

TAMIL NADU HISTORY CONGRESS



PROCEEDINGS OF THE TWELFTH SESSION

30th September, 1-2 October, 2005



AVC COLLEGE

MAYILADUTHURAI 2005

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Chief Editor

N. Rajendran

Head, Centre For History
Bharathidasan University
Tiruchirappalli - 620 024.

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EDITORIAL

The Twelfth Annual Session of the Tamil Nadu History Congress was held at A.V.C. College (Autonomous), Mayiladuthurai. The Twelfth session was held at a time when the Mayiladuthurai town was in a transitional phase taking a step closer to urbanization by incorporating the underground drainage system. The town received good rains during the session. However, the warm reception accorded to the delegates by the host institution made the session a memorable one. Mayiladuthurai is surrounded by historic places like Kumbakonam, Chidambaram and Poraiyar. The last being a costal area witnessed the ravages of Tsunami a year ago. The Danish Fort a historic monument of Indo-European trade relation stood to the ground weathering the tidal waves of Tsunami. The Twelfth session witnessed once again the active participation of the young and seasoned scholars. More than 100 papers have been presented in four different sections. The TNHC is a young and growing academic organization, keeping this in mind, in order to encourage the young scholars as many papers as possible have been included. Some of the papers have been included in the form of summery because of our limited resources. As far as possible a uniform style sheet format is followed in accordance with the standard academic journals.

In discharging my duties as the Chief Editor I have been fortunate to be associated with a team of Editorial Committee members: Dr. S. Manickam, Dr.G.J. Sudhakar, Dr. C.K. Sivaprakasam and Dr. P.B. Gopalakrishanan. I would like to record my sincere thanks to them for their cooperation and assistance. Besides, some of my junior scholars deserve special mention they are N. Sethuraman, S. Khaja Moideen, M. Nagēswari and S. Ravichandran.

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

N.Rajendran

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CONTENTS

	<i>Page</i>
GENERAL SECRETARY'S REPORT	1
GENERAL PRESIDENT'S ADDRESS	3
ENDOWMENT LECTURE	9

SECTION I

POLITICAL AND ADMINISTRATIVE HISTORY

1. ADDRESS OF THE SECTIONAL PRESIDENT P. KANDASWAMY Indian National Congress Political Realization and Social Justice	21
2. P.S. CHANDRAPRABHU The Role of Rajaji in Temple Entry Movement - A Study	27
3. P. JOTHI PACKIAM Emergence of Tranquebar as a Danish Settlement	29
4. N. JUSTIN SAMRAJ Battle of Condore (1758) and Annihilation of French in Coastal Andhra	32
5. K. MOHANASUNDARAM Sri Lankan Ethnicity and the Politics of Centre - State Relations in India	34
6. C. SUSEELA Political Empowerment of Women in Tamil Nadu with Special Reference to Women's Reservation Bill	38
7. P. SAKTHIVEL Fragmentation of Muslim Politics in Tamil Nadu	41
8. W.M. JAI PRASAD Role of Sardar P.M. Audikesavalu Naicker in the Freedom Struggle	44
9. A. THANAPPAN G. Subramaniya Aiyar and the Dawn of the <i>The Hindu</i>	46
10. N. RAJENDIRAN N.V. Natarajan - An Ardent Disciple of Periyar E.V.R.	47

11.	M. MUTHUSAMY Pattu Kesava Pillai's Political Career	49
12.	G. GOWTHAMAN Life and Career of N. Sivaraj, 1892-1964 - A Study	51
13.	A. KRISHNAMOORTHY Bi-Centenary Celebration of Vellore Sepoy White Mutiny in 1806 : A Historical Study	52
14.	TAMIL CHELVI NAGARAJAN Imposition of Compulsory Hindi in the Madras Presidency	54
15.	S. SUBRAMANI Women Reservation and Present Scenario of Women in Polity	57
16.	C. SWATHANTHIRA KUMAR The Visit of the First British Prince to India - A Royal - Trend Setting with Special Reference to the Madras Presidency	58
17.	R. SATHYA BHAMA Education Policy under Kamaraj Ministry (1954-1963)	60
18.	H.K. SULAIMANKHAN The First Split in the Congress Party in the Madras Presidency	63
19.	I. UDHAYA SANKAR Historical Significance of Palayamkottai Fort	66
20.	M. BHUVANESWARI Feminism - It's Conception and Misconception in Indian Perspective	68
21.	V. THIRUMURUGAN Slave Trade in French India and Its Impact	69
22.	S. SHANTHINI The Role of R.L. Purushothama Reddiar in the Pondicherry Merger Movement	70
23.	K.V.S. MARUTHUMOHAN Sasivarna Thevar - An Architect of Sivagangai Seemai	71
24.	S. XAVIER An Analytical Study on the Impact of Commercial Policies of Raja Raja Chola - I (985-1014) A.D. - A Subaltern Perspective	72

25.	மா. பழனி தி.மு.க. வின் வளர்ச்சியும், துரைமுருகன் பங்கும் - ஒரு பார்வை	73
26.	ப. சுஜாதா அகில இந்திய ஜனநாயக மாதர் சங்கமும் அரசியல் பங்களிப்பும்	76
27.	கா. வீரன் தமிழக அரசின் தொட்டில் குழந்தை திட்டம்	77

SECTION II

SOCIAL AND ECONOMIC HISTORY

28.	ADDRESS OF THE SECTIONAL PRESIDENT T. SUNDARARAJ International Image of Tamils as Projected in the Foreign Accounts	79
29.	C. PARAMARTHALINGAM The Position of Women in Tamil Nadu - A Historical Perspective	85
30.	J. ALBARIS St. John De Britto : A Jesuit Martyr	87
31.	S. SUBBALAKSHMI Empowerment of Rural Women : Role of Self Help Groups in Tamil Nadu	89
32.	K.VIJAYA Eco - Feminism - A view on the Environmental Degradation	91
33.	C. THOMAS Battles and Human Rights Violations - An Interpretation	93
34.	S. VARGHESE JEYARAJ Crimes and Punishments in Tamil Country, 1750 - 1815	97
35.	S. PALANICHAMY Problems and Prospects of Child Labour in Virudhunagar District : A Study	99
36.	R. VENKATARAMAN Urbanisation of Tiruvallur	102
37.	R. SIVAKUMAR Women Empowerment through Women Self Help Group in Tamil Nadu	103

38.	P. JEYABALAKRISHNAN Support Services of Centre for Social Reconstruction to Sustain Community Initiatives	105
39.	SHEELA KIRUBAKARAN Role of Church in the Empowerment of Women : A Case Study of the CSI Madras Diocese	107
40.	J. DEVAKUMAR Dalits Struggle for Panchami Land	110
41.	S. SWAMINATHAN The Tamils Acknowledgement of Western Science c. A.D. 1900 - c. A.D. 1947	111
42.	K. V. RAMAKRISHNA RAO Saltpetre, the British and the Missionaries	114
43.	G. RENGARAJU Period of Smooth Temple Entry in Tamil Nadu, 1939-1947	117
44.	R. RAMASUBRAMANIAN Formation of Labour Department and its Works for Dalits Upliftment in Tamil Nadu	119
45.	R. STHANISLAS Self - Employment Programmes for Rural Poor Women - A Historical Study	122
46.	V. RAJESWARI Wage Discrimination in Tanjore District - A Study	125
47.	S. JESU DOSS AROKIAM Post-Feminism and Human Rights	127
48.	N. RATHIGA Eradication of Caste Difference Inside the Church - A Case Study of St. Xavier Church at Purathakudi	130
49.	SRIRANJINI SIVASUBRAMANIAN Role of Constitutional Remedies and Judicial Activism in the History of Women's Struggle for Gender Parity at the Work Place in Post - Independent India	132
50.	R. RUSSEL RAJ Temple Economy in Medieval Attur	137

51.	V. PALANICHAMY Society and Irrigation in Tamil Nadu During the Vijayanagara Period A.D. 1350-1565	139
52.	K.B. RATHI Environment Vs Development : A Case Study - Kudi Kadu Village, South Arcot District, Tamil Nadu	142
53.	A. SEENIVASAN Education about Death in the Last Millennium	143
54.	R. VIJI Labour Legislation for Women in India	146
55.	K. BALAMURUGAN Iyothee Thassar and Neo Buddhist Movement in Colonial Tamil Nadu	147
56.	G. HARI BASKAR Child Labour in Beedi Industry in Vellore District	148
57.	T.R. SAMPOORNAM Historical Growth of Cement Industries in India with Special Reference to Cement Plants of Tamil Nadu	149
58.	V.R.S.A. MAHABOOB BASHA Women's Education in the Social Development of India - A study	150
59.	சீ. பெருமாள்சாமி தமிழ்நாட்டில் பாசன நிர்வாகம் எஸ். கண்ணப்பனின் பங்கு - பார்வை	151
60.	டி.எம். சண்முக சுந்தரம் காவிரிப்பாசன பகுதிகளில் தண்ணீர் பிரச்சினை - ஓர் ஆய்வு	153
61.	ஆ. சங்கர் தீண்டாமையை எதிர்த்த இரட்டை மலை சீனிவாசன்	155
62.	ம. வடிவேல் 11-ஆம் நூற்றாண்டில் காணப்பட்ட வலங்கை இடங்கை சாதிப் பிரிவுகள் - ஓர் வரலாற்று ஆய்வு	157
63.	அ.பா. முகம்மது ஜுனைத் தமிழக வரலாற்றில் கதைப்பாடல்கள் மற்றும் வாய்வழிப் பாடல்கள் காட்டும் கல்வெட்டுச் செய்திகள் - ஓர் ஆய்வு	158

SECTION III
ART AND CULTURAL HISTORY

64.	ADDRESS OF THE SECTIONAL PRESIDENT K. RAJAN The Emergence of Early Historic Period in Tamil Nadu	160
65.	A. EKAMBARANATHAN Gangadhara in Art and Literature of Tamil Nadu (upto 9 th Century A.D.)	166
66.	PREMA KASTURI Historic Vestiges of Tarangambadi or Tranquebar in Retrospect	169
67.	T.S. THANGAMUTHU A Pallava Innovation to the Chalukya Art	174
68.	N. ALAGAPPAN Some Festivals of the Sangam Age	176
69.	R. KRISHNAMURTHY The Thanjavur Nayak's Patronage to Hindu Religious Institutions	178
70.	N. MOHAMED HUSAIN Padmanabhapuram, the center of Art and Architecture	180
71.	J. SOUNDARARAJAN Tiruppanniyar Viruttam of Nampi Antar Nampi and Nataraja	182
72.	K. GANDHIMATHI Pataliputra of Ancient Tamilagam	184
73.	D. DHARANI & A. CHANDRASEKARAN Homeopathic System of Medicine in Tamil Nadu	186
74.	S. MURUGAVEL Glimpse of Village Councils in Tamil Nadu from the Light of Epigraphical Sources	189
75.	P. SABAPATHY Endowments of Setupatis to Rameswaram Temple	190
76.	R. KUMARAN H.H. The Rajah's Government College (Autonomous) Pudukkottai, Tamil Nadu – A Study	192

77. V. RAVICHANDRAN	193
Bhagavata Mela at Saliyamangalam – A Study	
78. K. SANKARI	195
Subalternity and Sufferings of Peasants in the Medieval Tamil Society – An Inscriptional Study	
79. G. DEVARAJ	198
Festival of Vijayanagara in the North Arcot District	
80. V. GAYATHRI & CHANDHRIKA	201
The Revival of Ayurveda in the 1920s in the Tamil Region	
81. A. MAHALINGAM	204
Female Dancers and their Costumes in the Art of the Nayaks	
82. P. SELVAMANI	206
Myths of Panchanatheeswara Temple at Thiruvaiyaru – A study	
83. R. KESAVAN	207
Chola Temple : A Case Study of Sri Pushpaneswarar Temple at Tiruppunturuthi	
84. K. VEERAMANI & C. BALAKRISHNAN	208
The Historic Roots of Indian Medicine	
85. M. LOGANAYAKI	209
Sri Ammaiyya Eswara Temple and Sri Narasinga Perumal Temple at Padaividu - New findings	
86. M. MUTHUKUMAR	210
History of Ports and Navigation During Sangam Period.	
87. R. SEGAR, S. DEEPA & D. ARUNA	211
Recent Explorations in Polur Taluk – Tiruvannamalai District	
88. ஆ. ஞானசேகரன்	212
சித்தர்மலை - சமணத்தலம்	
89. ஏ. இரவி	215
தமிழ்த் திரைப்பட வரலாறு - ஓர் ஆய்வு	
90. மு. கலா	217
திருநல்லம் உமாமகேசுவரர் திருக்கோயில் கல்வெட்டுச் செய்திகள் - ஓர் ஆய்வு	

SECTION IV
HISTORIOGRAPHY

91. **ADDRESS OF THE SECTIONAL PRESIDENT**
G. CHANDRIKA 218
The Impact of Indology on Early History of Tamil Nadu
92. **P. RAMANATHAN** 222
Sangam Literature in its Historical Setting - Certain Aspects from
a Contemporary Perspective
93. **A.K. KALIMUTHU** 226
A Critical Account of the Sources for a Study on Agrestic Servitude
in Colonial Tamil Nadu
94. **A.CHANDRASEKARAN & NALINI CHANDRASEKARAN** 231
Review of Sources on the History of Communal and Religious
Disturbances in Tamil Nadu during the Colonial Rule
95. **L. SELVAMUTHU KUMARASAMI** 234
Colin Mackenzie - A Pioneer in the Collection of Manuscripts and Records
96. **S. KUPPUSAMY** 238
Historical Perspective of Classical Tamil : A Study
97. **த. செயராமன்** 240
தமிழர் மருத்துவ வரலாறு: வரலாற்றுத் தடங்களைத் தேடுதலும் சான்றுகளை
அடையாளங்காணுதலும்
98. **மா. கந்தசாமி** 246
தமிழகச் சங்ககால நாணயங்களின் சிறப்பு நிலைப்பாடுகள்
99. **மா. பாலாஜி** 247
தமிழக வரலாற்றை அறிய உதவும் ஆதாரங்களில் வாய்வழி பாடல்கள் மற்றும்
கதைப்பாடல்கள், நாட்டுப்புறப் பாடல்களின் பங்கு

GENERAL SECRETARY'S REPORT TNHC 2005

Prof. P. Jagadeesan *

Revered Chief Guest, His Holiness Guru Maha Sanithanam Sri Shanmuga Desika Gnanasambanda Paramacharya Swamikal, Dharmapuram Adheenam, Prof. P. Jagadeesan the President of the present Session, General President of the last session Prof. Manickam, Dr. M. Varadharajan, the Principal of A.V.C. College, Thiru C. Senthilvel Secretary, A.V.C. College Committee. Dr. C. Venkatesan who will be delivering the prestigious T.N.H.C. Endowment Lecture, Prof. M. Karunanithi the Local Secretary and the HOD of History A.V.C. College, the Sectional Presidents, Dr. P. Kandasamy, Dr. T. Sundararaj, Dr. K. Rajan, Dr. G. Chandrika, distinguished scholar invitees, learned participants, The Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and on my own behalf I extend to all of you a very warm welcome to the Twelfth Session of the T.N.H.C.

It is heartening to note that after a series of sessions held at different universities across Tamil Nadu, starting from University of Madras to the far South Manonmaniam Sundaranar University and at an elevated height at Mother Teresa Women's University, now, the colleges are hosting the successive annual sessions of the T.N.H.C. The first such initiative was taken by Islamiah College, Vanniyambadi and it has been continued by Nirmala College, Coimbatore, A.V.V.M. Sri Pushpam College, Poondi and now A.V.C. College, Mayiladuthurai. The Eleventh Annual Session of the Tamil Nadu History Congress was held at Pachaiyappa's College for Men, Kanchipuram a historic place which had been the focal point of learned men across India. Kanchipuram in respect of education ranks along side Nalanda, Vikramasila, Vallabhi and Taxila. Scholars came to Kanchi to attain academic excellence and learning. The *Ghatika* was renowned as an educational institution during the time of the Pallavas of Kanchipuram. The Pioneer of the Dravidian Movement Thiru C.N. Annadurai's birth place was Kanchi. The parents of Pachaiyappa the most munificent patron of learning after whom the Pachaiyappa educational institutions were named hailed from Kanchipuram. The TNHC is indebted to the Pachaiyappa's Trust Board for hosting this session

The 11th Session of the TNHC was hosted by the Pachaiyappa's College for men, Kanchipuram during 5th-7th November, 2004. The 11th Annual Session of the Tamil Nadu History Congress was inaugurated by Dr. A. Ramasamy, former Vice-Chancellor, Alagappa University, Karikudi. Dr. P. Jagadeesan, the General Secretary of the T.N.H.C. presented the Annual Report. The T.N.H.C. Proceeding volume of the 10th session was released by Dr. S. Mani, Regional Joint Director of Collegiate Education, Vellore Region.

Earlier, Dr. P. Kandasamy, the Principal of the college and Local Secretary welcomed the gathering. The technical sessions began with the General President's Address. Prof. S. Manickam in his General President's Address traced the causes for the social protest movements in Tamil Nadu. He pointed out that the period between the 6th and 9th centuries A.D. in the history of South India in general and that of Tamil Nadu in particular is of seminal importance. His General Presidential Address "Protest Movements in Medieval Tamil Nadu : A Study in Dialectics" was well received.

Dr. C. Balakrishnan, the sectional president of the Political and Administrative History dwelt at length on the theme: "Contemporary Political Discourse on Secularism in India and Rise of Communalism in the Last Decades of the 20th Century - Their Repercussions on Tamil Nadu Politics".

Dr. C. Amirtha Jothi the sectional president of the Socio-economic History section delivered her address on the theme : "A Profile of Rural Women in Tamil Nadu and their Role in Economic Development".

Under History of Art and Culture section, Dr. T. Chandrakumar delivered his address on the theme "Art Trends of Tamil Nadu".

Dr. B.S. Chandrababu, the sectional president of the Historiography section delivered his address on the theme "Economic History of Medieval Tamil Nadu : An Historiographical Survey".

* Former Vice-Chancellor, Bharathidasan University, Tiruchirappalli-24.

The prestigious Tamil Nadu Endowment Lecture was delivered by Dr. K. S. Basavaraja, former Professor of History, Karnataka University, Dharwad. He highlighted the inter-relation between Karnataka and Tamil Nadu in ancient times under the theme "Relations Between Karnataka and Tamil Nadu in Ancient Times- Some Highlights".

The Executive Committee meeting was held on 5th evening and this was followed by the General Body meeting on 7th forenoon.

The General Body meeting was followed by the Valedictory function. Dr. R. Thandavan, Professor and Head, Anna Centre for Public Affairs and Trustee, Pachaiyappa's Trust Board delivered the Valedictory Address.

The 11th session of the T.N.H.C. was a well-attended conference nearly 250 delegates participated and as many as 100 research papers were presented.

On behalf of the T.N.H.C. I would like to thank the Chairman and Member Secretary of the I.C.H.R, New Delhi for their timely grant for conducting the 11th session of the T.N.H.C.

Before I conclude, as General Secretary of the TNHC I would like to place it on record the efforts of Dr. P. Kandasamy the Principal of the College and the dedicated team of faculty members and volunteers of Pachaiyappa's College to make the 11th Session of the T.N.H.C a grand success. I would like to thank the Pachaiyappa's Trust Board for hosting the 11th session in a fitting manner.

Thank you.

GENERAL PRESIDENT'S ADDRESS

THE TRENDS AND THEORIES IN MODERN INDIAN HISTORIOGRAPHY

P. Jagadeesan *

Revered Chief Guest, His Holiness Dharmapuram Adheenam, Maha Sannidhanam, the Management, the Principal and the faculty of the A.V.C. College, Mayiladuthurai, respected Sectional Presidents, beloved Members of the Executive Committee, Fellow Delegates and Distinguished Ladies and Gentlemen, I am highly beholden to the members of the General Body and the Executive Committee of the Tamil Nadu History Congress for inviting me to preside over, as the General President of the Twelfth Session of the Congress. I am indebted to all of you, my friends and senior scholars for giving me this honour as a generous recognition of whatever little work I have done in this field.

I would like to use this opportunity to share with you, the dignitaries, senior scholars, researchers, delegates and participants of this 12th Annual Conference of Tamil Nadu History Congress, some thoughts on the popular theories which played dominant roles in the Indian historiography at different stages in making the History of Modern India with special reference to Tamil Nadu. This has involved looking at the effects of the British Rule and the emergence of social, political and cultural movements as the dominant spirit in the major historical research activities since 19th century.

During this period of study i.e. 19th to 21st centuries, there emerged three important schools of historians - the Nationalist Historians, the Historians of Dravidian Studies and the Hindutva Historians.

It is established by many Ideologists that the spirit of historical inquiry was conspicuously lacking in India. This is perhaps due to their religion-oriented outlook, nurtured on the doctrine of Karma, militated against a faithful record of mundane activities. But there were a few defective historical compositions like *Vikramankacharita* (11th Century AD.) and Kalhana's *Rajatarangini* (12th Century AD.). It is said that, "Chronology is the bed-rock of history, and there are numberless riddles in the chronology of India. But P.T. Srinivasa Aiyangar, who has made valuable contributions to the cause of

historical research wrote: "If chronology is the eye of History, Ancient History have to be always blind". But the latter developments provided slightly more optimistic picture of the situation. The development of Indian historiography coincides with the advent of the Muslims, whose main concern was the rulers of North India. The European and particularly British scholars like E.J. Rapson, A.A. Macdonell and L.D. Barnett concentrated on Sanskrit and hence the early writers were concerned more with religion and literature than with history as such.

The rise and establishment of British paramountcy and its administration became field of specialisation for historians like James Mill, Elliot, Elphinstone, Tolboys, Wheeler, Sewel, V.A Smith, P.E. Roberts and Percival Spear. In the beginning, these British scholars on Indian history concentrated their interest mainly on North India. This may be perhaps that at that time the British India was consolidated and administered from (with Calcutta as the power centre the Empire city) North India. Therefore, it was geographical convenience for them to trace the 'history of India from their immediate preceding dynasties - the Moghuls to the Delhi Sultanate, the Vardhanas, the Guptas and the Mauryas.

By and large the modern scholars concentrated pre-eminently on political and administrative history. The early modern historians like Macaulay, Malleon, Maine, Hunter, Lyall and Vincent Smith focused their concentration pre-eminently on political and administrative history of North-India.

The findings of several of the earlier British historians were conditioned by an attitude of racial and cultural superiority complex coupled with a failure to understand and appreciate the traditional milieu of the land.

From the last decades of the 19th Century there appeared conspicuous fall in the number of British historians of India. 'Their wide knowledge,

* Former Vice-Chancellor, Bharathidasan University, Tiruchirappalli-24.

scientific approach to the themes and masterly analysis, subject to the above mentioned limitations, have become practically lost to the world, of historical scholarship.' Hence the number of eminent British historians on Indian history became deplorably low.

The Nationalist Historians

This decline of British interest was compensated to some extent by the increasing body of Indian scholars. They hailed both from the South and the North and have entered into their own field of interest and acquaintance. Therefore the beginning of the 20th Century could see a number of Indian historians followed the British tradition of research to develop the Indian historical study further. The significant factor is that some of these early Indian historians made some attempts to Indianise Indian history, but a definite qualitative change came only after the Independence. The British legacy of Indian history was more a study of political accounts of the rise and fall of dynasties, of kings, of wars and of intriguing inter-state diplomacy. It is interesting to recall here, what Voltaire said about the Gauls. He wrote: "It seems that for fourteen hundred years there have been none but Kings, Ministers and generals in the Gauls". More over, "in almost all early writings of Indian history we find the official British mind at work and the civil service mind at the bottom".

The post-independence period could develop the growing awareness in favour of the history of the people and the interest of *Pax Britannica* is no longer there and the Indian nation has found its own identity and the Indian historians have gradually changed the direction of Indian historiography. It is not wise, at the same time, to discard the utility of political history altogether: because "unless political history is fully reconstructed, studies on other aspects cannot be made in their proper perspective". Hence a new dimension of research in political history opened up after independence.

The impact is identified as 1) challenging the imperialistic interpretations. 2) exploration of other areas like social, economic histories and 3) reconstructing the history on nationalistic line. Thus the Indian historians have brought to light some of the challenging interpretations to the events of the past. We may refer here to the works on the so called Sepoy Mutiny. They have also attempted to provide answers to questions which had not been posed by early British writers.

Almost an explosion of research in the area of nationalism and freedom movement presented to the intellectual world with a number of historical literatures with nationalist interpretations. Some times this led to a narrow patriotism which engulfed the field of study 'often undercritical and uncritical adulation, of the past by sentimentalism is in evidence. This method of unduly praising certain languages, aspects of national character and cultures so as to draw a dark picture of others with whom they came into contact can be called as Negative Chauvinism. Indian Nationalists like B.G.Tilak and A.C. Das wrote overrating the antiquity and greatness of the *Vedas*. Another type of Negative chauvinism existed was the foreign jingoism which exalts the glories of another country.

This trend among the Indian scholars were criticized by some eminent historians. R.C. Majumdar, for example, wrote that 'It seemed that during the post-Independence period, certain new trends are growing among a section of Indian historians which violate the high ideals of truth'. Jadunath Sarkar once remarked that he did not care whether his history would damage or support the national cause.

The committed historical writing, in one form or other, does not fit in the democratic pattern of society as it gives rise to a tendency to neglect or overlook those source materials which do not support the particular bias. Moreover, one kind of committed history will inspire for another kind of committed history as a reaction. History should not be manipulated either in the name of intellectualism or under the disguise of democratic freedom.

The series of historical studies on the 'Indian society through the ages' by the western scholars had enormously inspired the Indian scholars to venture into the exploring activities of the India's past. Among them emerged a group of enthusiastic researchers who brought out some of the wonderful achievements of the ancient Indians. The polity and the culture of the ancient Indians were recorded with a touch of nostalgia by these Indian scholars. They focused a beaming light on some of the unique achievements of the Indians in the past. These historians were identified as nationalist historians.

The nationalist historians were professionally skilful in methodology and honest intellectuals in presenting the historical facts except on identifying

some of the facts/events with some nationalist fervour.

However, most of them were highly hesitant, sometimes critical to distort either the fact or the chronology of the events. If at all there were subjectivity in their writings it was only to glorify some of the achievements of the Indian's and to an extent decently differ from the western or the Christian concepts of interpretations.

Even this approach of the 'Nationalist historians' may be construed as an attempt against the British and western interpretations in the interest of Indians and the India which was in the making, but never with the interests of one section against other of the Indian people themselves.

The Historians of Dravidian Studies

There was a time, till the dawn of the 20th Century, that even to speak of a history for Dravidian people was not justified. Any attempt to bring out a history of the Dravidians or of its linguistic nationalities such as the Tamils or Andhras were rather ridiculed by otherwise great historians of India. That was the time when the History of India was told as nothing but the story of the dynasties of the North India.

Vincent Smith was the first British historian to point out the neglect of South Indian history. He said that 'attention has been concentrated too long on the North, on Sanskrit books; and on Indo-Aryans and it is time that due regard should be paid to the non-Aryan element'.

Professor Sundaram Pillai, was the first among the South Indian scholars who said: 'The scientific historian of India ought to begin his study with the basin of Krishna, of the Kaveri and of the Vaigai than with the Gangetic plain as has been long, too long the fashion.'

Modern scholars have argued that the Aryans were only one of the elements, ethnic and cultural, that have gone to compose Hindu civilization, including that part of it in which their predominance is easily presumed, our religion; and that the Dravidians and other peoples also contributed their share to the mosaic. In these hostile atmosphere, a magnificent role was played by the great scholars of the University of Madras.

In 1914, when the Right Honourable Pentland was the Chancellor and Sir John Wallis was the Vice-Chancellor of the University of Madras,

the Department of Indian History and Archaeology was created as the first academic faculty of the University. This event, in the promotion of historical research, became the dawn of a new era rather than the opening of a new department. The remarkable role played by the eminent historians and scholars of this department in the writing of Dravidian/South Indian History and Research led to a remarkable change in the existing concepts of the understanding of the "History of India".

Scholars like Dr.S. Krishnaswamy Aiyanger (the first Head of the Department) Professor K.A. Nilakanta Sastri, P.T. Srinivasa Aiyangar, N.Venkata Ramanaiah, K.K. Pillai, T.V. Mahalaingam had contributed a great amount of intellectual provocations which could change and modify the earlier beliefs and led to a greater amount of probing into the field of historical research in India and particularly in the history of the Dravidians.

Notable contributions were, *The Augustan Age of Tamil Literature and Beginnings of South Indian History* by Dr.S. Krishnaswamy Aiyengar; *History of the Tamils* by P.T. Srinivasa Aiyangar; *Pandian Kingdom, the Colas. Foreign Notices of South India, Further Sources of Vijayanagar History* by K.A. Nilakanta Sastri (co-authored by N. Venkata Ramanaiah); *Eastern Chalukyas of Vengi, the Third Dynasty of Vijayanagar and Early Muslim Expansion in South India* by N. Venkata Ramanaiah. *Local government in South India, South India and Ceylon and History of South India* by K.K. Pillai; *Administration and Social Life under Vijayanagar, Economic Life under Vijayanagar, South Indian Polity and Early South India Palaeography* by T.V. Mahalaingam.

T.R. Sessa Iyengar, in his '*Dravidian India*' writes "The place of the Ancient Dravidian in Indian History and the solid enduring contributions they made to Indian thought and life have so far to receive adequate recognition at the hands of scholars... Amongst most writers on this subject, it has been the fashion to give to the Indo-Aryans the credit for all that was best in Ancient Indian Culture... I am convinced that the whole complex of India's civilisation - its systems of polity and philosophy, its art and institutions, and its law and religion, developed by races resulting from mixture, can not be set down to the credit of any single constituent in the mixture".

"I hold that the Dravidians have established their titles of greatness and to fame in every sphere of human activity. (Sesha Aiyengar, pp.XI, XII).

In this connection I would like to point out an episode, that when some renowned historians on India have commented that there cannot be a separate history for the Tamils, P.T.Srinivasa Aiyengar wanted to give a fitting and strong reply to this. Hence his monumental work on the *History of the Tamils* began with the following as opening sentence:

"If by history is meant the story heroism, the rise and fall of royal dynasties consequent on the slaughter of an immense number of human beings on the field of battle in the name of heroism, the tale of the displacement on the map of the world of large masses of humanity, eager to plunder the wealth accumulated by the patient toil of peaceful people, the narrative of the rape of royal maidens and the shedding of innocent blood in revenge for the outrage, then Tamil India is the happy country which has had no history to recount upto 600 A.D. On the other hand if history means the account of the slow evolution of the social and religious life of a people under the stimulus of the geographical conditions of the environment and the influence of contact with peoples who have developed different kinds of culture, the description of the slow change in the ways in which they ate and drank, played and loved, sang and danced; paid court to kings and to gods, the relation of the story of the development of their internal trade and commerce with foreign countries, far and near, the narration of the evolution of their literature from humble beginnings till a complicated scheme of literary convention was established, there are ample materials for the reconstruction of the history of the Tamils from the earliest times upto 600 A.D." (P.T. Srinivasa Aiyengar, *History of the Tamils*)

The role of the historians of the Dravidian studies and the Dravidian contribution to the Indian civilisation was very well emphasised by C.R. Reddy as follows: "The difficulty lies in disentangling various factors of our composite civilisation and giving them their due value. Such an analysis is bound to be largely speculative, and the least that we can expect from a historian of this subject is that he writes in the spirit of history and not of party prejudice. There are topics for dispassionate investigation to meet the ends of disinterested

knowledge and the spirit of controversy should be eschewed as far as possible.

We, Dravidians are proud to be shown that as between Aryan and Dravidian, if there has been borrowing on the one hand, there has been giving on the other that if we received, we also gave; that what assimilation, there has been, mutual and not one sided' and that the Hindu civilisation of today is the common heritage of both".

[C.R. Reddy, "Foreword" to T.R. Sesha Aiyengar's *Dravidian India*, p.p. vii, to ix]

The historians of Dravidian study were not the members or the supporters of the Dravidian Movement that emerged at the dawn of the 20th Century. They were not even the sympathisers of the Dravidian Movement as it was in the case of the Nationalist historians. They have thrown light on the Dravidian history and culture only as a true researcher with high grade of spontaneous and honest objectivity. Of course, the founders and the advocates of the Dravidian Movement have liberally utilised the findings of the Dravidologists to promote their cause. No doubt the Dravidologists toiled heavily to establish a different history of the Indian people. Being different, is not opposing any other or should not be considered as destructive of others.

Hindutva Historians

Towards the close of the fourth decade of the 20th century, a new slogan was raised by some activists of a movement that "our history should be written by us". Though a large number of Indian scholars have already made great achievements in exploring the India's past, this idea was promulgated with some specific motive of writing the Hindu history of India! In the recent past, particularly during the last fifteen years, there was a sudden upswing of Hindu way of writing Indian history. While the nationalist historians looked at the India's past with Indian nationalism, the Hindutva scholars try to define the Indian nationalism as Hindu nationalism.

The main rallying point of these Hindutva "historians is the 'loss and recovery of an idyllic past as represented by the vedic society in which they claim that the Aryan ancestor's scaled unprecedented heights of civilisational achievements!'

Drawing inspiration from such a view of the past the Hindu scholars take strain to impart 'to Hinduism a new image of a rigid, codified and

monochromatic entity' aggressive in outlook and violent in practice.

They argue that 'such transformation of the faith was necessary to counter the threat from a variety of sources, both internal and external. The notion of the infallibility of the vedas and the revival of vedic institutions on the one hand and the union of religion and politics and the development of physical culture on the other became central to Hindu religious consolidation'.

Throughout our history, the dominant castes and classes have tried to further their own interests and subvert popular history either through selective appropriation of cultural symbols or through destruction of the critical impulses of people for equality and justice. It is unfortunate that these hegemonic forces are once again trying to gain ascendancy in our history. The communalisation of Indian society began since the second half of the nineteenth century but took institutional form only in the twentieth century when political and cultural organisations drawing upon communal identities came into existence. The efforts of the Hindu Maha Sabha and the Rashtriya Swayamsevak Sangh, to rally the Hindus in the name of religion made a head way only in the recent past. This network of political and cultural organisations ensures a Hindu Communal presence in all spheres of activity. The advocates of Hindutva have the multi-pronged project to create a political constituency through the manipulation of a majoritarian and homogenized Hindu identity.

Valorising the Brahminic rituals and cultural practices, Hinduism is projected by the *Sangh Parivar* as a social monolith and thus trying to create a new 'Common sense; untrue of its past history. But it is true that the Hinduism is strewn with strife and lower caste protests through the ages. Masking the rich tradition of plurality with Hinduism, the forces of Hindutva is striving to fabricate a political majority based on religious faith and the use of 'consciousness industry' and the application of 'pedagogic violence'.

This neo-Hinduist project seeks to create and consolidate a political constituency which responds to an appeal made to their Hindu identity as *Hindutva*. For that purpose it seeks to alter as well as strengthen the base of a rather vague sense of belonging to a 'common heritage'. Such vagueness characterised that attitude of most of those Indians

who were willing to refer to themselves as Hindus, when required by others to do so. However, "its labelling as Hindu, will be difficult to date any further back than the 19th Century.

This political project is also an 'educational' project in the sense that it seeks to create an understanding about oneself and the surrounding world on the basis of a body of information and interpretation.

As the British came to assume increasing responsibilities for administering the Indian population they reinforced and entrenched these to homogenize the majority of the population and to differentiate it from the minorities. Thus, the colonial state took upon itself the task of interpreting, articulating, fostering and mediating their interests. The Brahmin compradors of the British regime played a crucial role in the construction of this polity of plural interest groups. They conspired with the colonial state, in defining the diverse interests in primordial rather than material terms, so as to ensure their own pre eminence.

The anticipated consequence along these projected lines was in the first instance the fulfilment of specific demands of the elites and in the long run the establishment of political structures of competitive monopolization of the public domain. In the case of the proponents of Hindu identity, the Brahminic version of Indian tradition became the core along with paternalistic (tolerant) inclusion of other groups adhering to all the other indigenous Schools of thought.

Savarkar in his treatise on *Hindutva* (1923) defines it as the concept stands for the quality of being a Hindu and is contrasted to Hinduism which is interpreted to mean *Hindu dharma* and as referring to *Vedic* or *Sanatanadharma* which is a limited sectarian term representing religious dogma.

The consensus was produced and maintained through hegemonic appropriation of their aspirations and dreams. These dreams have been variously articulated during and after the struggle for independence through symbols and programmes such as *Ramarajya*. (community development and *Panchayati Raj*)

At the ideological level, *Hindutva* stands for a twin project. In order to sustain this claim it transforms the image of the Indian nation into that of a Hindu nation.

Its enemies include not only traditionally so - defined neighbouring states, but also alienated and oppressed minorities, dalits as well as progressive social and political groups and parties who were all labelled by them as 'pseudo secularists'.

The secularists claim that the Indian tradition in which 'culture, religion and spirituality from the several facts of the single life of the community' and hence 'the essence of Indian secularism is respect for all religions and cultural traditions'.

But the proponents of *Hindutva* on the other hand want to appropriate the same syncretism as a property of Hinduism and are thus able to assert that India is secular because it is Hindu.

Hindutva is a responsive movement also to the findings outcome of the Dravidian history and the Dravidian India concept developed through the 19th century and became the powerful, intellectual and popular historical issue. It is to be noted here that Dravidian movement was not the precursor of the research on Dravidian studies but it is true that the Dravidian studies helped and encouraged the Dravidian realisation.

Whereas the *Hindutva* historians were emerged rather as the children of the *Hindutva* movement.

Even subjectivity in history writing is sharply different from distortion of history. The ideology/ philosophy of writing history is not to divide the people.

It is well known that history is not a knowledge by itself but it is 'the knowledge of all the knowledges'. Again history is not merely a knowledge of all knowledges - just a record of all that was and happened in the past, but it is the record of the chosen persons and the chosen events. They are chosen on the basis of their values which are in relevance to the present and for the shaping of the future society.

Hence history is the knowledge of knowledges which has life and purpose for a section of humanity or for the whole.

Indeed there is no history without a purpose or philosophy because after all "history makes the men Wise" says Francis Bacon. But this should not be mistaken in a perverted form to distort history, because a distorted history will not only erode and corrode the mind of the people but more so makes the man a violent terrorist.

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TAMILNADU HISTORY CONGRESS

ENDOWMENT LECTURE

HIGHLIGHTS OF CORRECTIONAL ADMINISTRATION IN TAMIL NADU

C. Venkatesan*

President and Secretary Dr. P. Jagadeesan, Local Secretary Thiru M. Karunanithi, Members, Executive Committee, Delegates from all over Tamil Nadu and even beyond, staff and students of A.V.C.College, Mannampandal, ladies and gentlemen,

I am thankful to the office bearers of the Tamil Nadu History Congress for asking me to deliver the Endowment Lecture of this session. I take it a matter of honour to be invited to associate myself with so many historians. I believe I will be able to justify the faith and confidence you have in me. I am in the 'evening of my life, and nothing can give me greater pleasure than basking in the sunshine of your company and friendship.

I have the honour to present the venerable members of the Tamil Nadu History Congress what I consider as highlights of correctional administration in the erstwhile Madras Presidency and the present day Tamil Nadu. It has been a labour of love with me for the last twenty-five years to study prisons and prisoners, and seek an answer whether prisons have succeeded in changing the lives of prisoners.

Thousands of our fellow men and women languish behind stone walls and steel doors, and yet we know very little of how they are trained and treated, how they are reformed and rehabilitated. The Webbs have rightly said that prisons have become "a silent world" and are shrouded in "complete darkness".¹ The public have a right to be assured that colonial cruelties have ceased, that a new generation prison policy has been evolved, and that prisons have really become Houses of Correction.

Prisons are said to be as old as the Institutes of Manu in the North and the Sangam works in the South. But prisons in the modern sense of the term are a legacy of the British rule, a continuance of the

Cornwallis system of judiciary. And it was T.B. Macaulay, Member, Council of India, who gave them firm foundations by suggesting a series of prison reforms.²

My study of the Madras prison system disclosed that Fort St. George blazed new trails in prison administration, and led the country in prison reforms for almost hundred years between c.1850 and c.1950. A series of Central Prisons were built all over the Presidency - the Central Prison at Madras in 1837, the Central Prison at Salem in 1862, the Central Prisons at Cuddalore, Tiruchi, and Madurai in 1865, the Central Prison at Vellore in 1867, the Central Prison at Coimbatore in 1872, and the Central Prison at Palayamkottai in 1880.³ Even today Tamil Nadu retains the distinction of having the largest number of Central Prisons anywhere in India.

The Madras Presidency was the first in the country to set apart a prison exclusively for habitual and hard core criminals (1914),⁴ first to provide a sanatorium jail entirely for tubercular prisoners (1929),⁵ and first to build a prison wholly for women convicts (1930).⁶ The only European prison known to the history of India functioned in the Nilgris between 1862 and 1891.⁷ Again, the Madras Presidency opened the first Reformatory in India at Chengelpet (1887),⁸ and the first Borstal in India at Thanjavur (1909).⁹ The Madras Presidency thought ahead of the rest of India by passing for the first time in the country a Probation of Offenders Act (1936),¹⁰ making provision for non-institutional treatment of offenders outside prisons.

Policy

The Government's prison policy, stated in many an official document, is in tune with international standards of prison reform. A 1954 Government Order declares that its aim is to promote "the forces of deterrence and reformation... woven into a single texture".¹¹ The Minister for Prisons admitted

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in the floor of the Madras Legislative Assembly in 1957 that the Government is committed to treat prisoners with "dignity and humanity".¹² The Jail Administration Report, 1958, would say that the salvaging and reeducation of deviating individuals continued to be "the supreme aim" of the Government's prison policy. The Government stated in 1960 that its policy "is now oriented to secure the transformation of criminal characters".¹³ My wish and prayer is that the Government practices what it professes to be its prison philosophy, and earn the gratitude of tens of thousands of prisoners and their families who depend on the prison staff even for little mercies.

Over Crowding

The number of prisoners increased over the years, but the number of prisons remained more or less the same; this unfortunate situation led to the prisons overflowing with prisoners, especially in the 1940s, 1950s, and 1960s. Due to kisan agitation, the strength of the Central Prison, Thiruchi, reached the staggering figure of 8,042 on 20 October 1966 against its authorized accommodation of 2,517.¹⁴ It is difficult to imagine how the amenities meant for 2,500 were shared by 8,000. The subjail, Thiruchendur, could keep only 20 persons; but its daily average was 100.9 in November 1942.¹⁵ The Justice Ismail Commission found that 4,455 prisoners were confined in the Central Prison, Madras, on 4 February 1976; the available accommodation on that day was only for 1,150; this kind of over crowding to the extent of 387% in a premier prison, and that too in the State capital, is scandalous.¹⁶

The Government resorted to several strategies to ease over crowding in prisons. It arranged inter-jail transfers- transfer of prisoners from more congested to less congested jails.¹⁷ But it found that the cost of transporting hundreds of prisoners was heavy. It ordered premature release of certain classes of prisoners whose unexpired portion of sentences ranged from one to three months. As many as 5,529 prisoners were released in 1951,¹⁸ and 5,172 prisoners in 1952,¹⁹ before the actual date of their discharge. I do not approve of such premature releases; I would think that such releases amounted to reducing judicial sentences.

Over crowding is not merely a matter of managing numbers. It results in stress and strain for every one involved in the system; it leads to disease and death; it throws the entire prison administration out of gear. Yet the Government did not build more

prisons. Fortunately the situation is under control now. The Inspector-General of Prisons reported in 2001 that there were only 16,855 prisoners against authorized accommodation for 19,226.²⁰

Classification and Separation

Every committee and every conference on prison reform in India and Tamil Nadu, as elsewhere in the world, has argued for the last hundred and fifty years in favour of classification of prisoners. Classification clinics should assign prisoners to different prisons based on their history and background, physical condition, mental health, education, work experience, criminal habits, susceptibility to reforms, etc. Tamil Nadu has not done much in this direction: the magnitude of numbers, lack of qualified staff, and want of funds have made classification an impossible dream.

But Tamil Nadu has done extremely well in separating prisoners based on their age, sex, and number of convictions, and keeping them in different prisons, or at least in different enclosures of the same prison. Habitual criminals are separated from casual convicts, men prisoners from women prisoners, adolescents and juveniles from adults, prohibition offenders from professional criminals, and the remand and under-trial prisoners from the convicted.

The State was anxious to separate the habitual and multiple offenders from the casual and first time offenders; it was afraid that the former would contaminate the latter and make them seasoned criminals. The Government set apart in 1914 the Central Prison, Salem, a wholly cellular jail, designed on the model of Bentham's Panopticon, for the confinement of habituals; the Central Prison, Cuddalore, too was earmarked in 1955 for receiving habitual offenders.²¹ Habituals from Madras, Chengelpet, the North Arcot, Salem, Coimbatore, the Nilgris, and Thirunelveli districts were confined at Salem, and those from the South Arcot, Thanjavur, Madurai, Thirunelveli, and Ramanathapuram districts at Cuddalore so long as there were two prisons. But the prison at Cuddalore was converted into a casual prison in 1996, with the result that we have only one prison today for habitual offenders.²²

Fortunately for the State, the percentage of habituals among the convicts was never large. Taking three years at random, I found that they formed 8.46 percent in 1964, 8.94 percent in 1965, and 8.42 percent in 1966; but they attracted 21.85 percent of

punishments in 1964, 17.09 percent in 1965, and 19.47 percent in 1966 for prison offences.²³ This is an indication of their potential for mischief and harm. It is most unfortunate that the habituals refuse to refrain from crime, and come back to prisons again and again where they are protected from sun and rain and are sure of three meals a day.²⁴

Tamil Nadu takes the credit of opening the first ever women's prison in India in 1930 at Vellore. It became a model of its kind, and provided the most up-to-date accommodation, including hospital, maternity section, school, creche, fly-proof kitchen, and latrines. Yet another women's prison was opened in 1987 at Madurai, and was recently shifted to Tiruchi.²⁵ The prison at Vellore receives prisoners from the northern districts and the prison at Tiruchi, those from the southern districts. The two prisons have accommodation for 505 prisoners. Women prisoners have never been large in number; they constituted only 6.3 percent of the prison population in 2001.²⁶

For thirty-five years the Government did not bother to appoint a Lady Superintendent for the Special Prison for Women at Vellore. Repeated proposals for a whole time Lady Superintendent were rejected by the Government on the ground that no suitable woman officer was available.

It is hard to digest the information that not a single candidate was, available in the entire state of Tamil Nadu. I would treat such a response an insult to the community of Tamil women. The situation was remedied only in 1965.²⁷

The women's prison at Vellore became a full-fledged one with the addition of a creche and a nursery in 1964.²⁸ the former was meant for children of 3 years and below, and the latter for those above 3 years. Since women prisoners were allowed to keep their children with them up to 6 years, the provision of a creche and a nursery became a boon to mothers. The Government sanctioned Rs. 1,53,000 towards the provision of the above amenity. The children were kept neat and clean as the Government accorded sanction of Rs. 3,000 per annum towards the "purchase of toilet soap and towels."²⁹

The Government adapted new measures to deal with the insane among the criminals, began assembling them in the District Jail at Cuddalore, and formally converted it into a Mental Jail in 1941.³⁰ Mental defectives and criminal lunatics from all over the State were transferred to the new jail where

training and treatment suited to their nature and needs were provided. The prisoners were issued with diet on par with the patients in the Government Mental Hospital", Madras, and even received petty luxuries for which the government sanctioned Rs. 1,095 per annum.³¹ The experiment at Cuddalore was an interesting exercise. But quite unexpectedly the jail was converted in 1948 into a camp jail for the reception of Razakers captured in Hyderabad operations.³² Subsequent efforts on the part of the Inspector-General of Prisons to revive the Mental Jail did not meet with success. He had to be content with the admission of the criminal lunatics in the Government Mental Hospital Madras, much to the annoyance of the Director of Medical Service.³³ However, the memory of the Mental Jail, Cuddalore, is sure to live long in the history of Indian prisons.

The problem of remand and under trial prisoners continues to vex the public. They are "neither fish nor fowl"; thousands of them are detained in prisons, the former for police investigation, and the latter for trial. The remand and under trial prisoners form the second largest segment of prison population, next only to the convicts. Their daily average was 2,881 in 1971, 4,274 in 1972, and 4,356 in 1973.³⁴ They are exposed to the travails of prison life, waiting for the day of judgment. I found to my horror that in 1973 as many as 91.01 percent of this category were pronounced not guilty and released. But no one can erase the fact that they were in prison for sometime, and no one can deny the fact that the shame and the stigma of imprisonment would haunt them for the rest of their lives.

I worked out the percentage of convictions and releases for three decades ending 1949, 1959, and 1969, and found that in the first decade 31 percent were convicted and 69 percent released, in the second decade 32 percent convicted and 68 percent released, and in the third decade 27 percent convicted and 73 percent released.³⁵ I have no grievance against the persons convicted because they were found guilty and therefore convicted, but who is going to answer for the disgrace and degradation, the agony and anguish suffered by those declared innocent and therefore discharged.

I also made a study of the period of detention in jails of prisoners whose cases were pending before the Sessions courts and the Magistrates courts. I was pleased to find that the average number of days of detention of the those who cases were pending before

Sessions courts fell from 35 days for the decade ending 1949, to 25 days for the decade ending 1959, and to 16 days for the decade ending 1969; the figures of cases pending before the Magistrates courts for the corresponding period fell from 17 days to 11 days to 9 days.³⁶

The Committee, which revised the Code of Criminal Procedure, 1973, was seized of "the distressing fact that in many cases accused persons are kept in prison for very long period as under trial prisoners". Therefore, it made provision that "the period of detention ... undergone ... during the investigation, inquiry, or trial of the case shall be set off against the term of imprisonment"³⁷ Thus an injustice which lasted for more than hundred years was set right in 1973.

The influx of prohibition offenders into our prisons added a new dimension to the prison administration in Tamil Nadu. Thousands of such persons had to be packed into our prisons, and it looked as though the administration would burst in its seams for want of space to keep them, and schemes to employ them for short spells of time. The Administration Report for 1952 reveals that 38,319 persons were convicted under the Prohibition Act; in the next year, the number rose to 38,984.³⁸ The Inspector - General of Prisons was afraid that the professional criminals would contaminate the prohibition offenders, and asked for two Jails wholly for prohibition prisoners. Most of the District Collectors too agreed with the suggestion. But the Government would not listen to them, and ordered that "the question of providing separate jails for prohibition offenders be dropped".³⁹ It yielded only to the extent of segregating the prohibition prisoners from the professional criminals in prisons⁴⁰. The Government confessed that "complete segregation may not be possible during day as all types of prisoners have to work in the same workshop."⁴¹ An offence against prohibition is not on the same level as an offence under I.P.C., and the Government should have listened to the voice of reason in treating them differently.

Education

Prisons are not schools; they are not meant to function as schools; yet many a prisoner learnt his alphabets and arithmetic only in prisons. The prison authorities appear to have strained every nerve in changing illiterate prisoners into literate ones. The

majority of the prisoners entered the prisons as illiterates, and the majority of them left as literates. To give a couple of examples at random, in 1950 the level of literacy on admission was 29.6 percent, but on discharge it was 82.9 percent;⁴² In 1951 it was 29.4 percent on admission and 79.8 percent on discharge.⁴³ The illiterates who became literates owed their conversion to the prison schools; but for the prison schools the three Rs would have remained beyond their reach.

The prisoners who desired education beyond elementary school stage are provided with all possible assistance so that they continue their studies up to any level. Government records are replete with details of convicts appearing for E.S.L.C., Matriculation: B.A. and B.Com, and M.A. and M.Com examinations; it was a fad with many to appear for examinations leading to Oriental titles like Vidwan. In 1957 40 candidates appeared for the E.S.L.C. examination, and 22 of them passed; in the same year 7 prisoners took the Matriculation examination, and all of them came out successful.⁴⁴ In 1959 four inmates wrote Hindi examinations two for Prathmic, one each for Rashtrabasha and Pravesika, and all of them qualified for the title.⁴⁵ I was surprised to see that a medical student appeared for his M.B.B.S. examination in 1981-1982, 1982-83, 1983-84, and 1984-85 from prisons.⁴⁶ I could see that three candidates appeared for their B.G.L examination in 1983-84,⁴⁷ and two took their B.Ed. examination in 1985-86.⁴⁸

Departments of distance education of Indian universities have taken higher education to prisons cells. The Manonmaniam Sundaranar University offers graduate and post-graduate programmes exclusively for prisoners in Central Prisons. This effort is said to be the first of its kind in India.⁴⁹ The Government spent Rs. 36,860 towards this expense. The Indira Gandhi National Open University conducts Certificate Courses in Food and Nutrition and Computers, and also Bachelor's preparatory programme for prisoners.⁵⁰ The Government pays the fees for exemption from the production of attendance certificates, and allows the candidates, to write their examinations in their respective centres in civilian clothes. It provides light in their cells and dormitories between lock-up and lights-out so that they could study. But there were occasions when the Government was not helpful. When convicts K.B.S. Mani, David Rajamani; and V. Sivasamy sought permission to receive postal tuition from the Students' Tutorial College, Madurai,

the Government refused.⁵¹ Again, when the Superintendent, Central Jail, Madurai, suggested that B.Sc. students of American College could be allowed to teach practicals in Physics and Chemistry, the Government refused permission fearing danger from chemicals.⁵² But A. Rajan, a convict in the Central Jail, Coimbatore, was given permission to forward two of his poems for inclusion in a Pongal Day competition, four of his poems for publication in the *Dinamani*, and two more of his poems for publication in the *Nava India*.⁵³ I believe that there was more of a poet than a prisoner in the convict concerned. I was thrilled to read in an Administrative Report that a collection of poems called *Sirai Tharum Then Kavithai* composed by prisoners was released on the occasion of the Second World Tamil Conference.⁵⁴

The prison schools were far from ideal centres of learning, and they functioned against heavy odds. Students kept coming in and going out throughout the year; their arrivals and departures depended on their admission to and discharge from prisons; they had to learn in the midst of a series of prison tasks; trained teachers were scarce; even the Prison Manual states that the ratio between a teacher and prisoner-pupils shall be 1: 300;⁵⁵ the tension and trauma of prison life added to their woes. But a large number of prisoners overcame all these hurdles, and equipped themselves with some kind of education. No wonder S. Nagappa, a member of the Legislative Assembly remarked that "Jails are best places where adult education could be spread".⁵⁶

A library is a part of the prison complex. The Jail Administration Reports claim that the jail libraries contained "a sufficient number of good and useful books of educative value and every inducement is given to the prisoners to make a free use of the books".⁵⁷ But I am afraid that the libraries did not receive the care they deserved. There were 18,130 books at the beginning of 1950;⁵⁸ the number decreased to 9,394 in 1976.⁵⁹ The figures only reveal that the jail libraries decayed over the years, and could not have caused any jubilation among the inmates. The Administration Report for 1974-75 informs that "one book costing Rs.9 was purchased during the year";⁶⁰ the Government could have as well scrapped the libraries.

However, the situation was retrieved when the Local Library Authority opened "Delivery Stations" in the Central Prisons at Madras,⁶¹ Tiruchi,⁶² and Madurai,⁶³ the District Jail, Pudukkottai⁶⁴, the State

Prison for Women, Vellore,⁶⁵ and the Central Prisons at Coimbatore,⁶⁶ Salem,⁶⁷ and Cuddalore⁶⁸. The Local Library Authority placed a set of about 100 to 200 books in each of the Delivery Stations, and periodically replaced the stock by fresh sets of books. The Guild of Service, Madras, was a regular donor of books and magazines to the jail libraries.⁶⁹

The prisoners' zest for life has to be kept alive, and the Government cannot keep them in darkness of the events that happen outside the prison gates. A 1949 report speaks of the issue to the prisoners of Tamil, Telugu, Malayalam, and Kannada dailies;⁷⁰ and a 1975 order refers to the supply of *Dinamani*, or *Dhinasari*, or *Swadesamitran* in Tamil, *Andhra Patrika* or *Andhra Prabha* in Telugu, *Mathrubhumi* in Malayalam, and *Navabharatha* in Kannada.⁷¹ The Government is subscribing to the popular Tamil daily *Dinathanthi* since 1971 at the rate of one copy for every 100 prisoners;⁷² this is a rare facility which even college libraries cannot boast of. The prisoners have also been given the benefit of reading weeklies like *Ananda Vikadan* or *Kalki*.⁷³ But there were occasions when the Government withheld permission when the prisoners wanted to buy a few weeklies at their own cost. For instance, when U.Muthuramalinga Thevar sought Government permission to subscribe to the English weeklies, *the Blitz* and *the Current*, and the Tamil weeklies, *Kannagi* and *Perigai*, it declined to comply with his request as it thought that the weeklies were "highly controversial".⁷⁴

The Prison Department started publishing in 1924 an excellent in house magazine called *The Howard Journal*;⁷⁵ the journal ceased publication in 1943 due to shortage of news print.⁷⁶ In its place, the Inspector-General wanted to float a weekly magazine called *The Madras Reformer*, printing 300 copies every 3 months; but the Government deferred his proposal.⁷⁷ *The Howard Journal* was very popular as long as it lasted; if the *Madras Reformer* had been given a chance to be born, it may have proved equally popular.

Religious and Moral Instruction

The Prison Department believed that religion and ethics could influence the prisoners and change their lives, and therefore took steps "to cultivate a moral and religious atmosphere" in jails.⁷⁸ The practice of honorary lecturers and even members of teaching staff in prison schools, delivering lectures on religious and moral themes has been in vogue for a long time. Hindu, Muslim, and Christian lecturers

visit jails once a week, and deliver discourses to prisoners of their denomination. In 1945 a total number of 1290 lectures,⁷⁹ in 1965, 1559 lectures⁸⁰, and in 1985, 1465 lectures⁸¹ were delivered to the Hindu, Muslim, and Christian prisoners. I collected the figures for the period 1945-54, and found that, on an average, the Hindus who formed 82.18 per cent of the prison population were delivered 24.13 per cent of the lectures, the Muslims who formed 8.62 per cent were delivered 21.82 per cent of the lectures, and that the Christians who formed 5.58 per cent were delivered 54.04 per cent of the lectures. This anomaly could not be set 'right since Hindu religious instructors would not come forward to meet their co-religionists in the prisons, and talk to them on religious and ethical subjects.⁸²

The Department paid the honorary-lecturers conveyance allowance, which often did not meet even the actual cost of transport. In 1987-88, Rs. 2041-75 was disbursed towards the delivery of 949 lectures, and in 1988-89, Rs.2,569.70 towards 1290 lectures; this works out to a measly sum of Rs.3 per lecture. The Government should have been more liberal, and avoided respectable persons like Sri Venkateswarananda, Head, Arogya Asramam, Madras, from asking for more conveyance charges.⁸³ It is a sad commentary on prison administration that P.V. Govindasamy Ayyar⁸⁴ and T.P. Raghavan,⁸⁵ Hindu Lecturers, stopped visiting the inmates in the Central Jail, Cannanore, due to inadequate conveyance allowance.

Apart from weekly lectures, programmes like discourses by Sri Trivikrama Ramananda Bharathi, Cutralam,⁸⁶ plays by the staff of the M.Ct. Muthaiha Chettiar High School, Purasawalkam,⁸⁷ bhajans by Thirugnana Sammandar Mutt, Madurai,⁸⁸ and Sivananda Srinivas, Divine Life Society, Madurantakam,⁸⁹ special lectures by the Tatwapracharakas of Gandhi Smarak Nidhi, Madurai,⁹⁰ sermons by G.R. Alexander, Medical Evangelist, Madras,⁹¹ and devotional music by the Mylapore Academy, Madras,⁹² have been permitted by the Government from time to time. The authorities acknowledge yet another relevance when they observe, "The serene, dignified, and peaceful atmosphere which pervades during these lectures also go a long way in improving the institutional climate of the jails".⁹³

Manufactures

The prisons in Tamil Nadu excelled in manufactures, and the modern prisons became

beehives of industrial activities, manufacturing a variety of goods. T.B. Macaulay may not have approved of the deployment of prison labour on profitable work,⁹⁴ but times have changed, and a new philosophy of prison labour has taken over. Manufacturing is a means to promote habits of industry among the convicts, a process to teach them a trade, a method of making them earn a part of their upkeep in prisons, and a measure leading to their resettlement after release.

A study of the number of convicts engaged in manufactures between 1940-70 reveals that, on an average, about 38 percent of the convicts were engaged in manufactures; in 1971, it was 37.85 percent,⁹⁵ in 1972, 42.68 per cent⁹⁶, and in 1973, 49.49 percent⁹⁷. More could not be employed in manufactures, because convicts had to work in gardens and dairies, in preparing articles for use in jails, and as prison officers and servants.

The value of articles made in prisons increased by leaps and bounds over the years. The total value of the articles manufactured in the prisons was Rs.13,68,578 in 1942,⁹⁸ Rs.31,53,813 in 1952,⁹⁹ Rs.47,30,879 in 1962,¹⁰⁰ and Rs.92, 78, 733 in 1972.¹⁰¹ The State was the largest patron of prison made goods. The Police, the Forest, the Stationery, and the Medical departments bought most of their requirements from prisons. Even the Government of India placed orders with the Tamil Nadu Prison Department for Rs.47,77,372 in 1971, Rs.50,74,659 in 1972, and Rs.46,71,767 in 1973.¹⁰² Apart from hectic manufacturing activities for the Government departments, the convicts were busy in making goods for their own use in the prisons. The value of such supplies amounted to Rs.12,06,479 in 1971,¹⁰³ Rs.10,69,382 in 1972,¹⁰⁴ and Rs.20,95,686 in 1973.¹⁰⁵ Carpentry is the most popular among the prison industries; it is followed by textiles and leather. Different prisons specialized in different industries - Madras in printing, Coimbatore in textiles, Vellore in leather, Salem in steel, carpentry in almost all.

Agro-based Industries

The Prison Department was keen in becoming self-supporting in food supply, and therefore encouraged dairies, kitchen - gardens, poultry farms, bee-keeping, and even fish rearing. Prisons have grazing grounds, vegetable refuse, adequate fodder raised in their farms, and trained men to handle the cattle, and therefore the dairies prospered, and brought enormous profits. The net profit from jail

dairies amounted to Rs.15,451 in 1970,¹⁰⁶ Rs.26, 128 in 1971,¹⁰⁷ Rs.43, 137 in 1972,¹⁰⁸ and Rs.54,189 in 1973.¹⁰⁹ The prisons overflowed with milk with the result that the surplus was sold to co-operative societies. The kitchen-gardens too kept the prisoners in health and strength. The Department ceased buying vegetables and condiments in the open market since 1950; the year 1953 presented a record of 27,91,915 lbs of vegetables worth Rs.3,15,466.¹¹⁰ The Central Prison, Madras, had only one-and-a half acres of land, and yet it raised 84,550 lbs of greens in 1953.¹¹¹ Now and then monsoons failed, wells became dry, electric pumps went out of order, lease of lands lapsed - but the convicts did not loose heart and went on with their work.

Poultry farming was started in the prisons only in 1950.¹¹² They were first- introduced in the Central Prisons, Rajahmundry and Tiruchi, and a few years later in the Central Prisons, Chennai, Vellore, and Salem.¹¹³ The authorities found the units working at a loss, and even suggested their closure. But the Government thought otherwise, continued the farms, and even ordered the opening of yet another unit at Cuddalore.¹¹⁴ The Government was influenced by the invisible results of the poultry farms, and believed that the prisoners after their discharge could find in them a means of livelihood. I found in the 1973 Report that poultry farms in the half -a-dozen prisons worked at a loss of Rs.12,467, but the Government did not mind. A small apiary with ten bee hives with colonies was started in the Central Prison, Salem;¹¹⁵ the experiment proved a failure, and was closed.¹¹⁶ Bee-keeping was tried at Coimbatore too where the Superintendent reported that he could collect only an ounce of honey in 1959.¹¹⁷ Fish rearing was introduced in the District Jail, Pudukkottai;¹¹⁸ the scheme was extended to a few more Central Prisons. But there is no indication that the scheme succeeded.

Furniture

As early as 1921, the prisons started making, stocking, and selling standardized items of furniture commonly required by schools and colleges.¹¹⁹ And the Government ordered that "the purchase of every kind of office furniture should be referred to the Jail Department, and only in the event of that Department expressing its inability to manufacture a particular article, should its purchase outside be thought of".¹²⁰ The outlines of this policy were further streamlined in the coming years, and placed on a firm footing. The Government directed that 50 percent of the orders of

the previous year should be manufactured and maintained in stock "to meet the orders with reasonable promptitude and to ensure constant work for prisoners and inmates."¹²¹ That the furniture industry took a flying start may be seen from the fact that out of 2,542 articles made in prisons during 1939-40, 2,350 were lifted before the end of the year.¹²² The Government took yet another step in strengthening its stand when it issued orders that the Heads of Departments should forward to the prisons a forecast of their requirements for the coming year so that they could organize their manufacture.¹²³ Finding that the prisons had more orders than they could fulfil, the Department resorted to modernizing its carpentry units,¹²⁴ and also introduced carpentry in the Central Prison, Coimbatore, though it was primarily a textile prison.¹²⁵ A factor which the Government did not rectify was the difference in price of the same article in different prisons. An officers' table would cost Rs.59 at Rajamundry, but Madras demanded Rs.87 for the same.¹²⁶ A type writing table was sold for Rs.43 at Cannanore, but Bellary quoted Rs.52 for the same.¹²⁷ The furniture made in prisons was always cheaper than those sold in the open market. For example, a Record Box which the prisons sold for Rs.90 was sold for Rs.122 in the open market.

The Government was anxious that the consuming departments placed their orders only with prisons or Borstals or Approved schools. But on several occasions, officers resorted to purchases from private sources citing "urgency" as a reason. For example, the Special Revenue Officer, Tiruttani, purchased 12 camp tables and 24 chair locally bypassing the prison department.¹²⁸ The Government offices are reported to have purchased furniture worth Rs.1,80,555 from sources other than prisons. But I did not come across any instance where the Government punished such officers.

The carpentry units in prisons, Borstals, and Approved schools did better than any other industry like textiles or leather. For instance, in 1972 furniture was manufactured for Rs.25,29,443, whereas textile factories produced goods worth Rs.20,84,362, and leather industry turned out articles for Rs.8,84,555.¹²⁹

Wage Earning Scheme

Elizabeth Fry (1780-1845), the world's most famous prison reformer, suggested for the first time that the prisoners could be paid wages for their labour, but her ideas were far in advance of her age. English

prisons started experimenting with the scheme in the 1930s, and the Madras Presidency followed suit in the 1940s. The Government believed that if the prisoners could earn pay and privileges for work turned out over and above the minimum prescribed, it would be an incentive to more work.

And therefore it initiated a "modified wage earning scheme" in the Central Prison, Coimbatore, in 1942.¹³⁰ But the scheme did not provide for the payment of full wages or even a fraction of full wages, it just allowed prisoners who worked industriously to draw one-sixth of an ounce of tobacco per day per prisoner. The privilege, if it can be called a privilege was extended to the Central Jail, Vellore, in 1949,¹³¹ and made applicable to all the Central Jails in 1965.¹³² The government itself admitted that the cost of the scheme was negligible, and yet it took twenty-two years to bring all the prisons under this scheme. There is no doubt that the craving for tobacco among the prisoners is great, and that its issue may have served as an incentive for higher turn out of tasks. But to describe the scheme as a modified wage earning scheme seems to be a misnomer, because the prisoners did not earn anything more than a bit of chewing tobacco. No wage was paid, and no wage was earned; no money was saved, and no money could be sent home.

