பெற்று சோழர் காலத்தில் நன்கு வளர்ச்சியடைந்த வேளாண்மையின் காரணமாகப் பயர் விளைச்சல் உள்ளூர் தேவைக்கு மிகுதியாக விளைந்து பிற ஊர்களுக்கு கொண்டு சென்று விற்கும் அளவிற்கு பெருகியது. வாசனைப் பொருட்கள் குறிக்கப் படுவதின் மூலம் பயிர்களின் பெயர்கள் மற்றும் கொடைநிலங்களின் எல்லைகளை குறிக்கும்போது நிலப்பெயர்களில் வரும் மரம் பெயர்களை அறிகின்றோம். மேலும், நீர்ப்பாசனம் அதற்குரிய நீர் ஆதாரங்கள், நீர் பாசன அமைப்புகள், பராமரிப்பு மற்றும் பல கூறப்படுகிறது. நீர் நிலைகளை மேம்படுத்தினர். சுற்றுச்சூழலை மிகவும் மேம்படுத்தி பேணிப் பாதுகாத்தனர். நடுகற்கள் வழிபாடு மேற்கொண்டனர்.

தற்போது மக்கள் தொகை அதிகரித்ததாலும், தொழிற்சாலை பெருக்கத்தினாலும் சுற்றுச்சூழல்

அதிகமாக பாதிக்கப்படுகிறது. எனவே, மரங்களை வளர்த்து சுற்றுச்சூழலை காப்போம்.

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குறுநில மன்னர்களின் கல்வெட்டுக்கள் காட்டும் பொருளாதாரம் மற்றும் வணிகம்

ஜெயபாரதி*

ஒரு நாட்டின் வளர்ச்சியினைத் தீர்மானிப்பது பொருளாதாரம். பொருளாதார நிலையானது நிலத்தின் அடிப்படையிலானது. ஒரு நாட்டு நிலங்களின் விளைபொருட்களிலும், அப் பொருட்கள் தொடர்பான விற்பனையிலும் பொருளாதாரம் மேம்படுகிறது. பொதுவாக நிலங்கள் தரம் பிரித்து வேளாண்மைச் செய்யப் பட்டுள்ளன. இந்நிலங்கள் நன்செய், புன்செய் மட்டுமின்றி காடு, பொட்டல், ஏந்தல் என்று பலவாறு கல்வெட்டுக்களில் குறிப்பிடப் பட்டுள்ளது.

நீர்ப் பாசனம்

வேளாண்மைத் தொழில் முதன்மைத் தொழிலாக இருந்தமையால் பயிரிடுவதற்கு வேண்டிய நீரைப்பெறுவதில் சிற்றரசர்கள் அதிக கவனம் செலுத்தியுள்ளனர். நீரினைப் பெறுவதற்காக குளம், ஏரி அமைத்ததுடன் ஏரியை தூர் வார்தல், தடுப்பணை கட்டுதல், கிணறு அமைத்தல் போன்ற பணிகளையும் செய்வதில் அக்கறை செலுத்தியுள்ளனர் என்பதனை இக்கல்வெட்டுகள் மூலமாக அறியலாம். ஏரிகளிலிருந்து நீரினைப் பெறுவதற்கு கால்வாய்கள் பயன்படுத்தப் பட்டுள்ளது. இந்த கால்வாய்கள் முறையாக பராமரிக்கப்பட்டு ஏரியிலிருந்து தேக்கி வைக்கப்பட்ட நீர் பயன்படுத்தப்பட்டுள்ளது. சில நேரங்களில் நீரைப் பங்கிட்டுக் கொள்வதில் தகராறுகள் ஏற்பட்டுள்ளதையும் இவர்கள் சரி செய்துள்ளனர். மேலும் இயற்கைச் சிற்றங்களினால் (வெள்ளம், வறட்சி) ஏற்படும் பாதுப்புக்களையும் சரிசெய்துள்ளனர்.

மதகு, வாய்க்கால்களை அமைத்தல்

நீரினைப் பயன்படுத்துவதற்கு மதகு, வாய்க்கால்களைப் பயன்படுத்தியுள்ளனர். நீரினைத் தேக்கி

வைப்பதற்காக ஏரிகளையும் அமைத்துள்ளனர். சந்திரசேகர நல்லூரில் வாணகோவரையன் திருநின்ற மகதச் சோழப்பேரேரியை¹ அமைத்துக் கொடுத்துள்ளார். இதனைப் போன்று மலையமான் பெரியவுடையான் தன்னுடைய தந்தை பூமாழ்வியின் பெயரில் கொல்லிப்பூர், பாசலூர், புத்தூர் ஆகிய ஊர்களுக்கு நீர்ப்பாசனம் பெறுவதற்காக கால்வாய்களை அமைத்துள்ளார்.²

பேரசர்களைப் போன்று இச்சிற்றரசர்களும் தங்களது பெயரில் நீர் நிலைகளை அமைத்துக் கொடுத்துள்ளனர். காடவராயர் கோப்பெருஞ்சிங்கன் தனது பெயரில் ஆளப்பிறந்தான் ஏரி, ஆட்கொண்டான் கால்வாய் போன்ற நீர்நிலைகளை வேலூரில் அமைத்ததுடன் திரிபுவனியில் ஏர்பட்ட மதகு, களிங்கு, மடை போன்றவற்றில் ஏர்பட்ட உடைப்புக்களையும் சரிசெய்துள்ளார். என்பது குறிப்பிடத்தக்கது. மேலம் சில நேரங்களில் ஏரியில் ஏர்பட்ட உடைப்புகளை அவ்வூரைச் சேர்ந்தவர்கள் சரிசெய்துள்ளனர் அவர்களுக்காக சிற்றரசர்கள் நில தானம் வழங்கி சிறப்பித்துள்ளனர். காட்டாக அறையணிநல்லூரில் உள்ள தேவதான நிலத்தில் ஏர்பட்ட ஏரி உடைப்பினை இவ்வூரைச் சேர்ந்த வணிகர் நாகத்தமடையன் என்பவர் சரிசெய்தனால் அவருக்கு கோப்பெருஞ்சிங்கன் தேவதான நிலத்திலிருந்து 100 குழி நிலத்தினை தானமாக வழங்கியுள்ளார்.³

இதனைப்போன்று மருதாருணரிலுள்ள ஏரியில் வெள்ளப்பெருக்கினால் உடைப்பு ஏர்பட்டது. இதனைச் சரிசெய்ய அவ்வூர் சபையிடம் பணிமில்லை. இதன் அருகில் உள்ள ஊரான கோட்டையூர் ஏரியில் தண்ணீர் இன்றி வறட்சி ஏர்பட்டது. இச்சூழ்நிலையில் கோட்டையூர் மக்கள் மருதாரு ஏரியில் வழிந்தோடும் நீரைப் பெற

*முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல்துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்

எண்ணினர். இந்நீரினைப் பெறுவதற்கு கால்வாய்கள் பயன்பட்டன. இக்கால்வாய்கள் மருதாரு ஊருக்குள் செல்ல வேண்டியதினால், அவ்வூராமிடம் 260 பணத்தினைப் பெற்றுகொண்ட மருதாரு ஊரார் அந்நீரினை கோட்டையூர் ஊரார்க்குக் கொடுத்துள்ளனர். கோட்டையூர் ஊரார் ஏரியினை சரிசெய்து நீரைப் பெற்றனர். இதனால் இரு ஊராரும் பயன்பெற்றுள்ளனர்¹.

சில நேரங்களில் ஏரிகள் பராமரிப்பதற்குப் பொருளாதாரம் இன்மையால் புதுப்பிக்க இயலாமலும் இருந்துள்ளனர். எனவே இந் நிலைமையினைச் சரிசெய்ய எண்ணிய அவ்வூர் சபையினர் இவ்வூருக்குச் சொந்தமான சிற்றூரின் நிலங்களை 200 பணத்திற்கு விற்று மதகைச் சரிசெய்துள்ளனர்².

இதனைப் போன்று நீரினைப் பாய்ச்சிக் கொள்வதில் இரு ஊரார்கள் ஒப்பந்தம் செய்து கொண்டுள்ளனர். வேப்பூர் கலவைப்பற்று சுள்ளிகுளத்து நீரினைப் பாய்ச்சுவதற்கு அவ்வூராரும். இக்கோயில் ஸ்தானத்தாரும் அனுமதி வேண்டி ஒப்பந்தம் செய்து கொண்டுள்ளனர்³.

நிலம் மாற்றிக்கொண்டு நீர்பெறுதல்

சில நேரங்களில் நீர் பெறுவதற்காக நிலபரிமாற்றமும் ஏற்பட்டுள்ளது. கங்காபுரிப் பேட்டை தென்கால் ஊருக்கு நீரினைப் பெறுவதற்காக ஆறுவெட்ட விரும்பினர். இவ்வாறானது மல்லியூர் கடாரங்கொண்ட சோழிஸ்வரமுடையார் கோயிலுக்குச் சொந்தமான நந்தவனத்து நிலத்தில் நடுவே செல்ல வேண்டியிருந்ததால் அந்நிலத்தின் அளவு 240 குழிக்கு ஈடாக தங்கள் ஊரிலிருந்த நிலத்தினை கோயிலுக்கு திருநாமத்துக் காணியாக வழங்கிவிட்டு பின்னர் கால்வாய் அமைத்துள்ளனர் என்பதனையும் அறியமுடிகிறது⁴.

நீர் உடைப்பில் தகராறுகள்

நீர்நிலைகளில் ஏற்படும் உடைப்பினைச் சரிசெய்வதில் இரு ஊரார்களிடையே தகராறுகளும் ஏற்பட்டுள்ளது. சம்புவராயர் காலத்தில் திருபுலிவவனம் மருத்துவன்பாடி அப்பாண்டார்

பூண்டி ஆகிய மூன்று ஊர்களுக்குமிடையே பகைமை ஏற்பட்டுள்ளது. இதனை சம்புவராயர் தலையிட்டு தீர்த்து வைத்துள்ளார்⁵.

நிலத்திற்கு வரிவிலக்கு அளித்தல்

சில நேரங்களில் இயற்கைச் சிற்றங்களினால் (வெள்ளம், வறட்சி) ஏற்படும் கேடுகளினால் வேளாண்மைப் பயிர்கள் வீணாகிவிட்ட நிலையிலும் உழர்களிடமிருந்து நிலவரி வாங்கப் பட்டதால் அந்நிலங்களில் பயிரிட எவரும் முன்வரவில்லை. இதனையறிந்த இராசநாராயணச் சம்புவராயர் இந்நிலங்களின் மீதான அனைத்து வரிகளையும் நீக்கியுள்ளார்⁶.

நில அளவுகோல்கள்

பேரரசர்களைப் போன்று சிற்றரசர்களும் தங்களது நிலங்களை அளப்பதற்கு சில அளவுக்கோல்களை பயன்படுத்தியுள்ளனர். நிலங்கள் முறையாக அளவிடப்பட்டுள்ளது. கொடையாக நிலங்கள் வழங்கப்படும்பொழுதும் அவை அளவிடப்பட்டு வழங்கப்பட்டுள்ளது. நாடு என்னும் பகுதிகளில் அரசர்கள் பின்பற்றிய நாட்டு அளவுகோலை சிற்றரசர்களும் பின்பற்றியுள்ளனர். நிலங்கள் மா. வேலி என்று கணக்கிடப்பட்டுள்ளது. தங்களது ஆட்சிப்பகுதிகளில் தனியான அளவுகோல்களையும் பயன்படுத்தியுள்ளனர். வென்று மண்கொண்ட சம்புவராயர் தன்னுடைய பகுதியில் எகாம்பரநாதன் சம்புவராயர் திருவடி நிலைக்கோல் என்னும் அளவுகோலைப் பயன்படுத்தியுள்ளார். இதனைப்போன்று ஆறகனூரில் வானகோவரையர் மகதேசன் கோல் என்னும் அளவுகோலைப் பயன்படுத்தியுள்ளார். மேலும் பன்னிரடிக் கோல், பதினெட்டடி கோல் போன்ற அளவுகோல்களும் பயன்படுத்தப் பட்டுள்ளன. இக்கோலின் மூலம் நிலம் மட்டுமின்றி வீதிகளும் அளவிடப் பட்டுள்ளன¹⁰.

நிலத்தின் மீதான வரிகள்

நிலத்தின் மீது கடமை, ஆயம், பொன்வரி, சூலவரி, தோட்டப்பற்று, புறவடை, கோமுற்றவப் பேறு, அரிசிகாணம், ஊர்விதி யோகம், நெல்லாயம் போன்ற வரிகள்

விதிக்கப்பட்டிருந்தன. விளைச்சல் இல்லாத காரணங்களால் இவ்வரிகள் நீக்கப்பெற்றுள்ளன.

பொருளாதாரம் மற்றும் வணிகம்

சிறைசர்க்களின் கல்வெட்டுக்களில் குறிப்பாக சம்புவராயர் கல்வெட்டுக்களின் மூலமாக அரசின் வருவாய்களான வரிமுறைகள், வரிவதிப்பு, வரித்தண்டல் ஆகியவற்றைப் பற்றி அறிந்து கொள்ள முடிகிறது. இச்சிறைசர்கள் நாட்டின் வருவாய் துறையினைப் பற்றி அவர்களது கல்வெட்டுக்கள் மூலமாக அறியமுடிகிறது. சிறைசர்கள் கல்வெட்டுக்களில் சம்புவராயர்கள் கல்வெட்டுக்கள் தான் அதிகளவு வருவாய் தொடர்பாக பேசுகின்றன. இவர்களது வருவாய் துறையானது பற்று என்று பொதுவாக அழைக்கப்பட்டுள்ளது. ஒரு பற்று என்பது பல ஊர்களை உள்ளடக்கிய நிர்வாக அமைப்பாக இருந்தது. இப்பற்றுக்கள் பற்றி திருமால்பாடியில் (வந்தவாசி) உள்ள முதலாம் இராசநாராயணன் சம்புவராயரின் கல்வெட்டு தெரிவிக்கிறது¹¹. ஒவ்வொரு பற்றும் தங்களது வரிப்பணத்தினைச் செலுத்தியுள்ளனர். சுமார் 40 பற்றுகள் இருந்துள்ளன.

இப்பற்றுகளிலிருந்து வரித்தொகையானது வசூலிக்கப்பட்டுள்ளது. அவை முதல் என்றழைக்கப்பட்டுள்ளது¹². வரிவிலக்களிப்பதற்கு உரிமை இருந்துள்ளது. வரித்தண்டலுக்கு ஆணையிடும் உரிமையும் இவர்களுக்கு இருந்துள்ளது. ஊர்களில் புதிதாக குடியுடைய வணிகர்கள் மீது வரித்தொகை நிர்ணயிக்கப்பட்டுள்ளது. ஒரு தறிக்கு ஒரு குறிப்பிட்ட அளவுத் தொகை நிர்ணயம் செய்யப்பட்டுள்ளது.

நாட்டில் வரித்தண்டல் செய்பவர்கள் நாட்டார்கள் என்றழைக்கப்பட்டுள்ளனர். இவர்கள் ஒவ்வொரு பற்றுகளிலும் இருந்துள்ளனர். இவர்கள் வரித்தண்டல், வரிவிலக்கு போன்ற பணிகள் குறித்து அரசிற்குத் தெரிவித்தனர். இவர்கள் நாட்டுக்கணக்கு என்னும் அதிகாரியைக் கொண்டு நிர்வாகம் செய்துள்ளனர். விளைச்சல் இல்லாத காலங்களில் இவர்கள் வரி தண்டல் இட்டுள்ளனர். இத்தொகையினை வசூலித்து கோயில்களின் பூசை,

திருப்பணி உள்ளிட்ட பல தனி பூசைக்குப் பயன்படுத்தியுள்ளனர்.

ஊர்களை நிர்வகித்தவர்கள் ஊர்ச் சபையினர் ஆவர். இவர்கள் தங்கள் ஊரில் வரித்தொகையினை வசூலித்து வழங்கியுள்ளனர். இவர்களது நிர்வாகச் செலவிற்காக நாட்டாயம், நாட்டு வரி, நாட்டு விநியோகம் போன்ற வரிகள் பயன்படுத்தப்பட்டுள்ளது.

வரிகள்

பல்வேறு வரிகள் பற்றி இக்கல்வெட்டுக்கள் விளக்குகின்றன. வரிகளில் முக்கியமானவை நிலவரியே. இவை கடமை, ஆயம், புறவடை, நெல்லாயம் உள்ளிட்ட பலவாறாக இருந்துள்ளது. இவை மட்டுமின்றி கோயில்களின் பூசை வழிப்பாட்டிற்காக வேண்டி பலதனி பசைப்பாதி என்னும் வரியானது வசூலிக்கப்பட்டுள்ளது. இவற்றின் மூலம் கோயில்கள் பராமரிக்கப்பட்டுள்ளன.

வாசல் கடமை

வீடுகளின் (குடியிருப்புப் பகுதி) மீதான வரிகள் வீட்டுவரிகள், வாசல், கடமை, வாசல்பணி, வாசல் வரி என்று குறிப்பிடப்பட்டுள்ளது. இவ்வீடுகளின் மீது வேயப்படும் கூரைக்காக கீற்றுவரி வசூலிக்கப்பட்டுள்ளது.

மனைகுழி

ஏரி வெட்டுவதற்காகப் பயன்படுத்தப்பட்டுள்ளது.

ஊர்கணக்கு வரி

ஊர் கணக்குகளை எழுதுபவர் செலுத்தும் வரி இதுவாகும்.

தண்டத் தொகை

இவ்வரியானது திருடுதல், கொலை, அடிதடி போன்ற குற்றம் இழைப்பவர் மீது விதிக்கப்பட்டுள்ளது. அரசாங்க அதிகாரிகள் வரிகளை ஊதியமாகப் பெற்றுள்ளனர். ஊர்ச் சபையின் நிர்வாகச் செலவிற்காக ஊர்விநியோகம் என்ற வரியும். வரித்தண்டல் செய்யும்

நாட்டார்களின் செலவிற்கு என்று நாட்டுவரியும் விதிக்கப்பட்டுள்ளது. குடியிருப்புப் பகுதியின் மீது நத்தவரி, தரைவரி விதிக்கப்பட்டுள்ளது. மண்பாண்டங்கள் செய்பவர் 'குசவர் தேவை' என்ற வரியினைச் செலுத்தியுள்ளனர். கோயில் பாதுகாவல் புரிபவர்க்கு பாடிகாவல் என்ற வரி வசூலித்து தரப்பட்டுள்ளது. ஒரு சில குறிப்பிட்ட இனங்களின் மீதும் வரிகள் விதிக்கப்பட்டுள்ளன.

பொதுவாக சாலைகள் அமைத்து பராமரிப்பதற் காகவும் வழிநடைக்கும் வேண்டி வழிநடைக்கு இடும் பணம் என்னும் பெயரில் தொகை பெறப்பட்டுள்ளது. இவையன்றி பழைய வரிகள் செலுத்துவதனை பழுவரி என்று வசூலித்துள்ளனர். தாமாக முன்வந்து கோயிலுக்குத் தருபவை காணிக்கை என்று அழைக்கப்பட்டுள்ளது.

வணிகர்கள்

வணிகத்திற்கு சிற்றரசர்கள் முக்கியத்துவம் அளித்துள்ளனர். நெசவு, எண்ணெய் வணிகர், தறியிடுபவர், கோயில் அங்காடியர், செக்கிடுபவர் (செக்கு வணிகர்), உறைக்காரர், செட்டிகள், சேனியர் போன்ற வணிகக் குடியினர் இருந்துள்ளனர். இவர்கள் அனைவரும் 'காசாயக் குடிகள்' என்றும் 'புறக்கலனை', 'பலப்பட்டடைக் குடிகள்' என்றும் அழைக்கப்பட்டுள்ளனர்.

வணிகர்களுக்கான சலுகைகள்

வணிக மக்கள் அனைவரும் பொதுவாக கோயிலை மையமாகக் கொண்டே குடியிருந்தனர். இவர்களுக் கென்று அமைக்கப்பட்ட தனியான தெருக்களில் தான் குடியிருந்தனர். இவ்விடங்கள் திருமடை விளாகம் (கோயிலைச் சுற்றியிருக்கும் பகுதி) திருவீதிகள் என்று அழைக்கப்பட்டுள்ளன. இத்தெருக்கள் திருமடைவிளாகத்தில் முறைப்படி வீடுகள் அமைக்கப்பட்டுள்ளன. எல்லைக் கற்கள் ஊரின் எல்லையில் நடப்பட்டிருந்தன.

வணிகர் குடியிருப்பு ஏற்படுத்துதல்

வணிகர்களுக்கென்று சிற்றரசர்கள் தனியான குடியிருப்புகளை ஏற்படுத்தியுள்ளனர். வணிகப்

பொருளாதார மேம்பாட்டிற்காக வேண்டி சம்புவராயர் இராசநாராயணன் பட்டினம் என்னும் வணிக நகரத்தினை கடற்கரை வணிக நகரமாக மாமல்லபுரத்திற்கு அருகில் அமைத்துக் கொடுத்துள்ளார்.¹³

அஞ்சினான் புகலிடம் (வணிகர்களின் புகலிடம்)

அச்சத்தின் காரணமாக மக்கள் தஞ்சம் புகும் இடமே அஞ்சினான் புகலிடம் என்று அழைக்கப் பட்டுள்ளது. வென்றுமண் கொண்ட சம்புவராயர் பொன்னின்பெருமான் என்னும் ஊரினை 'அஞ்சினான் புகலிடமாகியுள்ளார். இவ்விடங் களில் போர்க்காலங்களில் படைகளின் தாக்குதலுக்கு அஞ்சிய வணிக மக்களை குடியமர்த்தியுள்ளனர். இதன் மூலம் வணிகமும் வணிகரின் வாழ்வும் மேம்படுத்தப்பட்டுள்ளது. வரித் தொகைக்குப் பயந்து ஊரைவிட்டு வெளியேறு பவர்களை மீண்டும் அழைத்து வந்ததுடன் அவர்களுக்கு வரிவிலக்கும் அளித்துள்ளனர்.¹⁴

கொத்தமங்கலம், கீழ்மின்னல், வடமகாதேவி மங்கலம் போன்ற ஊர்கள் அஞ்சினான் புகலிடமாக இருந்துள்ளது. இவ்வரிகளின் மூலம் வணிகத்துறை சிறப்படைய வழிவகை செய்யப்பட்டுள்ளது.

நாணய முறை

சிற்றரசர்களில் தன்னாட்சிக் செலுத்திய சம்புவராயர்களில் வீரசம்பன் என்பவர் தங்களுக்கெனத் தனியாக காசுகளை வீரசம்பன் பணம் என்னும் பெயரில் வெளியிட்டுள்ளார். இவர்கள் பொன்னால் ஆன பணத்தை வெளியிட்டுள்ளனர்.¹⁴ இப்பணத்தினை பாண்டிய நாட்டிலும் பயன்படுத்தியுள்ளனர். இதன் மூலம் சிற்றரசர்களின் பொருளாதார நிலையை அறியமுடிகிறது.

இக்கல்வெட்டுக்களில் நாணயமானது காசு, பொன், பணம் என்று குறிப்பிடப்பட்டுள்ளது. இக்காசானது கோயில்களுக்கு விளக்கெரிக்கவும், வழிபாட்டிற்காகவும் வழங்கப்பட்டுள்ளது. காசானது அன்றாட நற்காசு, ஈழக்காசு, ஈழக்கருங்காசு, வராகன், குளிகை, செம்பொன் என்றும் அழைக்கப்பட்டுள்ளது.¹⁵

சேந்தமங்கலம் ஆபத்சகாயேஸ்வரர் கோயிலுக்கு இரண்டு விளக்கெரிக்க கோப்பெருஞ்சிங்கன் 4000 காசினை வழங்கியுள்ளார். இக்காசானது வைப்புத் தொகையாக பெறப்பட்டு அதன் வட்டியினைக் கொண்டு விளக்கெரிக்கப்பட்டுள்ளது. இதனைப் போன்று ஒரு விளக்கெரிக்க 430 ஈழக் காசுகளும் வழங்கப்பட்டுள்ளது. சிற்றரசர்கள் போன்று சிற்றரசிகளும் விளக்கெரிப்பதற்காக பொன் கொடை வழங்கியுள்ளனர்.

சில நேரங்களில் காசினைக் கொடுத்தும் நிலத்தினை விலைக்கு வாங்கி கொடையாக வழங்கியுள்ளனர். குளத்தூர் வட்டம் மேலதனையம் அகஸ்தீஸ்வரர் கோயிலுக்கு விளக்கெரிக்க வாமராயர் 400 வராகன் குளிகை பணத்தினைக் கொடுத்து 16 மா நிலத்தினை விலைக்கு வாங்கி வழங்கியுள்ளார். மேலும் இக்கோயிலுக்கு சிற்றரசர்களின் படைத் தளபதியான சாமந்த முதலியான வழுதி நாட்டரையன் என்பவர் விளக்கெரிப்பதற்காக 20 பழங்காசுகளை வழங்கியுள்ளார்.

சிற்றரசர்களில் சம்புவராயர் காலத்தில்தான் நாணயப் பழக்கம் அதிகரித்துள்ளது. திருமால்பாடியில் உள்ள முதலாம் இராச நாராயணன் சம்புவாராயரின் (பொ.ா. 1353) கல்வெட்டானது இவ்வூர் பெருமான் கோயிலின்

திருப்பணிக்காக இங்குள்ள 39 பற்றுக்களைச் சேர்ந்த மன்றாடிகள் தங்களது பங்குகளாக 1401 காசுகளைக் கொடுத்துள்ளனர் என்பதனை இக்கல்வெட்டு குறிப்பிடுகிறது.¹⁶

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4. இ.க.ஆ. 1912, க.எண்: 410.
5. இ.க.ஆ. 1905, க.எண்: 416.
6. இ.க.ஆ. 1923, க.எண்: 200.
7. இ.க.ஆ. 1905, க.எண்: 425.
8. தெ.இ.க. தொ. 28, க.எண்: 7.
9. இ.க.ஆ. 1919, க.எண்: 220.
10. இ.க.ஆ. 1919, க.எண்: 220.
11. இ.க.ஆ. 1933-34, க.எண்: 35, 62.
12. ஆவணம்-16, ப.எண்: 33.
13. இ.க.ஆ. 1887, க.எண்: 24.
14. இ.க.ஆ. 1932-33, க.எண்: 202.
15. இ.க.ஆ. 1919, க.எண்: 220.
16. இ.க.ஆ. 1902, க.எண்: 221.
17. பு.கோ.க., க.எண்: 18.

திருக்கோடிக்காவல் கோடீஸ்வரர் கோயிலின் கட்டிடக்கலை மாண்புகள் - ஓர் சிறப்பு பார்வை

தி. விஜயமாலா*

சோழநாட்டின் தேவாரபதிகத்தில் குறிப்பிடும் வடகரை தலங்களில் 37-ஆவது தலமாக திருக்கோடிக்காவல் கோடீஸ்வரர் கோயில் அமைந்துள்ளது. இத்தலம் தஞ்சை மாவட்டம் திருவிடைமருதூர் வட்டம் திருவிடை மருதூரிலிருந்து வடகிழக்கில் சுமார் 15 கி.மீ தொலைவில் அமைந்துள்ளது. இத்தலம் மூன்று

கோடி மந்திர தேவதைகளுக்கு நேப்பட்ட சாபம் நீங்கியதால் திரிக்கோடிக்கா என்று தலப்புரணத்தின் வாயிலாக அறியப்படுகிறது. இவ்வூர் தற்போது பெயர் மருவி திருக்கோடிக் காவல் என அழைக்கப்படுகிறது.¹

இக்கோயிலின் இலக்கியச் சான்றாக பன்னிரு திருமுறைகளில் இடம் பெறும் தேவார

*முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக் கழகம், தஞ்சாவூர்.

பதிகங்களில் திருஞானசம்பந்தர் எழுதிய இரண்டாம் திருமுறையில் 235-வது பதிகத்திலும்,² திருவாவுகரசர் எழுதிய நான்காம் திருமுறைகளில் 51- வது பதிகத்திலும், (திருநேரிசை), ஐந்தாம் திருமுறைகளில் 78-வது பதிகத்திலும் (திருகுறுந் தொகை), ஆறாம் திருமுறைகளில் 81- வது பதிகத்திலும் இக்கோயிலின் இறைவனுக்காக தேவாரபதிகங்கள் அற்பணிக்கப்பட்டவையாகும்.³ இக்கோயிலின் வரலாற்று பதிவுகளை வெளிப்படுத்தும் வகையில் கல்வெட்டுகள் சான்றாக அமைந்துள்ளது. தமிழகத்தை ஆட்சி செய்த குறுநில மன்னர்களின் இளங்கோ முத்திரையன் (கி.பி 689) என்பவர் இக்கோயிலுக்கு செம்மறியாடு தானமாக கொடுத்த செய்தி கூறப்படுகிறது.⁴ முற்கால பாண்டியமன்னனான வரகுணன் பாண்டியனின் (மாறஞ்சடையன் கி.பி 862-866) கல்வெட்டில் பொன், நிலம், நெல், தங்கம் போன்றவை தானமாக கொடுத்த செய்தி கூறப்பட்டுள்ளது.⁵ பல்லவ மன்னனான மூன்றாம் நந்திவர்மனின் (கி.பி 865-895) கல்வெட்டு இரண்டிலும் நெல், பொன் போன்ற தானங்கள் கொடுத்த செய்தி கூறப்பட்டுள்ளது.⁶ இவர்களைத் தொடர்ந்து ஆட்சி செய்தவர் சோழர்கள் ஆவார். முற்கால சோழ மன்னனான⁷ முதலாம் ஆதித்த சோழன் (கி.பி 871-907)⁸ முதல் மூன்றாம் இராஜராஜசோழன் (1216-1256) வரை உள்ள கல்வெட்டுகளில் நந்தவனம் அமைக்க கொடை அளித்தல், நிலம் செம்மறியாடு, பொன் விளக்கு, காசு, நிலத்தை பாதுக்காக்க பணியாட்கள் அமைத்தல், நில நிர்வாகம் தொடர்பான உடன்படிக்கை செய்து கொண்ட செய்திகள் இக்கல்வெட்டுகளில் இடம்பெற்றுள்ளது.⁹ இவ்வாறாக ஏறக்குறைய கி.பி. 6-ம் நூற்றாண்டு முதல் கி.பி. 13-ம் நூற்றாண்டு வரை இக்கோயிலின் கலைக் கூறுகளில் கட்டடக்கலை என்பவை சிறப்புடையதாக காணப்படுகிறது. இக்கோயிலின் கட்டடக்கலையின் தனிதன்மைகளை இவ்வாய்வுக் கட்டுரையில் எடுத்து இயம்பப்படுகிறது.

கோயில் அமைப்பு

கோயிலின் கட்டடக்கலை அமைப்பானது கருவறை, அர்த்த மண்டபம், மகாமண்டபம், முன்மண்டபம் இம்மண்டபத்தின் வடக்கு புறத்தில் தெற்கு பார்த்துவாறு நடராஜர் சந்நிதி என்ற அமைப்புகளின் அமைந்துள்ளது. இதனைத் தொடர்ந்து முதல் திருச்சுற்றில் மேற்கு புறத்தில் கிழக்கு பார்த்துவாறு கரையேற்று விநாயகர், நாகர், விஸ்வநாதர், சண்முகர், நான்கு வேதங்களுக்குரிய லிங்கங்கள், கஜலெட்சுமி, சேதரபாலகர் போன்ற சந்நதிகளும் வடக்கு புறத்தில் தெற்கு பார்த்துவாறு சண்டிகேஸ்வரர் சந்நிதி அமைந்துள்ளது. இதற்கு அடுத்து உள்திருச்சுற்றில் கிழக்குநோக்கி கோபுரம் மூன்று நிலைகளுடன் காம்பப்படுகிறது. இதனைத் தொடர்ந்து வெளிச்சுற்றுப்பகுதியில் வடக்கு புறத்தில் தெற்கு நோக்கியவாறு அம்மன் (திரிபுரசுந்திரி) சந்நிதி கருவறை, அர்த்தமண்டபம் என்ற அமைப்புகளைப் பெற்று காணப்படுகிறது. இச்சந்நதியின் இடது புறம் சண்டிகேஸ்வரி சந்நதியும், வெளிதிருச்சுற்றில் வடக்கு புறம் பஞ்ச மூர்த்தி மண்டபமும், கிழக்கு புறத்தில் மேற்கு பார்த்துவாறு அகத்தீஸ்வரர் சந்நதியும் அமைந்துள்ளது. இதற்கு அடுத்து இரண்டாம் திருச்சுற்று நுழைவாயிலில் இராஜகோபுரமானது ஐந்து நிலைகளுடன் காணப்படுகிறது.

கட்டடக்கலை

பழங்காலத்தில் கோயில்கள் மரம், செங்கல், சுண்ணாம்பு முதலிய பொருட்களால் கட்டடங்கள் கட்டப்பட்டன. பின்னர் பாறைகளைக் குடைந்து குகைகோயில்கள் அமைக்கப்பட்டன¹⁰. அவ் வகையில் தமிழகக் கட்டடக்கலை பல்லவர் காலக் கட்டடக்கலையைத் தொடர்ந்து சோழர்காலக் கட்டடக்கலை, நாயக்கர்காலக் கட்டடக்கலை மராட்டியர்காலக் கட்டடக்கலை என்று கலைகள் காலத்திற்கு ஏற்றுவாறு ஆட்சி செய்த மன்னர்களை பொறுத்து கலைப்பாணிகள் அமைந்துள்ளது.¹¹ பல்லவர்களைப் போன்று சோழ மன்னர்கள் கோயில் கட்டடக்கலை வளர்ச்சியில் பெரும் பங்குகெடுத்துக் கொண்டனர். சோழர்களின்

கட்டடக்கலை வளர்ச்சியை மூன்று கட்டமாக பிரித்தனர். முற்கால சோழர்கால (கி.பி 850-950) இக்காலத்தினை எழுச்சி காலம் என்றும் இடைக்கால சோழர்கலை (கி.பி. 950-1070) மலர்ச்சிகாலம் என்றும் பிற்காலக் சோழர்கலை (கி.பி 107-1270) சோழர்களின் கடைசிக் காலம் என்று சோழர் காலத்தில் கட்டப்பட்ட கோயில் களை மூன்றாக பிரித்தனர் என்று எஸ். ஆர் பாலசுப்ரமணியன் கூறுகிறார். சோழர்கள் ஆட்சியில் தங்களுக்குரிய தனித்தன்மைகளை கொண்டு அழியாத படைப்புகளை உருவாக்கி பல்வேறு இடங்களில் கோயில்கள் கட்டப்பட்டன. அவ்வகையில் முற்காலத்தில் கட்டப்பட்ட கலைபாணிகளை கொண்டு திருக்கோடிக்காவல் கோடஸ்வரர் கோயில் அமைந்துள்ளது. இக்கோயில் முற்கால சோழ மன்னனான உத்தம சோழனால் (கி.பி. 970-985) கட்டப் பட்டுள்ளது என்பது கட்டடக்கலையின் வாயிலாக புலப்படுகிறது¹².

கருவறை அதிட்டான கலை கூறுகள்

பொதுவாக கோயில்களில் கட்டுமான அமைப்பு என்பது அதிட்டானம் (பீடம்), பித்தி (சுவர்), பிரஸ்தரம் (கூரை), கிரீவம் (கழுத்து), சிகரம் (தலை), ஸ்தூபி (முடி) போன்ற ஆறு அங்கங்களைக் கொண்டு கோயில் கட்டுமானங்கள் அமைகின்றது¹³. அடித்தளம் என்பது நிலத்திற்கு புதைந்துள்ள பகுதி. உப்பீடம் அடித்தளத்தின் மேல் பகுதி. இது கருவரைக் கட்டத்தின் உயரத்தினை மிகுதிப்படுத்தப்படுகின்றது. அதிட்டானம் வெளியே காணப்படும் அடிப்பகுதி இது பூமிக்கு மேல் காணப்படுவதால் இதனை அதிட்டானம் அல்லது அடிதளம் என்று அழைக்கப்படுகின்றது¹⁴. ஒரு கட்டுமானத்தின் முதன்மையானதும் முக்கியமானதும் தாங்கும் தளம் அதிட்டானம். அதிட்டானங்களின் வடிவங்களான உபானம், ஜகதி, குமுதம், கும்பம், பத்மம், கர்ணம், கண்டம், பட்டிகை, கபோதம், பிரதி, பத்ரம், ஸ்ரீபந்தம், போன்ற பல்வேறு அலங்காரத்துடன் அதிட்டானம் அமைந்துள்ளது¹⁵.

இக்கோயில் கருவறை நீளம், அகலம் 14 X 14 என்ற சதுரளவில் கிழக்கு திசையை பார்த்த நுழை வாயிலுடன் திருக்கோடிக்காவல் கோடஸ்வரர் கோயில் அமைந்துள்ளது.

கருவறை அதிட்டானம்

இக்கோயிலின் கருவறை அதிட்டானம் 4 அடி உயரம் கொண்டுள்ளது. இவ்வதிட்டானம் வடிவங்களான உப்பீடம், ஜகதி, குமுதம், கண்டம், பட்டிகை, கண்டம் வேதிகை என்ற வர்சையில் இடம் பெறுகின்றது. ஜகதியானது உயர்ந்தும், குமுதல் மூன்று பட்டைகளைக் கொண்டும், கண்டப்பகுதி உள்ளடக்கியும், பட்டிகையானது சிறிதாகவும் காட்டப்பட்டுள்ளது. இதனைத் தொடர்ந்து வேதிகை அமைந்துள்ளது.

கருவறை சுவர் பகுதி

இக்கோயிலின் கருவறை சுவர் பகுதி தெற்கு, மேற்கு, வடக்கு போன்ற பகுதிகளில் அரைத்தூண்கள், தேவக்கோட்டங்கள் அலங்கரித்து காணப்படுகிறது. கருவறையின் தெற்கு புறத்தில் காணப்பகுதியை உள்ளடக்கி மொத்தம் ஆறு தூண்கள் ஒரு தேவக்கோட்டங்களிலும், மேற்கு புறத்தில் நான்கு அரைத்தூண்கள் ஒரு தேவக்கோட்டங்களும், வடக்கு புறத்தில் தெற்கு புறங்களை போன்று அமைந்துள்ளது. இச்சுவர்ப் பகுதியில் காணப்படும் அரைத் தூண்களின் வடிவங்களான அடிப்பகுதி சதுரம், கால், எட்டுப்ப்பட்டை, மற்றும் பூ அலங்கார வேலைப் படுகளுடன் (மாலஸ்தானம்) அமைந்துள்ளது. இதனைத் தொடர்ந்து பத்மபந்தம், கலசம், தடி, குடம், இதழ், பலகை, போதிகை என்ற அமைப்புகளின் அடிப்படையில் அமைந்துள்ளது. இவ்வரைத்தூண்கள் 5 அடி உயரம் கொண்டுள்ளது.

கருவறையின் தெற்கு, கிழக்கு, வடக்கு, புறங்களில் அமைந்துள்ள தேவக்கோட்டங்களில் இரு புறங்களில் உள்ள அரைத்தூண்களின் வடிவங்களானது சதுரம், கால், பத்மபந்தம், கலசம், தடி, குடம், பத்மபந்தம் கண்டம், வீரகண்டம், மகரதோரணம் என்ற அமைப்புகளில் அமைந்துள்ளது. கட்டடக்கலையின் சிறப்பு

கூறுகளாக தோரணங்களின் மேல் பகுதியாந்து முற்கால சோழர்கலைப்பாணியின் மகரதோரணம் என்ற அமைப்பு அமைந்துள்ளது. இவற்றின் தெற்கு தேவக்கோட்ட மகரதோரணம் மறைந்தும், வடக்கு புறத்தேவக்கோட்ட மகரதோரணங்களின் மையப் பகுதியில் ஒருவர் அமர்ந்திருப்பது போன்றும் முகம் மட்டும் சிதைவடைந்த நிலையிலும் வடக்கு புறத்தேவக்கோட்ட மகர தோரணங்களில் மையப் பகுதியில் நாட்டியம் ஆடும் காட்சி அலங்கரிக்கப் பட்டுள்ளது.

பிரஸ்தரம்

இக்கோயிலின் பிஸ்தர பகுதியில் உத்திரம், எராதகம், கபோதம், என்ற அமைப்புகளுடன் அமைந்துள்ளது. எழுதகப்பகுதியில் பூதகண வரிசை இடம் பெற்றுள்ளது. கபோதமானது நீட்டப்பட்ட நிலையில் அமைக்கப்படவில்லை. கவர் பகுதி முதல் பிரஸ்தரம் வரை 7 அடி உயரம் கொண்டுள்ளது.