I could see signs of a real wage system in the Inspector - General's proposal made in 1966 that women prisoners in the State Jail for Women at Vellore, could be paid at the rate of 25 paise for skilled work, 15 paise for medium skilled work, and 10 paise for unskilled work per head per day.¹³³ Even this modest proposal was deferred by the Government in the context of the then prevailing national emergency. However, the Government at last accepted the introduction of a wage earning scheme, and started the same in the Central Prison, Salem, in 1971;¹³⁴ similar schemes followed in the Punjab and Delhi served as models for Tamil Nadu. The Justice Ismail Commission Report of 1990 would say that the prisoners were paid at the rate of Rs.2, Re.1, and paise 50 per day for skilled, semi-skilled, and unskilled workers. The statistics available for 2001 shows that a skilled prisoner was paid Rs.18, a semi-skilled prisoner Rs.15, and an unskilled prisoner Rs.13.50.¹³⁵ My view of the matter is that there should not be any exploitation of labour, and that the prisoners should be paid whatever they earn deducting the cost of their maintenance in prisons.

Adolescent Offenders

The Tamil Nadu Borstal Schools Act, 1925, the first of its kind in the entire country, provides for the detention and training of adolescent offenders.¹³⁶ The Act defines an adolescent offender "as any person who has been convicted of an offence punishable with imprisonment and who is not less than 18 nor more than 21 years of age". The Act makes it clear that a Borstal is not a prison but a "corrective institution" where wayward youths would be corrected by a judicious combination of "tact, severity, and kindness". Today Tamil Nadu has only one Borstal, the Borstal School, Pudukottai, which teaches young men as if they are in a regular residential school, as if they are in an Industrial Training Institute.

Most of the Borstal boys had no schooling of any kind. Therefore in the early years, the school offered only elementary education upto V Standard, but the school has been upgraded into a Higher Elementary School¹³⁷ where the inmates could read upto VIII standard and appear for the E.S.L.C. examination. In the multilingual Madras State, the inmates received instruction in Tamil, Telugu, Kannada, Malayalam, and Urdu,¹³⁸ but today it is restricted to their mother tongue. Literary education was taught for two hours a day, and the inmates attended classes in batches - from 8 to 10 a.m, or 10 a.m. to 12 noon, or 1.30 to 3.30 p.m. In 1944-45, out of 395 inmates discharged, 164 were illiterates at the time of their admission, but at the time of discharge all were found to be literates;¹³⁹ in 1959, out of 146 inmates discharged, 88 were illiterates on admission, but on discharge all were found to be literates.¹⁴⁰ This saga of success repeated itself year after year. A 1953-54 report states that seven inmates sat for the E.S.L.C. examination, and that all of them passed.¹⁴¹ Boys studying in the VIII standard were "specially allowed five hours study against two hours per day". P.K. Gopalan, a Borstal inmate sat for the M.P.S.C Examination in 1966 and 1967.¹⁴² Those who wanted to continue their studies beyond the VIII Standard were allowed to study in the local high school as day scholars without escorts.¹⁴³ Nine Borstal boys joined the Industrial Training Institute, Pudukkottai, for being trained as Fitters, Mechanics, Turners, and Welders even while they continued to be Borstal inmates; it was "an experiment in trust placing the inmates on their honour;"¹⁴⁴ but the exercise ended in failure as some of the trainees betrayed the confidence, and escaped.

More significant was the vocational training for which the school set apart five hours a day. A variety of trades were offered - carpentry, weaving, tailoring, book-binding, black-smith, masonry, paper-making, laundering; the inmates could also opt for agriculture, gardening, and domestic work. When the trades were allotted, the candidate's choice, aptitude, and needs were taken into account; they were also encouraged to appear for the examinations conducted by the Directorate of Technical Examinations.¹⁴⁵ Industrial training led to manufactures, and manufactures to profits.

The number of Borstal boys employed in manufactures increased year after year; it was a high as 89.44 percent in 1967, 146. The gross out turn of manufactures increased from Rs.66,825 in 1952-53 to Rs. 77, 118 in 1953-54. The Borstal School's net profit for 1958 amounted to Rs.10,108, for 1959 to Rs.10,977, for 1960 to Rs.11,810, for 1961 to Rs.27,026, and for 1962 to Rs.34,243. The Government is known to have spent more money on Borstal inmates than on adult prisoners; for example, the cost of maintenance was Rs.382, Rs.423, and RS.436 for the adult prisoners in 1959, 1960, and 1961; for the same period it was RS.559, Rs.715, and Rs.636 for the adolescents.

Intelligent inmates of the Borstal were given "a comprehensive course of training in First Aid and Ambulance and scout craft.¹⁴⁷ Sports and games and physical training too formed part of Borstal education. The school won the total championship cup and the individual championship cup in the District Inter-Training School Sports in 1963.¹⁴⁸ The school had its own gymnasium with parallel and horizontal bars and weight lifting equipment.¹⁴⁹ The band was an additional attraction of the Borstal; this facility is not available even today in many government and aided schools and colleges.

The House System and the Court of Honour were introduced in 1940.¹⁵⁰ The school was divided into six houses, each led by a House Master. The system was meant "to encourage a spirit of healthy competition and to develop spirit-de-corps" among the inmates. The Court of Honour was a panchayat court which tried petty offences by the boys. The Deputy Superintendent of the School functioned as its

chairman, and a teacher was its secretary; the prefects of the various houses represented their houses. The functioning of the courts checked offences on the part of the inmates.

Open Air Prisons

Open air prisons are a comparatively new correctional facility. Tamil Nadu's first open air prison, located at Singanallur, a suburb of Coimbatore, has been in existence since 1956.¹⁵¹ The second one opened in 1969 at Neelagiri Therku Thottam, near Thanjavur, has ceased functioning. Maximum freedom and minimum security is the principle behind the open air prisons where prisoners live a natural life, almost free from the prison atmosphere. Such institutions are also known as farm jails because agriculture is the only work carried on in their spacious farms and fields. The Singanallur open prison is spread over 31 acres where the 100 inmates raise food crops and fodder for the cattle. The candidates for admission to the open jail are chosen carefully: prisoners with "good conduct and emotional stability," casual prisoners who have already undergone one year of sentence and lifers who have already undergone three years of sentence - both categories not having more than five years to serve, alone are eligible for confinement in these prisons.

They are issued with extra rice, and are eligible for "one day's remission for one day's work".¹⁵² On the whole, it is "a venture in good faith and trust." More number of such open air prisons are welcome.

On paper everything looks fine. The prisoners are provided with board and lodge; they learn to read and write; they are taught a trade of their choice; they receive wages for the work they turn out; they play games; they listen to lectures on religion and ethics; they read books and news papers; they watch television in their blocks; they are protected from epidemics; they are taught yoga and meditation. In short, a prison appears to be "a home away from home." My only desire is that the Government practices all the promises the Prison Manual makes.

Almost every prisoner comes out of the prison one day or other. He might travel with you in a bus or train, eat with you in a restaurant, stand with you in a queue to pay his electricity bill; sit by your side in a theatre, deliver a news paper at your residence, buy grocery in a shop owned by your family, and even

attend one of your contact classes, but don't shun their company. They were in prison because their crimes were found out; but there are many who roam about freely because their crimes have not been found out - not found out because of high level contacts, because

of money power, because of legal assistance. The prisoners after release are coming to live with us; please join me in welcoming them with open arms, because they too are God's children.

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POLITICAL AND ADMINISTRATION HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

INDIAN NATIONAL CONGRESS POLITICAL REALIZATION AND SOCIAL JUSTICE

P. Kandaswamy *

Respected General President of this August Session, General Secretary, Members of the Executive Committee, Distinguished Scholars, Fellow Historians, Delegates and Friends!

I am grateful to the Executive Committee of the Tamilnadu History Congress for choosing me to preside over the Political and Administrative Section of this session. I am conscious of the great historians who had adorned this dais in the past, and accept this task with great humility and modesty.

I dedicate this address to the distinguished historians, to my great teachers and to the scholars of this discipline.

Friends, I take this opportunity to share some of my views on the Indian National Congress-Political Realization and Social Justice.

India, a nation of multi various faiths, races and languages, suffered the colonial exploitation under the British for nearly three centuries. The magnificent exploiters, the British, enjoyed the material wealth of this country for their own development¹. For nearly two centuries, Indians did not realise that they all belonged to one nation, "the Bharath", that sprawled from the snow covered peaks of Himalayas to the conflux of three seas at Kanyakumari. Another strange irony of fate was that they did not really bother much about their colonial ill treatment.² The age long alien rule in India might have been the reason for the fatalistic attitude on the part of the Indians.

The very many uprisings at different parts of this country at different stages since 1740 against the British East India Trading Company could not be accepted as attempts for liberation or independence, because until 1840, nobody in India seriously thought of self rule, freedom or independence. Nationalism, the basic creed as "one nation, mother India", which could develop into patriotism and demand for independence in the 20th Century was not felt at that time.

The spread of western education was the prime reason for the development of nationalism. Various regional level organizations and social reform movements made use of the western education to effectively communicate their nationalist ideologies among the people. The Brahmo Samaj, The Arya Samaj, The Prarthana Samaj, Theosophical Society etc., employed the English language so efficiently which enabled the Indians to exchange their views with one another with ease. Further, these organizations reminded the Indians their ancient glory and contribution to the world in several fields. At first these movements promoted the spiritual development in India and later they created a national consciousness among the people.³ The Vedas, The Upanishads and the stream of knowledge which existed in this country, and the role of India as a torch bearer of civilization many thousand years before, made the Indians feel proud of themselves. In fact this socio cultural self realization and identification prompted Indians to found a national level organization to promote political unity.

Right from 1840, thanks to the western education and the development of nationalist sentiments, the extractive nature of the alien rule and the need for setting up a national level organization were felt by several leaders of the regional associations. The Bengal Association (1851), The Bombay Association (1852), and The Madras Native Association (1852) were functioning effectively in unifying the sentiments of the natives of India and exposing the ill treatment meted out to Indians by the British rule. Bombay Gazette since 1841 and Prabhakar (a Marathi journal) since 1849, were writing about the high handed exploitation of the British East India Company Administration. The Pune Sarvajanic Sabha (1870) brought out the woeful sufferings of the cultivators all over India.

The Ilbert Bill controversy (1882) ignited the nationalist sentiments to explode because the Indians

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identified the crude racial atrocity on the part of the British in India.⁴ This kindled the immediate need to form a national level organization to consolidate their common aspirations and transform them into a political demand for representation in British India. S.N. Bannerjee, the founder of Indian Association, and Bengali a daily, insisted for such a forum and many national minded leaders endorsed the idea. A.C. Hume, a retired British civil servant took up the initiative.

The leaders of various regional organizations, who felt the need for a national level organization, were also aware of the various divisions that existed among the people of India on the basis of religion, caste, region and language. So, they felt that such a new national level organization had to be created should adopt a cosmopolitan, secular and indiscriminating attitude for attaining unity among all sections of the society. At no point of time this unity and integration should be allowed to be disturbed, because then only further progress in social and political spheres could be motivated and obtained.⁵

The founding of the Indian National Congress, in 1885, was the result of so many attempts, tested and tried for the creation of a national level body to discuss, deliberate and decide on socio, economic and political issues that were affecting the people at different places at different scales. *Right from the inception, The Indian National Congress was truly national in character and secular in nature. The, cardinal ideology of the founding fathers of this glorious organization was the maintenance of the unity and solidarity of all the sections of the people, without allowing the racial, linguistic and communal sentiments to overrule, so as to represent their views in one voice, to the British administration.*⁶

The leaders and cadres of the Congress truly reflected this ideology and continued to uphold it all through the freedom movement. A.O. Hume, a founding member of Congress who served as its Secretary for nearly 20 years, was an European Christian and a retired civil servant. The President of the first Congress Session (Bombay 1885) Womesh Chandra Bannerjee was a Bengal Christian.⁷ Oadabai Naoroji, was the President of the second Congress session (Calcutta 1886) was a professor, economist. A Muslim, Badruddin Thyabji, was the President of the third session of Congress (Madras 1887). All faiths were given equal representation and religious

differences never appeared in this movement. To attract more cadres the annual conferences were conducted at important Indian centres like, Allahabad (1888), Nagpur (1891), Pune (1895), Amroli (1897), Lucknow (1899) and Lahore (1900), apart from the metropolitan centers.

W.C. Bannerjee, in his Presidential address at the first Congress session, outlined the goals of the movement as "to reflect the unity and solidarity of all races and religions to attain redressal by representation"⁸ This goal was continued to be adopted by the Congress in its organizational level as well as in articulating the political ideologies. In 1896, Swami Vivekananda observed that "the Congress was a new nation with so many religious beliefs knit into one movement in India".⁹

This remarkable solidarity and secularism of the Congress paved the way for the spread of patriotism and subsequently laid the path towards freedom struggle. It is not a wonder that within 20 years of the founding of the Congress, the demand for Swaraj was raised in unequivocal terms as "Swaraj is my birthright and I shall have it". This courageous outburst of nationalist and patriotic sentiments were certainly shaped and developed by the Congress by the cautious maintenance of unity and social justice.¹⁰

As Rajiv Gandhi later pointed out "Since its inception the Indian National Congress has been the voice of resurgent India. Its founding fathers represented all the geographical regions and ethnic and religious diversities of the country and reflected Indian public opinion at its best".¹¹

In its commitment to secularism and social justice, Congress never made any compromise, rather, year after year these principles gathered solidity. Even when a separate Muslim league was founded as a political outfit for Indian Muslims, Congress did not drop its faith in secularism. G. Subramania Iyer wrote in 1914, "The India of 1885 was different and India in 1914 was exactly the opposite. Providing a common platform for enabling people of all sections to represent their cause to the British was the then need but now we had achieved national solidarity and a powerful political weapon. The word 'National' was not ornamental and superfluous, but a very serious commitment to maintain various sections and faiths to find a place in the representation process".¹²

Gokhale's Political Testament clearly exhibited this policy of the Congress, as a political realization to be achieved.

During the Gandhian era, the Congress had developed into a powerful political organization dedicating itself for a holy national crusade. Its traditional policies of national unity and commitment to social justice were more refined with Gandhian principles of "Ahimsa" (Non violence) and "Sathyagraha". Furthermore, he offered the constructive programme as a goal to be attained by the Congress. Khadi - Prohibition- Social Justice and Communal harmony - Removal of economic inequalities were the basic principles of constructive programme to which 'swadeshi education', 'Sarvodayam' etc. were added later.

The Congress fused her policies of social justice and secularism into a powerful political demand. The concern and demand of the Muslims all over the world, for the restoration of the holy places of Mecca and Madina, was instantly supported by the Congress. Along with Non Co-operation Movement to obtain the political concession of self government, Congress took part in the Khilafat Movement to express its solidarity with the Muslims.

Throughout the freedom struggle, the Congress was careful in the preservation of its cardinal principles. Even when M.A.Jinnah was persuading for a separate nation for Muslims in the name of Pakistan, Gandhi proposed a compromise to avoid partition. He offered the Premiership of the interim government to M.A.Jinnah,¹³ which did not materialize. So long the Congress remained as a party demanding independence, it was firm on secularism and social justice of its two cherished goals.

The resolutions moved by the Congress were always cautious and careful not to offend the religious sentiments of the people. When a resolution on cow slaughter came up for adoption, the Congress leadership dealt with it so carefully and delicately without offending the Hindus and Muslims.¹⁴

After independence, the Congress became the ruling power in India. Now it was time for the political realization of the ideals of the party which it was advocating for 60 long years to implement. The cherished principles of social justice, secularism and communal harmony were enshrined in the Constitution by the Constituent Assembly of India. Even though the majority of the Muslims in India found a separate nation of their own in Pakistan, the Congress was firm on its commitment to secularism. "It was not only for the Muslim brothers who had decided to stay with us, but also for the Sikhs,

Parsees, Jains and Buddhists in India" Nehru persuaded. Further the grass root level democracy was also given Constitutional provision. Adult franchise, local self-government, co-operative movement, communal representation in educational institutions and government service were all given constitutional protection. As a part of their political realization, the Congress government undertook the community development programme to fulfill Gandhian constructive programs.

Thus, Congress stood as a classic example as a political party to realize all her promises, policies, principles and demands when it came to power after independence.

The Tamilnadu Scenerio

Tamil Nadu had been in the forefront of the Indian History for a very long time. It had a rich cultural heritage. During the British administration the Madras Presidency occupied a key position. The imperial advancement started from here with the Carnatic Wars. Social reform movements of Tamilnadu were also well known. When the Indian National Congress was founded in 1885, Madras Presidency dominated not only with numerical strength but also with its active participation.

The first Congress conference in 1885 witnessed 21 delegates from this Presidency out of a total of 72. The first resolution was moved by G.Subramania Iyer, the Editor of Swadesamithran. Subsequently, the urge for political reforms came more from the Madras Presidency. Tamil was used in the third session of Indian National Congress at Madras by T.M.Mookkan Achari of Tanjore. In the same session booklets were circulated by G.Subramnia Iyer "Congress: Questions and Answers" (in Tamil), and "Why we need self rule- Questions and Answers!" (in Tamil).¹⁵

The galaxy of leaders in the Congress movement in Tamil Nadu, reflected the national scenario. It was also true that only politically and socially conscious, learned nobility joined the Congress organization. But as time passed on, people of all walks of life joined the national stream. This new life attributed a more national character to the Congress organization which continued to function in a secular way creating social and communal harmony.

The list of leaders of the Congress movement did not stop with a Subramania Iyer and a Srinivasa Iyengar, but there were Mookan Achari (Gold smith),

Gajulu Narasu Chetty (Trader), Venkata Rangaiah Naidu (landlord) and many others. Shortly gallant youngsters hailing from various communities like Pillai, Naidu, Naicker, Vellala etc. also joined. Journalists, teachers, lawyers, medical practitioners, businessmen etc. also joined the movement. Rich landlords and poets found equal position in that organization, with the people who had hand to mouth existence.

When the Congress had developed into a political idiom to reckon with, the divide and rule policy of the British affected the organization. Even while Muslims founded a party of their own, many devout Muslims remained with the Congress, reposing their faith and confidence in the secular nature of the Congress. The political realization in Tamil Nadu was so fast that along with leaders, cadres also joined the national movement in large numbers. Political leadership also went to different communities based on active performance.

During the Surat split, it was not a wonder that the extremist section found a great majority than the moderates. The flamboyant speeches of V.O.Chidambaram Pillai, Subramania Siva and V.V.S.Iyer with the nationalistic writing of Bharathiyar strode the movement by leaps and bounds. The Swadeshi movement was a great success in the Madras Presidency. To the envy of many, V.O.Chidambaram Pillai was able to operate ships under the "Swadeshi Steam Navigation Company", mobilizing so great a sum in too short a period.

When there was a demand for social justice from the non brahmin section of the society in the Madras Presidency, the Congress whole heartedly supported the issue and a "Madras Presidency Association" was founded within the Congress Party, endorsing the demand for equal opportunities to non brahmins in party positions.¹⁶ What the Congress disagreed with the Justice Party was on the question of continuance of the British rule in India unconditionally, thereby surrendering all the sovereign rights for political emancipation.

The office bearers of the Congress Party hailed from all the communities and sections of the societies in the Madras Presidency. Dr. P. Varadarajulu Naidu, E.V.Ramasamy Naicker, Thiru Vi Kalayan Sundara Mudaliar, and others were a few examples who officiated in the Tamil Nadu Congress Committee. A classic example was the election of K.Kamaraj Nadar, a young political activist from

Virudupatti. (now Virudhunagar) with hardly any academic qualification to rise to the highest position of Party President of the Tamilnadu Congress Committee. This was possible by his hard work and dedication to the party and principles.

As at the national level, the Congress party after coming to power in Tamil Nadu continued to concentrate on secularism, communal harmony and social justice. The successive Chief Ministers of the party represented various communities of Tamil Nadu. The Congress presidentship was also offered to men of commitment and efficiency without any caste discrimination. The succession list of Congress chief ministers would reveal the representation of various castes.

- 1) C.Rajagopalachariar -
July 1937 - October 1939
- 2) T.Prakasam Pantulu -
Jan. 1946 - March 1947
- 3) O.P.Ramasamy Reddiyar -
March 1947 - April 1949
- 4) P.S.Kumarasamy Raja -
April 1949 - February 1952
- 5) C.Rajagopalachariar -
April 1952 - April 1954
- 6) K.Kamaraj Nadar -
April 1954 - June 1963
- 7) M.Bakthavatchalam Mudaliar -
June 1963 - March 1967

In the Congress cabinets also there were fair representations for the depressed classes, backward classes, other faiths and women.

The Rajaji Ministry consisted of V.I.Munusamy Pillai, a Congressman belonging to scheduled caste and Janab Yakub Hussain, a Muslim. The administration of K.Kamaraj was indeed a noteworthy period in the history of Tamil Nadu. In the Kamaraj cabinet the powerful, prestigious Home portfolio was given to K. Kakkan a simple and honest party worker who belonged to the socially suppressed community. Similarly Parameswaran Pillai, another Harijan member was put in charge of the Hindu Religious and Charitable Endowments portfolio. Lourdammal Simon was also included as a minister to give representation to women Christians (fisherman community) and also to the newly formed

district of Kanyakumari¹⁷. It was just a few decades ago, the Harijans were refused temple entry during the British administration, whereas in the free India, a Harijan was made as the minister in charge of all the temples in Tamil Nadu, rather a custodian of all Hindu shrines. This revolutionary change was achieved by the Congress party which demonstrated the political consciousness, communal harmony and rendering of social justice.

The various projects, programmes and schemes undertaken by the Congress Party in power in Tamil Nadu, speak volumes about their firm commitment to social justice and realization of political power. Free education upto school level without discrimination to all students, was a major social development project which stood as a model to be adopted by all the other states of India.

The development of a nation depends only in the development of human resources and towards that direction the free education policy was framed. To attract and retain the youngsters in schools, free distribution of food, milk, text books and uniforms were supplied. It was not a surprise that the literacy percentage in Tamil Nadu witnessed a sudden fillip during Congress administration¹⁸ and now Tamil Nadu is experiencing an educational revolution with all round development.

The community development project, enabled all the rural masses, to live in a decent and healthy residential area, which had a good drinking water, school and medical facilities. The formation of roads, provision of street lights and extension of credit facilities for the agricultural sector largely benefited the have-nots of the rural areas.

Implementation of prohibition was another laudable social reform implemented by the Congress administration. Land reforms, provision of free pattas to the under privileged rural people, artisans, welfare measures to the marginalized sector, etc speak volumes about the social justice. Periodical and regular conduct of civic elections and 10 elections to co-operative agencies was another major democratic act of the Congress administration.¹⁹

Social security schemes of the Congress administration concentrated more on old age care, such as the sanction of old age pension. Reservation in schools, Colleges and in government jobs was very keenly observed, which ensured a regular fixed percentage of seats to the backward and down-trodden.

Fee concessions and scholarships extended to Schedule Cast and Backward Class students were helpful to continue their studies and measures of far reaching social changes.

In the industrial, agricultural and business sectors, tremendous developments were made in Tamil Nadu and consequently it became a most leading state in all respects. More public sector undertakings, such as Heavy Vehicles Factory at Avadi, Bharath Heavy Electrical at Trichy and Ranipet, Neyveli Lignite Corporation and Industrial Estates at various centers were a few industrial public sector developments.

To put it in a nutshell, the Congress Party worked hard in creating and maintaining the unity and solidarity among all section of the people, the prime necessity for a strong nation. Based on unity, political concessions and social justice were demanded from the British during the freedom movement. During the course of those struggles also the amity, unity and indiscriminating attitude continued. What existed and remained were nationalism and patriotism and not narrow communalism and lingual sectarianism. So freedom could be obtained with this 'oneness sentiment' by continued sacrifices of leaders and cadres of the Congress movement.

After assuming power Congress did not forget its cherished principles and ideologies, but committed itself to fulfill them. So, during the Congress administration, secularism, and communal harmony, continued to be nurtured. All the programmes were aimed at promoting this sentiment.

In general, Tamil Nadu was praised as a 'peaceful park', which had been the haven for the industrialists to settle their establishments. Even North Indians preferred to settle and live in Tamil Nadu. Within the party, the Congress maintained secularism, communal harmony and social justice, which had been the fabric of that party. Political leadership in Tamil Nadu, went from Kamaraj to Kakkan and then to many- leaders- like Krishnaswamy Naidu, C. Subramaniam, Maragatham Chandrasekar, M.P. Subramaniam, P. Ramachandran, Tindivanam Ramamurthy, Thangabalu, Kumarai Anandan etc. G.K.Mooppanar, Palaniyandi, L. Ilayaperumal, Vazhappadi Ramamoorthi in Tamilnadu who belonged to several communities.

A political organization with 120 years of experience, the Congress Party faced various ups and downs in the political process and with the electorates

in this country. But it never abandoned its ideologies. The highest office of the country, the Presidentship, had been offered to Zahir Hussian, Fakruddin Ahmad, Zail Singh R.K.Narayan and A.P.J.Abdul Kalam leaders who belonged to minority and downtrodden communities.

The Congress Party was the only political party in any democratic country in the world, which had asked the senior leaders to quit public offices as Chief Ministers and ministers in the union Govt. and dedicate their energies to party work.²⁰ This was the essence of the Kamaraj Plan which revitalized the Congress Party for its return to power.

After an electoral acid test the Congress re-emerged as a ruling power, a testimony of the confidence people reposed on that party. Congress had become the ray of hope for the new India, and Congress had rededicated itself to social justice, economic equality, secularism and communal harmony.

Let us make a solemn pledge to continue to work for communal harmony, social justice and grass roots democracy to all sections without any discrimination. Let us support the principles of the unity, secularism and continuously strive for communal harmony and social justice.

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THE ROLE OF RAJAJI IN TEMPLE - ENTRY MOVEMENT - A STUDY

P.S. Chandrababhu *

C. Rajagopalachariar, popularly known as Rajaji (1879 - 1972) was a born - crusader against untouchability. The English education and the influence of the ideals of Arya Samaj and Brahmo Samaj gave the rational thoughts in his mind even at early days of his life. At the time of college days, he subscribed to the doctrine of Bal Gangadhar Tilak and became a revolutionary in national politics.¹ Only after meeting Gandhiji, he converted his thoughts and emerged as staunch supporter of non - violence.² Despite that, he was continuously strong in not changing his look towards untouchability and social discriminations. Gandhiji appeared as a like minded man to Rajaji in the field of the removal of untouchability and other social evils.

When Rajaji was the Chairman of Salem municipality, he organized common - dining and conducted inter - caste marriages. He considered that these two things could help to some extent to out - date the caste discriminations. For instance the inter-caste marriage of Dr.Subbarayan was solemnized by Rajaji.³ As a chairman of municipality, he ordered for common - dining among the students in municipal schools. The steps were taken to admit the students of the down - trodden communities in municipal and government hostels. Further, Rajaji was strong in the side of one municipal worker belonged to the depressed class. The particular municipal worker due to the turn duty was placed as the in charge of pumping the water in the municipal over-head tank and periodically discharging that water to different streets of the town. The news of his posting to this work was sparked like wild fire through out the city, particularly in Brahman streets. The Brahmans rushed to Rajaji and expressed their protest over the were assigned to that particular worker.

Moreover they demanded the transfer of that worker to some other duties. Rajaji turned deaf - ears to their demand and politely advised them to adjust with the municipal workers, who performed their duty sincerely. The Brahmans moved from pillar to post with higher official so, all their efforts to transfer that particular municipal worker ended in failure.⁴

The episode of Bharathwaj Ashram, Cheranmadevi, support to Vaikom Satyagraha, establishment of Gandhi Ashram, Tiruchengodu,

writing of a short story in Tamil Namely "*Muhunthan Paraiyananan*" all these things are the live sources for understanding the efforts and the aspirations of Rajaji to undo the untouchability.⁵ Gandhiji's fast unto the death and the subsequent Poona Pact of 1932 depicts the interest of Rajaji to bridge the gap between the caste Hindus and the depressed classes.

The removal of untouchability was one of the main items in the agenda of Gandhiji's Constructive programme. Gandhiji and Rajaji had written a number columns in *Young India* against the evils of untouchability. As far as Rajaji is concerned, the Poona pact of 1932 further kindled this spirit against Untouchability. He became one of the founder - members of Tamil Nadu Harijan Sevak Sangh while his close associate T.S.S. Rajan of Trichi was its head. A Vaidyanatha Ayyar of Madurai, another associate of Rajaji became the President of Tamilnadu Harijan Sevak Sangh in 1934.⁶ The major aim of this band of Harijan Sevaks was to open the Hindu temples to the Harijans. So they started their campaign for Harijan Temple - entry vigorously through out the presidency. In the mean time, Rajaji became the Premier of Madras Presidency in 1937.⁷ Just before that, the ruler of Travancore issued the proclamation of opening all the Hindu temples under his control to the depressed classes on November 12, 1936.⁸ Immediately after that, Rajaji along with a group of Harijan members visited and worshipped the temples of Travancore and assessed the situation of that areas after the proclamation.⁹ His visit had created in his mind a thirst for opening the temples for Harijans of his presidency.

With in the short period of assuming the office of Premiership, Rajaji moved a resolution in Madras legislature congratulating the ruler of Travancore for his epic proclamation. Rajaji applied a political trick to introduce the Resolution. Accordingly, he selected one junior most member of the Assembly, belonged to his own Congress Party namely D.Ramalinga Reddi of 28 years old from Cheyyar Wandawash general constituency to introduce the Resolution in the Assembly because the age of the ruler, of Travancore at the time of Proclamation was merely 23. Rajaji thought that the good beginning was made by a youngster in Travancore and in Madras Presidency also the same thing should be followed. As a result, Ramalinga Reddi moved a

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Resolution on Travancore Temple - Entry Proclamation on 12th November 1936.¹⁰ Eleven members including the mover of the Resolution and Rajaji had spoken on the resolution. While T.T. Krishnamachariyar was criticising the Resolution, all other member supported it.¹¹ Rajaji in his speech said that the heroic courage that was shown by maharaja has no parallel in history. Therefore the priceless measure over which they were congratulating the ruler was great and valuable not only for the people of Travancore, for the ruler of Travancore, but valuable even for them, he added. He further narrated that what was good in Travancore was good for them and was bound to come and spread in their land if they proceed on right time. Finally the resolution was passed unanimously.¹² By the way of passing the Resolution, Rajaji opened a new window in the works for the removal of untouchability.

Another important land mark in the movement for opening the Hindu Temples for Harijan was Malabar Temple - Entry Bill, 1938. Rajaji himself introduced the Bill in the Assembly on 1st December 1938 at the age of 60.¹³ Normally Premiers or Chief Ministers were not introducing the Bills. But Rajaji did it with some forethoughts. T.T. Krishnamachariyar as usual opposed the Bill.

The opposition was placed on the ground that why Malabar was selected for instead of other districts.¹⁴ Rajaji in his reply narrated that the majority of the people of Malabar expressed their opinion clearly in favour of opening the temples for excluded castes. The people of Malabar were the first cousin of the people of Travancore and they were the people of the same blood with same traditions, with the same customs, he added. He continued by saying that the social reformers like Narayana Guru had worked hard in Kerala than in any other parts of the country against the law of untouchability. Further Rajaji said that in Kerala there was a large member of highly educated men and women who were suffering under untouchability were excluded from the Hindu Temples.

That was why Malabar was selected, he concluded.¹⁵ Finally the Bill was referred to a select committee constituted under the chairmanship of Rajaji. Rajaji submitted the Report of the select committee on 8th December 1938.¹⁶ Normally select committee takes a long time to prepare the report on the Bills. But, the Malabar Temple-Entry Bill is concerned, the select committee took only five days to prepare a report. Placing the Report, Rajaji made an elaborate speech on the Bill.

A number of members participated in the debates. Finally the Bill was passed unanimously with the slogan of Mahatma Gandhi - ki - jai.¹⁷

The major break through in the temple - entry movement of Madras presidency was the introduction of the Madras Temple-entry Indemnity Bill of 1939 by Rajaji on 3 August 1939.¹⁸ Vaidyanatha Ayyar of Madurai along with a band of five Harijans and one Nadar entered into Madurai Meenakshi Sundareshwarar Temple on 8th July 1939 and declared the successful entry of Harijans.¹⁹ Before the entry, there was a provincial temple - entry conference held at Madurai on 14th June 1939.²⁰ The conference was presided over by Rajaji. Rajaji in his speech said that making a law for Harijan Temple - Entry was impossible and unwarranted, If the general public bring the Harijans into temple, the Government would protect them from the teeth of law. If the entry should be made, the new legislation would be ready within a week, he assured the audience.²¹ After the conference, Rajaji personally met Vaidyanatha Aiyer at his residence and provided adequate instructions and guidelines to bring the Harijans into Meenakshi Temple. But everything was kept confidential. While the propaganda for mobilizing the public opinion infavour of the Harijan temple-entry was going on not only in Madurai, but also in other temple cities, Vaidyanatha Aiyar suddenly and unexpectedly achieved the temple-entry of Harijans in Meenakshi Temple, Madurai. The Sanathanist were shocked and they filed a criminal case in the district court against Vaidyanatha Aiyar and his party who entered into the temple.²² Rajaji, who was cautious, about the consequences of the entry, issued an Ordinance with retrospective effect to protect the entrants from the court of law.²³

According to the pre-plan, Rajaji introduced the Madras Temple Entry Indemnity Bill, 1939 in the assembly on 3rd August 1939 and made a elaborate speech on the necessity of the Bill.²⁴ There was a strong opposition from T.T. Krishnamachariyar and some other orthodox members.²⁵ Rajaji answered their questions and doubts. He categorically denied that the Harijans entry into Meenakshi Temple was clandestine as expressed by the opponents. It was the duty of the Government to protect the people who involved in the reform, he further said. The debate on the bill was continued in the next day, 4th August. After having a lengthy discussion, the Bill was passed into law.²⁶ The same Bill was introduced by Rajaji in the council on 7th August 1939 for its considerations. One

T.C. Srinivasa Ayyangar criticised the Bill. Rajaji again elaborated the story of the Bill to the members of the council. Finally the council also gave its consent to the Bill on the same day.²⁷ As a result, the life ambition of

Rajaji to open the Hindu temples for the Harijans was fulfilled and he had created a niche for himself in the social history of modern India.

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EMERGENCE OF TRANQUEBAR AS A DANISH SETTLEMENT

P. Jothipackiam *

Christian IV had an ambitious dream of making Denmark a leading trading nation. His dream became a reality in 1615 when a group of Danish investors approached the King and asked him to charter a Danish East India Company. The two immigrant Dutch merchants, Jan de William of Amsterdam and Herman Rosenluantz of Rotterdam came forward with a proposal for the foundation of a Danish trading company. The enterprising Danish monarch Christian IV who wanted to strengthen his country's overseas trade was very receptive to the proposal. On March 17th, 1616 the King issued a

Royal Charter by which the Danish East India Company was given twelve years of monopoly¹ on trade between Denmark and Asia. The company structure was a partnership modeled on the Dutch company and several articles of the company charter were translated directly from the Dutch. Proportional shares in the company might be purchased by anyone, though a minimum share price of 150 rix dollars was established.² Though the company was started in 1616, it took two years for the company to fit out on eastern expedition.

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The Danish Company in their earlier voyages, for want of their own men with sufficient knowledge of the trade routes in the Indian Ocean, had to employ the services of the Dutchmen, who were available. The sending out of two of their ships in the course of AD 1618 was largely due to the exertions of a Dutchman Marcellus de Boschowver. He found that he could get no help from the Dutch as Batavian government was pre-occupied with their schemes regarding the acquisition of Moluccas. Hence he turned to Denmark in November 1617 which was now determined to set out an expedition in order to trade with the East.³

The original destination of the first venture of the expenditure planners had been the coromandal coast of India, a region suggested by one of the company's advisors Roeland Crape, a Dutchman formerly in the service of the VOC in Asia.⁴ Boschowver, the Dutchman who was in Ceylon promised help to King Senaret of Kandy in his attempt to drive the Portuguese out of his Kingdom. He sailed to Tegnapatnam to get help from the Dutch factors there. But finding no help forthcoming he sailed to Holland. Even there he could not get help from the Government. Hence in order to fulfil his promise given to Senaret, Boschowver on behalf of the King of Kandy negotiated a treaty with the King of Denmark using forged credentials. Boschowver appeared purporting to be an emissary from the "Emperor of Ceylon", a potentate who offered favourable trade conditions to any European nations capable of aiding him against the Portuguese, who were at that time making inroads into his domain. Boschowver used forged credentials because Senarete never gave him power to negotiate with the Danes. In November 1617, Boschowver was given audience with the king that resulted in a "treat of Aid and Trade" between 'Denmark' and the 'Emperor' signed in March 1618.⁵ The plans were hastily redrawn, the destination of the expedition was Ceylon.

As a result of this treaty, the ship 'Oeresund' sailed first for the East Indies on August 18, 1618 under the command of Roeland Crape. After three months in the same year on November 29, the main expeditionary fleet under the command of 24 year old Ove Giedde consisting of four Danish Vessels sailed from the roadstead of Copenhagen.

In the intervening time 'Oeresund' under the command of Roeland Crape reached the coast of Ceylon and informed the King of the news of the

forthcoming arrival of Ove Giedde. Roeland Crape being persuaded by King Senaret of Kandy (after negotiations) to enter into hostilities with the Portuguese, began to harass Portuguese shipping in the area. He captured a number of small Portuguese junks laden with rice and nutmegs. The news of Crape's success soon reached the ears of Andra Boetelhe de Costa, who was a Portuguese Governor of Jaffnapatnam. Enraged at this, he at once despatched six galleys 'to chastise the interlopers'. Crape who was then anchoring near Karaikal was suddenly attacked by the Portuguese fleet. They sank 'Oeresund' and captured Crape. Roeland Crape upon his transfer to the Portuguese trading posts at Nagapattinam, in his attempt to escape he was stranded near the coast Crape taking along with him the remaining thirteen of his crew, swam across to the shore and made his way to Tanjore, where there were given protection by the Nayak; the local potentate under whose jurisdiction Nagapattinam was.

The expedition under Ove Giedde on February 19, 1619 encountered three French ships off Cape Verde. Taking them for pirates, the Danish fleet engaged them in a brief battle, which resulted in the sinking of one hostile ship and the capture of the other two as prize ships. Thus reinforced, the fleet continued around Africa, arriving at Ceylon in May 1620.⁷ Ove Giedde, to his great disappointment found that the King of Kandy was then in friendly relations with the Portuguese. Besides, Boschowver's credentials were also discovered to be unauthorized fabrications made, on his visit to King Senaret. However, Giedde made use of the King's desire to win the Danes to his side and negotiated with a Raja of Senaret, made a treaty by which Triconamalai was formally ceded to the Danish Crown. Construction of the fortress begun but little ever came of it.⁸ Before arriving Ceylon Boschowver who sailed along with Ove Giedde to the East died on his way due to long and arduous trip from Europe. His body was interned in Ceylon.

Ove Giedde because of these unsatisfactory developments in Ceylon, decided to sail to the Coromandal coast to know more about Crape of whose previous misfortune he had heard already in Ceylon. The first exploratory vessel arrived along the coast of South East Asia three years later. After skirmishes with the French, Portuguese and Ceylonese navies, in October 1620 he visited the court of Ragunatha Nayak of Tanjore. In November 1620, he

concluded a treaty with the Nayak of Tanjore by which Ragunatha Nayak ceded the village of Tranquebar a strip of land five miles long by three miles broad for an annual rent. He permitted the Danes to build a fort at Tranquebar to provide Danish traders with a protected collection post for goods in the region and trade freely with his subjects.⁹

Giedde appointing Henrick Hess to be the commandant of the fort and Crape to an equally important post, returned to Ceylon.¹⁰ The fortifying work at Triconamalai was languishing. As Ceylon did not show any progress as a trading post, Giedde abandoned any further effort there. In J 622, Giedde returned to Denmark leaving Tranquebar in the hands of Roeland Crape.

The first couple of years seem to have been hard ones for the Danes at Tranquebar. The Danes had to sell off some of their artillery pieces. The fledgling colony's trading efforts hampered by shipwrecks¹¹, a misfortunate tendency that continue to plague the Danish efforts in India for many years.

The Danes first building activity in Tranquebar was the establishment of a fort Dansborg. The work was carried out under the supervision of the expeditions leader, Ove Giedde, a naval officer with some training in the construction of fortifications. Within just a few years the Danes built a square citadel with four corner bastions, all surrounded by a water filled moat. The fort was constructed 282 x 282; the length of the front portion is 186 ft and the back portion is 174 ft. The main building of the fort consisted of two storeys. The lower storey served as magazines and a warehouse while the upper strong contained the church and the lodgings of the governor, the senior merchants and the chaplain. [By August 27, 1622 the fort at Tranquebar had been strengthened and fortified]. The fort constructed by Ove Giedde is quite old structure in the Gothic Style and quite baronial in appearance inspite of modern restoration.¹²

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BATTLE OF CONDORE (1758) AND ANNIHILATION OF FRENCH IN COASTAL ANDHRA

N. Justin Samraj *

The English and the French had Settlements in coastal Andhra viz., Muslipatnam, Vizagapatnam, Bimiilipatnam, Jaganathapuram, Madapollam, Yanam, Bander Malenga, Ingeram etc. and wanted to Strengthen their position at the cost of natives, Zamindars and Nawab. In these areas, the French gave all sorts of encouragements and assistances to the zamindars who gave troubles to the English.¹ The British knew fully well that after the annihilation of the French only they could become the masters of coastal Andhra. Hence they concentrated their attention upon the French after suppressing the Zamindars of Chicacole, Peddapore, Itchapore, Vizhagapatnam, Masutipatanam and Bezwada, Ellore, Rajah mundry etc., under standing these, the select committee of Bengal directed the British to direct action against the French to annihilate them completely.² Subsequently, in consultation with Robert Clive, the Bengal Council sent a detachment under col. Forde and Callender from Bengal to assist Chief John Andrew to Vizahapatnam³. For this, they arranged a number of country vessels in coastal areas capable of transporting the British troops. As the natives too had their own grievances against the French, the English could get assistances from them against the French. Without much labour and expenditure the British utilized the situation in their favour against the French.⁴

Battle of Condore

John Andrew, the chief of vizakapatnam under took the arduous task of annihilating the French from there.⁵ With this end in view, he made an agreement with Rajah Anandaraju in November 1758 for military assistance. Col. Forde commanded the British army which consisted of 500 European, 20,000 sepoys and 100 Lascars.⁶ Besides these the Rajah Anandaraju had with him 500 paltry horses, 10,000 land men with fire arms⁷, Pikes and bows forty Europeans, 3000 fillings, 300 Arabs and twelve pieces of cannons of different calibers⁸. His force was under the command of Bristol the British commander. In order to activate the aggression, the British sent several assistants to help John Andrew and dispatched a detachment to act under Col. Forde⁹.

On knowing the hectic preparation of the British and Rajah Ananda Ramaraju the French took retaliatory measures to shatter the former plan. They moved their forces from Pondicherry to coastal Andhra under the command of monsieur De-conflans. Their forces consisting of 300 Europeans including 80 officers 6000 sepoys, 40 cannons, 60 large shells and many country forces¹⁰. Ibrahim Alikhan the subah of the French and Nizham Alikhan with forces of Salabat Jang to assist the French forces. However the French could not get the assistance of the Zamindars inspite of their friendship. Under the background conflans had encamped at Rajahmundry near the territory of Rajah in the hope of engaging him at the junction of Vyanagaram.

However, contrary to French aim the combined forces of the British army moved at Vijayanagaram with their levies by 19th November 1758 itself before the march of the French army. They marched through Rajahmundry, Chicacole, and Masulipatnam to meet their rivals.¹¹ In spite of the onward march and heavy arrangements they did not get any idea about the French diplomacy in coastal Andhra. Hence, they sent feelers and accordingly Rapula, a deserter of the French army informed the British that the French were encamped at Vizahapatnam and moved towards Rajahmundry with 400 European soldiers and hundreds of sepoys under Marquis Conflans.

As the English received information about the French they changed their route from Chicacole to Rajahmundry to intercept the French forces. Knowing the British intention, the French moved towards Gollaprolu a few kilometers north east of Pithapuram on 3rd December 1758.¹² On 6th December English reached a village called Chebrolu and on 9th December 1758, they reached Condore (Chandurthi) a village situated north of Rajahmundry where the historic battle was fought.

The British started the attack by using powerful cannons. After a 40 minutes cannonade only, the French battalions moved to defend their position. With equally strong armies, the fight was tough between them for three days. Col. Forde then came forward with the determination to out flank the

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enemy by a movement in a direction to regain the road to Rajahmundry which was unsuited for French cavalry.¹³ As Conflans wrongly calculated col. Ford's intention to capture the village called Chembrole near Condore, he anticipated col. Forde there. Watching the enemy's movement, Forde regulated his men towards their encampment at Chembrole and forming a line, advanced further. The Rajah's force was on the British side.

At Chembrole, the French shocked to see the line of the English men with shouldered arms marching in fine array from behind Indian corn. Unable to withstand the rapid fire of the British infantry, the position of the French totally collapsed. The British advanced in a steady order and bombarded the broken ranks of the French.¹⁴ At the first discharge of the artillery, Captain Advert, the French commander fell mortally wounded and the sepoys continued attack vigorously the French men. Unable to retaliate the French retreated to their camps. Col. *Forde and Captain Knox* chased them and killed many of them in the camp. The French commander

Conflans galloped from the battlefield to Rajahmundry a distance of sixty kilometers at midnight.¹⁵ They left their artillery and ammunitions and ran away to Masulipatnam. The British got decisive victory over the French and captured their men, arms and ammunitions.

The battle of Condore ranks as one of the decisive British battles in India by which they rooted out the French completely from the Andhra region. Except for few arms and ammunitions all the French artillery and baggage fell in to the hands of the British¹⁶. In this battle six French officers and 600 sepoys were killed and wounded and took seventy of them as prisoners. On the British side, one officer and 400 men lost their lives.

With the French defeat, the emergence of the British began not only in the coastal Andhra but also in the Decan as a whole. Following the victory English damaged French fort Masulipatnam on 9th April 1759 and forced them to surrender the fort on 15th April, 1759.

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SRI LANKAN ETHNICITY AND THE POLITICS OF CENTRE-STATE RELATIONS IN INDIA

K. Mohanasundaram *

The present paper attempts to evaluate the centre-state relations in India in the context of Sri Lankan Ethnic issues involving the Sri Lankan Tamils. Especially the language issue and other related issues including the demand for a separate Tamil Eelam were analyzed.

Sri Lanka is, located in the southern tip of the Indian peninsula. The majority Sinhalese and the principal minority Tamil Communities were migrants from India¹. The Tamils in Sri Lanka may be classified in to two categories. Those who migrated from early times up to the advent of the British in 1795 AD. are termed as Sri Lankan Tamils. Those who migrated to the Island during the British period, mostly as a cheap labor represents the second category. Even though both these Tamil groups face problems, the present work covers only the Sri Lankan Tamils problem. Their forefathers migrated from Tamilnadu during different periods of time. Due to close geographical proximity the Sri Lankan Tamils still maintain regular contact with the Tamils in Tamilnadu.² In course of time such contacts influenced the history of the island. Because of the importance given to English education and the efforts of various individuals like Arumuga Navalar in pioneering quality education to the Tamil community they enjoyed a comparatively good standard of life under the British. But after the independence of Sri Lanka in 1948, various steps taken by the dominant Sinhalese community created inter-ethnic tension. The Tamils felt the increasing competition from the Sinhalese in education, employment and in the power structure political struggle with in the Sinhalese elite led to populist mobilization on ethnic ground. Language was used as a vehicle to achieve political goals. Such an attempt by the majority community led the Tamils to feel that they were treated as second class citizens. The Government sponsored colonization of Sinhalese in the traditional homeland of the Tamils created tension. The Tamils feared that the Government is trying to change the demographic pattern of their area in favor of the Sinhalese³. Contrary to the understanding between the Tamil-Sinhalese leaders at the time of independence, Sinhalese language was given much importance.

When the Sinhala only Policy⁴ and the language Bill were opposed by the Sri Lanka⁵ Tamils in 1958, they were attacked by the Sinhalese mob. Therefore, the ethnic conflict increased its intensity and in course of time emerged as a potent threat to the very existence of a united Sri Lanka.

In India during the 1950s⁶, the Congress party was in a powerful position both in the centre and in the states. In Tamilnadu, the DMK tried to consolidate its position as a viable alternative to the Congress party. Among other issues it fought against the imposition of Hindi and the North Indian domination in national politics.⁴ The language agitation of the DMK party had its appeal to the Sri Lankan Tamils. Likewise the language riots in Sri Lanka had its effect in Tamilnadu politics. The DMK organized protest demonstrations in the state. It urged the Indian Government to evince interest in the matters affecting the Sri Lankan Tamils⁵. It used the issue to highlight its point of view and stressed that South India must be governed by South Indians instead of North Indians. Congress party vehemently countered the charges of the DMK that it ignored the problems affecting the Sri Lankan Tamils. K. Rajaram, President of the Congress party accused the emergence of Tamil nationalism in Tamilnadu as a factor for the Tamil-Sinhalese animosity in Sri Lanka⁶. It must be noted here that the DMK projected its image as the only custodian of the entire Tamil race living all over the world. The DMK's concern was especially strong in the case of neighboring countries like Burma and Sri Lanka. Notably these countries have a sizable section of Tamil population, who maintained their links with the people of Tamilnadu. In the Tamilnadu Legislative Assembly the DMK leaders even talked about the necessity of forming a separate 'Dravidanad' to solve the Sri Lankan Tamils problem. When the language riots broke out in Sri Lanka in 1958, the DMK strongly supported their cause. The official weekly of this party, *Homeland*, carried the news items on the atrocities committed by the Sinhalese mob on the Tamils in Sri Lanka.⁷ It attacked the inaction of the Congress ministry in Tamilnadu and observed that :

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...What has the Tamilian Government at Madras done? It has not even cared to take note of the situation. ... Had there been a more responsible and sympathetic Government at Madras, it would have gone to any length to convince Delhi, that the problem should not be shirked, as it involves lives and future of millions of Tamilian.⁸

The DMK also gave its own answer for the inaction of the Congress Government in the then Madras State. It commented that "... The one only aim dear to this Government is to be in the good books of the masters at Delhi and it is not in the least worried about what happens; to the Tamilian in Ceylon".⁹ The DMK questioned the Union Government for its disinterest in this issue. It observed that ".... How is the Government of India which has been vocal on many other problems, like the plight of Indians in South Africa, is indifferent now? - One is tempted to ask. Is it because the sufferers in Ceylon are Tamils and not "Indians"?"¹⁰

The Congress party being the ruling party in the centre and in Tamilnadu restrained itself from voicing any serious concern in this matter. Possibly Nehru's leadership and his strict adherence to the principles of foreign policy might have shaped the attitude of the Congressmen. When the DMK formed Government in Tamilnadu in 1967, the Sri Lankan Tamil leaders were jubilant, because they have identified their own language struggle with the language struggle of the DMK earlier.¹¹ Such jubilation naturally worried the Sri Lankan Government. It was feared that the "DMK party would lead secession from India and the Federal party would lead secession from Ceylon and the two would then join to form a united Tamil nation and state."¹² While discussing the nature of the link between Tamilnadu and Sri Lanka, *Suthantiran*, a Tamil daily in Sri Lanka observed that

No one can cut off the link between Tamilnadu and Eelam after Annadurai and DMK helped for the growth of same thinking, ideas and principles among the Tamils of Tamilnadu and Sri Lanka. Any attempt to cut off the link would only increase the attachment between the two.¹³

If we analyse the strategy of DMK in the ethnic problems of Sri Lanka we can find that how the party linked their autonomy demand with the struggle of the Tamils in Sri Lanka¹⁴ to pressurize the centre for

more powers to their state. While discussing the centre-state relations in the parliament, a DMK member blamed the centre for its insensitivity to the demands of state government and observed

How blind can the Government to the Indian realities, can be seen on the question of centre-state relations. The slogan raised is very subtle. They say: Mujibur Rahman fought against Urdu, we fought against Hindi. Mujibur Rahman demanded provincial autonomy, we are demanding provincial autonomy. Mujibur Rahman got Bangladesh as to whether that will happen to us, we leave it for you to understand. There is not only a Mujibur Rahman in Tamilnadu in the person of Sri Karunanidhi. These Mujibur Rahmans are raising the slogan because they know that the Central Government is blind to this question of centre-state relationship.¹⁵

It is observed that the same DMK as a ruling party did not enthusiastically support the regional autonomy demand of the Federal Party in Sri Lanka. When S.J.Chelvanayagam visited Tamilnadu in 1972 to seek the support of Tamilnadu for the regional autonomy demand, the DMK leaders made it clear that it was an internal matter of Sri Lanka.¹⁶ During the period three Sri Lankan Tamil youth belonging to the extremist Tamil group were, arrested by the Tamilnadu police and handed over to the Sri Lankan Government.¹⁷ It must be noted here that the stand of the DMK on the Sri Lankan ethnicity showed some moderation and restraint when it became the ruling party, in comparison to its stand earlier. But when the DMK was replaced by the AIADMK as the ruling party, the former once again supported the Sri Lankan Tamil's cause with vigor. Even its party men went to the Island to canvass for the success of TULF candidates in the elections. The Sri Lankan Government after canceling their visas reported the matter to the Indian Government.

The period after 1976 witnessed the crystallization of the Sri Lankan Tamil demand for a separate Eelam. It was due to the continued neglect of their reasonable demand for devolution of powers and parity of status for Tamil language. For the Eelam demand there was no clear-cut response from the political parties of Tamilnadu at the beginning. Only when the Tamils were subjected to violence repeatedly at the hands of the Sinhala majority in 1977, 1981, and in 1983 the Eelam demand gained popularity and support from the parties of Tamilnadu. The Congress

and the AIADMK being the ruling parties of the centre and state respectively had not supported it. Without affecting the unity and integrity of the Island, they favored a political settlement. In 1981, A.Amirthalingam, TULF leader raised the Eelam demand in the 5th International Tamil Research Conference at Madurai in Tamilnadu. M.G. Ramachandran, the then Chief Minister of Tamilnadu strongly objected to it.¹⁸ However, when the Tamils were subjected to untold hardship, MGR relaxed his stand and indirectly helped the Tamil militants. The events in Sri Lanka and the anecdotes of the Tamil refugees aroused much popular sympathy in Tamilnadu.¹⁹ Besides their sympathy and concern, the political parties in the state tried to utilize this to promote their image as the true champion of the Tamils' cause. Many activists of the DMK and DK and smaller political outfits built close contacts with the Tamil militant groups. The DMK urged for the protection of the civil rights of the Tamils in Sri Lanka. It made its support for the secessionist movement a major election issue in 1984.²⁰ The ruling AIADMK's Chief MGR liberally helped the LTTE with funds and won their admiration. Otherwise due to the competitive nature of the state politics, the opposition parties might have termed the ruling party as anti-Tamil. The Congress leaders charged that the Eelam demand was used by the separatist elements in the state to achieve their goal.²¹ The Marxist Communist party also opposed the Eelam demand and favored a negotiated political settlement within the framework of a united Sri Lanka.²² Among the opposition, the DMK, Tamilnadu Kamaraj Congress, MDMK, PMK, and the Republic Party of India strongly supported the Eelam cause.²³ The opposition DMK who was in strongly criticized the ruling AIADMK and the Congress for their stand. The DMK formed the Tamil Eelam Supporters Organisation (TESO) with other like minded organisations. Though the political parties of the state maintained different stand on the question of Eelam, they nevertheless demanded uniformly that the Tamils' rights should be protected.

The AIADMK Government maintained a cautious approach in this issue, whenever it touches upon the Government of India. It used to appreciate the steps taken by the Central Government while requesting for its pressure on the Sri Lankan Government to protect the rights of the Tamils. It never found fault with the Union Government. The July violence of 1983 directed against the Tamils in

the Island got wide publicity in the Tamil press. During the course of the violence, the leaders of the political parties in Tamilnadu attempted to project their party as the champion of the Tamils cause. They magnified the failure of other parties in this regard²⁴. Here it is relevant to recall the speech of MA.Hameed, Foreign Affairs Minister of Sri Lanka in the UNO in which he charged the political leaders of Tamilnadu for manipulating the ethnic question for their narrow political gains.²⁵ Through hartals, stoppage of train services, public meetings, and through various other means, the political parties as well as the public pressurized the Government of India to protect the Tamils in Sri Lanka. There was pressure from the state for military intervention. It made the centre under the Premiership of Mrs.Indira Gandhi to take suitable steps to assuage the feelings of the state. She strongly pressurized the Island Government to stop the violence. The External Affairs Minister, P.V.Narasimha Rao, was sent to directly convey the message to the Sri Lankan President J.R.Jayawardene. The Sri Lankan Government feared an imminent military intervention from India and sought military help from various western powers. It affected the Indo-Sri Lanka relations very much²⁶.

Meanwhile Mrs.Indira Gandhi was assassinated and Rajiv Gandhi became the next Premier. After four years of protracted negotiations with the Sri Lankan side and the Tamil militant groups- with the support of Tamilnadu Chief Minister MGR- he tried to solve the ethnic problem. It must be noted here that MGR maintained a cordial relations with the major militant group LTTE.²⁷ He also funded the LTTE like the DMK. Although MGR did not mobilize people much on the ethnic issue his regime did enough to satisfy some Tamil nationalists and forestall potential electoral losses. His good office was used by the centre to persuade V. Pirabakaran, the chief of LTTE to accept the terms of the July 1987 Accord. The Accord signed between India and Sri Lanka failed to include the Tamil groups in the negotiation process. The Indian Peace Keeping Force (IPKF) was dispatched to monitor the peace between the Tamil militant groups and the Government forces. But hostility broke out between the IPKF and the LTTE later. The DMK Chief Minister M.Karunanidhi was unhappy about the IPKF operations. In a changed atmosphere, the LTTE and the Sri Lankan Government jointly forced the Indian Government to withdraw the IPKF from Sri Lanka. Chief Minister M. Karunanidhi refused to receive the IPKF

when it returned to India. The United Front Government of V.P.Singh gave a free hand to the DMK led state government to deal with the militants' problem. Here it must be noted that the emergence of coalition politics at the national level changed the equation of power politics in India. Due to compelling political realities, regional parties like the DMK and AIADMK were given much importance. They demand and get important portfolios in the central ministry. Hence there were no compelling reasons for these parties to use the Eelam issue to effectively bargain for state autonomy in the present situation. Besides there were other reasons exists for such a shift.

Over the years, free access was given to the Tamil militants' organization. Sri Lanka Government constantly blamed the state for providing safe heaven for the militant groups from where they launched a guerilla war. Above all, the development of gun culture, affecting the peace of Tamilnadu and the tragic assassination of Rajiv Gandhi by the LTTE suicide squad changed the scenario in the state. The public and the political leaders were shocked by the gruesome assassination. The Congress and the AIADMK associated DMK with the assassination. The general election results following the assassination indicated the changing trend in the ethno-politics of the state. DMK faced its worst electoral performance since 1957.²⁸ It reminded the

political parties of the state that the sympathy wave in favor of Tamil Eelam and LTTE is drying up. The grave nature of the new development dissuade them from active engagement in the Sri Lankan ethnic issue. In a volte-face, they accused the leaders of other political parties as supporters of LTTE. Even the fall of I.K.Gujral's Government at the centre was attributed to the findings of the Jain Commissions report on the assassination of Rajiv Gandhi.²⁹ The LTTE was banned in India. But still some political outfits like the PMK and DK and leaders like Vaiko and Nedumaran supports the Eelam demand and the LTTE³⁰. The present AIADMK Government under J.Jayalalitha even arrested Vaiko, founder of MDMK and P. Nedumaran under Prevention of Terrorism Act (POTA) for their supported speech on the banned outfit LTTE earlier³¹. They were in prison for a long period of time before released through court orders. One can never imagine such a development earlier when the ethnic issue was a focal point of state politics. Consequent upon the changes in the pressure from the state on the ethnic issues the Central Government is maintaining a 'hands off' policy related to the internal affairs of Sri Lanka. It carefully observes the peace efforts of the Norwegian Government with out any direct involvement. Its main concern is only on its security consideration in any such peace move.

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bodies under the purview of government departments and government agencies will also have to adhere to the quota in setting up committees.¹³

Problems faced by Women in Local Body Elections

1. Due to poverty the poor women are not able to fight against the highest bidders since the posts are auctioned.
2. The ignorance of rural women is well exploited by political parties in general.
3. Many women are deprived of their rights by their own husbands and women act only as de jure.
4. Women are not getting opportunities to show their talents because still traditional role of women is emphasized.
5. The educated women are prevented by their family members to contest elections on account of social ethics.
6. Women are not at all treated as equals by men.

These unhealthy trends must be dispensed with.

Given the limited opportunities for access to political positions and many obstacles, rural women in this State have come forward to assume political roles. Voluntary organizations like Alternative for India Development are struggling to get women's share in the political field.

Women's Reservation Bill

In 1996, an amendment Bill has been introduced in Parliament mooted 33 percent reservation for women in Parliament and State Legislatures. Till then the issue continues to rock political podiums, divide opinions and create ideological storms.

When the Common Minimum Programme was first drafted, it had no mention of women's issues. It was due to the vigilance of women's groups, who approached the UPA Government with their demands, the bill was introduced in the Programme.¹⁴ When the Parliament met during this monsoon session (2005) the women of India keenly watching if our political masters would finally introduce the Women's Reservation Bill. The Prime Minister Dr. Manmohan Singh expressed his sincerity on the issue by consulting the opponents of the Bill such as Mr. Mulayam Singh Yadav, Mr. Lalu Prasad Yadav

and others.¹⁵ For all the sympathetic noises being made by political parties about their commitment to the women cause, the Bill turned to be a dead duck.¹⁶ The reasons are as follows:

1. The Congress party President Mrs. Sonia Gandhi wanted the original Bill of 1996 to be enacted. So Shivraj Patel, the Home Minister, called the political parties for consultations. Since the two Yadavs insisted on a 'quota within quota' - this is really a ploy to abort the original Bill.¹⁷
2. The idea of the Home Minister is the number of seats in the LS could be increased by 33 percent and given to women. Neither the BJP nor the left are convinced. The whole process to increase the seats would certainly not be completed till the next elections. This means that reservation for women will come into effect only in 2014.
3. In 2000, M. S. Gill, the Chief Election Commissioner suggested that the Representation of People Act be amended so that each party may give one third of its tickets to women or lose its registration. Neither BJP nor Congress shown no enthusiasm for the Gills idea
4. The present Reservation Bill is stubbornly opposed by Women's Organisations since it is based on a system of rotating constituencies - at each election constituencies reserved for women candidates would be chosen by lottery, reserved seats held by women at each subsequent election would be declared open, and the reservation would 'rotate' to a different constituency. This means women would forever be campaigning only against other women.
5. The Chief Minister of Tamilnadu, Jayalalithaa suggested that 33 percent representation should be given to women by constituting additional seats with dual membership-one as a 'general member' and the other a woman member. The DMK President M. Karunanidhi strongly objected Chief Minister Jayalalithaa's suggestion. He opined that 'increasing the numbers of seats to reserve seats for men and women can only mean that men are not ready to share 33 percent of the existing seats with women.'¹⁸ He further said 'first ensure that women get 33 percent reservation than sub reservations can be made for BC, MBC in a phased manner.'¹⁹

The politicians pay lip service to the idea, even as they plot and plan and conspire to defeat and demolish it.

For all these reasons the Parliamentary session ended without the Bill being introduced. The Parliamentary Affairs Minister would not even commit to introducing the Bill in the next Session. Further he said 'we do not want violent scenes in the House.'²⁰ The question which remains unanswered is whether women need special quotas to make their presence felt in politics when they are creating an impact in every other field without giving or taking any quota. ²¹

Conclusion:

The women of India achieved political equality without civil equality. Apart from the family, they had

no power bases from which they could proceed in their attempt to enter into politics. Even after 58 years of independence men are unwilling to give place to women in public life. Women in Tamil Nadu are divided not only by family or caste but also by class i.e., educated, uneducated, rural, urban, urban slum, employed, unemployed etc. Hence, it is need of the hour to give due share to each and every section of the Indian women. Without removing social stigma, no progress or development could be achieved.

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FRAGMENTATION OF MUSLIM POLITICS IN TAMIL NADU

P. Sakthivel*

Muslims in Tamil Nadu

Muslims in Tamil Nadu constitute around 6 percent of states population. ¹ In Tamil Nadu Muslims concentrations are high in the districts of Tanjore, Tirunelveli, Ramanathapuram, and Vellore. Muslims in Tamil Nadu are divided along lines of class, religious doctrine and languages. The large majority of them speak Tamil. However, in the Northern parts of Tamil

Nadu, particularly Madras city (renamed into Chennai in the year 1996) Chengelpat, Vellore, Villupuram, Salem and Tiruchirappalli, a small but significant section of them speak Urdu.

The Tamil-Speaking Muslims are divided from Urdu speaking Muslims not only linguistically but also to a great extent historically, culturally and even racially.

² In pre-independence period, in Madras Presidency,

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Muslim politics was dominated by Urdu-speaking Muslims, until late 1920s, but the beginning of 1930s things were gradually changing for Tamil Muslims. Tamil Muslims were trying to control Muslims educational institutions and various Muslim political associations. During the period Tamil Muslims increasingly participated in provincial politics and provincial Muslims League came to under the control of Tamil Muslims by the mid 1930's³. They had participated not only in the provincial Muslims politics but also in the anti-Hindi agitation, organized by the Self-Respect League, in the year 1937, claimed that they belonged to the Dravidian stock and therefore they had the right to participate in the anti-Hindi agitations.⁴

The Muslim League (ML) which emerged, as the sole representative of the entire Muslim community of Madras Presidency, through provincial legislative elections in 1946, came under the control of Tamil Muslims.

After Independence

After India's independence influential sections of Tamil Muslims had to find new ways to survive in the changed context. The Tamil Muslims saw that the immediate objective before them was to revive the ML and to remove the image of the party as a communal party in the wake of partition. In order to revive the ML, which had been practically defunct since the partition of India, two major statewide conferences, at Trichirapalli in 1958 and at Madras in 1960, was organized. The president of ML, Mohammad Ismail, in his presidential address endeavored to make out that "The ML was not a communal body". These conferences was attended by more than 50,000 people, indicated the growing influence of the ML among the Muslim masses in Tamil Nadu.