கருவறை விமானம்

இக்கோயிலின் விமானமானது திராவிடக் கலைப்பாணிகளுடன் கூடிய ஏகதளவிமானமாக அமைந்துள்ளது. பிரஸ்தரத்தினைத் தொடர்ந்து அமைந்திடும் விமானத்தின் முதல் தளத்தில் உள்ள ஹார வரிசை என்பது பிற்காலத்தில் நீட்டிப்பு மண்டபத்துடன் இணைக்கப்பட்டு பிற்காலத்தில் மாற்றப்பெற்றுள்ளதால் முதல் தள அமைப்பு காணப்படவில்லை. இருப்பினும் நான்கு புறங்களிலும் கர்ணகூடு என்ற அமைப்பு காணப்படுகிறது. இதனைத் தொடர்ந்து கிரிவக் கோட்டங்களை உள்ளடக்கியதாக அமைந்துள்ளது. இதில் பிற்காலத்தில் சுதைப்படிமங்கள் வைக்கப் பட்டுள்ளது. இதற்கு அடுத்து மேல்பகுதியில் சிகரம், ஸ்தூபி அமைந்துள்ளது.

அர்த்த மண்டபம்

இக்கோயிலின் கருவறைக்கு அடுத்து அர்த்த மண்டபம் அமைந்துள்ளது. இம்மண்டபம் 15 அடி நீளம் 11 அடி அகலம் கொண்டுள்ளது. இம்

மண்டபத்தின் இருபுறமும் நான்கு அரைத்தூண்கள் அமைந்துள்ளது. இத்தூண்கள் 6 1/2 அடி உயரம் உடையது. இத்தூண்களின் வடிவங்களான உப்பீடம், கால், பத்மபந்தம், கலசம், தடி, குடம் இதழ் (விரிந்து காணப்படாமல்) பலகை, போதிகை என்ற அமைப்புகளின் அடிப்படையில் அமைந்துள்ளது. உப்பீடமானது சுவர்பகுதியில் காணப்படும் அரைத்தூண்களின் இடம் பெறும் குடம் அமைப்பை தலைகீழாக அமைத்தால் அவற்றின் வடிவமைப்பை போன்று அமைந்துள்ளது.

அர்த்த மண்டபத்தின் தெற்கு மற்றும் வடக்கு புறச் சுவர்ப்பகுதியில் கர்ணப்பகுதியை உள்ளடக்கி நான்கு அரைத்தூண்களும் தெற்கு மற்றும் வடக்குபுறத் தேவக்கோட்டங்களில் ஆறு தேவக்கோட்டங்கள் அமைந்துள்ளது. இவ் தேவக் கோட்ட மகரத்தோரணங்களில் மையப் பகுதியில் காணப்படும் போர்வீரர் சிற்பங்களும் சிவன் பார்வதி சிற்பங்கள் விங்கத்திற்கு பூஜை செய்வது போன்ற சிற்பங்கள் அலங்கரிக்கப்பட்டுள்ளது.

மகாமண்டபம்

அர்த்தமண்டபத்தினை அடுத்து மகாமண்டபம் 21 அடி நீளமும் 23 அடி அகலமும் கொண்டுள்ளது. இத்தூண்கள் எண்பட்டை வடிவம் கொண்ட தரங்கப் போதிகைக் கொண்டு 6.5 அடி உயரம் கொண்டுள்ளது. இத்தூண்களின் வடிவங்களான சதுரம், எண்பட்டை, சதுரம் என்ற அமைப்புடன் காணப்படுகிறது.

மகாமண்டபத்தினை தொடர்ந்து முன்மண்டபம் 43 அடி நீளமும், 38 அடி அகலமும் கொண்டுள்ளது. இம்மண்டபத்தின் வடக்கு புறத்தில் நடராஜர் சந்நதியும், உள்திருச்சுற்றின் இரண்டாம் நிலை இராஜகோபுரம், இதனைத் தொடர்ந்து வெளிச் திருச்சுற்றுப்பகுதியில் அம்மன் திரிபுரசுந்தரி சந்நதியும் இத்திருச்சுற்றுப்பகுதியினை அடுத்து இராஜகோபுரம் அமைந்துள்ளது.

இக்கோயிலின் அதிட்டான அமைப்பும் அர்த்தமண்டப சுவர்பகுதி அமைப்பினை உற்று

நோக்கிடும் நிலையில் இக்கோயில் இடம் பெற்றுள்ள அரைத்தூண்கள், தூண்கள், போதிகை அமைப்பு உள்ளிட்டவை உத்தம சோழன் (கி.பி. 970-985) செம்பியன்மாதேவி கோயில்களில் காணப்படும் கட்டடக்கலை இயல்புகளைப் பற்றி காணக்கூடியதாகவும் இதனை உற்று நோக்கிடும் டக்ளஸ்பேரட், எஸ்.ஆர். பாலசுப்ரமணியம் உள்ளிட்ட முன்னோடி ஆய்வாளர்கள் இக்கட்டுமானம் கி.பி. 970-985-ல் இடைப்பட்ட காலத்தில் ஆட்சி செய்த உத்தமசோழன் கலைப்படைப்பு என்று பதிவு செய்துள்ளனர்.

மேலும் இவ்வாய்வாளர்கள் இக்கற்றளியின் அர்த்த மண்டபம் இம்மண்டபத்தின் சுவர்ப்பகுதியில் காணப்படும் இளங்கோ முத்திரையின் கல்வெட்டுகள், பாண்டிய மன்னனான வரகுண பாண்டியனின் கல்வெட்டுகள் பல்லவ மன்னனான நந்திவர்மன் மற்றும் அபராஜிதவர்மனின் கல்வெட்டுகள் ஆகிய மன்னர்களின் கல்வெட்டுகள் இக்கோயிலின் தெற்கு, மேற்கு, வடக்கு புறச்சுவர்ப்பகுதியில் இடம் பெற்றுள்ளது. இக்கல்வெட்டுகளில் நெல்தானம், பென் தானம் செம்மறியாடு காசு போன்ற தானம் தொடர்பான செய்திகள் இடம் பெற்றுள்ளது. முத்திரையர்கள் கி.பி. 610-851 வரையுள்ள கால இடைவெளியில் ஆட்சி செய்தனர். இவர்களின் கலைப்படைப்புகள் குடைவரை என்ற நிலையில் மலையடிப்பட்டி, நியமம், செந்தலை ஆகிய இடங்களில் அமைந்துள்ளது.

திருகோடிக்காவல் கோடல்வரர் கோயிலின் இளங்கோ முத்திரை கல்வெட்டு இடம் பெற்றதால் இவ்விடத்தில் முத்திரையர் காலத்தில் கற்றளி ஒன்று இருந்திருக்கலாம் என்றும், வழிபாடு நடைப்பெற்றிருக்கலாம் என்பதை கல்வெட்டின் மூலம் புலப்படுகிறது. இக்கற்றளி முத்திரையர் காலத்தில் கற்கோயிலாகவும், பின்னர் பல்லவ மன்னர்கள் புனரமைத்து கற்றளியாக அமைந்திருக்

கலாம் என்று கருத தோன்றுகிறது. எனவே உத்தமசோழன் காலத்து கற்றளி என்று பதிவாகியுள்ள திருக்கோடிக்காவல் கோடல்வரர் கோயில் அடிப்படையில் முத்திரையர் காலத்து கட்டுமானமாகும். பின்னர் உத்தமசோழன் காலத்தில் மாற்றியமைக்கப்பட்டிருக்கலாம் எனக் கருதத் தோன்றுகிறது.

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Significance of the Temples in Chettinadu

M. Joseph Raj*

The aim of this paper is to high light the significance of temples in Chettinadu. Tradition has it that when the Chettiars migrated from Chola nadu, they settled in and around a village called Elayathankudi in Pandya nadu. And here the Pandya King granted to the care of the village temple. Over the next decade or so, groups of Chettiars moved on from here to settle in other villages not far from their first settlement and in time, eight other clusters of villages with Chettiar settlement had been established. To each of them the Pandya king granted a temple in perpetuity. The nine temples thus became the family temples of the clusters and each cluster evolved as a subdivision of the Chettiars or what might be described.

There are nine temples into which everyone of the Nattukottai Chettiar community fall into. Each of these temples has a unique quality and the reason behind their construction. The important point to be noted is also listed and the distance of each of the temple from Karaikudi capital of Chettinadu is also mentioned. In the coils of Elayathangudi and Mathur the people are permitted to have alliances among the porivus and not like the other coils who are not permitted to have alliances within their coil. This is because if all these 14 pirivu people move out of their coil in search of brides and bridegrooms it would difficult to find themselves one, hence the exemption.

Genesis of Temples in Tamil Nadu

J. Arun**

The aim of this paper is to describe the origin and growth of temples in Tamil Nadu. Temple worship is as ancient as human civilization itself. The primitive man was puzzled and scared of the elements of nature and when he found them to be natural phenomenon, he began to worship them. The beautiful sun at the dawn and dark and the blazing sun in the zenith at noon should have been his first God. The Sun was named differently in different countries. Faith in such forces at nature grew and man idolized them and established temples. Fear of God is the beginning of wisdom so says the Bible, and only this unflinching faith holds the things together in but from falling apart. Men with their ideological differences with their fellowmen created

new religious based on his faith in the philosophy and from of the divinity of their choice. However all religions are in the guest of the eternal truth. Gods are believed to be the sectors of mankind and therefore people adore them with great love with a sense of the fear: with love for the benign Gods will bless them with the choicest blessings and with fear for the just Gods will punish the wrong doors and the sinners.

Temples are the visible symbols of earth prayer of heaven. They are considered to be hallowed ground. Temples are the greatest teachers of piety to all classes of people. Construction of temples, installation of idols, renovation, preservation and conduct of pujas and festivals are deep rooted and are important aspect of

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Indian culture. People believe that the idols made of stone or metals or wood are not just images of the Gods, but they are the symbols of the omnipresent blessing to

all the beings in the universe as being God. Thus the temples are not only buildings, but their structures imply innumerate philosophical meaning and messages.

Paintings in Azhagar Kovil

M. Krishna Priya*

The painting differentiates the status of the people and the kings who ruled during, the Vijayanager Nayaka Period., with the help of the rich garments and ornaments. Apart from this, the interests showed by the then kings on painting, the role they played in the development of two cults – Saiva and Vainava, the

rituals of the contemporary people and their habitual and behavioral patterns are all revealed out. The paintings of Azhagarkovil are filled with intellectual nuances. They are drawn based on the stories from Ramayana. They are depicted in a very simpler manner so that even an ordinary, uneducated man could easily understand.

Architecture in Kalayarkoil

S.P. Subbaih**

Kalayarkoil temple type is Dravidian architecture. The special feature of the temple is that Someswarar, Kaleswarar, Sundareswarar and his consorts shrine are situated separately. The congeries or temple or collection of temple is within one vast compound about 18 feet in height, forming one angle of the fort which was dismantled. The temple is a rectangular plot of land 144.8 meter length, from the north to south and from the east to the west 107 meters broad. The temple is situated in 4.32 acres area which is facing the east. As a devotee enters this temple, he comes across the following parts. The towers at entrances to the temples, called 'gopuras' are superficially the distinctive mark of religious architecture in Tamil Nadu.

In this temple rajagopuram is facing the east. As the gopuram was very old, Thiru.P.S.S.Somasundaram

Chettiar renovated it in 1959 and also performed Kumbabishegam. After entering the above rajagopuram the devotees can reach the sanctum of Sri Someshwarar one of the huge outer prakarams is incomplete. The sanctum of goddess Sri Soundaranayaki Amman is before the flag-mast facing south. There is a separate shrine for goddess. On the south western corner of outer prakaram is the vinayaka shrine which faces the east. It has a small cubical vimana with cella in the usual square type. The north western corner of outer prakaram is located in the Sri Shanmugar shrine which faces the east. On the north – eastern corner of the outer prakaram is located the hundred. On the eastern side of the outer prakaram and also in front of the hundred pillared mandapam is located the yagasalai mandapam.

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Mylapore: The Cultural Hub of South Chennai

D. Devaki*

The most ancient part of Madras is Mylapore. Mylapore is a cultural hub and neighbourhood in the southern part of the city of Chennai, the capital of Tamil Nadu in India. It is one of the oldest residential parts of the city. It is also called Thirumayilai. Portuguese invaded and demolished the original Kapaleeshwarar temple and built Santhome Basilica which houses the tomb of Thomas the Apostle. The word Mylapore is derived from Mayil arparikum oor, which means "Land of the peacock scream". Around 200 BCE, the great Tamil poet Thiruvallvar lived in Mylapore. Mylapore

was also a centre of Jainism. Mylapore is known for its classical music shows. Every December, Chennai holds a five-week-long Music Season, which has been described as one of the world's largest cultural events. The Music Season encompasses performances (kacheries) of traditional Carnatic music by hundreds of artists in and around the city. This happens during the Tamil season of Margazhi and this period is a festive and joyous time in Chennai. The mercury lies in the low twenties and the music rendered by the great musicians is soul-stirring and sensational.

Tiruvalluvar Temple Historical Background

M. Mathivanan**

Tiruvalluvar lies in the heart of the Kaveri Delta. The Kaveri river bed, right from the source of its origin in Karnataka to its confluence in the Bay of Bengal, is a fertile tract. So, Cholanadu, as the delta is known in Tamil tradition, is the granary of South India and produces the maximum quantity of rice. In view of its fertility, it was always a covered area, for possession of which rulers of the land competed with one another.

The fertility of the soil was in a way responsible for the progress of the arts. So, temples were erected on both banks of the river from very early periods. The Chola King, Cenkannan (pre Vijayalaya period) is said to have erected hundreds of temples on the banks of the river. A good example to a temple on the river bank is Tiruvalluvar.

Theyyam – Part and Parcel of Kerala Culture

P. Renjini***

Kerala is a land of traditional art forms. The traditional art of Kerala emerged from Krisnaattam, Koodiyattam, Kathakali and from the folk arts namely Theyyam, Tira, Mudiattu, etc. Theyyam or Theyyattam is a popular ritual dance of North Kerala; particularly it existed in Kolathunadu (present Kannure and Kasarkode district). People called it as devotional performing. The term Theyyam denotes Daivam or God. It is a rare combination of dance and music and reflects important features of a tribal culture. As a living cult with

centuries old traditions, ritual and custom, it embraces almost all castes and classes of Hindu religion in this region. It is a type of ancestral worship. Each Theyyam represents the spirit of dead person or manifesting heroes or supernatural figures. Some of the performances were related to the agricultural seasons. Others were performed to ward off the evil eye or the wrath of the gods which was usually the explanation for an epidemic like small pox or nature's fury of the land its people. Theyyam is a devotional performance with

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the representation of the divine with the invocatory thottam. The spirit of the God being propitiated is said to enter the bodies of the performers who are called theyyam. A person is chosen for the performance in advance, soon he reaches the venue there will be beating of drum. The ancient people realised the powers of supernatural forces through their knowledge and skill.

They observed the fact that there would be amazing power beyond their thinking. So they began to worship nature. In Northern part of Kerala the 'Kavus' exert great influence on the day to day life of people. In this paper it would be clearly explained that at what extent theyyam influenced the life of Kerala people and their culture.

The Rain Pooja Ceremony of Paliyan Tribes in Theni District

D. Jeyachandraleka*

Tribes are blessed with rich biological diversity and a high level of traditional knowledge. They live within their original ecosystems. I have studied about the Paliyan tribes of Theni district. These people lived in rock crevices, caves and dressed scantily. They lived in interior forests, building their huts with minimum wood and grass according to their climatic conditions. The land and the forest are worshipped with respect by Paliyans. They were traditional nomadic hunter-gatherers, honey hunters and foragers. They had a happy and peaceful life with the available water resources and self sustained forest produce. Paliyans are short, black in colour with curly hair, thick lips, broad and flat nose.

Tamil is their language. The civilized people who live in the plains assign these tribes with the duty of praying to rain God at the beginning of agriculture season. The Paliyan priest conducts this ritual in a hypnotic state who communicates with their ancestors and supernatural powers. In the presence of their ancestors the village people pray to God to get rain. They believe after conducting this ritual, the super natural powers grant them the boon of rain. During this ritual they make many offerings to the God and the priest. A routine procedure followed to conduct this ritual to appease the rain God. The people obey the instructions given by the priest.

Cultural and Heritage Properties of Travancore

T.K. Karunadas**

Cultural Heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. The periods of Ay rule in the southern part of erstwhile Travancore was one of the enlightened administration and cultural progress. They were Dravidians and the earliest ruling dynasty in southern most region of India. They were the contemporaries of the early and later Cheras. The term 'Travancore' is the English version of 'Thiruvithamcode' or 'sreevazhumcode' which means the abode of prosperity. It developed from the little kingdom of Venad which

was otherwise known as 'velnad' or 'Vanavarnadu'. It was known by many other names also, but none was as prominent as the name 'Vanchidesom'. Historical relics and monuments provide ample information for the study of the life style, cultural aspects and the architectural style of the ancient period. There are so many monuments and historical relics spread throughout erstwhile Travancore of the past which help for the reconstruction of the past society. Religious monuments such as temples of different style, idols, churches, mosques and secular monuments, fort, palaces etc are the main historical relics and monuments seen throughout the region.

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ஆங்கில கிழக்கிந்திய கம்பெனியின் கீழ் தகடூர் நாடு

டி. முருகவேல்*

இந்தியாவின் வடக்கே கைபர் கணவாய் அமைந்துள்ளது. ஆந்திரம் கர்நாடகம் போன்ற பகுதிகளை தொடர்புபடுத்தும் படியாக பலநூறு ஆயிரம் ஆண்டுகளுக்கு முன்னதாகவே அதியமான் வழித்தடம் அமைந்திருந்தது. தகடூர் மாவட்டத்தில் பழைய கற்காலம் புதிய கற்காலம். நூண்கற்காலம் முதலான நாகரிக கால மனிதர்கள் தொடர்ச்சியாக வாழ்ந்திருக்கிறார்கள், என்பதற்கான தடயங்களை பையம்பள்ளி, மயிலாடும்பாறை போன்ற இடங்களில் கிடைத்துள்ள சான்றுகள் தெரிவிக்கின்றன.

தொழிற்புரட்சியைத் தொடர்ந்து ஒவ்வொரு ஐரோப்பிய நாடும் தனக்கான புதுச்சந்தைகளை உலகின் நாற்புறமும் தேடிற்று அத்தகைய சந்தைகட்கு இங்கிலாந்து அரசி எலிசபெத் 1600 ஆம் ஆண்டு நிறைவு நாளில் ஒப்புதல் அளித்தார் அந்த சாசனத்தில் கம்பெனியின் பெயரால் கவர்னர் என்ற சொல் இருந்தது. கவர்னரே உச்சநிலை அதிகாரி, கம்பெனி வணிக நிறுவனம் அரசு அல்ல அரசின் ஆட்சி வேறு கம்பெனி நிர்வாகம் வேறு.

ஓசூர், சூலகிரி, கிருஷ்ணகிரி, காவேரிப்பட்டணம், காரிமங்கலம், தருமபுரி, அதியமான் கோட்டை, தொப்பூர், ஒமலூர், சேலம், நாமக்கல், ஆகிய கோட்டைகள் வணிகப் பெருவழியில் சேனை நடைவழியில் அமைந்தவை இப்பெருவழி பெங்களூர் ஓசக்கோட்டை எனப் புறப்பட்டு கொங்கு நாட்டின் ஊடாக திண்டுக்கல் மதுரை என்று தென் பகுதிக்குப் போகும்.

சிறு கிராமம், காரன்வாலிஸ் படையெடுப்பால் கோட்டை அழிந்தது. பேட்டை முழுவதும் நாசமாக்கியது. ஒரு வாரம் கழித்து திப்புலின் அதிகாரி ஒருவர் வந்து புதைத்து வைக்கப் பட்டிருந்த ஏராளமான தானியத்தை அள்ளி சென்றார். தொடர்ந்து லம்பாடி தானிய வியபாரிகள் ஒரு மணி விடாமல் சரண்டி எடுத்து விற்றனர். உயிர் பிழைத்த ஜனம் பட்டினியால் மாண்டது. வெள்ளையர்க்கு இதமான ஊர் சின்ன இங்கிலாந்து என்று பெயர் பெற்றது.

சோழர் காலத்தில் தனிச்சேரிப் பெண்கள் நிலை

நா.பாரதி**

தனிச்சேரிப் பெண்கள் சோழர் காலத்தில் கோயில்களின், எண்ணிக்கை பெருகியவுடன், கோயில் என்ற அமைப்பு ஒரு பெரும் நிறுவனமாகவும் மாறத் தொடங்கியது. பொருளாதார வசதிகளும், மக்கள் மற்றும் மன்னர்தம் அரவணைப்பும் கிடைத்த நிலையில், கோயில்களின் பணிகளும் கூடின. ஒவ்வொரு கோயிலும் தன் பொருளாதார வசதிக்கேற்ப பல பணியாளர்களை அமர்த்திக் கொண்டனர். இசைக்

கலைஞர்கள் இல்லாத கோயில்களே இல்லை யென்னுமளவிற்கு ஒவ்வொரு கோயிலிலும் பாடுவாரும், கருவிக் கலைஞர்களும் இடம் பெற்றனர். கோயிலின் நித்த வழிபாடுகளின் போதும் இறை ஊர்வலங்களின் போதும், ஆடல் நிகழ்த்தப் பெண்கள் பணியமர்த்தப்பட்டனர். அவர்கள் கூத்திகள், தனிச்சேரிப் பெண்கள், தேவரடியார் எனப் பல பெயர்களால் அழைக்கப் பட்டதைக் கல்வெட்டுகள் உணர்த்துகின்றன.

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தமிழக கோவில் சிற்பங்களில் மிதுனப் பண்புகள் - நாயக்கர்கள் காலத்தின் சிறப்பு

க. தர்மலிங்கம்**

இந்திய சிற்பங்களில் மிதுனப் பண்புகள் பழங்காலம் தொட்டே இருந்து வந்துள்ளன. ஆண் - பெண் உறவுகள் குறித்து பல கோவில்களின் கோபுரங்களிலும் சூரியனார் கோவில் (கஜ்ராவோ) சிற்பங்களிலும் அதிகமாக காணப்படுகின்றன. அஜந்தா, அமராவதி, காந்தார கலைகளிலும் இத்தகைய பண்புகள் அதிகமாக உள்ளன. இக்கட்டுரை தமிழகத்தில் விஜயநகர நாயக்கர்கள் கால மிதுனப் பண்புகளை பற்றி ஆராய முயலுகிறது. நாயக்கர் கால கோவில்களில் பெரும்பாலும் இத்தகைய மிதுன பண்புகள் அதிகமாக உள்ளன. மதுரை அழகர்கோவில் குடந்தை, தாரமங்கலம், குடுமியான்மலை, ஸ்ரீவில்லிபுத்தூர், திருப்பரங்குன்றம் ஆகிய கோவில்களில் இத்தகைய சிற்பங்கள் காணப்படுகின்றன. அதிகமாக இத்தகைய சிற்பங்கள் கோவில்களின் கோபுரங்களில் தென்படுகின்றன. பாலுறவினை விளக்கும் சிற்பங்கள் கங்கை கொண்ட சோழபுர விமானம், கும்பகோணம் நாகேசுவரசாமி கோவில், ஸ்ரீவில்லிபுத்தூர் ஆண்டாள் கோவில் ஆகிய கோபுரங்களில் சதையாலான முழு சிற்பங்களாக காணப்படுகின்றன.

நாயக்கர்காலத்தில் செதுக்கப்பட்ட மர தேர்களில், கோபுரங்களில் உள்ள சிலைகள் போல வேலைப்பாடுகள் காணப்படுகின்றன. மிதுன பண்புகள் நிறைந்த சிறுசிறு சிற்பங்கள் மரத்தினால் செதுக்கப்பட்டுள்ளன. இத்தகைய அம்சங்கள், நாமக்கல், திருநெல்வேலி தேர்களில் காணப்படுகின்றன. நாயக்கர் காலத்திற்கு முன்பு உள்ள கோவில் குளங்களில் உள்ள படிகளில் சிற்ப வேலைப்பாடுகள் இல்லை. நாயக்கர் காலத்தில் நான்குபுறமும் மதில்கள் சூழ்ந்த குளங்கள் தென்படுகின்றன. மதில் சுவர்களிலும், படிக் கட்டுகளிலும் மிதுன பண்புகள் இணைந்த சிற்பங்கள் காணப்படுகின்றன. 3 இத்தகைய குளங்கள்; "சிற்பக்குளங்கள்" என்று அழைக்கப்படுகின்றன.

மதுரை மீனாட்சி அம்மன் கோவில் முதலிப்பிள்ளை மண்டபம், ஆயிரங்கால் மண்டபம் ஆகியவற்றில் சிவன் பிச்சாடராகவும், திருமால் மோகினியாகவும் இணையும் காட்சிகள் சிற்பங்களில் இடம் பெருகின்றன. கண்ணன் ஆய மகளிர் ஆடைகளை கவர்ந்த லீலையும், ஆடைகளை திரும்பத்தர கண்ணனை நிர்வாண கோலத்தில் வேண்டும் ஆய மகளிரின் சிற்பங்கள் இங்கு உள்ளன.

திருச்சிராப்பள்ளி கற்குடி கோயிலின் கட்டிடக்கலை - ஓர் பார்வை

சு. ஆனந்த் குமார்*

கற்குடி கோயில் சிராப்பள்ளி எனப்படும் திருச்சிராப்பள்ளி வட்டத்தில் உள்ள மலைக் கோயில்களில் ஒன்றாகும். திருச்சிராப்பள்ளி மாவட்டத்தில் உள்ள சைவக் கோயில்களில் ஒன்றான கற்குடி கோயில் சைவ சமயத் தலைவர்களால் தேவாரம் பாடப்பெற்ற 274

தளங்களில் ஒன்று. "குன்றாத புனல் வளமுடைய பொன்னி" என்னும் காவிரி நதி பாயும் சோழநாட்டில், காவிரிக்குத் தென்திசையின் கரையில் தென் கயிலாயம் எனப்படும் திரசிராமலை என்னும் மலைக்கோட்டையின் மேற்கு திசையில் இக்கற்குடி மலைக் கோயில்

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, ராஜா துரைசிங்கம் அரசு கலைக்கல்லூரி, சிவகங்கை

**முனைவர் பட்ட ஆய்வாளர், சிற்பத் துறை, தமிழ் பல்கலைக் கழகம், தஞ்சாவூர்.

அமைந்துள்ளது. திருச்சி மாவட்டத்தில் மலைக்கோட்டை உச்சிபிள்ளையார் கோயில், எலும்பீஸ்வரர் மலைக்கோயில், விராலிமலை முருகன் கோயில் மற்றும் கற்குடி உய்யங்கொண்டான் திருமலை கோயில்.

கற்குடி கோயில் 64 நாயன்மார்களில் ஒருவர்களான மூவர் திருஞானசம்பந்தர் சுந்தரர், பாடல் பெற்ற சிறப்பு மிக்க கோயிலாக அமைந்துள்ளது. மேலும் கற்குடி மலைக்கோயில் திருச்சி மாவட்டத்தில் அமைக்கப்பட்ட சைவ மலைக்கோயில்களின்; மையப் பகுதியில் அமைந்துள்ளதால் சக்கரத்தின் அச்சானி கொண்ட மைய சக்கரமாக உவமைக் கூற முடியும்.

இக்கற்குடி கோயில் சோழர் காலத்தில் கட்டப்பட்டு பராமரிப்புக்கு உட்பட்டவையாகும். ஐந்து நிலைகளில் கட்டுமானங்களை பெற்று சிற்பங்களும் கல்வெட்டுகளும் நிறைந்து

காணப்பெற்று வரலாற்று பதிவுகளை நிலை நிறுத்துகின்றன. அம்பாள் சன்னதியில் உள்ள கல்வெட்டுகளின் வாயிலாக மூன்றாம் தேவராயர் எனும் மல்லிகார்ச்சனரின் காலம் 1455ஆம் ஆண்டுக் கல்வெட்டுகள் பழமையானது. கருவறை கட்டுமானங்களும் பூதங்களின் சிற்பங்களும் அதைப்பிற்சோழ பேரரசு ஆட்சியின் இறுதிக் கால கட்டமைப்பாக கருதக் காரணமாகிறது. கோயில் வளாகத்திலுள்ள மூன்றாம் கோபுரம் முதலாம் குலோத்துங்கன் காலத்திலும் இரண்டாம் கோபுரம் இரண்டாம் குலோத்துங்கன் காலத்திலும் கட்டப் பட்டவையாக கருத சான்றாக கோபுர சுவற்றில் அக்கால கீழ்சூற்று வளாகத்தில் உள்ள முதல் கோபுரம் பிற்கால சோழ ஆட்சிகால இறுதியில் கட்டப்பட்டு இருக்கலாம் எனலாம். கோயில் கட்டுமானங்களில் கோயில் கருவறை அதை சுற்றியுள்ள சுவர்களும் மாடமண்டபமும் கால பழமையான கட்டமைப்புகளை கொண்டுள்ளன.

நன்னிலம் வட்டார நீர் பாசன வரலாறு

இரா. சுரேஷ்*

சோழமண்டலத்தில் அதிக அளவு ஆற்று நீர் பாசனம் பெறும் பகுதியாக இவ்வட்டராப்பகுதி உள்ளது. சோழர்கால மன்னர்கள் முதல் விஜயநகர ஆட்சியாளர்கள் வரை இப்பகுதியில் வேளான் உற்பத்தியை பெருக்குவதற்கு ஏற்ப பழைய ஆறுகளை செப்பினிடும் புதிய ஆறுகளை உருவாக்கியும் உள்ளனர் இப்பகுதியில் மையமாக ஓடும் அரசலாறும், (அரசில்) அதன்தெற்காக ஓடும் குடமுரட்டி (கடுவய்) ஆறும் சங்ககாலத்தில் இருந்தே முக்கியப்படுத்தப்பட்டுள்ளது. ஆற்று நீரினை பாசன பரப்புக்கு கொண்டுச் செல்லும் நீரோடுங்கால், ஆற்றுவாய்கால் தலைவாய்கால், உட்சிறுவாய்கால், கன்னி, வதி போன்ற பாசன வழிக்கு ஆறுகளுக்கு நிகரான முக்கியத்துவம் கொடுக்கப்பட்டுள்ளது. பெரும்பாலான நதிகளுக்கு அரசியர்களின் பெயர்கள் சூட்ட பெற்றுள்ளன. அதுபோல் தலைவாய்க்கு அரசர்களின்விருது பெயர்கள் சூட்டப்பெற்றுள்ளன. இப்பகுதியை பொருத்தமட்டிலும் முதலாம் இராஜாராஜனின்

விருது பெயர்களியே அதிமானவாய்காலுக்கு பெயர் (ஜனநாதன், அருண்மொழிதேவன், இராஜராஜன், சூட்டப்பெற்றுள்ளது. சில வாய்க்கால்களுக்கு இயற்கையான பெயர்களும் (பெரு வாய்க்கால்) இறைவனின் பெயர்களும் (சோமநாதர் வாய்கால்) மற்றும், அந்த வாய்க்கால் நீர்பாசனம் பெறும் ஊரின் பெயரிலும் (வடுக்குடி வாய்க்கால்) குறிப்பிடப்பெற்றுள்ளது. அரிதாக சில நீர் வழிதடங்களுக்கு அதை பயன்படுத்தும் சமூகத்தவரின் பெயர் (சுவன்வாய்கால்) வழங்கப்பட்டுள்ளது.

ஆற்ற நீர்பாசனம் அல்லாது அம்பர் (பவித்திர மாணிக்க பேரேரி மற்றும் பனையூர் (பழியஞ்சிஏரி) பகுதியில் ஏரிபாசனம் இருந்துள்ளது. இப்பகுதியில் அதிக அளவில் குளங்கள் வெட்டப் பட்டுள்ளன. மூலிகை மற்றும் வழிபாட்டிற்கான செங்கழல்மலர் வளப்பதற்கும், வழிபாட்டுக்கான புனித நீர் எடுப்பதற்கும், மற்றும் குடிநீரகாவும் குளங்கள் வெட்டப்பட்டுள்ளன. குளம்

*முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ் பல்கலைக் கழகம், தஞ்சாவூர்.

அமைப்பது, கொடுப்பது தர்ம செயலாக பார்க்கப்பட்டுள்ளது. கோயில் கட்டும் போதே குளம் ஒன்றும் அமைக்க வெண்டும் என்பது கட்டய மாக்கப்பட்டுள்ளது. மேலும் குளங்கள் ஊர் பொதுவாகவும் சமூகசார்தாகவும் இருந்துள்ளன. சிறிய அளவில் கிணறு, மற்றும் குட்டையில் இருந்து ஏற்றம் மூலமும் திடல் மற்றும் மேட்டு நிலங்களுக்கு நீர்பாசனம் செய்யப்பட்டுள்ளது. இப்பகுதியில் கிடைக்கக்கூடிய கல்வெட்டுகளில் நீர்வழித்தட பரமரிப்பு, நீர்வழித்தட உரிமை,

சமூகம் சார்ந்த நீர்தடங்கள் மற்றும் நீர் உரிமை தொடர்பான சமூகபூசல்கள் தொடர்பான பல அரியசெய்திகள் கிடைக்கின்றன. இருப்பினும் இவ்வாய்வு கட்டுரை இடைக்காலத்தில் இப்பகுதியில் பாசனம் வழங்கின ஆறுகள், அவற்றின் பெயர்கள், அவை உருவாக்கப்பட்ட காலம், அதனால் பாசனம் பெற்றநாட்டு பகுதி மற்றும் அவைகளின் பாசனமுறை தொடர்பாக மட்டுமே விவாதிக்க முற்படுகிறது.

கரூர் மாவட்ட தொல்லியல் சான்றுகள்

ச.செந்தில் குமார்*

வஞ்சி மாநகரம் என்று அழைக்கப்படும் கரூர் நகரம் தமிழகத்தின் தொன்மையான வரலாற்றுப்புழை எய்திய நகரம் ஆகும். பண்டையக்கால மக்கள் விட்டுச் சென்ற சான்றுகளின் அடிப்படையில் அம்மக்களின் வாழ்க்கை முறை பற்றியும், நாகரிகத்தைப்பற்றியும் எடுத்துக் கூறுவதே தொல்லியல். இம்மக்கள் பயன்படுத்திய பொருட்களைக் கொண்டு கற்காலம், உலோக காலம், வரலாற்றுக் காலம் எனப் பிரிக்கப்படுகிறது. வரலாற்றுக்கு முற்பட்ட காலத்தின் பிறப்பிடமே தமிழ்நாடு தான் என்பதனை ஏற்ற இராபர்ட் புரூஸ் புட் என்பவர் 1863 - ஆம் ஆண்டு சென்னைக்கருகில் உள்ள பல்லாவரம் என்ற இடத்தில் "பழங்கற்கால கைக்கோடாரி" ஒன்றை கண்டுபிடித்தார்.

அரிக்கமேடு, அழகன் குளம் அகழாய்வுகள் சங்க காலத் தமிழரின் சிறப்பை வெளிப்படுத்தியது. மேலும் தமிழகம் உரோமாபுரி நாட்டுடன் கொண்டிருந்த வாணிகத் தொடர்பையும், அதே போல் ஆதிச்சநல்லூர் அகழாய்வுகளில் கிடைத்த இரும்பு, வெண்கலப் பொருட்கள் தமிழரின் பண்பாட்டுப் பெருமையை உலகிற்கு உணர்த்தியது. சங்க இலக்கியங்களில் கூறப்பட்டுள்ள செய்திகள் அகழாய்வுகளில் உறுதி செய்யப்பட்டுள்ளது. பூம்புகார், கொற்கை, கரூர், உறையூர், போன்ற இடங்களில் நடைப்பெற்ற அகழாய்வுகள் இந்நகரங்களின் தொன்மையையும் சிறப்பையும், மேலும் அவை அயல்நாட்டுடன் கொண்டிருந்த வணிக உறவுகளையும் வெளிப்படுத்தியது.

மானம்பாடி - ஓர் புத்தர் அறிய கற்சிற்பம்

அ.வசந்த**

கும்பகோணம் வட்டம், சோழபுர ஊராட்சிக்கு உட்பட்ட மானம்பாடி கிராமத்தில் என்னிறைந்த கிராமதெய்வங்கள் இருப்பினும் சாலை ஓரத்தில் அமைந்துள்ள வடபத்ரகாளி அம்மன் ஆலயத்தில் மதுரை வீரன் சதை சிற்பத்திற்கு அருகே மூன்று அரை அடி உயர கற்சிற்பம் வைக்கப்பட்டுள்ளது. மதுரை வீரன் வழிபாட்டுடன் இத்தெய்வத்தை

வழிபட்டு வரப்படுகிறது. மேலும் இச்சிற்பம் தொடர்பான கலை வரலாறு அறிய படுவதாக இக்கட்டுரை அமைவதாக உள்ளது. (இச்சிற்பம் அய்யனார் ஆலயத்தில் இருந்து பாதுகாப்பு வேண்டி வடபத்ரகாளியம்மன் ஆலயத்தில் வைக்கப்பட்டுள்ளது).

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை அரசு கலைக்கல்லூரி (தன்னாட்சி) கரூர்

**முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

இந்திய தேசத்தில் நாவந்தீவு என்று அழைக்கப்படும் பரதக் கண்டத்திலே மத்திய தேசத்தின் சாக்கிய ஜனபதத்திலே கபிலவத்து அமைந்துள்ளது. இந்நகரத்தில் கொண்டாடப்படும் அனைத்து விழாக்களிலும் ஆஷாடவிழா மிகச் சிறப்பான விழாவாக வேளிற் காலத்தில் ஆறு நாட்கள் கொண்டாடப்படுகிறது. இவ்விழாவில் புத்தாடை அணிந்து ஆடல் பாடல் வேடிக்கை வினோதங்கள் என இவ்விழா கொண்டாடப்படும் தருணத்தில் இதுபோன்ற ஒரு விழாவின் முடிவில் பெளர்ணமி இரவு கழிந்து விடியற் பொழுதின் சுத்தோன அரசருடைய ராணியானவர் மாயாதேவிக்கு ஓர் கனவு காண்கிறார். இக்கனவில் நிகழ்ந்ததை அரசரிடம் தெரிவிக்கவே. அரசர் அரசவை நிமித்தர்களை அழைத்து இக்கனவை பற்றி கேட்கையில் அவர்கள் கூறியதாவது. பல்லவ சோழர்கள் காலத்தில் வழிபாட்டு படிமாக இருந்து

வந்து இருக்கிற பக்தி இயக்கத்தினால் புரந்தளப்பட்டு பௌத்த சமணம் புறக்கணித்த நிலையில் நாட்டுப்புற மக்களில் நாட்டுப்புற தெய்வங்களாகவும் குரூபடிமமாகவும் ஏற்றுக் கொள்ளப்பட்டு இன்றளவும் இதே பின்புலத்தில் வழிபடப்படுகிறது. இருப்பினும் இப்படிமம் புத்தர் என அறியப்பட்டு தனி ஒரு ஆலயம் நிறுவப்பட்டால் சோழபுரத்தில் உள்ள மானம்பாடி என்பதும் கும்பகோணமும் பௌத்தம் தழைத்து ஓங்கிய பகுதி என்பதை இன்றளவும் பறைசாற்றும் விதமாகவே கருதப்படும். இக்கற்சிற்பம் திருடர்களால் திருடப்பட்டு துலைந்தும் சில மாதங்கள் கழித்து இச்சிற்பத்தை காவல் அதிகாரியுடன் கண்டு பிடித்து 13மானம்பாடி வடபத்ரகாளியம்மன் மதுரை வீரன் சதை சிற்பம் அருகே வைத்து வழிபடப்பட்டு வருகிறது.

தமிழகத்தில் ஐரோப்பியர் கால உதகை மலை வாழ்விட நகர கட்டுமான முறையில் நூலகக்கட்டிடக் கலை ஓர்- ஆய்வு

கோ.ஜெகதீஸ்வரி*

தமிழகக் கட்டடக்கலை மரபில் மலைவாழ் நகரமைப்பு முறை ஐரோப்பியர் காலத்தில் ஏற்பட்ட நகரமாயமாதல் என்னும் முறையை அடிப்படையாகக் கொண்ட வளர்ச்சியாகும். வாழ்விடங்களில் தேர்வு முறையில் சுற்றும் சூழல், தட்பவெப்பம், பண்பாடு ஆகிய மூன்றும் இடங்களின் தன்மைக்கேற்ப முக்கியதும் பெறுகின்றன. அத்தகைய மலைவாழ்விட நகரமாயமாதல் நிகழ்வு உதகையில் தனிப்பெறும் சிறப்புகளுடன் ஐரோப்பியர்களால் திட்டமிடப் பட்டுள்ளது.

கோவை ஆட்சியாளராக இருந்த "ஜான் சல்லிவன்" என்பவரால் 1819 உதகைமலை நகர அமைப்பிற்காக பார்வையிடப்பட்டது. பின்னர் 1921ஆம் ஆண்டில் இருந்து ஐரோப்பியர்களின்

தேவைகளுக்காகவும், அமைவிடங்களும் தோன்றினர். நிர்வாகத் தேவைகளுக்காகவும் பொழுதுபோக்கிற்காகவும் மேலைபண்பாட்டின் அறிவியல் தொழில் நுட்பத்தோடு கட்டடங்கள் கட்டப்பட்டன. அதில் ஆங்கிலேயரால் கட்டப் பெற்ற நூலகக்கட்டடம் வரலாற்று கட்டப்பெற்ற நூலகக்கட்டடம் வரலாற்று பரம்பாரிய சின்னமாக வாய்ந்தது ஆகும்.

ஐரோப்பியர் காலத்தில் கட்டப்பட்ட நீலக்கரி நூலகம் நூற்று ஐம்பது ஆண்டுகள் மேல் பழமையானது. ஆரம்பகாலத்தில் ஐரோப்பியர் களால் மட்டுமே இந்நூலகம் பயன்பாட்டில் இருந்தது. தற்போது அனைவரும் பயன்படுத்தக் கூடிய பொதுநூலகமாக உள்ளது. இந்நூலகத்தில் மிகப்பழமையான அரிய வகைபுத்தகங்கள்

*முனைவர் பட்ட ஆய்வாளர், கட்டடக்கலைத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

ஐரோப்பியர்கள் பயன்படுத்திய பொருள்கள், பார்க்கக் கூடிய அரிய பொக்கிஷமாக விளங்குகிறது. இவை அனைத்தும் இந்நூலாக நீலகரியுள்

பொக்கிஷமாகவும் வரலாற்றுச் சிறப்போடு கம்பீரமாக காட்சி அளிக்கிறது.

உலகப் பாரம்பரியச் சின்னமாகிய உதகமண்டல இரயில்தடம் அமைப்புற்ற வரலாறு

வ. அருணோதயம்*

இந்திய வரலாற்றுச் சின்னத்தில் உதகமண்டலத் திற்குத் தனிச்சிறப்பும் சுற்றுலாத்துறையிலும் உதகைக்குத் தனிச்சிறப்பும் உண்டு. இத்தகு சிறப்புமிக்க இந்த மலைப்பிரதேசம் மலைகளுக் கெல்லாம் அரசியாக 'மலைகளின் அரசி' என்று அழைக்கப்படுகிறது. இந்த உதகை, கன்னடம், மலையாளம், மற்றும் தமிழ்ப்பண்பாட்டை மையமாக கொண்டுள்ளது. கோயம்புத்தூர்; மாவட்டத்தின் ஒரு பகுதியாக இருந்த நீலகிரி பின்பு தனி மாவட்டமாக பிரிந்தது. ஆங்கில இந்திய அரசின் கோடைக்கால தலைமையிடமாக உதகமண்டலம் விளங்கியது. கோடைக்கால வெப்பத்தை தாங்கமுடியாத ஆங்கிலேயர்; இத் தலைமையிடத்தை தேர்ந்தெடுத்தனர். ஆங்கில அரசு இவ்விடத்தை சிறப்பு மிக்க இடமாக வடிமைத்தனர்; தாங்கள் குடியேற்றத்திற்கு தேவையான அணைத்து வசதிகளையும் செய்தனர்.

ஆங்கிலேயர் வருகைக்கு முன்னர் இம்மலைப் பகுதியில் வாழ்ந்த பழங்குடி மக்கள் மாட்டு வண்டியையும் குதிரை வண்டியையும் மற்றும் கால்நடையாகவும் போக்குவரத்து சாதனமாக் கினர். இத்தகைய போக்குவரத்து ஆங்கிலேயர் களுக்கு உகந்ததாக இல்லை. எனவே ஒரு நிலையான நிரந்தர போக்குவரத்து சாதனம் என்னவென்று எண்ணுகையில் இரயில் போக்குவரத்துச் சரியெனப் பட்டது. இதன் மூலம் உதகமண்டலத்திற்கு இரயில் தடம் தோன்றி வளர்ச்சியடைந்தது.

ஆங்கிலேயர்கள் உதகமண்டலத்தைத் திட்டமிட்டு சுற்றுலா நகரமாக வடிமைத்தனர். தங்களுடைய வர்த்தக மேம்பாட்டுக்காகவும் ஓய்வுக்காகவும் இந் நகரை உருவாக்கினர் என்பது புலனாகிறது. ஆகையால்தான் வெளிநாட்டில் உள்ளது போல் மலை ரயிலை உருவாக்கி மகிழ்ச்சியடைந்தனர்.

ராமேஸ்வரம் இராமநாதசுவாமி கோவிலின் வரலாறு - ஒரு ஆய்வு

ஞா. பூமிதாஸ்**

'காசி முதல் இராமேஸ்வரம் வரை' என வழங்கும் மக்கள் வழக்கு இராமேஸ்வரத்தின் சிறப்பினை உணர்த்தும் இராவணனை கொன்ற பாவம் தீர, அஞ்சன் வண்ணனாகிய இராமபிரான், சிவலிங்கம் அமைத்து வழிபட்ட தலமே இராமேஸ்வரம் ஆகும். இச்சிவலிங்க மூர்த்தியை இராமநாத சுவாமி எனும் மூலமூர்த்தியாவார். இராமேஸ் வரத்தின் சிறப்பு சைவ, வைணவ சமயங்களை

இணைக்கும் ஒரு பாலமாக அமைந்துள்ளது. ஏனெனில் இராமன், ஒரு வைணவர், சிவ பெருமானை (சைவம்) பூஜித்து வழிப்பட்டதால் இத்திருத்தலம் சிறப்புத்தன்மை பெருகிறது.

சைவ பெருமக்களால் சிறப்பாக பாடப்பெற்ற தலம் இதுவாகும் சம்பந்தர், திருநாவுக்கரசர், சுந்தரர் என்ற மூன்று சைவ பெருமக்களால்

*முனைவர் பட்ட ஆய்வாளர், கட்டடக்கலைத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்

**வரலாற்று ஆய்வாளர், அழகப்பா பல்கலைக்கழகம், காரைக்குடி

இத்தலத்தின் சிறப்பு அவர்களது பாடல்களால் வெளிக்கொணரப்பட்டது. இம்மூவரால் பாடப் பெற்ற தலங்கள் 276 ஆகும். அவற்றுள் சிறப்பாக காணப்படுவது இராமேஸ்வர திருத்தலமாகும்.

இமயத்தில் கேதாரேசுவரர், நாசிக்கில் திரியம்பகேஸ்வரர், பீமா நதிக்கரையில் பீமாசங்கரர், எல்லோராவில் குஷ்ருநேஸ்வரன் காசியில் விஸ்வநாதர், ஜஸ்ஸிடியில் வைத்திய நாதர், இராமேஸ்வரத்தில் இராமநாதர் ஆகிய பெயர்களில் விளங்கும் ஜோதி லிங்கத் திருத்தலங்களில் இராமேசுவரம் ஜோதி லிங்கமும் ஒன்றாகும்.

இராமேசுவரத்தின் சிறப்பை வெளிநாட்டு ஆசிரியர் களின் எழுத்துகளிலிருந்து நாம் அறியலாம். 'அல்பெருனி' இராமேஸ்வரத்தின் சிறப்பை பற்றி கூறியுள்ளார். ஜார்ஜ் வாலின்டினா என்ற ஆங்கில

அறிஞர் 1803ல் இராமேஸ்வரம் வந்துள்ளார். இக்கோவில் அவர் கண்ட ஆடல் மகளிரைப் பற்றி கூறியுள்ளார்.

இவ்வாறு இராமேசுவரம் ஒரு புனித தலமாக இராமாயண காலத்திலிருந்து விளங்குகிறது. கி.பி.14 ஆம் நூற்றாண்டிலிருந்து இக்கோவில் பல்வேறு வளர்ச்சி நிலைகளை கண்டுள்ளது. விஜயநகர மன்னர்கள், மதுரை நாயக்க மன்னர்கள் சேதுபதிகள் ஆகியோரின் காலத்தில் பல வரலாற்று நிகழ்ச்சிகளையும் கட்டிடக்கலை வளர்ச்சியையும் கண்டுள்ளது. சைவம், வைணவம் என்ற இந்து மதத்தின் பிரிவுகளை இணைக்கும் கோவிலாக இக்கோவில் விளங்குகிறது. இத்தகைய கோவிலை தமிழகம் கொண்டுள்ளதால், தமிழகத்திற்கும் குறிப்பாக இராமநாதபுர மாவட்டத்திற்கும் பெருமையாகும்.

பரிக்கல் லட்சுமி நரசிம்மர் கோயில் - ஓர் ஆய்வு

டி.அமல்ராஜ்**

திருமாவின் பத்து அவதாரங்களில் கிரேதாயுகத்தில் எடுத்ததாகக் கூறப்படும் நரசிம்மப் பெருமானுக்குக் கோயில்கள் பல எழுப்பப் பெற்றிருக்கின்றன. அவற்றில் தமிழ்நாட்டில் எட்டு நரசிம்மர் திருக்கோயில்கள் புகழ்ப்பெற்றவையாக மக்களால் போற்றி வணங்கப் பெறுகின்றன. அவற்றில் சிங்கர் கோயில், பூவரசங்குப்பம், பரிக்கல் எனும் இம்மூன்று திருத்தலங்களும் ஒரே நேர்க்கோட்டில் அமைந்து சிறப்புப் பெற்றுத்திகழ்கின்றன. இவற்றில் இந்த ஆய்வானது பரிக்கல் லட்சுமி நரசிம்மர் கோயிலினவரலாற்றை ஆய்வுசெய்கிறது.

பரிக்கல் லட்சுமி நரசிம்மர் கோயிலின் சிறப்புகளைப் பற்றி இக்கோயிலின் தலவரலாற்று நூல் எடுத்தியம்புகிறது. இக்கோயில் குறித்த வரலாற்றுச் செய்திகளை இக்கோயிலில் உள்ள கல்வெட்டுகள் மூலம் அறியலாம். சோழர்,

பாண்டியர், விஜய நகர ஆட்சியாளர்கள் மற்றும் நாயக்க மன்னர்கள் போன்ற மன்னர்களின் காலத்தில், இக்கோயில் படிப்படியாக வளர்ச்சி பெற்று உயர்ந்த நிலையை அடைந்தது என்பதையும் இங்குள்ள கல்வெட்டுகள் வாயிலாக உணரமுடிகிறது.

தமிழகத்தின் சமயச் சுற்றுலாவில் இக்கோயில் முக்கியப் பங்கு வகிக்கின்றது. மேலும், இலக்கிய நூல்களும் இக்கோயிலின் வரலாற்றினை அறிந்து கொள்வதற்கு உதவுகின்றன. இக்கோயிலைச் சுற்றி தோரோடும் வீதிகள், சிமண்ட் சாலை போன்றவை அமைந்து இக்கோயிலின் கம்பீரத்திற்கு மேலும் அழகு சேர்க்கின்றன. மேலும், இக்கோயிலில் நடைபெறும் தினசரிப் பூசைகளும், மாதப் பூசைகளும், வருடப் பூசைகளும் மிகச் சிறப்பான முறையில் நடைபெறுகின்றன.

**எம்.பில் பட்ட ஆய்வாளர், அரசு கலைக்கல்லூரி விழுப்புரம்

திருவண்ணாமலை கோவில்கள் - ஓர் ஆய்வு

க.அ. ராஜசேகர்*

பஞ்சபூத தலங்களுள் திருவண்ணாமலை அக்னித் தலமாக விளங்குகிறது. உலகின் முதன்மைத் திருவிழாவாக நெருப்பின் அடிப்படையில் தோன்றிய விழாவாக கார்த்திகை தீபத் திருவிழா விளங்குகிறது. அண்ணாத்தல் என்றால் மேல்நோக்கி நிமிர்தல் என்று பொருள். எது மேலானதோ எதுயாவற்றுக்கும் தலைமை ஆனதோ. அது அண்ணா எனப்படும் திருவண்ணாமலைக்கு அண்ணா என்று ஒரு பெயர்; இருப்பது குறிப்பிடத்தக்கது. திருக்கோயில் சுமார் 25 ஏக்கர் நிலப்பரப்பில் அமைந்துள்ளது. 9 கோபுரங்கள், 2 தீத்தங்கள் கொண்டது. கிழக்கு ராஜகோபுரம் என்றும், மேற்கே பேகோபுரம் என்றும், தென்புரம் திருமஞ்சன கோபுரம் என்றும் வடக்கேயுள்ளது அம்மணியம்மன் கோபுரம் என்றும் அழைக்கப்படுகிறது. சரித்திரச் சான்றுகள்படி முதன்முதலில் கட்டப்பட்டது. மேற்குப்புறத்தில் அமைய பெற்றுள்ளது. இதன் கடைக்கால் வல்லாள மகாராஜாவால் கட்டப்பட்டது. கோபுரத்தின் மேல் பகுதி பல்வேறு பாணிகளில் வஜ்யநகர சாம்ராஜ்ய மாமன்னரான கிருஷ்ண தேவராயரால்

கட்டப்பட்டது. அம் மன்னனால் மற்றும் மூன்று கோபுரங்களுக்கான அடிப்படைகளை கட்டினார்.

சிறப்பு மிகு அருணாசலேஸ்வரர் ஆலய வரலாறு பிரகாரச் சுவர்களிலும், கற்களிலும் கல்வெட்டுக் களாக பதிவு செய்யப்பட்டுள்ளதை இக் கோயிலிலும், திருவண்ணாமலை நகர் மற்றும் சுற்றுப்புறங்களிலும் அறிய முடிகிறது. இதனை தொல்பொருள் ஆய்வாளர்கள் பதிவு செய்துள்ளனர். கார்த்திகை சோமவாரத்தில் 1008 சங்காபிஷேகம் விழாநடைபெறுகிறது. திருக் கார்த்திகை விழா பதிமூன்று நாட்கள் நிகழ்ந்து வருகிறது. பத்தாம் நாளில் தீபதானிசன விழா. இவ்விழா உலகில் வேறு எங்கும் காண முடியாதவை ஆகும். ஆயிரக் கணக்கான ஆண்டுகள் நடந்து வருகிறது இறுதி மூன்று நாட்கள் தெப்பம் நடைபெறும். அண்ணாமலையார்; திருத்தலத்தையும் மற்றும் பல்வேறு சிறப்பு வாய்ந்த திருத்தலங்களையும் பெற்றுத்திகழும் திருவண்ணாமலை உலக சிறப்புப்பெற்ற நகரம் என்பதில் ஐயம் இல்லை.

சங்ககால பெண்பாற் புலவர்கள் - ஓர் ஆய்வு

கோ.சங்கர்**

சங்ககாலத்தைச் சேர்ந்த புலவர்களை சங்ககாலப் புலவர்கள் என்கிறார்கள். இதில் முதற் சங்கத்தில் 549 புலவர்களும், இரண்டாம் சங்கத்தில் 449 புலவர்களும், மூன்றாம் சங்கத்தில் 468 புலவர்களும் தமிழ் வளர்த்திருக்கின்றனர். இந்த 1446 புலவர்களில் பெண்பாற் புலவர்கள் 32 பேர் இருந்திருக்கின்றனர். இந்தப் பெண்பாற் புலவர்கள் அகநானூறு, புறநானூறு, குறுந்தொகை, பதிற்றுப் பத்து, பொருநல் ஆற்றுப்படை, நற்றிணை ஆகிய

சங்க இலக்கியங்களில் பாடியுள்ளனர். இவர்களுள் சிலரைப் பற்றி இக்கட்டுரையில் காண்போம்.

பண்டைய இந்திய சமூகத்தின் மக்கள் தொகையில் சரிபாதியாகப் பெண்கள் இருந்தார்கள். அவர்கள் ஆண்களாலும், உயர் வர்க்கத்தினராலும் அடிமை களாகப் பாவிக்கப்பட்ட பொழுதிலும், அவர்களின் சமுதாய, பொருளாதார, கலாச்சார மற்றும் அரசியல் பங்களிப்பு கணிசமாகவே இருந்தது.

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** எம்.ஃபில் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, பச்சையப்பன் கல்லூரி, சென்னை.

அக்காலத்தில் செல்வக்குடி பெண்கள் எண்ணிக்கையில் குறைந்த அளவில் இருந்த போதிலும் அவர்களின் பங்களிப்பு சமுதாயத்தில் ஆண்களுக்கு இணையான சிறப்பு வாய்ந்ததாக இருந்தனர். ஆனால் பெருவாரியான பெண்களின் திறமையும், பங்களிப்பும் சமுதாயத்தில் அங்கீகரிக்கப்படவில்லை. அதற்குக் காரணம் அன்றைய சமுதாயம் ஆணாதிக்கச் சமுதாயமாக இருந்ததே ஆகும். பெண்கள் 'சக்தி' என்றும், பெண் தெய்வங்கள் என்றும் ஒப்பிட்டுப் பேசப்பட்ட போதிலும் அவர்களின் நிலை மோசமாகவே இருந்தது. இது சமுதாயத்தில் அவர்களின் விடுதலையின்மையிலும் சொத்துரிமை அற்ற தன்மையிலும் வெளிப்பட்டது.

சங்க காலத்தில் பெண்களின் நிலை மற்றும் அவர்களின் சமூக பங்களிப்பைச் சங்க இலக்கிய நூல்களிலிருந்தும், அக்காலத்தின் பிற சான்றுகளிலிருந்தும் அறிய முடிகிறது. தமிழ் இலக்கியத்தில் சங்க காலப் பாடல்கள் இயற்கையாகவும் நம்பத்தகுந்தவையாகவும் உள்ளன. தமிழகத்தில், சங்க காலத்தில் பெண்கள் சிலருக்கு தங்கள் திறனை வெளிப்படுத்தும்

வாய்ப்பு கிடைத்ததால் அவர்கள் சிறப்பாகத் தங்கள் முத்திரையைப் பதித்த செய்திகள் சங்க இலக்கியத்தில் கூறப்பட்டுள்ளன. மக்கள் காதலையும் வீரத்தையும் இரு கண்களாகப் போற்றி வளர்த்தனர். ஓளவையார் எல்லாத் தமிழருக்கும் நன்கு அறிமுகமான ஒரு பெண்பாற் புலவராவர். தமிழ்த் தாயைத் திருத்தொண்டினால் போற்றியவர்கள் நாலு வகைப்படுவர். முதலில் பிறைசூடிக்கடவுளும் அவர் திருமகனாகிய முருகனும் தெய்வ வகையினராவர். தேவ வகையைச் சேர்ந்த இந்திரன் இரண்டாம் வகையினன். மூன்றாவதாக அகத்தியர், இவர் முனிவ வகையினராவர். நான்காவதாக மானிட வகையினர், இதில் பல்லாயிரக்கணக்கானப் பெண்களும் ஆண்களும் அடங்குவர். இவர் மூன்று பெண் நாயன்மார்களில் ஒருவரும், மூத்தவருமாவார். கையிலை மலையின் மீது கைகளால் நடந்து சென்றவரை, சிவபெருமான் அம்மையே என்று அழைத்ததாலும், காரைக்கால் மாநகரில் பிறந்தவர் என்பதாலும் காரைக்கால் அம்மையார் என்று வழங்கப்பெறுகிறார்.

HISTORIOGRAPHY ADDRESS OF THE SECTIONAL PRESIDENT

Historiography of Maritime Studies with special reference to the Coromandel Coast

S. Babu*

At the outset, I express my sincere thanks to the Executive and General Body of the Tamil Nadu History Congress for having selected me to Chair the Historiography Section of 24th Session of the Tamil Nadu History Congress being held at Alagappa University, Karaikudi. I am delighted by this immense recognition given to me. I deem it to be an appreciation for my minuscule contributions to the theme of Maritime History and Historiography. I consider it a great honour bestowed on me. I am glad to share some of my views with my fellow fraternity, who are assembled here to take part in the academic deliberation. While considering my privilege to stand before you, I am restricting myself to the Historiography of Maritime studies with special reference to the Coromandel Coast.

Different concepts have been employed by historians in different times to have a comprehensive view of the past. We are familiar with political, social, economic, administrative and other histories. Maritime history is yet another concept which has been gaining momentum and currency these days. Maritime history has become a tool in the hands of several Indian and foreign historians who are interested in Indo-European contacts. The study of maritime history enables the researchers to come closer to the crucial dynamics of historical process.

Maritime History embraces many aspects of history, such as international politics, navigation, oceanic currents, maritime transportation, coastal society, development of ports and port-towns, sea-borne trade and commerce, port hinterland relations and so on. As far as India and the Indian Ocean regions are concerned, Maritime Studies have a great relevance in

the exchange of culture, establishment of political power, the dynamics of society, trade and commerce and religion of these areas.

Historians from many countries have published monographs, scholarly articles and collection of archival sources on Maritime History. They explore the maritime dimensions of economic, social, cultural and environmental history in a comprehensive manner. Maritime studies is an interdisciplinary academic field that embraces the liberal arts as the foundation for exploring mankind's critical and continually evolving connections with the world's waterways and watersheds.

Indian Ocean not only served as a conduit for conducting trade and commerce, but also as an important means of communication. Indians have carried commodities to several Asian and African countries even before the arrival of the Europeans. Exchange of goods promoted maritime trade along with fusion of different cultures in the Indian Ocean. Art, architecture, culinary habits, music, clothing, language and religion went through a transitional period because of the maritime activities in the Indian Ocean.² Thus, began the writing of Maritime History on Indo-European contacts by Indians and Europeans. Historiography on Indian Maritime trade in the early modern period has undergone a significant change in the last three decades or so. Contributions came from distinguished historians who have worked both micro and macro levels on the four important trading zones of India namely, Gujarat, Malabar, Bengal and Coromandel.

Origin of actual historiography of external commerce was a by product of general history. Some of

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the influential trade historians have actually traced the maritime trade in the sixteenth and seventeenth centuries. Interest in maritime history of India has witnessed a sudden crop of literature in the last few decades, which is popularly called as 'Indian Ocean Studies'. Apparently influenced by Fernand Braduel's Mediterranean as a unified concept, maritime historians of India too tried to integrate Indian Ocean as a cohesive unit albeit with regional variations within it.³ Though they do not constitute any specialised school of thought, Indian Ocean Studies did contribute immensely to the rich maritime tradition of India and its relation with other trading societies. No doubt, the Indian Ocean studies expanded the scope of maritime history of Asia in the ongoing debates on overseas trade and its impact on the Asian Continent.

Coromandel extends from the Godavari delta to Cape Comorin. It is derived from the ancient word *Colamandalam*, i.e. the land of the Cholas.⁴ The natives of the Coromandel Coast were gifted with the art of painting calicoes to the highest pitch of perfection, which were in great demand in Europe and Southeast Asian countries. These products attracted the European companies to trade with the region.

From time immemorial, there existed trade relations between India and the West by both land and sea routes. South India has always had advantage over north because of the existence of long sea coast. It means access to high seas and world trade via rich sea ports.

Arikamedu on the Coromandel Coast is an archaeological site located 4 km South of Pondicherry. Sir Mortimer Wheeler (1945) and Jean Marie Casal conducted archaeological excavations between 1947-1950 and identified the site as the port of Podouke, known as "emporium" in the Periplus of the Erythraean Sea and Ptolemy. Based on the excavated materials, Wheeler concluded that the Arikamedu was a Greek (Yavana) trading post that traded with Rome, during the reign of Augustus Ceaser, and lasted about two hundred years from the late first century BCE to the first and second century CE. Subsequent investigations by Vimala Begley from 1989 to 1992 modified this

assessment and now placed the period of occupation from second century BCE to eight century CE.⁶

'Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia' (2009) by Hermann Kulke and others deals with the expansion of the Cholas from their base in the Kaveri Delta subduing the kingdoms of southern India, and occupying Sri Lanka and the Maldives, by the early eleventh century.⁷ It was also during this period that the Cholas initiated links with Song China. This volume examines the background, course and effects of these expeditions, the regional context of the events along with the cultural contact. It brings light to many aspects of this key period in Asian history.

Kanakalatha Mukund's (2012) masterly study of commerce in the Tamil country proves the value of the coast and the veracity of old saying that nations that engage in trade will be prosperous. Her ambitious study covers a period of more than a thousand years, from the *Sangam* Age (first to third century CE), with its rich storehouse of epics like *Silappadikaram* and *Manimekalai*, to the Chola Empire in the thirteenth century.⁸ It is based on a close examination of texts and inscriptions, seeking to mine great ideas in business and economics that had shaped commerce on the Indian subcontinent.

The subcontinent of India had commercial relations with the west from the pre-Christian days. The products of India reached Europe by both land and sea routes. But the Crusades and the capture of Constantinople by the Turks in 1453 CE led to the closure of both land and usual sea routes. As a result many European nations took interest in discovering new sea routes. The Portuguese were the first, who reached India via Cape of Good Hope, in the latter part of the fifteenth century.⁹ The availability of all sorts of spices in the Southeast Asian region attracted the European Companies to establish their factories and fortresses on the Coromandel Coast, which is geographically very near to the said region and used the products of the coast to barter for the spices. I am dealing with the works that were written after the arrival of the Portuguese on the Coromandel Coast.

The Portuguese

The three important Portuguese settlements on the Coromandel Coast were Pulicat, Santhome and Nagapattinam. Studies on the Portuguese Maritime history have made considerable strides in the recent past in India and a sizeable number of publications have seen the light of day particularly on the Coromandel Coast. Good many of them are concerned with the sea-borne trade and commerce throwing considerable light on Indo-European trade.

Among them, the work of M.N. Pearson (1987) examines the arrival of the Portuguese in the Asiatic waters and analyses their maritime activities from an Indian angle and evaluates the influence or impact of the Portuguese on India.¹⁰ It is a comparative and analytical study covering the Coromandel Coast also.

Sanjay Subrahmanyam in 'The Portuguese Empire in Asia' (2012) attempted to locate the Portuguese presence between the Cape of Good Hope and Japan in the 16th – 17th centuries on two important aspects.¹¹ First on how the Portuguese were able to firmly hold place in the Asian and East African contexts and Secondly, the position of Portugal in the European context in empire building in the early modern period. He talks about the continuity and discontinuity between the Portuguese and later the Dutch and English expansion in Asia particularly on the Coromandel Coast. He also talks about the decline of the Portuguese monopoly when it was united with Spain.

Vasco da Gama's voyage to India in the latter part of the fifteenth century paved the way for maritime contact and commerce between the Orient and the Occident. The Portuguese foray into Asian waters turned the Indian Ocean into a zone for cross cultural contact between the East and the West. Previous seafaring nations in Europe had not expanded their territories into other continents. The objectives of the Portuguese in the Orient were to spread Christianity and to capture the spice trade as highlighted in the works of Shihan de Silva Jayasuriya (2000).¹²

According to Mattison Mines (1984), textile production and trade have played a prominent role on the Coromandel Coast's maritime trade. *Kaikolas*, one

of the major weaver castes of South India were often engaged in commercial activities in the international trade.¹³ The textiles of the Coromandel became very popular in the arena of international trade especially to barter for the spices of the Southeast Asian region.

S. Jayaseela Stephen examines the various aspects of development that took place on the Coromandel Coast due to European contact with particular reference to the Portuguese through his publications.¹⁴ 'Tamil Coast Historical Exploration in Commerce and Culture' (1998) speaks about the early commercial activity of the Portuguese in the south Coromandel and it also deals with the Luso-Dutch rivalry in the Coromandel Coast. It helps to further develop study of the maritime trade on the south Coromandel region.

In another work "Oceanscapes Tamil Textiles in the Early Modern World" (2014) S. Jeyaseela Stephen says that the textiles of the Coromandel Coast became a globally traded commodity, and circulated across the seas and Oceans during the sixteenth and eighteenth centuries, eventually being consumed by a wide variety of societies in Asia, Europe, Africa and America. The author traces how the global diffusion of woven, painted, printed and dyed cotton textiles occurred not only because of the skills of the Tamil weavers and dyers, but also because of the political and economic compulsions in the various regions it travelled. The officials of the East India Companies and the missionaries investigated the techniques of the printing and dyeing of Tamil textiles and found them to be considerably more sophisticated than those used in Europe. This resulted in an exchange of technical and technological knowledge of textile production between the Tamil Coast and Europe. The author examines the long term economic history of the Tamil region through the lens of textiles. It not only provides an extensive and quantitative analysis of the types of textiles traded, it also examines the movements of precious metals, the process of monetisation, and the struggle between the Portuguese, Dutch, English, French, Armenian, Tamil and Telugu traders (2014).¹⁵ Adopting Braduel's approach, the study breaks new ground by looking at changes and continuities in the Tamil textile economy, society, and the technology as an integral phenomenon,

thus rescuing history from becoming region or nation-centric and elevating it to a global status.

Joseph J. Brenning in "Textile Producers and Production in late Seventeenth Century Coromandel" (1990) talks about the textile industry, production, location, domestic and export sectors, trade in textiles, the weaver, social organization, income, rich and poor weavers and the putting out system.¹⁶ The producer in the putting out system was simply selling his labour and was not in a position to exercise much leverage in the market place. Also the producer in this system surrendered control over important decisions connected with the design, size and time of output to the merchant. With the putting out system, the merchant gained control over production through his capacity to control capital.¹⁷

'The Portuguese on the Pearl Fishery Coast' by S. Decla (2013) deals with the socio-economic and political conditions of the Pearl Fishery Coast, a part of the Coromandel with special emphasis on the *Parava* community involvement in pearl fishing before the arrival of the Portuguese on the Fishery Coast. Trade in strategic commodities like horses, elephants, saltpetre; merchants communities like the *Cettis*, *Marakkkyaras*, and Indo-Portuguese settlers are also dealt in detail. The activities of the Portuguese missionaries, particularly the Jesuits under the guidance of Francis Xavier form an interesting episode of the study. The Portuguese presence was not welcomed by the local rulers and Muslims of Kayalpattanam and caused great difficulty for the Portuguese including the religious activities of the Jesuits on the Pearl Fishery Coast. The appearance of the Danes and Dutch constituted another serious threat to the Portuguese. Apart from these there were external problems which paved the way for the decline of the Portuguese power. The socio-economic impact of the Portuguese presence on the Pearl Fishery Coast and the religious transformation of the inhabitants are well brought out in this work.¹⁸

'Maritime Exploration in the Age of Discovery' (2006) by Ronald S. Love, examines the Portuguese entry and the search for sea route to Asia. The Portuguese control over Indian Ocean, trading activities

in the Indian waters and the subsequent fall due to the developments that took place in Europe are systematically analysed and evaluated in this work.¹⁹ So a number of works have come out on the Portuguese maritime activities on the Coromandel Coast.

The Dutch

The Portuguese traders who had the head start enjoyed a monopoly of sea-borne trade between Asia and Europe, which mainly consisted of the export of spices from India, Ceylon and Spice Islands. The Dutch acted as the principal distributors from Lisbon, port of Portugal.²⁰ In 1580 Portugal's Union with Spain forced the Dutch to seek direct access to the spices market in Southeast Asian region. This new European thrust into the spice trade was organised by the national monopolistic companies. The most important of these were the English East India Company founded in 1600,²¹ the United Dutch East India Company founded in 1602,²² the Danish East India Company, founded in 1616,²³ the French East India Company, founded in 1664.²⁴ They came to the shores of India to establish direct trade contact with India.

The United Dutch East India Company was given a Charter by the States General of Netherlands to have monopoly on Dutch trade between the straits of Magellan and the Cape of Good Hope, with authority to wage defensive war, negotiate treaties of peace and alliance, and build fortresses.²⁵ By this way the Dutch succeeded in establishing trade contact on the Coromandel Coast in the sub-continent of India. The important Dutch settlements on the Coromandel Coast were Masulipatnam, Pulicat, Bimilipatnam, Parangipettai and Nagapattinam. Quite a few Indian and foreign scholars have published works on the Dutch maritime activities. The following are some of the important works.

Tapan Raychaudhuri (1961) in 'Jan Company in Coromandel, 1605-1690; A Study in the Interrelations of European Commerce and Traditional Economics', narrates the rise and decline of the Dutch East India Company on the Coromandel Coast of India and gives an overall picture of the Coromandel trade system.²⁶ Its connection with the Coromandel was developed as a by

product of chief commercial interest which centred in the export of spices from the Indian Archipelago to Europe using the textiles of the Coromandel Coast to barter for the spices of the Spice Islands.

C.R. Boxer in 'Dutch Seaborne Empire: 1600-1800' (1965) narrates the rise and growth of Netherland's provinces and the foundation of United Dutch East India Company. The author explores the contribution of the civilians particularly the ruling class and the lower classes in achieving the domination of European seaborne commerce and the expansion of the Dutch overseas trade. The challenges faced by the Dutch East India Company while establishing their settlements in South India especially on the Coromandel Coast is critically analysed. Boxer analyses the motivations and the causes for the success of the Dutch in this enterprise.²⁷

Owen C. Kail (1981) in the work 'Dutch in India' talks about the early Dutch activities in the Tamil region, especially, the manner by which territories were acquired, and the construction of forts, factories and settlements on the Coromandel Coast. He also speaks about monopoly of pearl fishery and conch fishery in the Tirunelveli coast.²⁸

Sinappah Arasaratnam in 'Merchants, Companies and Commerce on the Coromandel Coast, 1650-1740' (1986), focuses on the East coast as a distinct micro-region within the subcontinent and makes a departure from earlier works of maritime studies and commerce. Treating Coromandel region as a separate and major trading entity, he describes its geographical and economic boundaries, topography and climate, identifies its ports and trading outlets. The unity of the area in terms of ecology, economy, administration, politics, culture, social organisation and historical experience is also the subject of detailed discussion. The records of the Dutch and English East India Companies are used for the reconstruction of the life and livelihood of the region.²⁹

Om Prakash in 'The New Cambridge History of India: European Commercial Enterprises in Pre-Colonial India' (1998) gives a clear picture of the Indian economic structure in the pre-colonial period, the

changes in the commodities and volume of trade overtime, the sophisticated indigenous banking system, the trading and manufacturing sectors which benefitted from bullion imports and the increasing demand for Indian manufactured goods and the intra-Asian trade.³⁰

M.N. Pearson in 'India and the Indian Ocean, 1500-1800', (1987) by a stimulating and authoritative overview, reverses the traditional angle of maritime history and looks from the sea to its shores - its impact on the land through trade, naval power, travel and scientific exploration.³¹ This vast ocean, both connecting and separating nations, has shaped many countries' cultures and ideologies through the movement of goods, people, ideas and religions across the sea. In another work, 'The Indian Ocean' (2003), he talks about the history of maritime India, the Indian Ocean, and of the intricate connections between the two, focusing on trade and economic history, of European and local traders.³² He argues that, while the Europeans were present in the area, their role was not crucial.

Holden Furber, in 'Rival Empires of Trade in the Orient, 1600-1800' (1976) has analyzed the History of the European Companies (Portuguese, Dutch, English and French) and their expansion in Asia in the seventeenth and eighteenth centuries in the Indian Ocean.³³ It also throws light on the rivalries between the Dutch and other European Companies. It helps to understand the growth of Dutch maritime dominance in the Indian Ocean.

Sanjay Subrahmanyam in his work 'The Political Economy of Commerce, Southern India, 1500-1650' (1990) deals with the South Indian maritime economy, particularly the Dutch trade on the Coromandel Coast.³⁴ The expansion of the Dutch East India Company in Tiruppapuliur and Ginji on the Coromandel Coast are also traced. It also explains the Dutch interest in textiles trade in South Coromandel region and how the Dutch company sent ships with goods directly from the Coromandel factories to the Netherlands.

Kenneth McPherson in 'The Indian Ocean: A History of the People and the Sea', (1994) narrates about the world constituted by trade links and

commercial networks established over centuries, the peoples, cultures and economy of the Indian Ocean.³⁵

Kerry Ward in 'Networks of Empire: Forced Migration in the Dutch East India Company' (2008) talks about the network of forced migration from the various Dutch settlements on the Coromandel Coast.³⁶ The region is always prone for natural calamities like draught and famines resulting in migration of people to the various plantation industries.

Iris Bruijn in 'Ship's Surgeons of the Dutch East India Company Commerce and the Progress of Medicine' (2009) states that right from its inception the Company provided health care service by employing ship's surgeons on its vessels and settlements in Asia and the Cape of Good Hope.³⁷ Their task was a daunting one because crowded vessels created ideal breeding grounds for epidemics; disorders resulting from malnutrition flared up as a result of the lack of vitamins in the diet on board; unhygienic conditions caused diseases like dysentery to spread like wild fire. The various climates experienced by the sea farers gave rise to colds, pneumonia, and sunburn. All these aspects are dealt by the author in an interesting manner.

Robert Parthesis in 'Dutch Ships in Tropical Waters: The Development of the Dutch East India Company (VOC) Shipping Network in Asia 1595-1660' (2010) says that from the sixteenth century European ships sailed to Asian markets on a regular basis.³⁸ Their main goal was the purchase of the highly sought after spices from the East Indies and exotica from China. Before fifteenth century spices reached Europe overland route. With the fall of Constantinople (1453) the Portuguese were the first Europeans to play an active role in trading directly with Asia by sea. On seeing the success of the Portuguese, other European nations also found their way to Asia. The first were the Dutch, who quite successfully captured the place of the Portuguese through their trading network in the Coromandel region.

Catia Antunes in 'Exploring the Dutch Empire: Agents, Networks and Institutions, 1600-2000' (2015), explores the implications of the institutional beginning of a Dutch process of overseas expansion.³⁹ The activities of the Dutch were organized on three elements

in empire building namely agents, networks and institutions. The participation of Dutch resulted in the bridging of Coromandel with the global economic order in trade.

Chris Nierstasz in 'Rivalry for Trade in Tea and Textiles: The English and Dutch Companies (1700-1800)' (2015) traces the long distance trade between Asia and Europe in material goods and culture.⁴⁰ This trade stimulated Europe's consumer and industrial revolutions, re-orienting the Asian trading world to European priorities. Europe's pursuit of quality goods turned a pre-modern encounter with precious and exotic ornaments into a modern globally organized trade in Asian export ware. It is a study of traded products, material cultures and consumption into economic and global history, and in making economic history relevant to wider cultural history.

The Dutch East India Company Settlements in Tamil Nadu, 1602-1825 – A Study in Political Economy, (Unpublished Ph.D Thesis, by S. Ravichandran, Bharathidasan University, Trichy, 2011), throws light on the South Coromandel Coast on the eve of the Dutch Settlements, Birth of VOC, Portuguese-Dutch Rivalry, Cross Cultural contacts, Dutch trade and Commerce and its impact on the coast. The Union of Portugal with Spain in 1580 forced the Dutch to seek a direct access to the spice markets in Southeast Asia using the cotton textiles of the Coromandel Coast in its barter trade. In turn the Dutch contact brought socio-economic changes in the region. Apart from these, a number of works have been published on the maritime activities of the Dutch on the Coromandel Coast.

The English

The successful business ventures of the Portuguese and the Dutch had encouraged the English merchants to form the English East India Company in London on 31st December, 1600 under the Royal Charter of Queen Elizabeth to acquire a share in the profits of the Eastern trade by encouraging re-exports of the eastern merchandise to the Continent and to establish its direct commercial contact with India. As a result, with the turn of the seventeenth century the English Company opened its first factory at Surat on the

Western Coast in 1608. In the year 1608 the Court of Committees of the English East India Company received a letter from its Bantam Agency about the textiles imported by the Dutch from the Coromandel Coast, which were in great demand in Southeast Asian region.⁴¹ The English Company decided to expand its area of operation to the Coromandel Coast. The Dutch exploitation of the textile produce on the Coromandel Coast and the idea of escaping from the difficult and troubled commercial atmosphere of the Western Coast made the English Company to initiate its peaceful commercial enterprise on the Eastern coast of India known as the Coromandel Coast.

The English East India Company established its settlements on the Coromandel Coast, first at Masulipatnam in 1611.⁴² The second factory was established at Pulicat in 1621 in partner with the Dutch, but the alliance was terminated soon.⁴³ Subsequently, the Fort St. George in Madras established in 1640 superseded Bantam and became the seat of the Eastern Presidency.⁴⁴ A number of scholars have published on the maritime activities of the English with India in general and the Coromandel region in particular.

James Talboys Wheeler, a bureaucrat-historian of the British Raj, 'Madras in the Olden Times' (3 Vols., 1861-62) talks about the establishment of the English settlement at Madras in 1640 and narrating various socio, political, economic aspects and the intense commercial and political rivalry between the French and the English and the ultimate capture of Madras by the French in 1748 in the First Carnatic War as an outcome of the Austrian Succession War in Europe.⁴⁵

Mrs. Frank Penny in the 'Fort St. George: A short History of Our First Possession in India' (1900) narrates the circumstances leading to the foundation of Fort St. George, socio-religious life in the white and black settlements around the fort, Anglo-French rivalry, policies of the Governors of Madras till 1790 and the trade and commerce at Fort St. George.⁴⁶

F.E. Penny's 'On the Coromandel Coast' (1908) is a narration of socio-cultural life of the people of the Coromandel Coast especially the city of Madras,

hinterland, customs, traditions, caste system, Anglo-French relations and relations with other native kingdoms by the author.⁴⁷

Bal Krishna in 'Commercial Relations between India and England, 1601-1757' (1924) deals with the real volume and character of the English East India Company's trade with India.⁴⁸ This is the first major work done on the English East India Company's trade with India. An attempt had been made to construct a consecutive history of the Indo-British trade on all its essential aspects based on the original information collected from the contemporary accounts illustrating the genesis and rise of the British power and trade in India with passing reference on the Coromandel Coast.