Eruption of factionalism prior to the 1971 elections the ML faced split, for the first time since 1947, in the state when the rebel leader D. Abdul Basheer charged the League was not functioning in a democratic way under the leadership of Mohammed Ismail. He held a convention of 600 people at Salem on March 15, 1970 to proclaim his new party as the 'Muslim League Party of Tamil Nadu'. But it was generally believed that this split on the part of the League have not made any major changes or impact on Muslim politics in Tamil Nadu.⁶

The handling of the issues facing the Muslim community led to a split in the IUML in 1988. Abdul Latheef the dissident leader and⁶ others were expelled from the party when they accused the leadership for

functioning in an autocratic manner and for furthering their self interest, Latheef formed a new outfit called IUML (Latheef).⁷ In the 1989 elections both IUML and IUML (L) contested separately and IUML (L) won 4 seats and IUML drew blank. Realizing the cost of disunity, the two factions came together, and in 1992 a Muslim Unity Conference was held at Trichy. However, before long, leadership struggles erupted within the League, Factionalism came to the force once again, with Samad and Latheef building their own factions within the party. Meanwhile, a split in the IUML occurred at all India Level in 1993. Sulaiman Sait and Banatwala, the two most important national level Muslim leaders parted company. Banatwal became the leader of the IUML while Sait started a new party called Indian National League (INI). Abdul Latheef formed the Tamil Nadu state unit of INL.⁸

Muslim politics in Tamil Nadu since the mid 1990s and after witnessed an emergence of as many as nine Muslim politics organizations with the objectives of protecting the interest of the Muslims of Tamil Nadu. Most important among them was the Tamil Nadu Munnetra Kazhagam (TMMK) formed in the year 1995. Unlike the mainstream Muslim political organizations in the state namely, the IUML and the INL, the TMMK, since its inception, has employed strategies such as organizing protests, rallies and extending its network outside Tamil Nadu, that have taken it along the path of aggressive politics. The TMMK has a good following in southern districts, but its real political strength is still uncertain as it has so far avoided testing the electoral waters.⁹

Significantly the TMMK organized a massive rally in Chennai demanding the "Muslims Right to Live". In the rally the AIADMK, the Congress, the CPI and the CPI (M) participated. Prior to 2004 general elections the TMMK organized a rally in Tanjore. The reservation for Muslims, to fight communal forces and to mobilize the Muslim votes dominated the rally.

Again factionalism erupted in the INL leading to the dissidents led by Alfaf, Bazeer, and Sattar starting a new outfit called Tamil Maanila Desiya League (TMDL) in 1998. But within two years in 2000, the TMDL faced a split in which the then member, A.V.A. Nazar, of Legislative Assembly of Bhuvanagiri formed a new outfit namely Indian Muslim Congress at Trichy in year 2000. But in the next year the Indian Muslim Congress joined with Tamilaga Muslim Ikkiya (TMIJ) formed by a former Congress man and wealthy businessman. J.H. Haroon in the year 1998.¹⁰

As has been already mentioned that as many as nine Muslim outfits formed¹¹ in the 1990s. This resulted in the failure of consolidation of Tamil Muslims politically under one umbrella. During the elections, whether in Assembly or Lok Sabha elections, they contested in the different fronts, led by the Dravidian parties. For instance in the 2001 Assembly elections, the DMK entered electoral alliance with the BJP. The Muslim parties which were part of the DMK – BJP camp were the TMIJ and the breakaway group of INL under the leadership of Nizamuddin.¹² The AIADMK – front included the IUML and INL which contested in a constituency each. The various Muslims political organizations which did not figure in the two major rival camps led by the DMK and AIADMK respectively, worked against the DMK-BJP combine, with the exception of the TMMK which mobilized the Muslims against the BJP in the 21 constituencies in which the BJP contested but extended its support to DMK in those constituencies where that party was pitted against the AIADMK.

Not only in elections but also in fighting for the cause of Muslims of Tamil Nadu one can see the lukewarm co-operation prevailed among these Muslim political parties and organizations. The following are the occasions where the Muslims outfits organized protest and rallies separately. Firstly, Since December 6, 1992, the day of Babri Masjid demolition, every year Muslims outfits has been organizing protest rallies and agitations in almost all the major towns of Tamil Nadu. Though they claim constructing a Mosque at Ayodhya is one of the main agenda before them but in no occasion

they never jointly organized any protest rallies and agitations. Secondly, when the Tamil Nadu government promulgated Prohibition of Forcible Conversion Act in 2002, separate meetings were organized and Muslim parties, never shared the platform unitedly. For example, on October 25, 2002, a public meeting was organized by minority institutions at Chennai, it was only the INL which participated in the conference.¹³ Thirdly, over the issue of Reservation for Muslims in education and employment opportunities the same thing happened.

Attempt at Merger

Jamaat-I-Islami Hind (JIH), one of the oldest Muslim Social Organization formed even before India's independence and has branches almost all over India, did favour the merger of all the Muslim outfits.

Further it observed that the failure of advancing the Muslim causes was mainly because of fragmentation among Muslim political parties. In the year 2000, again an attempt has been made to merge all Muslim political outfits with the IUML in the overall interest of the Muslim community was made by the South India Isha Athul Islam Sabai at Tirunelveli. Prominent leaders of the outfits participated in the meeting and reiterated their commitments to work jointly for the advancement of Muslims of Tamil Nadu¹⁴. But the efforts, as expected, went into vein as these outfits again started to function separately.

Conclusion

As the survey of Muslim Politics presented above shows, during the past two decades has been characterized by a process of steady fragmentation.

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August 1, 1995 the Tamil Nadu Muslim Munnetra Kazhagam (TMMK) was founded in the state. (iii) In the year 1996 Tamil Maanila Muslim League (MML) was formed under the leadership of the Janap Miyakhan. (iv) Another new Muslim organization called Tamilaga Muslim Ikkiya Jamaath (TMIDJ) was floated by a former Congress man, J.M. Haroon in the year 1998. (v) In the same year the Tamil Maanila Desiya League (TMDL) was founded in the state by Altaf, Bazeer, and Sattar. (vi) In 2001, a split occurred in INL in which Nizamuddin, former MLA, formed a separate INL faction and contested in the 2001 Assembly elections in the DMK-BJP front. (vii) In 2000 a new social organization, with political objectives, called Islamiyar Vizhippunarvu Kazhagam was floated by Muhammad Khan Baqavi. (viii) In 2000 the sitting Bhuvanagiri MLA, A.V.A. Nazar,

formed a new outfit called Indian Muslim Congress, at Trichy. (ix) The last split occurred in TMMK, and formed new outfit called Tamil Nadu Thowheed Jamaath (TNTJ) in the year 2004.

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ROLE OF SARDAR P.M. AUDIKESAVALU NAICKER IN THE FREEDOM STRUGGLE

W.M. Jai Prasad *

Audikesavalu Naicker traditionally hailed from a family of Congressmen. When he was young, he used to accompany his father to various meetings organised by the Congress. He was inspired by the speeches of great leaders like Arundale, B.P. Wadia, etc. In the initial stages they held meetings of Vandemataram troops at his residence in Korukupet of North Madras.¹

Audikesavalu Naicker also had an immense faith in the Indian National Congress and its ideals from his student days. He enrolled himself as a volunteer under the captaincy of Sri Srinivasa Sastri and attended the annual session of Indian National Congress which was held at Madras in the Year 1908.² Thereby he began taking part in the freedom movement in the year 1909 when the anti-British feeling began to spread throughout the country.³

The Rowlatt Act and the Jallianwalabagh massacre enraged the people. The leaders of the Congress were severely disappointed and shocked. Gandhi called for a countrywide hartal on 6 April, 1919 and it was a complete success.⁴

Audikesavalu Naicker as the Secretary of the Madras District Congress Committee was drawn into

the Non-cooperation Movement, organized by Mahatma Gandhi on 1 August 1920.

During his tenure of office as a Secretary of Madras District Congress Committee (1920-1925) Audikesavalu Naicker took pains for the growth of Congress and carrying the message of the national movement from village to village.⁵ In recognition of his valuable services to the Congress organisation, Audikesavalu Naicker was made the President of the Madras District Congress Committee. He also took an active part in the All India Congress Committee as one of its members. He worked hard along with his associates such as Shri. K. Kamaraj, S. Sathyamurthy and other leaders of Tamilnadu. He was responsible for the spread of Congress movement in the city of Madras and the then Chingleput District.

The appointment of the Simon Commission in 1927 created a new stir in the Indian political atmosphere.⁶ The Simon Commission landed in India on 3 Feb, 1928 and a complete hartal was observed throughout the country. On that day black flag demonstrations were held.

Audikesavalu Naicker took part in the demonstrations against the Simon Commission when

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it visited Madras on 18 February 1928.⁷ He also participated in the processions and public meetings along with stalwarts and veteran Congress leaders such as T. Prakasam, S. Srinivasa Iyengar, Satyamurthy and K. Nageswara Rao Pantulu.⁸

One of the processions to the boycott the Simon Commission was taken out from Napier Park of Chintadripet and reached High Court. A meeting was held in front of the High Court and was addressed by T. Prakasam with his terrific speech insulting the British Government and criticising the Simon Commission. He was ably supported by P.M. Adhikesavalu Naicker in organising the procession and by raising his voice along with T. Prakasam against the British authorities. Policemen used their force and lathi charged the enthusiastic gatherings. At this juncture Audikesavalu Naicker was severely beaten and sustained severe injuries on his head like Lala Lajapathi Roy, 'The Lion of Punjab'. Thereby he played a dynamic role in the Simon Commission at Madras.⁹

Audikesavalu Naicker in Civil Disobedience Movement

Mahatma Gandhiji launched Civil Disobedience in the year 1930. Gandhiji appealed to the people of the country to break the Salt law.¹⁰

Audikesavalu Naicker appealed to the people to resist the foreign rule with determination. The police started dispersing the crowd and the crowd pelted stones on the police. Many were lathicharged and arrested. On account of his extraordinary courage and encouraging the public by his continuous speech which inspired the crowd and increased the feelings of nationalism. Thereby he earned the title of Sardar for his courageous action.¹¹

As a part of the programmes of Civil disobedience movement, Toddy shop picketing was organised in Madras in the year 1931 by the Madras District Congress Committee. Audikesavalu Naicker was the President of the North Madras Prohibition Committee. He maintained and restored peace even in the tense situation.¹²

In boycotting of foreign clothes, Audikesavalu Naicker played a leading role, along with C.N. Muthuranga Mudaliar led a big procession along China Bazaar area on 26 Jan, 1932 in George Town of Madras carrying Congress flags of Khaddar.

Police seized the flags from Audikesavalu Naicker, he was beaten and arrested. He sustained injuries.¹³

On 10 May 1936, Subas Chandra Bose, a veteran freedom fighter was arrested.¹⁴ In response to that, Subas Chandra Bose Day was observed by the Congress. On that day throughout the city of Madras and a meeting was held at Triplicane Beach under the leadership of S. Satyamurthy, the then President of Tamil Nadu Congress Committee. In this meeting protest and detention of Subas Chandra Bose were made by the main speakers such as T. Prakasam, Satyamurthy, Audikesavalu Naicker, Chakkarai Chetty and others.

Audikesavalu Naicker as a Congress representative accompanied Pandit Jawaharlal Nehru when he visited Madras in the year 1936. His tour was a tremendous success and went smoothly without any hitch. Naicker was the Vice President of the Madras Mahajana Sabha during 1937-39.¹⁵ He became the President of the Sabha in 1939 and held the post till 1941. He was also one of the Vice Presidents of the All India Khadi and Swadeshi Exhibition Committee which organised an exhibition in Madras in 1939.

On 8 August 1942 All India Congress Committee passed the famous Quit India Resolution. Which demanded that the British should Quit India forthwith.

Gandhiji launched a vigorous campaign against the British government. As a reaction to this resolution of All India Congress Committee in Madras, prominent Congress leaders of Tamil Nadu Congress Committee like Satyamurthy, Kamaraj, T. Prakasam, Audikesavalu Naicker and M.P. Sivagnanam were arrested and imprisoned in Vellore Central jail on 9 Aug, 1942¹⁶, where he came into contact with Acharya Vinoba Bhave and R. Venkatraman, former President of India.

When India became independent on 15 August 1947, celebrations of the Independence day took place in different parts of the country. Audikesavalu Naicker addressed some meetings in North Madras to mark the occasion.¹⁷ Thereby he became the President of the Tamilnadu Political Sufferer's Association, in recognition of his role in the freedom movement.¹⁸

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G. SUBRAMANIYA AIYER AND THE DAWN OF *THE HINDU*

A. Thanappan *

G. Subramania Aiyer was born in 1855 in a middle class family at Tiruvadi in Tanjore district. He had his early education in the taluk school at Tiruvadi. Then he moved to S.P.G. High School Tanjore, from which, he matriculated in 1869 and also passed F.A. Examination in 1871.

He got teacher training there as a stipending student. Later he was appointed as teacher in the Church Scotland Mission College at Madras in 1875. Because of his strong thirst to serve in Hindu institutions, he switched over to the Pachaiyappa's College, Madras in 1878.

Role of the Press during the period

While he was working as a teacher in Madras, he developed friendship with T.T. Rangachariar, R.V. Rangachariar, D. Kesava Rao Pant and N. Subba Rao Pantulu, through M. Veeraraghavachariar. These six elite young men, all barely out of their teens were angry against the Anglo Indian Press and their unjustified approach publishing news. Further these Anglo Indian Press ran away from Journalism Dharma and publish the news as the organ of the British Government! They joined with the enlighten and educated youth of Triplicane and started Triplicane Literary Society to rebut the approach of the Anglo Indian Press. They also

aimed at developing nationalism and to educate the people to have rationalistic approach of the news published by Anglo - Indian Press.²

Dawn of 'The Hindu'

Though G. Subramania Aiyer and his companion were dissatisfied with the functioning of press in Madras for the above reason, they planned to start a newspaper to expose the true picture of the British administration. In this circumstance the appointment of the first Indian judge T. Muthuswamy Aiyer to the Bench of the Madras High Court was criticized by Anglo-Indian Press and vernacular press' of Madras blatantly. They also described, this as unfair appointment to muster their patronage of the British. G. Subramania Aiyer and his friends decided that it should be forcefully rebutted and support the appointment. Further, they wanted to create an awareness among the general public of Madras Presidency of this justified appointment. They founded *The Hindu* to recognize the school where he served on September 20, 1878 by borrowing a rupee and twelve annas. They had printed 80 copies at the Srinidhi Press in Mint street Black Town. It was sold for four annas on every Wednesday evening with eight page.³ It welcomed the appointment of the new judge and condemned the Anglo-Indian Press. It had exposed the

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true colour of the Anglo-Indian Press and their perverted attitude. It also modified and moulded the public opinion towards nationalism.

The Hindu at its Cradle Stage

While serving as school master in 1878, he began his career as journalist. He noticed the importance of educating, organizing and representing the Indian public opinion by means of a competent journal.

It was established as weekly. Under his able direction and trenchant exposition of public grievances in this notorious Chingleput scandal and Salem riots, The Hindu showed a rare courage in obtaining redress for them. With the warm support of eminent men of light and leading such as Dr. S. Subramania Aiyer and the late Honourables Rangiah Naidu and Sabapathi Mudaliar it was issued in 1884 as a tri-weekly newspaper.⁴ His brilliant mouth piece, The Hindu reached its height of activity in the year 1887 when the third Indian National Congress held its sittings at Madras achieving a popularity which had no bound. The greater attention that Indian affairs elicited at the hands of Englishmen in England, about this time and consequently the impending necessity for distributing current news everyday, made the veteran journalist and his colleague, the late Veeraraghavachari change The Hindu into a daily in April 1889.⁵

It was a melancholy circumstance so, closely following the aggression on personal freedom that

owing to purely financial circumstances Subramania Aiyer severed his proprietary connection with The Hindu and with it resigned its editorship as well. But however for the rest of his life he devoted himself to Tamil Journalism (Swadesamitran)

To sum up, the paper G. Subramania Aiyer born in remote village and in a middle class family. He was brought up amidst humble circumstances and educated under difficulties and reached the glory. This he achieved by sheer of hard work devotion discipline and service to society. He got his school education through distinguished English scholars. After this school education his family condition had forced him to take a job. So he took the teaching profession to school children. While he was serving as a teacher, he had developed the friendship with Veeraraghavachariar, T. T. Rangachariar, R.V. Rangachariar etc. This young elite group known as "Triplicane Young Six." The sycophantic approach of the Madras journals towards the British rule, the absence of journalistic character, courageless behaviour of Madras Press to oppose the Vernacular Press Act of 1878 and criticizing the appointment of T.Muthuswami Aiyar to the Post of Judge (first Indian judge) had pained him to start a journal The Hindu in September 20, 1878. It had later developed as patriotic, nationalistic newspaper and journal of Indian National Congress. As a editor he wielded a facile pen and his natural intelligence sagacity and his journalistic experience and enthusiasm for national cause shone as a beacon light in the columns of his organ.

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N.V. NATARAJAN - AN ARDENT DISCIPLE OF PERIYAR E.V.R.

N. Rajendiran*

N.V.Natarajan (N.V.N.) was born on November 12, 1912 at a small village called Nayuru in Ponneri taluk of Chengalpattu district. His parents were Vijayarangam and Dhanalakshmi.¹ He was the second son in the family. His father was employed as an ordinary

accountant in a wood depot. While he was young, his parents were migrated to Madras for want of employment after disposing their properties. N.V.N. did his schooling in Saivite School, Madras. He studied upto final. Family circumstances kept him away from studies.

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He started his career as a foreman in Ananda Mudali printing press. When he was a foreman, he joined the Congress party.

Attraction Towards Periyar

In 1937 C. Rajagopalachari became the Prime Minister of Madras Presidency. There were attempts to introduce Hindi in school education. Hindi was made compulsory for the VII and VIII standards. Several Tamil scholars pointed out that knowledge of Hindi was not necessary for the Tamil boys. E.V.Ramasami Periyar (E.V.R.) and C.N. Annadurai (Anna) launched the Anti-Hindi campaign. Realising the justness and logic of the campaign put forward in the powerful speeches of Anna and others N.V.N. broke away with the Congress and plunged himself into the Anti-Hindi campaign.²

In 1938, when the Central Government attempted to impose Hindi in Tamil Nadu N.V.N. heatedly argued against it. He was attracted by E.V.R.'s Self-Respect Movement. He became a follower of E.V.R. Knowing it, through S. Sathyamurthy, Rajaji, the then Premier of Madras Presidency persuaded N.V.N. to rejoin the Congress and was ready to setup a press and make him a member of the Legislative Assembly. But N.V.N. turned down the offer. He was prepared rather to starve to death than to rejoin the Congress that supported Hindi imposition.³

For a while E.V.R. and Anna started the anti-Hindi campaign. N.V.N. understood the logic and justness of anti-Hindi agitation through the speeches of eminent spokesmen of E.V.R. group. Without any delay he and his wife Bhuvaneswari broke away with the Congress and engaged themselves in the anti Hindi agitation. Not only did he court imprisonment in the Anti-Hindi agitation but also made his wife Tmt. Bhuvaneswari to participate in it and court imprisonment. Thus he involved his family too in the anti-Hindi agitation.⁴

N.V.N. was of the most trusted associates of Periyar until the latter's marriage. Following are the qualities in Periyar which impressed N.V.N. Periyar was devoted to create a society sans caste and communal differences and sans the evils. He was convinced that his best and lasting service to the oppressed and the Backward classes lies in that regard. He did not care who ruled the country. His concern was whether those in power did anything for the uplift and betterment of society. He never cared for power or position.⁵

N.V.N.'s association with Periyar was one of close intimacy. He was Periyar's secretary for nine years. In spite of this, he never sought any financial help from Periyar. Once N.V.N. was arrested and put in Kudanthalai, Periyar sent some money to help his family. N.V.N.'s wife Bhuvaneswari Natarajan refused to accept it. Periyar felt much at this act of N.V.N.'s wife. He told N.V.N. that he never used to give money to anybody. Because of the sympathy he had for N.V.N., he wanted to help his family. But his wife refused to accept that help. This episode strengthened the relations between them furthermore. The confidence Periyar had in N.V.N. increased to the level of immeasurable. There was one incident indelible in the memory of N.V.N. Periyar was under the treatment at the Vellore hospital. N.V.N. went there along with his wife and son Somu. He wanted to invite Periyar to the marriage of his second son Panneerselvam. N.V.N. was on the ministry of Kalaingnar at that time. N.V.N. paid his respects and garlanding to Periyar. Periyar introduced N.V.N. to Dr. Johnson and others there. K. Veeramani, the editor of Viduthalai said that Hon'ble Minister was once Secretary to Periyar for several years. Periyar added that he was not only Secretary but also honest and sincere.⁶ N.V.N. treasured it as the best testimonial that he had ever had. For Periyar was tight-fisted in giving testimonials. N.V.N. valued it as a treasure. It speaks volumes of the service that N.V.N. did to the Dravida Kazhagam and the devotion he had for Periyar until the latter's marriage with Maniammai.

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PATTU KESAVA PILLAI'S POLITICAL CAREER (1860 - 1933)

M. Muthusamy *

Twentieth Century, shaped the history of new democratic India. The early decades of this century, marked the mighty imperialism of the British colonial rule. Towards the end of nineteenth century, the spirit of nationalism in India, gave birth to Indian freedom movement. During this period, great leaders emerged all over India.

South India

In South, the Madras Presidency flourished with several national leaders. Almost every district in this presidency contributed a notable figure for enriching the public life of this presidency. Among such great stalwarts, Pattu Kesava Pillai of Gooty was one who represented Anantapur District in Andhra Pradesh. He was prominent in the public life for about five decades from 1882 to 1933.

Early Life

Pattu Kesava Pillai was born, on 8th October in 1860 at Pattu Village in Vellore District in Tamilnadu¹. His father Venkatachalam Pillai was a village headman (Karnam) who had seven sons and a daughter by his two wives. As the family was not rich, Kesava Pillai had his education up to matriculation in the Board High School at Chittoor. However, his natural talents and activities made him a voracious reader, a close thinker and a very lucid writer.

Career

Kesava Pillai started his career in the service of Madras Government as copyist at Ranipet. Later, in 1878, he served as a clerk in the Sub-Magistrate's office at Thiruthani in Chengalpattu District for a period of three months. There upon, he moved to the Deputy Tahsildar's office at Madupak in Cheyyar Taluk². He married at the age of nineteen.

Salem Riot

In July and August 1882, terrible riots broke out in Salem. C. Vijayaraghavachari, a leading lawyer of Salem who rose to the stature of a national leader gave legal assistance to some Hindus involved in the court cases. He was tried and convicted to a sentence of transportation for ten years. He spent some months in prison.

However, he succeeded in proving his innocence and was honourably acquitted on 9th January 1883.

During this period, Kesava Pillai came into contact with C. Vijayaraghavachari and he ably assisted him in defending the Hindus. He reported the riot and the Government's inaction in handling the alarming situation elaborately and convincingly in 'The Hindu' weekly.³ His reporting made him known to the public. Further, he became very close to C. Vijayaraghavachari.

Reporting of Salem riot was Kesava Pillai's first attempt towards politics, which proved a success. Later, he remembered it with gratitude in his Presidential Address to a Provincial Conference held at Madurai⁴. He remarked that he had had the privilege of doing some humble service in the press and in public life ever since the Salem reporting.

Migration to Gooty

Kesava Pillai shifted his place of practice from Salem to Gooty, a small town in Anantapur District in Andhra Pradesh along with his friend P.T. Rajagopalachari, a Deputy Magistrate who was transferred from Salem to Gooty.

With the help of his friends, he launched the "Gooty people's Association" in Gooty.⁵ The Gooty people's Association was affiliated to the Madras Mahajana Sabha.

Indian National Congress

Kesava Pillai sincerely participated all the activities of the Indian National Congress and regularly attended the annual session of the party. He closely associated with Mrs. Annie Besant during the Home Rule movement.⁶ He was one of the three Joint Secretaries of the Indian National Congress during 1917 - 1918.

Non - Brahmin Movement

During the early stage in the Madras Presidency, the Indian National Congress was dominated by the Brahmins. Further, they were more in members in Government Services than the non-Brahmins. In 1916, the South Indian People's

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Association was formed in Madras to oppose the Brahmin domination.

It organised a political party in 1917 named the South Indian Liberal Federation which later came to be popularly known as the Justice Party.⁷ It aimed to secure for non-Brahmin castes their due share in public services and elected bodies in proportion to their numbers in the total population. Kesava Pillai believed that the percentage of other classes was low when compared to Brahmins in the field of government services.

Madras Presidency Association

Initially, Kesava Pillai was attracted by the policy of the justice party. Later on, the intense hatred and vehement attack towards the Brahmins by the leaders of the justice party annoyed him. Hence, he in association with some other Non-Brahmin members of the congress founded the Madras Presidency Association to fight for them.⁸ But the Association could not service long.

During this period, the Indian National congress in the Madras Presidency came under the influence of the Extremists. The British Government tried to put down the terrorist activities. Dissatisfied with the approach of the congress party during this critical period, Kesava Pillai left it in 1918. Thereafter he did not join in any political party. Accordingly, he rendered service to the people till his death. He however maintained his friendship with the members of Congress, Justice party and the European administrators.

Kesava Pillai was a Member of the Madras Legislative Council from 1908 to 1930.⁹ As a Legislator, he always served for the poor and depressed. He was elected unanimously as the Deputy President of the Madras Legislative Council for two terms from 1921 to 1926. He initiated reforms in the administration of Forest, Jail, Education and local bodies through questions and resolutions in the council.

Labour Union

Kesava Pillai evinced keen interest in labour problems. He was one of the founding fathers of the Madras Labour Union in 1918.¹⁰ In 1920, he served as vice president of the Central Labour Union in Madras. He took interest in the welfare of the Indian labourer's in other countries such as South Africa, Guiana and Srilanka. He went to British Guiana in 1921 leading an Indian delegation to study the condition of Indian labourers in that country.¹¹ He traveled twice to Srilanka to improve the welfare of the Indian Tamils.

The people of the Madras Presidency praised him as "Deenabandhu of South India". Acknowledging his service to the country, the Government awarded the titles 'Rao Sahib, Devan Babadur and CIE to him.

In short, Kesava Pillai was a staunch nationalist and a true patriot who had independent views. He was essentially a non-party man who considered service to country was of the greatest importance.

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LIFE AND CAREER OF N. SIVARAJ, 1892-1964 - A STUDY

G. Gowthaman *

N.Sivaraj was born on 29th September, 1892 to Namachivayam and Vasudevi Ammal as their second son. Till his third year, he was brought up in Cuddapah District of the Andhra State, in the home of the maternal uncle Venugopal. Later, the family shifted to Royapettah in Madras City.

N.Sivaraj studied in Wesley School, Wesley College, Presidency College and Law College in Madras and acquired B.A. and B.L. degrees. He married Meenambal, daughter of his another maternal uncle Vasudevan. Both Venugopal and his younger brother Vasudevan were ardent members of the Justice Party, which was dedicated to the welfare of non-Brahmins. There is one Vasudev street and Vasudev park in North Madras. Naturally, Sivaraj was also attracted towards the Justice Party. His wife Meenambal was a great help to him in his public work.¹

Sivaraj and Justice Party

In 1921, the workers of the Indian National Congress organized a labour strike. The Adi-dravida Maharaja Sabha and the Justice Party did not support the strike. Certain Adi-dravida workers went to work in the factory. Because of this, the huts belonging to Adi-Dravidas in the Madras city were set on fire. The huts in Pulianthope were completely gutted. The police station and police vans were attacked. In the police firing six persons lost their lives. The British authorities requested the Justice Party Government to banish from the country the Congress Party leaders like Kalyana Sundaranar, Chakkarai, Natesan, Wadia and C.S.Iyer. The Justice Party under the leadership of Pitty Theagaraya refused to oblige the British authorities.

Again in January 1922 when Prince Edward VII visited Madras, the huts were set on fire. False cases were foisted upon the innocent and ignorant hut dwellers. The lawyer Sivaraj argued for them in the law courts without taking any fee.² He was nominated to the Madras Legislative Assembly from 1926 to 1936. In this period, Sivaraj actively participated in the programmes of Dalits upliftment and that was the peak period of Dalit Movement in Maharashtra.

Sivaraj found that Justice Party was of no use to Dalits. As a result, he left Justice Party in 1928 and joined Dalit movement under B.R Ambedkar.³

Mayor of Madras

When he was the Mayor of Madras Corporation, he contributed much for the growth of state sport activities. He was a good horseman and an eminent sportsman. The Nehru stadium was originally built during the mayor ship of Sivaraj. Compulsory education was introduced in the corporation schools. Four special officers were appointed to monitor whether parents send their children regularly to school. He headed the South Indian Sports Federation. He was also manager of the Madras Race Club. He was the Vice-President of the Fifth Buddhist Conference. The British Government bestowed on him titles of Rao Sahib and Rao Bahadur. He was associated with the social, economic and political international conferences at San Francisco, USA, Canada, Burma and Western countries.⁴

Leader of Dalits

As a founder president of the Republican Party of India, Sivaraj was a symbol of revolt against all the oppressive practices of the Hindu society. Sivaraj gave memorandum containing the grievances of the scheduled castes in British India and wanted the measures that are necessary for redressing them. It gives at the start the contents and secondly it helps to convey at the outset a general idea of what these grievances are. They are political, educational and of general nature. They include (i) Inadequate representatives in the Central Legislative (ii) Inadequate representatives in the Central Executive (iii) Absence of representation in the public services (iv) Absence of representation in the Federal Public Service Commission (v) Want of aid for University and for Advanced education (vi) Want of facilities for technical training (vii) Untouchables and Government publicity and (viii) Untouchables and Government contracts.⁵

In this memorandum he pointed out a clear picture thus: "The opposition to this claim of the scheduled castes expected from very strange and

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unexpected quarters but there was no opposition. The mutual rights of the scheduled castes and Hindus were destined by the Poona Pact, which was made in 1932. It was an agreement by which the caste-Hindus accepted that the scheduled castes are a minority and that they are entitled to adequate share in the public services of the country.

The term adequate was not given a quantitative expression. That term was included to save Gandhi from the hands of death. Adequate representation was never given in proportion to their population. The caste-Hindus therefore could not oppose the claim of the scheduled castes and as a matter of fact that did not. The party opposed the claim of the scheduled castes was the Government of India and nobody else."

Discourse with Ambedkar

When B.R. Ambedkar was the Labour Member of the Executive Council, Sivaraj in the interest of the scheduled caste people asked many questions and got the detailed steps taken by the Government of India in the upliftment of the condition of scheduled caste labourers.

Sivaraj with Periyar

In recent times, there have been concerted attempts to depict Periyar as an anti-dalit. Nothing could have been far from the truth than this. Sivaraj and other Dalits appreciated selfless services of Periyar to the bottom line people. Periyar was a social revolutionary, who brought about a great social transformation in his lifetime. Even B.R. Ambedkar had held Periyar in high esteem. On his part, Periyar hailed Ambedkar as the leader of all non-Brahmins. He wrote extensively about dalit issues in his party organs, Kudiarasu and Viduthalai. He also brought out the Tamil translation of Ambedkar's *Annihilation of Caste* published in 1936, the very next year, Dravidar Kazhagam (DK) has already printed eighteen editions of the book. Both leaders recognized the fact that Hinduism was the root cause of caste system. The two reflected each other intentions and thoughts. Ambedkar said Periyar's Vaikom struggle was an inspiration for his Mahad Satyagraha. Again in Tamil Nadu, many dalit leaders like Rettamalai Srinivasan, Sivaraj and Meenambal Sivaraj worked with Periyar. ⁶

Sivaraj was a great parliamentarian, the administrator, the academician, the eminent jurist, the custodian of social justice, the social reformer, the selfless servant of the society, the friend of the poor.

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BI - CENTENARY CELEBRATION OF VELLORE SEPOY WHITE MUTINY IN 1806 : A HISTORICAL STUDY

A. Krishnamoorthy *

The Vellore Fort was occupied by the English garrison in 1760 A.D. After the fall of Srirangapatnam and the death of Tippu Sultan, the English kept Tippu's sons and daughters in captivity in what are known as the Tippu and Hyder Mahalas inside fort. It was during this time that the

famous Sepoy Mutiny place inside the fort on 10th July 1806.¹

During the time of Vellore Sepoy Mutiny, Sir George Barlow was the Governor General of India (1805 -1807). William Cavendish Bentinck served as the Governor of Madras from 1803 to 1807. He

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recommended certain new military regulations against native sepoys at Vellore Fort in 1805. Col. F. Creame (1804-1818) was the third collector of this North Arcot District. He also strictly implemented new military regulations in Vellore Fort. Thomas Munro was the collector of ceded districts of Madras Presidency.²

In 1806, British Indian Army in all three Presidencies Bombay, Calcutta and Madras had strength of 70,000 among them the European only 13,500. The native forces were drawn from various parts of South India. The Madras Presidency had 23 regiments and each regiments consisted of two battalions. These battalions were stationed in different army stations in the Presidency. The army had the rank of Lt.Col.Major, Captain, Lt.Adjutant, Surgeon, Subadar, Jamaidar, Havildar, Naigue, Drummer, Fifer, Puckalies and Privates. In the rank up to Surgeon only the European were appointed. The Indians were appointed from the rank of Subadar.

It was the top most rank given to them. But only a few experienced men could get promotion to that post. The rank Subadar, Jamaidar, Havildar and Naigue were called the Native Army Officers. Some stations the ranks of Fort Adjutant, Garrison, Surgeons, Deputy Commissioners, War Directors and Surgeons were appointed, but all of them were Europeans.³

The relationship between the natives and the British officers were very distant. The language was great barrier for the European. The Native Army was a composed of mainly the Hindus, the Mohammedans and the Europeans were the commanders. The European Officers and the Indians could not establish a common bond through a common tongue.⁴

Lord William Cavendish Bentinck wrote a letter to Governor- In-Council (private) regarding disaffection among the Native Army. Lord William Cavendish Bentinck in his private letter wrote "The European generally know nothing of customs and manner of Hindus. We are all acquainted with same prominent marks and facts, which all who run may read but their manner of thinking, their domestic habits and ceremonies, in which circumstances knowledge of a people consists is I fear in great part wanting to us. We cannot associate with the natives. We cannot see them in their houses and with their families. We are necessarily very much confined to our homes by the heat; all our wants and business which

could create a great intercourse with the native is done for us, and we are in fact strangers in land.⁵

The Indian officer in the army despite of his high rank was devoid of authority. He had no means of information and no power over his cantonment, beyond the severe exercise of parade. In addition the sepoy always nursed a sense of strong resentment of their low scale of salary poor prospects of promotion. Even after thirty years of faithful service the native-sepoys were not promoted above an English officer who might be a fresh from England.⁶

The year 1806 witnessed the introduction of new Military Regulations further new dress regulations were introduced in 1806 on the advice of Col.Agnew, the Adjutant General. The orders were issued on March 13 1806 and was recorded in Section XI, para X, of the Army regulations (i) the old turban was thought of as inconvenient and it was better suited to the military character. It was thought that a change was necessary for the smart turnout of the army. The new turban was said to resemble the cap worn by the Drummer of the 13th Regiment of the Indian Infantry. John Craddock, the Commander-in-Chief of the army of Madras Presidency, issued the new regulation which included new turban; (ii) clean shave of the chin, trim the mustaches in a prescribed manner and (iii) avoid the practice of having caste marks on the fore-head and give up the earings.⁷

Reaction among the Native Sepoys in Vellore Fort.

The introduction of the new dress regulation created a suspicion among the Indians. The new turban was said to resemble the cap or hat of the European. In India, hats were particularly associated with European and the common name for the European was hat men. The sepoys thought that the new regulation were to be the first step in Europeanization. The innovations in the dress caused much agitation in the minds of the native sepoys. Orders which prohibited the sepoys from wearing the marks of their castes and to wear the new turban were against their customs and practices. They felt that the British would first take away the external marks of the castes and religions distinctions; then they would desire to change dress and to assimilate the turban to the cap of the Drummers. They would next convert them to Christianity. The Indian regarded Christianity as one involving impure modes of life associated 'with hats, foot and port and the consumption of spirit.'⁸

Course of the Mutiny

Irrked by the ban imposed by the British officers on their religious practices including the use of religious symbols such as decorating the forehead with kumkum, or sporting a beard, the Hindu and Muslim soldiers plotted to organize a mutiny against them. When one of the native sepoy betrayed them by exposing the plot to the higher authorities, they decided to advance it to July 10 and pre-empted any attempt by the English army to crush their plan. They assembled all the sepoys on July 9th itself and started attacking the English soldier from 3 am. On July 10 they carried on the strike till 7 am killing hundreds of English soldier in the process.

On hearing this, a British army commander, under Guillespie from Arcot, including many native mercenaries came to Vellore, stormed the fort and retaliated killed over 800 native sepoys and imprisoned 600 sepoys in Vellore and Trichy. Besides,

17 native sepoys were hanged in front of the forts main gate. Finally, the revolt was put down. The offending new military regulations were repealed.⁹

Changes over the British Administration after Revolt

The family of Tipu Sultan as precautionary measure was removed to Calcutta. Both the Commander-in-Chief Sir Lon Cradock and Governor Thomas Munro were recalled in 1817. Sir George Barlow who succeeded Lord Minto (1807 -1813). Although the uprising was thus brought to a bloody end, 'on one knew how deeply rooted or extensive might have been the plot'.¹⁰ But this attitude of caution was confined only to Madras Presidency.

The State Government of Tamil Nadu has permitted the Vellore District administration to celebrate July 10th 2005, which marks the beginning of the 200th year of the Vellore Mutiny.

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IMPOSITION OF COMPULSORY HINDI IN THE MADRAS PRESIDENCY

TamilChelvi Nagarajan *

During the freedom struggle, India's language policy took shape on the decision taken by the Indian National Congress. The entire country echoed the voice of the Congress party. The Congress party, in its anxiety to strengthen the forces of nationalism, began to advocate a common language for the entire country. They advocated not to choose the alien English, but

the indigenous Hindi which they thought that was spoken by majority of people in the country.¹

When the Congress party assuming the power in Tamilnadu, C.Ragajopalachariar or C.R. who led the Congress ministry in the Madras Presidency on July 14, 1937.² Then he introduced the compulsory study of Hindi in the first forms of High School.³

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C.R. emphasized the "uniqueness of Hindi as the only language suitable to become the common language of the country".⁴

In an equally unilateral way, C.R. announced that the Government would seek to introduce Hindi as a compulsory language for school children in the Madras Presidency. One of the Dravidian movement leaders like Periyar E.V.R. criticized that the compulsory Hindi language would affect the non-Brahmin students of Tamilnadu. Periyar E.V.R. had a very strong opinion that Hindi is neither helpful to the advancement of knowledge nor to the development of human growth.⁵

C.R. had to introduce the study of compulsory Hindi in one hundred and twenty five schools from sixth to eighth standards in the Madras Presidency.⁶ He had two reasons, first he was committed to implement the Congress party's language policy and second, it would be easy to the southerners for getting job at the all-India level. With a knowledge of Hindustani, he said, "Our boys and girls can find employment and opportunities of services throughout India more easily than they do now" and could share in the social and public activities all over India.⁷ To implement this scheme successfully, the Government allocated an additional sum of Rs. 20,000 specially for the salary of Hindi teachers in that year's budget.⁸ The Government also published the textbooks for Hindustani class.⁹ The Madras District Congress Committee, passed a resolution demanding that Hindi be made optional. It was proposed by M.P. Sivagnanam, the secretary of the Madras District Committee and supported by some prominent members like P.Goalarathinam, Parali Nellaiyappar and others.¹⁰ Ananda Vikatan described C.R.'s act on the introduction of compulsory Hindi in Tamilnadu as the greatest of all his services.¹¹

The proposal to introduce Hindi came in for criticism from all sections of the people; the academics and the Tamil scholars. The Anti-Hindi movement gained momentum when Tamil scholars cutting across all political and communal differences, came out in the open and expressed their opinions about the harm that Hindi might cause to Tamil language. In Tanjore, the Karandai Tamil Sangam organised a meeting to protest against the introduction of compulsory Hindi on August 27, 1937.¹²

In the Madras Presidency, many prominent members like Dr.Varadarajulu Naidu, Thiru. Vi.Ka., N.V. Natarajan, George Jacob, P.K.Vinayakan and

others opposed the introduction of compulsory Hindi.¹³ At Madras, Maraimalai Adigal, a Tamil scholar, addressed an anti-Hindi meeting on October 14, 1937. In his presidential address he gave irrefutable reasons for opposing Hindi in Tamilnadu. Following his speech, several scholars like S.Somasundara Bharathi. C.N. Annadurai, M.C. Rajah, Diwan Bahadur Srinivasan and others spoke on the need for safeguarding the interests of Tamil.¹⁴

When the provincial Tamil conference was held at Tiruchirappalli on December 26, 1937, Somasundara Bharathi who was Professor of Tamil, Annamalai University said that "the introduction of Hindi as a compulsory subject in schools was to be condemned."¹⁵ Then the Tamilian Association convened an Anti-Hindi conference at Cojeevaram on February 27, 1938. M. Krishna Nair inaugurated the conference and remarked that "We hate, condemn and oppose the act of imposing Hindi compulsorily".¹⁶

In a discussion in the Legislative Assembly in March 1938. Dr. Rajash Sir Muthaiah Chettiar made a forceful plea against the imposition of Hindi as a compulsory subject. He said "The objection to the compulsory introduction of Hindi is absolutely genuine"....¹⁷

Justice Party leaders like A.T. Panneerselvam, K.V. Reddi Naidu, Uma Maheswaram Pillai, and others also criticised the introduction of compulsory Hindi.¹⁸ The Hindi language imposition was opposed by all sections of the people like Justicities, the Muslim League, the self-respecters and the scheduled castes federation.¹⁹

While arrangements for the Anti-Hindi movement were in progress, Periyar E.V.R. wrote a series of "inflammatory editorials" in Kudi Arasu. It urged that the every pure blooded Tamilian to rise against the Aryan menace".²⁰

Periyar E.V.R. undertook a tour of the Tamil Districts and he addressed several anti-Hindi meetings. For example, from August 19 to 21, 1937, he addressed 29 public meetings in Salem district. His speeches delivered at these meetings were published in Kudi Arasu. Viduthalai and Justice which gave an impression that he was the virtual leader of the Anti-Hindi movement.²¹

During the anti-Hindi agitation. C.R. was a law unto himself. He invoked the Criminal Law Amendment Act against anti-Hindi pickets.²² When a Boycott committee was formed by the Justice Party in

Madras City on June 1, 1938, the Anti - Hindi movement began to pickup momentum. The first goal of this committee was to picket the private home of C.R. at Mambalam.²³ In addition, pickets were also established in other places.²⁴ Picketers who demonstrated in Madras city generally did not live there but were brought into city by Justice organizers. By June 1938, Swami Shanmugasundaram, Palladam Ponnusamy, C.D. Nayakam, K.M. Balasubramanian, C.N. Annadurai. and others were arrested in the Madras Presidency.²⁵

In the meantime, at Tiruchirappalli, Periyar E.V.R. Alagirisamy, R. Thirumalaisamy and others including Muslims met and chose one hundred and one suitable volunteers for the Anti-Hindi march. They started the march from Tiruchirappalli on August 1, 1938.²⁶ The Justicities and the Tamil cultural organization stood in the forefront in extending all possible help to the marchers and they arrived at Madras on September 11, 1938. Towards the end of

November 1938, Periyar E.V.R. was arrested for his speech at Madras.²⁷ and sentenced to one-year imprisonment. But when on medical grounds, he was released in May 1939.²⁸ By this time, sporadic demonstrations were continued by the common people and students. Severe steps including firing were ordered to suppress the riot, two died of firing. In the end of January 1939, thousand and two hundred people were arrested, of whom thirty six were women had been convicted as a result of the anti-Hindi agitation. The anti-Hindi agitation ended only when the Congress ministry laid down Office on October 29, 1939.²⁹ James Hope who became the Governor of Madras he stopped the introduction of compulsory Hindi in the schools and also released all prisoners, and thus established peace in Tamilnadu.²⁹ At that time, the introduction of compulsory Hindi became defunct but now-a-days the compulsory study of Hindi succeeded in Tamil Nadu.

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WOMEN RESERVATION AND PRESENT SCENARIO OF WOMEN IN POLITY

S. Subramani *

The women population in the Independent India is more than half the total population. But the participation of women in public life is comparatively poor when compared to its proportion in the population. Though the constitution of India safeguards the rights of the womenfolk more than the men folk, discriminations are perpetrated on womenfolk on the basis of gender.

Women in India have been deprived of power within the family by the religious and social traditions.

In the context of conducive atmosphere after independence, growing political consciousness and a desire for greater political clouts are noticed among Indian women.

It is against this background that women's organizations demand reservation of seats for women in legislatures. All these trends indicate that women's representation in politics requires special consideration, and cannot be left to the forces that presently dominate the political parties and the government. Today, even the best of our female parliamentarians feel sidelined and powerless within their respective parties. This awareness was reflected in the platform for action developed at the 1995 Fourth World Conference on Women in Beijing. The basic objective of the conference was to increase women's participation in political institutions. In fact, the government claimed the reservation bill to be a fulfillment of the pledge made at Beijing. Since independence Indian women have had little representation in institutional politics. The desire for equality drives them to demand for reservation. Since

independence, women have not had more than 9 percent representation in legislative bodies. The enormous social and economic obstacles to women's entry into these arenas make reservation a political means of achieving social change. Many factors are important in the election of women candidates, such as literacy, triple burden, a liberal family background, the financial position of the family, the support of male family members, level of involvement in politics, local conditions, campaign strategy and pull within the party and personality. The combined result of all these factors is that very few women are given chances and even fewer get elected from among this small number.¹

The women shared largest share in parliament only in 1985, because at that period the women's movement was at its peak. Since then women's representation is on the decline. The issue of reservation is meaningful in the context of women's empowerment and leadership to enhance the subaltern resources. Now the feminist arguments and advocacy have sharpened their arguments for validating claims to feminize quality of leadership. Leadership is essential because feminist claims on the political arena are not just to share power but to change the nature of power. Another words, they are not just planning to govern but to change the nature of governance. But such action has marginal impact without a strong political content. The well known researcher, Y.D.Phadke, has lamented that political parties even today are not willing to come forward to offer due share to women in the polity. Almost all political parties are generous only in giving promises

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theoretically for a better future for women. But political parties have a major responsibility in facilitating women's participation. Today, women are represented in all parties only as a token. The "Tokenism" idea is to be replaced by a genuine partnership of men and women in sociopolitical system. This further requires internal democracy rather than public speech. The male domination in party activities reduces hope for equality of status for women in all aspects of public life.² The lack of opportunity spoiled the women folk and branded them as weaker section. In some of the parties, both regional and national the top decision makers are women. In Tamil Nadu, the present Chief Minister materializes the opportunities for the welfare of the

people and development of our nation through her healthy governance.

Reservation could not be interpreted as a concession but a responsibility of every citizen to concentrate on the welfare of the marginal sections of the society, as embodied in the constitution of India to ensure the real democracy. Nowadays the political parties have started changing their attitudes towards women which is reflected in their election manifestos. In the thirties, the women leaders of India, involved in the nationalist struggle, were pressing for universal adult franchise. But after sixty years, a proposal is still under prolonged discussion to reserve one-third of the seats in the Lok Sabha and state legislatures for women whose predecessors fought for universal franchise.

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THE VISIT OF THE FIRST BRITISH PRINCE TO INDIA - A ROYAL - TREND SETTING WITH SPECIAL REFERENCE TO THE MADRAS PRESIDENCY

C. Swathanthira Kumar *

The Prince Alfred Duke of Edinburgh, with the Royal lineage as the second son of Queen Victoria and the first ever British Royal visitor, arrived in India on 22nd December 1869, through the 'Galatea' frigate which steamed up the Hughli, Calcutta after his long voyage round the world.¹

The landing of the sailor prince in Calcutta marked the first stage of a truly royal progress which lasted about three months, a progress which, Lord Mayo - the Governor - General and Viceroy - said 'calling with a burst of loyalty' such as had never before awakened the history of British rule. To such a guest no viceroy could have played the host with mere splendid courtesy and geniality than did the frank, good-humoured, sympathetic Irish had entertained him at the Government house.²

He had been felicitated, as no Prince was ever before, by communities of the utmost dissimilarity yet having one point in common - their loyalty to the British throne - which had thus proved independent of

climate and circumstance. There was no precedent for such a tour by a person of so exalted a rank. But that tour had the distinction of being the first of many of its kind. The ends of the world have been brought together, miles by land and knots by sea and have been conquered by kings and princes, like other people, now run to and fro seeing with their own eyes, both the oldest and the newest of nations.³

"The fierce light that beats upon the throne" also beats upon those who are close to it and while in India, the Duke's every movement, every word, every little act of courtesy was recorded with a faithful minuteness indicating the interest that was taken on him on all sides. And he passed through the ordeal with consummate credit; wherever he went, he made himself friendly, but not cheap to natives of high rank; by the aid of an unassuming and quiet demeanor, he won the unqualified admiration of those who were well acquainted with the "bahadoorism" of the residents at the courts. To them it was a strange and

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memorable experience to have among them a 'Prince of England' who had no assumption in manner or address, and who yet succeeded in maintaining informally a self-possessed dignity that the Queen's lieutenants (i.e. the viceroys and the governors) in India were not always the masters of India. Moreover it might have been a gratifying sight for them to see some local magnates, or rulers for a while coming down from their stilts to their natural level as average man and they might have hoped that this letting-down process might for the future be some what frequent. Whatever their own manners and customs, whatever their own mode of spending the revenues, they could not but have been impressed favourably by the simple tastes of the 'Prince of England'.⁴

The Government house at Calcutta was adorned with gilt - Louis furniture brought specially from Paris. There was a state banquet in the Marble hall, a fancy dress ball and a great assemblage of dignitaries at which the Prince was invested with 'Knight Grand Cross of the Star of India',¹⁰ in the presence of a crowd of native chiefs and under circumstances of imperial magnificence, it was a wise proceeding, since it admitted the Duke into an order that since princely gatherings in honour of an English prince could not be soon obliterated from the memories of the masses of people who took a more or less deep interest in the festivities in the latter's honour. The ceremony was both well devised and well executed and the chiefs who witnessed it had returned to their homes impressed with increased respect for the 'Paramount power'.⁶

The hurried character of his tour through the interior parts prevented the Duke from obtaining more than a bird's eye view of the principal parts of the country. Duke was highly gratified by the manner in which the communities of some cities desired to commemorate his visit. During his visit the Duke found better opportunities of making acquaintance with the Indian princes and chiefs from Calcutta, Bombay and Delhi.⁷

On 22 March 1870, the Municipal Commissioner and the members of the community of Madras Presidency and the reception committee headed by Colonel Denizen and the President of the Municipal Corporation gave a rousing reception to the Duke.⁸

In his reply to welcome address accorded by the reception committee, the Duke said, "...he brings to

close a visit to India which will be among the most memorable epochs of his life and during which he had the privilege of receiving so many satisfactory proofs of the loyal devotion". He expressed his warmest thanks and in return he heartily thanked the inhabitants of this great presidency who in course of time will enjoy increased prosperity and by their energy and industry they would successfully develop the great resources it possesses.⁹

The Duke's visit to military female orphan asylum at Poonamalle Road in Madras on Friday the 25th March 1870 was marked by festoons of leaves and flowers, hoisting little flags, hanging up devices expressive of welcome and loyalty, practicing the National Anthem, summoning the governors and directresses and other ways preparing to receive the 'Duke of Edinburgh' right heartily.

Three stanzas were sung, the following stanzas having been added for the occasion by the Reverend Stone, Chaplain to the institution as,

God Bless our sailor Prince,
Still may his life evince,
Goodness and truth
Ne'er may his fame be less
His worth may all confess
And nations join to bless
His Royal youth¹⁰

On the Duke's farewell address in Madras, he stated that "I am laden with a debt of gratitude a debt which I am proud to owe, but which I can never hope to repay". In all that concerns the welfare of India, I shall ever take a deep interest, for I have learned to regard people with affection.¹¹

An informative letter regarding the visit of Prince Alfred Duke of Edinburgh to India to his brother and Prince of Wales Albert - Edward was sent by Prince Alfred himself on 26 March 1870. In his letter, the Duke said that the viceroy Lord Mayo was an awfully good chap and was most kind and the Duke was informed that the Mayo had shelled out some ten thousand pounds during his visit.

As to the Duke's stay in Madras, he found the people of Madras were very hospitable. The town of Madras itself was a 'poky sort of hole', and on his arrival in Madras, Napier, the Governor of Madras dragged him through the worst part of it, and he was nearly stifled by the stink from the sewers added to the overpowering heat of the sun.¹²

Viewed from the decorative side, as a piece of state pageantry, the Duke's visit was a conspicuous success. The manifestation of a growing loyalty towards the sovereign whose living presence embodied in the form and movements, which the British crown hoped to strengthen the bonds of goodwill and common interests, between ruling and subject races. It was also interesting for several reasons. It not only represents the views of an English Prince of what he saw with his own eyes during his sojourn in the distant possession of his 'Royal Mother', but it was more valuable as it expresses the unbiased opinion of one in his exalted position, formed from personal observation of a people who evinced the liveliest interest for his reception as a representative of British Royal family. Prince Alfred Duke of Edinburgh had apparently taken not of what he saw and did, and compressed a great many topic within the short compass of a single letter.¹³

The press and the opinion of the natives had raised a mixed feeling about the visit of the Duke of Edinburgh Prince Alfred. There appeared in the 'Madras Mail' what purported to be a letter from the Prince Alfred Duke of Edinburgh to the Prince of Wales, giving an account of his sojourn in India. It quoted that, it was hardly possible for anyone with his 'wits about him' to take that product for anything other than what it really was viz. an ingenious squib intended evidently to create a little amusement to show up certain individuals who merited that sort of courtesy.¹⁴

The Duke of Edinburgh bade farewell to India on 27 March 1870 after his final leg to Madras. The farewell was not 'de rigueur' it being the rule among princes to take everything as a matter of divine right'.

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EDUCATION POLICY UNDER KAMARAJ MINISTRY (1954-1963)

R. Sathya Bhama *

Education a bountiful resource, forms the foundation for the enrichment of the individual's life, upliftment of the society and development of the nation. The aim of education have been defined in the Nannool (A Sangam Tamil work) as the attainment of the four objectives worthy of human pursuit.

They are the righteous life, the creation of wealth, the enjoyment of the good things of life and

finally the renunciation of all these and the attainment of salvation or bliss in brief - virtue, wealth, pleasure and bliss.

The importance of education as a factor in the development has been emphasized by eminent thinkers. Burton R. Clark regarded education as a institutionalized form of Socialisation'. Since, the constitutional Assembly of India decided to adopt

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Universal adult franchise for India, Article 45 of the Indian Constitution directs the Government to provide universal compulsory and free education for all children upto the age of 14 within 10 years of the promulgation of the Constitution.² Central and State Government have the responsibility to provide educational facilities to the people, since the subject education is found in the concurrent list of Indian Constitution.

It was first on the field of education that Kamaraj as administrator set his heart and as Chief minister he made it one of his principal tasks to bring about universal free education in Madras State. The achievements of his Ministry in this field under his leadership were most praiseworthy as it was a contribution to the process of democratic consciousness of the people.

The first important decision taken by Kamaraj immediately after assuming office, was to drop the controversial modified Elementary Education Scheme of Rajaji and thereby giving it only one year trial. The old system was restored with effect from the academic year 1954.³ This decision not only put an end to many controversy but there was political gain also. E.V.Ramasamy Periyar, the leader of Dravida Khazhagam, congratulated Kamaraj for his decision. Kamaraj was forced with the responsibility of giving free and universal education for all children until they completed the age of 14 by the year 1960, according to article 45 of the constitution. He took a determined effort to promote literacy in a phased programme.

Primary Education

As a first step to promote primary education, Kamaraj directed local bodies to concentrate first on the provision of facilities for Elementary Education until the areas within their jurisdiction were fully covered by an adequate number of Elementary Schools and schemes of expanding facilities for secondary education were to be deferred till sufficient funds could be spend for the establishment of secondary schools.⁴ The next step Kamaraj took was to make Elementary Education free for all poor children (the income limit of the parents being Rs.100/- per mensem) from the academic year 1955 onwards.⁵ So far in the State, Harijan children were enjoying full fee concessions in Elementary Schools irrespective of the income of their parents and children belonging to Backward classes enjoyed half fee concessions, subject to the condition that the annual income of their

parents or guardians should not exceed Rs.1,200/- per annum.

Schools in Schoolless Centres

In 1957, Kamaraj had a survey carried out to ascertain the distribution of school facilities and found that a number of localities has no school in resonable proximity. Out of about 15,000 as many as 6,000 Villages remained schoolless. Hence, providing schools for such centres was the next task that Kamaraj concentrated. Availing of the financial aid given by the Government of India under the scheme for the "Relief of the Educated unemployed", under the first five year plan, single teacher schools were opened and the existing schools were strengthened with additional teachers.

According to this scheme, during the last three years of the plan period (1954-1956) the Government of India was to finance 75%, 50%, 25%, respectively of the expenditure on salaries of teachers and also the cost of equipment at Rs. 200/- per school during the first year. From the fourth year onwards the entire expenditure had to be borne by the State Government.⁶

On the basis of this programme, as many as 4267 elementary schools were opened during the plan period and about 6076 unemployed youths were provided with employment.⁷ The final result of this scheme was, all villages with a population of 300 mand above were provided with primary schools and more than 4 lakhs of children were additionally enrolled in these schools.

The Report of the Legislative Committee

Though by the above measures, the enrolment of School going children expanded sufficiently, the attainment of free and universal education according to the Constitutional Directive was found difficult to attain within the specified time limit. The progress could not be accelerated, due to financial limitations. Kamaraj's Government wanted to find out solutions to the above mentioned issues with regard to Elementary Education and Secondary Education. A white paper was prepared by Kamaraj's ministry with various suggestions and solutions. It was placed before the Legislature in April 1956.⁸

The white paper was debated in both houses to consider the whole problem and settle the final answers, on the basis of general agreement. The Legislature appointed a committee consisting of leading members of all parties in both the houses,

with the education minister as the chairman. This Committee after scrutinizing the white paper, presented an unanimous report after getting the advice of educational experts of the State. This report was once again debated by the new Legislature (which came into existence after 1957 general election) and got its endorsement. Many of the decisions taken by Kamaraj's ministry on education was based on the recommendations of the Legislature Committee.⁹ From then onwards Kamaraj adopted a policy of planned development of education on cost controlled basis and it was given effect from the academic year 1958-1959 with a long range perspective.

Mid - Day Meals Scheme

In order to enroll more children to Elementary Schools and to avoid wastage caused by pupils staying away from schools, before completing the course, a scheme of supplying mid day meals was introduced to act as an incentive to the poor parents who took away their children in the midst of their schooling for wage earning jobs. In November 1957, Kamaraj placed the scheme on a regular footing and subsidized it as part of the state education plan. By the end of the Second Five year plan (1961) the scheme was extended to all existing schools in rural areas, organised and maintained partly by grants provided by Government and partly by donations offered in cash or in kind by local public. While 40% of the total cost was borne by the local public, 60% of the total cost was Government's share.¹⁰ From the year 1961-1962 the scheme came to be assisted by the American International Voluntary Organisation, CARE (Co-operative for American Relief Everywhere) and this enabled Kamaraj's Government to extend the scheme to urban centers also.¹¹ By the end of 1963, about 4 lakhs of children in urban areas and 13 lakhs of children all over the state were benefited by this scheme.¹² It helped to bring into schools thousands of children who were kept off on account of poverty.

Compulsory Education

In spite of the above mentioned measures, taken to increase the enrolment of children in Elementary Schools, a scrutiny of the standard wise distribution of pupils showed that the percentage of pupils went lower when they reached the finishing stage of the total children enrolled in class I, only about 45% of boys and 37% of girls attended class V.¹³ So, Kamaraj's ministry undertook a scheme of compulsory primary education in order to prevent discontinuations in between classes and make such

children complete the Elementary course. This scheme of Compulsory Education was introduced from the year 1960-1961, according to a phased programme spreading over three years and in each year one third of the State was covered. By this measure more than three lakhs of additional children were enrolled and about 6,600 additional teachers were employed.¹⁴

Policy related to the Introduction of Hindi

Kamaraj followed a pragmatic policy over the teaching of Hindi, in high schools. According to the official language commission's decisions the education system in schools must be reoriented to achieve the imparting of sufficient literacy in Hindi to pupils, by the age of 14 and instruction of Hindi should be compulsorily made at the secondary education level all over the country. Kamaraj did not accept the proposal that Hindi should be compulsorily studied at the secondary education level.

Kamaraj introduced a three language formula from the year 1959 according to which, part I consisted of regional language or Mother tongue, Part II, consisted of Hindi or any other Indian language, not included in part I and part III consisted of English. Thus unlike in other states, Hindi was made an optional subject by Kamaraj. In the chief minister's conference held in March 1962, Kamaraj clearly stated that Hindi would not be a compulsory subject in his state and also pointed out that of the total percentage of pupils, 80% offered only Hindi under part II and a minority of 20% only offered other than Indian languages.¹⁵ To Kamaraj making it as an optional language, the desired effect was not completely unachieved.

Introduction of Tamil Medium in Colleges

It was under Kamaraj's chief minister ship that Tamil as medium of instruction for the degree course was introduced from the academic year 1960-1961. It was first introduced in Government Arts Colleges, Coimbatore and in the next year three private colleges adopted.¹⁶ In order to make the scheme popular a provision of giving a stipend amount Rs. 30/- per mensem for three years degree courses to two-thirds of the total number of students was arranged. In order to promote the development of Tamil Literature and to assist publications in Tamil works in Science, Dictionaries, Research works etc, and also publish translations in Tamil of standard books in foreign languages, Kamaraj's Government appointed a "Bureau of Tamil Publication" in March 1962, with necessary funds to the extent of Rs.10 Lakhs.¹⁷

By giving a high priority to education Kamaraj won the appreciation of many. Prof. Galbraith the then ambassador to India, praised the Madras Government, remarking that it was a good government which invested in education. During his regime of a years there was tremendous expansion in education. There were 5 medical colleges and 5 engineering colleges in 1956.

When Kamaraj laid down office in 1963, there were 10 engineering colleges, besides the Indian Institute of Technology opened in 1958 and Medical

colleges providing educational facilities to more than 15,000 students at under graduate level.

More than these numerical expansions, he created a general awakening among the people and made them educated conscious particularly among the poor at the rural side. Thus, the contribution of the "Unlearned Scholar" as Kamaraj was known among the masses, in the field of Education, has no parallel in the history of Tamil Nadu, won he who brought education to the hamlets and charies of the poor through out Tamil Nadu.

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THE FIRST SPLIT IN THE CONGRESS PARTY IN THE MADRAS PRESIDENCY

N. K. Sulaimankhan *

The Indian National Congress Party is the oldest and biggest political organizations in India.

At the Calcutta session of the Indian National Congress, it was resolved to hold the 23rd session at Nagpur and the invitation was accepted. Later, the venue was shifted when the majority on the Reception Committee expressed their inability to hold the Congress session there. The real cause of discard among members at Nagpur was the dispute over the nomination of Tilak as president of the Congress. The opposition to his nomination stemmed from the

feeling of a section in the Congress that the nomination of a person once convicted of sedition would deprive the organisation of all chances of government favour¹. Things were hotting up over this issue when the supporters of Tilak were bent upon placing him in the presidential chair. The situation was that the Congress would be held at Nagpur either with Tilak as president and under the auspices of the extremists faction or Moderates were unwilling to resort to. Whoever was to blame for the situation in Nagpur, it was clear that one could expect only rowdyism and rascality unprecedented in Indian

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political life if the venue of the Congress was not changed from Nagpur². With the situation getting out of hand, the senior leaders of the Congress agreed that it would not be in the interests of the Congress to attempt to hold the next sitting at Nagpur. The Congressmen of Bombay were much worried over this unpleasant development. Although things were not so bad in Bombay, in view of its proximity to Poona, Amroati and Nagpur, it was genuinely felt that the virus might travel there too³. After brief confabulation, Pherozesha Mehta, Wacha, Mudholkar, Chintamani and certain others sent telegrams as well as letters to Krishnaswamy Iyer asking if Madras could host the Congress that year. In doing so, they banked solely on the intrepidity and vivacity of Krishnaswamy Iyer. Chintamani wrote, "As a native of Madras, I trust Madras will rise to the occasion and do its duty by the Congress and the country". He also stated that a portion of the sum of Rs.8,000 to Rs.10,000 collected by the Nagpur Moderates might be made available to him to conduct the Congress⁴.

Krishnaswami Iyer had a meeting of the Madras Mahajana Sabha convened to get a formal approval of the decision to hold the Congress at Madras. Of the 100 members who attended the meeting, 92 were for the decision and 2 against. That was enough for Krishnaswami Iyer to speed up the preparatory work for the Congress, unmindful of the opposition that was building up. Letters were published in the newspapers deploring the decision taken in haste at the Mahajana Saba. The whole matter was attributed to four extremely Moderate leaders namely, Pherozesha Mehta, Wacha, Mudholkar and Krishnaswami Iyer⁵. Many nationalist leaders of the Madras Presidency were already enraged by Krishnaswami Iyer's open letter to N. Subba Rao, President of Madras Provincial Conference at Vizagapatnam, which was published in all newspapers and journals in May 1907⁶.

In meanwhile, new group of leaders in Tamilnadu, determined to have their own say at the Surat Session of Congress, organised on 18th December 1907, a public meeting under the auspices of the Swadeshi Vastu Paracharini Sabha, with Duraiswami Iyer, the president of the saba in the chair. Four resolutions were passed two proposed by C.Subramania Bharati, one by Duraiswami Iyer and the fourth by V. Chakkarai Chetti. One of the resolutions proposed by Subramania Bharati clearly indicated the mood of the new group leadership⁷. The

resolution stated that this meeting seriously condemned the action of the Congress Reception Committee at Surat in not having consulted the other provinces in the matter of electing the president of the Congress and in having over looked the claims of Lala Lajpat Rai to the same⁸. The attitude of the new group, revealed at the meeting, was firm and uncompromising. The resolutions passed indicated that the new group delegates would be adamant in the pursuit of their goals at Surat. Despite their difference, the two groups, the new and old travelled to Surat in the same train under the common banner of Madras Nationalists. But whatever homogeneity the Madras delegation mustered during the train journey was lost at the very start of the Surat session.

On 24th and 25th December, the new group met under the chairmanship of Aurobindo Ghosh to discuss its strategy. It was decided that the Congress be asked to include on the surat agenda resolutions on boycott, swaraj and national education. If this demand were not considered favourably, Tilak would oppose the motion electing Rashbehari Ghosh to the presidential chair⁹.

The 23rd Session of the Indian National Congress was held at Surat on 26th and 27th December 1907. At Surat 6000 spectators and 1600 delegates gathered. The proceedings were marked by disorderly behaviour. The proceedings began with an address from the chairman of the reception committee. Tribhovandas Malvi, the chairman of the Reception committee welcomed the delegates. After the reading of the address was over, Ambalal Saker Desai proposed that Rash Behare Ghose nominated by the reception committee for the office of president under the rules adopted at the last session of the Congress, he should take the presidential chair¹⁰. As soon as A.S.Desai uttered Ghose's name some voices were heard in the hall shouting No, No, and the shouting was kept up for some time. The proposer, however, somehow managed to struggle through his speech, and the chairman then called upon Surendranath Bannerjee to second the proposition¹¹. As soon as he begun his speech-before he had finished even his first sentence, the greatest disturbance proceeded from the front rows of the Madras and Deccan blocks of delegates. They called loudly for Tilak and Lala Lajpat Rai and did not allow Banerjee to talk but the old group members urged him to go on and he made repeated attempts to make himself heard, but scarcely a word could be heard above the noisy clamour of the

new group members. They were only about 30, the majority of them coming from Madras¹². It was clear that disorderly behaviour had been determined upon to bring the proceedings to a stand-still, and the whole demonstration seemed to have been pre-arranged. Finding it impossible to enforce order, the chairman warned the House that unless the uproar subsided at once, he would be obliged to suspend the sitting of the Congress. The hostile demonstration, however, continued and the chairman at last suspended the sitting for the day. In meanwhile, the new group members met the same evening to discuss the next days proceedings; With the exception of Subramania Barathi, all leading members of the Madras new group attended the strategy session. Later that evening, the entire Madras delegation, comprising both old and new groups, assembled with G.Subramania Iyer in the chair. Duraisami Iyer and Bharati expressed their hope that next day's Congress proceedings would go on peacefully, nothing that members of the Madras new group would do their best to ensure this. Next morning, however, the Madras old group assembled separately and vehemently attacked the new group¹³. The 2nd day of the session, December 27, in fact prove fateful.