The works of K.N. Chaudhuri are of great importance in studying the English Company's trading activities in the East. His first monograph 'The English East India Company: The Study of an Early Joint Stock Company 1600-1640' (1965), is still regarded as one of the seminal works on the History of the English East India Company.⁴⁹ The later history of the East India Company was published under the title 'Trading World of Asia and the English East India Company 1660-1760' (1978).⁵⁰ The methodology of the book was based on computerized data processing and vigorous statistical method and systems analysis. This provided historians with a wide range of reliable statistical data on early modern trade and shipping. It was one of the most significant works on twentieth century economic histories.

K.N. Chaudhuri published two books namely 'Trade and Civilisation in Indian Ocean from the Rise of Islam to 1750' (1985)⁵¹ and 'Asia before Europe' (1990)⁵² following the model of Fernand Braudel's seminal work. Trade and Civilisation mainly follows the traditional descriptive method of a historian, while Asia before Europe is a study, using mathematical set theory of the dynamic interaction between economic life, society and civilization in the regions around and beyond the Indian Ocean during the period from the rise of Islam to 1750. For his immense contributions he was honoured with many academic positions in Britain and Italy.

Joseph J. Brenning (1977) examines the origin of the position of Chief Merchant in the commercial activities of the European enclaves on the Coromandel Coast during the seventeenth century and the varied functions performed by them in the business activities of the European traders.⁵³ For their diversified functions they were able to amass huge wealth and in turn emerged as the merchant capitalists till the beginning of the eighteenth century.

Susan Neild-Basu in "The Dubashes of Madras" (1984) talks about Dubashes their relations with European Companies not only as the interpreters but also as the suppliers and buyers of goods from the European traders or merchants.⁵⁴ They performed multifarious functions and in turn blossomed into merchant capitalists wielding socio-economic privileges especially in the city of Madras like Pachaiyappa Mudaliar, the great philanthropist of eighteenth century Madras.

Vijaya Ramaswamy in 'Textiles and Weavers in South India' (1985) explores the vicissitudes of handloom industry, status and role of weavers in south India, especially on the Coromandel region, along with various aspects like loom technology, production organization, and domestic and foreign trade in textiles.⁵⁵ It was the textiles that attracted the European Companies to barter for the spices of the Southeast Asian region which were the major supply from the Coromandel Coast

S. Arasaratnam in his 'Weavers, Merchants and Company: the Handloom Industry in South-eastern India' (1990) says that in the second half of the eighteenth century, major forces of change were unleashed on certain geographic regions of the Indian sub-continent as a result of the European contest for Indian trade and the assertion of political power that followed that contest.⁵⁶ The maritime regions of Southern India especially the Coromandel Coast was among the earliest to feel the impact of these forces. Wielding of political power had caused considerable economic and social dislocation in the entire Carnatic and had left the English East India Company in a position of unquestioned political dominance over the

Europeans and the native rulers. The textile trade of the southern India was the attraction of English entry into the region and the expansion of their interests connected with this industry felt the impact of English political power. The production process of the handloom industry, its marketing and export received the first concerted attention of the English policy. Consequently, the first major economic and social changes, in response to the growth of English political power, were seen in these sectors and producing districts. As deliberate colonial policy the English sought to use their power to alter the conditions of production of handloom textiles and to transform existing relationships between producers and merchant middlemen. By the end of the century, the economic position of the weaver and of the traditional textile merchant had been completely transformed. He has dealt with various aspects of the Coromandel region particularly the Indian merchants, trading methods, indigenous merchants and their trading relations with the European traders, the handloom industry, etc. through his publications. They are very elaborate and comprehensive in dealing with the trading communities on the Coromandel Coast.

K. Kanniah in 'Cuddalore on the Coromandel Coast under the English, 1690-1939' (2002) talks about the establishment of the English settlement at Cuddalore, Anglo-French struggle and final victory of the British against their European counter part, the trading activities of the English at Fort St. David, the development of textile industry around Cuddalore and urbanization due to British commercial activities.⁵⁷

S. Babu in 'Merchants of Politics East India Company and the Dawn of the Raj' (2006) tries to throw light on the English East India Company's commercial ventures in India in the early part of the seventeenth century i.e. 1600-1657 and its impact on Indian society and economy with a special emphasis on the role played by the Indian merchants in the trading activities of the English in India in general and the Coromandel Coast in particular.⁵⁸ In due course the indigenous merchants emerged as merchant capitalists wielding socio-economic status till the beginning of the eighteenth century.

Radhika Seshan in the work 'Trade and Politics on the Coromandel Coast 17th and 18th centuries' (2012) addresses issues of the breakdown of the political structures within which the merchants operated and the impact of the arrival of the Europeans, especially the English with special focus on Madras on the Coromandel Coast.⁵⁹ It explores the transitional nature of the seventeenth century and ways in which the European trading companies, Indian States, and merchants interacted with each other. Situated within the larger historical context of the trading world of the Coromandel Coast, this regional history challenges accepted notions about the place of merchants and the state. Through a detailed economic history, sheds new light on the political and transitional nature of the period.

Factories and Ports in India: A Study of the English Settlement Pattern on the Coromandel Coast, 1630-1724 (Unpublished Ph. D. Thesis by C. Srinivasa Reddy, University of Hyderabad, 1997) speaks about the establishment of three important ports on the Coromandel Coast Masulipatnam, Vizagapatnam and Madrasapatnam explaining the complex inter linkages between the various types of economic mediation in the regional economy with that of the English commerce on the Coromandel Coast. The crucial factor for the rise of English commerce at Madrasapatnam was due to expansion of the hinterland into the frontier of Carnatic and secondly due to slow but steady subjugation of the Chief Merchant into a company servant. Unlike Masulipatnam and Vizagapatnam the trade at Madrasapatnam was largely an outcome of English East India Company and the ability to integrate commerce with that of local revenues which heralded a new dynamics of trade based on fortifications on grid colonial pattern in early modern south India. Thus, a number of works have been published by the Indian and foreign scholars on the varied aspects of English maritime activities on the Coromandel Coast.

The French

France, like other European countries wanted to get a share in the profits of Eastern trade and entered into commercial activities with India by establishing the

French East India Company in 1664. The French established their trading headquarters at Pondicherry and settlements at Karaikal, Yanam, Chandernagore and Mahe on the Easter and western coasts of India. The French had secured a share in the lucrative trade in Oriental commodities. A number of scholars both Indian and foreign worked on the maritime activities of the French on the Coromandel region.

G.B. Malleson in the 'History of the French India from the Founding of Pondicherry in 1674 to the Capture of that Place in 1761' (1847) talks about the Early French in India, birth of the French Company, rise of the French Power in India, relations with native kingdoms, Anglo-French struggle and the final fall of Pondicherry in 1761 in the hands of the British at the end of the Third Carnatic War as an outcome of the Seven Years war in Europe.⁶⁰ The work also reassesses the career and contribution of Joseph François Dupleix and other major figures in this period of the Franco-Indian Empire. He presumes that the decline of French power was due to lack of support to a few key people being let down by their mother country, contrasting the French with the English in terms of their Indian Colonial History.

S.P. Sen in 'The French in India: First Establishment and Struggle' (1947) states that it is a straight forward account of the French efforts to secure a share in the trade with India, from 1604-1676.⁶¹ It is mainly based on the Memoirs of Francois Martin and the Itinerary of the Abbe Care, the works which till 1947 were available only in French and perhaps unknown to many in India. He gives most of his attention to the French East India Company and the dispatch of a powerful naval squadron under De la Haye. The financial status of the company and state are dealt in detail. The failure of the French was not just because of one man or group of men, but of a nation. Again another book 'The French in India' (1958) is a comprehensive history of the French in India from 1763 to 1816.⁶² The principal object of the work is to carry on the story of Anglo-French rivalry in India from the point where it is generally supposed to have ended to the time, to when it actually came to an end. Military efforts of the French, internal history of the French settlements

including administration, economic condition, trade and commerce are dealt in an elaborate manner. The work is a comprehensive history of the French in India for the period under review.

M. Manickam in his work 'Trade and Commerce in Pondicherry (1701-1793)' (2001) talks about the maritime trade of Pondicherry using indigenous and foreign sources. The role played by the Indian merchants in the European trade with India has been given due attention.⁶³ The place held by some of the important Indian merchants like Ananda Ranga Pillai, Sunguvar Seshachala Chetty, Imam Sahib, Sungu Rama Chetty and other contemporaries in French trade centered at Pondicherry is discussed in this book. The French generated huge amount of money for trade from this region by various taxes collected from the residents of French territory, instead of bringing it from France. The study also lays emphasis on the role played by the native merchants and the French administration in attracting the merchants to Pondicherry by providing facilities for trade and ancillaries for trade.

Arvind Sinha in 'The Politics of Trade, Anglo-French Commerce on the Coromandel Coast 1763-1793' (2002) deals with the French trade in India and its social and political impacts on the Indian Ocean communities of the time.⁶⁴ The role of Indian textiles in the Anglo-French relations is highlighted. The book is an interesting presentation of his research starting from the treaty of Paris (1763), when the French settlements were given back to the French by the English after the seven Years War, ending in 1793, when the troops of the English East India Company once again occupied the French settlements in the wake of the revolutionary wars in Europe. A number of studies have been published on the maritime activities of the French on the Coromandel Coast.

The Danes

The success of the Dutch and the English traders had encouraged the Danish merchants to travel east for acquiring the much needed spices and other exotic commodities. This led to the establishment of Danish East India Company as a chartered Company in 1616 by Christian IV, the king of Denmark-Norway granting a

monopoly on trade between Denmark and Asia, initially for twelve years. The Danish Company established its settlement at Tranquebar on the Coromandel Coast in 1618 in the midst of the powerful Dutch and the English Companies.

Apart from the Danish scholars, a few Indian writers have published their works on Tranquebar. Sanjay Subhramanyam in 'The Coromandel Trade of the Danish East India Company, 1618-1649', (1989) says that the conspicuous and never ending success of the English and the Dutch East India Company encouraged the Danes to form the Danish East India Company to exploit the trade from Europe to the West Indies and established its settlement at Tranquebar.⁶⁵ The Company was very much influenced by its Dutch counterpart in the Euro-Asian trade. The settlement was patronized despite heavy losses as the Crown colony and its involvement in the European politics diminished its trading activities. Although the intension had been to create an alternative to the English and the Dutch traders, the dire financial state of the Company and the redirection of national resources towards the Thirty Year's War (1618-1648) led the colony to abandon efforts to trade directly for themselves, and instead to become neutral third party carriers for goods in the Bay of Bengal until their settlements were taken over by the British.

Daniel Jeyaraj in 'Tranquebar Colony: Indo-Danish Settlement' in the work entitled Bartholomaeus Ziegenbalg: The Father of Modern Protestant Mission (2006) talks about the Danish missionary activities at Tranquebar especially Bartholomaeus Ziegen Balg. It provides a detailed account of Ziegen Balg's life, work especially the twenty three year old German who brought renaissance to Tamil language.⁶⁶ The geographical location of the colony was vulnerable to high tidal waves which repeatedly destroyed what people built- roads, houses, administrative buildings, markets, etc.

'Indo-Danish Cultural Encounters in Tranquebar: Past and Present' (2009) under Review of Development and Change takes the reader to the small coastal village of Tharangampadi on the Coromandel Coast, literally

the village lashed by waves and known as Tranquebar in the European discourse.⁶⁷ Located in the Nagapattinam District of Tamil Nadu, its unique history as a former Danish trading post, site of the foundation of the first Lutheran Church in India and the cradle of the Indian print history makes this village a privileged setting for the study of cultural encounters in the form of an edited volume consisting of fourteen papers contributed by scholars on different aspects of culture at Tranquebar.

P. Maria Lazar in his book "The Tales of Tranquebar" (2010) has written about a popular personalities and important events connected with Tranquebar and its surroundings. Tranquebar has a threefold history: the trade history, the colonial history, and the mission history.⁶⁸ It was the gate way of Protestantism to India with the arrival of Bartholomaeus Ziegenbalg and Heinrich Pluetchau, the Royal Danish Missionaries in 1706. As such it has a lot of history behind history and volumes and volumes can be written on the incidents and personalities connected with Tranquebar.

'Beyond Tranquebar' (2014) is a collection of twenty-four essays contributed by scholars who try to reconstruct the many dimensions of this town.⁶⁹ The book takes us to seventeenth-century Denmark, as the kingdom strives to find a place in the thriving colonial enterprise. It then moves to Maratha-ruled Tanjore where gifts can shift the balance of power. It takes us to a place where ideas, textiles and furniture arrive and depart; from as far as Serampore in Bengal and Copenhagen in Denmark-going beyond geography to contribute to literacy and education in India and alter tastes in distant Europe. This volume examines the place from the perspectives of a diverse range of academic discipline – social anthropology, art history, sociology of religion, ethnography and history. It enquires into the lives of natives and foreigners, i.e. Danish, German and British, as they grappled across borders both physical and cultural in the past and the present by giving a rightful place to Tranquebar in the scholarly map.

S. Babu talks about the Comprehensive Trading Activities of the Danes at Tranquebar (2015). It narrates

an attempt by the Danes to become an alternative to the Dutch and the English.⁷⁰ But the financial status and the redirection of national resources towards the Thirty Years War led to abandonment of its direct trading activities. When the British became supreme, they made the Danes to exit India in the early part of the nineteenth century leaving behind its historical connections and monuments.

Studies on Trading Communities

Some scholars have worked on the trading communities of the Coromandel Coast. The work of David West Rudner entitled 'Caste and Capitalism in Colonial India' (1994) talks about the *Nattukottai Chettiars*.⁷¹ The book describes them as a vital component in the South Indian economy, the merchant banking caste, a corporate organization of men and families that has been crucial to process of capital accumulation, distribution and investment. The *Nattukottai Chettiars* are also called as the '*Nakarattars*' representing the major banking caste of South India in the nineteenth and twentieth century. He has presented an analysis of the commercial organization, trading activities and tracing pre-colonial roots back to the beginning of seventh century base at Madurai and Madras.

J. Raja Mohamad in 'Maritime History of the Coromandel Muslims' (2004) throws light on the maritime trading activities of the Tamil Muslim merchants known as *Marakkayars*.⁷² He states that the maritime activities of the Tamil Muslim merchants with Southeast Asian ports, Ceylon and Malabar thrived till the seventeenth century. The eighteenth century witnessed a decline in their fortunes due to 'monopolistic tendencies' of the European trading companies. By the middle of the nineteenth century, the trading activities of the Tamil Muslim merchants in the coastal areas almost "collapsed" due to lack of cohesiveness of the community, their failure to grasp the concept of modern capitalism, neglect of English education, old traditional sailing methods and so on. The decline of trade was in terms of quantum and tonnage.

Scope for Further Research

Coromandel Coast is one of the most important trading zones of India which witnessed a few important works published on Maritime activities of the region by Indian and foreign scholars on varied aspects. Still there are various avenues that could be taken up by the researchers for further studies. Those who are interested in studying about the Portuguese, Dutch, French and the Danes should acquire the working knowledge of these languages to make use of the sources that are available in these languages apart from English and indigenous sources. The following areas could be taken up for further research.

- Rise and fall of the Alamparai Fort on the Coromandel Coast, 50 km from Pondicherry
- Socio-economic importance of Marakkanam and Buckingham Canal
- Study of Ports and Port economies
- European Settlements and Patterns
- Various process of Urbanization that fostered the rise and growth of Madrasapatnam
- Vestiges of Old Madras
- Health Care Services on Board
- Port Towns and Coastal Settlements and their inter relations
- Port, hinterland and State
- Indigenous merchant Communities and their role in the Maritime trade on the Coromandel Coast
- Inter-Cultural relations between India and Europe
- Missionary activities of the Danes, Jesuits and other Missionaries
- Legacy of the Portuguese, Dutch, English, French, and Danish cultures on the Coromandel Coast.
- European Women on the Coromandel coast
- Socio, Religious and Economic significance of Velankanni

Conclusion

Coromandel Coast is one of the maritime zones of India which attracted the different Europeans powers

because of its richness in textiles. The maritime nations of Europe competed with one another for establishing their trading settlements on the Coromandel Coast because of its close proximity to the Southeast Asian region and to make use of the Coromandel textile produce to barter for the best quality spices of Southeast Asian region. Starting from the Portuguese major maritime powers of Europe entered into the trade of Coromandel Coast. They successfully made use of the Coromandel goods in their trade for spices and reaped rich benefits. The research works that are narrated here testify about the maritime activities on the Coromandel Coast and the historiography of maritime history of the region. Still there are some virgin areas that could be taken up by the researchers for exploration which will widen historiography of the maritime studies on the Coromandel Coast.

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Rev. H. A. Popley's Contribution to Tamil and Tamil Society

P. Jothipackiam*

Introduction:

Protestantism began to strike its roots in India in the eighteenth century. On 9 July 1706 Ziegenbalg and Pluetschau landed in Tarangambadi in Tamil Nadu. They were Germans sent to India by the King of Denmark.¹ Since then due to missionary awakening in the western countries several missions came to India. They worked in different parts of the country. With the restrictions against the missions removed by the 1813 Charter of the East India Company, more missionary organizations came to India. The London Missionary Society (LMS) began its mission work in south Tamil Nadu, from where it extended to other parts.

Protestant missionaries of London Missionary Society extended their missionary activities in Coimbatore from where they came to Erode and started "Erode Mission". In 1830 Rev. W. B. Addis of LMS started protestant mission work in Coimbatore. His policy was to have Christian workers in strategic places. He was convinced that for spreading Christianity, people of the soil should come forward. In pursuance of this policy in 1835 he called for volunteers. An unknown native Christian teacher came to Erode and opened a new centre. He was given a small shed to run a school and to conduct prayer meetings and services. This was the humble beginning of LMS at Erode.²

Christian missionaries did yeomen service in transforming the Indian society by involving themselves in manifold activities. Even though their main objective was evangelism and conversion to christianity, the prevailing situation necessitated them to intervene in other fields also which made them to learn the literatures of the natives, rich cultural heritage etc.

Among the LMS missionaries of Erode mission, H. A. Popley was noteworthy and notable person to be reckon with. Hence in this paper an attempt is made to deal with his multifarious contributions, rendered to Tamil and Tamil society while discharging evangelical

work.

Promotion of Gospel Work and Persecution:

In 1901 Popley who came to India and carried out his missionary work at Calcutta in YMCA joined the Erode Mission in 1902. From 1902 to 1904 he stayed at kanjikoil and did his missionary work in the nearby villages surrounding his residence. In 1903 Popley, the missionary and Samuel, the Indian worker while returning after ministry to Perundurai, were attacked and, thrown into the cactus by the brother of the village officer(moniakar) of Pattakkaranpalayam. About 60 thorns pricked the body of Popley (He bore the persecution for the sake of Christ and continued his ministry relentlessly with undaunted courage.) Again in the same year they were attacked severely at Ingur. Popley shifted his residence to Erode in 1905 from Kanjikoil³

Popley after a gap, again joined the staff at Erode in 1912. As there was no house available at Erode, he lived at Kanjikoil, a village 10 K.Ms away from Erode. This house still bears the name as "Popley House". He was largely responsible for the evangelistic work with highest priority to follow-up work of the mission which led to a rapid growth in the Christian community during the decade from 1905 to 1915. Christianity had its impact on Dalits who embraced Christianity in great numbers. One of the most interesting developments had been the extension of the Christian movement among Adi-Andras, a section of the Dalit group left untouched by the Christian influence(before 1930)⁴. The converts affirmed that Gospel had come to uplift them from their miseries and despised condition and erase their degradation. Conversion to Christianity empowered them to oppose caste based practices and customs.

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Promotion of Social Welfare:

Popley took advantage of the Co-operative Credit Societies Act passed in 1912, to start societies for Dalits - both Christians and Non-Christians - in Erode. They were the first societies organized especially for Dalits in the Madras Presidency. Gradually it was extended all over the district and was of great help in their economic distress. It liberated people from the hands of the unscrupulous money lenders. In many villages the societies became a source of new power for the people in their economic development and to improve their standard of living to a large extent⁵. The Christian central bank was financing these societies on special terms⁶.

Promoting Indian Music

Rev. H.A. Popley began his endeavors at a time when music was largely an oral tradition with very little support for theory despite the various treatises on it and the proliferation of printed works in the late 19th and early 20th Centuries. By then, the gurukula system was fast fading and even in the 1880s, there had been attempts by the Madras Jubilee Gayan Samaj to train students in music en masse by the establishment of schools for this purpose. Though this effort failed, the idea caught on and sporadic attempts were made in the 1900s as well.

Rev. H.A. Popley ran a summer school for music in 1918 where he taught music to Christians. By 1921, this had become an annual feature, the entire course lasting six weeks. In 1924, Sambamurthi, fresh out of law college, but more interested in music and better known as a performer on the flute, was invited to give ten lectures on the "Musical Forms in South Indian Music" at the summer school. He so impressed Rev. Popley that he was immediately appointed as a lecturer in the school. With Popley returning to London in 1926, Sambamurthi became Vice- Principal of the school and by 1927, became the Principal.⁷

Not content with carrying on what the Rev. Popley had begun, Sambamurthi set about creating a syllabus for the school. The course expanded to comprise Elementary, Intermediate, Advanced and

Honors sections and soon became a full-day school for the summer months, functioning out of various buildings in the city. He taught at the school till he was appointed full time head of the department at the university. Popley had skill in rendering Tamil Christian music in the Carnatic style. He used to teach and sing Tamil lyrics in correct and proper "thalam" and "raagam"⁸. He was an expert violinist. During this period hymns were sung in western music in church services. Popley was instrumental for singing Tamil lyrics in the church services and also insisted upon using Tamil only in the church services.

Promotion of Tamil Languages and Cultural Heritage

Rev. H.A. Popley in addition to evangelistic work got involved himself in promoting Tamil language and culture. He had deep love on Tamil language, Art of Tamil, Tamil Nadu and Tamil people and hence he lived like a Tamilan. As he was very much moved and inspired with, Tamil literature and music and Tamil society, he served for the cause of Tamil while doing evangelism. Whenever he had chances to refer to non-Christians while doing his gospel work, he never used the terminologies like heathens or idolaters. He viewed Tamil people as wise people, His messages revealed that the real truth sought by sithars and parabaran mentioned in the poets of Thayumanavar are, found in Jesus Christ.

Method of Evangelism

He had devised his own methodology in his gospel work and how to approach the people of Indian villages. He mixed with poor people with love and affection and took their food provided by them happily, entered into their residents and lived among them. He used to gather the village people either under a tree or at their house sites called *thinnai* as per the traditional custom of the day by singing and playing violin and also taught them Christian principle and the love of Christ which was the usual methodology adopted by him. At that time he used to dress like a Brahmin. In those days, hymns were sung with western music during church services. It was Popley who made this tradition changed

by using good Tamil. He also had written some books regarding how to do gospel work in India.

1. Gospel work through music- Hand book
2. Hand Book for missionaries to conduct missionary camps.

Popley wrote and published an authorised book on music "The music of India", in which, he has described the similarities and differences between north Indian music and South Indian music.

Popley's Tamil Knowledge

He learned Tamil with much interest and considered it as his mother tongue and became a learned Tamil scholar within a short span of time. He used to converse with people only in Tamil that too in Pure Tamil without mixing English. In addition to learning the Tamil Bible, he also learned Tamil grammar and literature, Devotional Books like *Devaram*, *Thiruvasham* and other important books like *Kambaramayanam*, *Silapathikaram* and grammar like *Tholkappium Nanool* and also the comparative grammar of Robert Caldwell.

In order to fix the exact date of Thiruvalluvar a committee called "**Thiruvalluvar Nat Kazhakam**" was found under the presidentship of Maraimalai Adigal. Among the two Vice Presidents of the committee one was Rev. H.A. Popley which is a recognition for him and his Tamil scholarship. No other evidence is required to prove his Scholarship in Tamil. It was really a great honor bestowed on a foreigner by the Tamil scholars of Tamil society⁹.

A Tamil Scholar of Kongu country pulavar Kuzhanthai of Bhavani wrote a *venba* on Popley called "**Papulivenba**" (**Pa** means Songs, '**puli**'- means an expert person, **Venba**- means a type of poem in Tamil grammar) which is another feather in his cap and to prove his scholarship in Tamil.

In 1947 Christian literature Society (CLS) appointed a committee to bring about and to publish a new revised edition of lyrics book. This committee was appointed with the objective of going through the lyrics, making corrections and removing certain words which are different to the old version. Popley was given the

honour of being a Convener of that revision committee which is a further recognition given to his Tamil scholarship by the Christian Tamil scholar at that stage.

Popley, on learning *Thirukkural*, was inspired and impressed by its rich content and considered it as a "**Tamil veda**" which provides wisdom, civilization, art and culture all together. He translated *Thirukkural* under the title "**The sacred Kural or Tamil veda**".

Lyrical Evangelism (Kathakalatcheabam-Gospel message with songs)

This type of method attracted village people very much since it was one of the methods practiced to popularize the views and ideologies. He was very talented in doing *kalatcheabam* using violin instrument in all his evangelistic work at that time and becomes his individual identity.

Promoting Education and Skill Training

When the mission started elementary schools and high schools, Rev. Popley started a teacher training school at Erode at 1926 in the school campus. Along with teacher education was started other arts like mat weaving, bee keeping basket making, poultry, diary etc. A weaving school also started and the materials produced here were of very high quality. It is evident from the fact that when Mahatma Gandhi visited Erode, he was given a warm welcome at VOC Park on 11th February 1934 under the chairmanship of Erode municipal Chairman Sheikh Davood. At that time a mat was presented to Gandhi woven at the above school (*Viduthalai- EVR The Journal Veduthalai* carried this news at that time)

In 1932 Popley after an absence of 16 years with YMCA rejoined the Erode staff and took charge of the Community Training school and was responsible for its further development¹⁰.

Educational work of the missionaries began in the village school where boys taught the rudiments of knowledge. The Training school became the key to the whole system of rural education. The teachers trained here was the leader and the inspirer of the village, the lay pastor in charge of the local congregation and the man upon whom everyone depended for any special

effort in the villages, Education brought a lot of change among Dalits. Many of them left their evil customs and superstitions. Education became a medium to liberate them from the age long bondage and age old traditional attitudes.

Promoting Literary Works

The following are some of the books and articles written by Popley:

1. The music of India, SPCK Press, Vepery, Madras, 1921
2. Foregleams of God, Cosmo, 2005 (wrote an introduction to the above book)
3. Tansen singing before Akbar
4. Surveys and reports of Christian literature in India (Compiled work, 1918)
5. Hand book of lyrical evangelism. (H.A. Popley and L. I. Stephen) CIS, 1919.
6. The musical heritage of India Part-II (An article in international review on mission, vol.10, issue 2, P 223-235, Apr, 1921.
7. The Sacred kural or Tamil Veda.

Popley and EVR

H.A.Popley was generous in knowing different ideologies that existed during that time. He used to invite Periyar who was popularizing self-respect ideologies at that time, to teacher training school for delivering speeches for the trainees. It may be a surprise to see a self-respect ideologist Periyar in mission school. But Popley wanted his students also to know and understand these ideologies existed in Tamil society with broad mindedness. That's why he brought EVR to his school to make his student to be independent thinkers by introducing self respect ideology of EVR also.

Promotion of Teachers Union

Influx of foreigners on Indian soil brought divergent advantages to the people. As A.O. HUME was instrumental in founding the Indian national congress, Popley was instrumental in bringing all the teachers in different schools of Erode under one umbrella **Union of teachers** along with the leading educationist of the Erode town Mr. S.Meeakshi

Sundaram M.A, L.T., at. that time. This union really a blessing in disguise to the teachers of the town to know each other and also to share and exchange their experience among them.

Promoting Indianisation and Church Unity:

As Popley was very keen on indianisation of church services and missionary work, he emphasized this issue at the world missionary conference held in the year 1910. When the missionary conference held at Tranquebar in 1920 he took part in the conference and promoted indianisation of churches and unity of the churches in India. Lambeth Quadrilateral was the initial attempt of the unity of churches. Popley's role in the church union movement was of much significant. As a result of all, these efforts The Church of South India was formed and came into being in 1947.

After convening the first Tamil Synod met at Thanjavur on Jan 14th 1919, Rev.J.D.Asirvatham met H.A.Papley at Erode. At the time Popley appreciated Rev.J.D.Asirvatham for forming independent church of Tamil Evangelical Lutheran Church¹¹.

After serving more than 30 years in the London Mission, Erode Rev. H.A. Popley, settled and spent his retired life in Coonoor. He passed away on May 9th 1960 at his residence "Sunbeam" at the age of 81. He left behind his life and his son who was working in the Assam hills. His funeral service was held at All Saints Church, Coonoor on May 10, 1960. For a period he was the secretary of all India YMCA. At the time of his death he was the president of the local YMCA and Director of the Coonoor Co-Operative Urban Bank Limited¹².

Popley's contribution in various fields such as missionary work, Lyrical Evangelism, imparting skill training, upliftment of down trodden, Indian music, Tamil Literature and Literary works, promotion of self-respect thinking, Indianisation of churches and church union movement were conspicuous and show him a great missionary worker, learner and promoter of learning and an able administrator. Thus H.A.Popley occupies a unique and prominent place in the Indian church history and among the missionaries of Tamilnadu, nay of India.

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Early History of North Arcot

G. Devaraj*

The History of Indian is replete with significant events which took place in different regions of the sub-continent. Each region and sub-region had played a remarkable role which had been less understood by posterity. It is an event of immense pleasure to make a study of early history of Tamil country. Innumerable sources are available to trace the history of South India. Yet in the reconstruction of early history, epigraphy plays a vital role.

The numerous inscriptions that are found in and around of North Arcot, supplemented by available literary evidences throw light on the many sided activities and events that took place in the palar region. They are of two kinds viz. those engraved on stones and those written on copper plates.

It was a vast region in the northern part of the Tamil country. Early North Arcot district consisted Kalastri, Karuvattu Nagar, Vengupattakur, Chanyanthapuri, Kannakudi and Krishnagiri. In fact eight taluks of North Arcot district, ix taluks of Thiruvannamalai district, two taluks of outh Arcot district and two taluks of Chingelput district were the solid units in North Arcot of the Mediaeval period. Thiruvannamalai district was bifurcated on 01.10.1989. these eighteen taluks formed and functioned more or less as a single unit.

According to traditions six saints dwelled here living a life of penance in the jungle-tract of wilderness

called in Sanskrit Shadaranya or six forests collectively came to be known as Aru-kadu¹ later called Arcot. Some felt that because of the combination of river forests in this region it is called Arcot(Aru- River, Kadu-forest). The purana mentioned here is Ramayana. The six saints who did penance were Agasthiya in vennivedu, Gowthama in kari, Durvasa in Pudupadi, Vasista in Veppur and Valmeigi in Melvisharam². In ancient times it was well known as Arcot. LedgenD and Tradition too attest to this fact. The name Arcot is found mentioned in many literary works. A clear reference to this effect is found in the sangam classic, Narrinai³. According to Caldwell a more plausible attempt is made to connect the name with "Ar" of Atti tree a variety of obony considering the fact that the Chola wore victory garlands of Atti flower as their emblems⁴.

Nattrinai the sangam literature vividly portray that Arcot, a fertile land formed a part of the territory of the Cholas and Azhisi was its renowned chief⁵.

“படுமணியானைப் மசும்புட் சோழர்
தொடிநுடங்குமறுகின் ஆர்க்காடு”
(நற்றிணை-227)

However the Name Arcot became famous after the rule of Nawabs who made Arcot as their capital. The ancient name for Arcot was Aruvanadu. Latter it was known as Vanakopapdinadu and Perum banappadinadu⁶ Paleolithic implements were found in

*LM:TNHC2KLM1361, Vellore

many places of the present Chingleput which a part of North Arcot district till 1761 A.D.⁷. A good number of Neolithic sites were noticed in this region. Excavations conducted at Paiyampalli, a place in North Arcot has revealed interesting details about the earliest settlers of his region. They were nomads and leading a better life than the Paleolithic men⁸.

The citadel city Vellore was the capital city of the Vijayanagar rulers. Vellore was mentioned as a small village inhabited mostly by hospitable huntsmen in an ancient classical literature of Sirupannattrupaddai⁹.

Vellore is known as "Raya Vellore" to distinguish it from Eluru in Godavari district, it is also known as "Uppu Vellore"¹⁰, Vellore Fort's architecture resembles the Madura ruler's architecture. The Original settlement was Velappadi now a suburb which derived its name from the circumstances of its being situated in the midst of a forest of vela or boboo tree. Vellore similarly signifies the village of boboo trees and prefix Raya was added in consequences of its becoming a stronghold of the Rayas of Vijayanagar¹¹.

The river palar originates at Nandidurgam in Karnataka state and flowing through Eastern Ghats, Javad hills entering into the North Arcot district, passing several historical towns Vaniyambadi, Ambur, Pallikonda, Gudiyattam and vellore¹² the famous historical towns. It has its tributaries of Cheyyar, Poondi, Goddar, Koundianadi some minor tributaries and empties its water in to the Bay of Bengal¹³. Some of the important towns which exist on the banks of the river Palar are Tirupattur, Vaniyambadi, Ambur, Gudiyatam, Pallikonda, Virinjipuram, Katpadi, Brahmapuram, Sevoor, Serkadu, Ammundi, Thiruvalem, Arcot, Pudukkottai, Kaveripakkam, Takkolam and Arakkonam.

North Arcot consists Madras and Chengaleput. South Arcot districts formed two divisions – Aruvanadu and Aruvadatalainadu and further divided Aruvava south, Aruvava North¹⁴. Ptolemy has noted this territory which was roughly extending between the South Pennar and North Pennar as Aruvarnai or Arvarnaio¹⁵.

These two divisions Aruvanadu and Arvavdathalai-nadu combinedly came to be called as

Tondaimandalam or Tondai-nadu perhaps after the conquest of this place by Tondaiman- IlamTirayan who ruled from Kanchi. However according to the collections of Mackensie the earliest settlers who ruled over this area before it was conquered by Ilam-Triayan were the Kurumbas and the region was then known as "Kurumba Boomi". It is said that they divided the country into twenty four divisions or Kottams and these each had a fort¹⁶.

The occupations of the North Arcot district by the Kurumba is proved by the extensive but ruined forts in Padavedu near Polur¹⁷. Again traces of these old fortifications have been further discovered in Mahendravadi, Ambur, Narayanavaram and Vallimalai. During that time certain parts of North Arcot region was known as RajakambiraRajyam. After the rule of Tondaiman-Ilanthirayan the portions of North Arcot had been ruled by almost all the emperors of South India-Pallavas, Cholas, Rashtrakutas, Pandiyas, Hoysalas and the Vijayanagaras.

During the sangam age this region was a part of Tondai Mandalam. It was ruled by Perumbanas whose king Iladirayan was immortalized in Perum panarrupaddai¹⁸. Malaipadu Kadam one of the poems in pathupattu reveals the rich life pattern of the people of North Arcot. It is believed that the Kalabhras who overran the entire Tamil country about fourth century A.D did not fail to cause damage to North Arcot. Their rule brought darkness on the historical scene. When the political darkness vanished this region came to be ruled by the Banas. The Banas were minor chieftains of South India. The rule of the Banas came to an end when they were defeated by the rising Pallava power¹⁹.

Mahendravarman (590-630 A.D) one of the great Pallava kings held sway over North Arcot. A good number of epigraphical evidences that are found in different places of North Arcot give evidences to the rule of Mahendravarman. A cave temple was built by Mahendravarman at Mahendravadi of Arakkonam taluk in North Arcot. An inscription in this temple give the name of the place Mahendrapuram²⁰.

Nandivarman II (731 – 795 A.D) his general Udayachandran famous for his Valour defeated

successfully the Pallava dominions from the enemies. In his honour Udayendram a town near Vaniyambadi, on the bank of the river palar was founded at Gudiyattam in North Arcot²¹. Nandiverman III founded alliances with the Gangan the Rastrakutas and defeated the Pandiyas at Thellaur he was called "ThellaruErinntha Nandivarman"²².

After Nandhivarman, Nirupatungan and Aparajita the two Pallavan princes engaged themselves in fratricidal wars to establish their claim to the throne. Since the battle of Tirupurambiyam in 885 A.D. the cholas under Aditya I steadily rose in strength²³. He invaded Tondaimandalam in the battle of Tirupurambiyam. That ensured he defeated the remnants of the pallava power and put an end to the pallava rule completely.

After the death of Aditya I his son and successor Parantaka I inherited not only the throne but also the enmity of the Rashtrakutas. The Rashtrakutas under the leadership of Krishna II met the Cholas in the battle at Vallam in 910 A.D. which is the modern Tiruvalam²⁴ in the North Arcot district and inflicted a defeat on Krishna II and his allies.

The Rashtrakutas ruler Krishna III occupied the major parts of Tondaimandalam and strengthened his position in the Padaividu Rajyam, one of the administrative units of Vijayanagara in North Arcot district. The Cholas power was revived worth the ascension of sundrachola who extended his power not only in the south but also in the north. Rajaraja I completely put an end to the Rashtrakuta rule. By 985 A.D. the whole of North Arcot was reconquered by the Cholas²⁵.

The decline that set in the Chola empire encouraged the remaining rulers of the Tamil country viz, the pandyas and other chieftains like Sambuvarayas to clamour for independence. After the rule of the second Pandya the Hoysalas rose to prominence in South India during the later half of the thirteenth century. In 1322 A.D. the Hoysalas ruler Ballala III moved into unnamable the very important town in North Arcot, which later came to be known as Tiruvannamalai. According to "Koil-olagu" when the

Brahmanas were celebrating a festival in Sri Rangam a Muslim army had come in and after occupying a few parts of Tondaimandalam, North Arcot, South Arcot and Chingleput marched towards Srirangam²⁶.

After the decline of the Hoysalas, the Sambuvarayas became the ruling class of this region. They were the chieftains under the imperial Cholas and later under the Pandya's. They gradually developed their power, position in and around Padaividu Rajyam in Polur taluk of North Arcot. From 1264 A.D. to 1310 A.D. till the assassination of Kulasekarapandya, the Sambuvarayas were in the service of the Pandya Kingdom. "Virasamban or Ethirile Chola Sambuvarayan" (1306-1317 A.D) was the most important chieftain during this period²⁷.

Ekambaranatha Kulasekara Sambuvara was the important chieftains²⁸. He was succeeded by his ablest son Tirumallinathan who carried the titles "verumankondan" and "Sakalaloka-Chakravarthi"²⁹. He ruled from 1322 A.D to 1339 A.D. He extended his rule from North Arcot to parts of Chingleput and South Arcot. His Son Rajanarayana I ruled from 1337 to 1363 A.D.

Raja Narayana II, Sambuvaraya ruler was defeated by kumarakampana, the ablest son and successor of Bukka I, the Vijayanagar ruler in the year 1362 A.D. The Rajyam was elevated as one of the provinces in the vijayanagar empire existed in the palar river basin³⁰. He saved the Tamil country from the hands of the Muslims. He reorganized the temple and the judicial administration and brought them under his direct control through subordinate officers.

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Glimpses of Chettinadu

S. Murugavel*

The aim of this paper is to describe the formation of Chettinadu. Chettinadu is commonly a region with the settlements of Chettians. They are otherwise called, Nagarathars. They belong to the forward class in the social stratum. Their origin is still complex and complicated. Even though, they have a rich and long history. It is stated that they belong to the Vaisya caste. Generally the Vaisya caste is a merchant class.

The region, Chettinadu included the taluks of Devakottai, Sivagangai, Pudukkottai and Triumayam. Their settlement areas is about 1700 square kilometers. A few of their villages have disappeared. Chettinadu is situated in the south of India's southern most state Tamil Nadu, the land of the Tamils. It was once part of the ancient Pandya kingdom, whose capital was Madurai about 80 k.m. north east of Madurai and about the same distance south of Thanjavur, the capital of the ancient

Cholas was the Chettinadu.

The term, Chetti denotes the trader. It was at first used in the songs of Panvar Muthappar. About the Chetti traders, information are seen in the inscriptions, founded at Chahurvetha Mangalam and Thirukolakudi. The abbe traders were given the title, such as, Etty. They were also given a ring as gift. In due course, the term, Etty changed into Chetty in usage Etty Chathan was their leader.

The term Chettu got the suffix, are and came to be called, Chettiar. In commerce, the term Chettu, means profit. Another meaning for the term, Chettu is stingy a miser. In the day-to-day life, they are street and stingy so that they were called Chettiar. Their settlements were called, Nattukottai boomi. Eventhough, they had settled side by side with other communities. During the 15th and 16th centuries, they often migrated and settled

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together, so they were also called, Thonnootar¹⁰, Nagarathar. Now they have got only seventy-five settlements of their own and to these villages, they had migrated from the Maravanadu.

Poom-puhar was once called Pattinam or Nagaram. The Chettiars had migrated from Poombuhar, so they were called, Nagarathar, though, they were minority in the Chettinadu region, they were advanced in education, economy and had influence in the society. So their region was called, Chettinadu, such an influence and hold was found not to other communities that of the chettiars.

Nowadays, they live with trade commerce and various other employments of course, due to their occupation, they had settled scattered. But they assemble in their villages during marriage and such like ceremonies. Chettinadu is bounded in the north by Vellar, south by Vaigai river East by Bay of Bengal and west by the Parambu hills. Chettinadu on both sides are surrounded by rivers on one side by mountain and on the other side sea. This natural boundary is no doubt attractive.

The Chettiars inhabiting the Chettinad area are distinguished from other Chettiars by the name Nattukottai Chettiars. So to them the term Cherry is not a title, but it is their caste name. Regarding the etymological origin of the term Nattukottai, three views can be given. Firstly the census report of India points out that the word Nartukottai is a corruption Nattarasankottai, the name of a small village near Sivaganga. Secondly the term Nartukottai literally means country fort. Presumably the word came into usage since Chettiyars built for-like mansions in their native place.

Thirdly there are references of Sarigaikottai in inscriptions. Sarigaikottai denotes a fortified place where tolls or duties are levied on articles of merchandize, and emporium or warehouse. Silappadikaram points out the existence of several such fortified places built in big streets containing palatial

buildings owned by merchants. Pattinappalai which speaks of the great emporium of Kaveripumpattinam refers to the existence of a big warehouse in the place.

The merchantile community which migrated from Chola kingdom to Pandya kingdom, to distinguish them from other merchants could have assumed the name Nartukottai in memory of Sarigaikottai in Puhar with which they had much transaction. It is to be noted here that Sarigaikottai had much influence in their business life. Chettinad happens to be a dry land with no proper rain which was a major set back for the area. As such due to non-availability of any mode of living, people were forced to leave Chettinad to various parts of the State in searching of their living.

Devakottai and Karaikudi are two major towns in that region consisting of what is called maximum pullies. Nattukottai Chettiars are basically bankers who lend money at nominal interest. They are considered as the pioneers of modern banking. They are the first to introduce what is called as *Patru* (debit), *Varavu* (credit), *Selavu* (expenditure), *Laabam* (profit), *Nashtam* (loss) which are all, collectively known as *Lynthogai* (trial balance)".

In a particular Nattukottai Chettiar family Appachi (Father) is considered as the Kartha for all the activities assisted by his sons. Attha (Mother) looks after the family affairs including the day to day activities of the Vidu (House) in consultation with her Kanavar (husband). Nagarathar society is divided into Koil Vazhi Nagarathar consisting of nine koil (Temple). This division in the society is for the purpose of choosing their alliance and nothing else. Bride and the bridegroom cannot be from the same Koil as they are considered to belong to the same family and treated as Brother and Sister.

Karaikudi is the largest city in Sivaganga district in TamilNadu State of India, and is known as the capital of Chettinad, which comprises Karaikudi and 74 other villages. Chettinad is the homeland of the Nattukottai Chettiars. (Nagarathar), a prosperous banking and

business community, many of whose members migrated to South and Southeast Asia, particularly Ceylon and Burma, in the 19th and early 20th centuries.

The Chettiars are Hindus predominantly originating in the Chettinad region of Tamil Nadu. In the 19th century Chettiars migrated to countries throughout South East Asia such as Ceylon, Indo-China & Mayala. There are Tamil speaking and they are very famous for their artistic houses and tasty cuisine. They were a mercantile class that at the time had spread to Ceylon (Sri Lanka), Burma (Myanmar), Malaya, Singapore, Java, Sumatra and Saigon. They had involved in the export of business of rice and similar commodities. Changed political and economic fortunes since then have caused many of these communities to disappear as their members returned to India or sought other, more hospitable homes.

Chettiars were traditionally involved in occupations such as money-lending. Three banks established by Chettiars include the now defunct Bank of Chettinad and Bank of Madurai (est.1943), and the still thriving Indian Overseas Bank. ICICI Bank absorbed Bank of Madurai in rescue in 2001. (Bank of Madurai had acquired Chettinad Mercantile Bank (est.1933) and Illanji Bank (est.1904) in the 1960s). Chettiars are known for their philanthropy in the form of building temples and maintaining them.

The merchant community in general is characterized as the Vaisya community. In Tamil Nadu, the Vaisya community in a broader perspective assumes the title *Chettiar*. Government of Tamil Nadu records reveal a total of 18 sub-groups of Chettiars belonging to the caste structure as identified among the Vaisya community. Of them the most significant of the group are the Nattukottai Chettiars who specifically, take it as their caste name. Sozhiya Chettis, Komuti Chettis, Vaniya Chettis, Devanga Chettis, Kasukkara Chettis, Pattunul Chettis, Pannerendam Chettis, Ayiravaisyas, Manjaputhur and Telugu Chettis. They are distinguished from other Chettiyars by their traditional occupation which includes money lending and banking. They are the indigenous bankers of South India.

The economic prosperity of the Nagarathars in India as well as abroad. Formerly they were bankers and money lenders. Now they have been bankers and money lenders. Now they have turned to business and industry and many of the textile mills in and around Madurai are owned by them. Now they have risen to the position of international industrialists from the status of village moneylenders.

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Nagarathars through the Ages

G. Paranthaman*

The aim of this paper is to describes the Genesis and Growth of Nagarathars through the ages. A nagaram is identified in Pallava and Chola (பல்லவ மற்றும் சோழர் கல்வெட்டுக்கள்) inscriptions by the word nagaram (நகரம்), nagarathar and nagarathom. The South Indian inscription of Kulothunga points out that nagaram is a city where the merchants are popular. Since they built palatial buildings and settled trade they we called Nagarathar.¹ Another inscription denotes Nagaram as the local assembly of mercantile towns. In the same way Pudukkottai State inscription points out the meaning of the word nagarattom as the residential place of the merchants permitted by the government. Another new is that since they migrated from the town, Kanchi, they were called, Nagarathar.²

The merchant community in general is characterized as the Vaisya community. In Tamil Nadu, the Vaisya community in a broader, perspective assumes the title "Chettiar". Government of Tamil Nadu records reveal a total of 18 sub-groups of Chettiers belonging to the caste structure as identified among the Vaisya community. Of them the most significant of the group are the Nattukottai Chettiers who specifically, take it as their caste name.

Sozhiya Chettis	(சோழியச் செட்டியார்)
Komuti Chettis	(கோமுட்டிச் செட்டியார்)
Vaniya Chettis	(வாணியச் செட்டியார்)
Devanga Chettis	(தேவாங்கச் செட்டியார்)
Kasukkara Chettis	(காசுக்காரச் செட்டியார்)
Pattunul Chettis	(பட்டுநூல் செட்டியார்)
Pannerendam Chettis	(பனிரெண்டாம் செட்டியார்)
Ayiravaisya Chettis	(ஆயிரவையச் செட்டியார்)
Manjaputhur	(மஞ்சப்படுத்தூர் செட்டியார்)
Telugu Chettis	(தெலுங்குச் செட்டியார்)

Nattukottai Chettiers are distinguished from other Chettiers by their traditional occupation which include

money lending and banking. They are the indigenous bankers of South India. They are also called as Chetti Pillaikal by other communities.

Among the thousands of castes in India, Nattukottai Nagarathar or Nattukottai Chettiar is one. Nattukottai Chettiers, presently known as Nattukottai Nagarathars, are believed to have originated from Chandrapuri in the former Naganadu.

Any event is accepted into history only based on evidence. There appears to be no authentic record in writing for said belief, excepting what has been handed down to ancestors by word of mouth, especially 'Thalattu Pada' which itself has taken twist and turnover the years and has lost its originality. 'Isaikudimanam' (marriage deed) also bears testimony to their origin wherein it refers to *Nagavalla*... 'Location of former Naganadu is also debatable. The first book about Nagarathar history "*Thanavaishyiar Nattukottai Nagarathar Sarithiram*" in Tamil was published in 1894. After detailed study on various records and findings, it is obvious that Nagarathar have a long tradition and culture to treasure. The history can be classified with time to scale.

Nagarathar in the pre-historic days were in Sandhiyapuri of Naga Nadu, part of north-east Tamil Nadu actively involved with trading of precious stones, worshipped vinayagar and practiced vegetarianism. Around BC 2900, Nagarathars sensed a great deal of insecurity in Naga Nadu as the ruler at that time was a autocratic hardliner. Hence they gradually migrated to Kanchi Nadu and with the support from the Kanchi kingdom, they started their business again from scratch.

Nagarathars had a very successful and happy living in Kanchi Nadu till BC 790. During this time, the king of Kanchi Nadu "*Prathaba Raja*" imposed heavy taxes and duties for business establishments. This had an adverse impact on the Nagarathars as most of them are involved with business activities, resulting in look

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out for place to make their living. They finally decided and migrated to Chola Nadu and made "*Pughar*" (now known as Kaveri Poompattinam or Poombugar) a chettiar home town.⁵ When they came to the south, they were called, Nagarathar.⁶ Apart from trading precious stones, they actively took part with overseas trading. Their business acumen coupled with commitment and sincerity rewarded them with various privileges and honours.

In BC 674, the Chola King "*Poovandhi Chola*" imprisoned some Nagarathar women.⁷ This had a disastrous impact on the community, everyone handed over all their belongings and their 1502 young boys to Athmanadha Sasthriyal, requesting him to be their guardian and committed suicide to show their protest. These young boys in Athmanadha Sasthriyal custody were taken care of and had proper education. Poovandhi Cholan was disturbed by this incident and in his final years as king decided to make one of these Nagarathar boys as the next king, as a compensation. None of the 1502 grown ups were married because there were no women left behind in the community. Hence they were not eligible to rule the kingdom. The king consulted his ministers and these men married girls from three different Vellala communities. These Nagarathar men decided that their weddings will be the first and last to marry someone from the other community and the next generations will marry among themselves. As these men married women from three different Vellala community, they moved to the downtown side of the city "*Pughar*" and lived in three streets (West, South, East).

About thirty different communities in TamilNadu have been identified to being called as Chettiars. The Nattukottai Nagarathar otherwise commonly known as Nattukottai Chettiar community is one among them. They are a minority community in TamilNadu with one lakh population. The word Chetti affixed to their names in all documents in the past is still being followed to a lesser extent. Isaikudimanam (marriage deed) Pana Thiruppu (cash compliment at wedding) Pullipanam weddings, pullivari (religious tithes) to respective nine Nagarkovils, native village town kovils administered by Nattukottai Nagarathars. Pulli reister at Kovils

administered by Nattukottai Nagarathars, Pulli reisters at Kovils, Jathaham (horoscope). Undiyal or Hundi (Bill of exchange, promissory note) all ear the word (Chetti). As per the inscription records, Nattukottai Chettiyar's were originally the inhabitants of Satyapuri in the Naganadu which was located in the island of Sampath. They migrated from Sahjapuri and settled in Kanchipuram in 2897 B.C. Due to trade rivalry with the help of Kanchipuram they again migrated in 790 B.C from Kanchipuram and now settled in a place called Kaveri Poompatinam. From 789 B.C to 706 A.D the Nattukottai Chettiyar's lived in Kanchipuram. Later on in 707 A.D. Nattukottai Chettiyar's arrived in the Pandya Kingdom. Then they were settled in Karaikudi Pudukottai areas about 96 villages upto 18th century A.D.

Due to commercial controversy and tax collection Nattukottai Chettiyar's migrated from place to place and at last they settled at Pillaiyarpatti. They were strong in Siva worship. Nagarathars were further divided in to Nattukottai Nagarathar, Ratnatamaguda Vaisyar, Elayanthangudi Nagara Vaisyaretc.⁹

Nattukottai Chettiyar's had to face a lot of problem during the course of business and they lost their sense to peace and tranquility. So they had to face a lot of problem during the course of business and they lost their sense to peace and tranquility. So they turned their attention towards divine line. They followed Saivism all these happened because of the jealousy and misunderstanding with the rules class. After following Saivism they began constructing and renovating lot of temples. Pillayarpatti is one among them.¹⁰

After the humiliation of Nagarathars at the hands of kings and ruling as the Nattukottai Chettiyar's decided to obey the rules and relations of the Pandayas and they paid taxes to the Pandya kings and lived in safety and security. But in due course, the similar difficulties and hardship have been imposed on them by the Pandya king again. But now the Nattukottai Chettiyar's did not decide to migrate again from there. Instead they thought that the ' kingship alone paved the way for all their troubles. Again due to material welfare of their mind is responsible for their misfortune.¹¹

They raised the question among themselves that whose citizen were the Nagarathars? Whether the citizen of Chola kingdom or Pandya kingdom but ultimately they came to a definite conclusion that they were the citizen of almighty.¹² They thought if they made god as their center of life they need not worry and fear about anything. They need not surrender before anybody. Temple oriented life alone could relieve all sorts of hazards of them. So the Nattukottai Chettiyar's divine line of life.

Nattukottai Chettiyar's formed a lot of trade give Manigramatar, Valangiyar, Nanadesi, Diasa yirattu Inuttal Avai. Among these trade guilds inuttalavai guild only purchased some places in and around of Pillayarpatthi. With the permission of Tiripuvanam Chakravarti Konerimaikondan. Later on Emmandalam Kondatuliya Pandyan gave permission to the Nattukottai Chettiyar's to collect taxes from these areas. As *Nattukottai Chettiyar's* settled some years in the city of Kanchipuram they came to be known as Nagarathars. The word nagar means *temple palace, trade guild*. As they lived in a house like palace they were called Nagarathars, but popularly we can see the nagar in the sangam literature as temple such as Mukan Selvan Nagar, Kadavulkadi nagar, Selvan nagar.

After the arrival of Nattukottai Chettiyar's to the Pandya kingdom they divided themselves into several trade divisions such as Okkurar, Kalanjavasakudiyar, Pattinasamiyar, Perumaruthoorar, Sirusethudayar, Kinilikudar and Sethudayar. These nine divisions were based on temples and especially Vinayaga temple was placed in the midst of each division and named as *Gnana desila Vinayagar* and they constructed a pond on each temple.¹⁷ Nattukottai Nagarathars divided themselves into nine and they constructed temples for each group and led the life of divinity. Among the nine groups one such division was Pillayarpatthi Nagarathars. They lived at Elayathangudi for a long time with Eraniyurars even today. As they lived at Elayathankudi they found an ancient Vinayaga temple and started constructing. Nagarathars of 16 families came forward to rebuild the temple. They were known as Kaiakkars. Moreover they invite artists and architects from various

parts of the country for temple maintains and they offered shelter such people.¹⁹

Silapathigram and Periyapuram describe Kaveripoompattinam and bear testimony to the greatness of Nattukottayar community there. They are said to have travelled from Kaveripoompattinam to Melaka during Chola Dynasty as traders in Gem, Pearls, Silk and Spices. But available records indicate 'they travelled to Kandy, Colombo in 1805, Penang, Singapore 1824, Moulmein 1852, Rangoon 1854, Mandalay 1885 and later to Medan-Indonesia, Hochimin city (Saigon) Vietnam, Pnompen Cambodia, Vientiane Laos, Southern Thailand, various states in Peninsular Malaysia, established money lending business and subsequently some of them settled there.

Their principal obligation to the royal family was to crown the king during coronation ceremony. King Poovandi Cholan's misdeed caused 8,000 Thanavanigar families inclusive of women and all female children to perish in suicide to save their honour, reputation and dignity. Only male children at Kurugulam (Community Boarding School) out of town survived. After nine years (Kaliyuga era, year 3784) King Poovandi Cholan requested young hanavanigars to crown his son Erajapooshna Cholan. They consented and to comply with tradition that only married person could perform crowning ceremony young Thanavanigars married *Vellalar* community women. King Sundra Pandiyan of Madurai Nagar wishing for good immigrants to dwell in his kingdom, requested king Erajapooshana Cholan and in Kaliyuga era, year 3808, Thanvanigars migrated to Pandya Nadu. When they moved on into the Pandya Nadu, they first settled in Elayanthankudi and were called *Nagarathars*. It is stated that since they migrated from Kanchi, a town, they shall have called, Nagarathar.²⁰

By AD 707, the Pandya King Soundara Pandiyan visited Chola Nadu. Pandiya kingdom during his predecessors days faced severe natural calamities, there were not many business communities in Pandya Nadu. With due acceptance from the Chola king, Sundra Pandiyan invited the Nagarathar and other business communities to migrate. Pressure mounted on the

Nagarathars to let go some of their men to Pandya Nadu, but they decided to stay united where every they live. The Pandya king offered to give them *Ariyur* city. Piran Malay temple, Sundara Patinam city and temple, Elayanthangudi city and temple. Nagarathars moved to Ariyur city, in the hot and high Deccan Plateau of the Pandya nadu (Chettinadu district), where the king built and temple and allocated land for Nagarathars to get on with their trade. They lived in three lanes, similar to how they were in Chola Nadu.²¹ But as days past, they could not coexist. The nagarathar of the west street decided to stay back in Ariyur, residents of the South street decided to move to Sundara Patinam city and the East street Nagarathar moved to Elayanthankudi city. They agreed that Maragatha Vinayagar temple at Ariyur will be managed by the west street Nagarathars and it's a shared property of all the three groups.

After the years, the Nagarathars of Sundara patinam could not live together. They met the Pandya king and explained their views and concerns. They requested the king to accept and allow them to break up into eight groups and move to eight small towns namely Mathur, Pilliyarpatti, Eraniyur, Vairavanpatti, Ellupakudi, Suraikudi, Velankudi and Nemmkovi. Along with 'Elayathankudi, they are now made up of nine towns. And this is how all the nine temple groups of Nagarathars emerged based on the nine Siva temples.²² In AD 1161, the Pandya king Karuniya Pandiyan kidnapped the five year old daughter of Muthuveerappan Arunachalam. The king was on a hunting mission when this girl Muthu Meenal got kidnapped. Learning this, the Nagarathar of Velangudi discussed and decided to meet up with the king. Only then the king came to know that the kid belongs to Nagarathar and he agreed to release the girl on condition. The king came to know that the Nagarathars follow very strict rules and hence they would kill the girl once she is back, because the girl was away from Nagarathar community for sometime (thought she is a infant). The king condition for the release was men and penalizing them with eight thousand gold coins.

Nagarathars agreed on the deal and got the girl freed. Nagarathar, on their way back home, they killed the girl to keep up with their rules of the community.

Though they know that the king take action on them, they started to prepare and face the charges. They had one member nominated from each of their seven subgroups (that was involved with this crime) and collected eight thousand gold coins.²³ They had to decide on who's going to be the eight person and from which subgroups. Elayathankudi group has few subgroups in it came up with the eight member who was a part of a Okkurudaiyur subgroup, in return, this sub group will be give the first right and honour at Elaythankudi temple.

All the eight men met the king and told him that they have come prepared to face the punishment. They king regretted for the death of the young girl and pardoned these men. In AD 1543, *Ariyur* city was destroyed by natural disaster and all the 64 families fled to *Malayala* Nadu. They build the *Maragatha Vinagar* temple and continued to worship. Late in AD 1564, violence broke out in one of the Nagarathar towns and eight Nagarathar women were raped. As per the community law they have to be killed, but the Gurus (Holy men) were reluctant to award the order. They gave in to the pressure and ordered to execute them, and the Gurus left for *Kasi*.²⁴

The present area of Chettinad thus formed part of Pandya kingdom until the advent of the Nayak rulers of Madurai, who held sway over the territory during the 16th century. At the beginning of the 18th century, Raghunatha Sethupathy (1674-1710), the ruler of Ramnad defeated the Nayak army of Princess Mangammal in 1702 and secured complete freedom for his little kingdom. Between the 14th and 17th centuries, there were periodical incursions by Muslim chieftains, both from the north and the south, as well as petty feuds between Ramanathapuram and Sivaganga principalities.

The consequent insecurity as well as growth of the Chettiar population led to their gradual dispersal into nearby villages and thus the 96 villages came into existence. During the British, i.e., 18th century the Chettiars led a compactable life.²⁵ By 1800 the British had established their rule in South India and restored relatively peaceful conditions. The Chettiars then moved closer to the center of their settlement from the

relatively far off villages, and the number of Nagarathar villages shrank to the present.

Nattukottai Nagarathars, who had moved into Nattarasan kottai, have built their Nagaram on the same concept as their earlier settlement at Kaveri poompattinam. One can find all the kovils, kulam, within a large square in the center of Nattarasan kottai Nagar and Nagarathar dwellings around the square. Elayathankudi Kovil comprises of seven groups namely,

1. Okkurudayar
2. Arumbookrkilarana Pattana Samiyar
3. Perumaruthoorudayar
4. Kainivasarkudiyar
5. Kinginikoorudayar
6. Perasenthoorudayar
7. Siru Settoorudayar²⁶

These seven groups, their two elder and younger brothers known as Thiruvet poorudayar had lived together at Elayanthankudi. Some years later, elder brothers moved to Irraniyur Kovil and the younger, to Pillaiyarpatti Kovil.²⁷ Elayathankudi Kovil Devasthanam had in the past established a maternity hospital cum infant care center and elementary school. These were later handed over to government. They have also provided protected water, lighting in the streets, set up botanical garden, Guesthouse and Post office at Elayathankudi. Sithar worshipped at Mathoor Kovil. His incarnation of Aimbon, resulted in ahinooru (five hundred) variations of the alloy. Hence, Mathoor Kovil samy is known by the name Ahinootreesar.

Vairavanpatti Kovil Nagarathar comprise of three pirivus namely, PeriaVahuppu, Theivanayagar Vahuppu, Pillayar Vahuppu with two sub pirivus, Kalanivasa Ludayar and Maruthentirapura Mudayar All three are brothers. A Vinayagar, within the kovil Ahvaranam, (compound) is the principal deity for Nagarathars in Pillayar Vahuppu. The statue of Theivanayagar at Samy Sannathi, is the ancestor of Nagarathars in Theivanayagar Vahuppu. Some authors believe, Nagarathars in Periya vahuppu may have derived their Pirivu name by order of descent and being greater in number of Pullis.

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The Impact of Keelavenmani Massacre

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Introduction

This paper is presented in the 24th session of Tamil Nadu History Congress at Alagappa University, Karaikudi on 6th, 7th and 8th October, 2017. It is an attempt to trace the impact of the Keelavenmani massacre, which was happened in the night of 25th, December 1968. As many as atrocities made against the marginalized group in India after independence, such as, in 1956, Muthukulathur riots against dalits, Karamchedu massacre in 1985, Tsundar riots of 1991 in Andhra Pradesh, In 1996 Kodiyankulam incidents against dalits in Tamil Nadu, in Bihar, the Lakshmanpure Bathe carnage in 1997, the Melavalavu incident (seven dalits were murdered, they were the panchayat board members including one among the village panchayat president, namely Murugan by Ambalathan (OBC) in Madurai district), Ramabai killings in Mumbai in 1997, in 1997, Tamil Nadu State Government sponsored this incident against dalits on River Tamirabarani massacre and in 2011, the Tamil Nadu Police killed seven dalits during the celebration of Imanuel Jeyanthi. These are some of the examples only, who had involved in these all atrocities or who are supporting them, these are the big challenge in contemporary social and political problems all over India. Dalits are socially, economically and politically weaker sections in India. Our leaders are fighting against social oppression, but it cannot be controlled, but at the same time the Indian constitution gives protection these people not wholly. Keelavenmani has gone into the history of the country's agrarian movement not only as an example of the supreme sacrifice of the toiling masses in their struggle for liberation from economic exploitation and social oppression, but also as a frightening reminder of the with less ways in which their oppression try to protect vested interests.

Methodology

This study is based on descriptive and analytical with historical narratives including subaltern manner. It is a people history, history from below, which attempts to account for historical events from the perspectives of common people rather than leaders. The subject of the study is landless labourers, who were all poor and marginalized section. The study may also be crossed Marx's thought on history, through a dialectic and clash of opposing forces. Here, the working class directly opposed the ill-treatment of landlords, less wages, more working hours, etc.

Objectives of the Study

- To know the background of the mass killing,
- To understand, how feudalism had most dangerous, and
- To expose, how it is impacted on marginalized section in Tamil society.

Background of the Incident

Thanjavur district is prior to its division, accounted for nearly 30 per cent, the states' paddy production due to rich irrigation facilities. Thousands of acres of land were in the possession of temples, the Hindu religious mutts and zamindars¹ at a class of people created by the British to collect land revenues for the government. Thirty per cent of the cultivable lands were in the possession of five percent of land holders. Fifty-five per cent of the temple and mutt lands under the control the cultivating tenants². There were also small and marginal farmers. The district had a large presence of agricultural workers, most of them Dalits who were treated as slaves (pannai adimaikal). Dalits were therefore oppressed both socially and economically. They suffered the worst forms of untouchability, being denied access to public wells, rivers, streets and temples.

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It was under these circumstances that the Communist Movement stuck root in the district. With agricultural workers being mostly Dalits and a significant number of marginal and small landholders being from the socially backward castes, the Communists had to integrate to fight against economic oppression and social oppression with the co-operation of both these sections. Under the guidance of leaders such as B.Srinivasa Rao, Manali C.Kandasamy, Kalappal Kuppu³, the Communists first organized the cultivating tenants, who were at the mercy of Zamindars, temples and mutts and then agricultural workers. Long struggles by them for protection from eviction led to the abolition of the Zamindari system with the adoption of the Tamil Nadu Easters (Abolition and Conversion into Ryotwary) Act of 1948, The Thanjavur Pannaiyal Protection Act of 1952, and the Tamil Nadu Tenants Protection Act of 1955.⁴

The Tamil Nadu Cultivating Tenants (Payment of Fair Rent) Act of 1956 was meant to ensure that the tenants paid a fair rent. With the abolition of the Zaminadary system, a new class of marginal farmers emerged, besides the small farmers. Similarly, the mechanization of agriculture that came with large allotment of funds for agriculture in the first five year plan brought in the daily wage earners.

In the 1950s, a Minimum Wages Act fixing wages for farm workers came into being. The Communist agricultural workers union demanded agreements on payment of wages for both cultivation and harvest periods. In the 1960s, problems were developed, such as border wars, steep fall in food production and certain actions of the Union Government, such as devaluation of Indian rupees in 1966 there was a spurt in prices of agricultural communities giving fillip to demands for higher wages in several places. A separate organization for championing the causes of agricultural workers was later formed.⁵

The peasant movement in the state also agitated for reducing the concentration of land in the hands of a few by fixing a ceiling on holding and for redistributing the surplus land among the landless agricultural workers. The Tamil Nadu Land Reforms (Fixation of

Ceiling) Act of 1961 came into being.⁶ It was another matter of that the act riddled with loophole, ensured that not much land was declared as surplus.

Before achieving these, however the tenants, the small and marginal landholders and agricultural workers had to confront the money power and political influence of the landowners at several levels. The confrontation often led to violence and loss of lives. The police were invariably on the side of the landowners. Many people including some frontline leaders were killed in the police firings. Interestingly in the early years of the agitations for increased wages, agricultural workers and agriculturists signed wage accords in the presence of the police. The workers intensified their struggles when landholders refused to pay the wages agreed upon and threatened to replace them with workers from other places.

The Paddy Producers Association was a militant organization of landholders⁷. The association not only refused to pay the higher wages but also threatened the landholder's intent on implementing the wage accord the dire consequences. In 1966, the Union organized rallies and a strike in the district demanding appointment of a Tripartite Meeting Committee. But the Congress Government in the state refused to yield. Next year, the Dravida Munnetra Kazhagam came to power in alliance with the Communist Party of India (Marxist).⁸ The union renewed the plea for a Tripartite Committee settle the wage issue, but the DMK government also was in no mood to accept it. However, following the death in police firing a union worker Pakkirisamy who was trying to protect the union flag from attack allegedly by the men of landlords at Poonthazhalgudi⁹ the then he was dead, that riots led to fixed the wages for the short term crop. It was valid only for a year. Meanwhile, the Nagapattinam taluk unit of the Paddy Producers Association came under Irinjur Gopalakrishna Naidu¹⁰, as a landlord, who formed a bridge of volunteers allegedly to oppress the workers through intimidation undertake harvest operations and let loose terror.

This was the situation when the Keelavenmani carnage happened. The major issue was the refusal of

landlords to yield to the agricultural workers demanded for higher wages since the earlier agreement had lapsed. The workers demanded six liters of paddy but the Paddy Producers Association did not agree. Wherever works insisted on the higher wages, the association arranged for carrying out harvest operations with 'outside' labourers in violation of the understanding between the disputants under earlier wage accords. Where ever the landlord offered to pay higher wages, the Paddy Producers Association protested and worked of counter action. The association allegedly threatened the agricultural workers in Keelavenmani around December 10 that their huts would be torched. Leaders of agricultural workers said that the taluk secretary of the CPI(M) and party legislator K.R.Ganasambandam¹¹ had written to the State Chief Secretary about the threat and asked for protection to the them (but a communication from the Chief Secretary, however reportedly stated that the legislators' letter had reached him only in January). Both the letters were of no avail.

Towards Keelavenmani

The Hindu, a leading daily English news paper reported the incident and published in all over India.¹² Its reports is vividly explain as follows, that the 44 persons mostly harijans were burnt alive on the night of December 25th and the gruesome incident followed a clash between two groups of kisan. It said 'twenty five huts in all were burnt to ashes. The victims are said to have taken refuge in a hut, which was among those destroyed,' The report gives the information that the landowners refused to concede the demand of Marxist kisans that they be paid a harvest wage of six liters of paddy and went ahead with harvesting that day engaging labour from a neighbouring village. When these "outside" workers were returning after work in the evening, the report said "a group of about 200 persons attacked them, armed with deadly weapons". In clash that followed, Pakkirisamy Pillai, a farm worker, sustained slab injuries, which proved fatal. The "outside" workers ran away and the attacking mob chased them, According to the report , around 10pm , another group of about 200 persons were said to have marched to Keelavenmani, where a clash followed gunshots were also heard during this clash , twenty five

houses were set on fire. The inmates of huts ran out and were to have taken refuge in a single small hut which was among those burnt down; the report said nineteen persons injured in both of clashes were hospitalized. The report said that Gopalakrishna Naidu was among those taken into custody. The reports refer briefly to the Kisan trouble in East Thanjavur district for two months¹³.

Although a Police station was within 5 km from the village, the police came to the spot hours after the incidents. Senior Police Officials reportedly came only the next morning. Despite prohibitory orders, hundreds of police visited the village. The Tamil Nadu Chief Minister C.N.Annadurai had observed this as "the incident is so savage and gruesome that words fail to me express my agony and anguish" and he deputed two ministers to report to him, M.Karunanidhi and S.Mathavan visited the village.¹⁴ These were the usual action of the government but what action it had taken against petitions of communist leaders? So the government machineries didn't properly functioned there.

Conclusion

Definitely, it is impacted on all aspects of the agricultural labourers. The Government of Tamil Nadu had appointed the one man commission, known as Justice Ganapatia Pillai Commission which inquired the people especially with the victimized. He recommended some of the temporary solutions not for permanent. Agricultural labourers have been in all communities but atrocities only faced by Dalits, but at the same time they politically emerged under the banner of Communist Party of India, indeed, it saved the people, besides the Tamil society's attitude towards Dalits has not changed since the days of the Venmani massacre said by R.Nallakkannu, the strong presence of the Communist movements and the preaching of Vallalar, Siddhars before political campaigns castes continues to hold sway in Tamil Nadu, but for political gains on Dravidian parties who nurtured the caste sentiments among the non-Brahmin and non-Dalits bloc became even more powerful. This completes the picture of the accumulation of power by the caste majority.

The impact of political power in Tamil Nadu is resting with the caste majority facilities the exercise of both societal violence and state violence against Dalits. This can be seen in various incidents, starting from the Muthukalathur riots 1957 and continuing on to the Paramagudi incident in 2011. Parliamentary democracy has given Dalits certain safeguards on paper. These legal safeguards have constantly disregarded and violated by civil society. The Caste Hindus, who have reduced the rule of majority to the rule of a caste majority, have consigned another aspect of democracy – equality- to the dustbin. Just as the assemblies and Parliament have been rendered expanded versions of the caste panchayats that find in all villages in Thanjavur district, the police and military too have become mercenaries of caste Hindus. Both the AIADMK and DMK have been united in the unleashing of violence on Dalits. After came to power of Dravidian parties no one gun shots made against the caste Hindus while they fought with Dalits in Tamil Nadu. Concluding the article with Marx's declaration in Communist Manifesto "world comrades unite, for you have nothing to lose but your chains". For oppressed Dalits today, it is the words of a little known poet, Keorapetse Kgositsile, that ring more true, "Blessed are the dehumanize, For they have nothing to lose, But their patience"¹⁵.

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Parthivendiravarman as gleaned from the Epigraphs of Tirumalpuram

S. Loganathan*

Introduction

The land of Tamil country was ruled by various dynasties such as the Cheras, the Cholas, and the Pandyas. The Pallavas followed the Sangam rulers in northern part and in the south the first Pandyan rulers were in power from 5th to 9th CE. The Pallavas are said to have captured the Tondaimandalam from the

Kurumbars,¹ who is said to have ruled the region by dividing into 24 forts. The Pallavas continued the same administrative system and named it as Kottams. The Pallavas ruled Tondaimandalam from Kanchipuram, which was their capital city. After the extinction of the Pallavas, the Imperial Cholas captured Kanchipuram and maintained it as their second Capital City and the

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Pallavas became the feudatories of the Cholas.² One such ruler of the dynasty was Parthivendiravarman.

The Imperial Cholas

The Imperial Cholas came to power in the 9th Century and they ruled up to the end of the 13th Century. Parantaka II or Sundara Chola ruled Tamil country who had two sons, the Aditya II Karikala and Rajaraja I. Parthivendiravarman is said to have ruled Tondaimandalam region from 956 A.D to 974 A.D. after Sundara Chola.

Parthivendiravarman (956- 974 A.D)

Parthivendiravarman is identified with Aditya Karikala II,³ the elder son of Sundara Chola by the epithet 'who took the head of the Pandya or Virapandya'. This view is not accepted, because Aditya II Karikala's record is found only till his 5th regnal⁴ year and Parthivendiravarman till his 16th regnal year in Pogalur.⁵ According to Krishna Sastri, Parthivendiravarman must have been a prince of royal family and become the viceroy of Tondaimandalam when Aditya II Karikala succeeded to the Chola throne. His view was rejected by K.A.NilakandaSastri, who concluded both Karikala II and Parthivendiravarman were one and the same and named him as Parthivendirakarikala. He did not take into account of his 15th year record from Parandur. Sastri further states if accepted true it would upset the scheme of Chronology which is based on the identification of Aditya II with Parthivendiravarman and it is not possible to find room for the 15 years before the accession of Uttama Chola and within the reign of Uttama Chola.⁶

He was also identified with Ganga Prithivipathi II who was defeated by Parantaka I and became the feudatory of the Cholas. This version is also not acceptable, because it is based on phonetics. However, Dr.V.Balambal has arrived at a conclusion,⁷ that he must have started his career as a feudatory of Sundara Chola, Aditya II Karikala and Uttama Chola. He would have been a scion of Pallava family and hence his has in Tondaimandalam was accepted by the people. The area under his rule, reign period reveals the fact that both were not identical, Parthivendiravarman remained as a feudatory under the Cholas.

His Contribution to the Temple of Tirumalpuram

Parthivendiravarman's inscriptions are found throughout Tamil country, and most of the records are reported from Tondaimandalam region. However, he is represented in 7 inscriptions from the Tirumalpuram. It is dated from his 3rd regnal year⁸ to 13th year.⁹ Two inscriptions are dated in his 2nd year, one in 10th year and two in 12th year and two records in 13th regnal year. Of these 7 inscriptions, two mentions his name Parthivendiravarman, 'who took the head of Virapandya'.¹⁰

Tirumalpuram is also known as Tirumalperu, a village in Arakkonam Village of Arcot District, lies on the south east corner of the taluk and is located on the south bank of the river old Palar alias Vriddhakshiranadhi.¹¹ It is situated 12 kms north west of Kanchipuram the capital city of the Pallavas, and about 12 kms north west of Arakkonam.

The village is bounded by the village Kilvenpakkamon the west, Nelvayil on the north, Pallur and Govndapadi¹² on the east and Kuram on the south. This village is well connected by road and rail. Tirumalpuram Railway station is situated on the Arakkonam – Chingleput section at about 4 kms from Tirumalpuram village. It could be reached by bus from Kanchipuram, Kaveripakkam, and Arakkonam. Tirumalpuram was also called as Harichakrapuram.¹³

Two of the records are dated in his 3rd regnal year from the Siva temple Manikandeswara. It is engraved both in Tamil and Grantha. It mentions the feudatory chief Anaiyaman, the Virata King is said to have built the enclosing veranda at Tirumalpur in granite stone. In Grantha portion Anaiyaman was mentioned as Iladarayar, the son of Tattaladigal. Besides, a short genealogy is given. In Sanskrit portion Anaiyaman Paramandalatittan's father is mentioned as Tattala.¹⁴

Another inscription dated in the 12th year, which is considerably damaged, contains also a Sanskrit passage giving the ancestry of Anaiyaman. Here he is said to belong to the solar race. In this as well as in another record of the same year, he is called Ilada in one of them and virata in others, it may be concluded that

the Tamil word *Ilata* which is accustomed to connect with the country of *Lata* in Gujarat, has probably nothing to do with it, but it is a *tadbhava* of the Sanskrit *Virata* the name of a country in middle India. It may be identified with the present day *Berar*.¹⁵

Yet another record dated in the 3rd year mentions that gold was offered for burning a perpetual lamp in the temple of *Govindapadi* by *Narayana Kramavittan* alias *Vaidumbaraya Brahmahiraja* of *Ikkattukottam*. The gold was deposited with the *sabha* of *Vallam* in *Damarkottam* for the supply of oil to temple.¹⁶

Another important record of *Parthivendravarman* dated to 966 A.D.(10th regnal year) states that *Vanaraja Alagamaiyan* made a gift of 96 sheeps for a lamp to the *Vishnu* temple. His connection with the *Banas* is not clear. Probably he must have been a relative of the *Bana* ruler in one way or other.¹⁷

A 13th year record mentions a gift of 25 *kalanju* of gold by the *Pallava* queen called *vijjavai Madeviyar*, daughter of *Vallamanar* (*Pallava*) *Nandipanma Kadupattigal* for burning two lamps in the temple of *Mahadevar* at *Tirumalpuram*. The gold was deposited with the *sabha* of *Pattalam* alias *Elunurruvar Chaturvedimangalam*. One lamp was dedicated to *Mahadeviyar* and the other retained by the shepherds. The members of the *Sabha* agreed to maintain the lamp, if they failed to supply oil they agreed to pay a fine of 1/8 *ponkalanju*. They also agreed to offer food for the *Tiruvunnaligaivudaiyar* of the temple. The *sabha* seem to have enrolled nearly 700 members.¹⁸

Yet another epigraph of *Parthivendravarman* dated in his 13th regnal year mentions the endowment of 2000 *kuli* of land located at *Sirriyarrur*, in *Mer Palugurnadu* of *Manvavil Kottam*. This endowment was left in charge of the *Vaishnavadasar* of the temple *Govindapadi perumanadigal* by *Mannan Kannan Kamar Moha Varapperaraiyan*, the elephant mahout of the king for feeding one *Brahmana* daily in the *Matha* of the temple. The land is said to have been purchased from the temple by the donor. The land was measured by the *Sirriyarrur Kol*.¹⁹

The above discussion reveals the following facts:

Parthivendravarman was identified as a ruler of *Tondaimandalam*. *Aditya Karikala II* was identified as separate ruler who died much earlier, and his inscription is found only upto 5th regnal year, where as *Parthivendravarman's* found upto 16th year.

He seem to have had relationship with *Ilada King*, *Anaiyamanalias Paramandaladittan*, who have constructed the *mandapa* of the *Manikandeswara* temple.

The *Vanaraja Alagammaiyan*, the *Bana* ruler? Endowed made an endowment to the temple.

We get reference about two *Kottams* of *Tondaimandalam*, and the *sabha* of *Elunurruvar*. The land measurement *Sirriyarrurkol* is also referred to in the inscription.

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A Bird's Eye View of Puliur Nadu of Puliur Kottam

S.Yamuna*

Introduction

Tondaimandalam was an ancient territorial division of Tamil country. This region was ruled by Tondaiman Ilandiraiyan who was a chieftain under the cholas. Tondaimandalam consisted of North Arcot, South Arcot, Chengalput and southern parts of Nellore and Chittoor, Tiruvannamalai-Sambuvarayar Districts. Pallavas ruled this region with Kanchipuram as their capital and Mahabalipuram as their port city.