When the session opened at about 12.30 p.m., Tilak, still hopeful of striking a compromise with the Moderates, pencilled the following note to Malve, chairman of the reception committee: "Sir, I wish to address the delegates on the proposal of the election of the president after it is seconded. I wish to remove an adjournment with a constructive proposal, please announce me¹⁴. Receiving no reply from the chairman, Tilak and his followers allowed Surendranath Bannerjee to complete his speech seconding the election of the president. Then, as the motion for the election of Rashbehari Ghosh was receiving with prolonged applause, Tilak forced his way on to the platform and stood posted in front of Ghosh. Shouts of disapproval from the Moderates greeted his action. Tilak insisted that he had the right to address the delegates, and told Ghosh, when he attempted to interfere, that he was not yet properly elected. By this time there was general uproar in the pandal¹⁵. An

attempt was made with the consent of the chairman to remove Tilak bodily from the platform, but this was foiled by Gokhale. It was during this confusion that a shoe was hurled at the platform, hitting Pheroza Shahi Metha on the face after touching Surendranath Bannerjee¹⁶. Chairs were now seen being lifted to be thrown at Tilak from below the platform. On seeing this, Tilak supporters rushed on to the stage to protect him. Rashbehari Ghosh meanwhile twice attempted to read his presidential address, but in vain. The confusion intensified and the Congress was suspended sine die. After the lady-delegates present on the platform had been escorted to the tents outside, the other delegates began with difficulty to disperse, but the disorder having grown wilder the police eventually came in and ordered the Hall to be cleared¹⁷.

The sequel was, the much dreaded split in the Congress, which every right thinking Congressmen was keen to avert, had become a *fait accompli*. The shameful occurrences at Surat were "unparalleled in the history of any public gathering in India in the past". While many men belonging to both factions contributed to the uproar and unseemly behaviour that prevailed, the nationalists of Madras and Nagpur were reported to have had a greater share in the inglorious proceedings¹⁸. V.S.Srinivasa Sastri who was present at this Congress session, narrates how after throwing a Maratta Shoe, some of the delegates including those from Madras, flung chairs freely: "I saw a young fellow taking a chair and about to strike. I looked up at him. I met one of my own pupils, an old student of the Hindu High School. He had his chair ready to strike me as soon as he saw me he exclaimed, Is it you sir¹⁹."

The results of the Surat split was that the Extremists were excluded from the Congress membership and the Moderates or old guards was firmly in the saddle. The organisation ceased to represent the country as a whole and was reduced to the status of a political party. The split did not benefit either party but the demonstration of disunity in the nationalist ranks gladdened the hearts of the imperialists.

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HISTORICAL SIGNIFICANCE OF PALAYAMKOTTAI FORT

I. Udhayasankar *

The Palayamkottai fort was specious and built in a rectangular shapes, 900 yards by 840 yards. The British considered it a most important one for their military activities. It had an outer wall of nine feet height with circular holes for the use of guns. The outer wall is said to have been built by Khan Sahib, and it was named Pillaikottai or Child Fort. The fort was built with massive cut stones with ramparts. There were square bastions at irregular intervals and round bastions in the corners. The bastions were provided with the loopholes for the use of artillery. There were four gates in the middle of the four walls. The western gate was called the Tirunelveli gate, the southern the Travancore gate, the eastern the Tiruchendur gate and the northern the Madurai gate.

The other forts except Palayamkottai were garrisoned by the Nawab's forces along with the British troops. The fort of Palayamkottai was the strongest and stone built one in the South of Madurai. It was garrisoned by the British troops under a commandant.

Major Donald Campbell was appointed by the British government as the commander of the army in Madurai and Tirunelveli. After dispersing other rebel followers of Khan Sahib, the forces of Donald Campbell appeared before Tirunelveli on October 23, 1764. After the defeat of Khan Sahib, the dispirited rebels surrendered the fort of Palayamkottai their stronghold in the Tirunelveli region. With the capture

of Palayamkottai the Subjugation of the rebels commenced.

The Role of Palayamkottai

Palayamkottai played a vital role in the movement of the British troops in Tirunelveli region. It served as a military outpost of the British to check the inroads of the forces of Travancore in the Tirunelveli region especially into Kalakad area.

The British also noticed that the good effects produced by Khan Sahib's vigorous administration came to an end with his execution. The poligars of Tirunelveli became turbulent and they failed to pay their tributes regularly to the Sircar agents. Garrisoning of the British forces at Palayamkottai was useful in taking steps against the rebellious activities of the Poligars because the Nawab forces were insufficient to control them.

In addition the commandant at Palayamkottai fort periodically sent reports to the Madras Government explaining the political condition of the Tirunelveli region, which sometimes led to strong British military expeditions into this region to chastise the rebellious poligars.

Palayamkottai fort moreover, played a useful role in the postal communication between Madras and Bombay in the later half of the eighteenth century.⁵ Packets of letters were sent by the Madras Government of the Commandant at Palayamkottai fort

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who in turn sent it to Bombay through Anjengo. Similarly of letters were despatched from Bombay to Madaras through Palayamkottai. This circuitous postal communication was on account of the commotion caused by Haidar Ali, Tipu Sultan and the Marathas. Even then the British troops moved between Anjengo and Palayamkottai. Palayamkottai fort also served as a commercial centre. The British had a commercial agent at Palayamkottai. They had a warehouse for their goods. The commercial department was established in a place called Kokkirakulam, a mile away from the fort of Palayamkottai.

Communication with Anjengo

No sooner did Palayamkottai came under the full control of the British, then the military communication between Palayamkottai and Anjengo was opened. While Major Donald Campbell was sent as the commanding officer of the British force in the South, he was accompanied by a Bombay artillery force. The Chiefs of the Anjengo factory, namely Whitefield, Arthur king, W.Taylor and T.A. Glass sent a communication to Major Donald Campbell who was then camping at Palayamkottai to send back the Bombay artillery. At the same time, Major Donald Campbell wanted to retain the Bombay artillery at the Palayamkottai fort till the disputing areas of Kalakad and Shencottai were settled between the Nawab and the king of Travancore. To retain the Bombay force, Donald Campbell, sought the permission of Robert Park, the Governor of Madras.

The troops Major Donald Campbell who was appointed the commander of the British army of Madurai stayed at the Palayamkottai fort. While he stayed at Palayamkottai, he found that the king of Travancore had no intention of making any incursions in any parts of the Nawabi. But he felt that the situation might have been otherwise and the king of Travancore might be an aggressive power, if the British troops had not been properly garrisoned at the Palayamkottai fort.

When Donald Campbell found the roads very bad for further march towards the South, he wanted to lay good roads. Therefore, in order to keep the position he was obliged to detain the lascar coolies and bullocks in the fort of Palayamkottai and informed the matter to the Governor of Madras for further orders.

Though the fort Palayamkottai was spacious, the troops under detachment of Major Donald Campbell was greatly distressed for tents and quarters.

Hence, he requested the Madras Government to give sanction for the construction of the tents and buildings. Many of the officers and men were distressed for want of accommodation. Thus Major Donald Campbell expected favourable action from the Governor-in-Council for two vital matters, viz. the permission to retain the Bombay artillery and the construction of more buildings for stationing the British troops at Palayamkottai.

Importance of Palayamkottai

On the capture of Palayamkottai, the British realised the military strategy of the fort. It assumed its strategical important position and it became the military headquarters of the British in Tirunelveli region. It subsequently formed the basis of the military operations of the British in the region. The Palayamkottai fort was garrisoned under a captain. Captain Daniel Frishman took charges as the first commandant at Palayamkottai in 1765. Indeed, it was the foresighted work of Major Donald Campbell.

For a long time, the fort of Palayamkottai was left without any proper; maintenance and there had been several breaches in it. The Madras Government had often recommended to Mohammed Ali, the Nawab of Aroct to repair the breaches in the fort of Palayamkottai. The Nawab went on delaying and when he found the position of Kalakad region become critical, he promised to provide a sum of money to Major Donald Campbell for the repair of the Palayamkottai fort.

Oomathurai in Palayamkottai Prison.

After the execution of Kattabomman, his two brothers Omaithurai and Subbu Naick alies Sevatiah and fifteen other rebel leaders were prisoned at Palayamkottai fort. In the mean time, a conspiracy was made in order to relieve them. When Maj. Macaulay assumed the commandership of the Tirunelveli region. Palayamkottai was garrisoned by a small force. In January 1801, the rebels, 200 in number under the guise of pilgrims proceeding to Tiruchendur, moved to Palayamkottai, clad in yellow robes, leer carried Kavadi, chanted *mantrams* and distributed the holy ash. One reaching Palayamkottai, these pilgrims turned into, hawkers, selling firewood, plants leaves and fruits. On February 2, 1801 the conspirations disguised as jugglers and carried boundless of grass and firewood and concealed in them weapons and did the practice of jugglery. They came near the Palayamkottai jail to perform their feats.

Because of the outbreak of small pox in the goal, the prisoners including Omaithurai were removed from chains. With pre-concerted signal, the conspirators forced the prison gates with their concealed weapons and the doors were opened.

The prisoners attacked two sentries in front of them. The jailors of the fort were attacked and overpowered by Omaithurai and his men who picked up the muskets and disarmed the guards. The escape of the brothers of Kattabomman from the

Palayamkottai prison had thrown the whole region of Tirunelveli into consternation.

Palayamkottai thus occupied a unique place in the eighteenth century history of Tirunelveli and in the South Indian Rebellion. The imprisonment of Oomathurai marked a signal for the great strategy of Marudhu Brothers who devised and executed the plan to liberate the former. It was not only a political and military centre but also a great centre for Christianity which began to spread in the later half of the eighteenth century.

FEMINISM IT'S CONCEPTIONS AND MISCONCEPTIONS IN INDIAN PERSPECTIVE

M. Bhuvaneswari *

I am not a feminist and I do not believe that anybody should get a preferential treatment merely because she happened to be a woman.¹ former Prime Minister Indra Gandhi said while addressing a function at New Delhi College. However, at the same time she referred fairly good section of women in the world and India in particular are the sufferings due to suppression. Then ambiguous nature of Indian feminism reflects their actual status in the society.

First there are "equity feminists" who do believe that there are inherent differences between the sexes but seek to promote specific reforms to address what they perceive as unequal treatment in society ("equal pay for equal work", etc.) However, is feminism related to women alone? If she acquires equality, will it be end of feminist struggle? The gender feminist says, "Gender feminists believe that any psychological or social differences between men and women are rooted in the oppressive patriarchal structure that seeks to make women lesser persons than men. They tried to end patriarchy and maintain complete egalitarianism between the sexes. In Patriarchal society feminism functions in it's limited operational grounds.

The liberal feminist says, in the process of emancipation, women need not imitate but they must require more dignity and influence as the better half of the society hence they argue women should not evolve as pseudo males but as emancipated females.'

Indian feminism cannot be fixed to any of the above theories because Indian Feminist movement

could not emerge directly and act independently since Indian Women's life is not based on her own self but seasoned by the tradition and designed by culture. In Hinduism, female principles or women are worshipped as "SAKTHI" or "POWER" and this metaphysical status is not confined to religion alone it ticked down to social relations in which women are venerated, glorified, adorned and hence protected. In the process of the execution of that conception, her earthly necessities are superceded. If a woman attains equality, her supernatural consciousness as "SAKTHI" is ignored and sacrificing the feminine superficial identities for the sake of equality is more or less equal to the state of loosing her sacred in the society. Pertaining to Indian context an aesthetic synthesis of equality with gender identity is the dream of the women. Which is a misconception, and far from reality, hence the struggle for Reservation continues.

A feminist model of mental health is a real openness towards the choice of accepting which is best to her life and society ignoring the imposed Feminist norms. However, in Indian society it is articulated that men's satisfaction is indispensable for women's own welfare for getting due recognition in the society. For example, the concept of model Indian woman is derived from Draupathi, Seetha and Kannagi and others. However, one wonders that any of the above women had ever expressed her self-will to protect her own self-respect. But their metaphysical equality has been projected and injected in to the society as model woman that misconception never allows women to function on their self.

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Dualism in women's life is exhibited in politics also where she has to act with the combined advantages and disadvantages due to her gender. She has to overpower her gender consciousness to move in the all along patriarchal field without the shedding her cultural identity so Indian women's role in active politics have been receiving acute criticism and over exception from women politicians brings down their reputation Indian women as personalities are not able to comprehend the necessity for formal women's movement initially to uplift her to a emancipated women then to move towards the stage attaining

equality. Even today, as far as politics is concerned women are chained to the stereotypes roles where the chances of exploration and independent action are very absent.

For all politics women's support is inevitable, the presence of lots of women is advisable, and their role ends in giving support not in getting support. Therefore, the need for the hour is to understand that Feminism is not merely whims of educated elite women but a profound historical necessity of social democracy.

SLAVE TRADE IN FRENCH INDIA AND ITS IMPACT

V. Thirumurugan *

Slavery was one of the most in human institutions of human history, which appeared in different forms and continued for several centuries among many nations. Pondicherry was not an exception to this. Even the eighteenth and nineteenth centuries, Slavery was prevalent among several places of Pondicherry region. A few indigenous documents throw light on the transactions of human beings as mere commodities. When the French extended its activities to the Coromandel Coast, slaves were exported in large number by the French to meet their demands. The French at Pondicherry at first did not in any way control the export of slaves from their settlements. Their Government at Pondicherry had maintained a register of slaves.

According to this list 166 children all from the age group between 7 and 15 years were sold in action or on contract for a price varying from Rupees 3 to 20. Such transactions were generally confirmed by a deed executed before local officials in which absolute right over the slave and in his or her future issues was also reserved infavour of the purchaser. Thus the French had neither interfered with nor abolished the custom of slavery in their settlements.

The famous diarist Ananda Ranga Pillai has recorded the incidents connected with slavery. French Pondicherry was thus involved in the export of slaves to other countries especially the French colonies of Isles tie France and Bourbon. Slaves were in abundance and cheap in Pondicherry region due to the famine conditions, which prevailed in the surrounding country in the wake of Mughal-Marathas war. Poverty as well as unemployment drove many to fall into the trap of slavery. Even the French Governors LeNoir and Dumas bought boys and girls between the ages of 18 to 25. Most of them were sent to work in plantations in the French colonies. Due to the peculiar conditions which prevailed in Pondicherry, slavery' was accepted as such and it was not objected to by the people.

During the time of Joseph Francois Dupleix, the slave trade was widely in existence. Slaves were kidnapped and punished severely. They were treated cruelly by the French officials. Sometimes slaves were exchanged from French-African colonies to Pondicherry. On February 22, 1792 based on the king's instruction an act was passed to eradicate the system of slavery not only in Pondicherry but also in the French settlements in India. Due to the introduction of this act, the first half of the nineteenth century witnessed a decline in slave trade.

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THE ROLE OF R.L PURUSHOTHAMA REDDIAR IN THE PONDICHERRY MERGER MOVEMENT

S. Shanthini *

R.L Purushothama Reddiar was the president of the Pondicherry, the Headquarters of India in former French possession in India until its merger with the union of India in 1954. A group of politically conscious Youngmen formed the French India National Congresses in 1946.

The French Administration took repressive measures following the activities and hurtles organized by the French Indian National Congress. A large Number of the student congress leaders, Antoine Mariadassou etc, were arrested. The French Government initially supported the Communist Party, later shifting its support to the congress party, while the work for the freedom struggle officially was attributed to the socialist party led by Edouard Goubert.

According to Purushothama Reddiar the French India National Congress and its activity was limited to Pondicherry and it subscribe. So it should be rather called Pondicherry Congress. There was no cooperation at all between the Pondicherry Congress.

Slowly the leaders of the Indian National Congress began to take increasing interest in the affairs of French India. India had won her independence. The British had left India, but the Portuguese and the French still clung to their outposts. Relations with Goa were going down. Relation with Pondicherry were not only in India, but also in North Africa and Indochina. The French Indian people manifested their strong desire to get united with their brethren in neighboring India and they requested the leaders of the Indian National congress to come to their assistance in their chant de bataille(13). Their

appeal did not fall on deaf ears. Support and sympathy for French India liberation movement began to come from outside Pondicherry. Under the auspices of the Tamil Nadu congress and in his presidential address at the 43rd Provincial Congress of Tamil Nadu held in Coimbatore Kamaraj Nadar hurled a threat of Direct Action" if the French remained indifferent to the demands of the people committee was constituted consisting of the members of the Legislative Assembly and legislative Council of Tamil Nadu with S.P Adiattiyance as President for giving all necessary assistance to the liberation movement of the French Indian People. A strong propaganda movement was set in motion by the Karaikal National Congress. Mahe observed a hartal called by the socialist and Communist Parties on 26 January 1948 in which students and workers participated. At a public meeting in Karaikal Antoine Mariadasou, Narayanassamy, former captain of the INA and Venougobalane, Advocate of Madras exhorted the people of French India to fight unitedly for merger with India. The French India National Congress organized a grand conference at Nehru Vanam on 24 and 25 January for deciding the future of French India. Delegates with out distinction of caste, religion and party attended the meeting, the conference, presided over by R.L Purushothama Reddiar, expressed strong determination for integration with neighboring India with which the people of French settlements were closely linked ethnically, culturally, economically and linguistically. It was at this time that the idea of holding referendum was set aside because it was deemed "an insult to the moral right of our people.

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SASIVARNA THEVAR - AN ARCHITECT OF SIVAGANGAI SEEMAI

K.V.S. Maruthumohan *

Nalukottai, a small village even today situated near Sholapuram which is four kms away from Sivagangai on the main road leading to Thiruppathur. Nalukottai was very prominent place in eighteenth century. The family tree of Nalukottai Maravar family was derived like this. Nalukottai Salugai Peirya Oodya Thevar was the son of Nalukottai Venkan Periya Oodya Thevar. He had one daughter also by name Bhoodagathai. Salugai Periya Oodya Thevar had three wives. He had three sons through his first wife, (name not known) Thiriyambaga Thevar, Sasivarna Thevar, Lavilosana Thevar. Through his second wife Chinthamani Nachiar he had, Selvaragunatha Thevar. Through his third wife Kovanoor Nachiar he had, Pooulaga Thevar and Senapathi Thevar.

Nalukottai Salugai Periya Oodya Thevar was in charge of Koval in Northern boundary of Ramnad Country by Thirumalai Regunatha Sethupathi (1647-1672). During the period of Kilavan Sethupathi (1674-1710), Nalukottai Thevar was presented with good revenue sourceful villages in order to maintain 300 soldiers. His successor Vijaya Regunatha Sethupathi (1713 -1725) had entered into marriage alliance with Nalukottai Periya Oodya Thevar family by making Sasivarna Thevar as his son-in-law. As Sreedhanam to his daughter Akilandeswari Nachiar, Nalukottai Palayam was enhanced with six lakhs Pon (money) as yearly revenue and upgraded to maintain 3000 soldiers. The four forts, Piraanmalai, Thirupathoor, Sholapuram, Tiruppovanam were allotted to Sasivarna Thevar this made his position justified as Nalukottai Palayagar.

Also Sethupathi had appointed his son-in-law as Palayagar of Vellikurichi Palayam as well as Kaval in charge of Tondi, the sea port belonged to Ramnad Country. Thus, Sasivarna Thevar and his Nalukottai

Palayam became very popular in Maravar Country during the beginning of the eighteenth century.

Sasivarna Thevar was crowned on 11th of January 1730 as the first king of Sivaganga which was also called "Chinna Maravar Seemai" while Ramnad Country was called "Peirya Maravar Seemai". Sasivarna Thevar had a well organized administrative system. He had created a lot of new Palayams in his Country, like Manaveera Madurai, Tiruppuvanam, Padaimathur, Paganeri, Sakkandi, Mallakottai, Pattamangalam, Aralikottai, Sathroosankarakottai, Thirupathur, Palaiyoor, Ezuvankottai, Eravicheri, Thennalaikottai, Kalaiyarkoil. Besides in Sivagangai Seemai there were many divisions of nodus, like, Ollaiyoor Nadu, Ka Nadu, Puramalai Nadu, Thirupathur Nadu, Thazhiyoor Nadu, Thennalai Nadu, Rajakambira Nadu, Surabi Nadu, Kanaper Nadu, Paliyoor Nadu, Mangala Nadu, Punalparalai Nadu, and Kallka Nadu. These group of Nadus formed into two Valanadus, called Keralasinga Vala Nadu and Rajendra Mangala Vala Nadu. Further there were three kootrams called Muthoor Kootram, Paganoor Kootram, Thugavoor kootram. These were equivalent to Valanadus.

Apart from these revenue administrative divisions, there were nine provinces in Sivagangai Seemai. They were Tiruppuvanam, Muthu Nadu, Ezuvan Kottai, Alagapuri, Melamahanam, Nalukottai, Emaneswaram, Ponnolikottai, Palaiyoor. The traditional kaval systems like desa kaval, sthala kaval, disai kaval, therkkathiyam kaval were got renewed. Sasivarna Thevar had appointed Krishna Pillai Thandavaraya Pillai as the Pradhani to look after the general administrative system of the Sivagangai Seemai. He had released coins and it seems there was a probability of one mint during his reign.

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AN ANALYTICAL STUDY ON THE IMPACT OF COMMERCIAL POLICIES OF RAJARAJA CHOLA - I (985 - 1014 AD) - A SUBALTERN PERSPECTIVE

S. Xavier *

Rajaraja - I has been considered the greatest Chola ruler. What Karikala was to the Sangam Chola, Rajaraja - I was to the Imperial Cholas. In fact Cholas rule under Rajaraja - I was frequently disturbed by the civil wars, famines and other socio - cultural degradations and inequalities. But the effects of Rajarajan's rule echoed at the time of Kulotunga III (1178 - 1217 AD). This research paper would like to analyse the pros and cons of the commercial policies of Rajaraja Chola I also, since it plays a dominant role in subaltern history.

During the later Chola times, the available inscriptional evidence prove that the taxation policy of the rule was heavy and oppressive and hence numerous people who were poor were either forced to vacate their dwelling places or to sell away their meager belongings to clear the tax dues. Some of them were punished for their non-payment of dues and others for their refusal to pay the taxes imposed on them. A few of them had even committed suicide. The inability of the people expressed in the above different forms likened to their silent or violent protest shown against the oppressive system and the other exploiter.

Revenue Measures

During the times of Chola and in other period land revenue was the chief source of income. Ad hoc cesses were also levied. Forced and free labour was also extracted from workers, which was a saving. The revenue was collected either by the local authorities or by royal servants. The expenses, which were incurred by the king, were various but he made no distinctions between private and public expenditure. The former consisted in maintaining the very large palace establishment and charity. The latter comprised the salaries of public officials and other public works.

Irai generally meant tax, when some land was exempted from tax it was Iraiylil Nilam, Dandam was penalty or fine. Ayam, Kadamai and Kudimai meant tolls, duties, and tenancy dues respectively but they were also indiscriminately used. The inhuman

behaviour of tax collecting agents of the rulers added misery to the tax-paying cultivators, especially to the marginalized small peasants and tenants. In fact, the cultivators had to give four types of tips in kind to the tax collecting agents. They were: *maraikalam arici*, betel, nut, salt and peppers. The Brahmadeya and the Devadanams were exempted all above-mentioned taxes, became tax-free endowments.

Revenue and Financial policy of Rajaraja I

Since no government can be run without finance and since governmental finance is got mostly through taxation. Taxation on an income of a person is computed under the following five heads - Salaries, income from house property, profits and gains of business or profession, capital gains, income from other sources. Tamil governments from very early times knew and levied many kinds of taxes. These were all paid mostly in kind and occasionally in cash.

There is more information about royal revenue and finance during the Imperial Chola times than for the earlier periods, since there is greater collection of epigraphic data relating to this period. Following are the features of the Cholas' revenue and financial policy;

- ★ The land tax was as usual and as elsewhere the mainstay, extra unusual and adhoccesses were levied mostly with the consent of the people.
- ★ Forced and free labour was extracted from agricultural and casual workers, which was a saving.
- ★ The revenue was spent on the royal family, salary of public officials, public works, charitable endowments* etc.

Normally the officials of the autonomous village collected tax. The royal officials also collected taxes and they have to be maintained by the village during the tax collecting season.

The tax was usually imposed on a village or *Ur* collectively. The farmers had to share the burden of

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tax in proportion to their land holdings. Sometimes, the village Sabha earmarked a certain portion of land for temples. But still, the village Sabha had to pay land tax for the type of land to the ruler. The villagers had to contribute their share towards this tax. It was called *Urkeezheraiyeli*. This additional burden of paying tax to the ruler fell on the shoulders of the tenants and poor peasants. The government collected other levies like *thandam* and *mandrupadu* as penalty cesses.

Revenue collection was possibly framed out so that exorbitant extortions were usually made and even kings like Rajaraja I thought this a natural procedure very oppressive and often cruel methods like standing the assesses in the sun the entire day etc, marked tax collections. The rather harsh methods adopted for tax - collection like entering residential quarters, distraining the movable goods and breaking mud vessels etc, suggest the possibility of some part of the royal land revenue at least being farmed out to contractors and not merely salaried officials.

They adopted oppressive measures to collect the taxes; severe punishments were given to those who

had not remitted the tax in time. From records, the tenants even migrated from one place to other due to the fear of harsh punishments. Ladies too were not exempted from this. A lady committed suicide by taking poison due to the harassment of a revenue officer.

The merchants who had trade with other countries around Tamil Nadu were known as *Nanadesi Yat Tisai - Ayirattaininurruvar*. The merchants were god-fearing people and donated huge amounts to the construction, maintenance and festival of the temples.

To undertake the temple renovation works, King Rajaraja I, levied an additional tax of 100 Kassu from the inhabitants of Talaichengadu. During the times of Rajaraja Chola there were 19 kinds of taxes all were levied on the ordinary people. These were the entire burden to the working population. But the religious people were further exempted from paying taxes. Very often they were given economic assistance. The peace and prosperity of the Chola period ending with Rajaraja II slowly yielded place to political chaos, and economic runis.

தி.மு.க.வின் வளர்ச்சியும், துரைமுருகன் பங்கும்-ஒரு பார்வை

மா. பழனி *

முன்னுரை

1947-ஆம் ஆண்டு இந்தியா சுதந்திரம் அடைந்த பிறகு தமிழகத்தில், தந்தை பெரியாரின் தலைமையில் இயங்கிய திராவிடக் கழகத்திலிருந்து பிரிந்த சி.என்.அண்ணாதுரை, இரா.நெடுஞ்செழியன், கே.ஏ.மதியழகன், என்.வி.நடராசன், ஈ.வெ.கி. சம்பத், டி.எம்.பார்த்தசாரதி போன்றவர்கள் திராவிட முன்னேற்றக் கழகம் என்ற கட்சியை 1949-ஆம் ஆண்டு செப்டம்பர் மாதம் 17-ஆம் நாள் துவக்கினர். கட்சியின் பொதுச் செயலாளராக சி.என்.அண்ணாதுரை பொறுப்பேற்று கட்சியை வழிநடத்தினார்.¹

தி.மு.க. வரலாற்று வளர்ச்சி

இந்தியத் துணைக்கண்டம் விடுதலை பெற்ற பிறகு 1952-ஆம் ஆண்டு மார்ச் மாதம் முதல் பொதுத் தேர்தல் நடைபெற்றது. இத்தேர்தலில் தி.மு.கழகம் போட்டியிடவில்லை.² பிறகு 1957-ஆம் ஆண்டு நடைபெற்ற தமிழக சட்டமன்றத்திற்கு பொதுத்தேர்தலில் தி.மு.கழகம் முதன் முறையாக கலந்து கொண்டு 124 இடங்களில் போட்டியிட்டு 15 இடங்களில் வெற்றி

பெற்றது. பாராளுமன்றத்தில் இரண்டு இடங்களை கைப்பற்றியது. இதுவே தமிழக இரசியலில் தி.மு.கழகம் தன் அடிச்சுவட்டை பதித்த நிகழ்ச்சியாகும். இருந்தாலும் இத்தேர்தலில் காமராசர் தலைமையிலான காங்கிரஸ் கட்சி வெற்றி பெற்று அமைச்சரவை அமைத்தது.³

1962-ஆம் ஆண்டு பிப்ரவரி மாதம் நடைபெற்ற பொதுத்தேர்தலில் தி.மு.கழகம் 142 இடங்களில் சட்டமன்றத்திற்கும், 18 இடங்களில் பாராளுமன்றத்திற்கும் போட்டியிட்டது. இதில் சட்டசபைக்கு 50 இடங்களிலும் பாராளுமன்றத்திற்கு 7 இடங்களிலும் வெற்றி பெற்றது. இருப்பினும் காமராசர் தலைமையிலான காங்கிரஸ் கட்சி வெற்றி பெற்று ஆட்சி அமைத்தது. இத்தேர்தலில் அண்ணாதுரை காஞ்சிபுரம் தொகுதியில் வெற்றி வாய்ப்பை இழந்தார். ஆனால் அண்ணாவை டெல்லி மாநிலங்களவை உறுப்பினராக தமிழக சட்டமன்ற தி.மு.க. உறுப்பினர்கள் தேர்ந்தெடுத்து 1962-மார்ச் மாதம் அனுப்பினார்.⁴

1963-ஆம் ஆண்டு ஏப்ரல் மாதம் 13-ஆம் தேதி பாராளுமன்றத்தில் உள்துறை அமைச்சர் லால்பகதூர்

* விரிவுரையாளர், வரலாற்றுத்துறை, பச்சையப்பன் கல்லூரி, சென்னை-30.

சாஸ்திரி இந்தியை ஆட்சி மொழியாக்கும் சட்டத்தை முன்மொழிந்தார். பாராளுமன்றத்தில் தி.மு.கழக உறுப்பினர்கள் இச்சட்டத்தை எதிர்த்தனர். ஆனால் யாருடைய எதிர்ப்பையும் பொருட்படுத்தாமல், பாராளுமன்றம் இச்சட்டத்தை நிறைவேற்றியது. இந்தித் திணிப்பை தி.மு.கழகம் கடுமையாக எதிர்த்து பல போராட்டங்களை நடத்தியது. 1963, நவம்பரில் அண்ணா அரசியல் சட்டத்தைக் கொளுத்த முயற்சி செய்ததற்காக கைது செய்யப்பட்டார்.⁵

துரைமுருகன் அரசியல் நுழைவு

அண்ணாவின் கைதைக் கண்டித்து தமிழகம் முழுவதும் போராட்டம் நடைபெற்றது. அதில் மாணவர்களின் பங்கு மிக முக்கியமானதாக இருந்தது. இக்காலகட்டத்தில் தான் துரைமுருகன் சென்னைப் பச்சையப்பன் கல்லூரியில் (1962-65) பி.ஏ., வகுப்பில் (பொருளாதார பிரிவு) மாணவராக படித்துக் கொண்டிருந்தார். அப்பருவத்தில் 'திராவிட மாணவர் முன்னேற்றக் கழகத்தில்' தம்மை ஈடுபடுத்திக் கொண்டு அண்ணாவின் கைதைக் கண்டித்து அறப்போராட்டம் நடத்தினார். பேச்சாற்றல் மிகுந்த இவர் பச்சையப்பன் கல்லூரி தமிழ்மன்றச் செயலாளராக தேர்ந்தெடுக்கப் பட்டார்.⁶ அதே ஆண்டில் பச்சையப்பன் கல்லூரியில் நடைபெற்ற ஒரு கூட்டத்திற்கு சிறப்பு விருந்தினராக நடிகர் எம்.ஜி. ராமச்சந்திரனை அழைத்து வந்தனர். அக்கூட்டத்தில் வரவேற்புரை நிகழ்த்திய துரைமுருகனின் பேச்சாற்றலைக் கண்டு வியந்த எம்.ஜி.ஆர் தன்னுடைய பாராட்டுதலை தெரிவித்துக் கொண்டார். இந்நிகழ்ச்சியே எம்.ஜி.ஆரிடம் துரைமுருகன் அறிமுகமாகிய முதல் நிகழ்ச்சியாகும்.

இதன் பிறகு திருவண்ணாமலையில் இடைத் தேர்தல் வந்தது. அங்கு தி.மு.க.வின் வேட்பாளராக ப.உ.சண்முகம் போட்டியிட்டார். அவருக்கு ஆதரவாக துரைமுருகன் தேர்தல் பிரச்சாரம் செய்து வந்தார். அவ்வேளையில் கே.வி.குப்பத்திலுள்ள ஒரு திரையரங்கில் சிறப்புக் கூட்டம் நடந்தது. அக்கூட்டத்திற்கு சிறப்பு விருந்தினர்களாக கலைஞர். மு.கருணாநிதியும், புரட்சி நடிகர் எம்.ஜி.ஆரும் வந்திருந்தனர். அங்கு வரவேற்புரை நிகழ்த்திய துரைமுருகனைக் கண்டதும் எம்.ஜி.ஆர் அழைத்து கலைஞரிடம் அறிமுகப்படுத்தினார். அப்பொழுது கலைஞருக்கு துரைமுருகனை அவ்வளவாக தெரியாது. எம்.ஜி.ஆர் அறிமுகப்படுத்திய பிறகுதான் கலைஞரோடு நெருங்கிப் பழகும் வாய்ப்பு ஏற்பட்டது.⁷ இவ்வாறாக துரைமுருகனின் அரசியல் நுழைவு படிப்படியாக வளர்ந்து வலுப்பெற்றது.

இந்தி எதிர்ப்பு போராட்டத்தில் துரைமுருகன் பங்கு

1965-ஆம் ஆண்டு ஜனவரி மாதம் 26-ஆம் நாள் இந்தி மொழி நம் நாட்டின் ஆட்சி மொழியாகும் என்று மத்திய அரசு ஒரு ஆணை பிறப்பித்தது. தி.மு.கழகம் அதை எதிர்த்து போராட்டம் நடத்த முடிவெடுத்தது.

ஜனவரி 26-ம் நாள் குடியரசு தினம் என்பதாலும், அன்று கறுப்புக் கொடி ஆர்ப்பாட்டம் நடத்த தடை விதித்திருந்ததால் ஒரு நாள் முன்னதாகவே ஜனவரி 25-ம் தேதி காலையில் துரைமுருகன் தன் சட்டையில் கறுப்புக் கொடி அணிந்து பச்சையப்பன் கல்லூரி நுழைவு வாயில் முன்பு போராட்டம் நடத்த முற்படும்போது காவல் துறையினரால் கைது செய்யப்பட்டார். துரைமுருகன் கைதைக் கண்டித்து கல்லூரி மாணவர்கள் அறவழிப் போராட்டத்தை நடத்தினர். இதனால் சினமுற்ற காவல்துறையினர் மாணவர்களைக் கடுமையாகத் தாக்கி சிறையில் அடைத்தனர். அப்பொழுது ஏற்கனவே சிறையில் இருந்த அறிஞர் அண்ணா இச்செய்தியைக் கேட்டவுடன் சிறையிலேயே துரைமுருகனுடன் சில மாணவர்களைச் சந்தித்து ஆறுதல் கூறியதோடு, சிறை அனுபவத்தைப் பற்றியும் எடுத்துக்கூறினார். 21 நாட்கள் சிறைவாசத்திற்கு பின்பு துரைமுருகனும் மற்ற மாணவர்களும் விடுதலை செய்யப்பட்டனர். இப்போராட்டத்தில் தமிழகத்தில் மாணவர்களில் முதன் முதலாக கைது செய்யப்பட்டவர் துரைமுருகன் ஆவார். இதுவே அவருடைய முதல் சிறை அனுபவமாகும்.⁸

சட்டமன்ற உறுப்பினராக துரைமுருகன் பணிகள்

1971-ஆம் ஆண்டு மார்ச் மாதம் தமிழகத்தில் நடைபெற்ற சட்டமன்ற பொதுத்தேர்தலில் கரட்பாடி தொகுதியில் தி.மு.க வேட்பாளராக துரைமுருகன் போட்டியிட்டு வெற்றி பெற்று முதன்முறையாக சட்டமன்ற உறுப்பினரானார். இத்தேர்தலில் தி.மு.கழகம் 184 இடங்களைக் கைப்பற்றி மு.கருணாநிதியின் தலைமையில் அமைச்சரவை அமைத்தது.⁹ இவ்வெற்றிக்குப் பின்னர், தமிழ்நாட்டின் மக்கள் மேடையில் பேசிப் புகழ்பெற்ற துரைமுருகன், சட்டமன்றத்தில் தனது கருத்துக்களை எடுத்து வைத்து ஆழமாகவும் ஆணித்தரமாகவும் பேசுகின்ற வாய்ப்பைப் பெற்றார்.

தன் தொகுதிப் பிரச்சினைகளான அரிசன காலனிகளுக்கு சாலைவசதி ஏற்படுத்துதல், பள்ளிகள், அரசு அலுவலகங்களுக்கு தேவையான கட்டிடங்கள் கட்டுதல், போன்றவற்றை மேற்கொண்டார். வட ஆற்காடு மாவட்டம் மிகவும் வறட்சியான மாவட்டம் அந்நிலையை போக்கிட அணைகள் கட்டி, ஏரி, குளங்களை ஆழப்படுத்தி பாசன வசதிகளை செய்து தர வேண்டும் என்று சட்டமன்றத்தில் தன் தொகுதி பிரச்சினையை எடுத்துக்கூறி அவற்றிற்கு நிரந்தரத் தீர்வு காண முற்பட்டார்.¹⁰ மேலும் மத்திய அரசின் உதவிகள் எல்லாம் மாவட்டங்களின் அடிப்படையில் தரப்படுகிறது. எனவே பெரியமாவட்டமாக இருக்கின்ற வட ஆற்காடு மாவட்டத்தை இரண்டாக பிரித்தால், மத்திய அரசின் மானியத்தை அதிகமாகப்பெற ஏதுவாக இருக்கும் என்று தன் ஆலோசனையை அரசிற்கு எடுத்துக் கூறினார்.¹¹

பல்கலைக்கழகப் பணிகள்

சட்டமன்ற உறுப்பினர் என்ற வகையில் துரைமுருகன் சென்னைப் பல்கலைக்கழக செனட்

உறுப்பினராக நியமிக்கப்பட்டார். 29.3.83 அன்று சென்னை பல்கலைக்கழகத்தில் செனட்கூட்டம் நடைபெற்றது. அக்கூட்டத்தில் செனட் உறுப்பினராக இருந்த துரைமுருகன் கலந்து கொண்டு தமிழகத்தில் அரசியல் விழிப்புணர்வை ஊட்டி மறுமலர்ச்சியை ஏற்படுத்திய பெரியார் ஈ.வெ.ராவின் சீர்திருத்த கருத்துக்களை ஆராய ஒரு துறையும், அறிஞர் அண்ணா, தமிழ்த்தென்றல் திரு.வி.க கர்மவீரர் காமராசர், ஆகியோரின் பெயரில் தனித்துறை ஏற்படுத்த வேண்டும் என்று வலியுறுத்தி ஒரு கோரிக்கையை வைத்தார். அதன்படியே சென்னைப் பல்கலைக்கழகம் தனித்தனித் துறை ஏற்படுத்தியது.¹²

சென்னை பல்கலைக்கழக 'சினடிகேட்' என்று சொல்லப்படும் ஆட்சி மன்ற குழுவிற்கான தேர்தல் 18.9.83 அன்று நடைபெற்றது. இந்தத் தேர்தலில் துரைமுருகன் போட்டியிட்டு வெற்றிபெற்றார். ஒரு அரசியல்வாதி பல்கலைக்கழக ஆட்சி மன்றக்குழுத் தேர்தலில் போட்டியிட்டு வெற்றிபெற்றது என்பது பல்கலைக்கழக 125 ஆண்டு கால வரலாற்றில் இதுதான் முதல்முறை ஆகும்.¹³

அமைச்சராக துரைமுருகன் பணிகள்

1989-ஆம் ஆண்டு மற்றும் 1996-ஆம் ஆண்டு நடைபெற்ற தமிழக சட்டமன்ற பொதுத்தேர்தலில் தி.மு.கழக வேட்பாளராக காட்பாடி தொகுதியில் துரைமுருகன் நிறுத்தப்பட்டார். அத்தேர்தலில் துரைமுருகன் வெற்றிபெற்றார். மு.கருணாநிதி தலைமையில் தி.மு.க. அமைச்சரவை அமைத்தது. அவ்வமைச்சரவையில் துரைமுருகன் முதன்முறையாக பொதுப்பணித்துறை அமைச்சராக பணியாற்றினார். பதவியேற்றவுடன் குமரிமாவட்டத்தில் பொய்கையாறு நீர்த்தேக்கத்திட்டம், திருச்சிமாவட்டம் மணப்பாறை, நெரிஞ்சிக்குடி ஓடையின் குறுக்கே அணைக்கட்டுதல், இராமநாதபுரம் மாவட்டம் தீயாற்றின் குறுக்கே அணைக்கட்டுதல், மதுரை மாவட்டம் நாகலாற்றின் குறுக்கே அணைக்கட்டுதல், மோர்தானா அணைத்திட்டம் போன்ற திட்டங்களை தொடங்கி செயல்படுத்தினார்.¹⁴

மேல்நிலை குடிநீர் தொட்டிகள் திட்டம்

1971-ஆம் ஆண்டு கொண்டு வரப்பட்ட இத்திட்டம் 1989-ல் துரைமுருகன் பொதுப்பணித்துறை அமைச்சரான பிறகு தமிழகம் முழுவதும் உள்ள அனைத்து கிராமங்களுக்கும் விநியோகிக்கப்பட்டது.¹⁵

மின்சாரத்துறை அமைச்சர்

1990-ஆம் ஆண்டு துரைமுருகனுக்கு கூடுதலாக மின்துறை வழங்கப்பட்டது. இத்துறை இந்தியாவிலேயே முதன்முதலாக துரைமுருகன் மின் துறை அமைச்சராக

இருக்கும் பொழுது தமிழகத்தில் ஏழை எளிய மற்றும் விவசாய பெருங்குடி மக்கள் பயன் பெறும் வகையில் இலவச மின்சாரம் வழங்க உத்தரவிடப்பட்டது. மேலும், மேட்டூர் அனல் மின்நிலையம் 3-வது பிளாண்ட் 210 மெகாவாட் திறன் கொண்ட நிலையம், கீழ் மேட்டூரில் 15-மெகாவாட் திறனும் பைக்காராலில் 2 மெகாவாட் திறனும் வைகையில் 6 மெகாவாட் திறனும் ஆக மொத்தம் 233 மெகாவாட் திறன் மின் உற்பத்தி துவக்கப்பட்டுள்ளது.¹⁶

கிருஷ்ணா குடிநீர் வழங்கும் திட்டம்

இத்திட்டம் 1983-ஆம் ஆண்டு அன்றைய முதல்வர் எம்.ஜி.ஆரும், அன்றைய ஆந்திர முதல்வர் என்.டி.ராமராவ் ஆகிய இருவரும் சேர்ந்து அப்போதைய பிரதமர் இந்திராகாந்தி முன்னிலையில் இத்திட்டத்திற்கான ஒப்பந்தம் 18.4.83 அன்று செய்து கொள்ளப்பட்டு பணிகள் துவங்கப்பட்டன. இத்திட்டத்திற்கு அப்போது (760 கோடி ரூபாய் செலவிட மதிப்பீடு செய்யப்பட்டது. ஆனால் இத்திட்டம் 1996-ஆம் ஆண்டு துரைமுருகன் பொதுப்பணித்துறை அமைச்சரான பிறகு 219 கோடி ரூபாய் செலவிடப்பட்டு 1996 செப்டம்பர் 29ம் நாள் இத்திட்டத்தை நிறைவேற்றினார். இதில் தமிழகத்தின் பங்காக ரூ.512 கோடி செலவிடப்பட்டது.¹⁷

திண்டுக்கல் மாவட்டம் நங்காஞ்சியாறு நீர்த்தேக்கத்திட்டம் விருதுநகர் மாவட்டத்தில் இருக்கன்குடி நீர்த்தேக்கத்திட்டம், கன்னியாகுமரி மாவட்டம் பொய்கையாறு நீர்த்தேக்கத்திட்டம், திருநெல்வேலி மாவட்டம் நம்பியாறு நீர்த்தேக்கத் திட்டம், வேலூர்மாவட்டம், இராஜாத் தோப்பு, கானாறு நீர்த்தேக்கத்திட்டம், கவுண்டின்யா நதி (மோர்தானா) நீர்த்தேக்கத்திட்டம், மதுரைமாவட்டம் சோத்துப்பாறை நீர்த்தேக்கத்திட்டம், தேனிமாவட்டம் சண்முகநாதி நீர்த்தேக்கத்திட்டம், இராமநாதபுரம் மாவட்டம் மவட்டறை அணைக்கட்டுத்திட்டம், திருவண்ணாமலை மாவட்டம், செண்பகத்தோப்பு நீர்த்தேக்கத்திட்டம், தூத்துக்குடி மாவட்டம் சடையதேரி கால்வாய்திட்டம், தஞ்சாவூர் மாவட்டம் முதலை முத்துவாரி நீர்த்தேக்கத்திட்டம் போன்ற திட்டங்களை கொண்டு வந்து செயல்படுத்தினார்.¹⁸

1997-ஆம் ஆண்டு சென்னை மெரீனா கடற்கரையில் உள்ள அண்ணா நினைவிடத்தை 2 கோடியே 75 லட்சம் ரூபாய் செலவில் புதுப்பொலிவு பெற வழிவகை செய்தார்.¹⁹

காவிரி நதி நீர்ப்பிரச்சினையில் 1990-ஆம் ஆண்டு ஜூன் மாதம் 3-ம் தேதி அன்று நடுவர் மன்றத்தை மத்திய அரசு நியமித்தது.²⁰ பிறகு 1998-ஆம் ஆண்டு அன்றைய பிரதமர் அடல்பிகாரி வாஜ்பாய் தலைமையில் அதிகார ஆணையம் அமைத்தது²¹ ஆகியவை துரைமுருகன் அவர்களின் சீரிய முயற்சியே காரணமாகும்.

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அகில இந்திய ஜனநாயக மாதர் சங்கமும் அரசியல் பங்களிப்பும்

ப. சுஜாதா*

விடுதலை போராட்ட தியாகி ஜானகியம்மா மற்றும் பாப்பா உமாநாத் அவர்களின் ஒருங்கிணைந்த முயற்சியின் விளைவாக தமிழக ஜனநாயக மாதர் சங்கம் 1973 டிசம்பர் 9 தேதியில் திண்டுக்கலில் மலர்ந்தது. இச்சங்கம் ஜனநாயகம், சமத்துவம், பெண் விடுதலை என்ற முப்பெரும் கோரிக்கைகளை செயல்படுத்தும் விதமாக பணியாற்றிக் கொண்டிருக்கிறது.

சங்கத்தின் குறிக்கோள்

1981-இல் அகில இந்திய ஸ்தாபனம் உருவானபோது தமிழக ஜனநாயக மாதர் சங்கம் அதன் கிளையாக மாறி அனைத்திந்திய ஜனநாயக மாதர் சங்கம் என்ற பெயரில் செயல்பட ஆரம்பித்தது. இச்சங்கம் அரசியல் கட்சியின் மகளிர் பிரிவேர் அல்லது மகளிர் அணியோ அல்ல. மாறாக சாதி, மத, இன, மொழி, கட்சி வேறுபாடுகளைக் கடந்து பெண் என்ற முறையில் அவளுக்கு நேரும் கொடுமைகளை எதிர்ப்பது, கல்வியின்மை, வேலையின்மை, மூடநம்பிக்கை, அறியாமை, வரதட்சணை கொடுமை, பாலியல் பலாத்கார கொடுமை போன்ற சமூகக் கொடுமைகளை வேரோடு சாய்ப்பது ஆண், பெண் சமத்துவத்தை அனைத்து துறைகளிலும் வலியுறுத்துவது, அதற்கான

போராட்டங்களை வடிவமைக்க ஜனநாயக உரிமை கோருவது என்பதையே அகில இந்திய மாதர் சங்கம் குறிக்கோளாகக் கொண்டுள்ளது.

அரசியலில் பங்கேற்பு

1989 தமிழக சட்டமன்றத்திற்கு நடைப்பெற்ற தேர்தலில் திருவெறும்பூர் தொகுதியில் பாப்பா உமாநாத் அவர்கள் போட்டியிட்டார். 22,000 வாக்குகள் வித்தியாசத்தில் எதிர்த்துப் போட்டியிட்ட அ.தி.மு.க. வேட்பாளர் அண்ணாதாசனை தோற்கடித்தார். முதன் முதலாக தமிழக சட்டமன்றத்திற்குத் தேர்ந்தெடுக்கப்பட்ட பாப்பா உமாநாத் அவர்கள் பெண்களின் உரிமை சார்ந்த விவாதங்களிலும் அரசியல் விவாதங்களிலும், ஓங்கிக் குரல் கொடுத்தும், பெண்களுக்கான சொத்துரிமைச் சட்டம் கொண்டு வரப்பட்டு சட்டமன்றத்தில் உறுப்பினர் ஒருவர் பேசும் போது “நான் இரவு ஒரு மணிக்கு வெளியே தனியே செல்வேன். எங்களால் போக முடியும், பெண்களாகிய உங்களால் வர முடியுமா?” என்று கேட்டு பாப்பாவிடம் சவரல் விட்டார்.

கேலியான இந்த கேள்விக்கு, ‘உங்களை போன்றவர்கள் நடமாடுவதால் தான் பெண்கள் வெளியில் வரமுடியவில்லை’ என்ற பாப்பாவின் பதில் கேட்டு

* கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, தருமபுரம் ஞானாம்பிகை அரசினர் மகளிர் கலைக்கல்லூரி, மயிலாடுதுறை.

சபையே சிரிப்பலையில் மூழ்கியது. இத்தகைய விவாதங்களுக்குப் பின்னால் வரலாற்று சிறப்புமிக்க பெண்களுக்கான சொத்துரிமைச் சட்டம் 1956 ஏக மனதாக ஏற்றுக் கொள்ளப்பட்டது.

‘பொம்பள சிரிச்சாப் போச்சு’

பொகையில விரிச்சாப் போச்சு’

என்ற பழமொழியை உறுப்பினர் ஒருவர் குறிப்பிட்ட போது பாப்பா எழுந்து ‘பாயின்ட் ஆப் ஆர்டர்’ கேட்டார். அவருக்கு அனுமதி கிடைத்தது. பெண்களை அவமானப்படுத்தும் இத்தகைய ‘பழமொழிகளை சபைக்குள்’ அனுமதிக்கக் கூடாது அவைக் குறிப்பேட்டிலிருந்து அந்த வார்த்தைகளை நீக்க வேண்டும் என கோபத்தோடு கேட்டுக் கொண்டார்.

மக்களின் மாமன்றத்தில் மாதர்களைக் கொச்சைப்படுத்தும் பழமொழியா? எத்தனையோ உறுப்பினர்கள் இருந்த சபைதான், எனினும் ‘ஆணாதிக்க கருத்தின் பிடரியில் ஒங்கி ஒரு அறை விட்டதில் முக்கிய பங்கு வகித்தார்’ ஜனநாயக மாதர் சங்கத்தின் தலைவர் பாப்பா உமாநாத் இதனால் மாநிலத்தின் முதலமைச்சரான ‘கலைஞர் கருணாநிதி’ அவர்கள் அவைக் குறிப்பேட்டிலிருந்து அந்த பழமொழியை அகற்றி விட உத்தரவிட்டார்.

உழைக்கும் பெண்களது பிரச்சனைக் களுக்காகவும், பாப்பா சட்டமன்றத்தில் குரல் கொடுத்தார். உழைக்கும் பெண்களுக்கு ஓய்வறை, குழந்தைக் காப்பகம் போன்ற தேவைகளுக்காகவும், குழந்தைத் தொழிலாளர்களுக்குக் கல்வி பயிலும் வசதிகள் செய்து தரப்பட வேண்டும் என்று சட்டமன்றத்தில் தன்னுடைய உரையில் கொண்டு வந்தார். பாப்பா அவர்களும் பல்லாயிரக்கணக்கான மாதர் சங்க பெண் ஊழியர்களும்

இடைவிடாது போராடினார்கள் என்பதை தமிழக மக்கள் அறிவார்கள்.

தமிழகத்தை குலுக்கிய இன்னொரு சம்பவம் பிரேமானந்தா சாமியார் அவரது ஆசிரமத்தில் 10க்கும் மேற்பட்ட இளம் பெண்களை பாலியல் வன்கொடுமை செய்ததுவும், நிர்வாண பூஜை நடத்தியதுவும் ஆசிரமத்திலிருந்து வெளியேறிய சுரேஷ்குமாரி, வதா என்ற இரண்டு பெண்களும் ஜனநாயக மாதர் சங்கத்தினுடைய உதவியைப் பெற்றதையும் இந்த நாடே அறியும்.

பாப்பா அவர்கள் புதுக்கோட்டை மாவட்ட காவல்துறை கண்காணிப்பாளருக்கு பிரேமானந்தா மீது நடவடிக்கை எடுத்து ஆசிரமத்தில் இருக்கும் பெண்களை காக்கும்படி தந்தியின் மூலமாக புகார் அனுப்பினார். அதன் பிறகு ஆசிரமத்தில் நடந்த பல கொடுமைகள் வெளிச்சத்திற்கு வந்தன. மாநிலம் முழுவதும் ஜனநாயக மாதர் சங்கம் கண்டனப் போராட்டத்தை நடத்தத் துவங்கவே பிரேமானந்தா சாமியையும் அவனோடு இருந்த மற்றக் குற்றவாளிகளையும் காவல்துறையினர் கைது செய்தனர். பின்பு பாதிக்கப்பட்ட 13 பெண்களுக்கு பிரேமானந்தாவிடமிருந்து அபராதம் பெற்று உதவித்தொகை வழங்கப்பட்டது. உச்சநீதிமன்றம் வரை சென்றபோதும், விடாமல் மோதி வெற்றிப் பெற்றது இச்செய்திப் பல போலி சாமியார்களுக்கு எச்சரிக்கையாக அமைந்துள்ளது.

தமிழக ஜனநாயக மாதர் சங்கம் பல்வேறு சாதனைகளை 32 ஆண்டுகளாக சாதித்து வருகிறது என்றாலும், அனைத்திந்திய ஜனநாயக மாதர் சங்கம், நவீன திரிபுராவில் முற்போக்கு மகளிர் அமைப்பான கணதந்திரிக் நாரி சமிதிக்கு பிரதான இடம் உண்டு என்பது நிச்சயம்.

தமிழக அரசின் தொட்டில் குழந்தை திட்டம்

கா. வீரன்*

கி.பி.19-ஆம், நூற்றாண்டுக்கு முன்பிருந்தே இந்தியாவில் பெண் சிசுக்கொலை தொடர்ந்து நடைபெற்று வரும் ஒரு சமூக பிரச்சனையாகும்.

தொட்டில் குழந்தை திட்டத்தின் செயல்பாடுகள்

1992-ஆம், ஆண்டு அக்டோபர் மாதம் அறிமுகப்படுத்தப்பட்ட செயல்பாட்டில் உள்ள தொட்டில் குழந்தைத் திட்டத்தின் செயல்பாடுகள், தமிழகத்தில் எவ்வாறு நடைபெறுகிறது என்று காண்போம்.

தொட்டில் குழந்தை திட்டத்தின் மூலம் குழந்தையை தத்தெடுத்தல் தொடர்பான விவரங்கள், வழிமுறைகள் மற்றும் விதிமுறைகள் குறித்து மக்கள் மத்தியில் விழிப்புணர்வை ஏற்படுத்த, பலவழிகளில் இத்திட்டத்தின் கொள்கைகளை தமிழக அரசு விளக்கியுள்ளது.

சமுதாயத்தில் கைவிடப்பட்ட ஆதரவற்ற, ஒதுக்கப்பட்ட குழந்தைகளுக்கு ஒரு குடும்ப குழுவை ஏற்படுத்தி கொடுப்பது இத்திட்டத்தின் நோக்கமாகும். அத்துடன் நிலலாமல் குழந்தைகள் சமூக விரோத

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செயல்களில் ஈடுபடுத்தப்படுவதை தடுக்கவும், இத்திட்டம் உதவுகிறது.

தமிழ்நாட்டில் தத்தெடுக்க 1992-ஆம், ஆண்டு பதினைந்து நிறுவனங்களுக்கு அரசு உரிமம் அளித்துள்ளது. இந்நிறுவனங்கள் சென்னை, திருச்சி, தூத்துக்குடி, ஒசூர், மதுரை, திண்டுக்கல், கோவை ஆகிய மாவட்டங்களில் செயல்படுகிறது. இந்த பதினைந்து நிறுவனங்களில் எட்டு நிறுவனங்கள் வெளிநாடுகளுக்கு குழந்தைகளை தத்துகொடுக்கவும் உரிமம் பெற்றுள்ளது. தமிழ் நாட்டில் குறைந்தபட்சம் மாவட்டத்திற்கு ஒரு தத்து நிறுவனம் செயல்படுத்த அரசால் நடவடிக்கை எடுக்கப்பட்டு வருகிறது. தத்தெடுக்கும் திட்டத்திற்கான பொறுப்பாளர்களாக மாவட்ட சமூகநல அலுவலர்கள், ஒருங்கிணைப்பு அலுவலர்களை அரசு நியமித்துள்ளது. இதற்காக மாவட்டங்கள் மற்றும் மண்டலங்கள்தோறும் மாநாடுகளை நடத்தி மக்களிடையே விழிப்புணர்வையும் மாவட்ட அலுவலர்கள் மூலம் விளம்பரங்களையும் அனுப்பி மக்களுக்கு தெரியப்படுத்தி வருகிறது.

தத்து திட்டம் குறித்து மக்கள் மத்தியில் விழிப்புணர்வையும், ஆலோசனைகளையும் அரசு வழங்கி வருகிறது. தத்து திட்டம் செயல்படுத்த இருபத்தியொரு நிறுவனங்களுக்கு மீண்டும் உரிமம்

அளிக்கப்பட்டுள்ளது. சென்னை, காஞ்சிபுரம், திருச்சி, தூத்துக்குடி, தர்மபுரி, திண்டுக்கல், நாகப்பட்டினம், சேலம் மற்றும் திருநெல்வேலி ஆகிய மாவட்டங்களில் செயல்பட்டு வருகின்றன. ஒரு குழந்தைக்கு உணர்வுபூர்வமான, உடல்பூர்வமான மற்றும் அறிவுபூர்வமான முன்னேற்றத்தை குடும்ப குழல் ஒன்றுதான் அளிக்கும். தொண்டு நிறுவனங்களில் பராமரிக்கப்படும் குழந்தைகள் உணவு, உடை, இருப்பிடம் ஆகியவற்றை பெற்றாலும், குடும்பகுழலில் உள்ள குழந்தைகள் பெறும் அன்பு, பாசம், குடும்ப பிணைப்பு போன்றவற்றை பெற வாய்ப்பில்லை. ஆதரவற்ற, கைவிடப்பட்ட குழந்தைகளுக்கு ஒரு குடும்ப குழலை ஏற்படுத்தி தருவது அரசின் கடமையாகும். அதற்கான வழிமுறைகளை அனைத்து தரப்பு மக்களுக்கும் எளிதாக புரிந்து கொள்ள ஏதுவாக வெளிப்படையாகவும் மக்களிடம் தெரிவிப்பது அரசின் நோக்கமாகும். வலிமையான மற்றும் ஆராக்கியமான குடிமக்களே இந்நாட்டின் அடிப்படை தூண்கள். எனவே எதிர்கால குடிமக்களாக திகழும் தற்கால குழந்தைகளின் வளர்ச்சியில் கவனம் செலுத்தாமல் எந்த அரசும் இருக்கமுடியாது. இதனை உணர்ந்து தமிழக அரசு குழந்தைகள் கருவிலிருந்தே ஆரோக்கியமாக வளர பல்வேறு நலத்திட்டங்களை செயல்படுத்தி வருகிறது.

SOCIAL AND ECONOMIC HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

INTERNATIONAL IMAGE OF TAMILS AS PROJECTED IN THE FOREIGN ACCOUNTS

T. Sundararaj *

Esteemed Hosts, Learned Delegates and Friends,

I deemed it a great privilege for the honour vested on me as the Sectional President of the Social and Economic History, by the Executive Committee of the Tamil Nadu History Congress.

William S. W. Lim says, "History comprises of present interpretations of the past competing to influence the future." The social relevance of history today is the way we find meanings and values from the past. Sometimes these are under a jargon, which may give altogether a different version. As scholarly functionalists, we have a moral obligation to lift the veil of oblivion and distortion.

The Tamils history needs a scholarly defence to clear of the misconceptions built around. As a prelude to this attempt, the innumerable accounts of the foreign travellers from 4th century BC to the close of the 15th century AD are analysed to find out the image of the Tamils. These accounts give the heterogeneous webs of cultures of Tamils, its cities, towns, villages, homes and the people. A flash back indeed, inevitable to unfold the hoary past of the Tamils in relation to "its international image. It solves many riddles and puzzles built by our own historians, degrading the Tamil culture and polity as tribal and stateless. The image of the accounts compel the Historians of Tamil-India to re-cast and remould the tainted canvass of the Tamil image.

Max Mallowan, a British Archaeologist excavated Chagar Bazar an old settlement in northern Syria. The clay tablet found there recorded materials from South India. This settlement existed some six thousand years ago.¹ This is the first archaeological evidence reflecting the connection between South India and outside the world. The mummies found in Egypt around 1462 BC were wrapped with materials from the south. During the time of King Solomon (c. 962-930 BC) the Hebrew fleet used to visit Ophir and brought home gold, apes, pea-cocks, spices, ivory

and almugtrees.² It is conjured Ophir may have been in South Indian Coast.³ It has also been identified as a coastal village Uvari near Tiruchendur.⁴ As per Archaeological findings, Southern India was the Home of the early Indians and the culture of the people emanated from here.⁵ Several Neolithic sites such as Paiyyampalli on the Polar basin, speak of the Tamil image.⁶ Besides, the radio carbon date of 785 BC got from the excavation of Korkai, a Pandiya port confirm the social image of the Tamils.⁷ Hence the local archaeological evidence, confirmed the image as projected by the foreign accounts. At the same time the movements of the Tamils from 1000 BC to 100 BC are not highlighted in indigenous writings.

There are studies which profusely attested the over-seas commercial contacts of the Tamils before the dawn of the Christian era. These studies have proved the existence of powerful states. These states effectively guarded the commercial interest of the Tamils and their material civilization. The Tamils culture should have taken root earlier than 1000 BC.⁸ Having taken into account of these facts, one can presume the images of the Tamils outside India. V. A Smith in his Oxford History of India stated that the real study of Indian History must begin from South India.⁹ South India referred by these scholars is nothing but the abode of the Tamils. Tholkappiam demarcated that the History of the Tamils started from Venkata Hill in the North to Cape Commorin in the South and from the Bay of Bengal in the east and the Arabians Sea in the west.¹⁰ The innumerable accounts of the foreign travellers were pregnant with fact: reflecting the glory of the Tamils from 4th century BC onwards. It does not mean that Tamil had no international image before 4th century BC. The archaeological evidences adduced earlier from the South is a sufficient proof

It was in the writings of Herodotus, we find reference of the Dravidians. In his 'History' he used the term 'Ethiopian' Unfortunately the European

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translator under Aryan myth, referred Dravidians as 'Dasyus'.¹¹ He mentioned the products from this place is of high utility and value. The negative term 'Dasyus' could not be applied to the Tamils in the time of Herodotus. Because, he had archaeological evidence to prove that Asoka, the great emperor, politically could not touch the Tamil Kings. In third century BC, when Asoka put up his edicts in Karnataka, there were full fledged organized political kingdoms in Tamil Nadu.¹² But Prof. M. G. S. Narayan suggested that Mauryan opened contact with the Tamil society and quickened the transformation of a semitribal society in Tamilakam into a caste-class society of the classical type.¹³ But this statement has to be devaluated by the contents of Kharavela of Kalinga's Hathigumbha inscription. It is stated that the Trideneal kings of Tamilagam had an agreement that whenever an outsider attacked the Tamil country, all the three would join and drive away the enemies. This agreement was in existence for the last 1300 years.¹⁴ It is clear that power of the Tamils was far superior or atleast equivalent to the might of Asoka. If it was a semi tribal society, Asoka could have easily over run the Tamil territories. The Ecobiopower formation of the state, otherwise, we call the Tinai Social order was a powerful break that halted the advance of the Mauryas.¹⁵

The evidences found in the foreign land like at Quesirai-Qudim, Berenice, Klong Thom in the Persian Gulf and the Vienna Papyrus accounting on Musiri trade clearly emphasis the Tamils presence in the Foreign Land.¹⁶ The potsherds with personal names like Kanan and Catan inscribed in Tamil Bhrami script had been recovered from there.¹⁷ These are not only the indicators of the maritime supremacy of the Tamils, but also the social status of the ancient Tamils. They were enterprising to the extent of influencing the economy of countries like Egypt and Greece.

Megasthenes in his *indica* mentioned that Greek girls were imported to India.¹⁸ The same practice was followed in Tamil country and the Tamil literature mentioned profusely.¹⁹ Periplus also mentioned the presence of Yavana women in the court of kings and ports. Their utility may be for different purposes.

They were foreign mercenaries and to be loyal to their employer and unwilling to plot against the rulers. They had no motive to take sides in any disputes and besides they did not know the language of the country.²⁰ Normally men were employed as

bodyguards in the court. When Megasthenese referred the presence Greek girls in the service of Mauryas, one can gauge the grandeur of the court life and the importance of Mauryas to the Greeks. If the same paradigm is applied to the Tamil Kings, they were certainly respected in the Greek World as the North Indian Mauryas. Roman soldiers settled in the Tamil country and were employed as body guards of the Tamil kings.²¹

The effect of *Pax Romana* upon the Tamil traced from the first centuries before and after Christ. One of the fashionable extravaganzas of the time was the consumption of huge quantities of spices at funerals. A Pandian King sent embassies to Rome at the time of the accession of Augustus.²² The author of the *Periplus of the Erythrean Sea* in 60 AD described the ports of the South Such as Pondi, Musiri, and Kumari. At Kumari, people devoted to God, both men and women took holy bath. After Kumari, he described Colchi (Korkai).²³ The Pandya country was known to the Greeks for it possessed the pearl fishery. At that time pearls were fished around the sea at Korkai.²⁴ The pearls fished from here were of good quality and thus had international demand.²⁵ Plini mentioned that most valuable pearls were fished from Korkai.²⁶ Pearl was the standard article of the Indo-European trade in those days. Foreign accounts extolled Korkai as the entalysing agency of the economic prosperity of the Pandiyan country. The symbol fish express the coastal bio-power of the Pandyas.²⁷ To Periplus, beyond Korkai was the coast country of the Cholas as it capital at Argaru, identified as Uraiyur, was a trading centre.²⁸

Periplus also mentioned a small ever green tree which played a crucial role in trade was none other than the sandal wood. The teak wood also used by the Greek in their house construction and ship building. The wood owes its valor to its great durability. There are structures which owed its origin more than 2000 years, remained in tact, because of teakwood.²⁹ Ebony a fine black heartwood has been a favour to Egyptians and Greeks since the dawn of the civilization. Pliny says that ebony came to Rome from South India.³⁰ Periplus also referred the other ports in Western side of Tamilagam, such as Tondi an Musiri identified as the Modern Kodungalloor in Malabar in Kerala. The Tamil country is also known to Romans as Damirica by Ptolemy.³¹ The relations between the ancient Tamilagam and the Roman world is fully attested by the finding of Roman coins. The big

Roman settlements at Arikamedu and Alagankulam on the east coast undoubtedly express the images of the Tamil. They found excellent places of settlement in Tamil Nadu. A settlement was not merely a dwelling place but an institution set for complex purpose. It was more than a shelter.³² It was a period of urbanization of ports settlements besides merchants, soldiers, engineers, and artisans settled. Hence Tamilagam was a well known country for the Westerners. As our people, at present, go to the Gulf and American countries, for jobs, the foreigners came to Tamilagam as Job seekers. It was not unilateral movements of the people but bilateral for trade purpose. Equally we have evidences to prove that Tamils also settled in places outside Tamilagam in the first centuries of Christian era.