Tondaimandalam was a province under the Mauryan King, the Asoka. In the epigraphs of Asoka we get reference about Pulindas,¹ who is identified with Kurumbar of Tondaimandalam. Tondaiyar is a Tamil word rendering of Pallavas. It is stated that Pulinda and Puliur were parts of Tondaimandalam region.²

The Kurumbar constructed 24 forts and ruled the region, from whom it was captured by the Pallavas and created new type of administration in Tondaimandalam region. It was divided into Mandalams, Valanadus, Kottams or Kurrams and the last unit of the administration was the Village, which consists of the Brahmadeya Sabha, Ur Sabha, the Nagara Sabha.³

The Tondaimandalam region was divided into 24 Kottams.⁴ The word 'Kottam' seems to have been derived from the Tamil word 'Kottai' which means 'the fort' and was in use only in Tondaimandalam region.⁵ The twin epics of Tamil country, the Silappathikaram and Manimegalai refer to the word Kottam and it refers to various meaning.

But, the Kottam with its specific headquarters connotes a definite territorial division which was bigger than the Nadu but smaller than the Mandalam. In some place it has been equivalent to Valanadu. Nadu also refers to the Physical region of the Tamil Country. Despite the various views the term generally denotes only the administrative unit, a distinguishing feature of Tondaimandalam.⁶

Puliur Kottam

Puliur Kottam was one among the Kottams of Tondaimandalam region.⁷ It comprised of nearly 7 nadus and Puliur nadu formed part of Puliur Kottam. Etymologically the term Puliur is a combination of Puli + Ur,⁸ in which Puli denoting the wild animal Tiger and another meaning denotes the Plant 'tamarind'. The term 'Ur' denotes the settlement. It is to be noted here that the place would have been infested with either the wild animal tiger or the tamarind plant. The Epigraphs of Asoka mentions about the 'Pulindas' probably it would have been named after the Pulindas as Puliur.⁹ The following nadus comprised form the Puliur Kottam such as Puliur nadu,¹⁰ Kunrattur nadu,¹¹ Mangadunadu¹². The head quarters of the Kottam would have been 'Puliur' which lies near Kodambakkam of Chennai.¹³ Now it has become an urban centre. There is neither tiger nor tamarind tree in this place.

Puliur Nadu

Puliur Nadu has been mentioned in the epigraphs of the Cholas,¹⁴ and the Vijayaganda Gopala.¹⁵ These inscriptions have been reported from the following places, Tirukkaravasal, Puliur, Tirumazhavadi, Brahmadeyam, Tiruvannamalai, Tirukkalukunram and Ennayiram.

Epigraphical reference to Puliur Nadu

A 3rd regnal year record of the king Rajakesari varman Mummudi Choladeva from Tirukkaravasal mentions the gift of land for burning a perpetual lamp in the temple of Tirukkaravasal Mahadevar in Puliurnadu. It also mentions about the Valivala Kirangudi Kurram. This inscription is found lying in the groove of Tirukkaravasal.¹⁶

Yet another record of Kulotunga Choladeva engraved on the South wall of the Arunachaleswara temple, Tiruvannamalai. It records the gift of a

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Devadana Chaturvedimangalam in Puliur nadu, Pallikal for providing offerings to the Kshetrpala Pillaiyar in the temple of Sembianmadevisvaram-Udaiyar. It mentions about the temple officials Sri Maheswara Kankani Udaiyar, and Koyir Kanakku, the endowment was entrusted to them. The amount of rice endowed measured 2 nali per day.¹⁷

The sacred place Mayilapur formed part of Puliur nadu, A record engraved on the south wall of the Chandramouliswara temple at Brahmadesam. It records the endowment of kasu by a native of Mayilappur in Puliur nadu, The territorial division of Puliur Kottam is mentioned as Puliurnadu in Vijayarajendra valanadu in Karaikotta mandalam. The temple official Koilkaniudaiya Sivabrahmanar.¹⁸

A record of Thirubhuvana Kulottunga Choladeva from Big Kanchipuram, Tiruvattisvaram temple, mentions the gift of 3 kasu by Muruganattarudaiyan of Puliur nadu in Chola mandalam.¹⁹ It is not known whether it was located in Cholamandalam.

Another record of the Chola ruler Parakesrivarman alias Tribhuvanachakravartin Rajaraja, which mention about the assembly of Rajaraja Chaturvedi mangalam in Rajaraja Valanadu, a devadana of Tiruviramiswara mudaiyar at Eyder, a hamlet of this village to Uyyakondan Panchanadivanan of Vanchiur of Puliurnadu, a Sub division of Arulmolideva valanadu. The village granted was renamed Rajaraja Vanchiur and entered in the revenue record of the temple. The name of the Chief Accountant of the temple was Cholendra Singa Muvenda Valanadu.²⁰

The record of Tribhuvana Chakaravartin Rajarajadeva, dated in his 28th regnal year reported from the Tirukkaravasal. It mentions the gift of land for feeding the person who recite the Tirumarai in the Tirukkaraiyil by the residents of Muvur, a village in Puliurnadu a sub division of Arumozhidevalanadu.²¹

Vijayaganda Gopala and Puliur Nadu

Two records from Puliur was issued by the Telugu chola chieftain Vijayaganda Gopala. Both the records are engraved on the west wall of the Central Shrine of Bharadvajeswara temple, one record mention the territorial division as Puliur in Puliur nadu, a sub

division of Puliur kottam alias Kulottunga sola valanadu. Two cows were endowed for burning lamps by the head man of Verkadu, Tillaikkuttan Ponnappillai, at the temple Tiruvilkkoyiludaiya Nayanar.²²

Another record of the same ruler endowed to the same temple by the donor Verkadukilan Tillaikkuttan Ponnappillai. The endowment was entrusted to one Gaudaman Periyambattan and Kasyapan Visayalisvara mudaiyan Niranandan bhattan.²³

Crime and Justice

A record of Tribhuvana Viradeva inscribed in the south wall of the first prakara of the Bhaktavatsaleswara temple, Tirukkalukunram, mentions that one Periyar, son of Naminandi Adigal was caught red handed with the Tiruppattam of the deity stolen by him, who stayed in the house of western part Madaivilagam, and was chased out of the house. The house was later on confiscated and sold to one Palaravayan alias Anantadeva of Mayilapur. The territorial division of the Puliur nadu formed part of Kulottunga Chola valanadu of Puliur Kottam. The amount collected from the house was utilised for the construction of the steps of the Thousand pillared mandapa and paid to the masonry and other workers.²⁴

The facts discussed above revealed the fact that Puliur Kottam had only two inscriptions from Puliur, the probable head quarters of the nadu. Other records are reported from outside of the kottam. Most of the record are votive in nature. The one interesting epigraph shows the confiscation of the property and sold it to another person, the amount was spent for the construction of the mandapa and used for the payment to the mason and other labourers. If the epigraphs of the entire Puliur Kottam is analysed it would bring out more information about Tondaimandalam and Tamil country.

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Services of Thandavarayan Pillai (1700-1773) to Sivaganga Kingdom

M. Arul Xavier*

Introduction

History of Thandavarayan Pillai in Sivaganga kingdom is an interesting one. He was appointed as Dalavay by Muthuvaduganatha Thevar. Later he became the Pradhani. As the principal officer of the kingdom, he combined in himself the control of all civil and military administration. Dalavay means Chief minister and a Senapati. Dalavay is referred to "as the Governor General of the kingdom".¹ It is said that the post of Pradhani was the creation of Nayaks of Madurai.

It is said that Dalavay Thandavarayan Pillai acted as the main root of the kingdom of Sivaganga. He acted as the brain of the kingdom during the ruling periods of Sasivarma Thevar, the first ruler of the kingdom, Muthuvaduganatha Thevar, and his wife Velu Nachiyar.²

In the history of England the ruling period of Henry VIII is considered as the golden period. It was by the help and advice of a scholar called 'Thomas ulsi', Henry VIII period attained glory and fame. In the history of Guptas in India, a scholar named Gautilya or Chanakya acted as the brain of the empire. By his work called "Arthasastram" he glorified the Gupta period. In the same line, Thandavaraya Pillai acted as the brain of Sivaganga kingdom during the early stages. It was he

who created the kingdom by clearing the jungles and barren lands, in and around Sivaganga.³ Hence he is considered as "Chanakya of Sivaganga".

Early life of Thandavarayan Pillai

Thandavarayan Pillai was born in 1700 to Kathavaraya Pillai in a small village presently called Aralikkottai near Thirukostiyur in Sivaganga District in Tamil Nadu. Kathavaraya Pillai was an accountant. The second son of Kathavaraya Pillai was Thandavaraya Pillai. He was outstanding in his intelligence, determination and enthusiasm to succeed anything he undertook. He was an ardent devotee of lord Siva and Vishnu.⁴

Sasivarma Thevar married Akilandeswari Nachiyar, the daughter of Muthu Vijaya, Ragunatha Sethupathy of Ramanathapuram. Akilandeswari Nachiyar used to enjoy the luxuries of the Palace of Ramanathapuram. She was not ready to accommodate herself with the little huts of the young Sasivarma at Nalukkottai village. Hence, she returned to Ramanathapuram. She refused to live with her husband. Thandavaraya Pillai by his diplomacy united the two by convincing the Raja of Ramnad.

The Dalavay's functions seems to have been of general nature. He was the officer responsible for the

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peace of the country and was mainly concerned with internal order and foreign policy though he may have had some control over the various departments of the state. He collected revenue and accounted the expenditure. But Nelson seems to have underestimated the importance of this office. Jesuits letters of the period attests the fact that Thandavaraya Pillai, as a Dalavay exercised more powers internally and externally.⁵ He maintained Samasthanam accounts properly and worked heart and soul for the development the kingdom. Recognition this services, the second king of Sivaganga kingdom presented a Copper Sasanam on behalf of his late father Sasivarma Thevar.⁶ Muthuvaduganatha Thever granted the sasanam in the year 1747. In it, Thandavarayan Pillai has been described as "establisher of the kingdom".

Thandavarayan Pillai brought out many changes and raised the standard of living of the people in Sivaganga kingdom. He created awareness to remove abuses on women and the importance of education for everyone.⁷

Thadavarayan Pillai played a great role in the restoration of Bangaru Thirumalai Nayak in Madurai. In 1752 Kuha Sahib of mysore, a muslim military general captured Madurai. He demolished Hindu Temples and acted against the interest of the Hindus. Due to his atrocities on Hindus, a revolution broke out against him in December, 1752. This people's revolt was headed by vijaya Ragunatha Sethupathy of Ramanathapuram and the Sivanganga ruler Mudhu vaduganatha Thevar. On behalf of these two kings, their Delavays Vellayar Servai and Thandavaraya marched against Madurai and defeated Kuha Sahib. Bangaru Thirumali Nayak was restored to the thereone⁸.

Relationship with Khan Sahib

Madras Council of East Indian Company sent Khan Sahib as the Governor of Madurai in 1759. In 1763, a son was born to Khan sahib's wife Maza. Thandavaryas Pillai on behalf of Sivaganga kingdom sent rich and valuable presents such as a golden cradle and gold rings⁹. By granting these presents, Pillai got 'Sakkudi' Village from Madurai.

Later strained relationship started between the above two, Khan sahib illtreated Pillai in many ways. Kahn Sahib demanded Muthuvaduganatha Thevar of Sivaganga to pay the tribute for seven years or to cede. Thiruppuvanam and Parthibanoor, the fertile regions of Sivaganga to Khan Sahib Thandavaraya Pillai, through the wife of Khan Sahib, managed to retain the above two aresas with the Sivaganga kingdom.¹⁰

The Role of Pillai in the arrest of Khan Sahib

Khan Sahib was against the Nawab and the British. Hence the Nawab sought the help of Thandavaraya Pillai to arrest Khan Sahib. Thandavaraya Pillai planned a secret meeting with Khan Sahib Dewan Srinivasarao and his military adviser marchand. They formed a conspiracy and succeeded to hand over Khan Sahib to the Nawab. Khan Sahib was hanged on a large Mango tree at Dabedar Sandhai near Madurai. His body was dismembered. Thus Thandavaraya Pillai carried out his vow of liquidating Khan Sahib by his master plan as promised to his king Muthuvaduganatha Thevar.¹¹

Effects of Pillai to avert Nawab's Expedition against Sivaganga

In 1772, Sivaganga ruler Muthuvaduganatha Thevar stayed with his second wife Gowri Natchiyar at Kalayarkoil. At that time Nawab's army and company's army marched against Sivaganga under company commander Smith and Banjo.

Pillai by his diplomacy tried his level best to avert the war. But his effort did not succeed. In 1772 June 25, Kalayarkoil was captured by the company and Muthuvaduganatha Thevar with his queen was killed.

It was a shock to Pillai but he succeeded in safeguarding the first queen Velu Nachiyar with her daughter Vellachi. He safely sent them to Dindigul and put then under the safety of the brother in law of Mysore Raja Hyder Ali. At Virupactchi, Velu Natchiar and Vellachi were supported by Gopala Nayakkar Thus, Pillai saved the queen and her daughter.

In the mean time Nawab's army with the support of the company controlled the Sivaganga kingdom. Sivaganga was changed in name as "Hussain Nagar". Persian language was made as the official language. The

administrative arrangements made during the period of Muthuvaduganatha Thevar were completely changed in Muslim Ways.¹²

To retrieve Sivaganga, Pillai pleaded the support of Hyder Ali. He demanded the support of the local by his diplomatic ways. Thus he created a 'Marava revolution' against the British and the Nawab. But, Pillai died in the year 1773 and his efforts were aborted. If he were alive, the history of Sivaganga would have been a different one.¹³

Other Services of Pillai

Thandavaraya Pillai was a staunch devote of Lord Muruga. He made arrangements to renovate the Shanmuga Temple at Kundragudi. He constructed a tank at Kundragudi and it came to be called as "Vaiyapuri Tank"¹⁴

Thirukkostiyur near Sivaganga is a Vaisnarite Centre. Soumiya Narayana Temple is situated here. It was renovated and supplied with articles for the daily poojas. The holy tank "Sosiyar Tank" near the Temple was constructed by the Sivaganga kingdom at the efforts of Pillai.¹⁵

At a place called "Madagu Patti", Pillai created a town by destroying surrounding thick forest. Today the place is called as "Muthuvaduganatha Samudram." At Paramakudi, he created Tanks, Nandavanams and a Chattram.

Thus, Thandavaraya Pillai was an instrument in creating Sivaganga kingdom. His services to the Temples and the society is worthy, and ever to be remembered.

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The Glimpses of Panmanadu of Manavil Kottam

R. Hemalatha*

Introduction

The land of Tamil Country was divided into various administrative units such as Chola mandalam, Pandimandalam and Tondaimandalam. The Northern part of the Tamil country was named as Tondaimandalam during the Pallava period and Jayangondachola mandalam under the Imperial Chola period. It was divided into 24 kottams. Manavil Kottam

was one among them. It consists of 12 Nadus, and 92 villages. The region is studded with nearly thirty temples.

Etymology of the term Kottam

The word Kottam, derived perhaps from the tamil word "kottai" evidently means 'the fort' and was current in Tondainadu only the fort and was current in Tondaimandalam only. The twin epics, the

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Silappathikaram and Manimekalai refer to the word kottam which in several contents occurs to denote 'temples' in one sense¹ and 'prison' in a diametrically opposite sense, whereas the Tamil lexicon provides several other series of meanings².

However, the Kottam with its specific headquarters connotes a definite territorial division which was bigger than the nadu, but smaller than the Mandalam³ the kottam has also been taken to stand equivalent to Valanadu⁴.

According to Burton Stein, "the term kottam also occurs in Tondaimandalam and may have been a simple equivalent of Nadu, Kottam appears to designate physical sub-regions of the central Tamil plain marked by the topographically prominent distribution of hills to which the root of the word 'Kot - may refer'"⁵ here the term Kot refers to the prominent hill. Despite the divergent views propounded by the scholars and meanings attributed to the term generally it denotes only the administrative unit, a distinguishing characteristic feature of Tondaimandalam.

Nadu - Nattar

The next strata of administrative unit was called as Nadu. The copper plate grants from Manavil Kottam region have clearly shown that the Nattar seem to have played a responsible role in administering the nadu. Details are lacking as how the nadu assembly was convened and transacted their business.

Even though there existed a number of officials such as Nadukuruseyvan, Nadu Kankani, Nadu Kappan, Nattuviyavan in other parts of the Tamil country, yet the records particularly of Manavil Kottam provide stray reference. The above cited grants⁶ were addressed to the Nattar entrust them to execute the said endowment of the villages. A solitary lithic record from Manavilkottam mention the term 'Nattom'.⁷

The next strata of administrative units were the villages governed by the brahmadeyasabha, Ur Sabha and Nagara Sabha.

Panmanadu

ManavilKottam consisted of twelve nadus, Panmanadu was one among them. The earliest known

nadu of ManavilKottam referred to in the Kuram Copper plates of Paramesvaravarman I (669 - 691 A.D) is that of Panma Nadu,⁸ though its headquarters defies proper identification at the present juncture.

The derivation of the word Panma is a matter of conjecture. It is known that the names of Pallava kings are uniformly found suffixed with the surname Varman, perhaps the caste name⁹ by which term the name as Varmanadu was also christened, which in course of time got transfigured as Panmanadu.

Contrary to this inference, the term Panma in Tamil etymologically mean "many". In Pattupattu one of the ten anthologies, the term 'Panma' occurs denoting "Many ways"¹⁰. The reason behind the presumption that Panmanadu might have centered around Takkolam, which in ancient days unequivocally played a vital role, earlier than the commencement of the cholas period, serving as a mercantile centre, which entitled, as a natural corollary, considerable links and transaction with important places in its vicinity, thus driving the need to be named as Panmanadu, however, no final word can be uttered in the absence of proper identification and its exact location.

The Panmanadu was encompassed by the following places and nadus viz., on its west lies Nemili in Valla nadu of DamalKottam and on the north western boundary lies Pallavapuram, for which no inscriptional evidence is available, on the east by Pichchivakkam of Purisainadu of ManavilKottam and on the south lies Pallur of Merpalugurnadu of ManavilKottam. Thus Panmanadu was bounded by DamalKottam on the west and by the above cited sites in ManavilKottam on the rest of the three directions. The River Kallar also serves the northern demarcating line of this nadu. Some hadelliptical in shape, it roughly covers an area of 12 miles from west - east and 9 miles north - south.

As stated above, numerous are the villages constituted to form the nadu and sources at our disposal yield the existence of twelve villages, most of which lay in the southern part, whereas evidence is yet to come forth to spot out the places in northern part, which does not mean that no settlement existed in that

area. The villages Mangattucheri, Arigilavadi fell within the limits of Panmanadu but do not yield epigraphs.

As far as its location and topography of Takkolam, the prominent place of Panmanadu, is concerned, it lies 6 kms. south west of Manavur and it can be approached both by bus and rail. River kallar merges with River Korttaalaiyar about 2 kms north east of Takkolam and Nallaru, Kadapperi and Pereri irrigates this village, converting it a fertile land. The sanctity of the village lies in the presiding deity Tiruvural – nathar and that of the visit by Sambandar who extolled the deity¹¹ and describes the sthala as Kaligaimanagar.

The village embodies the following temples the Janatheesvara temple, Palisvara, Perumal and Gangadheesvara temple. The village has been unearthed 62 lithic records¹², ranging from the year 892 A.D to 1543 A.D of which 6 lithic inscription¹³ were noticed by this author valuable light is thrown on the various aspects and elaborated in the appropriate context infra

The following villages were included in Panmanadu, the chirur copper plates of Nripatunga varman, while describing the boundry of the granted village mentions the names of the following villages Kattupakkam in the south, Manalur Manayilarkkal in the west, Kadumpalayanur lake in the north, panmuttu pereri and a temple on the east of these place kadumpalayur is identified with Kadambainellur. which lies 1 1/2 miles to the north of chirur had been endowed as brahmadeya for 54 brahmins and Parugalur was named as a substitute Devadana of Pallavesvaragha.

Even though the exact location and the nadu under which it falls are not found in the records, yet the place may be identified with Paravamedu the identification of the two places, namely Kadumpalayanur and Paravamedu is purely based on the synchronism and parallelism in the current name of the village.

Paramesvara mangalam referred to in the kuram copper plates¹⁴, the earliest place found incorporated with panmanadu, lies five miles to the west of Takkolam.

Tiruvuralpuram – Takkolam

The presence of Palaeolithic man centered around this area. It is Thirujnanasambandar's verse which gives the earliest known name as Thiruvural¹⁵ attributed to Takkolam stands the earliest epigraph to mention Tiruvuralpuram.¹⁶

Etymologically, the term 'Thiruvural' Tamil has been coined by virtue of the presence in this village of the 'Natural Spring' innovated to flow through the mouth of the Nanthi in the Gangadheesvara temple, which finally drained into the river Kallar, showing the engineering dexterity then attained.

According to S.R. Balasubramanyam, the name Takkolam stood from Christian era onwards. His statement is substantiated by quoting the similarity of a place name in Malaya as Takkoba or Takuba, which was the establishment of Indian emigrants, who named the place as new Takkolam¹⁷. As per inscriptional data, the name Takkolam appears for the first time in that of Parantaka I.¹⁸

As evidenced by the data from the Sangam literature such as Naladiyar and Silappathikaram¹⁹ the word Takkolam bears several meaning such as Tambulam – a combination of betel leaf and arecanut, the cubeb, a fruit, Ruddy black plum and long pepper.²⁰

The spice called Takkoli is said to have been cultivated and exported mainly from a place called Takkoba in Siam.²¹ As such Takkoli and Takkolam means a kind of spice and the place which yielded it also.

It is to be noted that during the beginning of the 9th century A.D. A mercantile group called Manigramattar, from Nangur Nadu, in Tanjavur district, is said to have established a trading centre in Takkoba and excavated a tank there and named it as 'Avaninaranameri' which was left in charge of Senaimugattar (i.e mercantile body – guards) as revealed by an inscription found at Takkoba²² and it shows that Tamil country had mercantile relationship with the South East Asian countries in the 9th century A.D. However, with regard to Takkolam, the view expressed by Mr.L.Thiyagarajan²³ sounds more appropriate in the sense that the merchants of Tiruvural, like those of the Nangur Nadu maintained trading

contact with the place either independently or jointly with the Nangurnattu Manigramattar, they may have been called Takkoligal or Takkolathar, by the general public, perhaps in commemoration of their successful trade contacts and have Tiruvural earned the name Takkolam which attained its prominence by 10th century A.D.

Later on Takkolam was also known by its surname either the title borne by the chola kings or in commemoration of their victory over other countries as enumerated hereunder. The various names coined in succession shows the importance and the interest paid by the Chola monarchs.

Takkolam (a) Kshatriyasikhamanipuram

Rajaraja I's inscription (1011 A.D) shows incorporating his title Kshatriyasikhamani²⁴ and naming it as Takkolam (a) Kshatriyasikhamanipuram.

IrattapadikondaSolapuram

However, Rajadhiraja I (1044 A.D)²⁵ converted the surname, perhaps to commemorate Rajendra I's victory over Rashtrakutas and capture of their capital Irattapadi.

Vallabhavillipuram

Yet another name Vallabhavillipuram occurs in KulottungaI's inscription²⁶ probably after the title 'Vallabha' borne by Virarajendra²⁷.

Kulottunga Cholapuram

During the later part of his reign (1115 A.D)²⁸ the name stood as KulottugaSolapuram obviously after his own name.

Vadamudi Konda Solapuram

Nearly a century after (i.e) in 1240 A.D²⁹ Takkolam bore the surname Vadamudikonda Solapuram implying Cholas conquest of the northern country or the king and the same continues to occur in the records till the year 1427 A.D³⁰.

Out of 31 epigraphs mentioning panmanadu, nineteen refer to the place Takkolam, which was one of the vital place in Manavilkottam. Besides, the epigraphs of Takkolam refer to the following place names as forming part of Panma Nadu, only a solitary reference is made about these place such as Kayattur

(unidentified)³¹ which defies identification and Keyavasani³², the name seems to have been transfigured and sub divided at present into Palayakesavaram and Pudukkesavaram. Murungai retaining its ancient name till date and located 2 miles to the south west of Takkolam was included under TenkaraiManavil Kottam.³³

The place punnai has been referred to in the inscription of Takkolam³⁴ but no place with the same name stands now either in the vicinity or the proximity of Panmanadu, where as the place by name Punnavaram located 4^{1/2} miles to the south west to Takkolam might be taken equivalent to Punnai.

The settlements in this region was not found conjoined, most of the above mentioned places are located at a distance of above 1^{1/2} or 2 miles and referred to in the epigraphs only once and its consecutive reference is not available and hence one cannot say with certainly as to whether all these places were incorporated with panmanadu throughout the period.

Notes and References

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2. Puliur Kesikan (Ed), Manimegalai p.217 "Yan Seyarpalatenlankodkku Yenru Vendan Kura Melliya Uraikkum Siraiyorkkottam Sittu Arul Nenchattu Aduvorkk Kakkum Adhu Valiyar".
3. Tamil Lexicon, Vol II, pt. I. p.1173 Kottam means, bend, bowing in worship, partially crookedness, hatred, envy, garden, shore, lute, edibles, town, city, district and province.
4. M.Rasamanickam, PallavarVaralaru p.228
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28. A.R.E. 263 of 1921
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30. A.R.E. 270 of 1927
31. A.R.E.12 of 1897
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ஜான் கிறிஸ்டியன் அருளப்பன்-வாழ்வும், பணியும்

ஆ.குருசாமி*

முன்னுரை

கி.பி.பதினெட்டாம் நூற்றாண்டின் துவக்கத்தில் தமிழகத்தில் தஞ்சாவூரை தலைமையிடமாக கொண்டு மஹாராஷ்டிராவை சார்ந்த சரபோஜி மன்னர் ஆண்டு வந்தார். இரண்டாம் சரபோஜி மன்னரின் படைத்தளபதியாக இராஜபுத்திர வம்சத்தை சார்ந்த இரஞ்சித்சிங் சிறந்து விளங்கினார். அரசரின் சகோதரியை திருமணம் செய்த இரஞ்சித்சிங்கிற்கு அர்ஜுன் சிங் என்ற மகன் பிறந்தார். இவர் சரபோஜி மன்னரின் மகன் அனுசயாவை திருமணம் செய்து கொண்டார். பின்னர் பல நாட்களுக்கு பின் அர்ஜுன் சிங் கத்தோலிக்க மார்க்கத்தைத் தழுவி 1764-ல் தனது பெயரை அருளப்பன் என மாற்றிக் கொண்டார். இவருக்கு இராயப்பன் என்ற மகன் இருந்தார். இராயப்பன் புராட்டஸ்டண்டு கிறிஸ்தவராக மாறி திக்கெல்லாம் புகழும் திருநெல்வேலி மாவட்டம் மிகமுக்கியமாக ஐந்து வகை நிலங்களான குருஞ்சி, முல்லை, மருதம், நெய்தல், பாலை ஆகியவற்றை உள்ளடக்கிய வலிமிக்க பகுதியாக திகழ்கிறது. இம்மாவட்டம் கி.பி.1790-ஆம் ஆண்டு செப்டம்பர்

மாதம் 1-ம் தேதி ஆங்கில கிழக்கிந்திய கம்பெனியினரால் உருவாக்கப்பட்டது. இம்மாவட்டம் உருவாக்கிய போது முதன் முதலில் பாளையங்கோட்டையை தலைமையிடமாக ஆக்கினார்கள். பாளையங்கோட்டை இராணுவத்தின் தலைமையிடமாகவும் திகழ்ந்தது. நாயக்கர்களின் ஆட்சிக்காலத்தில் விஸ்வநாத நாயக்கரால் கி.பி.1560 ஆம் ஆண்டு திருநெல்வேலி நகரம் உருவாக்கப்பட்டது.

திருநெல்வேலிக்கு வடமேற்கில் 17 கி.மீ தொலைவில் அமைந்துள்ளது உக்கிரன்கோட்டை கிராமம் இவ்வூர் சங்க காலத்தில் புகழ்பெற்று திகழ்ந்தது. இவ்வூர் முதலில் வன்கலந்தை என்றும் தென்கலந்தை என்றும் அழைக்கப்பட்டது. இங்கு ஐநூற்றவர்கள் நகரத்தார் என்னும் வணிகர்கள் வாழ்ந்து வந்தனர். பாண்டிய மன்னர்களும் கோட்டைகள் கட்டி வாழ்ந்து வந்தனர். இவர்களின் ஆட்சிக்கு முன் இக்கிராமம் செழிப்பு பெற்று திகழ்ந்தது. சங்ககாலப் புகழ் பெற்ற உக்கிரமபாண்டியன் என்னும் உக்கிரப்பெருவழுதி என்று அழைக்கப்படும் பாண்டிய மன்னரின்

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, சிக்கய்ய நாயக்கர் கல்லூரி, ஈரோடு.

பெயரால் இவ்வூர் உக்கிரன்கோட்டை என்று அழைக்கப்பட்டது. தென்பாண்டிய மன்னர்களின் தலைநகரமாகவும் விளங்கியது. பாண்டிய மன்னர்களின் ஆட்சிக்குப்பின் அவர்கள் வாழ்ந்தகோட்டைகள் இடிந்து அழிந்த நிலையில் காணப்பட்டன. பல ஆண்டுகள் கழித்து இப்பகுதியில் காடுகளை அழித்து குடியிருப்புகளையும் விளைநிலங்களையும் உருவாக்கினார்கள்.

உக்கிரன்கோட்டையில் வாழும் மக்களின் பூர்வீகமாக குடியிருந்த பகுதி காஞ்சிபுரம் ஆகும். இம்மக்கள் இந்துமதத்தை பின்பற்றினார்கள் இவர்கள் முருகன் மீது கொண்ட பக்தியினால் திருச்செந்தூர் வந்து வழிபட்டு சென்றனர். இம்மக்கள் ஆண்டுதோறும் வந்து செல்லவேண்டி இருந்ததால் திருச்செந்தூரில் தங்கிசெல்வதற்கு நிரந்தரமான மண்டபம் கட்டவேண்டும் என முடிவு செய்தனர். பின்னர் தங்களுடைய குடும்பங்களையும் அழைத்து வந்து போடுபட்டி என்ற இடத்தில் தங்க வைத்தனர் மடம் கட்டி முடித்தவுடன் ஊர் திரும்ப முடிவு செய்து குடும்பங்களை போடுபட்டி கிராமத்திற்கு அருகில் கூடாரங்கள் அமைத்து தங்களுடைய குடும்பங்களை தங்கவைத்து ஆண்கள் மட்டும் திருச்செந்தூருக்கு மடம் கட்ட சென்றனர். மடம் கட்டிய பின் சில மாதங்கள் கழித்து திருச்செந்தூரிலிருந்து தங்கள் குடும்பங்களை தங்க வைத்திருந்த போடுபட்டி கிராமத்திற்கு சென்றனர். இவர்கள் செல்வதற்கு முன் அங்கு கடும்குழை பெய்ததால் இவர்கள் குடும்பங்கள் தங்கியிருந்த கூடாரங்கள் மழை வெள்ளத்தில் அரித்து சென்று விட்டதால் கூடாரங்களில் தங்கி இருந்தவர்கள் அருகில் உள்ள கிராமத்திற்கு சென்று பாதுகாப்பாக தங்கினார்கள். ஆனால், சில நாட்கள் கழித்து திருச்செந்தூரிலிருந்து இங்கு வந்து இவர்கள் குடும்பங்கள் தங்கியிருந்த கூடாரங்கள் வெள்ளத்தினால் அரித்துசென்றுவிட்டதை கண்டு அதிர்த்தி அடைந்தனர். இதனால் தங்களுடைய குடும்பங்களை பல இடங்களிலும் தேடி அழைத்தனர் கண்டுபிடிக்க முடியாதலால். தங்களுடைய சொந்த ஊருக்கே சென்றனர். இங்கு

வந்த குடும்பங்களில் சந்தனமாரி என்ற பெண் தான் வணங்கிய கடவுள் மீது நம்பிக்கை இழந்து காமநாயக்கன்பட்டியிலுள்ள ரோமன்கத்தோலிக்க சபையில் சேர்ந்து ஞானதிட்சை எடுத்துக்கொண்டாள். இதன் பின் தன்னுடைய குடும்பத்தினர் அனைவரையும் பாப்பு மார்க்கத்தில் இணைந்துவிட்டனர் சில மாதங்கள் கழித்து தங்கள் குடும்பத்துடன் மேற்கு நோக்கிச் சென்று “கருவந்தா” என்ற பகுதியில் குடியேறினார்கள். இவ்வூருக்கு அருகில் உள்ள காடுகளை அழித்து ஒருகிராமத்தை உருவாக்கினார்கள். இவர்கள் உருவாக்கிய கிராமம் உக்கிரன்கோட்டை என அழைக்கப்படுகிறது.

இக்கிராமத்தில் வாழ்ந்தவர்கள் பெரும்பான்மையோர் ரோமன்கத்தோலிக்க கிறிஸ்தவர்கள் ஒரு சில குடும்பங்கள் இந்து மதத்தை பின்பற்றினார்கள் கி.பி.1778 ஆம் ஆண்டு தஞ்சையை தலைமையிடமாக கொண்டு இயேசுவின் திருப்பணிகளை சவாட்ஸ் ஐயர் விரிவாக்கம் செய்து வந்தார் உக்கிரன் கோட்டையில் வாழ்ந்த ராயப்பர், தாவிது அருளப்பன் போன்றவர்கள் தஞ்சாவூர் சென்று சுவிசேச ஊழியம் கற்றனர். அதே காலத்தில் தஞ்சாவூரில் ஊழியம் செய்த ஜெர்மனிய மிஷனரி சவாட்ஸ் ஐயர் என்பவரால் இவர்கள் ஒரு பக்தியுள்ள அறிவை அடைந்தார்கள்.

ஜான் கிறிஸ்டியன் அருளப்பன்

கி.பி.18 ஆம் நூற்றாண்டின் தொடக்கத்தில் தென் இந்தியாவில் தஞ்சாவூரை மஹாராஷ்டிர மன்னன் சரபோஜி ஆண்டு வந்தான். இரண்டாம் சரபோஜி மன்னரின் படைத்தளபதியாக இராஜபுத்திர வம்சத்தை சார்ந்த இரஞ்சித்சிங் பணி செய்தார். இவர் சரபோஜி மன்னரின் சகோதரியை திருமணம் செய்துகொண்டார். இரஞ்சித்சிங்கு அர்ஜுன்சிங் என்ற ஒரு குமரன் பிறந்தான். இவர் விஜயநகரைச் சேர்ந்த அரச குடும்பத்து பெண்ணான அனுசுயாவை திருமணம் செய்து கொண்டார். பின் நாட்களில் அர்ஜுன்சிங் கத்தோலிக்க மார்க்கத்தைத் தழுவி 1764-ல் தனது பெயரை அருளப்பன் என மாற்றிக்கொண்டார். அவருக்கு

இராயப்பன் என்ற மகன் பிறந்தார். இராயப்பன் புராட்டஸ்டண்டு கிறிஸ்தவராக மாறி தென்பகுதியிலுள்ள திருநெல்வேலிக்கு வந்தார். இராயப்பர் இங்கு வந்த பின்னர் கி.பி 1810-ஆம் ஆண்டு ஜான்கிறிஸ்டியன் அருளப்பன் என்ற மகனும் சில வருடம் கழித்து ரேச்சல் எனும் மகளும் பிறந்தனர் இதனை தொடர்ந்து இராயப்பன் திருநெல்வேலிக்கு அருகிலிருந்த கிராமமான உக்கிரன்கோட்டைக்கு உபதேசியராக அனுப்பப்பட்டார். அங்கே 98-வது வயது வரை பணியாற்றினார்.

ஜான்கிறிஸ்டியன் அருளப்பன் குழந்தைப் பருவந்தொட்டே வேதாகமத்தின் மேல் விசுவாசமுள்ளவராக வளர்க்கப்பட்ட படியினால் அருளப்பன் அவர்கள் கிறிஸ்தவ ஊழியத்திற்கான அகீத ஈடுபாடு கொண்டவராக விளங்கினார். ஜான்கிறிஸ்டியன் அருளப்பன் தனது 15-வது வயதிலேயே மிஷனரிப்பணியை துவக்கினார். கி.பி.1822-ம் ஆண்டு ரெனியு என்பவர் துவங்கிய வேதபாடசாலையில் தமது இளம் வயதிலேயே சேர்ந்தார். ரெனியு என்பவர் சிறந்த கொள்கையும் இயேசுவின் மீது அகீத பக்தியுடையவராகவும் இருந்தார். அவர் லுத்திரன் சபையாக இருந்தாலும் சி.எம்.எஸ். என்ற அமைப்பின் மூலம் இந்தியாவிற்கு மிஷனரியாக அனுப்பப்பட்டவர். அருளப்பனின் சுவிசேஷ பயிற்சியால் அவர் ரெனியுவின் கீழ் வறப்பாக பயிற்சி பெற்றார். திரு.ஸ்கரூப்டர் என்பவரின் பள்ளியில் ஆங்கிலம் கற்றுக் கொண்டார். கி.பி.1825-ல் உக்கிரன் கோட்டையை விட்டு ஊழியத்திற்காக வெளியே செல்கிறார். திருநெல்வேலியில் ரெனியு என்னும் மிஷனரியிடமும் பிஷ்ப்ராகலண்ட் என்பவரிடமும் பயிற்சி பெற்றார். கி.பி.1833-ம் ஆண்டு டிசம்பர் மாதம் திருநெல்வேலி மாவட்டத்திலிருந்து இங்கு பணிசெய்த பிஷ்ப்ரேக்வேண்ட் அவர்களின் உதவியாளராக இணைந்தார். இவர்களுடன் திரு.ஆண்டனி நோரிஸ் குரோவ்ஸ் இவர்களுடன் இணைந்தார். இச்சூழ்நிலையில் ஆங்கிலேய மிஷனரிகளால் மலைவாசுத்தலமாகக் கருதப்பட்ட சித்தூர் என்ற இடத்திற்கு ராக்லண்ட்டு அருளப்பன்

ஆண்டனி நோரிஸ் குரோவ்ஸ் ஆகியோர் சென்றனர். இங்கு தான் திருமணம் செய்து கொண்ட விஜயநகரப் பெண் அனுகயா விசுவாசியானபடியால் தனது குடும்பத்தினரால் புறக்கணிக்கப்பட்டார். அப்போது சகோதர சபையைச் சார்ந்த ஆண்டன் நோரிஸ் குரோவ்ஸ் என்ற மிஷனரி சித்தூரில் அவர்களுடன் இணைந்தார்.

அருளப்பனின் அர்ப்பணிப்பு மிக்க ஊழியம் ஆங்கில புலமை அவருடைய வேதவாக்கியங்கள் அனைவரையும் ஈத்தது. திரு.குரோவ்ஸ் அவர்களுடன் அருளப்பன் இந்தியாவின் பல பகுதிகளுக்கு பயணம் செய்து பின் இறுதியாக சித்தூரில் தங்கினார். ஆங்கிலேய மிஷனரிகளுக்கு அருளப்பன் மொழிபெயர்ப்பாளராக சம்பளம் பெற்று வந்தார். ஆனால் அருளப்பன் ஒரு நாள் பிசங்கிக்கு உமக்குச் சம்பளம் கொடா விட்டால் நீர் இந்த வேலையைச் செய்ய மாட்டீர் என்று குற்றச் சாட்டு பொழிந்தார். அக்கணமே தாம் இனி தேவ ஊழியஞ் செய்வதற்குச் சம்பளம் பெறப் போவதில்லை என்று தீர்மானம் செய்தார். இந்திய மக்களிடையே சுவிசேஷத்தைப் பரப்புவதில் ஐரோப்பியர்களுக்கு பெரும் உதவி புரிந்தார்.

கிறித்துவ மதத்தை பரப்புவதற்காக சித்தூரை விட்டு கி.பி.1840 ஆம் ஆண்டு தமிழகத்திற்கு வந்தார். வடதிருநெல்வேலி என அழைக்கப்பட்ட மதுரையை மையமாக கொண்டு சுவிசேஷ ஊழியம் நடைபெற்ற பகுதியான வத்திராயிருப்பு பகுதியில் வ.புதுப்பட்டி கிராமத்தின் மேற்கு பகுதியில் பசுமையான காடுகள் தென்னந்தோப்புகள் நிறைந்த பகுதியில் கூடாரம்போட்டு தங்கினார். இப்பகுதியிலுள்ள பல கிராமங்களுக்கும் சென்று தன்னுடைய சுவிசேஷ ஊழியத்தை தொடர்ந்து செய்து வந்தார். ஜெர்மானிய மிஷனரிகள் "பிளிமத் சகோதரர்கள்" என்ற அமைப்பின் ஊழியர்களை வடதிருநெல்வேலி பகுதிகளுக்கு அனுப்பி நற்செய்திப் பணியாற்ற அனுப்பி வைத்தனர். இந்நிலையில் சித்தூரில் இருந்து தன்னுடைய

சொந்த மாநிலம் தமிழ்நாட்டில் வந்து சவிசேஷ ஊழியத்தை “பிளிமத்சகோதர்கள்” என்ற சபையை உருவாக்கி வத்திராயிருப்பு பகுதிகளில் சவிசேஷ ஊழியம் செய்து வந்தார். கால்நடையாக கிராமம் கிராமமாகச் சென்று நற்செய்தி பணிசெய்தார்.