The brisk trade between 60 AD. to 217 AD. not only speaks of the commercial link of the Tamils but also floated the material image of the Tamils in the Roman world. Pliny lamented about the extravagance of the richer classes in 77 AD. and added that there was no year in which India did not drain the Roman empire.³³ This was especially true of the first five Roman emperors and the draining of Roman wealth to Tamilagam reached its peak stage during the reign of Nero. The wife of emperor Claudius appeared in the public with pearls worth 3,000 sterling. Also in the reign of Claudius, an epoch-making discovery changed the whole aspect of sea-borne trade between India and Rome. This was the discovery of monsoon winds by Hippalus in 45 A.D.³⁴ Monsoon is an Arabic word. A voyage from the Red Sea to Kodungalloor took forty days. A Greek vessel with a good wind could go eighty miles a day. Alexandria could be travelled within two months. Pliny tells us that passengers preferred to embark in Pandya port rather than Kodungalloor on account of piracy.³⁵ The Romans who settled in Tamilagam developed a greater intimacy with Indian customs.³⁶ This intercourse between Tamils and Greco-Roman world became prominent in the Christian era. Greeks had no direct communication with India before 1st century B.C. According to Rawlinson, the Tamils did not cross after Babylon. The Greeks heard about the Tamils from Persian or Phionician merchants.³⁷ At the same time the spice route from the Tamil country to Europe not only carried goods but ideas also. The ideas like zero, and the decimal system reached to the Europe through trade route.³⁸ Hence in the high days of the Romans, Tamils created an influence. It is to be highlighted for the greatness of the Tamils.

The overseas status and images of the Tamils from 4th century B.C. to the close of the fourth century A. D. was ideologically based on the consumption of temporal needs. It is a materialistic phase nurtured by the eco-biower of the Tamil Kings and the power of Greco-Roman rulers. The Roman empire found its wings to spread in South India- also. But the spectrum of its power base was not imposed politically on the Tamils. As noted elsewhere in this article, the Trideneal kings had an agreement to fight together to any outsider. But what we notice is the cross wise expansion of the ideas. Passing of ideas did not recognize any political boundary at all.

The materialistic impact was soon replaced by theological stimuli in the form of Buddhist precepts from fourth century A.D. onwards. The commercial image of the Tamils also fanned the spread of Buddhism in South East Asia and from there to China. Fa-Hein (399-414), a Buddhist scholar from China was invaded by Buddhist ideas. He visited various important places associated by Buddha viharas, monasteries and ideas. He wished to visit south India. To him Deccan was mountainous and its roads were difficult for travellers to cross. But crossing the border, one had to get the permission from the king by remitting gold. In turn the king would send one of his men to accompany the traveller as to cross the border.³⁹ This would remind us the modern passport and visa system. Nowadays we have to get the visa from the country one wants to visit. There is a fee for getting the visa. Though Fahein did not visit the south. He referred a very good practice followed by the rulers for permitting a foreigner in the country. This alluded the systematic administration of the Tamils in those days. Fa-hein also mentioned the attitude of the Brahmins. On his way back to China, he travelled in a ship with more than two hundred passengers' and a considerable amount of cargos. The ship met with terrific storms and reaching the destination often seemed to be difficult. The Brahmin; attributed the misfortune to Fahein for he professed a different faith. They wanted to unload him like other cargos to reduce the weight of the ship. But fortune smiled upon him when the troubled ship noticed a safe place to anchor. On his part Fa-hein also threatened the Brahmins of the dare consequence they had to face on their arrival to China. Having counter balanced by the quarrel he proceeded to China. From this one can understand, the merchants were under the mercy of the kings where they visited.

Hardly after two decades, Huien Tsang, a Chinese pilgrim visited India. He visited Ta-Lo-Picha or Oravida which the editors of his account identified as Kanchipura, a Buddhist centre in Tamil Nadu on par with Nalanda. To him the, Tamil land was fertile and abundant grain was produced.⁴⁰ The copious description of the land by Huien - Tsang reminded of the poetical description found in *Silapadikaram* and *Manimegalai* on Poompuhar. This place also famous for pearls. To any foreign traveller, ancient Tamilagam was the emporium of pearls and precious stones. Huien Tsang of the view that people were courageous and deeply attached to the principles of honesty.⁴¹ The gregarious nature of the Tamils as mentioned by Huien-Tsang developed because of the ecological factors. It also was extremely favourable for contemplative life.

Since he visited India during the time of Harsha from 630-644 A.D., he had given a very good account of the places he visited. Because he had the royal patronage.

Another very important point which never received the attention of the historians of the south was the image of the Christian missionaries on Tamilagam before the arrival of Portuguese'. The tradition of St. Thomas, one of the disciples of Jesus Christ, and his arrival to the west coast and then to the east followed by his martyrdom is a fascinating chapter in the History of Christianity in India. But Nestorianism became the actual Christian church of India.⁴² Nestorian, the patriarch of Constantinople stood for the human nature of Christ.⁴³ Therefore, he was expelled and his followers would have migrated to different places from Syria. A very important port in the western coast of Kerala, Dondungallor on the mouth of Periyar attracted many foreigners including the Jews.⁴⁴ In 345 A.D., Thomas of Cana sailed to Kerala with 400 people from Syria. Christianity in Kerala was routed with this. The tradition of Thomas Cana's arrival to Kondungalloor may be a historical fact as Thomas himself was merchant from Syria.⁴⁵ The spice route not only facilitated the flow of ideas, but also helped the plantation of new religion. As Buddhism travelled to other countries, Christianity and Islam also travelled to India. Commercial concourse between one country to another created mutual and exclusive transformations.

The impact of Tamil culture could be seen in South East Asia. It is said the South East Asian people borrowed so extensively the Tamil cultures.⁴⁶

The resident Indian merchants, intermarrying locally, became the basic transmitters of India's culture.⁴⁷ Many Buddhists from Kanchipuram during the high days of Pallavas migrated to South East Asian countries. The Tamils created an image in South East Asia. This was partly because of the imperialistic nature of the Tamil kings. The naval expeditions of the Cholas during 985 to 1044, was an attempt to spread the commercial imperialism of the Tamils to China and South East Asian countries.⁴⁸ The Hindu colonization process in South East Asia was initiated by Brahmins. But Buddhism shattered the aristocratic process of hegemony of Brahmins. The pilgrimage of South East Asian monks to Kanchipuram and their religious probation, transferred them as scholars and went back to the service of their lands. As a result Buddhism became very popular among the people. Hence the Tamils became the image creator among the Buddhist South East Asia.

The image of the Tamils till the arrival of the Marco Polo (A. D. 1292) centred around both spiritual and material aspects. If we strike a balance, the foreigners visited India, more because of their spiritual thirst. Hence from the 4th century A.D. to, until the account of the Marco-Polo the pre-dominant image builder of the Tamils were the spiritual aspects. Marco-Polo stated the Dravidian kingdom of southern India were yet untouched by foreign conquest and the accumulated gold of ages lay in their temples as treasures may be an easy prey for the coming invader.⁴⁹ The travelers and the conquerors, since then had developed an image that Tamilagam was abode of fabulous wealth. The Muslim rulers of Gazini and Ghore came to a conclusion that north east and north west India too had plenty of gold reserves in temples. Marco-polo mentioned a port called Kayal. The Greco-Roman travellers mentioned Korkai. During the time of Marco-Polo Kayal found an inland location. The retiring nature of the sea arrested the significance of Korkai. Kayal became prominent as a port. According to Marco Polo, 'cail' is a great and noble city and belonged to Ashar. It is at this city that all that ships touched that came from the west.⁵⁰ Rev. Caldwell identified Ashar with Sundara Pandya III which is confirmed by Henry Yule in his commentary on Marco Polo. Rashid-Uddin Alburuni referred to Kayal as Bawal which was under the control of a minister Takiud-din Abdur Rahman Bin-Muhammed Tibi by Sundar Bondi Dewar.⁵¹ Abdur Razzak spells as Kayal, Cahila by Nicolo Conti, Cael by Barbosa and Punaik, Kayal by Vasco-da-Gama.⁵² The image of this port

was very famous among the foreigners, because of the pearl fishing. Pearls were fished in the months of April and May in the pearl fishery coast. Pearls were living in the depth of more than 10 or 12 fathoms.⁵³

The immensity of treasure accumulated in the Pandya country also lured Alaud-din Khilji according to Amir Khusru.⁵⁴ Amir Khusru who accompanied the Army of Malikkafur was able to give the political condition of Mabbar. He did not mention the massacre and devastation the Muslim army committed.⁵⁵ Amir Khusru mentioned about loote of Brahmastipuri.⁵⁶ It is identified with Srirangam temple. The writings of Barani, Ibn Batuta, Wassof and Amir Khusru are translated and edited by Elliot and Dowson. They were able to give some information about Tamilagam. These writers are the paid reporters of Delhi Sultans. They justified whatever calamities, the Muslim army committed. All these writers reflected that South India was the abode of treasures. To them mostly these treasures were kept safely in the temples. Most of the deities of the temples had valuable Jewels. Hence under the guise of conquest the Sultans had an eye on these jewels and ornaments. By and large, the ordinary people who lived in the villages were not affected. Those who lived around the temples suffered a lot at the time of Muslim conquests. The temples at that time served as the centres of political hegemony. The hegemony was further embellished by the system of displacement and rehabilitation. The sons and daughters of the soil were forced to live in the dry areas as hewers of wood and drawers of water.⁵⁷

The landing of Vasco-da-Gama was a landmark in the history of India. On his return from South India, he submitted a report to the Portuguese Government, in which he mentioned a place called Punnaik Kayal. The Kayal of MarcoPolo became an inland and in turn developed Punnaikayal. This place became the centre of Portuguese activities in Tamil Nadu. Duarte Barbosa in 1500 A.D. had given a graphic description about the people of Tamilagam.

It was the time in which Tamilagam came under the Vijayanagar rule. According to Barbosa king allowed everyone to stay in his kingdom without any discrimination. Great equity and justice was observed to all not only by the rulers but by the people also.⁵⁸ Barbosa gave a description of the dress and ornaments used by the women. They were kin to the modern sari wore by women. The dress and costly ornaments with diamond and pearls, confirmed the richness of the country. Flowers and perfumes formed the other items of the dressing.⁵⁹ Parents teach their girls to sing and dance. These women were very beautiful and bold.⁶⁰ Account of Barbosa gave a positive image of the Tamils to the Westerns. The account of Barbosa also brought forth the life of the people in the ports and cities. The Europeans read the account were thrilled by the sophisticated life of the Tamils. It is one of the reasons, why the Jesuit missionaries in the seventeenth century strove hard for the Christianisations of the Tamils.

It is said that about 25% of the maritime space of the world is covered by Indian Ocean. Thirty seven nations are located in the Indian ocean belt.

Tamilagam lies in the tip of India and Indian ocean. Tamilagam is a bridge that connects the east and the west. Hence there is no wonder that people from different parts of the world directly or indirectly influenced by the Tamils.

Unfortunately there was no Maxmuller to bring the glory of Tamils to the world. Only from the day of Dr. U. V. SwaminathaAiyer, the Tamil academy collections were printed and published. The chronological age of research on Tamil culture is eighty five years old whereas the Aryan literature was subjected to the documentation for more than two hundred years. So the myth of Aryan superiority by virtue European of validation has to be counter balanced by more research on Tamil culture and heritage.

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THE POSITION OF WOMEN IN TAMIL NADU A HISTORICAL PERSPECTIVE

C. Paramarthalingam *

Women have been occupying a subordinate position in the Indian society, particularly Tamil society for the past two thousand years. The non-availability of any reference to the matriarchal domination in a patriarchal Tamil society, warrants an analysis of the position of women in Tamil Nadu. It has been said that the development of a society is measured in terms of the progress it registers in social, political, educational and economic domain by women living in it. Applying this yardstick to Tamil Women, it could be clearly mentioned that their position had been far from satisfactory over the ages.

Social Reform Movement

Women's Movement forms an important phase in the social reform movement as the latter had bestowed attention on the issue of women's progress. Social reform movement took its advent in India in the 19th Century because of the clash between Western and (Oriental) Indian cultures. Social evils like Sati, child-marriage and enforced-widowhood, female infanticide, degenerated devadasi system, slavery and ban on the execution of temple rituals and temple entry for the depressed classes had been prevalent in Tamil Nadu over the centuries. The English who established their rule in India in the 18th century by making Bengal as the base concentrated on the development of English education. A new middle class consisting of landlords, businessmen and intellectuals emerged in Bengal. The English missionaries whose main motive was the introduction of the Western system of education in India also conversion to Christianity, began to attack the Hindu religion, its customs and traditions. The Missionaries launched a multi-cornered attack on Hinduism through schools, societies, books, pamphlets and the press. Hinduism faced a challenge calculated to reduce its valued supremacy.² The Missionaries were shocked to see the appalling social scenario prevailing in India.

The challenge posed by the Christian Missionaries led to a re-thinking on the part of the Western-educated Indians who were instrumental in the spearheading of the social reform movement in India. Mighty socio-religious reform bodies like the

Brahmo Samaj of Rammohan Roy (1828), the Sanmargha Sangha of St. Ramalinga (1865), the Prarthana Samaj of Atma Ram Pandurang (1867), the Arya Samaj of Dayananda Saraswathi (1875) and the Ramakrishna Mission of Swami Vivekananda (1897) came into existence. Social disabilities connected with women such as Sati, child-marriage and enforced-widowhood, female infanticide, Devasasi system came in for severe criticism. These developments had noticeable impact upon Tamil Nadu which took a vanguard role in the social reform movement.

Periyar E.V.R.'s Contribution to Women's cause

Periyar E.V.R. (1879-1923) launched the Self-Respect Movement on 25 November 1925, following his exit from the Tamil Nadu Congress Party. It aimed to restore the pristine self-respect of the Tamils which they possessed before the coming of the Aryans into the Tamil land. The Self-Respect Movement contained the seeds for women's progress. It proclaimed in unequivocal terms that "In human society, men and women shall be treated equal in every respect without any kind of differences".³ In 1929, Periyar introduced the new rationalist marriage system called "Self-Respect Marriage" called in Tamil "வாழ்க்கை துணை நல ஒப்பந்தம்" or "Life Partner's Agreement", with the total absence of Brahmin priests and religious rituals. Other things such as in traditional marriage remained the same. The couple took the wedding oath in mother-tongue. It has been estimated that since the launching of the Self-Respect Movement in 1925, on an average 2,500 to 3,000 self-respect marriages were celebrated every year.⁴ The era of Periyar heralded the era of women's progress in Tamil Nadu so far as the self-respect marriages were concerned.

To widen the scope of the self-respect marriages, a Self-Respect Marriage Bureau was established in Chennai in 1974 by K. Veeramani, the present General-Secretary of the Dravidar Kazhagam. Inter-caste marriages between Sivakami and Chidambaram, Annapoorani and Rathina Sabapathy, Maragathavalli and Murugappa, and Sundari and Alagappa were solemnized in various parts of Tamil Nadu.⁵ But, inter-caste marriages were few and far

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between. The Dravida Munnetra Kazhagam Government under C.N. Annadurai (1909-1969), was instrumental in the enactment of the Self-Respect Marriage Act in 1967 which accorded legal recognition to self-respect marriages.⁶ Periyar tried to effect a structural change, i.e., a change aimed to alter the very structure of the Tamil society.

Devadasi system was one of the foremost social issues which sullied the position of women in the Tamil society. It meant dedication of young girls to Hindu temple for the service of deities in the temples. Though this custom originated with the highest ideals, it gradually degenerated into a social evil. In Tamil Nadu, Devadasis abound in temples situated at Kanchipuram, Madurai, Tanjore, Srirangam and Chidambaram. Raja Raja Chola I (985-1014 A.D.) who had 14 wives, also had 400 women in his court at Tanjore as Devadasis.⁷ Devadasis' daughters were entitled to inherit their mothers' property on similar lines to sons.

Abolition

In the 19th Century, the agitation for the abolition of the Devadasi system in the Madras Presidency first started in 1868.⁸ The dawn of the 20th century opened with much optimism for the

abolitionists of the Devadasi system. S. Muthulakshmi Reddi (1886-1968), an ardent social worker, made strenuous efforts for its total abolition. On her election to the Madras Legislative Council in 1926, Muthulakshmi Reddi introduced the "Hindu Religious Endowments (Amendment) Bill (1926)" for banning the practice of dedicating young girls to Hindu temples.⁹ This Bill evoked stiff opposition from the Devadasis at the Mint Street, Madras, Tinnevely, Thirukalukundram in Chingleput district, Tiruvanaikaval and Srirangam in Tiruchirappalli. The South Indian Government requesting that they be allowed to pursue their profession. Muthulakshmi Reddi reacted that "out of 1000 devadasis 999 were prostitutes and the one remaining the mistress of a married man". Finally, the Bill was passed by the Madras Legislative Council on December 5, 1947 and was given the assent by the Governor-General on January 17, 1948, as Act No. XXXI of 1947- "An act to prevent the dedication of women as devadasis in the province of Madras."¹⁰ The Act, besides legally putting an end to the deep-rooted custom, permitted the devadasis to marry and settle in life. Even after the enactment of the Act, dedication of girls has continued to take place, as the custom has taken deep roots in the Tamil Nadu.

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ST. JOHN DE BRITTO : A JESUIT MARTYR

J. Albaris *

St. John de Britto was born in the city of Lisbon in Portugal on 1st March 1647 as the fourth and last child of Don Salvader de Britto and Dena Brites Pereira.¹

John De Britto applied to the Jesuit Provincial of Portugal to get him admitted for priesthood. John De Britto was finally selected on 17th December 1662 as a Novice in the Society of Jesus.

When John was in his second year of Theology, Fr. Balthasar da Costa, one of the greatest pillars of the Madurai Mission visited the University of Coimbra to speak to the students. The talk of Fr. Balthasar da Costa very well convinced many young scholastics. Many young scholars came forward to offer their missionary service in South India. John De Britto was the first to be enlisted.

Seven priests, nine scholastics and one lay brother sailed from Lisbon for India on 25th March 1673. After a long journey of six months by the ship, *Capitana* the team of Jesuits reached Goa, "Rome of the East" on 4th September 1673.

After a month rest at Goa, John De Britto prepared to proceed to Ampalakat for his mission.

At Ambalakat, John De Britto prepared for his final vows and completed successfully. He decided to Indianise himself as an Indian Sanyasi. The saying, "When you are in Rome, be the Romans" became true in the case of John De Britto, with his saffron dress, long bread, red turban, wooden sandals and with inward transformation. Hence changed his Portuguese name into Arulandar at Ambalakat. He learnt Tamil there and prepared to proceed to his mission station.³

In the evangelization work, he was greatly assisted by a team of catechists, who were trained by John De Britto for the evangelization. It led to a large number of conversions. Their faith was with apostolic zeal and some of the catechists became as the real heroes of the faith.⁴

In 1684, John De Britto arrived at Madurai. From, there he was invited to Vadakkankulam, near Tirunelveli. Seeing their enthusiasm, he went there and baptized about 200. The infuriated upper class people put him in prison. With the mercy of the Nayaks of

Madurai, his life was saved.⁵ In April 1685, John De Britto succeeded Fr. Andrew Friar as the Superior of Madurai Mission. When he was camping at Agaram, there was a quarrel between two Christians, who were rich, influential and related, over sharing a piece of land. One day when the whole village assembled in the Church for evening prayer, John De Britto appeared on the scene and began to scourge himself in public till bleeding, because they two refused to forgive each other. Finally they fell at his feet and begged for pardon and reconciled with each other.⁶

Raghunantha Devar was the Sethupathi of Ramanathapuram with his sway over the present Ramanathapuram, Pasumpon, Kamarajar and part of Tirunelveli Districts. When John De Britto was at Karayampatti, the Marava Christians of Ramanathapuram came to him for sacraments since 1679. When the relation between the Sethupathi and the Nayak of Madurai bittered, the Marava Christians found it difficult to receive sacraments. He was also sympathized with the Marava Christians so he was waiting for an opportunity to go to the Marava land. On 5th May 1636, he reached at Panangudi. Within two months, by 17th July 1636, he could receive 2070 to Christianity. Kumara Pillai, the Minister of the Sethupathi heard of these. John De Britto and his disciples were at Tested at Mangalam and tied to a tree throughout the whole night. They were beaten with sticks and given under water torture. Severe torture followed and then put in prison. They were then handcuffed and chained two by two and marched off to Ramanathapuram. Finally Sethupathi relased them to the surprise of Kumara Pillai.⁷

On 15th December 1686 John de Britto left Goa and reached Lisbon on 8th September 1687. After meeting the new Provincial, Fr. Andrew Friar at Thoppur, he went to Kamanayakkanpatti in the present Tirunelveli District as the visitors of the Maduari Mission. He once again returned to Goa in 2nd November 1690.

From Madurai, he went to Malayadipatti, Avur, Vadugarpatti and Vallam. After the Mission as a Visitor, he submitted his report to the Provincial. He was ready to enter the Marava land again and reached there on 27th May 1692. So Marava Christians rallied

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under him for conversion and sacraments. This message irritated and infuriated Sethupathi, Ragunathapathi Devar and his new Minister, Murugappa Pillai.⁸

Thadiya Devar was the Poligar of the petty region called, Siruvalli. He was suffering from a deadly disease. He contacted John De Britto, who sent his Chief Catechist, Siluvai Naicker to pray for him. Finally the Poligar recovered and sought to meet John De Britto to receive baptism. Consultations were made with the senior Priests. Fr. Bouchet and his Catechists weighed the pros and cons. The obstacle was that he had five wives. According to the Christian religion, a man can have only one wife. On 8th January 1693, Arulanandar conferred not less than 200 baptisms. Thadiya Devar was watching the whole ceremony. When he was refused baptism, he rushed to the place and expressed his desire to become a Christian. For that he could keep only his first wife and others would have to leave.⁹

The youngest of the wives, Kathali was the niece of the Sethupathi, Ranganatha Devar. Kathali met her uncle and burst into tears and sores. Pampavamm, the Hindu priest close with the Sethupathi also made a searching attack on the Christians and John De Britto, because of them the Hindu temples were deserted and dishonored. So the Sethupathi issued orders to arrest John De Britto.¹⁰

John De Britto returned to Muniyur and celebrated his last Eucharist on 8th January 1693. At noon he heard the sound of the hoofs of galloping horses. Some soldiers broke into the forest and arrested him. One of them beat him on the shoulder with a stick. John De Britto fainted but soon got up again. At first he was taken to Hanumanthakudi and from there to Ramanathapuram. In the jail, he had two

lads, Maria Dasan, son of Siluvai Naicker and Arulanandham. They spent the nights in prayer. The news of the arrest of John De Britto reached the Provincial, Fr. Louis da Silva and his Mission Superior, Fr. Laynes. All their efforts to release him from the prison became futile. The Hindu Priest, Pampavanam wanted to dispose of him without any formal trial. As soon as the Sethupathi returned to Ramnad, Pampavanam urged the Sethupathi to pass death sentence to John De Britto.¹¹

Thadiya Devar rushed to the court and urged for a hearing by the Sethupathi. But the Sethupathi agreed for some sort of trial outside the palace at Allikulam. Due to the interference of Thadiya Devar, the Sethupathi could not execute him at the outset. So he sent a secret message to Udaya Devar, the then Governor of Oriyur to behead John De Britto at Oriyur. On 29th January 1693, John De Britto was taken from Ramnad to Oriyur, about 64 K.M. On the way at Pullur, he requested a woman for some water to drink. She offered some buttermilk to drink. John changed the name of the village as Nellur, i.e. a village of paddy-field.¹²

On 31st January 1693, the caravan reached Oriyur, where Udaya Devar was the Governor. The latter was one eyed and was suffering from leprosy. John De Britto was shut up in the Perumal Hindu temple, closeby. He was offered liberty and reward, if he could cure the diseases of the Governor. When John was silent, Udaya Devar ordered for his execution on the next day. Thus on 4th February 1693, John was brought to the sandy region, about 1 km from Oriyur. He was beheaded by Perumal. The sand at the execution spot became red. John De Britto became a Jesuit martyr for Christ and Christianity.

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EMPOWERMENT OF RURAL WOMEN: ROLE OF SELF HELP GROUPS IN TAMIL NADU

S. Subbalakshmi *

The 20th century has been termed as the age of democracy. However democracy has made entry only into the political field. Social democracy is still a mirage. For millions of world's women, democratic value - equality, liberty, justice and fraternity have no meaning. Social democracy necessitates equal status, equal rights, equal opportunities and respect for identity, choices, capacity and abilities of every member of society. Democracy is not a mere form of government but a set of values and a way of life.¹

Tamil Nadu Experience

Socio-economic empowerment of rural women through the SHG had been initiated in Tamil Nadu as early as 1989.² The Tamil Nadu experiment in SHG was pioneered by a few non-governmental organizations. Government of Tamil Nadu partnered this lab-scale experiment, which proved to be worthy of up scaling and replication of the same programme in other parts of the state and the country. This effort was aided and enhanced by assistance of the International Fund for Agricultural Development (IFAD) through the Tamil Nadu Co-operation for Development of Women Ltd., in eight districts of Tamil Nadu in 1989-90.³ The Tamil Nadu Women Development project had effected significant changes in living conditions of poor rural women. Financial discipline inculcated through internal rotation of savings and maintenance of accounts had helped in building capacity of the SHG members. Training in SHG management, skill development etc. also played a very important role empowering poor women. Hence the standing of SHG members in their families and their neighbourhood and participation of women members in decision making in their families and community improved significantly.

It is a matter of great pride that so far 50.09 crores have been disbursed as credit through the Indian Bank and 31.24 crores as subsidy from the government totaling 81.33 crores to 92,032 SHG members under the IFAD assisted Tamil Nadu Women Development Project. With an average repayment of 85% till date, 5207 SHGs with 1,20,960 women members having a total savings corpus fund

of Rs.22.89 crores were proof of successful partnership between TNWDP, NGOs, Indian Bank and NABARD.⁴ Efforts have been made to make all SHGs sustainable. The need for sustainability and strategies for sustainability have been impressed upon SHG members to make groups self reliant in the long run. Sustainability of SHGs is measured by its long term mission, goals, and objectives, non dependence on NGOs and other agencies, repayment of loans, ability to manage their day-today affairs and credit linkage administration, adaptation of healthy practices, improvement in the income of its members contribution to local social development etc.

SHG-Bank linkage programme had helped 2 lakhs poor families in Tamil Nadu, who would have otherwise remained outside the fold of banking sector, get the benefit of banking services including loan without so called primary and collateral securities. The role-played by the Tamil Nadu Corporation for Development of Women Ltd., under the Mahalir Thittam Project aims to empower women and facilitate their full development. The finest banking system and the presence of good working NGOs in Tamil Nadu were the major contributory factors in the successful implementation of the SHG-Bank linkage programme in the state. The Vision of the project Mahalir Thittam was to reach out and empower 10,00,000 women below the poverty line through 60,000 self-reliant and sustainable SHGs.⁵ The Mission of the SHG (+) let us add our strength, (-) subtract our differences, (X) multiply our resource and () divide our responsibilities. SHG-Bank linkage programme had helped 2 lakhs poor families in Tamil Nadu, who would have otherwise remained outside the fold of banking sector, get the benefit of banking services including loan without so called primary and collateral securities. The role-played by the Tamil Nadu Corporation for Development of Women Ltd., under the Mahalir Thittam Project aims to empower women and facilitate their full development. The finest banking system and the presence of good working NGOs in Tamil Nadu were the major contributory factors in the successful implementation of the SHG-Bank linkage programme in the state. The Vision of

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the project Mahalir Thittarn was to reach out and empower 10,00,000 women below the poverty line through 60,000 self-reliant and sustainable SHGs.⁶ The Mission of the SHG (+) let us add our strength, (-) subtract our differences, (X) multiply our resource and () divide our responsibilities. This would mean assisting the member over a period of time with second and subsequent doses of credit enabling the member to cross the poverty line and also access higher amount of credit. The subsidy rate would be 30% of the project cost.⁷ As per Reserve Bank of India guidelines, the SHGs could be considered for financial assistance under Prime Minister's Rojkar Yojna (PMRY) scheme provided the educated unemployed youth who satisfy the eligibility criteria must volunteer to form SHG to setup-self employed ventures.⁸ SHG may undertake common economic activity for which loan was sanctioned without resorting to onward lending to its members. The following are a few success stories of stories of SHGs functioning in Tamil Nadu.

The overall investment of Namakkal District women SHGs is Rs.22 Crores. The loan amount from banking institutions is Rs.45 crores. Govt. subsidy is Rs.7 crores. Rangappa Naickan Women's SHG consists of 14 members headed by Ms. Revathy and Ms. Vasantha. The SHG is running a self-owned ration shop with the support of Syndicate Bank. While lending money to its members it also is participating in the development programmes of the area through its social service center.⁹

In Padamudiappan Village of Vellore District, Sakthi Ayaththa Adai Thayarippu women SHG procure raw materials from Karur and produce door-mats; cotton gloves etc. and export them. They are able to pay labour charges at the rate of Rs.5/- per pair of gloves. One person prepares 25 dozens of pairs of gloves per day and earns a minimum of Rs.125/- per day. This generation of employment ensures poverty alleviation. SHG Vellore Indian Bank has granted loan amount of Rs.2 lakhs. At present this SHG has got a deposit of Rs.2.5 lakhs. Women development, entrepreneurship, training programmes, credit facilities among members is the other activities of this SHG.

Kancheepuram Women's SHG was started in 2002 with 25 members headed by Ms. Palaiammal.

Many of its members are engaged in silk production and utensil polishing. They participate in various national exhibitions held in Delhi, Mumbai and Chennai. Puduppalayam Co-operative Bank extends Credit facility to this SHG. In spite of their poor socio-economic condition and less qualification they are able to shine in their chosen areas.¹⁰

In Cuddalore District, Fisher Women SHG grow a type of sea crabs called *kali nandu* and export them. The crabs are kept in wooden boxes for 15 to 20 days near the seashore under the sea until their shells become harder. The support and suggestions are extended to this SHG the Fishery Department of Cuddalore District.¹¹

Annai Indira Mahalir Mandram (SHG) of Pakkamapalayam village in Vellore District was formed on 16 September 1998 with 18 members. This group is financially assisted by Indian Bank, Odungathur Branch that has sanctioned Rs.50, 000/- on 31st July 2000 under SGSY for taking jasmine-garden on lease. This group has sanctioned loan to 17 members leaving one member as she was overdue loan with the branch. Each member has taken a lease of Jasmine plants ranging 80 to 200 plants. The yield from the garden varies from 2 to 3 kgs. A day per member and the cost of flower ranged from Rs.15 to 35 per kg. The flowers are sold at farm gate to the flower vendors at the rate decided by the vendor. Average income per month per member ranges from Rs.800 to 1200/-. This group has been advised to send one or two members to *Uzhavar Sandhai* in Vellore to maximize their earnings. This group has recovered Rs.200/- from each member and repays as the installment to the bank regularly.¹²

To sum up, SHGs empower women and train them to take active part in the socio economic progress of the nation and make them sensitized, self-made and self-disciplined. They remove the social limitations of women such as superstitions and a dormant role in decision-making. The SHGs have inculcated great confidence in the minds of rural women to succeed in their day-to-day life. It has been rightly pointed out by a member of the SHG as, we were not responsible for being down but we have the power to rise.

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ECO - FEMINISM - A VIEW ON THE ENVIRONMENTAL DEGRADATION

K. Vijaya *

The term Eco - Feminism was first coined in the year 1975 by Rosemary Reuther (U.S.A.)¹. It is essentially a link to feminism and the environmental movement. What does feminism have got to do with environment? Survival of our species may depend on greater understanding between men and women. Eco - feminists seek a more balanced relationship between human - kind and the earth. Because, women have been symbolically and mythological linked with nature. Although eco - feminists hold different views about both the conceptualization of such a link and appropriate ways of responding to it, the point to which they would all agree is that representing either women or nature as inferior to men or culture, is wrong. In this context, the eco feminists ascribe the idea that whether the gender idea is biological or social, there is a link between the oppression of women and the oppression of nature.

The basic argument which underpins the ecological feminist approach between men and women, mind and body, human and the rest of nature are related to one and another in an hierarchical fashion. In this historical hierarchy, women are linked to be more akin to nature than culture, to body rather than to mind, to the primitive rather than to be civilized. In such a way, they assert the connection between feminism and environment.

Women and the Environment

Human beings are at the center of concern for sustainable development. They are entitled to a healthy and productive life in harmony with nature. The Rural

Women have an essential role to play in the management of natural resources. They carry special burdens which are complex, varied and interconnected. In agricultural farming, they have year round contact with the agro-ecological systems.

Women in Tamil Nadu in general, and rural women in particular, through their management and use of natural resources, provide sustenance to their families and communities. As consumers and producers, caretakers of the families and educators, women play an important role in promoting sustainable development through their concern for the quality and sustainability of life for present and future generations.

Natural resources management, such as fetching water and fire-wood and tending crops is typically, a rural woman's work.

Hence, the role of women is crucial to the provision for food and nutrition, the enhancement of subsistence and informal sectors and the preservation of the environment.

The Constitution of India confers equal rights and opportunities on men and women in the political, economic and social spheres. The Millennium Development Goal - 3 Promote Gender Equality And Empower Women - is one of the central concerns of the Tenth Plan (2002-07) which spells out a three pronged strategy of empowering women including: Social Empowerment, Economic Empowerment and Gender Justice.² Among which the Social Empowerment aim to create an enabling environment

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by adopting various policies and programmes for the development of women, besides providing them easy and equal access to all and to enable them to realize their full potential.

Tamil Nadu, like other parts of India is endowed with bountiful natural resources, rich heritage and culture. The population explosion lead to over use and abuse of natural resources threatening the life support systems. After realizing the legislative enactments, and in order to deal with different aspects of environment, the Department of Environment, Government of Tamil Nadu was created as per GO. Ms. No. 335 dated 13.10.1995 with the following objectives.³

- * To evolve a policy framework on Environment for the State.
- * To ensure that the economic status of the state occurs with sustainable use of natural resources.
- * To coordinate with various sectors to bring about environmental consideration in their development programme.
- * To develop a streamline programme for environmental awareness.
- * To provide for improvement for environmental services in the urban and rural areas to ensure better environmental standards and quality of life for the people.

In this regard, in order to manage different eco systems with sustainable development perspective, identification of gaps in the present management of resources, a comprehensive information and reporting system is needed. In this connection, the District Environment Profiles have been prepared through selected consultants.⁴ The department conducts environmental awareness programmes and seminars and workshops, for environmental management. This also helps NGOs and educational institutions conduct seminars by offering financial assistance. Apart from the governmental effort, the voluntary organizations also play a vital role in the protection of environment.

In this connection, the role of TRUST HELP, a non - governmental voluntary trust founded in 1989 at Chennai needs special mention. The main objective of this organization is empowering communities to control and manage their local resources by promoting the ability of communities and understand macro development processes that have an impact on the health and environment of the individual and

community. The Community Organization And Women Development is one of the important projects of this organization, operating in the suburbs of Chennai, aim to eliminate child labour, empower women and stimulate environment conservation consciousness. Added to this, the Integrated Tribal Women Project aims at empowerment of the tribal women from the hill environment of Vathalmalai Hills in Dharmapuri District.⁵

Poverty and environmental degradation are closely inter-related. While poverty results in some kind of environmental stress, the major cause of the continued deterioration of the state's environment is the unsustainable pattern of grave concern, aggravating poverty and imbalances. The available data in the country suggests increased feminization of poverty. India, with a population of 989 million (2003 data), is the world's second most populous country. Of that number, 120 million are women who live in poverty. About 35.9997% women live in Tamil Nadu live below the poverty line. ⁶ The persistence of hunger and poverty in Tamil Nadu is due to subjugation, marginalisation and disempowerment of women. Due to the sensitivity of female reproductive systems to toxins and pollutants, women are more susceptible than men to health problems due to environmental organization. Working conditions and environment pollution further impairs women's health. Thus, the malnourished women give birth to malnourished children, perpetuating the cycle. Lack of access to clean, safe water, cooking fuel also leads to diminished health for women. In addition, the privatization and sale of natural resources such as fuel, water and medicinal plants impact women more than men due to their roles as providers of basic household needs.

The deterioration of natural resources due to deforestation, exploitation of the natural wealth, industrial development, etc. in Tamil Nadu displaces rural women from income generating activities, while largely adding to un-remunerated work. In both rural and urban areas, environmental degradation results in negative effects of the health, well being and quality of life of women.

Conclusion

The strategic actions for a sound environment management require holistic, multidisciplinary and inter-sectoral approach. Women's participation and leadership are essential to every aspect of that

approach. Women's experiences and contributions to an ecologically sound environment must, therefore, be central to the agenda for the 21st century. Governments have expressed their commitment to

creating a new developmental paradigm that integrates environmental sustainability with gender equality and justice within and between generations.

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BATTLES AND HUMAN RIGHTS VIOLATIONS - AN INTERPRETATION

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The Human Rights are universal moral rights. They belong to everybody because they are human. They are not earned, bought or inherited. They are inherent in human dignity and inalienable. They are universal in the sense that they transcend the national boundaries or ideologies. Yet, the justifiable and reasonable limitations can be imposed on their exercise by the states, which are necessary to protect the national security, public order and rights and freedom of others.

Ever since the beginning of the community life the rights have been violated by many means. Military operations were undertaken by the various states and the Kings for strengthening their position which sometimes resulted to the violations of the rights of the innocent people. In the Carnatic region, in connection with the Mysore Wars, several military operations were conducted in the later half of the eighteenth century. The ambition of the English, the Nawab of Arcot and the rulers of Mysore to establish their respective superiority in South India led to the military operations. While undertaking the military operations, the rights of the people were not protected and safeguarded. In India, though the civil rights status was not given to the people in the eighteenth century the human beings contributed for cultural progress and political development. Hence, the terms human rights can be used to analyse and of the

historical incident which prevented the people from enjoying the right to life, liberty, social security, nationality, work and participate in the community life. So, in this paper an attempt is made to discuss the impact of the military operations in the Carnatic region with a special reference to the violation of the human rights during the Third Mysore War. In this context an attempt is made in this article to trace how far the rights were violated during the military operations in the Carnatic especially in the territory of the Nawab of Arcot during the Third Mysore War.

Military Operation and Their Effects

Tipu Sultan's invasion on the Travancore kingdom, which was an ally of the British, on 29th December 1789 created a crisis in South India. The English declared, "Tippoo's attack on the Travancore left no room for deliberation but was to be looked upon as a declaration of war" on Mysore¹. The Company's troops assisted by the soldiers of Mohammed Ali, the Nawab of Arcot and the Rajah Vijaya Raghunatha Tondaiman (1789 - 1807 A.D) of Pudukkottai attacked the kingdom of Mysore from Tiruchirapalli and captured Karur on 15th June 1790². Subsequently, the Nizam Ali of Hyderabad and Madhava Rao II joined in the alliance of the British and continued the attack on Mysore from different directions. In July the soldiers of Mysore invaded the Carnatic.

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In order to secure a huge amount of money to conduct the war, the British assumed the revenue administration of the Nawab of Arcot on 7th August 1790 on the condition of giving 1/5 of the gross collection for meeting his expenses³.

The British created the Board of Assumed Revenue at Madras to regulate the revenue administration over the places assumed from the Nawab of Arcot. The British, divided the assumed territory into eight revenue divisions namely Ongole and Palnaud, Nellore, Centre division of Arcot, Northern division of Arcot, Southern division of Arcot.

Tiruchirappalli, Madurai and Tirunelveli. They were placed under the charge of the British officers known as the collectors⁴. Except in the palayams, the Jagirs and the garden lands and other special grants, different types of settlements such as Annual lease system, the Amani system and the settlements with the Natarawars were introduced. The mode of revenue collection was differed from one place to another according to the circumstances.

The Mysore forces attacked the assumed territory several times. Tiruchinopoly, Centre division of Arcot, Southern division of Arcot and Northern division of Arcot suffered seriously. On 24th November 1791, James Landon, the Collector of the Centre division of Arcot wrote to the Board of Assumed Revenue that since the July 1790, the Mysore forces attacked several places in his jurisdiction 4 times⁵. Once the Mysore forces entered the centre division by the early, January 1791 and kept the uninterrupted possession of it until the end of February 1791⁶.

Following the conquest Permacoil the enemy captured the revenue seryants and kept them to pay ransoms. The whole revenue account fell into their hands who destroyed some of the important records. The Sibbendies and regular armies were disarmed by the Mysore forces⁷. They destroyed the tanks and water courses⁸. During the military operations they stripped of all the property. They also destroyed the crops to be harvested, burnt down the houses, plundered their husbandry items and other valuable goods including cloths. As there was no means of subsistence, many people were thrown to the horrors of famine and starvation⁹.

Unable to bear the consequences of the attacks, many people left their homes and took asylum

in the far off places. For instance when the renters of Chetput took refuge at Arani, wose of farms of Arcot, Alavandy and Annar Boolamangalam and Gingee got asylum at Vettavalam Palayam. The renter of Tiruvannamalai took protection at Vellore. The renter of Aspoor escaped to the Kulathur jungle¹⁰. James Landon, the Collector of the Centre division of Arcot and his escort moved to Fort St. George¹¹. Some of the peasants, renters and otheY people from Valudavur and Trivadi went to Cuddalore and Pondichery in December 1790¹². The renters joined with the inhabitants carried with them whatever the grains left by the invading forces and concealed in the places where they got protection¹³. Due to the invasion of the Mysore forces in the Centre division of Arcot, the government would loss a thousand pagodas whereas the inhabitants would loss triple (3000 pagodas)¹⁴.

Though the Mysore forces evacuated the Centre division of Arcot, the inhabitants of Valudavur who had got protection in Pondichery did not return to their homes. On 7th April 1791, James Landon wrote to the Board of Assumed Revenue that six weeks were elapsed since the evacuation of the Mysore forces. Yet the people belonged to his division did not come back to their home. The division under his charge contained 360 villages. Of them he could hardly assemble 10 or 15 inhabitants¹⁵. The main reasons were that they could not settle the previous account due to their inability, the lack of protection and failure of the Collector to repair the tanks.

Due to their absence the cultivation was not undertaken and the revenue account of was not settled for fasli 1200¹⁶. Further James Landon delayed to settle the proposal for the next fasli year i.e. 1201. The English felt that the people refused to return to their home land because they wished to with hold the payment of the balance. Hence the renter of Valudavur sequestered their houses, garden and property in Valudavur and stopped flowing of water and provisions which were carried to the refugees in Pondichery¹⁷. Besides, the violent measures were adopted to collect the balance of rent from the people who got protection mother places, as existed during the Mughal administration¹⁸. However all the refugees did not return to their homes.

The Southern division of Arcot also disturbed by the invasion of Mysore. When Floyer took charge of the Southern division, he found due to attack of the Mysore forces the people from Bovanugiri and

Tarangapettai partly deserted from their home land and went to coastal area for protection¹⁹. In another letter he added that in the month of September 1790, with a hard efforts he brought the inhabitants from where they had got protection and provided them loan for undertaking cultivation. Very shortly the Mysore forces attacked his division and set fire to 15 villages in Walgondapuram area from 27 to 29th November 1790²⁰. Due to the attack, again the people from all parties of his division left their home and moved to safety places²¹. As a result the cultivation work was not done regularly and ruined the business activities²². As a result of the depredations, Charles Floyer sustained a loss of pagodas 99573, 18, 69 until 27 April 1791²³.

N.E. Kindersley wrote that due to the invasion of the Mysore troops the people deserted their homes, riped crops were not cutted and hence the seeds were not sowed for another crop. Hence he could not make any estimate of the loss due to the absence of the people²⁴. In the northern division of the Arcot province the Government loss was about 76000 pagodas. It was equal to the loss sustained by the inhabitants²⁵. Kindersley borrowed arms and ammunitions from Vellore and recruited peons for providing protection and building confidence to the inhabitants. The government ordered him to dismiss them as and when the enemy left the Carnatic²⁶.

The district of Tirunelveli also suffered a lot due to the attack of the Mysore forces. Due to the enemy's military operation, the tanks, nullahs and water courses were destroyed²⁷. Unable to face the operations of the Mysore troops, the people from the bordering areas moved to the territory in Travancore kingdom. After the departure of the Mysore forces, they were recalled by Torin and provided loans for commencement of cultivation. Further the tanks were repaired. Therefore most of the farms were rented for higher rates for *fasli* 1201²⁸.

The district of Tiruchirappalli also suffered due to the invasion of the Mysore soldiers. In November 1790, the forces captured Srirangam island²⁹. On 26 December 1791, a group of Mysore forces attacked the village of Ellore and broke the tanks and cannals and carried away the riped crop cultivated in carr crop season³⁰. As a result the people ran to the safety places. The letter written by Robert Andrews says, "No people was available in the district to reserve water afforded by rains"³¹.

Hence the samba crop was not commenced in time. Highlighting the effects of the invasion in the Carnatic, the members of the Board of Assumed Revenue observed on 26th January 1791 that among the districts, three divisions of Arcot were seriously affected³².

Besides the suffering met by the people due to the military operations, the exactions and coercion of the revenue officials further added additional suffering to the people. In Tiruchirappalli, Andrews appointed Chinna Mudali Dubash as his *peshcar*. He oppressed the ryots so much and failed to give them the share of their paddy. He also prevented the grain passing into the fort. Due to the oppression of the *peshcar*, the ryots abandoned the territory. On account of the increase of the sayer duty, the merchants stopped from coming into the fort for trading activities. So that the importing of the grains to the fort was stopped. Consequently the people were almost dying due to hunger³³.

In this situation, the Bengal division of the troops under the Commander in Chief of General Meadows entered into the fort campus, bought all the grains, pumpkins, jaggery, coconuts and plantations they could find at twice the value for their consumption. So they did not leave any sweet meals or eatables in the bazaars. As a result of oppression the cost of the goods increased twice in the fort of Triuchirappalli³⁴.

It was a custom prevailed in the Carnatic to provide seed as advance to the poor peasants to start the cultivation. The English followed the same custom. Collector Floyer gave such loan to the inhabitants of Manniagudi in November 1790. Due to the failure of rain, the crop was not riped and withered away. As the poor peasants were not able to repay the seed loan, the Collector received a written agreement for the payment of 2603 pagodas for the seeds given to them. In spite the inhabitants sought the mediation of the Board of Revenue, to exempt them from the repayment of this loan, their request was not heard off³⁵.

Yelanged farm, located near Wandiwash, belonged to the jurisdiction of Kindersley's division. Due to the invasion of Tipu the renter of Yelanged met a loss of 600 pagodas. Yet the Company gave a remission of 500 pagodas to its renter³⁶. When the renter was not given remission of rent equal to the loss met by him, he would extract the same from the cultivators.

The British took over the revenue administration of the Nawab of Arcot by giving promise to protect his subjects from the ordeals of the battles. The primary aim of the British was to collect as much as money to meet the war expenses. In fact as a result of the assumption of Nawab's revenue administration, the British could collect a huge

amount so that they could protect the Carnatic. Subsequently, the British annexed the territory of the Nawab 1801. Thus the attack of the Mysore forces together with the exactions and coercion of the Revenue Officials contributed for the violation of the rights of the people in the Carnatic.

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CRIMES AND PUNISHMENTS IN TAMIL COUNTRY, 1750 - 1815

S. Varghese Jeyaraj *

Crime is the violation of law of the society and punishment is the method to suppress crimes. Different of crimes and punishments prevailed in different region of Tamil country in the eighteenth century and in the beginning of the nineteenth century. Law was interwoven with religion and ethics. As judiciary was not systematically organized both Hindu and Muslim the Nawab and his officials and Hindu princes followed their own legal principles. Each religion and social community was permitted to follow its own civil law and administer according to their traditional pattern.¹

The Nawab of Arcot administered Judiciary through his officer *Quazi*. The *Quazi* who had his court in every chief town decided all cases under strict Islamic laws in which Mohammedan were parties. In the Nawab's other territories, *Foujdar* and his deputies dispensed with criminal justice. They exercised the power of the judge and magistrate and passed sentences. The *amuldar*s administered justice in their respective territories for the Hindus. The *rajas* and *poligars* were the principal judges in their respective areas.² There was generally a code of law and there was no regular court of justice to interpret law. Grave crimes could be brought before the *amuldar* who inflicted severe punishments such as death. There was no jail and imprisonment was not a recognized form of punishment. Mutilation for the poor and fines for rich were the order of the day. The access for the appeal was difficult.³

In Hindu territories, there were Dharma Sastras and Dharma Sutras which regulated the life of the Hindus and stipulated punishment for lapses prescribed for them. The Dharma consisted of tradition, custom, and religion moral and local practices. Many of the common people were unaware of the principles.⁴ The Raja of Tanjore decided the cases with the help of pandits well versed in sastras.⁵ The provincial courts were presided over by the king's agent or Governor.

Village assemblies, temple trustees and caste elders had court of their own. The customs differed from place to place to satisfy the local needs.⁶

In Panchayat or tribunal of five arbitrators settled issues in villages. But influential persons gained the best judgement through prejudice or bribes. The civil cases such as question of dividing property was generally settled through arbitration of relatives and the headmen of the castes. For more serious crimes such as theft, homicide either the ruling prince, his minister or the governor of a province usually passed sentence on the culprits. Highway robbery was punished by mutilation of the right hand, nose and ears of the robbers. Many forms of punishment and torture prevailed during this time. Offenders were banished from the country, severely flogged or rolled naked on burning hot stones. The accused was condemned to carry a heavy weight, on his head or shoulders until he fainted from exhaustion. Needles were inserted under the nails. Another type of punishment was pungent and acid juice of the pepper plant was injected into the eyes and nostrils. Most sensitive and fleshy part of the body were plunged into large bodkin and on their withdrawal, the part be rubbed with salt, vinegar or burning acid.⁷ Torture, mutilation and execution by the most savage method were amongst the means employed by these mock tribunals. The suspicious was being implicated in the plots of an enemy, entailed the most horrible consequences. In the *poligars* territories, rough and crude methods were used for the suppression of crimes. In this area, a circle of peons armed with spears formed the ring into which the poor creature were brought and they were speared to death.⁸

Civil cases were generally settled through the village panchayat. This local arbitration by the elders or panchayat was followed in different places.⁹ Suits were settled by arbitration by interventions of the friends of both sides, by ordeals of fire, oil and water or by one of the sides swearing to the truth of his case before the God of

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some temple.¹⁰ The ordeal was restored to as a means of deciding caste dispute. The usual form of ordeal required the litigant parties, after performing their ablution to proceed in public to the local temple. Puja was performed and they prostrated before the idol and the pujari garlanded the idol. Each party then had to dip his hand in boiling ghee and the suitors whose hand was uninjured won his suit. Sometimes a piece of red hot iron ordeal took place instead of boiling ghee to prove the innocence. Another test for an accused person was to throw fresh tumbai flower into boiling oil or ghee. In case it faded he was guilty, if it did not he was innocent.¹¹

In Tanjore the trial by ghee ordeal continued in different villages. A dispute between two individuals was decided by talayari of particular village by boiling ghee or red hot iron ordeal. During the time of king Serfoji, it was vogue among the inhabitants. The ghee ordeal was also followed in the temple at Suchindram.¹² In 1805 agent of Tondaiman of Pudukottai was unable to decide a dispute between the people of Maravenendal and Tirumala in the Tirumayam taluk, one Maravenendal Nagappan restored to undergo the ordeal of red hot metal in the presence of Goddess. The accused prayed the God Agni and a red hot ball of fifty palam was ordered to be

carried nine circle drawn by them and threw the ball in the ninth circle to prove innocence. If his hands were not burnt during the examination, he was pronounced as innocent.¹³

In Madurai and Dindigul regions, the administration of civil and criminal jurisdiction among the Tottiens was generally rested in a *punjeyam* or a jury composed of the head *natanmaikars* chosen from different towns. The cases were tried before them and whose decision was passed as law. In different cases, they had recourse to an ordeal trial according to ancient practice by dipping the hands into the boiling ghee to distinguish between guilt and innocence. The ceremony was performed with great solemnity according to the nature of offence. In 1813 Turnbull, a British surveyor witnessed the boiling ghee ordeal at Keeranoor village in Pudukottai. It was a horrible trial of antiquity practised till the assumption of the power by the Company. These ordeals were superstitious and mockery to the concept of justice. These ordeals were not only inhuman in nature but also miscarriage of justice. The innocent persons in most of the cases were convicted.¹⁴ The ordeal ceased under the Company's Government which introduced regular process of modern law by constructing new courts.

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PROBLEMS AND PROSPECTS OF CHILD LABOUR IN VIRUDHUNAGAR DISTRICT : A STUDY

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The unique aim of this study is to investigate the problems of child labour, how are they treated what are that basic problems they have faced, what are the prospects and privileges they have enjoyed and to analyse how far the social status are emerged.

Child Labour which consists of children below 14 years of age, is defined by the international labour organization as the type of work performed by children that deprives them of their childhood and their dignity, which hampers their access to education and acquisition of skills and which is performed under conditions harmful to their health and their development. Child labour in India is engaged in a variety of activities is prone to exploitation in myriad ways, some of which are, domestic labour, forced bonded labour, sexual exploitation agricultural labour and street work. The existence of child labour workers are child labour is an indicator of poverty and the depressed economic status of section of the population that supplies child labourers.¹ The government with an active coordination and cooperation of agencies is going all out for totally eliminating child labour ill the state. It proposes to launch a massive awareness campaign shortly to achieve the objective. The government launched a door-to-door survey conducted brought to light to fact that over 4.45 lakhs children were out of the school in the state, of whom 70,344 were child labourers. While Virudhunagar district's recorded a maximum number of child labour cases, an action plan had been drafted for eliminating child labour in the state.²

Child Labour Issues

Though restrictions on child labour exist in most nations, many children do work. This vulnerable state leaves them prone to exploitation. The International Labour Office report that children work the longest hours and are the worst paid of all labourers. They endure work conditions which include health hazards and potential abuse. Employers capitalize on the docility of the children recognizing that these labourers cannot legally form unions to change their conditions. Such manipulation stifles the development of youths. Their working conditions do

not provide the stimulation for proper physical and mental development. Finally, these children are deprived of the simple joys of childhood, relegated instead to a life of drudgery. However, there are problems with the obvious solution of abolishing child labour. First, there is no international agreement defining child labour. Countries not only have different minimum age work restrictions. But also have varying the regulations based all the type of labour. This make the limits of child labour very ambiguous. Most would agree that a six year old is too young to work, but whether the same can be said about a twelve year old is debatable. Until there is global agreement which can isolate cases of child labour, it will be very hard to abolish. There is also the view that work can help a child in terms of socialization, in building self-esteem and for training.³

The characteristics of child labour include (a) work by very young children; (b) long hours of work on a regular full time basis, (c) hazardous working conditions (physically or mentally); (d) insufficient or no access, or attendance and progress in school; (e) abusive treatment by employer; and (f) work in slave arrangements (bonded labour). Child work refers to any work by children (under 14 years of age), paid or unpaid, that restricts their physical and mental development, their opportunities for a desirable level of education and recreation. The definition of child labour is broadly based on: (a) some normative basis of minimum age for employment; (b) a presumption of access to education implying that any child out of school should be counted as an existing or potential child worker and (c) a notion of rights implying thereby that children deprived of their fundamental childhood rights because of the nature of their work constitute child workers.⁴

Elimination and Prospects of Child Labour in Virudhunagar District

Special projects for the elimination of child labour in nine districts including Trichy, Tirunelveli, Virudhunagar and Tuticorin and was running 478 special schools here with a student enrolment of

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20,000. Sivakasi's main business is fire works, match units and printing press. They allege child labour in Sivakasi fire works and match units. Child labour is a pervasive problem throughout the world, especially in developing countries. Child labour in rural areas where the capacity to enforce minimum age requirements for schooling and work is lacking. Traditional factors such as rigid, cultural and social roles in certain countries further limit educational attainment and increase child labour. However, there are problems with the intuitive solution of immediately abolishing child labour to prevent such abuse.⁵

In order to keep the children away from the child labour special schools have been started. In the schools children were supplied special food like milk, biscuits and also even good lunch. The Central Government with the help of the USA allotted huge amount of fund for this scheme. There also given nutritious food like egg, green leaves and groundnuts. And students also encouraged to involve in the social activities and to participate in the elocution, musical competition etc.⁶ Out of their effort a young scientist by name Ramalakshmi, from Thiruthangal, Virudhunagar District, (Indra School) come out with flying colours. Successful students are admitted in the Teacher Training Institute, Industrial Training Institute and other Higher Educational Institutions. There also provided with Technical Education. To continue their education the government has launched a scheme called *Nila Palli* (Moon School) through which the students ability and talent has been found out and encouragement to develop their skills. In Virudhunagar District a place called K. Paraipatti, in the Vembakkottai Union no children has yet been taken their education, almost all the women folks are prohibited to wear their upper cloths. Another place called M.Kovilpatti near Mallanginar and Jammin Nallamanaiaickenpatti still children are not allowed to go to schools. Yet the government launched a scheme to promote their life style. There children also encouraged to admit in the neighbouring schools. Out of their efforts only one girl completed her school education.⁷

National Child Labour Project Special School

The prospect of the children starts proper education. Proper education to the children will provide the knowledge about the important of life, the environmental protection and optimum utilization.

Since then special schools should be established for the child labour. The NCLPSS are started with the help of the self help group and social organization in the Virudhunagar District. In this category ASSEFA, VMMK, TWOSEED played a vital role for the venture of the child labour. Most of the student in National Child Labour Project Special Schools is female children. In match factories 86% of the workers were women and female children. In N.C.L.P.S School 62% of the students are girls. Out of 30 students 50% of the students age falls between the age group of 8-10 years. The average age is 9-8 years. In this age they should have completed the primary school education. But they are still in the 3rd standard or 4th standard. It clearly shows the working experience of the student before join to this school. Most of the students having 2-3 years experience in match work. Out of these 70% of the students are to Hindus. 23-30% are Christian, 5% to 10% are Muslims.⁸ Most of the students are to backward community. 30% of the students belong to Schedule Caste and Schedule Tribes. The reason behind is the number of dependents in family are higher 30% of the families having 6-7 dependent and 53.3% of the families having 4-5 dependents. When dependent increase, the income per head decreases. Due to this low income, as well as the poor economic condition forced them, to make their children as child labour. 75% of the people get their total family income Rs.500 - 1500. It is impossible to run the family with in this poor income. These factors also make the people to bring their children to match factories. In order to promote the interest of the students in NCLP School, they are given Rs. 100 as their stipend. It makes the parent to have interest on the studies of their children.⁹

Most of the students have working experience about 1 to 3 years. During these period they faced physical as well as mental hazardous. While the students were working, their income per month was Rs.120. It is not a bigger amount. So, the parent felt that the child may get stipend as well as education along with the health programs. Most of the students are taken education upto 5th Std, because the stipend is stopped. Since then some dropouts occurred. Most of the students want to study up to 10th std. More than 50% of the students have a plan to get self-employment training like tailoring, because, they were planed to start tailoring shops. 30% of the student in

the school at Virudhunagar are facing the problem of their father having more than one wife. This problem is in high level. Generally the children will have an ache for parental love. There should be a proper love with understanding. Out of 30 families, 13 families the parent does not love their children. It makes the child to hate their parents.¹⁰ More over 73% of the children of separated family living with their mothers and 27% living with their relatives. And also 93.3% of the families having loans and credit. Generally the children don't have any entertainment and 70% of the family don't have even radio or transistors

Conclusion

Schools which could have been a major source to pull children out of the labour market and put them through a process of learning skill enhancing and may be, just living a healthy childhood, cannot do so in a vacuum. The main factor, which breaks the parents to bring their children to child labour, is "economic condition" of the family. So, we have to give some remedial measures to improve their economic conditions of their family. Apart from these aspects, there are some other social factors like family disorganization, polygamy or bigamy; alcoholic consumption which will led them in to pathetic condition.¹² The following factors will minimize the child labour problem in out state. Proper education should be given to the parents, to make them to

realize their mistakes. Non-formal education like "Arivoli Movement" should be given to the parents as well as children. We should make the people to aware of child labour problem. A law should be enforced effectively to punish the employer and child labour. The remuneration should be raised from 100 rupees to more than 150. This amount should be deposited in banks and other saving schemes. This amount should be provided up to 10th Std.¹³ Being it is a contented course; the syllabus should be very easy, so that the student can understand it. Bank loans should be provided for the student after, completing his academic as well as technical course. We should make the parents and children to aware of the hazardous in match factory work. Advanced technologies should be introduced In match factories. Legal enforcement officers as well as power personnel like Labour Inspectors; Labour Welfare Officer should be increased in number so that they can share their responsibility. There should be a counseling centre to solve the problem arises in families. Number of "National Child Labour Project Special Schools" should be established.¹⁴ Their basic needs are not only food and shelter but also love with understanding.

It is impossible to eradicate the child labour problem in a month or year. It should be a slow process. So, that the people could understand the aim of the process.

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URBANISATION OF TIRUVALLUR

R. Venkataraman*

In the beginning of 20th century migration of people to Tiruvallur took place due to educational purpose. Rao Bahadur Calavala Cunnall Chetty Hindu High School which started as Tiruvallur Native High School in 1889 by G.Ramachandra Iyer was passed to the hands of Calavala Cunnall Chetty in 1917¹. Another one is Goudie school established in 1857 by Scottish missionary became full pledged school in 1954². These two schools were efficiently managed and attracted rural students who came and settled in Tiruvallur along with families and thus the second migration was due to educational purpose.

The later half of 20th Century witnessed another migration of people to Tiruvallur in order to get new avocation. This time village people unable to get enough income from agriculture and labourers who could not find work in villages migrated to Tiruvallur to establish shops, to sell goods as vendors, to work in various industries in Kakkalure Industrial Estate and to do construction work. This migration was a slow process and lasted for few decades.

The last decade of 20th century witnessed yet another large scale migration to Tiruvallur and it became rapidly urbanized. The reason for this migration was entirely distinct one. Tiruvallur is situated 58 kms. west of Chennai and well connected by railways and goods roads. Due to improvement in transport facilities this distance can be covered within an hour. The land cost in Chennai has also increased more than 50 folds within 2 decades. While Chennai experienced with evils of urbanization, Tiruvallur attracted the Chennai people by providing good water, unpolluted air and cheap land cost. This resulted in large scale settlement in Tiruvallur and it was rapidly urbanized.

Evils of Urbanization

This urbanization brought about many environmental problems namely scarcity in elementary civic amenities like pure drinking water, underground drainage, electric supply and sanitary conditions.

Tiruvallur town became municipality in 1949 consisting of entire revenue villages of Tiruvallur Ayeveli Agaram, Pungathur, Perumbakkam and Periyal Kuppam covering a total area of 10.65 sq.km. with 1299.68 acres of wet land and 582.33 acres of dry land³. Many colonies have sprung up in the peripheral areas of Tiruvallur. This reduced the agricultural lands under

cultivation. Half up Tiruvallur tank was converted by the Tamil Nadu Housing Board as residential area and allotted for housing plots. Another bad aspect of urbanization was that more than 30% of streets are less than 10 feet wide and posing lot of problems to the people.

Drinking water scarcity is also widely prevalent in Tiruvallur. Due to depletion of ground water level all wells are dried in summer and water is available only in the depth of 300 feet which severely affected common people. It is unfortunate that Tiruvallur Town did not possess closed drainage system. The existing open drainage system had many defects like during rainy season the rain water normally floods in the streets and also there are many possibilities of mixing the drainage water with drinking water which causes diseases.

Tiruvallur Municipality established an Allopathic Hospital in 1948. An urban family welfare centre, emergency block and separate blocks for Eye, ENT, Skin were formed but these are inadequate for the growing population of Tiruvallur.

At present Tiruvallur population has increased 4 times in 15 years, and expected to reach 3 lakhs within 20 years with multifarious deficiencies. The future plan should be made with vision to provide basic amenities to growing population. It is true that the financial position of this Municipality is very weak. To overcome this difficulty the Government of Tamil Nadu as a special case may sanction special grants. In turn Municipality had to improve drinking water facilities with foresighted vision, roads to be made bit and trim, drainage to be given more importance and the underground drainage.

covering all parts of the town to be completed shortly, to increase the number of street lights and to improve health and sanitation facilities. Above all the municipality should prepare elaborate planning scheme like one which implemented in Chandigarh in North India. This will certainly remove all evils of urbanization. Government should also make village economy a self sufficient and fully viable. This will reduce the migration of village population to Tiruvallur. To achieve this end massive rural development programmes should be undertaken providing remunerative employment to village people.

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WOMEN EMPOWERMENT THROUGH WOMEN SELF HELP GROUP IN TAMIL NADU

R. Sivakumar*

It is important to note that during the period between 1991 and 1996, the Government of Tamil Nadu undertook an important step through guiding principles for policy frame in the sphere of women's advancement by protecting and promoting the equality of women in the society. According to the new policy initiative on Women, known as "Vision 2006" policy for advancement Women in Tamil Nadu" each and every project of programme in Tamil Nadu was decided to increase the status of women in the society. One such a programme which gaining the much support of Government of Tamil Nadu is Women Self Help Group to ensure the socio-economic empowerment of the rural poor.

Women Self Help Group in Tamil Nadu

The Governmental established Tamil Nadu Corporation for Development of Women limited for the Empowerment of Women in December 1983. The Corporation implements the schemes for the socio-economic development of women throughout Tamil Nadu. Some of the schemes are :

- * Tamil Nadu Women's Development Project (*Mahalir Thittam*)
- * Assistance for formation of 25,000 Self Help Groups.
- * World Bank assisted Tamil Nadu Empowerment and poverty Reduction Project.¹

One of the objectives of Government of Tamil Nadu is to help women to improve Income Levels through training and development and better employment opportunities and helping in the designing of labours saving devices that will reduce the drudgery of daily chores of women.²

To achieve above objective the Government of Tamil Nadu had started WSHG in the year, 1992. The main purpose of WSHG is to develop economical

position, to ensure socio-political empowerment of the rural poor. The WSHG has consistently growing membership and as on 27 August 2005, the membership has crossed 35 lakh and 42 thousand women members 11 thousand and 152 in 2 lakh groups. The WSHGs have mobilized a saving of Rs. 720 crores. The financing of the SHG programme is shared between the center and state on a 75:25 ratio. The state Government was only fulfilling its duty in helping the SHG movement increase its breadth and scope.³

Tamil Nadu Women Development Project and Swarna Jayanthi Gram Swarozgar Yojana (SGSY) Scheme implemented by the Rural Development Department have been converged for Rural Self Help Groups. Similarly, in respect of Self Help groups in Urban areas, Swarna Development Department Project are being operated in a converged manner.

Mahalir Thittam has created awareness among women of their own strengths, resourced and ability to face risks. Under the project, members of matured Self Help Groups ready to absorb loans are linked with banks and other financial institutions to avail credit.

The government is supporting and motivating women from families below poverty line to join SHGs and shall achieve the plan of covering another 15 lakhs women over the next 3 years. A sum of Rs. 20 crores has been provided under *Mahalir Thittam* for the year 2005-2006 to improve the quality of life of women.⁴

The present status of women in India is determined to a considerable extent by her employment position. As observed by a number of scholars in the field of gender studies, economic independence and higher social position are two major motivational factors for the women to go for gainful employment in our society today.⁵ Keeping this scenario in mind, for this paper a few basic questions with regard to the

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economical self reliant, reasons for choosing SHG and Decision making power in family matters were asked to the SWSHF members.

Essential Steps for Women Empowerment

- (i) Creating a positive and dignified self-image and self - confidence in dealing with all matters and in all relationship.
- (ii) Developing ability and maturity to think critically.
- (iii) Take part in decision-making and participation.⁶

On this basis of above said criteria, the present paper makes an attempt to analyse the Women Self Help Groups in Namakkal District and assess their economical Empowerment through these group activities. It has been made by providing questionnaire method to the members of various Self-Help Groups in different areas of both Urban and Rural,

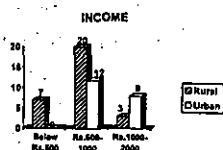
In Namakkal District, there are 6000 Women Self Help Groups with 1 Lakh and 20 thousand membership. These groups have mobilized a saving of Rs. 22.50 crores and availed the subsidies of Rs. 45.00 crores and 7 crores from the both bank and government respectively.⁷

The study area of this paper consisting of Rural areas like Belukuruchi in senthamangalam Union, Kannurpatti in Pudhuchatram Union, Singalathapuram, Vadugam and Malayampatti in Rasipuram Union a and Rasipuram Urban area. A total of 50 WSHG members 30 from rural groups and 20 from Urban Groups have been selected for the sample study. While selecting the 50 respondents from each of the seven areas, particular care was taken to consider important factors like caste background, educational level, income level, reasons for selecting SHGs.

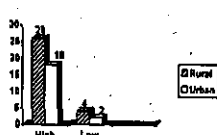
Education

Education is considered as the most important instrument of Women Empowerment. As far as Education is concerned 23(76%) out of 30 rural respondents and 20 of 20 urban respondents are literates. In which 7 (23%) out of the 30 rural respondents are illiterate.

rural respondents are illiterate.



CONFIDENCE LEVEL



As far as income Level is concerned 7 (23%) out of the 30 rural respondents are earning below Rs. 500 per month and 20 (66%) out of the 30 rural respondents are getting income from Rs. 500 to 1000 and 12 (60%) urban respondents sharing the same income group. 3(10%) from rural respondents 8(40%) from urban respondents have said that they are gaining income from Rs.1000-2000 per month.

Confidence Level

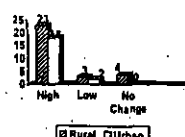
Among the 30 rural respondents 26(86%) have expressed a positive attitude towards the level of confidence and 18 of 20 urban respondents have said that their confidence are high through these Self Help Group activities. The rest 4 (13%) from rural 2 (10%) from urban have expressed that their level of confidence is low.

confidence is low.

ECONOMICAL SELF-RELIANT



DECISION MAKING POWER IN FAMILY MATTERS



One of the major objectives of economic empowerment of women is to make to all women economically independent and self-reliant. WSHGs have been organized to realize the above said objective. The chart related to Economic Self Reliant shows that 19(63%) out of the 30 rural group members are economically self - reliant and 16(80%) out of the 20 urban respondents have expressed the same view.

From the analysis of this study, it can be clearly noticed that 12 out of the 30 rural respondents have Selected WSHG due to the poverty reason and only 2 from urban joined in the WSHG for the same cause. Most of the members from both rural and urban have joined in the WSHGs for the family and personal income.

To sum up, the present paper has focused on Women Empowerment through WSHG in Tamil Nadu, particularly in Namakkal District. The study concludes that the most of the WSHGs members in both rural and urban areas are literate and earning a moderate to fulfill their family needs. With regard to confidence level, the study data proved that the majority of respondents from both rural and urban have expressed that their level in confidence is generally very high.

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SUPPORT SERVICES OF CENTER FOR SOCIAL RECONSTRUCTION TO SUSTAIN COMMUNITY INITIATIVES

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Non-governmental organizations play a pre-dominant role for the societal development throughout the world. They are voluntary agencies making their committed involvement and rendering dedicated services to the less privileged in the community. The present study covers the various voluntary organizations in Kanyakumari district. There are number of social welfare organizations like C.S.R. YM.C.A, PWDS, PASA and CREED in this district of which (Center for Social Reconstruction) CSR occupies unique place because of its all round activities in covering the uncovered sections of the society. In this paper the study is designed to highlight the successful implementation of CSR for the upliftment of the underprivileged sections of our society and victims of unhealthy social environment.

About CSR

Center for social reconstruction is a registered nongovernmental organization, under the Tamil Nadu societies act, 1974¹. In the initial stages of its establishment, CSR mainly concentrated on organizing and directing the youths towards developmental activities. In course of time, the ground experiences motivated the organization to plan and act scientifically for inspiring change in the knowledge, attitude and behaviour among the weaker sections of the community, building up awareness on their situation and needs and the resources available to satisfy the needs through collective efforts thereby achieving a dignified life. The motto of CSR is help them to develop themselves. Its vision to identity human potentialities and promote human resources

among the weaker sections especially women through collective efforts.

Objectivities

The following specific objectives have been formulated to achieve the vision of CSR.

- * To promote awareness on health, nutrition, environment and issues influencing the quality of human life.
- * To provide social education to the down-trodden and upgrade their status.
- * To identify the hidden potentialities among the rural youth and stream line their actions towards development.
- * To promote skill among needy people and provide access to income generation.
- * To provide children services viz., pre-school education, nutrition and health care through childcare centres.

Intervention Areas

CSR has successfully completed '30' years of meritorious service in Kanyakumari district. It is implementing welfare activities in Kanyakumari and Tuticorin districts of Tamil Nadu. The project offices are functioning at Nagercoil and Marthandam in Kanyakumari district and Tiruchendur in Tuticorin district. T.S. Ramkumar is the Director of CSR and it bears thirty nine staffs and forty three volunteers.² It has established a training centre at Kanyakumari, as destiny of its success in community development

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activities. All the projects undertaken by CS with the financial assistance of various funding agencies of India as well as foreign countries.

Safeguarding Childhood

CSR executed the community based care programme for children below the age - group of '5' years by providing nutritious food, play way method of teaching, playing materials and health care. For that two creches are started at C.R. Puthur and Mylaudy villages of Kanyakumari district with the able assistance from central social welfare board. This programme covered 65 children of rural agriculturalists, barbers and other marginalised people in these villages.³ Two tailoring training units were started in Cholapuram and C.R. Puthur with local support. After the training, women are asked to start garment production unit by themselves. Sustainability was emphasised and achieved through community participation and proved it to be a community care programme in safeguarding childhood.

Prevention and Control of STD / HIV / AIDS Among CSWs.

The Tamil Nadu State AIDS control society (TNSACS) has selected CSR to implement the project on the prevention and control of STD / HIV / AIDS activities in Marthandam and Thuckalay area of Kanyakumari district. The main activities of the project include STD (sexually transmitted disease) treatment, condom promotion, counseling, distribution of IEC (Information, Education, Communication) materials and follow-up programmes. Peer educators were identified among customer sex workers (CSWs). So far 2681 CSWs were identified and 1,194 STD cases were given treatment at the clinic.⁴ About 5250 demonstration were conducted on condom usage and 153900 condom were distributed to CSWs.⁵ It was an unique contribution of CSR for the protection of people from the epidemic.

Preventive Intervention Among WIP

CSR has undertaken the responsibility of implementing the AIDS (Acquired Immune Deficiency Syndrome) prevention and control programme since 1996 among the women in prostitution (WIP). The project covers the areas like Nagercoil, Kanyakumari, Kavalkinaru and Boothapandi of Kanyakumari district. It is an integrated project supported by USAID APAC-VHS, extending preventive, promotive and curative services through various programmes like STD care, condom

Promotion, counseling, health education through distribution of IEC materials and follow-up services. The main objective of the project was to effect behavioural changes among the WIPS and help them to participate in prevention and control of STD / HIV / AIDS. The target groups of the project included sex workers and their partners. So far 3400 WIPs were identified in all the target areas. The project has created the following impact. The knowledge of the target community increased from 45% to 90%. The health seeking behaviour has increased from 25% to 91 %. The percentage of condom usage has increased from 25% to 85%.⁶ CSR has laid the foundation for the preventive intervention of WIPs in the district was a remarkable one. It is a great change in the society by the efforts of CSR.

Empowering Community to Eradicate Child Labour

The child labour eradication awareness programme was commenced during the year 1996 with the financial assistance of Cordaid, Netherlands. The project was implemented in 12 selected hamlets of Thovalai Taluk of Kanyakumari district. These hamlets had high incidence of working children in brick kilns. The intervention by CSR in these hamlets aimed at creating awareness among the public about the evils of child labour system. During the year of inception CSR conducted Non-formal education (NFE) classes to the working children. A survey conducted in these hamlets identified 278 working children and of them 235 regularly attended NFE classes.⁷

During the second year, supplementary education classes were started for school going children with the aim of reducing the school dropouts. Community based organisation like youth clubs, children clubs, village committees and central coordination committee were formed during the third year in order to bring self-sustainability. In the second phase of the project trainings were conducted for the working children and their mothers on the importance of education and the evil effects of child labour system.

At present the project has completed two phases and attained sustainability. There are '57' self-help Groups, 22 youth clubs, 12 children clubs, 12 village committees and a central coordination committee functioning smoothly. Of the 235 children who attend NFE classes in the beginning, 53 of them

were reenrolled in schools, 43 got married and migrated to other areas 25 changed their occupation and 33 actively involved in community based organisation (CBOs), 9 went for higher studies and 19 had undergone skill training. Now there are only 53 working children in all these hamlets⁸. Due to the laborious work of CSR there were a number of changes took place in these villages.

Measures Towards Women Development

The women development activity started Thovalai in Kanyakumari district with the formation of self-help groups, establishment of credit linkages and training to animators. The activities were carried out to achieve the objective to bring out socio-economic development of women so as to improve their status both within the family and in the community. It was done through income generation activities, institutional credit, informal credit and mobilization of savings, group development, rendering support in establishing a network of social extension

workers to provide the necessary social development thrust and support to women and training to women on the subjects like group organization management, book keeping, entrepreneurial development programmes, legal and social issues.⁹ With the support and guidance of CSR all the activities were carried out and helped the women to develop themselves to all spheres of societal responsibilities.

Thus, the growth of CSR to its present status of a Nodel and model agency is a remarkable and unique in many ways. It is a history of growing with people. The growth is seen more in the community in the form of strong women leaders and women groups, improvement in the quality of education and better health situation and economic standard. The statistical information given against each and every project of CSR exhibits its untried efforts in making the society to the highest apex of glory. CSR herald a new era with innovative programmes for the benefit of the poor and oppressed people.

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ROLE OF CHURCH IN THE EMPOWERMENT OF WOMEN: A CASE STUDY OF THE CSI MADRAS DIOCESE

Sheela Kirubakaram *

While such negative criticism can be leveled against religions for their role in subjugating women to secondary position, it can also be said that religion also served as a liberating force. It is an undeniable fact that until modern times the church used the Bible to subjugate and discriminate women from meaningful and fuller participation in the life of the church at all levels. However, the Jewish and the Christian heritage provide a basis for an egalitarian society in which each human being is respected and equally treated. In the book of *Genesis* it is recorded; The God said. "Let us make man in our image, after our likeness...so God

created men in His own image...male and female He created them." ¹ This meant nothing but equality between man and woman. Thus it can be concluded that while all religions in their scriptures accorded some status to women, discrimination emerged in practice due to improper interpretation. Hence the need was felt to view the positive aspects of the religion to establish right relationship in the society.

Over the years churches started to open their eyes and recognized the social and theological roles of women. Subsequently in every church whether

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Protestant or Catholic throughout the world there were women's associations that helped the church in various ways and in uniting women, training them for participation and leadership and seeking justice. Women took part in the church activities on nearly equal terms with men.² The central committee of the World Council of Churches remarked, It is inherent in our faith that men and women are called and sent together to do God's will in the church and in society.³ In 1988 the World Council of Churches even to extent of launching the Ecumenical Decade of the Churches in Solidarity with Women (1988-98) as a follow up work of the UN Decade for Women (1975-85).⁴ The church began to exhibit a deeper involvement in addressing women's issues and uplifting the status of women.

The Church of South India (CSI) was one of the major Protestant Churches in India. It was the eventual result of the Church Union Movement in south India. It was the world's first united church to include Anglican, Methodist, Presbyterian and Congregationalist traditions. At the time of its inception in 1947 it had fourteen dioceses and the Diocese of Madras became one among them. In fact the greater part of the area of the new Church had been the Diocese Madras. The word 'Diocese' denotes the unit of a Bishop's jurisdiction at one time. Originally it was used to describe the Greek province of the Roman Empire and apparently it was followed by the church to describe the Episcopal areas of jurisdiction.⁵ The Madras Diocese has the unique distinction of being the first Diocese established by the British in South India in 1835. It is also acclaimed as the Mother Diocese of the Church South India since the church union took place in Madras in 1947.

The inauguration of the CSI Women's Fellowship on September 27, 1948 and the constitution of the Board of Women's Concerns by the Diocese in 1951 signaled the role of women in the activities of the Church. The responsibility of the church for deeper involvement in the life-struggles of women like dowry, legal status, abuse of medical technology, sexual abuse etc. was given stress. Educating women regarding women's issues with full information, inspiration and exposure was also encouraged.

The Madras Diocesan Women's Fellowship comprised of 101 centres out of which 56 centres functioned in the urban areas and 45 centres functioned in the rural pastorates. It had significant

multiple projects and programmes planned and executed through the Women's Board. The general programme of the Board was conducting women classes, maintaining pre-schools, Bethany home (Project for pavement dwellers), self-employment skills training for rural girls and leadership programmes for rural girls.⁶ The other programmes of the Board were organizing workshops, conferences, retreats and rallies on women's issues, conducting women's rally and orientation programmes, sensitizing the rural women of their rights, and managing the skill training centers for women specially in the rural areas. By 1997 the diocese ran eight such centers in the rural areas of the diocese managed by the local women and fourteen preschools managed by local pastor's wives and other local leaders.⁷

Village Women's Classes

Village Women's Classes were the most important aspect of the work of the Women's Board. Starting with 84 small villages in 1947, this mission spread over to 700 villages in 1997. Village women were not only given religious instruction through songs, plays and folk dances but also taught about health, hygiene, mother and child care, herbal medicine, cheap nutritious food, sanitation, simple handwork and other skills to earn some money. They were also educated about their rights and encouraged to help themselves to improve their life style.⁸ Through these village women classes, the Madras Diocese did a yeoman service in empowering the village women. Despite the growth of female education and mushroom growth of educational institutions, there were still in the remote villages women who were illiterate and also ignorant of the fact that there were also human and had equal status, rights and privileges with men in the society. Hence addressing their problems by reaching out these women and improving their life style were the basic concerns of the diocesan women workers.

Self-Employment Skill Development Project

The Diocese started this project in 1990 mainly for girl dropouts from schools in villages. The girls were given training in small skills for two or three months and sent out with provision of raw materials and sewing machines to carry on their skill programme in their respective places. The skill development projects helped them to solve the unemployment problem to a greater extent. Some girls were given sewing machines on loan basis through

banks. The girls who learnt bathik-designing work were given vessels and raw materials. The Skill Development centers also arranged for the marketing of the finished goods.⁹

Leadership Training Programme

Under the leadership Training Programme for rural girls, each pastorate was requested to send twenty-five girls for the programme each year. Apart from the spiritual revival, it became an eye opener to major social issues encountered by women. This enabled the participants to go out courageously with a total awareness and with affirmation to take up leadership in church and society.¹⁰

Ordained Women of the CSI

Though the CSI did a lot to empower women, the question of ordained women participation was only a dream before 1976. Only in 1976 the Synod (the supreme administrative body of the CSI) passed a resolution to recruit, train and ordain women in the ministry of the church at all levels and the CSI constitution was amended accordingly in 1980. Accordingly the CSI stated ordaining women priests in 1982.¹¹ These women worked in the churches as presbyters and deaconesses and some others worked as Women's Fellowship secretaries, managers of boarding homes and as chaplain in the diocesan hospitals and as teachers in schools. In 1988 there were eleven ordained women as presbyters and 3 deacons in the CSI and the number finally rose up

to 55 in 1997.¹² The ordination of women priests, which was unheard of among the Catholics, signified the importance given to women by the CSI which was a definite step taken to empower them. Days are not far off when a woman can even become a Bishop in the CSI dioceses.

Though much had been done to uplift and empower women especially of rural areas, compared to what the Catholics had done, the Diocese had still to go a long way with regard to inculcating self-respect and awareness in women. Josephine Azariah, the President of the Madras Diocese Women's Fellowship in 1997 felt that the CSI should emulate the example set by the Roman Catholic Church, which had been taking up the women's issues more seriously.¹³ But to empower women, the role of the church or any other religious institution was not sufficient unless it carried the support of the government and its organs. To quote Mohini Giri, the founder president of All India War Widows Association (1971) and founder chair person of the Guild of Service, New Delhi, (1971),

To our Indian citizens, it appears that apart from religion, the role of the legislature and judiciary will be crucial in the coming years in providing equal rights to women of different religions to lead a life worth living and guaranteeing to women, honour, dignity, safety, security and freedom.¹⁴

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DALITS STRUGGLE FOR PANCHAMI LAND

J. Devakumar *

Dalits are known by different names in Tamil Nadu as Harijans, Scheduled Castes and Adi Dravidas. The word Dalit means broken, crushed, oppressed, torn asunder and destroyed¹. Since 1970's this word became more popular among the protest movements of the oppressed.

Panchami Land of Karanai Village

In 1933, 650 acres of land was assigned to 300 dalits of Karanai in Chengalpet and seven surrounding villages (Karunaakara Chetty, palligram, Ekattur, Anompakkam, Nandhanarnagar, Karanai) near the famous Mahabalipuram tourist centre in Chengalpet district.² However, within a few years, most of these lands were grabbed by non dalits and some of the dalits had left the village during severe famine, some others could not cultivate the lands as they had no resources to arrange irrigation, seeds, and fertilizers.³ Some others had simply been threatened and evicted. Important persons who usurped the dalit lands.⁴ In Kannai, when the usurpers went to pay taxes, the village administrative officer (VAO) did not accept tax⁵ from caste Hindus. In spite of his desire to do so for he found himself helpless because the laws governing the Panchami lands were rigid and could not be tampered with in any manner and all the attempts of the high Caste to legitimize the usurped Panchami lands proved futile and therefore they tried to palm off these Panchami lands to the greedy, gullible caste Hindus in Madras. They later bought the lands and converted the agricultural lands into housing sites. and those who bought the plots started applying from 1958 to 1968 for approval from the town development planning authorities.⁶ But once again they were denied approval as they were Panchami lands. In 1977, by the Chief Minister of Tamil Nadu, *patta* was sanctioned to all the Dalits for all the 650 acres of Panchami lands. The *pattas*, however, did not reach the Dalits.⁶ Only two or three Dalits who were in actual possession of the lands till that date received the *pattas*.

In 1990 Gouthamchand, an upper caste pawn broker approached Deepan Chakaravarthy, a Dalit of karani village and offered to purchase his 45 acres of land for Rs.50,000. Deepan who was in need of

money agreed for this paltry sum and was at once paid Rs.25,000 and his signatures were taken in some papers. Deepan was told that the balance would be paid to him after a few days while he signed the legal sale deed at the register's office.⁷ But to his dismay, Deepan was never called to the registrars office to sign the site and was not paid the balance of Rs.25,000. Deepan felt cheated and approached some revenue officials for help. One of them revealed that this 45 acres plot was part of the specially assigned 650 acres or panchama land and so could not be legally sold to non-dalit Gouthamchand and that was also why he was not called to sign the sale deed. Deepan came to know that his land had been technically transferred to Gouthamchand by fabricated documents. He also realized that many people of karanai had been cheated and decided to counter the fraud. So he gathered the youth of karanai and some nearby villages formed a panchama land committee and repeatedly petitioned all the concerned officials and political leader but received no response whatever.⁸

In the beginning of 1994, the youth of karanai approached the 'social' action movement 'SAM' a local NGO for help. (SAM) Legal cell studied the issue in-depth and revealed that the dalits had clear legal rights over it. SAM's lawyers also cited two precedent court judgement on panchama land dispute which were clearly favourable to Dalits.

Some persons from Karnataka challenged their state government's order of 1979 disallowing alienation of lands specially assigned to dalits to non dalits. They said that this order went against article 14 of the Indian constitution, which guarantees equality of all before law. But the supreme court upheld the Karnatak's government's order and stated that the dalits needed special protection from exploitation.⁹ Subramani alias Palaniappan of Dharmapuri district challenged Tamil Nadu revenue board standing order no.15 and stipulations of special form 'D' which did not permit alienation of specially assigned panchama lands from Dalits to non-Dalits. Mr. Subramani also argued that this went against rights of equality provided in the Indian constitution. The Madras high

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court in its judgement on 22.01.1991 upheld the Tamil Nadu revenue board standing order no.15¹⁰ based on this judgement, the Tamil Nadu government wrote to all the districts collectors to make sure that all the panchama lands in the state were in possession of the Dalits.

However, sadly these judgements and government circulars remained paper tigers and made no difference whatever, in the field more over the legal process was too long drawn and costly beyond the capacity of Dalits.

As part of their continued struggle, the Dalits observed republic day in the new year as black day in Tamil Nadu on 26.01.95 Black flags were hoisted instead of the national flag in thousands of villages and 15 district centres. This demo was to demand the

release of the two statues of Dr. Ambedkar from police custody, the Dalit Joint Action Committee and same panchama land movement were emerging as a strong and committed Dalit force.¹¹ It was clear from the happenings in the past few months that this leadership will be persistent in its efforts to achieve for the Dalits.

Despite such sustained state wide protest the government's response had been too poor and very unjust, to say the least. It had granted Rs.50,000 each to the families of deceased youths. It also appointed a Judicial Commission to probe into the Police firing, which was only a regular ritual after every such incident. And out come was Only the District Collectors and officials transferred but the government had so far shown no interest in restoring the panchami lands to the Dalits.

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THE TAMILS ACKNOWLEDGEMENT OF WESTERN SCIENCE

C. A.D. 1900 - C. A.D. 1947

S. Swaminathan*

Human intelligence, knowledge, and wisdom are noted in Tamil words as *Buddhi*, *Arivu*, *Vijanam* and *Ganam*. The English word Science is derived from the Latin word *Scientia* which means to learn or "to know". *Scientia* in its widest sense means learning or knowledge.

History of ideas, intellectual advancements, science and technology etc., are all rooted in the historicity of the social developments. E.H.Carr

beautifully brought out analogy between history and science. There is no reason to doubt that resembling science, history is also rooted in the principle of causality. Every fact, scientific or historical, can in principle be explained in terms of a system of factors, often inter - related.¹

Modern history of Tamil Nadu cannot be described without colonial science. Historians of science noted that colonial science as a tool for British

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rule. Emergence of modern science along with its industrial and commercial applications coincided with colonial explorations and understandings. Science, modernization and domination all marched together. British expanded all over India, by the means of British army, law and colonial science.

The Tamils' observation on western science : Example from the Tamil Journals.

From the beginning of 1900 the English scientific views from Western countries with the traditional Tamil scientific views were published by Tamil Scientific Journals. They are categorized under Agriculture, Medicine, Technical Education, and Popular Science as follows:

a. Agriculture

Ploughman (Uzlavon),² *Vivasaya Thibihai* (Lampness of Agriculture), *Thennahathiyavivasayam*, (Southern Agriculture); *Kumbakonam Vivasaya Sangathin Monthly Journal* (Agriculture Association of Kumbakonam), *India Vivasayam* (Indian Agriculture), *Krishikamitran* (Former Friend), *Ela Vivasayi* (poor Former), *Mezhitch Selvam* (Wealth of Plough) journals were published some necessary agricultural scientific news in essay forms.

b. Medicine

Sugatharapothini (Hygiene Teacher), *Aarokkya Bothini* (Health Teacher), *Vithya Vivaharani* (Change of Medicine), *Vaithiya Bothini* (Medical Teacher), *Vaithiyakalanithi* (Gift of Medical Art), *Kalpatharn* (Tree of Medicine), *Tamil Vaithiya Kalanchiam* (Cyclopaedia of Tamil Medicine), *Aarokkiyamum Sisuvin Vazhkkium* (Life and Health of Child), *Vaithiya Chanthirica* (Medical Moon of Women), *Marnthuvapozhil* (Medical Park) journals were published about healthcare and medical essays.³

c. Technical Education

Thozhirkkalvi (Technical Education), and *The Journal of Tamil Scientific Technical Terms* journals published more technical essays.

d. Popular Science

Tamilagam (House of Tamil), *Vinothavisithra* (Wonder Strangers), *Janapriyan* (people Fondener), *Samacharam* (Information), *Arivuvulakkam* (Knowledge Explanation), *Yatharithapaskaran* (The sun of Truth), *Noorthogaivilakkam* (Sum of Book Explanation), *Tamizhar Nesan* (Tamils Friendly),

Senthamilselvam (Wealth of Standarded Tamil) journals issued all the branches of science in essay forms.⁴

Western Science and Tamils

The following Tamils contributed for the development of science and technology.

Srinivasa Ramanujan 1887-1920

Srinivasa Aiyangar Ramanujan was born in Erode, in Tamil Nadu, on December 22, 1887. After attending primary school in Kumbakonam, he entered the Town High School in 1898.⁵ From early childhood it was evident that he was a prodigy and at the age of 13, he had already plunged into serious arithmetic and geometry. The turning point in his life came when he chanced upon the book *Synopsis of Elementary Results in Pure and Applied Mathematics*, by George Shoobridge Carr. The book contained theorems, formulae and short mathematical proofs. The notebooks would later become famous as Ramanujan's frayed notebooks. Even today mathematicians are studying them to prove or disprove those results.

Although Ramanujan had taken his notebooks with him to Cambridge, he had no time to develop deep into them. The 600 formulae he jotted down on loose sheets of paper during that one year he had in India after his return from Cambridge, are in the book *Lost Note Book* brought out by Narosa Publishing House in 1987, on the occasion of Ramanujan's birth centenary. George Andrews of Pennsylvania State University in the estate of G.N. Watson found the notebooks in the spring of 1976.⁶

Chandrasekhara Venkataraman

Raman was born on November 7, 1888, in the town of Tiruchirapalli on the bank of river Cauvery. On February 28, 1928, Raman had announced the discovery to the press and the public. On March 16, 1928, Raman delivered an address to the newly formed South Indian Science Association at Bangalore, under the title "A New Radiation". He also acknowledged with affection the assistance given by K.S.Krishnan and K. Venkateshwaran, who were his students.

Immediately on return to Calcutta, Raman had this address printed overnight at the Calcutta University Press and mailed the reprints to thousands of scientists all over the world. The phenomenon captured the attention of research workers all over the

world. It became famous as the 'Raman Effect'. The spectral lines in the scattered light are now known as 'Raman Effects'.⁷ Investigations, making use of the Raman Effect, began in many countries. During the first twelve years after its discovery, about 1, 800 research papers were published on various aspects of it and about 2,500 chemical compounds were studied. The Raman Effects was perceived as one of the greatest discoveries of the third decade of the twentieth century. In 1929, the British Government conferred knighthood on Raman. And finally, in 1930, he was awarded the Nobel Prize in Physics. No Indian or Asian had received the Prize for Physics till then.

P.Theagaraya Chetty, (SIR) (1852 -1925)

P.Theagaraya Chetty was born at Egathur in Madras Presidency, on 27th April 1852. He took early to public life and started on the English model, in local government. Belonging to the caste of weavers, and having a secure income from his family estates, he bestowed attention on the improvement of the weaving trade inaugurated improved methods of weaving, one of them being the fly-shuttle in the 100m, and pleaded strongly for government help and encouragement to handloom and other cottage industries. His active participation in the commercial life of the city and province led him to establish the South Indian Chamber of Commerce as against the Madras Chamber of Commerce dominated by European merchants.

He was elected Chairman of the Reception Committee of the All India Industrial Conference, which met in Madras in 1914. Philanthropic and educational movements also attracted his attention. He was elected President of the Pachiyappa's Trust Board, which managed high schools, a college and a technical institution. He encouraged the reforms introduced by the Justice Party ministry, — the Madras University Act of 1923, making the University autonomous, the State Aid to Industries Act, the Hindu Religious Endowments Bill and the Idealization of the services under the control of the ministry.⁸

Kumarappa, J.C. (1892-1957)

Joseph Chelladurai Kumarappa was born on 4th January 1892 at Thanjavur middle class family of

Madurai. Kumarappa's scholarly thesis on the economic exploitation of India by the British through their taxation policy won the admiration of Mahatma Gandhi who published it in a series in his *Young India*. He undertook the laborious tasks of conducting a rural survey in Gujarat and an industrial survey in the Central Provinces. In 1934 he became the organizer and Secretary of the All India Village Industries Association and became its president after the death of Gandhiji. Deeply devoted to the cause of village improvement he even declined the offer of Provincial minister ship after the introduction of the Act of 1935.

He said that nations should be contented in producing the prime necessities of life and international trade should confine itself mainly to surpluses and luxuries. He was opposed to the policy of industrializing India after the American and British model. He favored cottage industries against large scale enterprises; and pleaded for self sufficiency and for the union and co-operation of the producer, the middle man and the consumer as partners in a business. He gave a scientific interpretation to Gandhian economic ideas in a manner acceptable to the educated community.⁹

Conclusion

The Tamils acknowledgement of Western Science had some basic features of science in India during the British period.

Firstly, the British introduced modern science in India and a base was created over the years in terms of educational institutions, research centers and a cadre of professional scientists.

Secondly, the base which was created was really an extension of science and technology in Britain, and —leaned—heavily on the 'mother country' for direction and control on the one hand and experience and organizational pattern on the other.

Thirdly, the role of science and technology was understood to be strictly limited.

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SALTPETRE, THE BRITISH AND THE MISSIONARIES

K. V. Ramakrishna Rao*

The East India Company, established as an English Company mainly for the exploitation of trade with East and Southeast Asia and particularly with India, incorporated by royal charter on Dec. 31, 1600. Starting as a monopolistic trading body, the company became involved in politics, meddling with Indian affairs and acted as an agent of British imperialism in India from the early 18th century to the mid-19th century. The company's defeat of the Portuguese in India (1612) won them trading concessions from the Mughal Empire. The Company mainly traded in cotton and silk piece goods, indigo, and saltpetre, with spices from South India. It extended its activities to the Persian Gulf, Southeast Asia, and East Asia. Here, the trade involved with Saltpetre and its background is studied.

Why Saltpetre?

The export of saltpetre was an added feature of Indian commerce during the 17th century,¹ "Saltpetre is a kind of artificial salt prepared from nitrates, found from time to time in natural state in many parts of the world, chiefly South America, Persia, Spain, Hungary and southern part of Europe, China and India. It has been used extensively - as an ingredient for gun powder, in animal dyes, for medical and antiseptic purposes like preservation of fish and meat and embellishing food preparations, for manure, and in glass-making, bleaching, washing and cooling purposes". Saltpetre was used by the Europeans during 16th to 18th centuries for the manufacture of explosives,

particularly, gunpowder, which were used by them. As it was available in the Western and Southern India, the Europeans were importing them through Arabs first and then directly. When the intermediaries were making huge profits, the respective governments wanted to import / buy directly from India. In such pursuits, the Jesuits helped the European rulers in identifying the places, where saltpetre was available, the rate, etc. Here, surprisingly, the Christian missionaries played a crucial role supporting the Portuguese.

The Increasing Demand for Saltpetre and the Corruption Among the Europeans

Surprisingly, besides spices, Saltpetre was a popular cargo on the ships going to European Colonial powers. It is commonly believed that the trade of saltpetre was, in the beginning, initiated by the Dutch shortly after they settled down on the Coromandel coast. A little later, Gujarat, Agra, Patna and Bihar became the premier commercial centres of this important commodity.

The increased use of artillery in European warfare had brought about a shortage of this essential commodity and during the first two decades of the 17th century. Dutch and Portuguese were found making heavy purchases of saltpetre on the east coast. In the beginning of the 17th century, the shortage of saltpetre in England and its excessive availability in India had drawn the attention of the East India Company to the possibility of importing this chemical from India. In

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1624, commissioners of the navy felt that saltpetre should be bought from India as was already being done by the Dutch. Later in the same year, the company was told that it must make its own powder and fetch its own supplies of saltpetre. The company apparently ordered a supply from Surat in 1620.

The Company employees or 'servants' lived and competed at close quarters in India, often-disputing petty domestic arrangements, and criticising business methods. The British criticized that the Dutch were insolent and fear not to break all contracts and accused that they stamped quoin (coins) at their pleasures to their profits. A stream of complaints flowed between the trading stations and the parent company about bribery, corruption and the lack of money and equipment because of their rivalry². There was a hint of jealousy too, as they recorded that the Dutch manage things better. In one respect they certainly did, for they used saltpetre to ballast their ships instead of the traditional useless stones. However, after the first order for saltpetre was received in 1624 the Company was then able to report that they too, 'have enough to ballast. From then on thousands of tons were imported to England as ballast, but the real usage was kept secret.

Saltetre for Gunpowder

The Company trading in India proved to be an excellent source of saltpetre for the British. Formed from saline earth and a flower-like efflorescence, it has been known for centuries in Bihar, the United Provinces, the Punjab and Madras areas mainly. Besides saltworks, many hundreds of village communities were occupied in making saltpetre using primitive clay lined filters, matting, vats and bamboos. In the hot sun from April to June the Nuniyah caste families would 'boil merrily away and eliminate saltpetre and salt from this apparently useless soil. Not only were the climatic conditions perfect, but the Indian saltpetre had the additional advantage that it contained nitrate and potassium both essential for gunpowder. The old forts of the East India Company loom from every strategic vantage point (Calcutta and Madras). Jacobs ladder was created to haul the Saltpetre to safe storage as a prisoner punishment³.

Explosive Manufacturing and the British Business Bloom

In England, the privilege of manufacturing explosives had been in the hands of the family of John Evelyn the celebrated diarist as a Crown monopoly since before the Armada⁴. They operated in certain

specified areas while the East India Company also had their own powder mills in Surrey and elsewhere. Partly as a result, the Saltpetre trade in the seventeenth and eighteenth centuries was seldom especially profitable for... 'though a considerable branch of the Company's Indian investments, it is imported (into England) under special restrictions ... which are calculated to prevent it becoming a beneficial article of commerce..' It was also to a certain extent regulated by the course of political events in Europe and in India itself.

Sir John Banks, a businessman from Kent who negotiated an agreement between the King and the Company began his career in a syndicate arranging contracts for supplying food and provisions to the navy, an interest he kept up for most of his life. He knew Pepys and John Evelyn and founded a substantial fortune from the Levant and Indian trades. He also became a Director and later, as Governor of the East Indian Company in 1672, he was able to arrange a contract which included a loan of £20,000 and £30,000 worth of saltpetre for the King 'at the price it shall sell by the candle' - that is by auction where an inch of candle burned and as long as it was alight bidding could continue.

In 1673 Banks successfully negotiated another contract for 700 tons of saltpetre at £37,000 between the King and the Company. So urgent was the need to supply the armed forces in the United Kingdom, America and elsewhere that the authorities sometimes turned a blind eye on the untaxed sales. One Governor of the Company was even reported as saying in 1864 that he would rather have the saltpetre made than the tax on salt.

The rapid rise in wartime saltpetre consumption is given by the following figures, which proves the otherwise European interest in India⁵:

- * 2,000 tons per annum in the War of Spanish Succession at the beginning of the eighteenth century;
- * 20,000 tons during the Napoleonic Wars a hundred years later;
- * 3,000,000 tons a year by the First World War.
- * After 1918 the saltpetre industry declined rapidly from an export total of 35,000 tons in 1860 to 8,862 tons in 1934-35 in spite of revival measures during the 1920s.

Charles D' Avennant 'points out the link between the saltpetre export from India and the technical improvement of warfare in England / Europe.

Indian Saltpetre and Scientific Geometry / Crystallography, Missionaries

Interestingly, Roberto de Nobili (1577-1656), a Jesuit collected many works on Indian crystallography, otherwise known as *Madhyama kshara*⁷. When he arrived in Madurai on November 15, 1606, Fr. Goncalo Fernandes was already there running a school and a public hospital. With his contact, he approached the Nayak king and started negotiating for saltpetre and horses. Some of the salts were mentioned as *Dandi* (Balio Spermun Montanum), *Dravanti* (Salvinia Cucullata), *Chitraka* (Plumbago Zeylanica), *Lungaliki* (Gloriosa Superba) and so on. Auyurveda contains usage of salts, but prepared and mixed judiciously to get desired cures. Indian saltpetre made the Europeans sensational in many aspects - the connected pyrotechnics were unknown to them; the crystallography was hidden knowledge; the alchemy was divine secret; and above all the explosive nature God-sent warfare.

The samples of salt crystals of different colours and sizes and shapes and the connected works brought by the Jesuits induced the scholars, mathematicians, chemists, physicists, scientists and others in different angles. They are potassium nitrate and other alkaline salts, but all were not inflammatory or explosive, as they were used to heal disease, make soap, glass, fertilizers and textiles. Immediately, they understood as to how the textiles were processed, dyes manufactured, designs printed, metals extracted and purified, medicinal preparations made and so on. The calculation of numbers from the infinitesimal to infinity; distances and time accordingly, but always associating with man and nature had been illuminating, interesting and thought provoking. Indians kept the processing of such salts secret restricted to certain groups, what the

Portuguese jealously called "castas", which have become "castes" now creating havoc, but disappearing the technology held by them for generations. As "Siddhas" or "Siddha like sadhus" were reportedly having such knowledge, the Jesuits and Mohammedans also targeted them.

Gustav Oppert⁸ interestingly discussed about the references of usage of gunpowder and fire arms mentioned in the Indian literature.

Conclusion

The study of available documents on the British trades with India throws new light on their transactions with saltpetre, salt and their meddling with system in India. Their intention to exploit Indian saltpetre was masqueraded under salts and spices.

Interestingly, the Catholic priests / Jesuit missionaries working for the Portuguese is also intriguing, but understandable in the Protestant affiliation of the British. In any case, their unified act against India has to be noted. The British and the Dutch could control the export of Nitrates in large quantities till it was found to be obtained directly from atmospheric nitrogen by the Haber process. First, the Dutch were exporting saltpetre from the Coromandel Coast. The increase use of artillery in European warfare had brought a shortage and during the first two decades of 17th century, the Dutch and the Portuguese were making heavy purchases of saltpetre on the east coast. In the beginning of the 17th century, the shortage of saltpetre in England and its excessive availability in India has made the British to turn attention to India. However, they had cleverly concealed their motives. The scientific background of the issue has also been interesting and revealing.

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PERIOD OF SMOOTH TEMPLE ENTRY IN TAMIL NADU, 1939-1947

G. Rengaraju*

The hold of the *sanatanists* gradually weakened over temples owing to the Hindu Religious Endowments (H.R.E) Acts and the propaganda made by E.V.Ramasamy demanding boycott of temples on the ground of inequality practice there. On the other side, the growth of rationalist movement urged the non-Brahmins to move towards a new set up where inequality was discouraged. Above all, since the formation of Justice Ministry, agitation was a common factor on the social ground, demanding education, right of equality, public right and even right to entry into temple. These factors made the Brahmin leaders to think about the numerical importance of the untouchables to the national solidarity against the imperialistic and hegemonistic attitude of British administrators. Madurai temple entry proved the fact that the *sanatanists* could not withstand before the formidable and invincible force of the majority people.¹

Opening of More Temples

The opening of the more temples to the untouchables was considered as something most remarkable and a landmark in the history of Tamil Nadu as far as Hinduism was concerned.² In this connection in 1939 temple entry conferences were also held at Tiruchendur, Palani, Srivilliputhur and Tirunelveli. In Ramnad district, the *Harijans* were allowed to enter the temples of three villages known as Pachcheri, Piramanur and Pallarpachcheri.³ Two small temples viz; Sri Vinayakar temple and Sri Kamatchiamman temple in Coimbatore district and Mariamman temple in the Nilgiris and Senaakesara Perumal temple in Hosur and Chitrai Vinayakar temple in Karaikudi were opened to *Harijans*.⁴

Between 1939 and 1945 some sporadic temple entry events happened due to the Second World War⁵ and resignation of Congress Ministry in Madras.⁶ The Maharajah of Ettaiyapuram decided to open his two family temples of Lord Siva and Vishnu to the untouchables⁷ on his birthday on 21st September 1945. The Congress leaders like Rajaji, V.I. Muniswami Pillai, T.K. Chidambaranatha Mudali, A. Vaidyanatha Iyer, Veerabahu Pillai of Tuticorin, Krishnasami Bharathi and M.P. Sivagnanam participated in the function. When Rajaji performed the opening ceremony, about 2000 untouchables entered the two

family temples of the Maharajah. The priests of the temples offered *prasadams* (consecrated food offered to god) to them. Not content with the opening of temples, the Maharajah also declared the free access of untouchables to take water in the Ettaiyapuram *Samasthanam*'s temple tank. He even allowed them into the *Samasthanam Durbar*.⁸

Kalugumalai Temple Entry

The Speaker J. Shiva Shanmugam, Murthy the Zilla Congress Committee member, and M.R. Meganathan arrived at Kalugumalai, a place situated in between Kovilpattai and Sankarankoil in the Tirunelveli district at 10.30 a.m. on 20th May 1947. They were invited by the Sankarankoil taluk Congress Committee leaders like S.Ramanujam, V.Poosaiappa Pillai and Dinadayala Lala. A large number of people who gathered near the temple well received the leaders with slogans. The Congress *Sevathala* workers were in procession. A police bandobust party and a reserve party was posted to avoid any untoward incident in case of temple entry. The speaker along with a Harijan party including the leader of Indira Kula Vella Sangha leader entered the Kalukasa Murthy temple. Around 5000 people participated in the event.⁹ The temple entry party sung hymns in praise of Gurudeva and Lord Muruga. The Ettayapuram Zamin officials like Sheshadri Iyer, Peishkar Mahadeva Iyer and Sthanigars invited the party inside the temple and provided all traditional offerings and respect. The Harijans were freely allowed to visit all the Mandapas, pathways and inner parts of the temple. The *archakas* performed ritval ceremonies and distributed holy ash and *prasadams* to the Harijans for the first time inside the temple.

In the evening of the temple entry, a public meeting was organised and it was presided over by S. Ramanuja Naickar. For a while, N. Somayajulu, the President of temple entry committee in his speech appreciated the Ettaiyapuram Maharajah and the dedicated Congress workers who successfully completed the temple entry in Kalugumalai. In their speeches, the leaders like Arumugam and Meganathan spoke that Hinduism will flourish in the events of temple entry. While addressing in the public meeting, J. Shiva Shanmugam pointed out that as a speaker he

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was above the political party which he belonged. The temple entry at Kalugumalai took place on an auspicious occasion of Amavasai, Tuesday and in the month of Karthigai. In that occasion I was blessed to worship Lord Muruga, he noted. He proceeded thus: Hinduism is a broad religion. If the ignorance of some orthodox people is removed, the untouchability automatically will disappear in the next moment. He thanked all of them who worked for this auspicious day.

'Kalki' R. Krishnamoorthy in his speech noted that the speaker is a great devotee of Lord Muruga and left his thoughts in the foot of Lord Muruga and hence he did not speak much and I recommend the police to take his thoughts and entrust the same to the speaker. He also viewed that Lord Muruga is a Tamil deity and any particular caste can not claim the peculiar right of worshipping him and entering his temple. He highly praised the people of Tirunelveli district, for they opened around 300 temples to the entry of Harijans. In the vote of thanks, V. Pooraiappa Pillai said that like the Kalugumalai temple entry, all the temples of Tamil districts should throw open them to the untouchables.¹⁰

Temple Entry Authorisation Legislation

This bill incorporated certain new clauses. Accordingly, all classes of the Hindus were allowed to possess the right to bath in or use the water of any sacred tank, well, spring or water-course appurtenance to the temple, whether situated within or outside the temple precincts. They were also freely allowed to go any sacred place, which included a hill or hillock or a road, street or pathway, leading to the temple. Another clause of the bill authorised the trustees to make regulation for the maintenance or order and decorum to conduct rites and ceremonies in temples. Further, another clause of the bill remarked that the cases instituted for the damages and for offences that came out of temple entry could not be continued without the sanction of the government. The bill also authorized the state government to decide whether a place was temple or not.

Another section of the bill imposed a fine to the extend of Rs. 100/- on any person who attempted to prevent a Hindu. Secondly, those who attempted to molest or obstruct a Hindu from the exercise of his right to enter temple, was to be sentenced to six months' imprisonment or to pay Rs. 500/- or with both.¹¹

On its introduction, T.S.S. Rajan viewed that if the bill was passed, the 'low' and 'high' class people

could mix in the temple as brothers and sisters and untouchability would be eroded even at the most sacred heart. He also stated that there was no need for allotment of separate temples for the sanatanists. He advised them that if they aspired for such temples they should maintain their houses as temples. To support his view, he expressed the great increase of income to Meenakshi Amman and Alagarkoil temples after the entry of untouchables into them. V.I. Muniswami Pillai observed the introduction of this bill was considered as a red letter day in the annals of the Harijan upliftment. It was a great achievement in the history of the Congress and fulfillment of one of the items of Constructive Programme and life question of M.K. Gandhi.¹² N.M.R. Subbaraman of Madurai pointed out that the bill was necessary one to remove the obstacles provided by ten percent *sanatanists* against the ninety per cent enthusiasts of temple entry.¹³ B.S. Murthi, a Harijan member remarked that the bill was a mile stone in the history of Hindu religion, and a reform which would remove the blackest sin ever perpetrated in human history. A Muslim member, Muhammed Razakhan pointed out that mere temple entry could not solve the perennial problems of the untouchables. Therefore, he urged for economic upliftment to them. For this purpose, the hidden wealth of temples should be allowed to the utilisation of untouchables. P. Kandasami Pillai, while supporting the bill appealed for the constitution of a four party members consisting of A.S. Varadachari, A.S. Sahajandandam and V.I. Muniswami Pillai to see the effective implementation of the provisions of the Act.¹⁴ A. Kaleswara Rao observed '1st April 1947 as a historic day in the province. The bill was the last stage of the great social revolution'.¹⁵

H.M. Jaganathan, a *Harijan* member at once criticised the bill as a political stunt in order to exhibit to the outside world that the caste-Hindus were lenient to the untouchables. He believed that without economic upliftment, the social justice could not be attained through the measure like temple entry. V.K. John, another critic pointed out that a provision in the bill for the distribution of surplus funds of temples was to be included for the upliftment of untouchables. He further said that the temple entry would provide social democracy while the upliftment through temple funds would provide economic democracy to the *Harijans*. He also pointed out that another provision should be included for the abolition of caste system because it was the root cause of untouchability and the related social evils including communal riots.¹⁶

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FORMATION OF LABOUR DEPARTMENT AND ITS WORK FOR DALITS UPLIFTMENT IN TAMIL NADU

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Though the administrators and the Christian missionaries documented the plights of the dalits during the 18th and 19th centuries no detailed studies have been made on them till the beginning of the 20th century. Since then a lot of studies have been made particularly after the first half of the 20th century, when the dalits began to fight for getting their rights and identity. In order to provide some betterment to the dalits the government established the labour department in 1920, which began to do some humanitarian services of the dalits. In this paper it's aimed to bring out the formation and works of labour department for the upliftment of the dalits.

The imposition of untouchability on the Dalits further worsened the position of Dalits and they were suppressed and oppressed by all possible means. They were depressed in social and economic matters and their Education condition was very low due to their ignorance and poverty. The advent of the Christian missionaries to India since the beginning of the 18th century paved the way for the conversion of the natives particularly the Dalits. They took up the dalits upliftment as a part of their service and they started

schools for dalits. Similarly the first catholic social action in India naturally concerned itself with the relief of poverty and disease.¹

In 1818, the Board of Revenue prepared a minute about the conditions of the dalits and submitted it to the Madras Government for consideration in the field of Socio-Economic development, Education, Advocating minimum wages etc.² On these basis the Government took some ameliorative works for dalits upliftment. On 16th March 1916, Dadabhoy, moved a resolution in the imperial Legislative council for the improvement of the dalits.³ On this basis the Government entrusted Rev. A. Andrew of the united Free Church Mission, Chingleput, to conduct survey and enquiry related to the conditions of dalits. He submitted the report to Government⁴.

In 1918, the Madras Government made a survey to find out the Socio Economic status of the dalits. The survey revealed that they were socially, politically, economically, depressed, and the government collected large volume of useful information related to dalits. The Board of Revenue recommended the appointment of a special agency for

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the promotion of the interests of the dalits.⁵ Finally, the government acted on the advice of the Board of Revenue decided to place C.F. Paddison on special duty for a term of two years to deal with the measures necessary for improving the conditions of dalits. It was considered desirable to appoint a special officer with a suitable staff as protector of dalits. The officer was first appointed in this presidency in 1919.⁶ His duties were

- To study the economic condition of the (depressed classes) dalits, to submit to government proposals for improving it, to see that philanthropic bodies working with the same object receive from the government such help as they may require and
- To deal with the problems connected with the education of the dalits.
- To raise the dalits standard of living by providing them with house-sites and wells, (provision of drinking water), village roads, burial grounds, latrines, and the assignment of waste lands for their cultivation.⁷

The scheme was first started at Tanjore to purchase the house sites for dalits. Since then the labour department was evolved in 1920.⁸ Until 1926, the Labour Department was part of Law (General) Department. Then a new department was created called the Public works and Labour Department. This department was under a member of council, not a minister.⁹ The first time the Labour Commissioner was appointed on 2 February 1920. G. F. Paddison was the commissioner of this department. He was a full time commissioner. His main work was taking ameliorative measures for dalits.¹⁰ In the same year, the District Labour Commissioner was appointed. The labour department grew fast rapidly under the rule of Justice Party. The subordinate labour staffs were appointed by the collectors. The Commissioner of labour had full powers of supervision of the work of the district labour officers in the matters of policy and detail. It started work in Tanjore, Godavari and Chingleput in 1920. And subsequently extended to Kistna, Guntur, Bellary, Southkanara, Madras, Tiruchirappalli, Malabar, Nellore, North Arcot and West Godavari.¹¹

The formation of the labour department was the pioneering effort in the direction of a modern welfare state in society whose life and work had been based on caste. Promotion of Elementary Education was the main function of the labour department. It started separate primary schools for the dalits. These schools

were called as the labour schools.¹² Nothing was done prior to April 1920. During the month of April to June 1920, 20 panchama elementary schools were started. The total number of pupils on the roll on 30th June 1920 was 568 including 39 dalits (panchama) girls.¹³ Two passed students were appointed in the labour commissioners office itself and collectors of districts have been advised to appoint qualified dalits students to suitable vacancies in their offices. Other claims being equal, dalits were given preference in such appointments. A list of all dalits students in schools and colleges who passed out was prepared and has been circulated to various officials for consideration.¹⁴

As a result of the efforts of the government the total number of dalits pupils admitted into schools not specially intended for them rose from 4630 in 1920-21 to 16,486 in 1926-27.¹⁵ Special concessions have been granted to encourage dalits to avail themselves of the facilities granted for education. As an encouragement to the boys and enable the poorest parents to send their children to school, a scheme for grant of scholarships by the labour department was sanctioned by the Government in 1923-24, and 550 scholarships tenable from class IV to form VI and 220 fee remissions tenable in forms I to VI are granted.¹⁶ Ten scholarships were granted every year to pupils learning commercial subjects such as typewriting, shorthand, book keeping commercial correspondence etc. The teacher of the schools started by the labour department were mostly dalits, and 1065 teachers employed in the labour schools.¹⁷ The government agreed with the recommendations of Board of Revenue that specific areas in the districts might be reserved for assignment to the dalits. The land assignments were made by the Revenue department. In each district certain wastelands were reserved for the assignment of the dalits. The land assigned for cultivation in 1920-21 was 19,251 acres.¹⁸ In 1920, a special effort was made in Tanjore by the deputy collector D. Arulanandam Pillai who appointed to acquire house sites for dalits.¹⁹ The house sites for the dalits were assigning wastelands or suitable poramboke land at the disposal of government and by acquiring land from private owners for assignment to the dalits. According to these 1.74 acres of land Rayandur villages (Tanjore Taluk) for the provision of house sites²⁰ and 1.51 acres of dry land in Padirakudi village, in Tanjore Taluk.²¹

In 1917-18, there were only 43 dalits (panchama) societies in the whole Madras presidency. The main purpose of the co-operative societies were the

acquisition of house sites by the payment of easy installment, loans for agricultural purposes, flood relief, rural credit, and collect bargaining. More than 50,000 rupees has been put down for the acquisition of house sites by the dalits themselves, who have pledged themselves to pay in installment two lakhs and a half. The government gave much importance to the water facilities to the dalits and dug more than a hundred wells for dalits.²² Among the Hindus; the principal castes under taking industrial work were dalits who were the lowest and most unfortunate class of people in Madras.²³ In Madras city there were more than 2500 huts and one roomed buildings have about 1,50,000 labourers and workers. By the exertion of labour department and the co-operative building societies a number of local authorities some houses was built for the poor workmen in the city of Madras and in a few other towns. The city tenants protection Act of 1922 was passed in to Law at the instance of the Labour Commissioner, which was special benefit to the dalits. As by this Act many tenants of dalits in the Madras city who had erected buildings on others land were relieved of the constant threat of exaction by the landlords.²⁴

T.E. Moir, Commissioner of Labour recommended to the government that M.C. Rajah, a depressed class leader, be appointed to the labour advisory board in the place of M. C.Raja, C. Raja Gopalachariyar and suggesting that professors Slater and Ramanuchariyar be invited to serve on the board. On 4th November 1920, the Madras Government appointed M.C. Rajah, as one of the member of labour advisory council in the Madras presidency.²⁵ On 20th November 1920, Government of India communicated to the commissioner of labour and the Accountant General that the first year of the working of the labour department better for it to be self contained and grants made to it direct on the understanding the money be spent in consultation with local bodies.²⁶ The below mentioned statements explain the progress made in providing house sites, wells schools and co-operative societies for dalits by the labour department in the year 1920-21. They were

Items	Numbers
1. Area of house sites acquired by Government in acres	137
2. Amount of value involved for acquisition in Rupees	1,19,925
3. Area of lands assigned for cultivation in acres	19,251
4. Number of co-operative societies for Dalits registered	102
5. Number of wells sunk for dalits.	43
6. Number of schools	
7. Number of scholars	109
	3037 ²⁷

The labour department carried out a number of schemes for the betterment of the dalits. A commissioner of labour guidance a large number of staff and maintained them. The improvement of water supply, the advancement of Education, the Institution of co-operative societies, the improvement of housing conditions including the acquisition of house sites, burial grounds the granting of lands. The foundation of co-operative colonies and others were carried out.

M.C. Rajah pointed out clearly that educationally backwardness was to be called backward classes. The educationally, economically, and socially backward should come under the term depressed classes (dalits).²⁸ It is true that the government formed a labour department for the upliftment of dalits in Tamilnadu. Education is the main factor to change the society. Earlier because of poverty the students coming the school was low. So that the Justice Party introduced midday meal schemes for the dalits in 1922. This was another landmark in the dalits society because through education the society will get social status in the states.

Thus, the formation of labour department in 1920 gave a little impact on the development of the dalits. Because the government was dominated by the Europeans and high caste Hindus who paid little attention or emphasise for the development of the dalits. But still paved the way for further development of the dalits since Independence.

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SELF - EMPLOYMENT PROGRAMMES FOR RURAL POOR WOMEN - A HISTORICAL STUDY

R. Stannislus *

During the last five decades several programmes have been implemented in the country to address the issues of unemployment and poverty in the rural areas. These programmes have helped to reach a large number of rural poor. Due to some of these initiatives, poverty levels in the country have come down from 56 per cent in 1973-74 to about 27 per cent in 1999-2000. While this achievement is by no means insignificant, the absolute number of rural poor continues to remain static at about 250 million persons.¹ In order to help the enterprising rural poor who have aptitude for "self-employment" and do not, therefore, like to participate in the "wage employment" programmes, the Government of India has launched the *Swarnajayanthi Gram Swarozgar Yojana* (SGSY) in April 1, 1999. This programme is aimed at assisting the poor realize their latent entrepreneurial potential to build sustainable self-employment through micro enterprises. In fact, it has been designed on the basis of the lessons learnt in the implementation of the erstwhile integrated Rural Development Programme (IRDP) and four specific

programmes such as Training of Rural Youth in Self - Employment (TRYSEM).

Development of Women and Children in Rural Areas (DWCRA). Supply of improvised Tools in Rural Areas (SITRA) and Ganga-Kalyan Yojana (GKY).²

Objective of SGSY

The SGSY is a holistic programme. The objective of the SGSY is to bring the assisted poor families (Swarojgaris) above the poverty line. Under SGSY poor families are organized into Self Help Groups (SGHs) through the process of social mobilization SGSY ensures training and capacity building and provides income-generating assets through a mix of Bank Credit and Government subsidy. It is a credit linked scheme. Here, credit plays a predominant role and subsidy is an enabling component. Under the Scheme, financial assistance may be given to individuals or groups (Self Help Groups) belonging to below poverty line families. However, the emphasis will be on the group approach. The SGSY envisages developing activity clusters by

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selecting about 10 key activities per block. The programme is being implemented in rural areas of all the States/UTs (except Delhi and Chandigarh)³

Beneficiaries of SGSY

The beneficiaries under this programme are called swarojgaris. The focus is on vulnerable groups among the rural poor. At least 50 per cent of the swarojgaris have to be drawn from among the Scheduled Caste and Scheduled Tribe communities.

Thus, any rural person, regardless of his/her educational qualification, caste or religious background and investment capability, can seek assistance to become self employed under this programme if he/she has an aptitude for entrepreneurship.⁴

In order to build viability to the economic activities taken up by the swarojgaris, scale of economies is sought to be achieved through group approach. This is tried through identification of about half-a-dozen key activities in a block on the basis of the local resources, occupational skills of the swarojgaris and the absorbing capacity of the markets. With a view to ensuring smooth and effective implementation, people's representatives at the grass-roots level, particularly the Panchayat Samithis at the block level and Zilla Parishads at the district level, are involved in the selection of key activities with the help of professional agencies such as industrial and Technical Consultancy Organizations, Community Polytechnics, NGOs and similar agencies. The project reports are prepared for the identified key activities.⁵

Bank Credit

SGSY is a credit-cum-subsidy programme where credit is the critical component and subsidy is only a minor and enabling element. Unlike in IRDP where the assistance was through a one-time credit, the swarojgaris under SGSY can receive multiple doses of credit. Hence, the banks play very significant role in carefully analyzing the credit needs, selecting individual swarojgaris, appraising credit and post-credit monitoring operations. To avoid delays in sanction of loans and ensure effective credit support, the banks are closely associated in preparing these project reports. The quantum of loans under the programme depends on the nature of the trade.⁶

Strategy

The SGSY is different from the earlier programmes because it emphasizes on group approach. Group approach is rooted in the belief that

if the poor are properly organized and supported, they can become self sufficient and an asset to the nation. The entry point for group formation is thrift and saving activity. The group corpus is created through regular thrift and credit activities that are used by the members of the group. Therefore, it gives a great sense of liberation to the group members. With the corpus growing, they move from consumption needs to economic needs. Revolving Fund adds to the corpus and takes them to a higher level of activity.⁷

SGHs have already started providing leadership to Panchayati Raj Institutions (PRIs), controlling social evils and are actively participating in development activities. In certain places they have even started running banks.⁸ SHG approach is a very powerful instrument for socio-economic empowerment of the poor. It could be used as a launch pad for various development initiatives. It can really become a national movement and be an answer for eradicating poverty from the country.

Financial Assistance

The subsidy under the programme is uniform at 30 per cent of the project cost subject to a maximum of Rs 7,500/- per person. In respect of SC and ST and disabled swarojgaris, this support could be upto 50 percent of the project cost or Rs 10,000/- whichever is less. In case of groups of swarojgaris where the members of SHGs take up micro enterprises the subsidy is 50 per cent of the cost of the project or per capita Rs. 10,000/- or Rs. 1.25 lakhs for the entire group, whichever is less. Proper targeting of subsidy has become one of the major challenges. In order to overcome this, the subsidy under this programme is offered in back ended method. In this approach, the beneficiaries receive subsidy benefit only at the end of the project i.e. after honoring their debt repayment obligations.⁹

Funding Pattern

The SGSY is centrally sponsored scheme. The financing of the programme is shared between the Centre and the States in the ratio of 75:25. The central allocation earmarked for the States is distributed in relation to the incidence of poverty in the states.

Swarozgaris

Under the SGSY the beneficiaries are known as Swarozgaris. The Swarozgaris can be either individual or groups. The SGSY lays emphasis on the group approach. The Self-Help Group may consist of 12-20 persons. In case of monitor irrigation, and

disabled persons this number may be a minimum of 5. All members of the group should belong to families "Below Poverty Line".¹⁰

Coverage of Women And Weaker Sections

50% of the groups formed in each block should be exclusively for the women. However, it has been observed that Self Help Groups of women are more successful and sustainable; therefore emphasis should be on organizing SHGs of women. 40% of the Swarozgaris assisted should be women.

Similarly, 50% of the Swarozgaris assisted should be from the Scheduled Castes and Scheduled Tribes categories. The scheme also provides 3% coverage for persons with disabilities.¹¹

Implementing Agency

The Programme is implemented by the Project Director, District Rural Development Agency (DRDA) who functions under the leadership of the Chairperson, Zilla Parishad. The Block Development Officer at the Block Panchayat level and village development officer at the Gram Panchayat level, banks, line departments, and some of the reputed NGOs support the DRDA.

SGSY is being funded by the central and state governments in the ratio of 75:25. In order programme the DRDAs are provided a fund support of 15 per cent of the programme funds.¹²

The Success Story of Andapattu - Vermi Compost Manure

The SGSY programme of SHG group was started at Andapattu on 05/01/2000, with 18 members. Thiruvannamalai District has 18 blocks, Thiruvannamalai Panchayat union is one of them. In this block, there are 300 SHG's. A Group named Mother Theresa Mather Sangam, started Vermi Compost activities. They received 15 days training with help of DRDA in Thiruvannamalai. They learnt

about Safe-maintenance of the Vermi Compost Product.¹³

And about the method of selling vermin compost to the individual cultivators and local markets. They are working 5 hours every day and each members earning Rs. 1,500/- each month and the price of Vermi Compost of 1. kg Rs. 3 to 4.¹⁴

They save nearly Rs. 60,000/- and receive revolving fund of Rs. 25,000/- This expenditure is for new activities learning and selling transactions on the recommendation of the DRDA in Thiruvannamalai District. Second time they received economic Assistant for Vermi Compost activities. They received Economic Assistant amount of Rs. 3,75,000/- through State Bank of India, Thiruvannamalai Branch and the subsidy of the amount was nearly 50 per cent. The loan is paid back by every member on a monthly installment of Rs. 550/- through the member of the SHG.¹⁵

They are conducting weekly meetings on Sunday and discussing about accounts, and also domestic problems of SHG members and public problems of the village.

They have awareness with help of SGSY programme, because officers like DRDA, Social Welfare Board and BDO's attend their meeting and give useful suggestions for improving their economic condition, social condition and political awareness.¹⁶

They are also fighting against many social evils of the village like, child labour, offering bride's money, eradication of poverty, and diseases. They are able to meet the domestic expenditures because of the income. In this connection they decided to continue the work as the permanent occupation. They are expecting further improvement with the help of Government selling of Vermi Compost Center co sale of marketing.¹⁷

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WAGE DISCRIMINATION IN TANJORE DISTRICT - A STUDY

V. Rajeswari *

Wage differences arise between time, place, operations, labour groups and sex. It also includes the wage differentials between actual wage paid and minimum or fair wage fixed by the Government.¹

Sex discrimination in wages was not just an Indian fact of life but common in most parts of the world, whether developed or undeveloped. Discrimination was practiced largely in two ways. One was to pay less to women for the same type of work and other was to restrict them to low paid, unskilled jobs.²

Women also perform more agricultural operations than men, during the agricultural season. The working day of women was as long as 15 hours including her household work but women's wages were generally lower than men's wages. The operations carried out by women were done with practically no mechanical aids.³

Women in agriculture are often physically visible but conceptionally invisible. Hence they remain marginalised.⁴

Sarojini Naidu expressed, "The Woman is the ensure of civilization; her home is the center of culture, civilization is the grace of life and beauty is the measure of civilization; woman alone can realize that beauty and make life civilized".⁵

Average Daily Wages (Men and women)

The daily wage rates of men and women are given below for a decade from the year 1954 - 1965.⁶

These statistics will prove the wages disparities between men and women in Thanjavur as well as in other parts of the state.

Year	Men		Women	
	State Rs. P.	Thanjavur Rs. P.	State Rs. P.	Thanjavur Rs. P.
1954-55	1.18	1.24	0.69	0.87
1955-56	1.22	1.31	0.71	0.78
1956-57	1.19	1.37	0.70	0.83
1957-58	1.19	1.34	0.82	0.83
1958-59	1.24	1.38	0.76	0.86
1959-60	1.29	1.37	0.83	0.95
1960-61	1.46	1.48	0.91	1.06
1961-62	1.48	1.53	0.95	1.00
1962-63	1.51	1.82	0.96	1.07
1963-64	1.47	1.53	1.06	1.43
1964-65	1.57	2.71	1.22	1.83

The crucial question is whether the agricultural wages prior to 1954-1965 in Thanjavur district were not higher than similar wages, which prevailed in other districts of the state. But the wage rates of both men and women were high when compared to other districts of the states. Thanjavur agriculture labourers had regular assignment of job whereas other districts of the state do not provide adequate assignment of jobs. ⁷ Therefore the wages of the Thanjavur labourers were comparatively high. Such a comparison is

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pointless because districts like Coimbatore and Ramanathapuram, the number of days for which labourers get full employment are for 10 months and more in a year, while in Thanjavur the number is between 150 to 190 days. It is a common phenomena that employment opportunities are larger in those districts where well or filter point irrigation is available because crops are raised successively all through the year. In canal irrigated wet regions like Thanjavur, paddy cultivation decides the number of working days for labour is comparatively less.⁸ Though the wage rates of men and women in Thanjavur were high, they suffered from unemployment as agriculture is a seasonable and depends on monsoon environment. The agricultural labour unions demanded higher wages. They organised processions, meetings and strikes at critical periods of operations. Cultivators were infuriated by the labourers and resulted in tension. No wonder violence occurred at Kilvenmani (Thanjavur) in December 1968, where many persons lost their lives. Ganapathia Pillai Commission enquired the local labour quarters in the villages Secretary and the two investigating officers of the commission worked out a typical family budget for a working class family, given number of days for which work was available. Income earned by work during agricultural season was only five months in the case of labourers living in villages having single crop lands only, and 7 months in the case of double crop areas. Expenditure was classified for the whole year under suitable heads like food, clothing, housing, medical expenses, festivals and fairs and education. The average budget for a Harijan family and for a Non- Harijan family thus worked out separately is found in the table to this report. It must be said that though the number of families covered by the survey is not large, the representative character of the average budget is not vitiated, because earning opportunities and living conditions do not vary much between one area and another.⁹

Fair (Wage Act)

Tamil Nadu Agricultural labourers Fair Wages Act had been in force since 1969 in the following eight taluks of Thanjavur district : Mannargudi, Thiruthuraiipoondi, Mayuram, Sirkali, Nagapattinam, Nannilam, Thiruvarur, and Vedaranyam. The provisions of the Act were mainly enforced by the Additional Thasildars in each taluk.