ஜான்கிறிஸ்டியான் அருளப்பனும் கிறிஸ்டியான் பேட்டையும

அருளப்பன் சித்தூரில் இருந்து நேரடியாக தான் பிறந்த உக்கிரன்கோட்டைக்கு செல்லாமல் வத்திராயிருப்பு பகுதியில் உள்ள வ.புதுப்பட்டி கிராமத்திற்கு சென்று ஊழியம் செய்ய ஆரம்பித்தார். தான் பிறந்த ஊருக்கு செல்லாமல் இருப்பதற்கு முக்கிய காரணம் அங்கு பெரும்பான்மையான ரோமன் கத்தோலிக்கர்கள் சபை C.S.I. சபையை சார்ந்தவர்கள் அதிக அளவில் இருந்தனர் எனவே அவர் பணிசெய்த “பிளிமத்சகோதர்கள்” சபையை உக்கிரன்கோட்டையில் நிறுவாமல் வ.புதுப்பட்டி கிராமத்தின் அருகில் தொடங்கினார்.

வ.புதுப்பட்டி கிராமத்தின் மேற்கு பகுதியில் அமைந்துள்ளது கிறிஸ்டியான்பேட்டை என்னும் கிராமம். இங்கு வாழும் மக்கள் தேவேந்திரகுல வேளாளர் சமூகத்தை சார்ந்தவர்கள். தற்போதும் இக்கிராமத்தில் அருளப்பன் குடும்ப வம்சத்தினர் வாழ்கின்ற வீடு தெற்கு வீடு என்று அழைக்கப்பட்டு வருகின்றது. அருளப்பன் சவிசேஷ ஊழியத்திற்குச் செல்கின்ற போது ஏழை குடும்பத்திலுள்ள நபர் அனாதை ஆதரவு அற்றவர்கள் இவர்களை எல்லாம் தன்னுடன் ஊழியத்திற்கு அழைத்துச் சென்றார். “பிளிமத்சகோதர்கள்” சபை உருவாக்கிய இடத்தின் அருகில் குடியமர்த்தினார். கி.பி.1842-ல்

கிறிஸ்டியான்பேட்டை என்ற கிராமத்தை உருவாக்கினார். இங்கு வாழ்ந்தவர்கள் அனைவரும் கிறிஸ்தவர்களாக இருந்தனர். இங்கு இருந்து கொண்டு சவிசேஷ ஊழியம் செய்து வந்தார். கி.பி.1842-ல் அருளப்பன் கிறிஸ்தவ சகோதர ஐக்கிய சபையை கிறிஸ்டியான் பேட்டையில் நிர்மானித்தார்.

கி.பி.1857-ம் ஆண்டு அருளப்பன் கிறிஸ்டியான் பேட்டையில் தொடக்கப்பள்ளி ஒன்றை நிறுவினார். அருளப்பன் “என்சேவை என்றென்றும் மக்களுக்கே” என கூறினார். கிராமத்தில் அனைத்து மக்களும் கல்வி கற்க வேண்டும் பைபிளில் கூறப்பட்டுள்ள வேத வசனங்களை வாசிக்கவும் எழுதவும் தெரிந்து கொள்ள வேண்டும். என்ற எண்ணத்தில் கிறிஸ்டியான்பேட்டையில் அருளப்பன் தொடக்கப்பள்ளியை தொடங்கினார். இப்பள்ளிக்கு கட்டிடம் 20.03.1858-ல் கட்டி முடித்தார். இப்பள்ளிக்கு அருகில் விளைநிலம். 1 ஏக்கர் 69 செண்டு வாங்கி இந்நிலத்திலிருந்து கிடைக்கும் வருமானத்திலிருந்து பள்ளியையும் கிறிஸ்தவ சகோதரர் அந்தோணிநோரிஸ் குரோவ்ஸ் என்பவருடன் கி.பி.1853-ல் ஏப்ரல் முதல் ஜான் அருளப்பன் மரியான் மிகாவேல் ஆக்கில்லா போன்றவர்கள் உடன் இருந்தனர். குடும்ப வைத்தவர்களை கடினமாகக் குற்றம் சாட்டினார் அருளப்பன். அருளப்பனுடைய சவிசேஷ ஊழியம் மிக எளிமையாக இருந்தது. எனவே இவருடைய சவிசேஷம் அநேகம் பேரை கவர்ந்தது.

சவிசேஷ ஊழியத்தின் போது பல கிராமங்களில் மக்களிடத்தில் பல விளக்கங்களை கூறியும் சில இடங்களில் கதைகளை விளக்கியும் சவிசேஷம் செய்தார். சவிசேஷ ஊழியம் செய்கின்ற கிராமங்களிலும் தங்கள் சொந்த இடங்களில் இருக்க முடியாமல் போன விசுவாசிகள் அனைவரையும் அழைத்து வந்து தான் தங்கியுள்ள கிறிஸ்டியான்பேட்டையில் குடியமர்த்தினார். பைபிள் படிக்கத் தெரியாத மக்கள் அதிகமாக இருந்தனர். இதற்காக எழுதப்படிக்க தெரிய வேண்டும் என்ற எண்ணத்தில் அருளப்பன் மூன்று பள்ளிகளை கி.பி.1857-ல் கிறிஸ்டியான்பேட்டை கோட்டுர் ஒலைக்குளம் போன்ற இடங்களில் தொடக்கப்பள்ளிகளை நிறுவினார். இப்பள்ளிகளில் கிறிஸ்தவ உபாத்தியாயர்களே வேலைகளை செய்கிறார்கள் வசதியில்லா மாணவ மாணவிகளுக்கு தங்கிப்படிப்பதற்கு விடுதிகளும் நடத்தினார். உணவு உடை பள்ளிச்சம்பளம் புத்தகங்கள் போன்ற இதர செலவுகளுக்கும் J.C. அருளப்பர் பணம் கொடுத்து உதவினார்.

இத்தகைய உதவிகளுக்கு நிலவருமானம் கர்த்தர் உடைய பிள்ளைகள் அருளிச்செய்கிற உதவிகளைக் கொண்டு இப்பணிகள் செய்யப்படுகின்றன என்று கூறுகின்றனர்.

சுவிசேஷ ஊழியம் பளைமௌத் பிரெதெரன் (Plymouth Brethren)

"சிறந்த பக்தன்

அயரா உழைப்பாளி

சாதுர்யப்பிரசங்கி

ஆத்ம தாகம் மிக்கவர்"

வத்திராயிருப்பு புறக்குடையான் பட்டி, பொட்டல் பட்டி போன்ற இடங்களில் அருளப்பன் தரமான சபைகளை உருவாக்கினார். அருளப்பன் 1849-ல் முதன் முதலில் மரியானை சந்திக்கிறார். பின் இருவரும் இணைந்து சிவகாசிக்கு அடிக்கடி சென்று சுவிசேஷம் போதித்து வந்தனர்.

ராக்லந்து ஐயர்:

கி.பி. 1854-ல் ராக்லந்து ஐயர் சிவகாசி மக்கள் மத்தில் மிஷனெரி ஊழியம் செய்த போது மக்கள் வெறுத்தனர். கல்லாலடித்தும் சாணியை எரித்தும் விரட்டினர். இதனால் ஸ்ரீவில்லிபுத்தூர் செல்ல விரும்பினார். ஆனால் மனதை மாற்றி மீண்டும் சிவகாசி வந்தார். மீண்டும் எதிர்ப்பு இதனால் திருத்தங்கல் சென்றார். ஆனால் இறுதியாக சிவகாசியில் தங்க முடிவு செய்தார். கி.பி. 1855-ல் ராக்லந்து சிவகாசி நகருக்குத் தெற்கில் ஒரு நிலத்தை வாங்கினார். அங்கு ஒரு எளிமையான பங்களா கட்டினார் இந்த பங்களாவில் எல்லா வசதிகளும் இருந்தன. இவர் பங்களாவிற்கு தெற்கில் நெல்லை உபதேசிகர் பலர் வந்து தங்கி செல்வர் இங்கு ராக்லந்து ஃபென் மெடோஸ் ஆகிய மூவரும் குடியிருந்தனர்.

சிவகாசியில் ராக்லந்துவிடம் அருணாசலமும் அவருடைய நண்பர்களுமான புண்ணியன் அய்யநாடார், ராமநாடார், கட்டக்குமர நாடார் ஆகிய ஐவரும் அடிக்கடி கூடி ஜெபிப்பது வழக்கம் அப்போது அருணாசலம் அண்ணன் அருணகிரிநாடார் சுவிசேஷ ஊழியத்தை விட்டு

வரும்படி கூறினார். ஆனால் அருகணகிரிநாடார் சுவிசேஷ ஊழியத்தை விட்டு வரும்படி கூறினார். ஆனால் அருணகிரிநாடார் தன் தம்பியிடம் மாறி மாறி கூறியும் கேட்கவில்லை உண்ணாவிரதம் கண்ணீர்விட்டு பார்த்தார் ஆனால் அருணாசலம் தன்னுடைய முயற்சியை விடவில்லை இறுதியில் அருணாசலத்தை தன்னுடைய குடும்பத்திலிருந்து விலக்கி வைத்தார்.

சிவகாசியில் முதல் ஐவரும் தங்களுடைய குடும்பத்தாரின் எதிர்ப்புக்கும் ஏச்சுக்கும் உள்ளாயிருந்தனர். ஆனால் அய்யநாடார் நாமநாடார் இருவரும் குடும்பத்தினரை ஏய்ப்பவர்களாகி வெளிக்குத் திருநீறு பூசிக்கொள்வர் கூட்டக்குமரன் நாடாரும். இப்படியும் அப்படியாகவும் நடந்து கொள்வார். பின் ஒரு நாள் ஐவரும் ஞானஸ்நானம் பெறவேண்டுமென்று விரும்பி மிஷனெரிமாரிடம் கூறினார்கள். ஆனால் ராக்லந்தும் மெடோஸும் அவர்களுடைய விசுவாச உறுதியைச் சந்தேகித்தனர். எத்துன்பம் வரினும் எவ்வெரை விரோதிக்க நேரிடிலும் எதெதை இழக்க வேண்டியிருப்பினும் கர்த்தரை விடேன் என்று அவர்கள் உறுதிக்கொள்ளட்டும் அப்படியனால் அவர்களுக்கு ஞானஸ்நானம் கொடுக்கலாம் என மிஷனெரிமார்கள் எண்ணினார்கள்.

இது ஐவருக்கும் ஏமாற்றமளித்தது இதில் அருணாசலம் இனியும் காலதாமதம் கூடாது என தீர்மானித்து வத்திராயிருப்பிலிருந்த பிளிமத் ப்ரெதெரன் மிஷனின் உபதேசியாரும் போதகருமான அருளப்பனிடம் போய்த் தன் வரலாறு கூறி ஞானஸ்நானம் பெறத் தனக்கிருந்த ஆவலைத் தெரிவித்தார். அருளப்பன் அருணாசலத்தைச் சோதித்து இரட்சிப்புக் கேற்ற விசுவாசம் அவருக்கிருந்ததை அறிந்து வேதநாயகம் என்ற பெயருடன் அவருக்கு அப்பரிசுத்த சாக்கிரமெந்தையளித்தார் வேதபோதகர் இவ்வாறு சிவகாசியின் முதல் ஞானஸ்நானம் பெற்ற கிறிஸ்தவரானார். வேதநாயகம் என்ற பெயர் உருமாறி வேதபோதகம் என அழைத்தனர்.

ப்ளைமெளத் சகோதரரும் ஆயிரம் வருட அரசாட்சியாளருமான அந்தோணி நேரிஸ் குரோவ் என்பவரின் ஆலோசனைகளை பின்பற்றுவதும் ஆவர் ஜான் கிறிஸ்டியன் அருளப்பனின் முதலாவது வருகை 1853 ஆம் ஆண்டு ஏப்ரல் மாதம் ஆகும். அவரும் அவருடன் பணி செய்த போதர்கள் மரியான், மிகாவேல், ஆப்பில்லா போன்றவர்களும் தெற்கு திருவிதாங்குருக்கு சென்றனர். கி.பி. 1853 ஆம் ஆண்டு தெற்கு திருவிதாங்கூரில் மிகப்பெரிய எழுப்புதல் கூட்டம் நடத்தினர். இவரே எழுப்புதல் வீரனும் மகானும் சுதேசிப் பிரசங்கியும் ஆவார். பின் இரண்டாவது முறையாக 1859 அக்டோபரில் அருளப்பன் திருவிதாங்கூரில் முதன் முதலில் நடத்திய கூட்டம் போன்று மிகப் பெரிய கூட்டத்தை நடத்தினார்.

இவர்களால் பிரகடனமாக்கப்பட்ட பெரிய வேத அறிவுகளும் வியாக்கியானப் புத்தகங்கள் இல்லாமலேயே திருவசனங்களை தெளிவு படுத்தும் முறைகளும் திருவிதாங்கூரில் இருந்த லண்டன் மிஷனரி ஏஜெண்டுகளை வேதத்தைக்கற்று கொள்ள மிகவும் ஊக்கு வித்தது. அருளப்பனின் மிகப்பெரிய பத்தியும் சவிசேஷ செய்தி அளிக்கின்ற எளியமுறையும் அநேக மக்களை இவர்பால் அன்பு கொள்ளச் செய்தது. அருளப்பர் தன்னுடைய சவிசேஷ ஊழியத்தை தன்னுடைய உடல்நிலையின் காரணமாக சில காலம் செல்லவில்லை பின் உடல்நிலை சரியானவுடன் மீண்டும் தன்னுடைய சவிசேஷ ஊழியத்தை தொடர்ந்தார். சுமார் 26 ஆண்டுகள் தன்னுடைய வாழ்நாட்களில் சவிசேஷ ஊழியம் செய்தார். பிளமத் சகோதரர்கள் (Plymouth Brethren) சபை வத்திராயிருப்பு மையமாக கொண்டு செயல்படுதல் இடம் வெள்ளூர் சிவகாசி பனையடிப்பட்டி புறக்கடையன்பட்டி போன்ற பகுதியில் ஜெர்மானிய மிஷனரிகள் பிளிமத் சகோதரர்கள் என்ற அமைப்பின் ஊழியர்களை வட திருநெல்வேலிக்கு ஊழியத்திற்கு அனுப்பினார்கள்.

அருளப்பனும் அச்சுக்கூடமும்:

ஜான் கிறிஸ்டியன் அருளப்பன் கி.பி.1840 ஆம் ஆண்டில் தமது ஊழியத்தை அருளப்பன்

துவங்கினார். இரண்டே ஆண்டுகளில் சபையையும் கிறிஸ்டியான் பேட்டை என்ற கிராமத்தையும் ஸ்தாபித்தார். கி.பி. 1853 ஆம் ஆண்டுக்குள்ளாக கிறிஸ்டியான் பேட்டையை தன் ஆதாரமாகக் கொண்ட 150 கி.மீ.சுற்றளவில் ஏறக்குறைய 30 கிராமங்களை சவிசேஷத்தால் சந்தித்தார். இந்த கிராமங்களில் 700 ஆத்துமாக்களை கொண்ட சபைகளும் இருந்தன. அருளப்பன் அடிக்கடி பல கிராமங்களுக்கு சென்று தனிப்பட்டவர்களையும் குழுக்களையும் சந்தித்து புத்தி சொல்வதிலும் ஆறுதல்படுத்துவதிலும் ஞானஸ்நானம் கொடுப்பதிலும் சிறந்து விளங்கினார். அவர் வேதவசனங்களை பிரசங்கித்த முறையை அனைவரும் வாசிக்க வேண்டும் என்ற ஆவலைத் தூண்டினார்.

நாகர்கோவிலில் மிஷனரி மையம் வைத்திருந்த ஒரு மிஷனரி பயன்படுத்திய அச்சுக்கூடத்தை விலைக்கு வாங்கினார். தம்மிடம் ரூ.25 மட்டுமே இருந்த போதிலும் ரூ.20 க்கு அச்சுக் கூடத்தை வாங்கினார். அச்சு இயந்திரத்தின் விலை ரூ.800 ஆகும். ஆனால் அருளப்பனின் சவிசேஷ ஊழியத்திற்காக ஒருவர் வழங்கினார் அருளப்பன் ஏறக்குறைய 300 கி.மீ தூரம் திரும்ப வேண்டிய பயணத்திற்கான செலவை குறித்து கவலைப்படாமல் தான் கையில் வைத்திருந்த பணத்திற்கு அச்சு இயந்திரத்தை வாங்கி தனது வீட்டிலுள்ள ஒரு அறையில் நிறுவினார். அருளப்பன் அச்சு இயந்திரம் வாங்குவதற்கு முக்கிய நேக்கம் ஊழியத்திற்கான கைப்பிரதிகள் நற்செய்தி நூல்கள் பழைய ஏற்பாடு போன்றவற்றை தமிழிலும் தெலுங்கிலும் அச்சிட்டார். அவர் அச்சிட்டு விநியோகித்த நூல்களின் எண்ணிக்கை அளப்பரியது. "வேதாகமத்தின் கருத்துரை" என்ற சிறிய நூலை 3000 பிரதிகள் அச்சிட்டார். அருளப்பன் தன்னுடைய அச்சு தன்மை பற்றிய செய்தி ஒன்றை அறிக்கையாக தயாரித்து இலம்டன் புத்தகம் மற்றும் கைப்பிரதிகழகத்தில் சென்னை மற்றும் திருவாங்கூர் கிளைகளிலும் சமர்ப்பித்து பொருளாதார உதவி வேண்டினார் ஆனால் எந்த ஒரு நிறுவனமும் முன் வரவில்லை. "தேவன் தமது அபரிதமான கிருபையால் எனக்கு உதவினார்" என

சுறிப்பிட்டார். கிறிஸ்தவரல்லாதவர்கள் எழுப்பின் கேள்விகளுக்கான பதில்களடங்கிய ஒரு சிறு நூலை தயாரித்து கிறிஸ்தவரல்லாத மக்களிடம் ஊழியத்திற்காக செல்லும் மிஷனரிகளுக்கு அனுப்பி வைத்தார்.

ஜான் கிறிஸ்டியான் அருளப்பன் தன்னுடைய அச்ச இய்திரத்தின் மூலமாக வெளியிட்ட மூன்று துண்டுப் பிரதிகள்

1. ஞானஸ் நான முறை
2. வேதாகமச் சுருக்கம்
3. ஞானம்

மொழி பெயர்த்த புத்தகங்கள் ஒற்றைத் தாள்கள்

1. வரிமேல் வரி
2. கண்ணேட்டம்
3. வேதாகம அட்டவணை
4. கிறிஸ்துவின் இரண்டாம் வருகை
5. கிறிஸ்துவே எல்லாமானவர்
6. அகரிசனமான வரைத் தரிசுத்தல்
7. இதோ ஆவர் வருகிறார்
8. தேவ ஆட்டுக்குட்டி
9. குஷ்டிரோகம்
10. மேய்யான தேவாலயம்

ஆகிய நூல்களை தன்னுடைய சொந்த செலவில் அச்சிட்டு வெளியிட்டார். இந்நூல்கள் தவிர வேறு சில ஆங்கிலத் துண்டு பிரதிகளையும் தமிழுக்கு மொழிபெயர்த்துள்ளார்.

அருளப்பனை கொலைசெய்ய திட்டம்

அருளப்பனுடைய ஆர்வமிகு ஊழியம் அநேக ஆத்துமாக்களை இயேசுவின் மந்தையில் சேர்த்தது இயேசு வானவரை தங்கள் தனிப்பட்ட இரட்சகராக ஏற்றுக்கொண்ட ஒவ்வொருவரும் சிலை வணக்கத்தை விட்டொழித்து. புறச்சமய பண்டிகைகளில் பங்குடெக்க மறுத்தனர். இக்காரியம் கிராமத்திலிருந்த மற்றவர்களை கடுங்கோபத்திலாழ்த்தியது. இதற்கு அருளப்பன் தான் காரணம் என்று எண்ணி அவரைக் கொலை

செய்ய திட்டமிட்டனர். இரண்டு கொலைகாரர்களுக்கு பணம் கொடுத்து அவரைக் கொலை செய்ய அனுப்பி வைத்தனர். ஒரு சுவிசேஷக் கூட்டம் முடிந்து இரவில் காலதாமதமாக வீடு திரும்பிய அருளப்பனைக் கொல்ல அவர்களிருவரும் உடைவாளுடன் புதருக்குப் பின் மறைந்திருந்தனர். அருளப்பன் நெருங்கிவந்ததும் உருவின வாளுடன் கொலை செய்யப்பாய்ந்தனர். ஆனால் அவர்களால் அவரைக் காண முடியவில்லை. அவர்களின் கண்கள் குருடாயின அதற்கு தேவனுடைய தண்டனைதான் என உணர்ந்த அவர்கள் உடைவாளை வீசியெறிந்துவிட்டு கீழே விழுந்து அவருடைய பாதங்களைத் தொட்டு மன்னிக்கும்படி மனங்கசந்து அழுதனர், அருளப்பன் அவர்களை ஆறுதல்படுத்தி தனது வீட்டிற்கு அழைத்து வந்து நற்செய்தியைப் பகிர்ந்து கொண்டார். வீட்டில் அவர்களுக்காக ஜெபித்தார். ஜெபம் முடிந்தவுடன் அவர்களது கண்களில் மீண்டும் பார்வை வந்தது. இதன் பின் கொலை செய்ய முயன்றவர்கள் உண்மையான தேவனை விசுவாசிக்க தொடங்கினர்.

அருளப்பன் தான் உருவாக்கிய கிறிஸ்டியான் பேட்டையில் பல ஏக்கர் நிலத்தை ஆங்கில அரசாங்கம் அருளப்பனுக்கு கொடுத்து உதவியது. இந்நிலங்களில் விவசாயம் செய்ய தனி குளத்தை உருவாக்கினார் இக்குளம் தற்போது போதர்குளம் என அழைக்கப்படுகிறது. அருளப்பன் உருவாக்கிய பங்கள் தற்போது சிதிலம் அடைந்த நிலையில் காணப்படுகிறது. இதற்கு அருகில் அருளப்பனின் கல்லறையும் சிதிலம் அடைந்த நிலையில் தான் இன்றும் காணப்படுகிறது. அருளப்பன் குடும்பத்தில் சொத்து பிரச்சனையின் காரணமாக இரண்டு பிரிவாக பிரிந்தனர். இதில் தெற்கு வீடு வடக்கு வீடு என பிரிந்தனர். வடக்கு வீடு அருளப்பன் வாழ்ந்த பங்களா தற்போது இடிந்துள்ளது. தெற்கு வீடு அருளப்பன் மகள் வம்ச வழியினர் வாழ்ந்து

வருகின்றனர். தெற்கு வீட்டில் தற்போதும் மகள் வழி குடும்பத்தினர் வாழ்ந்து வருகின்றனர்.

முடிவுரை

ஜான் கிறிஸ்டியான் அருளப்பன் தன்னுடைய வாழ்நாட்களில் சுவிசேஷ ஊழியத்தில் அதிக ஈடுபாடு கொண்டு பல்வேறு பகுதிகளுக்கும் சென்று ஊழியம் செய்தார். கிறிஸ்டியான் பேட்டை என்னும் கிராமத்தை 1842-ல் உருவாக்கினார். ஏழை மாணவர்கள் கல்வி பயில கிறிஸ்டியான் பேட்டையில் ஒரு தொடக்கப் பள்ளியை தொடங்கினார். அனைவரும் சுவிசேஷ ஊழியத்தை கற்றுக்கொள்வதற்கு துண்டு சீட்டுகளை அச்சிட்டு மக்களிடத்தில் விநியோகிப்பதற்காக நாகர்கோவிலிலிருந்து அச்ச இயந்திரம் ஒன்றை வாங்கி வந்து தன்னுடைய வீட்டில் நிறுவினார். என பல்வேறு தன்மைகளை கொண்ட மிகப்பெரிய கிராமத்தையை உருவாக்கி பிளிமத் சகோதரர் என்ற சபையையும் ஸ்தாபித்தார். இன்று அவர் உருவாக்கிய பள்ளியும் அவர் உருவாக்கிய பிளிமத் சகோதரர் சபை இன்று பிரதர்ஸ் சபையாக செயல்பட்டு வருகிறது. அருளப்பன் பல கிராமங்களிலும் சென்று சுவிசேஷ ஊழியம் செய்த பணிகளை இன்றும் மக்கள் கூறுகின்றனர்.

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**தமிழக வரலாறு மறைக்கப்பட்டதும், மறைந்ததும்,
மறந்ததும்-ஒரு சமூகப் பார்வை**

பெ.அண்ணாதுரை*

அறிமுகம்

நவீன தமிழக சமூக வரலாற்றை விளக்குவதே இக்கட்டுரையின் நோக்கம். காலனியாதிக்க சுரண்டல் முறைக்கு எதிராக ஆதிக்காதி நிலவுடைமையாளர்களும் ஒடுக்குப்பட்டோர் பகுதி மக்களுக்கு ஆதரவான சமூக சீர்திருத்த இயக்கங்களும் நவீன சமூக பிரதிநிதியாக

நிலைநிறுத்தவும் வளர்க்கவும் போராடின. பகுத்தறிவாளர் சங்கம், தென்னிந்திய நல உரிமையாளர் சங்கம், திராவிடர் கழகம், கம்யூனிஸ்டு கட்சி, காங்கிரஸ் கட்சி, தனித்தமிழ் இயக்கம், தமிழிசை இயக்கம் என நவீன சமூக சீர்திருத்த, போராட்ட விடுதலை இயக்கங்கள் வளரத் தொடங்கின.

* 364/82, முடிச்சூர் சாலை, மேற்கு தாம்பரம் சென்னை.

இந்திய ஒன்றியத்தின் விடுதலை, எத்தகைய சமூக அமைப்பாக அமைய வேண்டும் என்பதில் பல்வேறு சமூக கருத்தியல்களும் இயக்கங்களும் மக்களைத் திரட்டி காலணி அரசுக்கு எதிராகவும் ஆதரவாகவும் போராடிய நிலைமையிலே சமூக அமைப்பை உருவாக்கி வந்தன. அத்தகைய நிலைமை தமிழ்நாட்டிலும் நடைபெற்றது.

பக்தி இயக்கத்திலும் நீர்நிலை உருவாக்கத்திலும் விளைநிலங்கள் அமைப்பதிலும் மக்களைத் திரட்டிடுதல் நடைபெற்றது. அதற்கு அடுத்ததாக நவீன சமூக கட்டமைப்பை உருவாக்குவதில் மக்களைத் திரட்டுதல் பெரும் சமூக நடவடிக்கையாக நடைபெற்றது. இதனை, மேற்கண்ட இயக்கங்கள் தமிழக சமூக நிலைமையில் நடைபெறச் செய்தன.

பல போக்குகள் இரண்டு தன்மைகள்

நவீன தமிழகத்தில் சாதிய, சமய, சீர்திருத்த, தொழிலாளர் வார்க்கம் சார்ந்து பல போக்குள்ள இயக்கங்கள் தங்கள் சமூக வார்க்க நலனில் செயல்பட்டு வந்தன. இவைகள் சுரண்டுவோர், சுரண்டப்படுவோர் என இரண்டு தன்மைகளில் அமைந்தன. அவை: தொழிலாளர் விவசாயி வார்க்க நலன் சார்ந்து ஒரு பிரிவும், சுரண்டுப்படுவோர் நலனில் நின்று சீர்திருத்த, சமூக நலன் சார்ந்து ஒரு பிரிவும் செயல்படத் தொடங்கின.

இந்திய கம்யூனிஸ்ட் கட்சி தமிழக உழைக்கின்ற தொழிலாளர் விவசாயி வார்க்க மக்களின் மீது திணிக்கப்பட்டு வருகின்ற சமூக உழைப்பு சுரண்டல் முறைக்கு எதிராக நேரடியாக போராடி வருகின்றது. சென்னை பெருநகரங்களில் இயங்கி வருகின்ற ஆலைகளில் தொழிற்சங்கம் அமைத்தும், தொழிலாளர்களுக்கு வார்க்க உணர்வை ஊட்டி போராட செய்ததும் முதன்மையான பணியாகும். கிராமங்களில் ஆதிக்கசாதி நிலவுடைமையாளர்களின் பண்ணையடிமை முறையிலான உழைப்பு சுரண்டலை எதிர்த்து சேரிப்பகுதி கூலி உழைப்பாளி மக்களையும் குடிப்பகுதி உழைப்பாளி மக்களையும் சங்கம் அமைத்து போராட செய்ததும் கம்யூனிஸ்ட் கட்சியின் முதன்மைப் பணியாக அமைந்தது.

இந்திய தேசிய காங்கிரஸ் கட்சி, சமூக நிமைமைக்கு ஏற்றார்போல் சமூக சீர்திருத்தப் போராட்டங்களை நடத்தி தேசிய முதலாளி வார்க்க நலனை வளர்த்து வந்தது. தென்னிந்திய நல உரிமை சங்கம் நிலவுடைமையாளர்களின் நலனுக்கான சங்கமாக செயல்பட்டதால் அதனை எதிர்த்து பிற்படுத்தப்பட்டோர், ஒடுக்கப்பட்டோர் நலனில் அக்கறைக்கொண்டு போராட்டத்தை முன்னெடுத்த இயக்கமாக திராவிடர் இயக்கம் செயல்படத் தொடங்கியது. சுயமரியாதை, சமூகநீதி, பெண்விடுதலை, சாதி ஒழிப்பு என சமூக இயக்கத்திற்கு தடை அரணாக அருந்த சமூக பிற்போக்கு கட்டுகளை உடைக்கும் வேலையாகவும் தனிமனித சுதந்திரமாகவும் மேற்கண்ட கொள்கை செயல்பாடுகள் அமைந்தது.

தமிழகத்தில் சமூக சீர்திருத்த இயக்கங்கள் மக்களின் முன்னேற்றத்திற்கு உறுதுணையாக இருந்து வருகிறது. அதே நேரத்தில் சமூக மாற்றத்திற்குப் நேரடிப் பங்களிப்பாக இருப்பதில் ஒதுங்கி நிற்கிறது. இத்தகைய சமூக நிலையில் திராவிடக் கழகம், திராவிட முன்னேற்றக் கழகம், இந்திய தேசிய காங்கிரஸ் கட்சி இருந்து வருகிறது.

பாரதிய ஜனதா கட்சி, ராஷ்டிரிய சுயம் சேவக் உள்ளிட்ட பிற்போக்கு இயக்கங்கள், மக்கள் போராடிப் பெற்ற உரிமைகளை ஒவ்வொன்றாக பின்னுக்குத் தள்ளி பழைய ஆதிக்க சாதி ஒடுக்குமுறை நிலைமைக்கு இந்திய ஒன்றிய மக்களை கொண்டு செல்ல ஆட்சி ஆதிகாரத்தை பயன்படுத்தி வருகிறது. இத்தகைய பிற்போக்கு இயக்கங்களும் சமூக மாற்றத்திற்கு நேரடி தடையாக இருந்து வருகிறது.

நவீன வரலாறு: பிற்போக்கு ஆதிக்கசாதி நிலவுடையை வார்க்கத்தையும் பிரிட்டிஷ் காலனி ஆதிக்க ஏகாதிபத்திய ஒடுக்கு முறையையும் எதிர்த்து நடைபெற்ற போராட்டமாகும். இத்தகைய வெளிப்படையாக நடைபெற்ற சமூகப் போராட்டங்கள் மறைக்கப்பட்டு சுதந்திரம் அடைந்த 70 ஆண்டு இந்திய ஒன்றியத்தில் திரும்பவும் மக்களை சாதி மதங்களாக பிரித்து வைக்கும் நிகழ்ச்சியாக அடையாள அரசியல் என்ற

கருத்தியலை ஆளும் வர்க்கங்கள் தங்கள் ஊடகங்களில் பரப்பி வருகின்றன.

இத்தகைய சமூக நிலைமை நவீன தமிழக வரலாற்றை ஆய்வு செய்யும் சனநாயக முற்போக்கு வரலாற்று ஆய்வாளர்களை அடையாள அரசியல் என்ற பிற்போக்கு கருத்தியலில் நிறுத்தி வைத்துள்ளது. இவை நவீன வரலாற்றை விளக்கும் முறையில் பெரும் குழப்பமும் பிரிவினையும் நிலவி வருகின்றன. சமூக சீர்திருத்தத்தை ஆதரித்து இயக்கம் நடத்திய அமைப்புகள் இத்தகைய கருத்தியலை எதிர்த்து போராடாமல் இருந்து வருவது, நவீன வரலாறு மறைக்கப்பட்டதை எடுத்துக்காட்டுவதாக உள்ளது.

மறைந்ததும், மறந்ததும்

சமூக வளர்ச்சி நிலையில் இனக்குழுக்கள் சாதிப்பிரிவுகளாகவும், சாதிப்பிரிவுகள் இனமாகவும் வளர்ந்தது. இனத்திற்குள் சுரண்டுவோர் சுரண்டப்படுவோர் என வர்க்க சாதிய சுரண்டல் முறையை எதிர்த்து போராடி பல வெற்றியும் முன்னேற்றமும் இடதுசாரி இயக்கங்கள் அடைந்தன.

அத்தகைய இடதுசாரி இயக்கங்கள் ஏகாதிபத்திய, முதலாளித்துவ கருத்தியல்களாக நிலவும் பின்நவீனத்துவம், அடையாள அரசியலில் சிக்கி தங்களின் வரலாற்று பொருள்முதல்வாத தத்துவக் கோட்பாட்டை இழந்து வருகிறது என இந்திய கம்யூனிஸ்ட் கட்சியின் (மார்க்சிஸ்ட்) முன்னால் பொதுச்செயலாளர் பிரகாஷ் காரத் அவர்கள் கூறியுள்ளதை கவனத்தில் கொள்ள வேண்டும்.

நவீன சமூகத்தின் வர்க்கப் போராட்ட வரலாற்று அறிவை வளர்த்த இடதுசாரி இயக்கங்கள் தங்களின் சமூகப் பார்வையை சீர்திருத்த தன்மையில் சுருக்கிக் கொள்வது தொடக்க நிலை சமூகப் பார்வை மறைந்து வருவதை கவனியாமல் இருந்து வருவதால் ஏற்படுகிறது.

இடதுசார் இயக்கங்களும் நவீன வரலாற்றின் முரண்பாட்டை விளக்குவதில் பின்தங்கி வருகின்றன என கூறலாம். இக்கருத்து நிலைக்கு

ஆதரவாக இ.எம்.எஸ். கூற்று பின்வருமாறு அமைகின்றது.

"தொழிலாளர் வர்க்கத்தின் புரட்சிகர அரசியல் கட்சியை நாடாளுமன்ற அமைப்புகளின் மூலமாக பலப்படுத்துகிற நடைமுறையானாலும் சரி அல்லது முதலாளித்துவ தாக்குதல்களை எதிர்கொள்கிற நடைமுறைகளானாலும் சரி பாட்டாளி வர்க்கமும் அந்த புரட்சிகர அரசியல் கட்சியும் அனைத்துப் பிரிவு உழைக்கும் மக்களின் ஆதரவைப் பெற்றிருக்க வேண்டும்.

ஆகவே கோடிக்கணக்கில் உழைக்கும் மக்கள் பங்கேற்கிற தொழிலாளி வர்க்கம் மற்றும் விவசாயிகளின் அன்றாடப் போராட்டங்களும் எதிர்ப்பு நடவடிக்கைகளும் தான் உழைக்கும் மக்களின் ஜனநாயக இயக்கத்தின் ஆற்றல்மிகு அடித்தளமாகும். இந்தப் போராட்டங்களில் உறுதியாகக் காலான்றாமல், முதலாளித்துவ நாடாளுமன்ற மிதவாத அமைப்புகளில் செயல்படுவதும் தேர்தல்களில் பங்கெடுப்பதும் ஒரு வலதுசாரி திரிபு நிலைமைகளில் கொண்டுபோய் தள்ளிவிடும்."

வரலாற்று ஆய்வாளரும், தனிமனித சிந்தனையும்

நவீன சமூகம், நவீன சிந்தனை நவீன மனிதன் என்ற நிலையில் வளர்ந்த நவீன வரலாற்றுச் சிந்தனையாளர்கள் தங்களின் சமூகப் பார்வையை முழுமையிலிருந்து பகுதி என்ற நிலைக்குத் திரும்பியுள்ளனர்.

நவீன சமூகத்தில் சமூக ஜனநாயக வாதிகளும் இடது சாரிகளும் நவீன சமூக வரலாற்றை மிக பிரம்மாண்டமாக வளர்த்து வந்துள்ளனர். அத்தகைய சமூகப் பார்வையை இன்றைய நிலையில் பன்னாட்டு நிறுவன தன்னார்வக் குழுக்களும், கிறித்துவ, இந்துத்துவ தன்னார்வக் குழுக்களும் சாதி, குலங்கள், இனக்குழுக்கள் என மக்களைப் பிரித்து வருகின்றன.

இத்தகைய குழுக்கள் பல்வேறு ஊடகங்கள், பல்கலைக்கழகங்கள், நிறுவனங்களில் தங்களை நிலைநிறுத்தி பிற்போக்குக் கருத்தினைப் பரப்பி சுரண்டும் முறையை ஆதரித்து வருகின்றன.

நிறைவாக...

நவீன தமிழக தொழிலாளர் வர்க்க வரலாற்றை எழுதுவதில் தடையாக இருந்து வரும் சீர்திருத்த இயக்கங்களின் கருத்துக்களையும் ஆட்சியாளர்கள் வழங்கும் மக்கள் நல திட்டங்களை ஆதரிக்கும் கருத்தியல்களையும் இந்திய ஆளும் வர்க்க கருத்தியலான இந்துத்துவா வையும் தன்னார்வ குழுக்களின் முதலாளித்துவ பிற்போக்கு கருத்தியல்களான பின்நவீனத்துவம் அடையாள அரசியலையும் இடதுசாரி இயக்கங்கள் தங்களின் சமூக பார்வையாக இருக்கும் வரலாற்று பொருள்முதல்வாதத்தை கைவிட்டதை விளங்கிக் கொள்வதிலும் வீழ்த்துவதிலும் தான் நவீன தொழிலாளர் வர்க்க வரலாற்றை எழுதுதல் சாத்தியப்படும்.

அடிக்குறிப்புகள்

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புதுக்கோட்டை மாவட்டத்தில் பெருங்குளர் வம்சோத்தாரகர் திருக்கோவில்-ஓர் சிறப்பு வரலாற்று பார்வை

ம. பிரகதாம்பாள்* மற்றும் சி.நீலாவதி**

முன்னுரை

புதுக்கோட்டை - தஞ்சாவூர் செல்லும் சாலையில் புதுக்கோட்டையிலிருந்து சுமார் 18 கிலோ மீட்டர் தொலைவில் அக்னி ஆற்றின் வடகரையில் பெருங்குளர் என்னும் கிராமம் உள்ளது. இவ்வூரில் தான் வம்சோத்தாரகர் திருக்கோவில் அமைந்துள்ளது.

ஊர் பெயர்க்காரணமும் சிறப்புகளும்

முன்னொரு காலத்தில் பெருங்காடடர்ந்த சோலையாக நன்கு வளங்கள் செழித்து காணப்பட்டது. மேலும் மல்லிகைப்பூ அதிகம் விளைந்து வந்ததால் 'மல்லிகை வனம்', 'திருவளர் சோலை', 'சோழிலிங்கபுரம்' என்ற பெயர்களும் வழக்கத்தில் இருந்து வந்துள்ளது.¹ முன் காலம் என்பது சாலிய வாகன சகாப்தம் என்பதற்கும் முன்னால் இருநூறு ஆண்டுகளுக்கு முன்னால்

தற்போது இருக்கும் பெருங்குளர் கிராமம் பெரும் காடாக இருக்கும் போதே மக்கள் வசிக்கத் தொடங்கியதாக முன்னோர் வாயிலாகவும் ஆராய்ச்சியின் மூலமும் அறியலாம். நாளடைவில் சிறிது சிறிதாக மறுவி பெருங்கா + ஊர் = பெருங்குளர் என்று அழைக்கப்பட்டது.²

பிரபல தமிழ் எழுத்தாளர் 'அகிலன்' பெருங்குளரில் பிறந்தவர் ஆவார். இவர் தனது 'பாவை விளக்கு' நாவலில் புதுக்கோட்டையைக் 'கண்ணபுரம்' என்றும் பெருங்குளரைப் 'புதுப்பட்டி' என்றும் குறிப்பிடுகின்றனர்.