The Tamil Nadu Agricultural Labourers Fair Wage Act, 1969 owed its origin to the report of the

Ganapathia Pillai Commission which went into the question of unrest among the agricultural labourers of East Thanjavur, regarding the low wage rates paid by the farmers. In order to solve the problem, Fair Wage Act was passed only for the agricultural labourers of East Thanjavur.

Women also performed more agricultural operations than men. During the agricultural season, the working day of women was as long as 15 hours including her house hold work. Women's wages were generally lower than men's wages and the operations carried out by women were done with practically no mechanical aids.¹⁰ Chief Minister of Tamil Nadu announced the minimum Wages Bill on 28th March 2005, and the Bill became an Act on 8th August 2005. The details are given below:

Prior to 2005	Men	Women
Ploughing where bullocks & Ploughs are provided by the labour	Rs. 100	Hours 6 Rs. --
Transplantation & Weeding	54	6 45
Harvesting	54	6 45
Planting	54	6 45

Wage Structure of 2005	Men	Women
Ploughing where bullocks & Ploughs are provided by the labour	Rs. 150	Hours -- Rs. --
Transplantation & Weeding	80	5 70
Harvesting	80	5 70
Planting	80	5 70

However the CPI (M) were not satisfied with this revised wage structure and the problem is still alive.¹¹

Education would sharpen women's awareness. Women should also be aware of their own potential and generate a desire in them to acquire skills which would enable them to walk shoulder to shoulder with men. Along with this, efforts should be made to educate own menfolk to treat women as equal partners in progress.¹² Active changes in our mindset and methods is the need of the hour. The Government, Non governmental organizations, women's organization and menfolk at large have to play a crucial role in bringing about this mental revolution.¹³

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POSTFEMINISM AND HUMAN RIGHTS

S. Jesu Doss Arokiam *

Women activists took part in the committee, which charted the Universal Declaration of Human Rights (UDHR) during 1940's.¹ At that time the participation was considered as a great achievement. But the participants were unaware of textual impropriety. Article 1 of the UDHR adopted by the UN in 1948, states that, "all human beings" are born free and equal in dignity and rights. In Article 2 it states that "everyone" is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind such as race, color, "sex", language². In the decade followed it the words "all human being, everyone" seemed to be useless with regard to women. There was a need for further emphasis. In response to the historical and social processes the UN human rights frame work found the Convention on Elimination of all forms of Discrimination Against Women (CEDAW) in 1979.³ CEDAW seeks to advance women's human rights protection by applying a gender perspective to principles enunciated in the UDHR. In 1992 the CEDAW committee issued recommendations⁴ in which member states were asked to include information about violence against women and measures introduced to deal with it. It was the first international human rights treaty to define discrimination, against woman.

By the 1980's and 1990's the women's human rights community began to present a critique of male bias in the prioritization and interpretation of human rights at the UN, especially in its HR commission⁵. So, the declaration to eliminate violence against women was approved by the UN General Assembly in December 1993. In 1994 in General Assembly of the UN adopted the Declaration on the Elimination of Violence against Women. The 1995 platform for action of the fourth world conference on women in Beijing included a section on gender based violence.

These developments with an international approach to gender violence is still complicated by the importance, at the same time protecting local cultural practices⁶. The conceptualizing violence against women as a human rights violation typically means demanding changes in local cultural practices concerning "sexuality" "Marriage" and the 'family'⁷. All the "developing" societies are prone to vulnerability if they try to implement any of the "developed" socio- cultural practices without conforming their own social capability.

The human rights system despite its western enlightenment origin is not fixed but changing in response to new global circumstances⁸. It is the product of negotiation and discussion rather than

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imposition. What is the problem in recent times is most of our (developing) women wittingly tried to imitate western (developed) practices even unknowingly their prerogatives in the society, which was embedded within the local legal systems and international conventions. The post feminists of our society wants cultural shift without shifts in other aspects of our life.

Criticism

If we have to accept the concept that "one is not born but becomes a woman" (*The Second Sex*, Simone de Beauvoir)⁹ we need to be clarified that what makes the woman woman, it is physical or metaphorical ideas which derived from the later stage experiences. Where goes the 'Formation of identification', "internalization of images"¹⁰ (Freudian, psychological) and "biological determinism"(scientific). Post feminism had been drawn with the background that biological motherhood is the cause of many social evils. If women have to be freed of this biological requirement then the "family" as a basic biological and economic unit have to be ceased to exist. The "reproductive rights" can be achieved with the help of "reproduction controlling technologies" as post feminists says¹¹. Artificial insemination, IVF, surrogate or contracted motherhood, popularizing of sperm banks etc... are needed to them. But we all need to clarify ourselves about the purpose of scientific establishments such as artificial insemination and sperm banks. The very nature of positive, approach towards the scientific utilities are totally questioned here by the post feminist idea, and whatever the promises of a better life made by the technology is criticized by post feminists in the context of their "liberation".

In which part of the earth we have law which can say that "woman has the choice to let the foetus develop to full term outside the womb in an artificial placenta¹² unless until she has physiological disorder. Post feminism doesn't like to go with the "feminine" characters, which is in between male and eunuch. They also reject the both Marxian sexless form, and Freudian heterosexual" implicit norm".¹³

Women who pursue a career first and postpone having children too long will end up barren and miserable, this is really pathetic -they must be rendered appraisal. But what post feminism teaches to our society is consummation- a beauty problem, will be identified with the old age factors. This "Beauty myth" (Naomi wolf) only served to further

enslavement of woman and make her an object of sexual desire rather than affirm her the assertiveness in any way ¹⁴. If some women can play these sex games that post feminism speaks of, it only goes to reinforce the old "gender stereotyping" that feminists of the first and second wave were so unanimous in fighting.

Rather, women must promote the "inner slut" by flaunting their female sexuality confidently. In the words of the Spice Girls, that is "girl power" (*Promiscuities*-Naomi Wolf ¹⁵). Any kind of bizarre behavior in the name of sexual revolution is illegitimate to our society. An explanation for increased violence against women given by an Indian psychoanalyst Harjeet Singh¹⁶ is serve the fact here "it is human tendency to follow attitudes and things that fascinate". Elaborating on the "fascinating" things that are shaping a "decadent attitude", he says pornographic websites, free expression of love on TV and movie screens, sexually explicit pictures in magazines and ads and bare all sex icons fuel the passion of the youth¹⁷. Our society have suddenly become "more adventurous". It is not uncommon to see young women strolling "public places" wearing low-waisted jeans, crop tops and miniskirts. A number of dating and some allege even "mating" venues have cropped up in major cities.¹⁸ College campuses became the training ground for all their "cultural emancipation! !". The openness and new lifestyle seen in the urban societies dazzled the youth of rural and semi urban parts which still retains a lot of the old ethos.

That is our major concern here, about 90 percent of the victims of sexual violence are simple women who cover themselves properly¹⁹. But the "Hifashion" girls who has frequent access with "discotheques, fast food joints, multiplexes and five star hotels never affected because they are in postfeminist space in which "sex is cool"²⁰. What is critical here is both the sections are ignorant to feel the reality of any cultural concepts, ideas and its practices.

In India, abortions are increasing in manifold. An average of 13 million abortions are done at every year after 1995, in which 80 % of those seeking abortion are teenagers between 15-19 years old ²¹!!!. A senior obstetrician and gynecologist of India Dr. Kamini Rao²² said "Contrary to the popular belief teenage sex (or premarital) is no more a western phenomenon and is on the rise in India". If India is capable of teenage or premarital sex why it is still

uncapable to face other "contravening" things in the spheres of social, economic and politics.

There is no wonder at seeing the alarming increase of rape cases in India particularly in metropolitan cities during this "post feminist- phase" with the help of available statistics. It is increasing year by year in higher percentage. Not only the rape but all kinds of crimes against women is increasing²³. This is not because of awareness about the legal provisions. This increasing proportion is acute after 1997. Between the year 1991-96 it was only 15 % but it went upto 30% during 97 - 9832. This steep growth can be identified with the "sudden changes" in social behavior of urban background, where the MNC's set their foot (globalisation).

All these criminal activities are interlinked though the reasons varied that is "strict adherence to old customs" (dowry, male child preference) or "cultural mutations" (rape, sexual harassment in working place, pornography, incest and other paraphillia)

Sexual urges occur in response to sexual cues and fantasies so that the social evils according to a medical psychiatrise²⁴. Post feminists are joyful in protruding these sexual cues and fantasies not inside the house but in public places.

"ESSENTIALISM"

Post feminism as a part of the "backlash" (Susan Faludi)²⁵ is a fault against the hardline feminism of the 60's and 70's ²⁶. In the 1990's feminism is constructed as an irrelevant spent force. Women are told that nothing is more empowering than towering over your boyfriend and your boss in shoes that double as an offensive weapon²⁷. The individualism of post feminism encourages assertiveness but there is a difference between female assertiveness developing out of political awareness and collective struggle and the aggression of the competitive individual woman²⁸ who already inclined towards the 'misconceptions'.

Images of pouting lips and pencil thin eyebrows peeping seductively out of pages of magazines, dancing vivaciously out of grotesque and gigantic hoarding represents the fantasies of a shamelessly, hopeless consumerist society²⁹. The assurance of post feminism, that women can have the best of both the worlds career and children; beauty and sex; only serves to pressurize them into spending more and more money on products of no use or value³⁰.

Our ladies must seek to transform "the inner world" of bodily experience, psychological colonization and cultural silencing, as well as the outer world of material social conditions. Because our mental lives derive largely from biological drives. That the highest achievements and ideals of civilization are inseparable from instinctual urges toward pleasure, constancy, and the release of excitation and energy (Julie Rivkin & Michael Ryan)³¹.

Katie Rophie ("the morning after; sex; fear and feminism") focuses on the phenomenon of sexual harassment on American campuses and argues that feminist initiatives such as "take back the night" are self-defeating which was actually intended to celebrate and bolster women's strength; but it seems instead to celebrate their vulnerability³². Post feminist women must avoid searching, the beauty industry which ensures their continuous enslavement otherwise the power of "Consciousness raising" (second wave) would be deteriorated by this psycho pathological behavior.

As Faludi argues post feminism and its triumph lies in its ability to define itself as an ironic, pseudo-intellectual critique on the feminist movement, rather than an overtly hostile response to it ³³.

The development of international approach to gender violence by the commissions like UDHR, CEDAW, CSW is still complicated as quoted earlier. Post feminism "deconstructs" (Foucault's linguistics) it's meaning for its implementation and practice in any society with serious consideration of "regional" accreditations. We must be aware of its accountability while handling such backlash for our society. Otherwise this post feminism may be achieving nothing more than a little juggling with semantics or jargon and nothing to do with in terms of our "National cultural heritage".

When it continues polemically with the "popular support" (Media conspiracy), it requires modification in all the local and international laws by which we are molded, universally. It is our responsibility to stop its procrastination to our posterity. Recent psychological conflicts of middle class white women with "post human" exposures necessarily required changes in the already existed treaties and conventions³⁴. It is essential to rethink the 'essentialists' views, who were contemporaries of the founders of universal treaties and declarations at this juncture.

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ERADICATION OF CASTE DIFFERENCE INSIDE THE CHURCH - A CASE STUDY OF ST. XAVIER CHURCH AT PURATHAKUDI

N. Rathiga*

Chokkanathar Nayak (A.D.1659 - 82) was very kind, sympathetic and considerate towards the Christians.¹ At this time Rev. Fr. Freire, a Jesuit priest was in charge of the missions at Tiruchirappalli area. He was preaching the Gospel, administering sacraments and celebrating holy mass, for the Christians. He was very consciously looking after the spiritual welfare of the Christians.²

Around A.D.1680 a few families of Mahilambadi established contacts with the Jesuit Missionaries at Tiruchirappalli. They got them self converted to Christianity. They settled outside of Mahilambadi. This place was later known as Purathakudi.³ The name Purathakudi is derived in the following way; "puram" means "outside" and "

Athukudi" means "Area", Therefore Purathakudi is a place outside of Mahilambadi area.

The new Christians had a great devotion to St. Francis Xavier and so called their new settlement of Purathakudi, as Saverier Puram put up a small hut with a cross inside, as a place of worship for them.⁴

Purathakudi is 20 kilometers away from Tiruchirappalli.⁵ It is 6 kilometers away from Samayapuram, famous for its Mariyamman temple. Purathakudi is surrounded in the North by Kolaippalaiyam, in the South by R. Valavanoar, in the East by Mahilambadi and in the West by Irrungalur.⁶

The Italian born Rev.Fr. Joseph Constantine Beschi (Veeramamunivar, the famous Tamil scholar)

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in A.D.1730 - 32 was working at Purathakudi as parish priest. He built a small chapel for the use of Christians there in the place where the former hut for worship existed. He was really a good shepherd to the Christians paustering them in the right teachings of Jesus Christ.⁷

Muhammad, nephew of Chandashahib who was nawab of Arcot revolted against his uncle Chandashahib in 1748. The cause of this 2nd Carnatic War was, as to who should ascend the throne of Arcot. In this war the French supported Chandashahib and the British supported Muhammad Ali, son of Anwarudin.⁸

In the year 1755 the French troops moved from Tiruchirappalli to Pondicherry via Purathakudi. This was the only healthy route from Tiruchirappalli to Pondicherry in those days. Marhini, a French lady, wife of a French military commander accompanied these troops. On her way she camped at a place North of Purathakudi. On a Sunday she happened to attend the holy mass at Purathakudi in that small chapel built by Rev. Fr. Beschi. She was surprised to find rather a big crowd attending the mass. Very few of them only could be accommodated inside the small chapel and the others were standing outside.

This sight pained the heart of Marhini who went to the priest in charge and spoke to him to build a bigger church to accommodate all Christians there. She entrusted to the parish priest a big sum of money sufficient to undertake this work. Accordingly, Bharamanathan Pillai built the church in the shape of a cross with 3 naves. The church was dedicated to St. Francis Xavier, since Marhini who was the cause of this church was a very great devotee of this saint.⁹

The Christians of Purathakudi took advantage of these 3 wings in the church to make it convenient for themselves to keep the separation between the higher and lower castes. The women of the higher caste occupied the main aisle, the men of the higher caste occupied one wing. The men and women of the lower caste occupied the other wing. Though this kind of discrimination between the higher and lower castes in the place of worship was against the teaching of Christ, these people could not easily get out of these prejudices inherent in their blood. This discrimination was the result of the age-old system of caste based on the occupation and trade of the people in India.

Already when the Portuguese came to India they found Indian society divided into various groups,

which they called castes. In India, castes were called *Jati* or *Varna*. There were many castes and subdivision of castes but mainly there were four divisions; The Brahmins who were the scholars and priests, the Kshatriyas, who were the rulers and soldiers, the Vaisyas who were traders and the Sudras who were cultivators. Among these castes, marriages were within their own caste only. Commensality, food to be received only from the same or a higher caste: each man following the profession of his own caste and no other, so that a smith, a carpenter or a washerman took up that profession by heredity, and not by choice. There was besides untouchability by which a low caste man and anything connected with him could not be touched by a highcaste man without being polluted. Those who violated the caste laws were punished with fine and sometimes with ostracization as an outcaste. The high caste people were dominating everywhere.¹⁰

Already during the year 1897 - 1930 Rev. Fr. M.A. Xavier tried to introduce intercaste marriages in the Christian community. There was not much success. Later Rev. Fr. Aruputhanathar (1933-44) started to distribute holy communion without any discrimination of caste, where as earlier it was the custom to give holy communion to the higher caste people first and then only to the lower caste. This new system of giving communion without any discrimination of caste caused a severe reaction and uproar from the higher caste and a good many of them left the church, went and brought a schismatic Syrian priest (a sect of Christians who would not accept the authority of the pope) and started a counter place of worship. After some years they came back to the Catholic Church. Here after the Holy Communion was given equally to all irrespective of caste.

Till Rev. Fr. Aruputhanathar's time all other sacraments such as baptism, confirmation, marriages etc. were administered in peoples' respective places with the customary discrimination of caste. Rev. Fr. Aruputhanathar tried his best to eliminate the caste discrimination altogether in the place of worship but he could not succeed except in the case of distribution of Holy Communion.¹¹

His successor Rev. Fr. Susainathar (1948 - 63) with the guidance and support of Bishop Paul Arulsamy managed to remove all the partition within the church and started administering all the sacraments in the main aisle itself near the altar for all the people without any discrimination.¹²

All these years the missionaries had no other go except to tolerate the caste distinction in the place of worship temporarily. The policy of the missionaries was to choose the lesser evil rather than to go in for a greater evil. According to this policy, they had been tolerating the caste discrimination. The missionaries had been persuading the people kindly and sympathically to give up the caste system and follow

the teaching of Christ. Jesus commanded the people "Love your Neighbour as you love yourselves" (Mt.19:19).

The missionaries through their long persevering efforts and instructions not only in the church but also in the schools were finally able to eradicate the awful caste system from the Christian community in the place of worship at Purathakudi.

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ROLE OF CONSTITUTIONAL REMEDIES AND JUDICIAL ACTIVISM IN THE HISTORY OF WOMEN'S STRUGGLE FOR GENDER PARITY AT THE WORK PLACE IN POST INDEPENDENT INDIA

Sriranjini Sivasubramanian *

While gender parity ordains absence of discrimination on the basis of sex, egalitarian societies world over seek to provide equal opportunities for all, a philosophy that is indeed endorsed by the UDHR and the International Human Rights regime. Indian Constitution has like most constitutions of the world adopted the basic features of the UDHR. India by ratifying the International Bill of Rights has an obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights. Despite this, extensive discrimination against women continue to exist against women globally. According to a report of World Development indicators, womankind worldwide, "Women work two-thirds of the world's working hours, produce half of the world's food, and yet earn only 10% of the world's income and own less than 1 % of the world's property."

Though the right to work is not an express and inviolable fundamental right in Part III of the Indian Constitution, the right against discrimination in the work place is well protected in Articles 14, 15, 16, 19 and 21 of the Indian Constitution and has rightly been declared by the Apex Court of our Country as an inviolable right, 'justiciable' in the event of infringement. Besides, worker's rights guaranteed in PART IV of the Constitution have also been recognized by the Apex Court as being implicit in Fundamental Rights. Our Courts have ruled that discrimination against women violates the principle of equality of rights and respect for human dignity; is an obstacle to the participation of women in the public sphere and thereby hampers social progress and development.

Since rights without remedies serve little or no purpose, Constitutional Remedies have been written

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into the Indian Constitution. The Constitutional Remedies enshrined in Art.32 and Art. 226 have been invoked successfully to provide redress and help in the quest to attain equality of status and opportunity to working women in India. Dr. Ambedkar rightly referred to Art.32 as 'the soul of the constitution' since any aggrieved 'person' can directly approach the Apex Court and file a writ petition to redress any violation of a Fundamental Right..

Art.32(2) provides that "The Supreme Court shall have power to issue directions or orders or writs, including writs in the nature of *habeas corpus*, *mandamus*, prohibition, *quo warranto* and *certiorari*, whichever may be appropriate, for the enforcement of any of the rights conferred by this Part"

Besides highlighting constitutional safeguards, the paper presenter seeks to examine the role of judicial activism in curbing the deviant practice of gender discrimination at the work place. The innovative judicial process adopted in Vishaka has been highlighted to emphasis how the novel judicial interpretation in this case not only provides for law against sexual harassment in the work place for women but also by invoking Art.141 of the Constitution¹ helped to fill in legislative lacunae.

An overview of Constitutional Provisions Favouring Gender Parity

Art. 14 of the Indian Constitution states, "The State shall not deny to any person equality before the law or equal protection of the laws within the territory of India."

Art. 15 (1) states that the State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. Art. 15(3) further states that 'Nothing in this article shall prevent the State from making any special provision for women and children. Art. 15(4)² empower the State to make special provisions for the advancement of socially and educationally backward classes of citizens or for the Scheduled Caste and Scheduled Tribes. Art. 16(4) empowers the State to make provision for the reservation of appointments or posts in favour of any 'backward class of citizens' considered by the State to be not adequately represented under the State.

Art.16 (4-A), a product of the Constitution (Eighty-fifth Amendment) Act, 2001 (w.e.f.17.6.1995) goes even further to state 'nothing in this article shall prevent the State from making any provision for

reservation in matters of promotion with consequential seniority to any class or classes of persons in the services under the State in favour of the Scheduled Castes and Scheduled Tribes which in the opinion of the State are not adequately represented in the services under the State. However, Art.335 ensures that the efficiency of administration is not jeopardized, while considering claims of the members entitled to avail of the reservation.

A reading of these provisions would show that the right to equality of opportunities in employment is not absolute and the state recognizes positive discrimination. However, no discrimination can be made on the basis of 'sex' alone. The Supreme Court in *Air India v Nargesh Meerza* (Air Hostess case) struck down a rule that stated that an Air Hostess would lose her job on her first pregnancy or on attaining 35 years whichever is earlier.

The contention of the Airlines is that the classification was not made merely on the basis of 'sex' but on other consideration, such as that an Air Hostess should be 'pretty' etc., was also rejected by the Court. However, the Court in the instant case upheld the rule by which an Air Hostess would lose her job if she marries within 4 years of her recruitment holding this rule 'reasonable'. It appears to the paper presenter that this observation of the Court is not sound and appears to favour gender discrimination.³ A recent decision of the High Court of Bombay lowering the age limit of Air Hostess to 50 again appears to be discriminatory.⁴

Art.39 (d) of the Indian Constitution states that the State shall in particular, direct its policy towards securing equal pay for equal work done by men and women thereby favouring gender parity. In a case concerning a claim for equal remuneration between a Confidential Lady Stenographer and a General Male Stenographer the Court held that since the stenographers performed similar work, failure to pay them equal remuneration was in breach of Art.39 (d) of the Constitution and further in breach of Section 4(1) of the Equal Remuneration Act, 1976.⁵ The Court further held that even a settlement arrived at between the employer and the employees or financial inability of the employer would not condone discrimination between male and female employees in breach of the Act.

Other grounds for discriminatory practices working women routinely encounter are on the basis

of 'caste', 'community', 'race', place of birth or anyone of them. Reacting to discrimination on the basis of caste, the Court in *Champakam Dorairajan*⁶ struck down a government order which disqualified the petitioner in preference to a low caste candidate.

However, the legislature responded by amending the Constitution⁷ and inserting Art.15 (4) thereby providing for the advancement of socially and educationally backward classes of citizens. This stamp of positive discrimination is evident in Art.15 (3) originally contained in the Constitution and in Articles 15(4), 16(4), 16(4-A) and 16(4-B) subsequently inserted through Constitutional amendments. In the absence of a level playing field to avail of opportunities and employment, positive discrimination has been acknowledged even internationally as an enabling tool.

That Indian Courts have been vigilant in protecting women's right to equality particularly in the early years of Independence is evidenced by progressive judgments declared by the Apex Court. Notable examples are *Champakam Dorairajan*, *Bombay Labour Union v International Franchise*⁸ and *C.B. Muthamma v. Union of India & Others*⁹. Restrictive terms on continued employment of married women came up for the consideration of the Court in *Bombay Labour Union* case while in *C.B. Muthamma's* case the refusal of promotion in the Indian Foreign Service on grounds of marriage was successfully challenged.

An examination of the impact of positive discrimination underlying Art.15 (3) can prove interesting owing to conflicting judgments rendered by our Courts.

In *Walter Alfred Baid, Sister Tutor (Nursing) Irwing Hospital V Union of India*, a rule, making male candidates ineligible for the post of Senior Tutor in the School of Nursing was held to be violative of Art.16 (2) and was not saved by Art.15 (3). The Delhi High Court in the instant case took the view that the matter relating to employment falls under Art. 16 and not under Art.15 (3) and refused to read Art.15 (3) into Art.16 so as to restrict the scope of prohibition contained in Art.16 (2).

On the other hand, the Punjab and Haryana High Court took a different view in *Shamsher Singh v. State of Punjab* while dealing on a rule that granted a special allowance to the Women Principals working in a wing of the Punjab Educational Services that was

denied to their male counterparts, although both performed 'identical duties and were part of the same service'. The Court has ruled that Art. 15 (3) could be invoked for construing and determining the scope of Art.16 (2) and declared that Art.15 (3) extends to 'the entire field of state activity' including the field of public employment and held that if a particular provision squarely falls within the ambit of Art.15 (3) it cannot be struck down merely because it may also amount to discrimination solely on the basis of sex.

Further, Courts have held that keeping in view the nature of duties to be performed, Governments can reserve the post of Head of an Institution for women, common cadre notwithstanding.¹⁰ Another significant pronouncement on Art.15 (3) was in *Government of Andhra Pradesh v. P.B. Vijayakumar*, where the Supreme Court upheld the quota for appointment of women in Government Service and upheld the rule which said 'other things being equal, preference would be given to women to the extent of 30% of the posts. Thus positive discrimination has taken the contours of affirmative action and the special provision in the Constitution aims at creation of an egalitarian society.

Discrimination Owing to Sexual Harassment

Sexual harassment at the work-place reflects the anomaly to the common belief that empowerment offers a natural shield for women.

The Supreme Court adopted an innovative judicial process in *Vishaka*¹¹ and acting on a PIL filed by an NGO seeking redressal against the gang rape of a woman social worker laid down legally binding guidelines thereby filling the legislative lacunae of this area.¹² The Court relied on International Covenants and India's obligation under CEDAW and adopted the doctrine of harmonious construction replacing the earlier doctrine of 'specific adoption'. Despite the absence of municipal laws to deal with the specific crime of sexual harassment at the work place, Justice J.S. Verma, Chief Justice while delivering his judgment observed that 'International conventions and norms are to be read into fundamental rights in the absence of enacted domestic law. This position is in contrast to that in *Jolly George Varghese*¹³ where Justice Krishna Iyer observed that the mere ratification of an International Covenant does not make its principles an enforceable part of corpus juris in India.

The ruling in *Vishaka's* case was applied in *Apparel Export Promotion Council*

v. A.K Chopra,¹⁴ in a case relating to sexual harassment by a Superior Officer found guilty by the Departmental Authorities of molesting and trying to physically assault a subordinate female employee. Reversing the order of the High Court and while granting relief to the petitioner, Dr.Anand, Chief Justice of India observed 'There is no gain saying that each incident of sexual harassment, at the work place results in violation of the Fundamental Right to Gender Equality and the Right to Life and Liberty - the two most precious fundamental rights guaranteed by the Constitution of India. International Instruments cast and obligation on the Indian State to gender sensitise its laws and the Courts are under an obligation to see the message of International Instruments is not allowed to be drowned.

The Court while tackling the discriminatory practice of sexual harassment has applied Arts.14, 15, 19(1)(g), 21 and Art.32 of the Constitution not only against the Government and its instrumentalities but even against private parties and private employers. The guidelines in Vishaka also lays down that 'where such conduct amounts to a specific offence under the Indian Penal Code or any other law, the employer shall initiate appropriate action in accordance with law by making a complaint with the appropriate authority.

The relevant sections of IPC dealing with sexual harassment are Sec. 354¹⁵, Sec.509¹⁶ and Sec.294¹⁷. Mrs.Bajaj,¹⁸ a lady IAS Officer of the Punjab cadre, won a protracted battle in Court in a case lodged against the erstwhile Director General of Police, Punjab citing Sec.354 and Sec.509 of IPC for having slapped her on her posterior at a gathering of elitists in society. The Court in that case held that an offence relating to the modesty of a woman cannot be said to be 'trivial' and therefore Sec.95 of IPC¹⁹ was not attracted.

Despite such enlightened judgments, women all over India face increasingly the menace of sexual harassment at the work place.

Indian women tend to shy away from reporting sexual harassment at the workplace - and it is equally pertinent to note that the few women who have 'dared' have met with stigma and a long drawn out battle besides finding themselves 'hounded' for daring to complain. Nalini Nettos case and Prakriti Srivatsava's case against former Minister of Kerala State Mr.Neelalohita Dasan, both dealing with sexual harassment are a telling example. Netto, a lady IAS Officer of Kerala Cadre filed a complaint on February 9, 2000 alleging that she was sexually harassed by the Minister on December 21, 1999 in the Ministers' Chamber at the Legislative Assembly complex. Despite the enquiry by the Crime branch pointing to culpability of the Minister under Sec.173 of Criminal Penal Code, the Government sought to deliberately subvert the Vishaka Judgment by setting up the Justice Sasidharan Commission that insisted on holding a 'public trial' though 'in camera' hearing is mandatory under the Vishaka Judgment. The intervention of the Supreme Court in pulling up the State Government and in issuing a stay on the proceedings of the Justice Sasidharan Committee is being seen as a step in the right direction.

In conclusion it can be stated that our Constitution upholds the spirit of gender equality in letter and spirit. Judicial activism has also helped to curb deviant and discriminatory practices and even gone to the extent of filling legislature lacunae. Even so, the paradox is that workingwomen continue to face discrimination at an alarming rate, indicating that convention and laws alone cannot deal with the ugly weapon of discrimination; only a true change in the mindset of society can make the difference.

Notes & References

1. Art.141 provides that the law declared by the Supreme Court shall be binding on all courts within the territory of India.
2. Inserted by Constitution 1st Amendment Act.
3. See also Miss Lena Khan V Union of India & Others (1987) 2 SCC 402
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5. Mackinnon Mackenzie & Co v Audrey D'Costa, 1987.
6. (1951) SCR 525
7. Constitution (1st Amendment) Act, 1951
8. (1966) 2 SCR 493
9. (1979) 4 SCC 260
10. B.R.Acharya V State of Gujarat
11. Vishaka v. State of Rajasthan & Others, 1997

12. The Supreme Court has defined 'Sexual harassment' in the case of *Vishaka V State of Rajasthan* as follows:

'Sexual harassment includes such unwelcome sexually determined behaviour (whether directly or by implication) such as physical contact and advances; a demand or request for sexual favours; sexually coloured remarks; showing pornography; any other unwelcome physical, verbal or non-verbal conduct of a sexual nature.

The guidelines provide that it is the duty of employers to prevent or deter sexual harassment and to provide procedures for the resolution, settlement or prosecution. Compliant mechanisms must exist which deadlines for dealing with the complaint. It must occur in circumstances where the women employee has reasonable grounds to believe she will be disadvantaged or be humiliated.

The preventive steps that employers must take include prohibition of sexual harassment that must be notified to employees, and to improve work conditions to ensure that there is no hostile environment towards women at work. The employer should initiate appropriate criminal proceedings if the conduct amounts to an offence and/or disciplinary action. In addition employers must ensure that the victims are not victimized for making a complaint of sexual harassment. The victim should have the option of seeking the transfer of the perpetrator or her own transfer.

Complaints mechanisms should provide a complaints committee, support services and for confidentiality. The head of the Committee should be a woman and not less than half the members should be women and it should include an independent third party such as an NGO. Complaints committees must make annual reports to the government, and employers must also report on compliance with the guidelines. Employers must also take steps to prevent employees being sexually harassed by third parties. The National Commission of Women adopted a code of conduct that was based on this definition of Supreme Court. Accordingly, sexual harassment has been defined as follows- Sexual harassment shall include such unwelcome, sexually determined behaviour by any person, either individually or, in association with other persons or, by any person in authority, whether directly or by implication. These include the following unsavoury remarks; jokes that cause or are likely to cause awkwardness or embarrassment;

innuendos, taunts; gender-based insults\sexist-remarks; unwelcome sexual tone in any manner such as over-the-telephone, ('obnoxious' telephone-calls) and the like; touching or brushing against any part of the body; and the like, displaying pornographic or other offensive or derogatory pictures, cartoons, pamphlets \sayings; forcible physical touch, molestation and physical confinement against one's will and any other act likely to affect one's privacy. This includes any act or conduct by a person in authority and belonging to one sex, which denies or would deny equal opportunity in pursuit of career development or, otherwise make the environment at the workplace hostile or intimidating to a person, who belongs to the other sex, only on the ground of sex.

13. *Jolly George Varghese v. Bank of Cochin* - AIR 1980 SC 470

14. AIR 1999 SC 625; (1999) 1 SCC 759

15. dealing with assault or the use of criminal force against a woman with an intent to outrage her modesty

16. using words, gestures or acts or exhibiting any object with the intention to insult the modesty of a woman or to intrude upon her privacy

17. performing any obscene act in any public place or singing, reciting or uttering any obscene song, ballad or words in or near any public place is punishable with an imprisonment of 3 months or fine or both.

18. In *Rupan Deol Bajaj v. K.P.S.Gill*, the Supreme Court in January, 1998 fined Mr.K.P. S.Gill Rs. 2.5 lacs in lieu of three months rigorous imprisonment under Section 354 and 509 of the Indian Penal Code. The Supreme Court Order in 2005 upholding the conviction of Mr. Gill by the Punjab and Haryana High Court finally marked the end of this long drawn out battle. In *Radhabai v. D.Ramachandran* when Radhabai, Secretary to D.Ramachandran, (the then Minister for State) protested against his abuse of girls in welfare institutions, he attempted to molest her, which was followed by her dismissal.

The Supreme Court in 1995 passed the judgment in her favour, with pay back and perks from the date of dismissal.

19. Is part of the 'general exception' and deals with 'trifling acts' based on the maxim 'de minimis non curat lex'

Labour legislation for Women in India

TEMPLE ECONOMY IN MEDIEVAL ATTUR

R. Russel Raj *

Temples play a predominant role in the social, economic, religious and cultural development of the people. "Live not in a place where there is no temples" is a common dictum of the Tamils. The Bhakti moment during the 6th century A.D intensified the religious awakening of the people. The Saiva Nayanmars and the Vaishnava Alvars popularized the love of God and the temple worship came under the influence of the Bhakti cult. The kings of the medieval period constructed monumental temples to fulfill the religious aspirations of the people ¹. In course of time, temples emerged not only on a place of worship but also a unique institution which reveal what a labour of love can accomplish.

Attur in the present Tuticorin district and the former Tirunelveli district is located at the centre of Tuticorin-Tirunelveli Highway. It is about 15 kms distance from the taluk headquarters Tiruchendur towards northern direction. It is at a distance of about 64 kms from Tirunelveli and 22 kms from the district headquarters Tuticorin, located in picturesque surroundings on the banks of the river Tamraparani ² very near where it joins the sea. The ancient Pandyan capital of Korkai ³ is only 5 kms from Attur. There is an ancient Siva temple in this village dedicated to Somanathar; now, however, the deity goes under the name of Someswarar.⁴ This temple was constructed by Rajaraja Ist in A.D 1006 after he had annexed the Pandya territory.⁵

As the temple is a common institution of both the ruler and the ruled, all the people irrespective of caste, creed or colour, involved themselves in the activities of the temple. They donated either lands or money or animals and supplied the required commodities according to their ability. This temple was maintained by royal patronage and public benefactions. Pious temple made lavish endowments both in kind or cash either to attain spiritual merit, to atone for their sins to get success in a war or as part of their fulfillment of certain vows. Large donations were made to popularize the fame of an individual or the power of the ruler.⁶ The sources of income of the Someswara temple, Attur included among other things, villages, lands, tax-exemptions and reductions by the authorities, gifts in the form of livestock, cash,

gold and different articles, rents, fines and from other miscellaneous sources. Besides these, donations to the temple indicated their devotion and dedication to their gods and their loyalty to their kings.⁷

Gift of villages forms an important source of revenue to the Attur temple. Several inscriptions of the Pandyas found in the temple refer to the donations of various villages for different purposes. These villages thus gifted were known as *devadana*⁸ villages. The income from such villages helped the temple substantially to conduct worship, celebrate festivals, renovation works and other related matters. The Attur temple inscription ⁹ of Jatavarman Srivallabha registers the gift of villages to the Someswara temple servants. Another inscription¹⁰ of the 22nd regional year (A.D 1007) of the Imperial Chola king Rajaraja records the grant of the *devadana* village called Kudiningadevadana for the expenses of the tiruchchannadai of the images of Olakkvitar and Niyasundara in the temple of Someswara alias Ten Tiruppuvanam Udayar at Attur.

Tax-exemption was also given to some villages already endowed to the upkeep of the temple. An inscription ¹¹ of the 23rd regnal year (AD 1008) of Rajaraja on the south wall of the Someswara temple records the sale of a village made tax-free by the assembly of Kiranur for worship and offerings to the images of Rajaraja Vinnagar Pallikondarulinadeva (Vishnu), Durga - Bhagavati, Saptamatri, Kshetrapala and Ganapati. A record¹² of the 28th regnal year (A.D. 1013) of Rajaraja mentions a sale of a village by the villagers of Varandivayal to a regiment of the kind who made a tax free gift of it for the mid-day offerings to the image of Purambalai Pillaiyar Ganapatiyar in the temple of Somanathadeva at Attur Sendamangalam.

To meet the expenses of burning the perpetual lamps, festivals and sandhi in the temple, a tax-free village known as Vetchiyur ¹³ was given during the period of Virarajendra (A.D.1068). A record ¹⁴ of the 38th regnal year (A.D. 1108) of Kulottunga I registers a gift of a village named Madhurantakanallur as a tax - free devadana to the Someswara temple, Attur. These gift of villages as permanent endowments yielded much income to the temple.

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The immovable property of the land appears to be the primary wealth of the temple. The accumulation of land was mostly by donations from the rulers and private individuals. The produce of the land and its revenue filled the temple treasury which lessened the financial strain of the temple. Whenever such donations were made, their purpose were also clearly specified. For instance, a record ¹⁵ of Rajendra 1st dated A.D. 1015 on the north wall of the central shrine of Attur registers a gift of land by purchase, made tax free for a perpetual lamp in the temple by one pamban velan of Tenkarai near Attur. Another inscription ¹⁶ of Virarejendra of A.D. 1068 records a grant of land, after purchase by Virasri - Muvendavelan, the headman of Karuppur village for providing on the day of Ayilyam the natal star of the king, special worship to the several deities in the temple of Someswara at Attur.

In addition to the land revenue, the Someswara temple, Attur was rich in other kinds of endowments which earned the temple additional income for the day-to-day activities. A record ²¹ of the Someswara temple informs that the remission of taxes by the

assembly of Kiranur near Attur to the temple for supplying water and agnishta. Apart to the endowment of land and land taxes, the Someswara temple is gifted with a large number of sheep and amount of money a sufferings which were also considered as other sources of income to the temple. It is learnt from an inscription²² of Jatavarman Sundara Chola Pandyaadeva dated A.D. 1038 that a gift of 50 sheep for a perpetual lamp in the temple of Somanathadeva at Attur by a soldier named Pandan Kattangan belonging to the battalion named Sundara Chola Pandya-terinda Palalay.

A record²³ of Virarajendradeva dated A.D. 1070 in the temple mentions a gift of money to the aganaligatyar for a twilight lamp in the temple by one Arangan Sadi. Another record ²⁴ of Jatavarman Sri Vallabhadeva dated A.D. 1132 in the Someswara temple, Attur states the gift of money by a lady named Andamaichchani of Rajaraja Chaturvedimangalam for feeding itinerant pilgrims who came to Attur. Thus, the above mentioned various records vividly pictured the economic prosperity of the Someswara temple, Attur in medieval period.

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5. *Ibid.*, p.311.
6. George Michell. *The Hindu Temple*, New Delhi, 1977, p. 58.
7. P.V.Jagadesa Ayyar, *South Indian Customs*, New Delhi, 1983, p.13.
8. *ARE* 453 of 1929-30.
9. *SII* Vol. XIV No. 237, p.143.
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12. *ARE* 387 of 1929-30.
13. *ARE* 389 of 1929-30.
14. *ARE* 421 of 1929-30.
15. *ARE* 399 of 1929-30.
16. *ARE* 389 of 1929-30.
17. *SII* Vol. XIV No.191, pp. 105-106.
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SOCIETY AND IRRIGATION IN TAMIL NADU DURING THE VIJAYANAGARA PERIOD A.D. 1350-1565

V. Palanichamy *

The middle of the fourteenth century would seem to imply that political periodization and economic periodization are the same, that the political fact of a new great overlordship in the South Peninsula. The Vijayanagara state had significant and necessary implications for the economic order. The warrior chieftain who ruled from the city of Vijayanagara on the very northern edge of the macro-region gradually converted Tamil country to a region of exploitation. The changes in certain forms of local organization in Tamil country at least were quickened during the 15th century in response to political changes.

Agriculture

The available contemporary sources are extremely insufficient for a full understanding of the level of development and the special characteristics of agricultural production in the period. In Tamil Nadu agricultural production was developing first of all on the basis of utilizing the natural features of the land and by way of adaptation to them. In the period from A.D. 1350-1565, through the energy and division of Vijayanagara investors, arable land was massively extended by developing settlements in non-riverine areas. Particularly the rich in red and black soils where agricultural activities depended on tank and well irrigation draw hill and forest-dwellers into settled agriculture.¹ This domestication of marginal areas of food-production roughly followed the interior spine of Tamil country. As a habitat for human population, this area presented greater ecological variation than the earlier areas of settlement in the river-valleys of Tambraparni and Kaveri. Tank irrigation was risky enterprise. Water supply was unpredictable from year to year. Tanks were considerable less efficient, due to seepage and evaporation, and at the same time, more costly, than inundation irrigation. Also, it is likely, that the cultivation of dry-zones required greater expertise to cultivate than did the cultivation of the wet-zones.² The vulnerability of these marginal areas made the forging of links to wet zones essential. Thus, for example, we find Madurai Nayakas and poligars linked themselves to the Tambraparni rivers

settlements.³ An inscription of the 14th century sometimes allows one to estimate the possible productivity of land of the first kind. Another inscription from Trichirapalli shows that a temple received a rent 120 kalams of paddy per veli of temple lands.⁴ The main crop on the wet land was paddy. But the mellets (*cholam, ragi, varagu*, etc) occupied a comparable area. Rice was the most important commodity. The small peasant household based on personal labour of in agriculture. Each householder, even the marginal peasant, had to use additional labour called slave (*adimai*) in these season.

This additional labour was sometimes provide in the form of peasant cooperation but also form of labourers from untouchable castes, whose locality called Parai-Cherri.⁵ Noboru Karashima⁶ mentioned the Paraiyas and Pulaiyas as slaves (*adimaiyalar*) appearing in the 14th century Tamil inscriptions. There are few Vijayanagar inscriptions which refer to *adimais* (slaves) owned by the landholders and other which refers to *kudis* (cultivators) who cultivated temple lands. One inscription from Tiruppalatturai in Tiruchirappalli district records the transfer of the adiyars of Vell alas and Pulaiyas.⁷ Another inscription from Tirukkalukkundram in Chingleput district records the sale of land (three and odd *veli*), houses and slaves. Among the slaves there were three Vellalas and 16 Paraiyas. In the case, the name only their representative was given. The Pulaiyas and Paraiyas appearing in these inscriptions seem to have been engaged not in leather working but in cultivation or in some other agricultural labour.

Storage Economy

One development of Vijayanagara period was the gradual emergence of a storage economy.⁸ Storage figured prominently in several aspects of the political economy of the Vijayanagara era. First, the primary object of investment was small-scale irrigation facilities or tanks which are storage reservoirs for water. Storage of water dominated and organized investment procedures and processes. Water was collected from a variety of sources including rain, rivers and springs, and stored until some future decision released it for irrigation purposes. Since

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agriculture was the main industry, right from the beginning of history in this Tamil Nadu. The Vijayanagara King aware of it, had to introduce such measures that would augment the wealth of the state through the development of agriculture. This was made possible by two measures. Firstly by arranging irrigation facilities through the construction of tanks, lakes, wells etc, and secondly by deforesting large tracts of land, and bringing such of the land so reclaimed under agricultural operations. It was all the more necessary to undertake the formation of various types of irrigation works by various agencies, during the Vijayanagara period.⁹ The new type of rural development entrepreneurship under the nayaka warriors, known as amara nayakatana, under the Vijayanagara emperors, was introduced leading to the development of irrigation facilities and the economic status to the state.¹⁰ The liberal patronage, in various forms, extended to the religious institutions and irrigation facilities by the rulers.

River Irrigation

Irrigation was considered a work of religious merit with the result that during all the known history of south India we find inscriptions, detailing the construction of Tanks, dams, etc. River irrigation is most important for agriculture purposes. The important river Kaveri is a perennial one. Kaveri basin was to receive the attention of the Vijayanagara ruler and their subject for utilizing that water for irrigation purpose. The Kaveri and its tributaries supported an extensive system of irrigation from quite early times, with a number of anicuts constructed across. The 'Grand Anicut' serving thousands of acres of cultivated land in Trichuripalli and Tanjavur districts is considered to be the oldest one of all those built across the river Kaveri. An interesting literary reference to the river Kaveri is seen in the work of Gangadevi, in her famous work *Madura Vijayam*. It refers to the construction of anicuts on the Kaveri, harnessing its water and utilizing it for agricultural purposes during the Vijayanagara period.¹¹ During the reign of the Achyutaraya, an officer by name Narasanyidu had a canal dug from the river Pennar to supply water to the tank of the village Suchipapala, by the way of supplementary source of water supply. A Tamil epigraph from Padaividu in the North Arcot district, references to an anicut while detailing about the land grant to the temple of Virupakshadeva, by a Vijayanagara officer, Viravirupanna Odeyar son of Hariyappa Odeyar.¹² Another epigraphical record from

the same place, also refers to a lower anicut and the land grants made to the temple of Ramachandra by another officer Vijaya Viraraya Odeyar.¹³ An inscription of the time of King Sadasivaraya, dated 1550 A.D records to the digging of a river canal (arukkal) etc.¹⁴ The next important river basin for our consideration is that of Tamiraparani in the far South, the water of which were also made use of for irrigation purposes, during the Vijayanagara period.

Tank Irrigation

Irrigation management in the medieval period was often uneconomical. Tanks and canals were neglected and abandoned, perhaps as often as they were constructed.

During the Vijayanagara period great attention had to be paid for the construction of tanks. As a result, numerous tanks, of varied sizes came into existence, through out their empire. We get abundant information from the available contemporary inscriptional records. These sources furnish details to a remarkable degree about the construction of tanks, their functioning, their maintenance and other related matters. The tanks were known by different names as can be gathered from the inscriptions, like *kulam* (small water collection in rocky place), *samudara* (tank of different size), *eri* (tank/reservoir) *madaga* (tank), *thirtha* (a ritual tank) etc.¹⁵ The details regarding the construction of tanks meant mainly for irrigation purpose. The development or improvement of irrigating facilities in the temple villages which brought in augmented agricultural income to the temple.

An inscription of the year 1436 A.D from Trichy district mentions a tank canal donated by a minister named Mahapradhana Anna Chavundappa Odeyar.¹⁶ Construction of a tank called Ramasamudram has been mentioned in an inscription of the year 1505 A.D from the village Vadamahadevamangalam, North Arcot district.¹⁷ Saluva Narasanyaka Narayan, on behalf of the King Krishnadevaraya got dug a tank (*pushkarani*) in front of the temple of Sokkanatha at Madurai, in the year 1516 A.D. It might have been meant mainly for ritual purposes and it was named *Saptasagara thirtha*.¹⁸ But it came to be called locally *elu kandala thirtha* in the vernacular language. Two inscription from Srimushnum, North Arcot district, of the year 1584 A.D mention that one Achyutapa-Nayaka provided to village, *cheruvulu* (tank), *kuntelu* (small tank),

kaluvalu (canal) etc, probably to all the thirty-eight villages that have been referred to in one of the inscription¹⁹ The other one states that the jungle was leveled, river canals and tanks were excavated and fruit-bearing trees were planted and so on.²⁰

Well Irrigation

In agricultural operation, the area commanded by the wells was very much limited, from one acre to twenty acres. The main reasons bring that the availability and supply of water in the wells was also very much limited. Yet that became indispensable for the agriculturist, particularly when the cultivable lands were situated away from the tanks and rivers. The wells played an important role in the religious and social life of the peoples. From various counts they came to be essentially associated with the society and its varied activities. The water of the wells dug by man had to be lifted up with the help of mechanical devices. The lifts were absolutely necessary in the case of well-irrigation.

The many such sources of water, eighteen of them were reported to be large enough capable of supplying water from 200 to 300 acres of land under irrigated farming²¹. Thus all the kind of sources of water were tapped for irrigation purposes all possible benefits were derived by adopting different types of irrigation methods during the Vijayanagara period.

Maintenance of Irrigation

The maintenance of irrigation works was at least as important as the construction of new ones. Maintenance involved the repair of damaged banks and the removal of silt to prevent the tank or other irrigation work being closed up. Damage might result from natural causes as well as artificial. Such details as the damage caused to the bunds of tanks an account of heavy rains and floods are not absent from inscriptions.²² Among private agencies, the temple also helped in the maintenance of tank. The richer temples had surplus funds with them, or had lands to sell. In cases of emergency, the temple authorities helped the villagers.²³ The committees of villages played important and significant role in the maintenance of irrigation works in South India.²⁴ The benefits from such works of utility came up, the whole village and its members, at least all the land-holders under a particular tank, had to come together, take interest and shoulder the responsibility collectively in their maintenance. Otherwise, they were the first to be

affected and put to loss of agricultural production. At that situation, selected group of persons who were endowed with the knowledge, and ability to manage those affairs. Those groups came to be known as *Sabha*, *Mahasabha*, *Variam*, *Mahajanas* etc., (committees) and they were take care of the irrigation work. Partularly, in Tamil region, the committees were well organized and they were known as *variams*.²⁵

Taxes

The levies of taxes, in connection with the maintenance of irrigation works, were generally in the form of food-grains grown on the relevant fields. This derived benefit by utilizing the water of the concerned irrigation work. In the upkeep of the irrigation work, major expenditure. Particularly in those days, was towards the payments of the labourers of different categories. Two inscriptions refer to the water-cess called *nir-kuli* which was collected from the farmers who made use of water of the tanks, in their agricultural operations. The first record, from the village called Kondaingi in Chengelpet district refer to the fixing up the rate of water-cess (*nir-kuli*) to be levied on the *bhatta-vritti* land located in villages called Kondaingi, Nellikuppam, Timmanakuppam, Vengalakuppam, and Palavai. The rate of tax was fixed by the Kings agent, named Longamayya Nayanar.²⁶ The other record from the village called Rayakuppam, in North Arcot district, though incomplete, records the remission of water-cess called *nir-kuli*.²⁷ This too might have been, as in the previous instances intended to meet the expenditure in connection with the maintenance of tanks or other irrigation works.

Conclusion

Irrigation and agriculture are given very important position during the Vijayanagara period. The irrigation works was so vital to the life, property and welfare of the people. Tank irrigation was a risky enterprise. The primary object of investment was small-scale irrigation facilities or tanks, which are storage reservoirs for water. Engaging one self in providing water was considered as equally meritorious as that of erecting religious monuments like temples and other religious institutions. Agricultural work was probably carried out with the help of additional labour (slave). Religious patronage and irrigation works were both signs of competition and conflict among warriors and Kings vying for influence.

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ENVIRONMENT VS DEVELOPMENT : A CASE STUDY - KUDI KADU VILLAGE, SOUTH ARCOT DISTRICT, TAMIL NADU

K.B. Rathi *

The hypothesis of this research paper is whether the contribution of chemical industries has been more than nullified by the ecological imbalances created by it, and whether the chemical industrial complex set up by the State Industries Promotion Corporation of Tamil

Nadu, (SIPCOT) is really a growth centre which has paved the way for equitable distribution of wealth.

The chemical industrial complex at Kudikadu, Cuddalore was set up in 1980 with thirteen units. The complex is bound on the east by river Uppanar, in the

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west by Cuddalore Chidambaram road, in the South by dry lands and in the north by Cuddalore Municipal area. The Uppanar in the eastern boundary of the complex joins the sea.

The different factories that have come up in the complex are listed. Some of them are Tamil Nadu fluorine and Allied Chemicals Limited, Fibre Pipes India Limited, Pentasia Chemicals Limited, Tantech Agro Chemicals Limited, J.K. Pharma Chern Limited, Ushta-te Bio-tech Industries Limited, Maruthi Chern & Pharma Limited, M/s. Swastic Ceramic Works, M/s. Malang enterprises, M/s. Calac Private Limited, M/s. Indag Products Limited.

One such growth centre is the chemical industrial complex at Kudikadu village Cuddalore. Over the years, man has assumed powers to transform the environment, to meet his requirements. Pollution caused by the indiscriminate disposal of untreated or partially treated effluents generated by developmental activities forms one aspect of the many faceted environmental problems.

The units in the complex at Kudikadu must pay attention to operational safety and environmental control measures. The design of chemical plants should normally take into account failures of power, back-ups and so on. The units on-site plan should envisage the

accidental release or spill of hazardous waste and poisonous gas leaks. The factory employees should be familiar with emergency action in case of accidents. Warning alarms should be installed. Mechanisms to deal with hazards spreading outside the factory following an accident should be devised. While accidents can and will take place even in industries which are well managed, it is better for all the units to be able to take care of emergency situations with minimum damage to human life property and environment.

The Tamil Nadu Pollution Control Board in its report the 'Coastal Management Plan' ¹ has pointed out that since the units located in the complex are chemical in nature the treated effluent may contain a high total of dissolved solids. The report also indicates that the units find it difficult to treat the effluents, and to satisfy the standards prescribed by the Board for disposal. The report has suggested a common marine outfall to the sea which would collect effluent from all the units.² This common outfall for disposal into sea should be after satisfying marine coastal standards. This is absolutely essential to avoid pollutants reaching the ground water.

The water sample from the bore wells of the village had also been tested for its portability at the government run King Institute Guindy.

EDUCATION ABOUT DEATH IN THE LAST MILLENNIUM

A. Seenivasan*

There are many inquiries about our state after death: but few about our state before birth. It is a reflection of the asymmetry in our attitude to the two termini of existence. Fried brought home the importance of education about both-sex education. Psychological studies and clinical experience indicate that we render unto death similar educational justice.

The legend of the Buddha signifies the need for early death education: till he was twenty nine years of age the Buddha was brought up in a sealed environment. When he met death for the first time so late in life he underwent a serious disorientation.

Death is a subject which cannot be taught by mass media. Treatment of death in television, American surveys reveal, have made it a dramatic

illusion and not an ultimate reality for children. The teacher may be displaced by the gadgets of instructional technology in every subject including sex education save one—that one is death. Who are the best teachers of death? Kubler Ross observes, 'The dying are the best teachers of death.' Ofcourse everyone of us is dying in a sense but she means terminally ill patients whose days were literally numbered. She recalls nostalgically how the scene of an old man dying peacefully by his hearth, bidding a contented farewell to his kith and kin, has unconsciously moulded her own attitude to death. Nowadays men die alone in the gloomy silence of hospital wards between the visits of immaculately dressed nurses. Children at best gain a distant glimpse of the cadaver at the doorsteps.

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Within normal populations there is a lot of individual differences in the orientation to death. Surveys in the west, for example, have revealed that women think more about death than men. Attempts have been made to identify the factors that influence the attitude to death in individuals. Some of the major ones are age, level of threat, religious orientation, traumatic experiences and the stage of life in which they occur. But attitude to death has three levels: what a person says, what he thinks his attitude is and his real attitude.

Many persons who are otherwise devout followers of their respective religions are afraid of death notwithstanding whatever assurances their religions give regarding death.

Historically, the ontological pessimists—those who held that existence was nothing but suffering—did not, true to their philosophy, commit suicide. As Albert Camus has stated, the genuine and only philosophical issue is suicide, he must translate it into action and thus commit suicide.

But there have been shining examples of perfect consistency between professed faith and manifest attitude at the critical hour. The sceptic philosopher Homer died a slow death. To the last moment of his life he remained a sceptic, disappointing the priest who was standing by to minister to him should he choose to become a believer at the eleventh hour. He used in his tone, he was dying as fast as his enemies could wish and as peacefully as his friends desire.

Attempts have been made to romanticize various solutions to the problem of death by different schools of philosophy. None of them is invulnerable to objections on the basis of human experience, not rational argument. The author has pointed out these vulnerabilities at the philosophical level elsewhere.

Again, while thinkers agree that man can transcend in thought the spatiotemporal boundaries of his mortal coil, they draw diametrically opposite conclusions about the nature of his being. Heidegger says attentively projection of one's awareness beyond one's own death bounces back, carrying intimations of mortality and finitude in the form of dread.

The Indian sage, Ramana Maharishi, declares that a being that could transcend in awareness the boundaries of its mortal coil is immortal. The author has discussed these contrasting inferences about the nature of man from the same point, death, elsewhere.

In this context, it is worthwhile to point out the ludicrousness of attempts to educate children through simulation in a coffin. Such an attempt has been made in a class in Washington recently. The details were given in an article published in *The Hindu*. The experience of death cannot be simulated. Phenomenologists who try to offer 'precise positionally descriptions' of human experience in such a way that these descriptions can command universal assent, have made explorations in this direction. The only description they have been able to formulate is that death, like sleep, is gateless. Just as one never knows the precise fraction of the moment at which one fell asleep, one will never know when one crossed the threshold of death in his glide along the corridors of time into the void of eternity. Hence putting oneself in a coffin will give only the experience of being in a wooden box. A proper attitude to death is the correlate of a proper attitude to life. The proper attitude to life in turn depends upon the philosophy of the total culture in which an individual lives and moves and has his being.

Education about Death

Education about death must also nurture concurrently, the value of life and the preciousness of time. The classics of literature that were inspired by a perspective on life from the threshold of death constitute the best curriculum for accomplishing this objective. Dostoevsky's *Notes from the Underground* and *Brother's Karamazov*, Jean Paul Sartre's *Wall*, Tolstoy's *The Death of Ivan Ilyich* are some of the pieces that adopt this perspective.

Methodologically, in the early stages, 'Nature Study' especially observation of the natural cycles with an even focus on death is enough to begin the child's acquaintance with death. The stories of Daman and Pythias, Babur and Humayun, one offering to die in the place of the other, can bring home that life is the highest sacrifice one can make for any cause. Geography, especially demography, can teach death as necessity in nature's economy. At higher levels the great tragedies of literature properly taught with the right emphasis on death as the essence of the tragic element, can set the student on the appropriate trajectory of orientation to death.

Is it possible to evaluate education about death? As Kierkegaard points out one may pound his fist and stamp his feet in token of acknowledged fact of the mortality of man. But these gestures often do

not correspond to an understanding of its significance for him in the depths of his being.

Should education prepare individuals to accept death meekly? Can there be no education against death?

The line of inquiry involves understanding of the nature of death. At the molecular level death is sought to be explained by 'Error Theory'. As the cells multiply according to the programmes coded in the DNA molecules in them 'some' error creeps in. The errors multiply as the cells multiply. When the errors reach catastrophic proportions senescent and death occur. At the molar level which concerns education directly there are two alternative theories as to the ultimate cause of death; deficiency theory, and psychogenesis theory.

The deficiency theory states that death results when the critical inputs for the metabolic processes in our body are withheld. According to this theory a steady supply of the inputs for the metabolic processes ensure immortality to us. This is the theory widely accepted by science, especially forensic science.

The psychogenesis theory contends that death is more a function of the mind. This theory has a number of findings to support its stand. One psychologist established in a 16 nation cross-cultural study (National Motives Predict Psychogenic Death Rates Twenty Five Years Later) that there was close relationship between the motives valued in a culture and psychogenic death rates. A hypothesis that is being currently tested out is that the age of the onset of senselessness in a species is positively related to the average lifespan for the species. Two colonies of rats are being reared - one in a highly accident prone environment and the other in a secure one. If the hypothesis is true, the rate in the former colony should begin to grow older at an earlier age than those in the latter.

During the Second World War, a number of persons have reported that those soldiers who marched to the front confidently with the hope that they would survive the war and return returned. Others who faced the same odds but did not hope to return succumbed.

As D.H. Lawrence puts it, it was as if 'the soul issued its own ticket to death'. Studies of

prisoners of war brought to light a phenomenon called 'apathy death'. Postmortem examination of a number of these prisoners indicated that there was no medically identifiable aetiology for their death. Investigations revealed that they had earlier lost interest in living.

A phenomenon called Voodoo death commonly occurring in Africa also lends credence to the psychogenic theory. Necromancer would predict to a person under hypnosis that he would die exactly on a specified date at specific time. The prediction would come true. Postmortem of these cases also has not revealed any medically identifiable aetiology.

Conclusion:

We also hear about cases of a number of persons holding on to life for the arrival of a dear one and breathing their last immediately thereafter. These episodes too lend support to the psychogenic theory of death. The Indian Statistical Institute, Calcutta, wanted to test the veracity of such stories. It hit upon an ingenious research design for this purpose.

It was postulated that a person will always have a desire to round his life to the next nearest birthday. According, there must be more people who die immediately after their birthday than just before it. Data were gathered from the Encyclopedia on the dates of birth and dates of death of many men across the ages and tested for this hypothesis. The study revealed that men of first order of eminence conformed to the hypothesis though it did not hold good in the case of men of second order of eminence. Shakespeare's case is typical - he is reported to have died on the date of his capitulation. And the *Mahabharat* states that Bhishma, when he was felled in the Kurukshetra war, lay on a bed of arrows awaiting the onset of Uttarayana for breathing his last.

These findings, episodes and stories indicate the primacy of the mind as the determinate of death. May be, whilst scientific education set man on a voyage into space a psychic education can hold him against the ravages of time. But individual longevity without a corresponding increase in the level of political sagacity will be more dangerous for the race. Hence the question: Even if we can, should we go 'Back to Mesothelia'?

LABOUR LEGISLATION FOR WOMEN IN INDIA

R. Viji *

The position of Women in the Society, depends on the rights, roles and opportunities for participation in economic activities.

The role of women in development is highly related to the socio-economic development of a country. Women have been working as a labour class for a number of years in agricultural fields, village industries, mines etc. They are engaged as domestic servants. The Fundamental rights and the Directive Principles of State Policy of the constitution have helped Indian women a great deal.

Problems and Difficulties

The Major Problems that the women face arise from the fact that they are excluded from the Protection of most of the laws and acts that are meant to protect the security and working conditions of labourers.

Another kind of problem is that the women who work in agricultural field are getting a wage uniformly lower than those of men. As such they are paid low wages and made to work for excessively long hours.

The women who work in various industries are appointed to work near machinery in motion. Sufficient protection is not given to them.

The major common problem to literate and illiterate women arises from the social attitude of taking her primarily as a sex-object and sex symbol. She is exploited by the employers and colleagues and even juniors because of her being a women.

A women worker needs more protection than a male worker in her working environment in developing countries.

Many service Organisations formed to protect the women labourers. The Government of India has enacted legislations for protecting women workers. They are:

Factories Act 1948

The Act provide for safety measures such as, fencing of machinery, certain rules to be observed in cases of work on or near machinery in motion, such as

only specially trained women worker. Wearing tight – fitting clothing will be allowed to work on or near machinery in motion.

All these provisions ensure the safety of the workers in the factories. The Act also contains welfare provisions to be observed in factories. It required that different facilities to be provided for the women worker like shelters, rest-rooms, sitting first – aid appliances, creches, etc.

This Act provides that no adult workers shall be required or allowed to work in a factory for more than 48 hours in any week and nine hours in any day.

It provides for weekly holidays, compensatory holidays, intervals for rest and extra wages for overtime.

The minimum wages Act 1948

The Act empowers the Union and the State Governments to fix minimum rates of wages have been fixed, the government may fix the number of hours of work. It may also fix a day for rest and overtime allowance. It is also laid down that the worker will not receive wages if he does not work on his own account and not by the failure of the employer to provide him with work.

The minimum wage is regarded as a bare subsistence wage, it covers the bare physical needs of a worker of a family. The minimum wage provide not merely for the bare subsistence of lit but also for the efficiency of the workers and accordingly provisions is made in it for education and medical requirements etc.

Following are the other important Acts passed from time to time with regard to women labour.

1. The Coal mines labour welfare Fund Act 1941.
2. Employees State Insurance Act 1948.
3. Mines Act 1952.
4. Plantation Labour Act 1952.
5. Employment of Women Children.
6. Maternity Benefits Act 1961.
7. Payment of Gratuity Act, 1972.
8. Equal Remuneration Act 1976.

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Thus, the labour legislations have helped the women of India in various ways to get equal wages for equal work, job security and other benefits which are highly essential to create a suitable working

condition. Creating awareness of these legislations among women and effective implementation of them can go a long way in the upliftment of women.

IYOTHEE THASSAR AND NEO BUDDHIST MOVEMENT IN COLONIAL TAMIL NADU

K. Balamurugan *

The modern Tamil Buddhism begun with formation of Sakya Buddhist Society in 1898, in Madras. Later it was renamed as South Indian Buddhist Society. The society was founded with the support and encouragement of colonel Olcott of the theosophical society. Society branches were established rapidly in whole south India the movement spread to northern Chengelpet, Arcot, Kolar, Bangalore and Hubli-districts of the Madras Presidency. Iyothee Thassar started a regular weekly journal, '*Tamilan*' in 1907. He wrote several articles in the *Tamilan* explaining the historical evolution of Tamil society, religio-cultural tradition of Tamils and Tamil-Dravidian-Buddhist identity. These bring out a systematic argument of the first ever Tamil Buddhist or Dravidian Buddhist ideology in Tamil Nadu. Letters to the editor in *Tamilan* show that the associates of Iyothee Thassar were drawn from all castes and communities as well as different walk of life. His association with colonel Olcott was perhaps instrumental in his exposure to the Buddhist philosophy. Historical deconstruction of the pre-modern hierarchical culture is inevitable in modern religio-cultural emergence. An adequate frame works for the study of social movements should take into account history, the elements of social structure and future vision of the society in which they originate and operate and it is the dialerts between these, which provide the local point for the analysis of social movements. (Omen). Iyothee Thassar writings on Tamil history and identity were woven around two major themes. One was that of native identity of Dalits, who are called by him as '*Poorva Thamizhargal*' and second was with Buddhism, that called, Tamil Dravidian Buddhism. A regular column, '*Poorva Thamizh Oli*' was devoted for this purpose in '*Tamilan*'.

Tamil Buddhism and Identity

The scholarly endeavors of Iyothee Thassar remind us that the rise of Buddhism in modernity is not wholly a break, but is also continuity with an earlier popular traditional (person) for Iyothee Thassar, the Buddha and his teachings were primarily embodied within Tamil-Dravidian traditions contesting the conservative - vedic of the Indian cultural and historical traditions, hence to be reconstructed on a main force of socio-cultural rationality.. (Lak Navesu) Iyothee Thassar traces the evidence to the term 'Dravidian Buddhist' from the puranic works of Singalese Buddhist in Srilanka. These works address Tamil Buddhist as Dravidian Buddhist who are nothing but native people or dalits of present day.

Iyothee Thassar named Brahmins as 'Veshe Brahmana' had its ideological and historical reality. The teats and the tradition of Hinduism were viewed as inspirational, initially orally preserved, with multiple manifestations of deities, priests but no church, a plurality of doctrines with a seeming absence of controversies and all this somehow, integrated into a single religious fabric. (Thaper) For Iyothee Thassar, Hinduism is a bundle of appropriations from text and traditions of Buddhism.