பெருங்கற்கால ஈமக்காடுகள் பல காணப்படுகின்றன. வரலாற்றுச் சிறப்புகள் வாய்ந்ததாகவும் இவ்வூர் விளங்குகின்றது. கி.பி.1265 ஆம் ஆண்டு கல்வெட்டில் பெருங்குளர் என்பது 'பெருங்கோழியூர்' என்று

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அரசு மகளிர் கலைக் கல்லூரி (த), புதுக்கோட்டை

** உதவி பேராசிரியர், வரலாற்றுத்துறை, அரசு மகளிர் கலைக் கல்லூரி (த), புதுக்கோட்டை

அழைக்கப்படுகின்றது. கோழியூர் என்பது உறையூரின் மற்றொரு பெயர் ஆகும். இதன்மூலம் இவ்வூர் உரையூரை போன்று சிறப்புற்று காணப்பட்டது என்பது புலப்படுகின்றது. வம்சோத்தாரகர் கோவிலை மூன்றாம் குலோத்துங்க சோழன் காலத்தில் (கி.பி.1178-1217) கட்டப்பட்டதால் சேரனார், ஆதனக்கோட்டை, பெருங்குளர், வைத்தூர் ஆகிய இடங்களிலுள்ள சிவன் கோவில்கள் 'குலோத்துங்க சோழிச்சுரம்' என்று அழைக்கப்படுகின்றன.³ முற்காலத்தில் இவ்வூரில் இரும்பு உருக்கும் தொழிற்சாலைகள் இருந்ததாகத் தெரியவருகிறது. சோழர் காலத்தில் இங்கு படைகளுக்குத் தேவையான போர்க்கருவிகள் தயாரிக்கப் பல கொட்டாரங்கள் அமைக்கப்பட்டிருந்ததை வரலாறும் கல்வெட்டுகளின் மூலம் அறியப் படுகிறது. கோனாட்டில் இருந்த காராலவேளாளர் போர்க்கருவிகளைத் தயாரிப்பதில் வல்லவர்கள் ஆவார்.⁴

தலவரலாறு

கோவிலின் சிறப்பை பறைசாற்றும் நிகழ்ச்சி சோழர் காலத்தில் நிகழ்ந்துள்ளது. சோழ அரச பரம்பரையில் வந்த மூன்றாம் குலோத்துங்கச் சோழ அரச பரம்பரையில் வந்த மூன்றாம் குலோத்துங்கச் சோழன் தனக்கு பின் அரசை ஆள்வதற்கு வாரிசு இல்லாமல் இருந்ததாகவும், தனக்கு வாரிசு வேண்டி சிவஸ்தலயாத்திரை செய்து வரும் போது பெருங்குளர் வந்து இறைவனை வேண்டி நின்றான். தனக்கு வம்சம் தழைக்க புத்திரபாக்யம் அருளும்படி இறைவன் சிவனை வேண்டும் பொழுது சிவபெருமான் அரசனிடம் கிழக்கு நோக்கி ஒரு சிவலிங்கமும், மேற்கு நோக்கி ஒரு சிவலிங்கமாக இரண்டு சிவலிங்கங்களை பிரதிஷ்டை செய்து வழிபடுமாறு வாழ்த்தி அருளினார்.

இறைவன் அருளிய வண்ணம், அரசனும் மேற்கு நோக்கிய சிவலிங்கத்தை பெருங்குளர் கிராமத்திலும். கிழக்கு நோக்கிய சிவலிங்கத்தை வைத்தூர் கிராமத்திலும் பிரதிஷ்டை செய்து வணங்கி வழிபட்டதன் பலனாக இறைவன் மனம்

மகிழ்ந்து அரசனுக்கு ஆண் வாரிசுகளைத் தந்து அருளியதாக வரலாறு கூறுகிறது. இதனால் அரசன் சிவன் கோவிலை புதுப்பித்து பெருமை அடைந்தான். சோழ அரசனுக்கு வம்சம் தழைக்க புத்திர பேற்றை அருளியதால் இங்கு உறையும் இறைவனின் பெயர் வம்சோத்தாரகர் என்று அழைக்கப்படுகிறார். அம்பாளின் பெயர் மங்களாம்பிகை அல்லது மங்களநாயகி என்றும் அழைக்கப்படுகிறார்.

இப்பொழுதும் ஆண் வாரிசுகள் வேண்டி பக்தப் பெருமக்கள் இக்கோவிலுக்கு வந்து இறைவனை வழிபட்டு பலன் பெறுகின்றார்கள். இக்கோவிலுக்கு பக்தர்கள் இந்தியாவில் மட்டும் அல்லாது வெளிநாடுகளிலும் பலர் உள்ளனர் என்பது குறிப்பிடத்தக்கது.⁵

கோவிலின் அமைப்பு

பல சிறப்புகள் வாய்ந்த இக்கோவிலில் அழகிய குளம் ஒன்று உள்ளது. அதன் கிழக்கு பகுதியில் விநாயக பெருமான் காட்சியளிக்கின்றார். இக்கோவிலின் தலவிருச்சமான வன்னிமரம் உள்ளது. அதனை சுற்றி நகர ஐயனார் ஆகியோரின் விக்ரகங்கள் பக்தர்கள் வழிப்பாட்டிற்காக வைக்கப்பட்டுள்ளன. கோவிலைச் சுற்றி விநாயகர் சிலைகள் உள்ளன. அதற்கு சேமப் பிள்ளையார் என்று அழைக்கப்படுகிறார். சிவப்பெருமான் மேற்கு நோக்கி அமர்ந்துள்ளார். அதனைத் தொடர்ந்து நந்தி பெருமான் கிழக்கு நோக்கி படுத்தவாறு காட்சியளிக்கின்றார். பழமை வாய்ந்த கொடிகம்பம் காணப்படுகின்றது. அதனைத் தொடர்ந்து சமயதராக சுப்ரமணிய சுவாமி தனிச் சந்நிதிக் கொண்டுள்ளார். சண்டிகேஸ்வரர் தட்சிணாமூர்த்தி, துர்கை அம்மன் பிரம்மா, பைரவர் ஆகியோரின் விக்ரகங்கள் தனி சந்நிதிகள் அமைக்கப்பட்டுள்ளன. கிணறு ஒன்று கோவிலின் சுற்று பிரகாரத்தில் வடகிழக்கு மூலையில் அமைந்துள்ளது. அதனைத் தொடர்ந்து நவக்கிரக மேடை அமைக்கப்பட்டுள்ளன. சூரியன் தனி சந்நிதிக் கொண்டு காட்சியளிக்கின்றார்.⁶ எல்லா சிவன் கோவிலிலும் ஒரே ஒரு பிரதான நுழைவாயில் மட்டுமே காணப்படும்.

இக்கோவிலில் இரண்டு நுழைவாயில்கள் காணப்படுகின்றன. வழக்கத்திற்கு மாறாக இறைவனின் வேண்டுகோளுக்கு ஏற்ப மேற்கு நோக்கியவாறு சிவன் காட்சியளிக்கின்றார். பின்புறம் மங்கள நாயகி தெற்கு நோக்கி கிழக்கு நுழைவாயில் தனிச்சன்னதிக்கு கொண்டு மங்களாகரமாக இக்கோவிலில் காட்சியளிக்கின்றார்.⁷

திருவிழாக்கள்

இக்கோவிலில் முக்கிய திருவிழாக்கள் வைகாசி ஆடி மாதத்தில் பத்து நாட்களுக்கு திருவிழா நடைபெறுகின்றது. சுவாமி வாகனங்களில் புறப்பாடு, வீதி உலா நடைபெறும். திருவிழாவின் கடைசினாள் திருத்தேரோட்டம் நடைபெறும். இதை தவிர பிரதோஷம், மாத சிவராத்திரி, சனிபெயர்ச்சி, ராகு பெயர்ச்சி, குருபெயர்ச்சி, தினப்பூஜைகள், விநாயகர் சதுர்த்தி போன்ற திருவிழாக்களும், பூஜைகளும் அன்றாடம் நடைபெற்று வருகின்றது.⁸

முடிவுரை

இக்கோவிலில் மற்ற சிவ ஆலயங்களைவிட வித்தியாசமான இரண்டு பிரதான நுழைவாயில்களையும் சிவபெருமான் மேற்கு நோக்கி காணப்படுவதும். மேலும் சோழமன்னனின் பெருமையை போற்றி நிற்கும் சிவாலயங்களில் முக்கிய இடத்தைப் பெற்றும் பெருங்குளர் குலோத்துங்க சோழீச்சரம் முழுமை பெற்ற சிவத்தலமாக விளங்கி வருகின்றது என்பது

குறிப்பிடத்தக்கது ஆகும். அகிலின் பிறந்த ஊர் (இலக்கிய எழுத்தாளர்). இவ்வூர் பெருங்கற்காலத்தைச் சேர்ந்தது. பிரதான நுழைவாயில் இரண்டு உள்ளது. கோவில் லிங்கம் மேற்கு நோக்கி காட்சியளிப்பதும், பழங்கால போர்கருவிகள் தயாரிக்கும் இடமாகவும் இரும்பு உருக்கும் தொழிற்சாலை இருந்ததாகவும் அறிய முடிகின்றது.

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மயிலாடுதுறை வட்டார வரலாற்று ஆவணங்களில் பெண்கள் நிலை

அ.ஆரவள்ளி*

உலகில் தோன்றிய எல்லாச் சமூகங்களில் பெண்களை முதன்மைப்படுத்தித் தாய்வழிச் சமூக அமைப்பு இருந்ததைப் போலவே பண்டைத் தமிழர் சமூகத்திலும் தாய்வழிச் சமூக அமைப்பு நிலவியது. மனித நாகரீகம் மேம்படத் தொடங்கிய காலத்தில் ஆண், பெண் வேறுபாடு உருவானபோதும் உடமைச் சமூகம் உருவான போதும் பெண் தனது முக்கியத்துவத்தை

இழந்துவிடுகிறாள். எனினும் சமூகத்தில் பெண்களின் பங்கு தவிர்க்க முடியாததாகிறது என்பதைச் சங்க இலக்கியங்கள் வழியாக அறிய முடிகின்றது.¹ சங்ககாலச் சமய வாழ்வில் பெண் அடிப்படையாகவே தெய்வமாகக் கருதப்பட்டாள். நெய்தல் நிலப் பரதவப் பெண்கள் சுறாக்கொம்பு வழிபாடு பெண்களின் பாவை நோன்பு, கெண்டி மகளிர் கோயில்களில் செய்த தொண்டு முதலான

செய்திகளின் வாயிலாகச் சமயத்திற்கும் வழிபாட்டிற்கும் பெண்களுக்கும் இடையேயான தொடர்பை அறிய முடிகின்றது. பல்லவர் காலப் பக்தி இலக்கியங்களின் வாயிலாகக் காரைக்காலம்மையார், ஆண்டாள், திலகவதியார், மங்கையற்கரசியார் முதலிய பெண்கள் சமயத்துடன் தொடர்புபடுத்தப்பட்டிருந்தனர்.

பல்லவர் பாண்டியர் காலத்தில் பெண்கள் கோயில்களில் ஆடல் மகளிராகவும் பணியாளராகவும் காணப்பட்டனர். பல்லவர் பாண்டியர் காலத்தில் காணப்பட்ட கோயிலுடனான பெண்களின் தொடர்பானது சோழர் காலத்தில் அதிகளவில் காணப்பட்டது. சோழப் பேரரசர்களின் மனைவியர்கள் பெரும்பான்மையோர் கோயில் கட்டுமானங்களிலும் மறுசீரமைப்பிலும் கொடை வழங்குதல், விழாக்கள், வழிபாடு ஆகியவற்றில் அதிகளவில் ஈடுபாடு கொண்டவர்களாயினர். அரசகுலப் பெண்களைத் தொடர்ந்து அதிகாரிச்சிகள், அதிகாரிகளின் மனைவியார், பிராமணப் பெண்டிர், பணி மகளிர், தேவரடியார் எனச் சமூகத்தின் பல பிரிவினர்களும் கோயில் செயல்பாடுகளில் தம்மை ஈடுபடுத்திக் கொண்டனர். அரசகுலப் பெண்களின் கொடைகள். கோயில் கட்டுமானங்கள், மறுசீரமைப்பு, பிராமணப் பெண்களின் கொடைகள், அரசமகளிர் வழங்கிய கொடைகள், அதிகாரிச்சிகள் ஆகியோர் வழங்கிய கொடைகள் பற்றிய செய்திகள் மயிலாடுதுறைப் பகுதியில் கல்வெட்டுகளில் குறிப்பிடப்படுகின்றன.

சோழ அரசமாதேவியார் பலர் சிவவழிபாட்டில் ஈடுபாடு கொண்டிருந்தனர். கண்டராதித்தனின் மனைவி செம்பியன் மாதேவியார், உத்தமசோழனின் மனைவி ஆரூரான் பொன்னம்பலத்தடிகள் அரிந்தவன் மகாதேவி ஆகியோர் கோயிலுடனான பணிகளில் ஈடுபட்டிருந்தனர். கோனேரிராஜபுரம் உமாமகேஸ்வரர் கோயிலில் உள்ள உத்தம சோழனின் கல்வெட்டில் கண்டராதித்தன்

மனைவியான செம்பியன் மாதேவியார் தனது கணவர் கண்டராதித்தனின் பெயரால் திருநல்லம் உடையார்க்கு கோயில் எடுப்பித்த செய்தி குறிப்பிடப்படுகிறது.² திருநல்லம் என்பது தற்போது கோனேரிராஜபுரம் என வழங்கப் படுகிறது. திருமணஞ்சேரி உத்வாகநாதசுவாமி கோயிலிலுள்ள முதலாம் இராஜராஜனின் 3-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் செம்பியன் மாதேவியார் திருமணஞ்சேரி மகாதேவற்கு நல்லாற்றூர் நாட்டு மூலங்குடி எனும் ஊரில் 14 வேலி நிலம் விலைக்கு வாங்கிக் கோயிலுக்கும் நம்பிக்கும் நான்கு திருவிளக்கிற்கும் கறிஅமுது செய்யும் திருப்பதியம் பாடுபவர் நான்கு பேருக்கும் உவச்சர் (மேளம் அடிப்பவர்) பத்து பேருக்கும் நந்தவனம் இறைப்பார் (நந்தவனத்திற்கு நீர் இறைப்பவர்) மூவர்க்கும் திருப்பள்ளித்தாமம் (பூக்கள்) பறிப்பவர் இருவர்க்கும் கோயிலைத் தூய்மை செய்பவர் இருவருக்கும் ஆக மேற்கூறப்பட்டவர்களுக்கு நெல் வழங்குவதற்கு 14 வேலி நிலம் நிவந்தம் கொடுத்தது பற்றிக் குறிப்பிடுகின்றது.³ குத்ததாலம் உத்வேதீஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜராஜனின் 7-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் செம்பியன் மாதேவியார் சென்னாவரையர் கோயிலுக்கு நிவேதனம் வழங்குவதற்கும் சரமுடையான் ஆரத்தன் இருக்கதேவன் (மூத்தபரிவாரம்) அப்பூர் உடையான் அச்சன் பட்டாலகன் (இளையபரிவாரம்) மற்றும் அச்சன் கம்பன் எனும் திருக்கற்றளிப்பிச்சன் ஆகிய அலுவலரிடம் திருப்பதியம், சாமவேதம், தைத்ரிய வேதம் மற்றும் சாமவேதம் ஆகியவற்றை விண்ணப்பம் செய்ய 25 பிராமணர்களை நியமிக்கவும் ஆணை வழங்கியமையை தெரிவிக்கின்றது.⁴ திருக்கொளம்பியூர் கோகுரீஸ்வரர் கோயிலுள்ள உத்தமசோழனின் 16-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் பேராவூர் நாட்டுத் திருக்கொளம்பதேவர் கோயிலுக்குத் திருச்சென்னடைபுறமாக உத்தமசோழனின் மனைவியான ஆரூரான் பொன்னம்பலத்தடிகள் 7 மாநிலத்தைக் கொடையாக வழங்கிய செய்தியைக்

* உதவிப் பேராசிரியர், வரலாற்றுத் துறை, ஏ.டி.எம் மகளிர் கல்லூரி (தன்னாட்சி), நாகப்பட்டினம்.

கல்வெட்டு வெளிப்படுத்துகின்றது.⁵ திருவாவடுதுறைக் கோமுக்தீஸ்வரர் கோயிலில் உள்ள உத்தம சோழனின் கால கல்வெட்டில் செம்பியன் மகாதேவியார் திருவேள்விக்குடி ஆழ்வார் கோயிலுக்கு 142 கழஞ்சு எடை கொண்ட வெள்ளிக் கலசத்தைக் கொடையாக வழங்கியுள்ளார்.⁶ கோனேரிராஜபுரம் உமாமகேஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜராஜனின் 11-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் திருநல்லமுடைய மகாதேவர் கோயிலுக்கு அரசி ஒருவர் கொடை வழங்கிய செய்தி கூறப்பட்டுள்ளது.⁷ கல்வெட்டில் அரசி பெயர் குறிப்பிடப்படவில்லை. இதே கோயிலில் உள்ள முதலாம் இராஜேந்திரனின் 17-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் வேந்தரபாலரின் திருவுருவச்சிலையை நிர்மானிக்கக் கொடை வழங்கியதாகக் கூறப்படுகின்றது.⁸

அரசு அதிகாரிகளின் மனைவியாரின் கொடைகள் சோழர் காலத்தில் அதிகாரக் கட்டமைப்பில் இருந்த அரசு அதிகாரிகளின் மனைவிகளும் கோயில் பணிகளில் தங்களை ஈடுபடுத்திக் கொண்டனர். மூவேந்தவேளான், பல்லவரையர், வான கோவரையர் ஆகியோரது மனைவிகள் கோயில் கட்டுமானம், கொடைகள் ஆகியவற்றிற்கு வழங்கியுள்ளனர். பெருமூளை சுயம்புநாத சுவாமி கோயிலிலுள்ள முதலாம் இராஜராஜனின் 3-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் தொண்டை மண்டலத்துக் கூடல் எனும் ஊரச் சார்ந்த தலைவரின் மகள் திருநத்தபெருமாள் என்பவரும் அவரது தாயாரும் ஜெயங்கொண்ட சோழவளநாட்டு பிரமதேயமான பெருமூளை மூலத்து நாயனார் கோயிலில் தட்சிணாமூர்த்தி சிலை அமைக்கவும் நிவேதனம் செய்யவும் 1500 காசினைக் கொடையாக வழங்கியுள்ளனர்.⁹ கோனேரிராஜபுரம் உமாமகேஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜேந்திரனின் 11-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் காரைக்கால் எனும் ஊரைச் சார்ந்த வானகோவரையரின் மனைவி உமைக்கு நல்லார் கோயிலுக்குத் தங்க ஆபரணங்கள் மற்றும் வெள்ளியிலான ஊதுகொம்பு ஒன்றையும்

கொடையாக வழங்கிய செய்தியைக் கல்வெட்டு குறிப்பிடுகின்றது.¹⁰ ஆத்தூர் சுவர்ணபுரீஸ்வரர் கோயிலிலுள்ள மூன்றாம் குலோத்துங்க சோழனின் 13-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் ஆறகனூரைச் சார்ந்த மத்தியஸ்தர் ஒருவரின் மனைவி கோயிலுக்குக் கொடை வழங்கியமையும்,¹¹ இதே கோயிலிலுள்ள மூன்றாம் குலோத்துங்கனின் மற்றொரு கல்வெட்டில் இராஜராஜ வளநாட்டு பனையூர் நாட்டு அனங்கூரைச் சார்ந்த அரையர் சமுந்தி என்பவரின் மனைவி மற்றும் மகளும் சேர்ந்து நிலம் விற்பனை செய்துள்ளதை செய்தி குறிப்பிடப்படுகின்றது.¹² திருவிளக்குடி மணவாலீஸ்வரர் கோயிலிலுள்ள அதி ராஜேந்திரனின் 2-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் பல்லவரையரின் மனைவி ஒருவர் கோயிலுக்குக் கொடை வழங்கியுள்ளார்.¹³

அந்தணப் பெண்கள் எனக் கல்வெட்டுகளில் தனியாகவும் கூட்டாகவும் குறிப்பிடப் படுகின்றனர்.¹⁴ இவர்கள் தனித்தும் கணவர் அல்லது தந்தையுடனும் சேர்த்தும் கூறப்பட்டுள்ளனர். பேராஜர் ஆதித்யேஸ்வரர் கோயிலிலுள்ள மூன்றாம் குலோத்துங்கனின் 27-ஆம் ஆட்சியாண்டுக், கல்வெட்டில் பா லேந்தமெளலி பட்டன் என்பவரும் அவரது மனைவியும் சேர்ந்து கோயிலுக்கு தங்களது வீட்டை விற்பனை செய்துள்ளனர்.¹⁵ கிழையூர் வேதிபுரீஸ்வரர் கோயிலில் உள்ள மூன்றாம் குலோத்துங்க சோழனின் கல்வெட்டில் வாச்சியன் நெய்யந்தன் சுப்பிரமணிய பட்டரும் அவரது சகோதரனின் மனைவியும் சேர்ந்து 120 குழி நிலத்தை 360 காசுக்குக் கோயிலுக்கு விற்பனை செய்தும்¹⁶ மற்றொரு கல்வெட்டில் 105 குழி உலர் நிலத்தை 210 காசுக்கு வாச்சியின் அமராதித்தன், சுப்பிரமணியன் பட்டனும் அவனது தாயாரும் கோயிலுக்கு விற்பனை செய்துள்ள செய்தியும்¹⁷ வீரட்டனீஸ்வரர் கோயிலிலுள்ள மூன்றாம் குலோத்துங்கனின் 33-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் ஜெயங்கொண்ட சோழவளநாட்டு திருவழுந்தூர் நாட்டு பிரமதேயமான வழுசூர் திருவீரட்டானமுடையார் கோயில் கட்டுமானத்திற்கு மூன்றாம் குலோத்துங்க

சோழனின் 29-ஆம் ஆட்சியாண்டில் பிராமணப் பெண் ஒருவர் கொடையாக பணம் வழங்கியுள்ளார் அறிய முடிகின்றது.¹⁸

பணிப்பெண்கள்

மன்னர்களும் அரச குடும்பத்தினருக்கும் பணி செய்வதற்கு எனப் பணியாளர் அமர்த்தப்பட்டிருந்தனர். அப்பணியாளர்களில் பெரும்பாலானோர் பெண்களாகவே இருந்தனர். அரண்மனையில் பெண் பணியாளருக்குப் பெண்டாட்டி என்ற பெயர் வழங்கப்பட்டுள்ளது. இவர்கள் அரண்மனை நீராட்டு அறையிலும் மடைப் பள்ளியிலும் பள்ளியறையிலும் பணி புரிந்துள்ளனர். வேளத்துப் பெண்டாட்டி என்ற அடைமொழிப் பெயர்களுடைய பெண்கள் அரண்மனையின் அந்தப்புரம், அந்தப்புர ஊழியம் செய்பவர்களாக இருந்தனர்.¹⁹ ஆய்வுக்குட்பட்ட பகுதியில் திருவளக்குடி மணவாலீஸ்வரர் கோயிலிலுள்ள ராஜகேசரியின் கல்வெட்டில் அரசியின் பணிப்பெண் ஒருவர் கோயில் நிர்வாகத்திடம் கொடை வழங்கியுள்ளதை கல்வெட்டு வெளிப்படுத்துகின்றது.²⁰ திருவாவடுதுறை கோமுகதீஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜேந்திரனின் 28-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் பெரியவேளத்துப் பணிப்பெண் துடுவன் அருமொழி என்பவன் குறிப்பிடப்படுகிறார்.²¹

கிழையூர் வேதிபுரீஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜராஜனின் கல்வெட்டில் திருவழுந்தூர் திருக் கடவுடையார் கோயிலில் சித்திரை மாதத்தில் சித்திரை மண்டபத்தில் கிருஷ்ணரை எழுந்தருளுவிப்பிதற்கும் நந்தா விளக்கு வைப்பதற்கும் 180 ஆடுகளை அரசனின் பணியாளர் குணசீலன் என்பவரும் அவரது மனைவி அய்யாடி புத்தகை என்பவரும் சேர்ந்து கொடை வழங்கியுள்ளனர்.²² திருவாவடுதுறை கோமுகதீஸ்வரர் கோயிலிலுள்ள கல்வெட்டில் ஆண், பெண் இரு உருவங்கள் சாசனங்களுடன் காணப்படுகின்றன. இக்கோயிலில் ஒரு பகுதியைக் கட்டுவதற்குப் பொருளுதவி செய்வித்த சந்திராதித்தனும் அவன் பின் நக்கண்ணத்தடிகள்

இக்கோயிலில் மதுராந்தகனின் அதிகாரிகளும் அரண்மனை வேளத்தில் இருந்தவர்களும் சில பகுதிகளைக் கட்டுவதற்குப் பொருளுதவி வழங்கியுள்ளனர்.²³ இதே கோயிலிலுள்ள மூன்றாம் குலோத்துங்க சோழனின் 41-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் நார்பத்தென்னாயிரவன் மடத்தினைப் பராமரிக்க அபயாசரிய சதுர்வேதி மங்கலச்சபை கோயிலிடமிருந்து 6 மாநிலத்தை விலைக்குப் பெற்று வரிநீக்கி மடத்திற்கு வழங்கியுள்ளது இதனோடு பணிப்பெண் ஒருவர் 37 காசினைச் சபையிடம் வழங்கிய செய்தியும் குறிப்பிடப்படுகின்றது.²⁴ புஞ்சை நல்துணை ஈஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜராஜனின் கல்வெட்டில் பெரியவேளத்து பணிப்பெண் ஒருவர் கோயிலுக்கு நிலக்கொடை வழங்கியதை சபை வரிநீக்கப் பெற்றுக்கொண்டுள்ளது.²⁵ கொற்கை வீரட்டீஸ்வரர் கோயிலிலுள்ள மூன்றாம் குலோத்துங்கனின் 13-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் உமையாள்வி எனும் பெயரில் அகப்பரிவாரத்தை சார்ந்தவர் (அரண்மனைப் பணியாளர்) திருச்சமுத்திரயீஸ்வரமுடையார் கோயில் நிவேதனத்திற்கும் திருப்பள்ளியறை நாச்சியார் மற்றும் ஆட்கொண்ட நாயகதேவி ஆகியோர் திருவுருவங்களை அமைப்பதற்கு விருதராஜபயங்கர வளநாட்டில் தேவதானமாக நிலமும் கொடையாகப் பணமும் வழங்கியதை கல்வெட்டுக்கள் வெளிப்படுத்துகின்றது.²⁶

தேவரடியார்

கோயிலில் இறைவனுக்கு இறைபணி செய்பவர்களே தேவரடியார்கள் என்றழைக்கப்படுகின்றனர். கோயில்களில் மெழுகுதல், திருவழுதுக்கான அரிசியைத் தாய்மை செய்தல், மலர் தொடுத்தல் முதலிய பணிகளையும், இவர்களுள் சிலர் தேவாரம், திருவாசகம் ஒதுபவராகவும் இசையில் வல்லுநராகவும் நடனம், கூத்து போன்ற கலைகளில் சிறந்த பயிற்சி உடையவராகவும் இருந்துள்ளமையை கல்வெட்டுகள் வெளிப்படுத்துகின்றன.²⁷ செம்பனார் கோயில் சுவர்ணபுரீஸ்வரர் கோயிலிலுள்ள மூன்றாம் குலோத்துங்க சோழனின்

6-ஆம் ஆட்சியாண்டக் கல்வெட்டில் ஆக்கூர் நாடாழ்வாரிடம் தேவரடியாரும் நியாயத்தார் (குறித்த வேலைக்காக அமர்த்தப்பட்ட ஆட்கள் தொகுதி) ஆகியோர் கோயிலில் தொடர்ந்து விழாக்காலங்களில் பணி செய்வதற்கு ஒப்பந்தம் செய்து கொண்டுள்ளனர்.²⁸

பிற பெண்கள்

மேற்குறிப்பிடப்பட்ட பெண்களைத் தவிரப் பிற வகையான சமூகம் சார்ந்த பெண்களும் கொடைகள் வழங்கியமையம், அடிமைகளாக விற்கப்பட்டமை, தங்களைத் தாங்களே விற்றுக் கொண்டமை போன்ற செய்திகள் கல்வெட்டுக்களில் குறிப்பிடப் பட்டுள்ளன. பேராஜர் ஆதீத்யேஸ்வரர் கோயிலில் உள்ள முதலாம் இராஜராஜனின் 18-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் ஜெயங்கொண்ட சோழவளநாட்டுப் பேராஜர் நாட்டுப் பேராஜர் திருவீரட்டேஸ்வரர் உடையார் கோயிலுக்கு ஜெயங்கொண்ட சோழமண்டலத்து ஈகாட்டுகோட்டத்து மங்கலம் எனும் ஊரைச் சார்ந்த தலைவர் இராஜராஜ வட்டரயன் என்பவனும் அவனது மனைவி பள்ளியாள்வி என்பவளும் அனபயநல்லூரில் நிலம் விற்பனை செய்தமை குறிப்பிடப்படுகின்றது.²⁹ இதே கோயிலில் மற்றொரு கல்வெட்டில் பள்ளியாள்வி என்பவள் தனியாகக் கோயிலுக்கு நிலக்கொடை வழங்கியுள்ளாள்.³⁰ கொற்கை வீரட்டேஸ்வரர் கோயிலிலுள்ள மூன்றாம் ராஜராஜனின் கல்வெட்டில் கடுவங்குழியைச் சேர்ந்த பெண் ஒருவர் 2,000 காசிற்கு நிலம் விலைக்கு வாங்கிக் கோயிலில் விளக்குகள் வைக்கக் கொடையாக வழங்கிய செய்தி காணப்படுகின்றது.³¹ தலைஞாயிறு குற்றம் பொறுத்தீஸ்வரர் கோயிலில் உள்ள மூன்றாம் குலோத்துங்க சோழனின் 14-ஆம் ஆட்சியாண்டுக் கல்வெட்டில் சோழகுலரன் மங்கலாதிராஜர் என்பவரின் மனைவி கோயிலில் ஸ்தூபி அமைப்பதற்குப் பணம் கொடையளித்துள்ளார் என்று குறிப்பிடப்பட்டுள்ளது.³²

பதிமூன்றாம் நூற்றாண்டு வரை சமூகத்தில் பெண்கள் கோயில் கட்டவும், கோயில்களுக்கு

வேண்டியவற்றை கொடையளிப்பவராகவும் இருந்த பெண்கள் இப்பகுதியில் பதினெட்டாம் நூற்றாண்டில் பெண்களை அடகு வைக்கும்படிக்கு சமூக மாற்றங்கள் ஏற்பட்டிருக்கிறதை இங்கு கிடைக்கும் சான்றுகள் மூலம் அறிய முடிகிறது. தரங்கம்பாடி ஓலை ஆவணங்களில், சாத்தங்குடியைச் சார்ந்த செட்டியாருக்கு இதே ஊரில் உள்ள வண்ணாயனன் மனைவி நாச்சியம்மை என்பவர் நகை அடமானம் வைத்த செய்தி கூறப்படுகிறது. அடமானமாக வெள்ளிப்பாடகம் 1-க்கு ரூபாய் 25-ம் பெரிய கடுக்கன் ஜோடி 1-க்கு ரூபாய் 40-ம் நகைக்கான தொகையாக 30 ரூபாயை வாங்கிக் கொண்டு இந்த ரூபாய்க்கு மாதம் தவறாமல் வட்டியும் முதலுமாக ஆவணி மாதம் 30 தேதிக்குள் கொடுப்பதாக கூறிய செய்தியும்³³. இதே ஆண்டு தை மாதம் 1-ம் தேதி அப்பு செட்டியார் என்பவருக்குக் கோட்டையிலிருக்கு வீராக்கு என்பவரின் தாயார் காவேரி எழுதிக் கொடுத்த பசுமை விலை கிரயச் சீட்டில் 1831-ஆம் ஆண்டு சித்திரை மாதம் 10-ஆம் தேதி என் மகன் வீராக்கு தங்கனிடத்தில் கடனாக வாங்கிய இரண்டு ரூபாயும் நான் வாங்கிக் கொண்டபடியால் பசுமை (காஷ்மீர் போர்வை)-யைச் சுத்தவிலை கிரயமாகக் கொடுத்துள்ளார்.³⁴ விளம்பி ஆண்டு புரட்டாசி மாதம் 8-ஆம் தேதி காட்டுச் சேரியிலிருக்கும் கடைநாராயணன் செட்டியிடம் இதே ஊரிலிருக்கும் வெட்டியார் தெருவைச் சார்ந்த குப்பைச்சி என்பவள் 40 கலம் நெல் கடனாக வாங்கிக் கொண்டு மாதம் ஒன்றிற்கு 4 மரக்கால் வட்டியுடன் நெல்லாக அடுத்த மாசி மாதம் 30-ஆம் தேதிக்குள்ளாக வீட்டில் வந்து அளந்து விடுவதாக கடன் சீட்டு எழுதிக் கொடுத்துள்ளார்.³⁵ இவற்றைத் தவிரப்பண்ணையில் நின்று வேலை செய்வதாகக் கணவன்-மனைவி இருவரும் எழுதிக் கொடுத்த ஆள் ஒத்தி கடன் சீட்டு³⁶ 1855-ஆம் ஆண்டைச் சார்ந்த ஆவணத்தில் கோவிந்தன்-ரெங்கம்மாள் (மகன்-தாய்) ஆகிய இருவரும் சாத்தங் குடியிலிருக்கும் அய்யாசாமி செட்டியாரிடம் கடன் பெற்றதால் எழுதிக் கொடுத்த கடன் சீட்டு³⁷ காட்டுச்சேரி திருமுடிசெட்டியாரிடத்தில்

அம்மைத்து எனும்பெண் தங்கள் பண்ணையில் கைவேலை பறச்சியாக நடவு நட்டுக் கொள்ள ஒப்புக் கொண்ட பண்ணைசீட்டு³⁸ எழுதிக் கொடுத்துள்ளமையும், காட்டுச்சேரியலிருக்கும் ராமநாத செட்டியார்க்கு இதே ஊரைச் சார்ந்த முட்டை முழுங்கி எனும் பெண் வைப்பாட்டியாய்ச் சில காலம் இருந்து பின்னர் விலகிக் கொள்வதற்காக எழுதிக் கொடுத்த துடறாச்சீட்டு³⁹ போன்ற உடன்படிக்கைச் செய்திகள், கடன் சீட்டுக்கு வேலை செய்வது, பண்ணை ஆள் ஒத்தி முறை போன்ற நிகழ்வுகள் தரங்கம்பாடி ஓலை ஆவணங்களில் பெண்கள் நிலைப் பற்றி அறிய முடிகிறது.

தமிழகத்தில் இடைக்காலச் சமூகத்தில் பெண்கள் நிலையை நோக்கும் போது ஆண்களுக்கு இணையான அனைத்து அதிகாரங்களையும் பெற்றிருந்துள்ளனர். இவர்கள் கோயில் கட்டுவித்தல், கற்றளியாக்குதல், திருப்பணி செய்தல், கொடை ஆகியன வழங்கியதிலிருந்து இடைக்காலத்தில் பெண்கள் நிலை உயர்வாக இருந்ததைக் கல்வெட்டுகள் வழி அறிய முடிகின்றது. இதனைத் தொடர்ந்து 18, 19-ஆம் நூற்றாண்டுகளில் கிடைக்கக்கூடிய ஆவணங்களின் வழியாக நோக்கும் போது இடைக்காலத்திலிருந்து பெண்களின் நிலையிலிருந்து சற்று வேறுபடுகிறது. தரங்கம்பாடி ஓலை ஆவணங்களில் பெண்கள் நிலை சற்று கீழானதாகவே இருந்திருக்கின்றது. இக்காலக் கட்டங்களில் பெண்கள் பண்ணை அடிமை முறையிலும் ஆள் ஒத்தி முறையிலும் ஈடுபடுத்தப்பட்டதே அதற்குக் காரணமாக அமைகின்றன.

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Thiruvallur: The District of Importance in Tamil Nadu

M. Priya*

The landscape of today's Thiruvallur district formed the core part of ancient Tondainadu or Tondaimandalam¹ as it was known then. The word "Thiruvallur" is supposedly derived from the Tamil Sentence "Tiru evvull" meaning, "Tiru – Highness (a common Prefix in south India for temple towns or cities), "Evvull" – where do I sleep. So Thiruvallur means, a place / town where, the god, veera Raghavar asked a saint for a place to sleep a night. Thiruvallur was originally known as Thiruvallur which specifies the sleeping position of the holy lord "Balaji" in the Veeraragava temple of Thiruvallur. Later people began to refer it by names such as Trivellore and Thiruvallur.² Today Thiruvallur is well known, one of the reason being the Veeraragava Temple, where Amavasy (New

Moon) is considered an auspicious day for the lord and so for the people of the town.

In the past, this region was under a chain of regimes commencing from the Pallavas during the 7th century ending with the Nawab of Arcot during the early part of 19th century when it came under the British rule in 1687, the Golkonda rulers were defeated and the region came under the Mughal Emperors of Delhi. The towns and villages of this region were the scene of camatic wars. Battles are said to have been fought in this region during the struggle for supremacy between the English and French. The town of Pulicat was the earliest Dutch possession in India founded in 1609 which was ceded to the British in 1825. With this, the region came under the British rule which ended on 15 august 1947 with India becoming Independent.³

On Recent developments endorsing the Provenance of Tamil / Dravidian speakers in South India as early as from 74600 BP (Before Present) or 60000 BP (according to Human Palaeogenetic studies

P. Ramanathan*

This paper discusses some very recent developments confirming (i) the provenance of Tamil / Dravidian speakers in Tamilnadu and South India from circa 73000 / 63000 BP and (ii) the spread of Homo Sapiens further on, through the coastline upto Australia of that stream of migration has ensured that genetically (and in social organisation, use of weapons - valaithadi (boomerang) etc., social organization, matriarchy in some tribes, and most importantly in the Australian aboriginal languages' remarkable affinity with Tamil / Dravidian in regard to phonemes, vocabulary, grammar,

gender etc. The aboriginals are even now remarkably similar to the Dravidians. [For full details see my "Pannattu Arignarkal Parvaiyil Tamilum and Tamilarum" - Tamil Mann Pathipakkam; Chennai-17]. The affinity between Tamil and Australian aboriginal languages was noticed and discussed by Robert Caldwell himself in 1857 in his "A comparative grammar of the Dravidian or South Indian family of Languages". I also published a paper in *Centamil Celvi* (Chennai) 58:9 May 1984 "Australia palankudi makkal molikalum Tamilum".

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தமிழரின் நம்பிக்கைகள் ஓர் வரலாற்று ஆய்வு

P.M. சரவணன்

இவ்வுலகில் நன்மையின்பால் உள்ள ஆர்வமும் தீமையின்பால் உள்ள அச்சமும் பெரும் பான்மையான நம்பிக்கைக்கு அடிப்படை காரணம் எனலாம். பழக்க வழக்கங்களும், நம்பிக்கைகளும், சமூக தேவைகளின் அடிப்படையில் தோன்றியவை யாகும். அறிவு நிலைக்கு அப்பாற்பட்ட எண்ணங்களே நம்பிக்கைகள் என்றும் கூறலாம்.

தனிமனிதன் தன் சுயவுணர்வோடு சமுதாயத் தின்பால் ஈர்க்கப்படுவதும் நம்பிக்கைகள் வளரவழி வகை செய்கிறது. இத்தகைய நம்பிக்கைகள் தான் மனிதனின் சுய முன்னேற் றத்திற்கும் சமுதாய ஒற்றுமைக்கும் துணைபுரிகிறது. அத்தகைய நம்பிக்கை சில நேரங்களின் மனிதனைவிட்டு அப்பால் நின்று

அவனை நிலைகுலைய வைத்துவிடுகிறதையும் நாம் கண்கூடாக காண்கிறோம். இருந்த போதிலும் இத்தகைய நம்பிக்கைகள் தான் மனிதனை நெறிப்படுத்தி நாலொரு மேனியும் பொழுதோறு வண்ணமும் செயல்பட வைக்கிறது என்பதே உண்மையாகும்.

“கல்தோன்றி மண்தோன்றா காலத்தே முன்தோன்றிய மூத்தகுடி” என்ற சொல்லுக்கு ஏற்ப உலக வரலாற்றிற்கே முதன்மை இனமாக விளங்கும் தமிழினம் எவ்வாறு இத்தகைய நம்பிக்கையோடு வீருநடைபோடுகிறது என்பதையும் அத்தகைய நம்பிக்கைகள் எவ்வாறு நமது பண்பாட்டை வழிநடத்துகிறது என்பதையும் காண்போம்.

* முனைவர்பட்ட ஆய்வாளர், வரலாற்றுத்துறை, மாநிலக்கல்லூரி (தன்னாட்சி), சென்னை - 600 005.

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VARIOUS SECTIONS**

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2. **M. POORNA PRAGATHI**, II M.A.,(Integrated) Political Science, Periyar Maniammai University, Thanjavur.
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4. **ASWATHY GEORGE**, I MA, Departement of History and Research Centre, Nesamony Memorial Christian College, Marthandam.
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10. C. SUTHA Ph.D., Research Scholar

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