The religio-cultural emergence in the form of Tamil Buddhist movement had its political and economic realities. Iyothee Thassar was the one who spoke about equal distribution in jobs, representation and education for Dalits, Muslim, Anglo-Indian, Christian and other minorities. Thus, the emergence led by Iyothee Thassar aimed at the formation of democratic community. Under the leadership of Iyothee Thassar new forms of birth, marriage and death ceremonies, collective festivals, worship-patterns and elementary moral code, duly rationlised and

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democratized. Representation were made by Sakya Buddhist society's organizers on the advice of Iyothee Thassar to consider dalits as Buddhist in census statistics. This is viewed as continuity of Tamil dalit historical identity in order to assert their political liberation.

Tamil Buddhist rational movement brilliantly articulated by Iyothee Thassar, later continued by Periyar. Periyar was introduced to Buddhist ideology by one G. Appaduriyar, of Kolar Gold Fields, a frontline leader who acquainted him with the ideas and writings of Iyothee Thassar. Periyar and Singaravelanar were the guest speakers in the third general conference of south Indian Buddhist Society. After countless reading on Buddhism, Periyar viewed

Master's teaching as philosophy of reason. He who insisted on carrying through the message of his master to its logical conclusion particularly on the crucial question of rationality, in other words, negation of caste in the public sphere and all round rationalization of the collective lives of the emergent masses. Periyar himself organised a Buddhist conference in Erode in the middle of the month of January, 1954. In a speech given by Periyar at Perambur on 17-5-1954 and published in Viduthalai, 26-5-1954, he says that "Buddha gave pre-eminence to that everything should be thought out according to reason..." The self-respect movement is viewed as the continuity of Tamil Buddhist rational movement led by Iyothee Thassar.

CHILD LABOUR IN BEEDI INDUSTRY IN VELLORE DISTRICT

G. Hari Baskar*

According to the 1981 census, there are 975,055 working children 871,313 principal workers and 103,742 marginal workers in the age group 5-15. 4.58 percent of the total work force. According to the 1991 census, there were 5.78 lakhs-working children in the age group 5-14. Another 64,000 children are enumerated as job seekers. When these figures are compared with children who are out of school in the same age group, the census figure seems to be a gross under estimation. A statement made by an official of the Tamil Nadu Social Welfare Board in September 2000 puts the number in Tamil Nadu at 11.5 lakhs.

Child Labour in Vellore District

Vellore District and Vellore Town in particular have the highest concentration of working children in beedi making. Over 40 percent of the beedi manufacturing units owned by 300, large beedi companies and 3000 to 4000 contractors and located in this district. Vellore district is the only district over 25 years has been setup in beedi making industry. Apart from beedi making industry, the matchbox industry also prevailed in Vellore district particularly in Katpadi, Vellor and Gudiyattam Taluk. A large number of girls and boys engaged in the matchbox industry. According to Class project - Vellor district, total number of child labour was 15431 in December 2004.

Types of Child Labour

Child labour in Vellore District may broadly be divided

- i. Bonded labourers (Beedi Industry)
- ii. Cattle herders on family shepherds (boys and girls)
- iii. Agricultural labourers (mainly girls)
- iv. Domestic workers fetching water, fuel - wood, caring of siblings, cooking (mainly girls)
- v. Quarrying (boys and girls)

Beedi Industry and Child Labour

Vellore district is a drought prone area and agricultural employment is scarce and seasonal. This encouraged the flourishing of the beedi industries in and around Vellore. The beedi industry in home-based bondage was very common till a few years ago. All municipal towns-Vellore, Arcot, Vaniyambadi, Tirupattur, Gudiyattam, Ambur and Arakonam consist of a large number of beedi workers - adult and child workers. The Vellore District is, of course, the universe where the concentration of beedi works is more than other district. It retains, first place in beedi production in Tamil Nadu in 1989. The total number of registered beedi companies in the district was 154 but it was rather difficult to get the total number of

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unregistered beedi companies. However according to 2001 CLASS project census estimated that 300 large beedi companies and to 2,987 contractors were located in this district. The total number of domestic workers was 45,941 of them, more than one-third of the labour force was constituted by children in the age group 5-15. The proportion of male (50.80) and female (49.20) children engaged in beedi works, are more or less same. The children are irrespective of sex, pledged to private, adult workers, or agents (or) subcontractors for want of money. The pledged children from Scheduled Caste constitute high percentage part of the total child labour. Therefore the Schedule Caste community that supplies children to the beedi works to a large extent.

Most of the Hindus and Muslim Children are engaged in beedi work. The reason for more number of the Hindu Children, especially from the backward and most Backward class engaged in beedi works is that they have been compelled by their parents to do this job to add to the family income. In the same manner Muslims have established beedi companies as a profitable business. The tannery is yet another

prospective business in this district. It also employs a considerable section of children for various jobs. Nearly less than 1 percent of Christian children (Converted Christian) are engaged in beedi industry.

Occupational Health Hazardous

Children employed in beedi making are vulnerable to a number of occupational health hazards such as tuberculosis, chronic bronchitis, nutritional anaemia, skin problems, eye irritation and cough. In addition there are the following serious consequences.

1. Sitting for a long hours in a particular posture causes excessive fatigue producing a crippling effect on the physical and emotional development of children.
2. The growth of working children is not compatible with their age.
3. Inhaling tobacco causes acute irritation in the inner area of nose and windpipe and results in frequent coughing.
4. The children who are already victims of malnutrition are highly susceptible to respiratory infections.

HISTORICAL GROWTH OF CEMENT INDUSTRIES IN INDIA WITH SPECIAL REFERENCE TO CEMENT PLANTS OF TAMIL NADU

T.R. Sampooram *

The Indian cement industry is the second largest in the world, after China. The Indian cement industry today, with an installed capacity of 140.07 million tones from 125 cement plants operated by 56 cement companies generates more than 1.50 lakh direct employment and 12 lakh indirect employment. Its contribution to National government in terms of excise duty amounts to Rs 3500 crores. The sales tax yield around Rs 3,200 crores to State Government. Royalties and other cesses add another Rs 1,500 crores.

The industry is highly fragmented with a number of players by global standard. There is concentration at the top with Five companies (Key Players) holding the growth, with a production amounting to over 42% of the All India capacity. The cement industry was under the control of government (for both price fixation and distribution) till 1982.

Cement prices were partially decontrolled in 1982 while distribution control stayed with the government. However during 1989 the industry was fully decontrolled. Cement prices have increased only marginally over the past decade as compared to other construction materials, general manufactured products and the All-commodities index. Price movements have been cyclical but over the years, the share of cement in the total cost of construction has been steadily declining while that of finished product has gone up significantly.

The robust demand growth for cement has been matched by corresponding rise installed capacity. The pace of capacity addition accelerated only after the controls were lifted from the industry. The level of duties on cement accounts as high as 30% of retail price and over 60% of ex-factory price.

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On the demand supply scenario, the cement consumption steadily increases with the rise in per capita income. With a mere 28 kg of per capita consumption of cement during 1980, the present per capita consumption of cement is touching around 200 kg which is an indicator of growth of this industry. All forecasts suggest large investments in housing and infrastructure. It is easy to visualize its multiplier effect on the construction and the cement industry in the years to come.

Tamil Nadu, which has been contributing substantially to the National growth through industry sector, has been recording a steady annual growth in the cement plants of the State in terms of production, capacity utilization and efficiency of operation. Tamil Nadu is producing through 14 cement plants with a total installed capacity of 129 lakh tonnes producing 122.8 lakh tones of cement contributing around 10%

of all India production. Most of the plants are located in the Trichy District where there is a rich source of mineral wealth and is being exploited to the best advantage. Two of the cement plants are under the government control (PSU) and the rest all managed by private companies.

Cement Industry offers enormous scope for employment potential, in view of its unique characteristic. The mining process of lime which involves a highly trained personnel and the transportation from the mines to the Plant needs huge labour force. On an average each plant of the Tamil Nadu plants employs around 3000 direct personnel's and around 2500 indirect personnel.

Even though the industry is capable of meeting its own challenges, it still needs assistants from the government to overcome some its external constraints.

WOMEN'S EDUCATION IN THE SOCIAL DEVELOPMENT OF INDIA - A STUDY

V.R.S.A. Mahaboob Basha*

Education is one of the central means for social liberation. If India is still trapped in meaningless traditions and oppressive customs it is because education does not lead to enlightenment. Education is the formation of human spirit. If human spirit is not trained, then, education can never lead to social liberation.

The entry of women into the formal education system not only signals the willingness of society to provide facilities for the same, but also touches upon the issue of the perception of gender roles in society. It was asserted that for women the significance of education was in broadening their minds and developing their capacity to handle Crises. The thought of providing skills came later. Pandit Ramabai drew up a sort of curriculum which had included the knowledge component along with certain skills useful in fulfilling the role of housewife and mother. Thus, the entry of women into the field of education brought up these issues, many of which continue to disturb society even today, albeit in different forms.

History of Women's Education

Women's education was promoted in the initial stages by the Christian missionaries. Later on, some Britishers and other foreigners, along with Indian social reformers joined together and made significant contribution. The Indians worked through voluntary organizations or independently. But most of their work was organized through voluntary organizations. Therefore, the role of voluntary associations was very crucial in spreading girls' education in the pre-Independent period. Some of the social reformers like Raja Ram Mohan Roy, A.O.Hume, Maulana Azad, Bipin Chandra Pal, Sarojini Naidu, Dr. Muthulakshmi, Rabindranath Tagore, Annie Besant, Pandit Lakshmi Bai, Mahatma Gandhi, E.V.Ramaswamy and the national poet Subramania Bharathi were important leaders who worked for the transformation of women in society.

The Tamil School for Girls, begun in 1707 in Tranquebar was the very first educational institution run by the Christian missionaries for Indian girls in South

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India, if not in the whole of India. It was obviously a small beginning with 70 pupils who were either slaves or the daughters of slaves and outcasts. The Danish missionaries felt that such efforts were the only means by which the socially downtrodden could be afforded an opportunity for being educated and also studying about the Christian religion. The Church of Scotland Mission too made a significant contribution by opening a school for the high-caste Hindu girls in 1841 in Madras. In the Madras Presidency the first girls' school under a partially Indian management was opened in 1845. Records of the British East India Company shows that the Madras Presidency had been leading in girls' education as early as 1851. The Christian missionary institutions had given to India the vision of

a Christian home in which husband and wife were of equal status, honour, freedom and fidelity.

It should be acknowledged that it was essentially the economic factor which brought women out into the open to work in professions befitting their qualifications. Only economic freedom of women, it was realized, could remove all discrimination between sexes in society. As a corollary, women found themselves gainfully employed, augmenting their family income. Psychologically, employment provided the women relief from the monotony of routine domestic chores. As a diversion from domestic drudgery, employment now affords to women a sense of achievement and satisfaction in their lives.

தமிழ்நாட்டில் பாசன நிர்வாகம் எஸ். கண்ணப்பனின் பங்கு - ஒரு பார்வை

சீ. பெருமாள்சாமி *

பாசன நிர்வாகம்

வேளாண்மை பணிகளுக்கு பயன்படும் வகையில் நிலமேற்பரப்பு மற்றும் நிலத்தடி நீரை நன்கு நிர்வகித்து, அறிவார்ந்த அறிவியல் ரீதியில் பங்கீடு செய்து வேளாண்மை உற்பத்தியையும், உற்பத்தி திறனையும் பெருக்குவதே பாசன நிர்வாகம் எனப்படும். இந்த ஆய்வுக் கட்டுரையில் 1991 ஜூன் முதல் 1996 மே வரையில் தமிழகத்தில் மேற்கொள்ளப்பட்ட நீர்ப்பாசன திட்டங்கள், வளர்ச்சி செயல்பாடுகள் பற்றியும், அவற்றை செயல்படுத்துவதில் பொதுப்பணித்துறை அமைச்சர் எஸ். கண்ணப்பனின் பங்கு குறித்தும் ஆராயப்படுகிறது.

1991-ஆம் ஆண்டு ஜூன் திங்கள் 24-ந் தேதி முதல் 1996-ஆம் ஆண்டு மே வரையில் எஸ். கண்ணப்பன் தமிழ்நாட்டின் பொதுப்பணித்துறை அமைச்சராகப் பணியாற்றினார்.¹

காவேரி நீர் பிரச்சனை

கல்தோன்றி மண் தோன்றாக் காலத்தே வானொடு முன் தோன்றிய மூத்த குடி என்று வர்ணிக்கப்படும் தமிழ்நாட்டின் மக்களின் ஊனோடும் உயிரோடும், உணர்வோடும் இரண்டறக் கலந்தது காவேரி. தமிழகத்தில் ஓடும் வேறெந்த ஆற்றுக்கும் இல்லாத வரலாற்றுச் சிறப்புடன், தமிழகத்துப் பண்பாட்டின் நூற்றங்காலாகவும், நாகரீகத்தின் தொட்டிலாகவும் ஒருங்கே விளங்கிடும் திரண்ட புகழ் கொண்டது காவேரி.

இக்காவேரி ஆற்றின் நீரைப் பகிர்ந்து கொள்வதில் தமிழ் நாட்டிற்கும், கர்நாடக மாநிலத்திற்கும் நீண்ட நாட்களாகப் பிரச்சனை இருந்து வருகிறது. இரு மாநில அரசுகளுக்கும் இடையே பல முறை பேச்சுவார்த்தைகள் நடைபெற்ற போதிலும், முடிவுகள் ஏதும் ஏற்படவில்லை.

இந்நிலையில் 1990-ஆம் ஆண்டு ஜூன் மாதம் 2-ந் தேதி தி.மு.க. அரசின் தீவிர முயற்சியால் காவேரி நடுவர் மன்றம் அமைக்கப்பட்டது. 1990-ஆம் ஆண்டு ஜூலை மாதம் 28-ஆம் நாள் நடுவர் மன்றம் முதன்முறையாக விசாரணையைத் தொடங்கியது. “தஞ்சையில் வறண்டு கிடக்கும் பயிர்களைக் காப்பாற்றுவதற்காகத் தண்ணீர் திறந்துவிடும்படி இடைக்கால உத்தரவு பிறப்பிக்க வேண்டும்” என்று தமிழ்நாடு அரசு சார்பில் மனுதாக்கல் செய்யப்பட்டது. இதைத் தொடர்ந்து காவேரி நடுவர் மன்றம் தமிழ்நாட்டுக்கு காவேரியில் 205 டி.எம்.சி. தண்ணீர் திறந்துவிட வேண்டும் என இடைக்கால உத்தரவு பிறப்பித்தது. இந்த உத்தரவை மத்திய அரசின் கெசட்டில் வெளியிட அன்றைய தமிழக முதல்வர் செல்வி. ஜெயலலிதா வலியுறுத்தி வந்தார். இதற்கிடையில் கர்நாடக அரசு அவசரக் சட்டம் ஒன்றைக் கொண்டு வந்து அதன்படி காவேரி நடுவர் மன்றத்தின் இடைக்கால தீர்ப்புக்கு தடை விதித்தது. இதனை எதிர்த்து தமிழ்நாடு அரசு மத்திய அரசிடம் முறையிட்டது. உடனே மத்திய அரசு அமைச்சரவையை கூட்டி இது சம்பந்தமாக ஆலோசனை நடத்தி இதில் உச்ச நீதி மன்றத்தின் கருத்தை அறிவது என முடிவெடுத்தது. அதன்படி அப்போதைய

* விநியோகரையாளர், வரலாற்றுத்துறை, அரசினர் கலைக்கல்லூரி, திருவண்ணாமலை.

இந்திய குடியரசுத் தலைவர் ஆர்.வெங்கட்ராமன் அவர்களுக்கு மத்திய அரசு கடிதம் எழுதியது. இதற்கிணங்க குடியரசுத் தலைவர் காவேரி நிதி நீர் ஆணையத்திற்கு இடைக்கால உத்தரவு பிறப்பிக்க அதிகாரம் உண்டா? என உச்ச நீதிமன்றத்திடம் ஆலோசனை கேட்டார்.

டெல்லி உச்சநீதிமன்ற தலைமை நீதிபதி தலைமையில் ஐந்து பேர் கொண்ட பெஞ்ச் குடியரசுத் தலைவரின் ஆலோசனை வேண்டல் பற்றி விசாரணை நடத்தியது. இறுதியில் 22.11.1991 அன்று காவேரியில் தண்ணீர் திறந்து விட வேண்டும் என்றும், காவேரி நடுவரம்மன்றத்திற்கு இடைக்கால ஆணை பிறப்பிக்கும் அதிகாரம் உண்டு எனவும் குடியரசுத் தலைவருக்கு ஆலோசனை வழங்கியது. இத்தீர்ப்பு தமிழக அரசுக்கும், பொதுப்பணித்துறைக்கும், தமிழக மக்களுக்கும் கிடைத்த மிகப்பெரிய வெற்றியாகும்.²

மேட்டூர் அணை நீர் திறப்பு

மேட்டூர் அணை பாசனத்துக்காக ஒவ்வொரு ஆண்டும் ஜூன் மாதம் 12-ஆம் தேதி திறக்கப்படும். ஆனால் 1992-க்கு முன்பு எட்டு ஆண்டுகளாக மேட்டூர் அணை குறித்த நேரத்திற்குத் திறக்கப்படவில்லை. இதனால் மேட்டூர் அணையைப் பாசனத்திற்காக நம்பியிருந்த விவசாயிகள் குறித்த நேரத்தில் அணை நீர் திறந்துவிடப்படாததால் பாதிப்பு அடைந்தனர். ஆனால் எஸ். கண்ணப்பன் பொதுப்பணித்துறை அமைச்சராக பொறுப்பேற்ற பிறகு 1992-ம் ஆண்டு மார்ச் 31-ஆம் தேதி தமிழக சட்டமன்றத்தில் “இனி வழக்கமாக ஜூன் 12-ஆம் தேதி மேட்டூர் அணை பாசனத்திற்குத் திறக்கப்படும்” என்று அறிவித்தார். இதனால் கடந்த எட்டு ஆண்டுகளாக விவசாயிகள் மத்தியில் காணப்பட்ட அச்சம் விலகியது.³

வீராணம் ஏரித்திட்டம்

இது ஒரு குடிநீர் திட்டம். வீராணம் ஏரியிலிருந்து சென்னைக்குக் குடிநீர் கொண்டு வருதல் இத்திட்டத்தின் நோக்கமாகும். இத்திட்டத்தில் பொதுப்பணித்துறையும் ஒரு பங்கு வகிக்கிறது. குடிநீரைக் கொண்டுவரக் குடிநீர் வடிகால் வாரியம் என்ற துறை இருந்தாலும், அந்த ஏரியைப் பலப்படுத்துதல், கரைகளை உயர்த்துதல், அதனுடைய கால்வாய்களை வடவார் சேனல் என்று சொல்லப்படுகின்ற மிகப்பெரிய தண்ணீர் வருகிற கால்வாயாக இருப்பதில் அதனுடைய ஆக்கிரமிப்பை எல்லாம் அப்புறப்படுத்தி, நீர் வரத்து கால்வாய்களைச் சுத்தம் செய்து தண்ணீர் வருகிற அளவுக்கு அந்த ஏரியைப் பலப்படுத்துகிற செலவுக்காக 1994-95 ஆம் நிதியாண்டில் ரூ.60 கோடி செலவில் திட்டமாக நிறைவேற்றப்பட்டன.⁴

விரைவு படுத்தப்பட்ட சிறுபாசனத்திட்டம்

தமிழகத்தில் சுமார் 38,767 ஏரிகள் உள்ளன. அவைகளில் சுமார் 9415 ஏரிகள் முன்னாள் ஜமீன் ஏரிகள். 8939 ஏரிகள் பொதுப்பணித்துறை ஏரிகள். மீதமுள்ள

ஏரிகள் ஊராட்சி ஒன்றியங்களின் பொறுப்பில் உள்ளன. 40 எக்டேர் மற்றும் அதற்கு மேல் ஆயக்கட்டுள்ள ஏரிகளின் பராமரிப்பு பொதுப்பணித்துறையின் கீழும், மற்றவைகளின் பராமரிப்பு ஊராட்சி ஒன்றியங்களின் கீழும் உள்ளன. இத்திட்டத்தின் கீழ் இந்த ஏரிகள் 1994-ஆம் ஆண்டு பொதுப்பணித்துறையினால் தரப்படுத்தப்பட்டன. 40 எக்டேருக்கு குறைவான ஆயக் கட்டுகளுடைய ஏரிகள் தரப்படுத்தப்பட்ட பிறகு ஊராட்சி ஒன்றியங்களிடம் ஒப்படைக்கப்பட்டன.⁵

கிருஷ்ணா குடிநீர் வழங்கும் திட்டம்

சென்னை மாநகருக்குப் போதுமான குடிநீர் வழங்கும் பொருட்டுக் கிருஷ்ணா நதியிலிருந்து பதினெந்தாயிரம் மில்லியன் கன அடி (15 டி.எம்.சி) தண்ணீர் கொண்டு வருவதற்குக் கூட்டுத் திட்டமாக ஆந்திர மாநில எல்லையில் தெலுங்கு கங்கைத் திட்டத்தின் முக்கிய கூறுகளைச் செயலாக்குவதற்காக தமிழ்நாடு அரசு 1983-ஆம் ஆண்டு ஏப்ரல் திங்களில் ஆந்திர மாநில அரசுடன் ஓர் உடன்படிக்கை செய்துகொண்டது.

இவ்வுடன்படிக்கையின்படி ஆந்திர மாநிலத்தில் அமையும் பணிகளின் செலவின் பயன்பாட்டு விகிதப்படி தமிழ்நாடு அரசு ஏற்கும் சென்னை மாநகரக் குடிநீர் திட்டத்திற்கு, ஆந்திரா மற்றும் தமிழ்நாடு எல்லையில் இழப்புகள் நீங்கலாக பன்னிரெண்டு ஆயிரம் மில்லியன் கன அடி (12 டி.எம்.சி) நீர் ஒவ்வொரு ஆண்டுக்கும் கிடைக்கப்பெறும் என அப்போது தெரிவிக்கப்பட்டது.

1992-92-ஆம் ஆண்டு விலைகளின் அடிப்படையில் ஆந்திர மாநில எல்லை வரையில் உள்ள பணிகளில் சோம சீலா உபபணிகள் உட்பட மொத்த மதிப்பீட்டுத் தொகை ரூ.1438 கோடி என கணக்கிடப்பட்டு இத்திட்டத்திற்காக ஆந்திர மாநிலம் செப்டம்பர் 1993 முடிய செலவழிக்கப்பட்ட தொகை ரூ.613 கோடியாகும். தமிழ்நாடு அரசு இத்திட்டத்திற்காகத் தனது பங்குத் தொகையாக ரூ.262 கோடியை (1993-ஆம் ஆண்டு வரை) வழங்கியது. இத்திட்டத்திற்கு ஆந்திரமாநிலம் 1994-95-ஆம் ஆண்டு நிதி நிலையில் ரூ.85 கோடி இத்திட்டத்திற்கு ஒதுக்கீடு செய்ய முடிவு செய்தது. அதேபோல் தமிழ்நாடு அரசும் தன் பங்குத் தொகையாக 1994-95ஆம் ஆண்டிற்கு ரூ.70 கோடி நிதி ஒதுக்கீடு செய்தது.⁶

பெரிய நீர்ப்பாசனத்திட்டங்கள்

பரம்பிக்குளம் ஆழியாறு நீர்த்தேக்க ஆயக்கட்டு விரிவாக்கத் திட்டம், பெரியார் கோயம்புத்தூர் மாவட்டங்களில் 70825 எக்டேர் வறட்சி பாதிப்புப் பகுதிகளுக்குப் பாசன வசதி கிடைக்கும் வகையில் முடிக்கப்பட்டது. இந்த விரிவாக்க ஆயக்கட்டுடன் ஏற்கெனவே முடிவடைந்த பரம்பிக்குளம் ஆழியாறு திட்ட ஆயக்கட்டும் இணைந்த மொத்தம் 1,52,631 எக்டேர் நிலங்களுக்கு நீரைச் சம பங்கீடு செய்ய ‘4மண்டல பாசன’ முறைமையைச் செயல்படுத்த தமிழ்நாடு அரசுச் சட்டம்

எண்.20/1993-இல் வகை செய்யப்பட்டது. இதன்படி 1வது மண்டல நிலங்களான 39886 எக்டேர் நிலங்களுக்கு 27.04.94 முதல் 18.09.94 வரை பாசன நீர் வழங்கப்பட்டது. மேலும் இரண்டாவது மண்டல நிலங்களான 39830 எக்டேர் நிலங்களுக்கு 26.10.94 முதல் பாசன நீர் வழங்கப்பட்டது.

சிறுபாசனத்திட்டங்கள் (2000 எக்டேருக்கு குறைவாக பாசன பரப்புகைய அணைக்கட்டு. நீர்த்தேக்கம்)

சண்முகா நதி நீர்த்தேக்கம் (மதுரை மாவட்டம்)

இத்திட்டம் மதுரை மாவட்டத்தில் அமைந்துள்ளது. இத்திட்டத்தின் நோக்கம் சண்முகா நதியின் நீரைத் தேக்கி அப்பகுதி மக்களின் விவசாயத்திற்கு பயன்படுத்துவதாகும். இதன்படி 1995-ஆம் ஆண்டு ஏப்ரல் வரை கீழ்க்கண்ட நீர்த்தேக்க பணிகள் பொதுப்பணித்துறையால் தொடங்கப்பட்டு முடிக்கப்பட்டன.

பெரியாறு வைகை - பேரணை இணைப்புக்கால்வாய்த் திட்டம்

மதுரை மாவட்டத்தில் வைகை அணையிலிருந்து பேரணை வரை சுமார் 32 கி.மீ. நீளமுள்ள இணைப்புக் கால்வாய் சுமார் 35 கோடி ரூபாய் மதிப்பீட்டில் கட்டி முடிக்கப்பட்டது.

நீர் வளத்தைச் சிக்கனமாகவும், சீராகவும் பயன்படுத்த வைகை மேம்பாட்டுத்திட்டத்தின் கீழ் உலக

வங்கியின் நிதியுதவியுடன் 1991-ஆம் ஆண்டு இத்திட்டத்திற்கு அடிக்கல் நாடப்பட்டது.

இத்திட்டத்தின் பயன்கள்

1991-ஆம் ஆண்டு வங்கி நிதியுதவியுடன் இப்பணி தொடங்கப்பட்டு 1995-ஆம் ஆண்டு முழுமையாக முடிக்கப்பட்டது.

தடுப்பு அணையிலிருந்து பேரணைக்கரை சுமார் 32 கி.மீ. தூரம் முழுவதுமாகப் பக்கவாட்டிலும், தரை மட்டத்திலும் புதிய கான்கிரிட் கால்வாய் அமைக்கப்பட்டுள்ளதால், நீரின் வேகம் 16 மணியிலிருந்து 5 மணி நேரமாக குறைக்கப்பட்டுள்ளது.

திருமங்கலப் பிரதான கால்வாய் மூலம் பலன் பெறும் விவசாயிகளுக்குப் பலனளிக்கும் வகையில், பேரணையின் மதகுக் முன்புறம், வைகை ஆற்றின் குறுக்கே தரைமட்டத்திற்கு சுமார் 6 மீட்டருக்கு கீழ் 2 மீ. விட்டமுள்ள சுமார் 4 கோடியில் கான்கிரிட் சுரங்கம் அமைத்து அதன் மூலம் நீர் கொண்டு செல்லப்படுகிறது.

முடிவுரை

தமிழகத்திலேயே 1991-96 காலத்தில் தமிழகத்தில் நீர்ப் பாசனத்தில் குறிப்பிடத்தக்கதாக முன்னேற்றங்கள் காணப்பட்டன. பாசனநிர்வாகம் சிறப்புடன் அமைந்தால் விவசாய உற்பத்தி பெருகிறது. குடிநீர் தட்டுப்பாடு நீக்கப்பட்டது. "நீரின்றி அமையாது உலகு" என்ற வாக்கு உண்மையென நிரூபிக்கப்பட்டது.

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காவிரிப் பாசன பகுதிகளில் தண்ணீர் பிரச்சினை - ஓர் ஆய்வு

டி.எம். சண்முகசுந்தரம் *

காவிரிப் பாசனப் பகுதியை பொறுத்தவரை வெகுகாலமாக, வேளாண் குடியினரின் வார்த்தைகளில் சொல்ல வேண்டுமானால் தண்ணீர் என்பது அவர்கள் தலைமுறை தலைமுறையாய் வணங்கி வருகின்ற ஒப்பற்ற

தெய்வம்! சங்க கால சான்றுகளின் அடிப்படையில் பார்க்கின்றபோது அய்வகை நிலங்களுள் காவிரிப் பாசனப் பகுதியில் இருக்கின்ற நிலங்களுக்கு சற்று கூடுதல் முக்கியத்துவம் உண்டு. ஏனெனில் அங்குதான் "கழனிகள்

* ஆராய்ச்சியாளர், வரலாற்றுத்துறை, தொலைநிலைக் கல்வி நிறுவனம், சென்னை பல்கலைக்கழகம், சென்னை-600 005.

கமழும், கழிமுகங்கள் கனிசவை தரும்” - என்று சொல்லாத கவிஞர்கள் இல்லை. புனலாய், பூம்புனலாய் பெருக்கெடுத்தோடி, “நடந்தாய் வாழி காவிரி” என்று புகழாத புலவர்கள் இல்லை.

காவிரிப் பாசன பகுதியில் வேளாண் உற்பத்தி என்பது நமது நாட்டு மக்களின் பச்சை பசும் வளத்தையும், மேம்பாட்டையும், சமூகப் பொருளாதாரத்தையும் நிர்ணயிக்கின்ற ஒரு கருவி ஆகும். திருவாரூர் மாவட்டத்தில் 1,74,722 ஹெக்டேர், நாகை மாவட்டத்தில் 1,68,265 ஹெக்டேர், தஞ்சாவூர் மாவட்டத்தில் 1,92,161 ஹெக்டேர், திருச்சி மாவட்டத்தில் 72,317 ஹெக்டேர், என் மொத்தம் 6,07,465 ஹெக்டேர், பாசனப் பகுதி வேறு எந்த ஆதாரமும் இல்லாமல் காவிரித் தண்ணீரையே கண்டிப்பாக நம்பியிருக்கிறது. இதிலே கவனிக்கப்பட வேண்டியது என்னவென்றால், மேற்கண்ட குறிப்பிட்ட பகுதியில் நெல்லைத் தவிர வேறெதுவும் சாகுபடி செய்ய முடியாது. குருவையோ, சம்பாவோ, தாளடியோ எந்தப் பருவமாக இருந்தாலும் நெல்லைத்தான் திரும்பத் திரும்ப சாகுபடி செய்தாக வேண்டும். மண்ணின் தன்மையும் கடலோர உவர்ப்புத் தன்மையும் ஏனைய தானியங்களை ஏற்றுக் கொள்ள மறுக்கிறது. அத்துடன் மூலதன செலவையும் கணக்கிட்டால் மாற்றுப்பயிர் திட்டமே கைவிடப்பட வேண்டிய ஒன்றாக இருக்கிறது.

அண்ணக் கொள்ளளவை அதிகப்படுத்தச் சொல்லும் கோரிக்கையினை பரிசீலிக்கும் முகாந்தரமாக 1980 ஆம் ஆண்டு வரை இந்திய திட்டச் செலவு முதலீட்டில் 14 சதவீதம் அண்ணக் கட்டுக்களுக்காக செலவு செய்தும் நீர்ப்பாசன வசதி திருப்திகரமானதாக இல்லை. அதே போல் ஆற்றை தூர்வார்வதற்காக கூடுதல் நிதி ஒதுக்கியும் கூட போதுமான நீராதாரத்தை பெறுவதென்பது நிச்சயமில்லை. ஆக அணைகளையோ, ஆறுகளையோ பருவகால பணிகளால் மேம்படுத்த முடியாது என்பது தான் நிதர்சனம்.

வறட்சியின் கோரப்பிடியில் சிக்கி வாழ்வாதாரத்தையே இழந்து நிராயுதபாணிகளாக நிற்கும் பாவப்பட்ட ஜீவன்களுக்காக கவன ஈர்ப்பு குரல்கள் எழுகின்ற கணத்தில் சுற்றுச் சூழல் மிக வேகமாக மாசு அடைந்து வருவது எதிர்காலத்தை நிர்மூலமாக்கிவிடும். சகலமும் இழந்த பிறகு குடிநீருக்கே பேராபத்து வருகிறது. எதிர்வரும் 2010 ஆம் ஆண்டுக்குள்ளாக குடிப்பதற்கு ஒரு சொட்டு தண்ணீர் கூட கிடைக்காது என்பதை இப்போதைக்கு காவிரிப்பாசன பகுதி மக்களிடம் சொல்லக்கூடாது. நமது நாட்டின் மக்கள் தொகை எதிர்வரும் 2010, 2025 மற்றும் 2050 ஆம் ஆண்டுகளில் முறையே 116.75, 136.25 மற்றும் 161.05 கோடியாக உயரும் நிலையில் உணவுத் தேவைகளான 265, 349 மற்றும் 539 மில்லியன் டன்களை எப்படி உற்பத்திச் செய்ய முடியும்?

ஆண்டு தோறும் ஆடிப்பட்டம் தேடி விதைத்தவர்கள், ஜூன் மாதம் பன்னிரெண்டாம் தேதி

மேட்டூர் அணை திறக்க முடியாததால் ஆடிப்போய் நிற்கிறார்கள், அகண்ட காவிரியின் அழகெல்லாம் கலைந்து அவலட்சணமாக மாறியதால் காவிரிப்பாசனப் பகுதி மக்களின் முகங்களில் கவலையின் ரேகைகளே காட்சிகளாக தெரிகிறது.

காவிரிப் பாசனப் பகுதிகளில் தண்ணீர் பிரச்சினை இன்றைக்கு இந்த அளவிற்கு மிகவும் மோசமான நிலைக்கு உள்ளானதை அன்றைக்கே தெரிந்து கொண்டுதான் செய்தார்களோ என்னவோ, 1924 ஆம் ஆண்டு அன்றைய மைசூர் அரசாங்கத்துக்கும் சென்னை இராஜ்ஜியத்துக்கும் ஒரு ஒப்பந்தம் உருவாக்கப்பட்டது. அது ஆங்கிலேயர்களால் உருவாக்கப்பட்டாலும் காவிரிப் பாசனப் பகுதியையும், வேளாண் தொழிலையும் கவனத்தில் எடுத்துக் கொண்டு தமிழகத்தின் ஒப்புதல் பெறாமல் கர்நாடகத்திலே எந்த அணையும் கட்டப்பட கூடாது என்று இரண்டு மாநில அரசுகளும் இணைந்து கையொப்பம் போட்டிருக்கிறது.

காவிரி நதி நீர் பங்கீட்டு பிரச்சனை கடந்த 30 ஆண்டுகளாக 31 முறை பேச்சு வார்த்தை நடத்தப்பட்டும், காவிரி ஆணையம் அமைத்தும், நடுவர் மன்ற இடைக்காலத் தீர்ப்பு வந்தும், உச்சநீதிமன்றத்தில் வழக்கு போட்டும் அரசியல் கட்சிகளால் அறப்போராட்டம் நடத்தியும் இன்னும் தீர்க்கப்படவே இல்லை. பிரச்சினை தீர்க்கப்படுமா என்பதை விட தீவிர அறிவியல் தொழில் நுட்ப இராசாயன மாறுதல்களுக்கு உட்பட்டு நவீன யுக்திகளை கையாண்டு புதிய புத்தாக்க அணுகுமுறையை மேற்கொள்ளலாம்.

பழைய பண்ணை முறை விவசாயத்தை பக்குவப்படுத்தும் பாங்குடன் மண்ணின் ஈரத்தன்மையை நிலை நிறுத்தலாம். ஆறுகள் குறித்த அவசிய அறிவியல் சிந்தனையை விழிப்புணர்வு பிரச்சாரங்கள் மூலம் கடைமடை பகுதிகளுக்கு கொண்டு செல்லலாம். பயனின்றி கடலில் கலக்கும் உபரி நீரை பாசன வயல்களுக்கு பக்கத்திலேயே கசிவு நீர்க் குட்டைகளாக அமைக்கலாம். ஏற்கனவே பரிட்சார்த்த முறையில் கொண்டு வந்த சொட்டு நீர் பாசனத்தை முறைப்படுத்தலாம். சிற்றாறுகளை சீர்படுத்தி நேர்படுத்தலாம். நீரின் போக்குகுறித்த நிலையான கண்காணிப்பை அவசியமாக்கலாம்.

விரைந்து செயல்படுவதற்கான உயர் மட்ட குழு அமைக்கலாம். நுண்ணிம நீர்க் கொள்கையை வகுக்கலாம். முறையே திருவாரூர் மாவட்டத்தில் 8002, நாகப்பட்டினம் மாவட்டத்தில் 1471, தஞ்சாவூர் மாவட்டத்தில் 6099, திருச்சிராப்பள்ளி மாவட்டத்தில் 70,353 ஆக மொத்தம் 85,295 என்ற எண்ணிக்கையில் உள்ள கிணறுகளை இரட்டிப்பாக்கி, நீர் உறிஞ்சி குழாய்களை பொறுத்தி தண்ணீர் பஞ்ச ஆபத்தை எதிர்க்கலாம். அறிஞர்கள், நிபுணர்கள் அடங்கிய மாற்று ஏற்பாட்டு மறுசீரமைப்பு என்னும் அவசர கால நிதியத்தை உருவாக்கலாம். சமீபத்தில் தமிழக முதலமைச்சர்

அறிவித்துள்ள வைக்கோலை மூலப்பொருளாகக் கொண்டு தஞ்சாவூரில் காகித ஆலை அமைக்கும் திட்டத்தை வரவேற்பதுடன் உடனடியாக செயல் வடிவம் கொடுக்க வேண்டும். சத்தூட்டம் இன்றி மணிபிடித்து விளையாத நெல் பதமாக இருப்பதை வீணடிக்காமல் உயி மற்றும் தவிடாக்கி அதிலிருந்து எண்ணெய் எடுப்பதற்கான சாத்திய கூறுகளை ஆராயலாம்.

குறிப்பிட்ட காலம் வரையான விவசாயக் கடன்களை இரத்து செய்வதுடன் புதிதாக வழங்கும் கடன்களை நீண்ட கால கடனாகவும் வட்டியில்லாமலும் செய்வதுடன், முழு மானிய விலையில் இரசாயன உரங்களை விநியோகிக்கலாம். உள்ளூர் பிரச்சனைகளுக்கு உடனுக்குடன் தீர்வு காணலாம். நெடுங்கால திட்டமாக நதிகளை ஒன்றிணைத்தலே ஒரே சிறந்த வழியாக இருப்பினும், இடைக்கால திட்டங்களான திருவாரூரில் ஒரு நிபுணத்துவம் கொண்ட நீர் மேலாண்மை கல்லூரியை நிறுவலாம். நாகப்பட்டினத்தில், கடல் நீர் விவசாய நிலங்களில் உட்புகுவதால் ஏற்படும்

விளைவுகளை தடுக்க உவர்தீர் சுத்தகரிப்பு ஆராய்ச்சி மையத்தை உடனடியாக உருவாக்கலாம். தஞ்சாவூரில் வேளாண் தொழில் நுட்ப விஞ்ஞான பயிற்சி மற்றும் பயிலரங்கை தொடங்கலாம்.

இக்கருத்துக்கள் ஏற்கப்படவும், நடைமுறைப் படுத்தப்படவும், வாய்ப்பு கிடைத்தால் நெடுங்கால கனவான நதிகள் இணைப்பு சாத்தியமே! நீர் வற்றுதல் தடுக்கப்படும், வீணாக கடலில் கலப்பதும், நீர் மாசடைவதும் தடுக்கப்பட்டு மனிதர்களை பீடிக்கும் நோய்களில் இருந்து காப்பாற்ற முடியும். சமூக மற்றும் சாதிய சச்சரவுகள், சமரசங்களால் முடிவுக்கு கொண்டு வரப்படும், திட்டங்கள் அனைத்தும் முழுமை அடைகிற போது காவிரி பாசனப் பகுதி மீண்டும் பழைய பொலிவடைந்து நவீன நெற்களஞ்சியமாக நிமிர்ந்து நிற்கும். இதன் மூலம் வேலையில்லா திண்டாட்டத்திற்கு நிரந்தர முற்றுப்புள்ளி வைக்க முடியும். நம் நாடு, நலமுடன் வளம் பெறும்.

தீண்டாமையை எதிர்த்த இரட்டை மலை சீனிவாசன்

ஆ. சங்கர் *

“கடலில் இருந்து எழுந்த பிறகுதான் முத்து ஒளிபெற்றுத் திகழ்கின்றது. அடிமைத்தனத்தில் இருந்து விடுபட்ட பிறகுதான் மனிதன் தன்மானமுள்ளவனாக ஒளிபெறுகிறான்.”

இரட்டைமலை சீனிவாசன் செங்கல்பட்டு மாவட்டம், மதுராந்தகம், அருகேயுள்ள கோழியானம் என்னும் சிற்றூரில் இரட்டைமலை என்பவருக்கு 7.7.1860ல் பிறந்தார். இளமையிலேயே தாயை இழந்தார். இவர் சாம்பப்பறையர் குலத்தை சேர்ந்தவர். அக்காலத்திலிருந்த தீண்டாமை கொடுமையை இவர் உளமாற துய்தார். அதுவே தீண்டாதார் துயர் துடைக்க அவரைத் தூண்டியது. தீண்டாமை தன் நெஞ்சத்தில் நீங்காத தீயாக எரிந்துக் கொண்டிருக்க இவர் 18.9.1945ல் இறந்தார்.

இரட்டைமலை சீனிவாசன் அவர்கள் கோவை அரசு கலைக்கல்லூரியில் பி.காம். வரை படித்தவர். இவர் தாழ்த்தப்பட்ட மக்கள் படிக்க வேண்டும் என்று அரும்பாடுபட்டு வந்தார். ஆனால் அக்காலத்தில் உயர்ந்த குடியில் பிறந்தவர்களோ தாழ்த்தப்பட்ட மக்கள் கல்வி கற்க கூடாது என்று கட்டளையிட்டு பள்ளிகளில் சேர அனுமதிக்கவில்லை. காரணம் இவர்கள் படித்துவிட்டால், ஆடு, மாடு மேய்க்கவும், மற்ற பணிகளைச் செய்யவும் ஆட்கள் இல்லாமல் போய்விடும் என்பதற்காகவே

தாழ்த்தப்பட்ட மக்களை கல்வி கற்கவோ, அரசாங்கப் பணியில் அமர்த்தவோ அனுமதிப்பது கிடையாது. அக்காலத்தில் மரத்தடியிலும் திண்ணைகளிலும் தான் பள்ளிகள் நடந்தன. பணக்காரர்கள் மற்றும் அரசர்களின் குழந்தைகளுக்கு ஆசிரியர்கள் அவர்களது வீட்டிற்கே சென்று கல்வி போதித்து வந்தனர். ஆனால் ஏழைக் குடும்பத்திலே அதுவும் தீண்டப்படாத இனத்திலே பிறந்த இவர், செங்கல்பட்டில் தொடக்க கல்வியை முடித்தார். தீண்டாமையின் கொடூரம் தாங்க முடியாமல் அவரது குடும்பம் தஞ்சையை நோக்கி நகர்ந்தது.

தாழ்த்தப்பட்ட மக்களின் அன்றைய நிலை

இரட்டைமலை சீனிவாசன் அவர்கள் பிறப்பதற்கு முன்பு தாழ்த்தப்பட்ட இனமக்களை விலங்கினும் கேவலமாகவும், வேலையாட்களாகவும், அடிமைகளாகவும் மதித்தார்கள். அன்றைய நிலையில் அவர்களுக்கு குரல் கொடுக்க யாருமில்லை. இதனால் மனம் தளர்ந்த தாழ்த்தப்பட்ட மக்கள் இதை தட்டிக்கேட்க ஒருவன் வரமாட்டானா? என நினைத்தார்கள். அவர்களின் அவலத்தை போக்க இரட்டைமலை சீனிவாசன் அவர்கள் நுழைந்தார்.

ஆங்கில இந்திய அரசியலில் இரட்டைமலை சீனிவாசன்

தாழ்த்தப்பட்ட மக்களுக்கு சுதந்திரம் வேண்டும் என்பதற்கான ஜாதி - இந்துக்களிடமிருந்து காப்பாற்றிக்

* எம்.பில்., ஆய்வாளர், வரலாற்றுத்துறை, தொலை தூரக் கல்வி நிறுவனம், சென்னைப் பல்கலைக்கழகம், சென்னை-600 005.

கொள்ள இரட்டைமலை சீனிவாசன் அவர்கள் ஆங்கிலேயரிடம் தனது கருத்தை கூறினார். இந்திய நாட்டில் தீண்டாமை என்னும் மிகப்பெரிய நோயிலிருந்து எங்களை காப்பாற்றுவர்கள் என்று 1930-31ம் ஆண்டுகளில் இலண்டனில் நடந்த வட்டமேசை மாநாட்டில் கலந்து கொண்ட போது தீண்டாமையை பற்றி ஐந்தாம் ஜார்ஜ் மன்னரிடம் விளக்கமாக கூறினார். மன்னர் அவர்கள் என் ஆட்சியில் தீண்டாமை இருக்கக்கூடாது என்று, அதை உடனே அகற்ற ஏற்பாடு செய்து வெற்றியும் கண்டார்.

சமுதாய பணியில் இரட்டைமலை சீனிவாசன்

1893ல் இராயப்பேட்டை வெல்லி பள்ளியில் தாழ்த்தப்பட்ட மக்களின் மாநாட்டை கூட்டினார். இது இந்தியாவிலேயே தாழ்த்தப்பட்ட மக்கள் நடத்திய முதல் மாநாடாகும். 1900 வரை எண்ணற்ற மாநாடுகளையும் கூட்டி மக்கள் பயனடையவும், பாதுகாப்புப் பெறவும் ஆங்கில அரசிடம் ஓயாமல் போராடினார். 1921ல் இந்தியாவிற்கு வந்து சமுதாயப் பணியில் தீவிரமாக ஈடுபட்டார். 1922ல் சென்னை சட்டசபைக்கு தேர்ந்தெடுக்கப்பட்டார். 1925ல் தீண்டாமை ஒழிக்க பல திட்டங்களை வெளியிட்டார்.

ஆகையால் இரட்டைமலை சீனிவாசன் அவர்கள் 1891 ம் ஆண்டு பறையர் மகாஜன சபையும் பிற்காலத்தில் ஆதி-திராவிடர் மகாஜன சபை, 'பறையன்', "பத்திரிக்கை" இவற்றைக் கொண்டு மக்களிடம் ஒற்றுமையை ஏற்படுத்தி இன உணர்வை தூண்டினார். ஆங்கிலேரிடம் நட்புக் கொண்டதன் விளைவாக அன்று பல திட்டங்களும், சட்டங்களும் அறிமுகம் செய்து சமுதாய அக்கறைக்கு எடுத்துக் கொண்டார்.

அன்றைய நிலையில், ஓட்டு இல்லாமல் தாழ்த்தப்பட்ட மக்களுக்கு ஓட்டு உரிமை பெற டாக்டர் அம்பேத்கார் வடநாட்டிலும், இரட்டைமலை சீனிவாசன் தென்னாட்டிலும் போராடிய பின் ஓட்டு உரிமையை பெற்றார்கள். பஞ்சாயத்து துறை முதல் பாராளுமன்றம் வரையிலும், சேர்மேன் முதல் ஜனாதிபதி வரை அரசியலில் முன்னேற்றம் பெற்று தந்தார். இரட்டைமலை சீனிவாசன் அவர்கள் தன்னைவிட தன் சமுதாயத்தை அதிகமாக நேசித்தார். தான் வளர்ந்த முறையை எண்ணி எண்ணி இதுபோன்ற நிலை என் சமுதாய மக்களை அனுபவிக்க விடமாட்டேன் என்று முயன்று வெற்றியும் பெற்றார். தமிழகத்தில் உள்ள தாழ்த்தப்பட்ட மக்களை மட்டுமின்றி

இந்தியாவில் உள்ள அனைத்து தாழ்த்தப்பட்ட மக்களின் வாழ்வில் புன்னகை பூத்திடச் செய்தார்.

பறையன் - வாரப்பத்திரிக்கை

இரட்டைமலை சீனிவாசன் அவர்களின் எண்ணக் குமுறலை மக்களுக்கு எடுத்துரைக்கும் வகையிலே ஒரு வாரப்பத்திரிக்கையை உருவாக்க நினைத்தார். 1895ம் ஆண்டு பறையன் பத்திரிக்கை தொடங்கப்பட்டது. அப்பத்திரிக்கைக்கு பறையன் எனும் பெயரையே வைத்தார். அவரின் வளர்ச்சியைக் கண்டு ஆத்திரம் அடைந்த மற்ற வகுப்பைச் சார்ந்தவர்கள் அவரையும், அவரது பத்திரிக்கையையும் கடுமையாக தாக்கி, அவரை சட்டத்தின் முன் குற்றவாளியாக்கவும் துணிந்தார்கள். 1896 ஆம் ஆண்டு பறையன் பத்திரிக்கையில் அவதூறாக எழுதிவிட்டார் என்பதற்காக நீதிமன்றத்தில் தாத்தாவுக்கு அபராதம் ரூபாய் 100/- விதிக்கப்பட்டது. இவர்களின் ஒற்றுமையை கண்டு வியந்த இரட்டைமலை சீனிவாசன் அவர்கள் பறையர் மகாஜன சபை நிறுவ நினைத்தார்.

தீண்டாமை ஒழிப்பு

தீண்டாமை ஒழித்திட நிலையான திட்டத்தைத் தீட்டினார் இரட்டைமலை சீனிவாசன். அத்திட்டத்தில் அனைவருக்கும் கல்வி, அரசாங்கத்தில் வேலை மற்றும் அடிமைத்தனத்தை ஒழித்தல் என்று பல திட்டங்களைத் தீட்டினார். தீண்டாமையை அடியோடு ஒழிக்க வேண்டுமானால் அரசாங்கம் தீவிரமான நடவடிக்கைகளில் ஈடுபடவேண்டும் என்றார். தீண்டாமை ஒழிப்பு என்பது தாழ்த்தப்பட்ட மக்கள் கைகளில் இல்லை என்று கூறினார். தீண்டாமையை அடியோடு ஒழிப்பதற்கு சட்டமன்றத்தில் மசோதா கொண்டு வந்து, தீண்டாமைக் கொடுமை செய்பவர்கள் எவராக இருந்தாலும் அவர்களுக்கு அபராதம் விதிப்பதோடு அச்சு

சயலில் ஈடுபடுவோரைக் குற்றவாளியாக்கி தண்டனைக் கொடுத்து சிறைச் சாலையில் அடைக்க வேண்டும் என்று கடுமையாக சட்டமன்றத்தில் பேசியுள்ளார்.

மேலும், குற்றப்பிரிவு சட்டமானது எப்பொழுதும் காரணத்தோடு மனித வாழ்க்கை நெறிமுறைகளுக்கேற்ப இருக்க வேண்டும் எனக் கூறினார். இரட்டைமலை சீனிவாசன் அவர்கள் 1985ம் ஆண்டில் தீண்டாமைக்கான சட்டம் ஒன்றை சென்னை மேல்சபையில் கொண்டு வந்து நிறைவேற்றியுள்ளார்.

11-ஆம் நூற்றாண்டில் காணப்பட்ட வலங்கை, இடங்கை சாதிப் பிரிவுகள் - ஓர் வரலாற்று ஆய்வு

ம. வடிவேல் *

தமிழக வரலாற்றில் கி.பி.11-ஆம் நூற்றாண்டு முதல் கி.பி. 18-ஆம் நூற்றாண்டு இறுதி கால கட்டங்கள் வரை வலங்கை சாதி மற்றும் இடங்கை சாதிகள் என இரண்டு பெறும் பிரிவுகள் இருந்தமைக்கு வரலாற்று ஆதாரங்கள் உள்ளன. ஆனால் இச்சாதி பிரிவுகளான வலங்கை மற்றும் இடங்கை சோழர்கள் காலத்திலும் (பிற்கால சோழர்கள்) பாண்டியர் நாட்டிலும், கேரள மலபார் பகுதிகளிலும் இதனை காண முடியாது. அதேபோல் வரலாற்று ஆதாரங்களும் இல்லை. ஆனால் சோழ நாடான கொங்குநாடு, தொண்டை நாடு, வேங்கி நாடு மற்றும் ஈழ கடற்கரை நாடு என பல பகுதிகளிலும் இப்பிரிவினர் இரண்டு சாதிகளாக உள்ளார்கள் என்பது வரலாற்றுச் சான்று. ஒரு சில வரலாற்று கல்வெட்டுகளில் வலங்கைப்படை என்று அடிகுறிப்புக்கள் இடம் பெறுகின்றது. ஆனால் அடிக்கடி இரண்டு சாதியினருக்கும் சண்டை ஏற்படும்போது மன்னர்கள் தலையிட்டு பிரச்சனையை அல்லது சச்சரவுகளை முடித்து வைத்துள்ளதாகவும் பல வரலாற்றுக் குறிப்புகள் உள்ளது.

இரண்டு சாதியினர் பற்றிய கருத்து

- * வலங்கை சாதியினர் சைவர்கள் என்றும், இடங்கை சாதியினர் வைணவர்கள் என்றும் (பிற்காலத்தில் சமணர்கள் எனவும்) சித்தரிக்கப்பட்டது.
- * வலங்கை சாதியினர் வேளாண்மை செய்பவர்கள் (விவசாய குடிகள்) என்றும் இடங்கை சாதியினர் தொழில் உற்பத்தி (பண்டமாற்று முறை அல்லது வாணிப தொழில்) செய்பவர்கள் என்றும், காலப்போக்கில் குயவன், நெசவு செய்பவர்கள் வலங்கை எனவும், பள்ளர், வன்னியர் என விவசாய குடிமக்கள் இடங்கையினர் எனவும் கருதப்பட்டது.
- * விவசாய குடிமக்கள் (வேளாண்மை செய்பவர்கள்) வலங்கை சாதியினர் எனவும், கைவினைஞர் (சொந்த தொழில் செய்பவர்கள்) இடங்கையினர் எனவும் பொருள் கொள்ளப்பட்டது.
- * சில வரலாற்று ஆசிரியர்களின் கருத்துப்படி வலங்கை மற்றும் இடங்கை சாதிகளின் உருவ அமைப்பு என்பது பழைய விவசாய மக்களுக்கும் புதிய தொழில் உற்பத்தி பிரிவினருக்கும் இடையே உள்ள நீண்ட கால போராட்டத்தின் அடிப்படை உரிமைகளை பெறக் கோரிய தன்மை கொண்டது.
- * வலங்கை சாதிகளை விவசாய குடிகளாகவும், இடங்கை சாதிகளை தொழில் சாதிகளாகவும் எடுத்துக்

கொண்டு, அதே அமைப்பில் தென்னிந்தியாவின் ஒரு பகுதியில் நுழைந்த தொழில் உற்பத்தி சாதிகள் அனைத்தும் அநேகமாக சமணர்களாகவும், விவசாய குடிகளாகவும், இந்துக்களாகவும் இருக்கின்றனர். ஆகவே சமூக பிரிவினையை விளக்குவதற்கு இவ்விரண்டு மதக்காரணிகளும் நன்கு கூர்ந்து கவனிக்கப்படவேண்டும்.

* சோழர்களுடைய பெரும் படையினர் வலங்கையாகவும், படை வென்று நாட்டுக் குடிகளைக் கொண்டு அமைத்த புதியதொரு படைப்பிரிவுகள் இடங்கையாகவும் பிரிக்கப்பட்டது.

* வரலாற்றின் ஆதாரங்களின்படி சோழனின் பழம்படைகளை வலங்கை சாதிகளாகவும், புதிய படைப்பிரிவுகளை இடங்கை சாதியினராகவும் கருதப்படுகின்றது. இருப்பினும் இவை ஒரு வகையில் சரியானதாக இருந்தாலும் போர் மரபு சாதியினரை தவிர மற்ற சாதியினர்கள் இப்பிரிவில் இடம் பெற்றதற்கான ஆதார விளக்கம் போதி அளவு கிடைக்கப் பெறவில்லை. ஆனால் இதற்கெல்லாம் மணி மகுடம் வைத்தது போல் பேராசிரியர் திரு. கே. கே. பிள்ளை தமது சோழர் வரலாற்றில் கூறும் போது இப்பிரிவுகள் மிகவும் செயற்கையானவையே என்று கருதுகின்றார்.

இடங்கை சாதியினர் மற்றும் வலங்கை சாதியினரின் பாகுபாடுகள் சோழர்கள் காலத்தில் மிகவும் வளர்ந்த நிலையிலேயே காணப்படுவதும், இடங்கை மற்றும் வலங்கை சண்டைகள், இதன்பால் அரசர்களின் சமரச பேச்சுவார்த்தைகள் போன்றவைகள் காண்பிக்கப்படுகின்றது. எனவே இப்பிரிவினை சோழர்கள் காலத்திலேயே துவங்கி இவர்களின் காலத்திலேயே வளர்க்கப்பட்டது. சமுதாயத்தில் இயங்கி கொண்டிருந்த ஒரு பிரிவினை முறைப்படுத்திய வேலையையே சோழ பேரரசர்கள் செய்து இருக்க வேண்டும். சோழப் பேரரசு விரிவாக்கத்தின்போது உள்நாட்டு சமூக அமைதியை நிலைநாட்டும் பொருட்டு ராஜராஜன் அல்லது அவன் மகன் ராஜேந்திர சோழன் காலத்தில் இரு அணிகளாக பிரிந்து செயல்பட்டுக் கொண்டிருந்த சாதிகளுக்கிடையில் ஏற்பட்ட பூசல்களை தீர்த்து வைத்து முறைப்படுத்தும் பணி நடந்திருக்கலாம். கி.பி. 11-ஆம் நூற்றாண்டின் ஆரம்பத்திலேயே சமுதாயம் கூர்மையாக பிளவுபட்டு நின்றதென்றால், அப்பிளவுக்கான வேர்களை நாம் பக்தியுக்கத்திலோ அல்லது அதற்கும் முந்திய சங்க காலத்திலிருந்தோ கூட

* முதுநிலை இரண்டாம் ஆண்டு மாணவர், வரலாற்றுத்துறை, அரசினர் கலைக்கல்லூரி, திருவண்ணாமலை.

தேட வேண்டியிருக்கும். இரண்டுசாதி பிரிவுகளிடம் இருந்து வழங்கப்படும் புராணக் கதைகள் முறையே:

காசிப முனிவர் கதை

மூன்றாம் குலோத்துங்க சோழன் காலத்தில் கி.பி. 12-ம் நூற்றாண்டில் கண்டுபிடிக்கப்பட்ட கல்வெட்டொன்றில் இருந்து கே.கே.பிள்ளை எழுதியுள்ளார். அரிந்தமன் என்ற முற்கால சோழ அரசன் விருப்பப்படி காசிப முனிவர் தனது உதவியாளர்களுடன் ஒரு புனித வேள்வி நடத்தினார். இந்த வேள்வி நடத்தும்போது சில சாதியினர் காசிப முனிவருக்கு மிகவும் உதவி செய்தனர். வேள்வி முடிந்த பின் முனிவரையும் அரவது சீடர்களையும் புதிய குடியிருப்பு ஒன்றில் குடி அமர்த்துவதற்காக ஏற்கனவே வேள்விற்கு உதவிகரமாக இருந்த சாதியினர் அழைத்துச் சென்றனர். இவ்வாறு காசிப முனிவர் நடத்திய வேள்வியிலும் அவரது புதிய குடியிருப்பிலும் பணிவிடை செய்த சாதிகளுக்கு இம்முனிவர் அகமகிழ்ந்து சில சிறப்புகளை அளித்தார். இவர்களே இடங்கை சாதிகளாக கூறப்பட்டனர்.

கம்மாள் செப்பு பட்டயம் கூறும் கதை

காஞ்சிபுரத்தில் காளி வழிபாட்டின் பொழுது இடதுபுறம் நின்று வழிபடும் சிறப்பு தகுதி பெற்ற சாதிகள் இடங்கை சாதிகள் என்றும் பிற சாதிகள் வலங்கை சாதிகள் என்றும் பிரிவினை வந்தது. இத்தகவல் அக்காலத்தில் கம்மாளர்களால் தாக்கல் செய்யப்பட்ட செப்பு பட்டயத்தில் உள்ளது. இந்த செப்பு பட்டயம் கி.பி. 1098-ல் எழுதப்பட்டது.

இவ்வாறு சமுதாயத்தில் வரலாற்று ரீதியாக ஒரு நீண்டத் தாக்கத்தினை ஏற்படுத்திய இவ்வலங்கை இடங்கை பிரிவினை என்பது பெருங்கற்கால மக்களின் மேலாண்மையை ஏற்று அவர்களுடன் தகவமைத்துக் கொண்ட சங்க கால நான்கு நிலகுடிகள் ஒரு புறமும், தங்கள் தனிதன்மையை தக்க வைத்துக் கொண்ட பால நில குடிகள் ஒரு புறமும் என சமூகம் பிளவுபட்டது. இதனின் பெரும்பாண்மையான பல வளர்ச்சிகள் இவ் நூற்றாண்டிலே உருவாகியது.

தமிழக வரலாற்றில் கதைப்பாடல்கள் மற்றும் வாய்வழிப் பாடல்கள் காட்டும் கல்வெட்டுச் செய்திகள் - ஓர் ஆய்வு

அபா. முகம்மது ஜுனைத் *

சோழ நாட்டுத் திருத்தலங்களில் உள்ள கோயில் கல்வெட்டுகளில் திருப்பனையூர் என்ற திருவோத்தரர் கல்வெட்டு, தோணிபுரம் என்ற சீர்காழி கல்வெட்டு, திருவாரூர் கல்வெட்டு, திருவரங்கம் கல்வெட்டு, திருச்சிராமலை கல்வெட்டு, நார்த்தாமலை கல்வெட்டு என ஊர் பெயரிலேயே கதைப் பாடல்களின் தாக்கங்களையும், வரலாற்றுச் செய்திகளையும் இப்பாடல்கள் கொண்டுள்ளது. இதனில் சோழநாட்டு கோயில் மற்றும் மடங்களுக்கும் தொடர்பு இருப்பதை இக்கல்வெட்டு சான்றுகளுடன் இக்கட்டுரையில் காண்போம்.

திருப்பனையூர்

செய்யாறு வட்டத்தில் செய்யாறு நகரை ஒட்டி உள்ள திருப்பனையூரில் ஆண்பனைகள் பெண்பனைகளாக மாற திருானசம்பந்தர் இத்திருத்தலத்திற்கு வந்து கோயில் பதிகம் பாடினார். இத்திருத்தலங்களில் இருக்கும் இறைவன் பெயர் வேதபுரீசுவரர். இங்கு சோழ மண்டலத்தை சேர்ந்த செண்பக நாச்சியார் என்பவர் பல்லக்கில் வந்து இத்தலத்தில் உள்ள இறையிலி நிலத்தில் வந்து தங்கி இருந்து இறைவனை தரிசனம் செய்வதாக கதைப்பாடல் கூறுகின்றது. இதற்கு கல்வெட்டு ஆதாரம் விக்கிரம் சோழனின் (கி.பி.12-ஆம் நூற்றாண்டில்) ஆறாம் ஆட்சி

ஆண்டில் மற்றும் எட்டாம் ஆட்சி ஆண்டிலும் மிகுந்த மழையின் காரணமாக பெரிய வெள்ளம் இத்திருத்தலத்தில் ஏற்பட்டதால் நாட்டில் உள்ள விவசாய மக்கள் இறையிலி செலுத்த முடியாமல் நிலங்களை மக்கள் விற்றனர். முதன்முதலில் 2000 குழி நிலத்தை ஆதித்தன் என்பவர் 24 தங்க காசுக்கு வாங்கினார். வாங்கிய நிலத்தை மக்களுக்கே வரி செலுத்தாவண்ணம் தானமாக வழங்கினார். இச் செய்தி தென்னிந்திய கல்வெட்டுத் தொகுதி 96 மற்றும் 92 என்ற எண்ணில் பதிவு செய்யப்பட்டுள்ளது. இதே போல் 4250 குழி நிலத்தை 20 தங்க காசுக்கு இறையிலியாக விலை கூறினார் என்றும் இவ்வாறு விலை கொடுத்து வாங்கிய நிலத்தில் திருப்பனையூர் திருத்தலத்து ஈஸ்வரர் ஆலயத்தில் திருவிதி திருப்பணி செய்த திருவிழி ஆண்டார்களுக்கு அமுது செய்விக்க மடப்புறமாக வழங்கினார் என்பதும் வரலாற்று செய்தியாகும்.

தோணிபுரம்

சீர்காழிக்கு வழங்கப் பெறும் பல பெயர்களில் தோணிபுரம் என்று ஒரு பெயரும் உண்டு. உலகத்தில் பெரும் மழை பெய்து எல்லா பகுதியும் நீரால் குழப்பெற்ற போது தோணி ஒன்றில் இங்குள்ள உயரமான பகுதியில் இறைவன் மிதந்தாராம். இதையே கதைப் பாடல் கூறுகிறது. அதற்கேற்ப இங்குள்ள கல்வெட்டை ஆராயும்

* ஆய்வாளர், முதுநிலை இரண்டாம் ஆண்டு மாணவர், வரலாற்றுத்துறை, அரசினர் கலைக்கல்லூரி, திருவண்ணாமலை.

போது ஆலயம் அமைந்துள்ள கட்டுமான பகுதி மலையின் மேற்பகுதியில் இறைவனின் இடம் அமைக்கப்பட்டுள்ளது. மூன்றாம் இராசராசனின் 28-ஆம் ஆட்சி ஆண்டில் (கி.பி. 1244) தஞ்சாவூர் பகுதியை சார்ந்த அகத்தீசுவரர் ஆலயத்தில் பொறிக்கப்பட்டுள்ள கல்வெட்டிலேயே இச்செய்தி அறியப்படலாம். கோயிலின் தெற்கில் திருமடைவிளாகத்தில் திருஞானசம்பந்தரின் குகை ஒன்று இருப்பதால் தோணிபுர மடம் என்று அக்குகை கல்வெட்டில் குறிப்பிடப்பட்டுள்ளது. ஸ்ரீகாழி நாடான் விளாகம் என்பது மூன்றாம் குலோத்துங்கனின் 33-36 ஆம் ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டில் குறிப்பிடப்பட்டுள்ளது.

திருவாரூர்

செண்பக நாச்சியார் கூட்டத்தினர் இங்கு வந்து வழிபட்டுச் சென்றுள்ளதால் அங்கு மூன்று கல்வெட்டுகளில் 300 ஆண்டுகளாக இருந்து வந்த ஊரார் சபை, நிவந்தங்களும் அதை ஏற்படுத்திய நாச்சியார் கூட்டத்தின் மூதாதையரும் காணலாம். முதலாம் கல்வெட்டு முதலாம் ஆதித்த சோழனின் 20-ஆம் ஆட்சி ஆண்டில் ஊராரால் திருமூலட்டானத் தொண்டன் என்னும்

கரிகாலன் 3 வேலி நிலத்தை ஊரார்க்கு அளித்து அதன் மூலம் வரும் வருவாயிலிருந்து திருவாரூர்த்திரு அந்நெறி ஈசன் கோயிலில் நந்தா விளக்கு ஒன்றை ஏற்படுத்தச் செய்தார். 22 ஆண்டுகளுக்குப்பின் முதலாம் பராந்தகச் சோழனின் 6ஆம் ஆட்சி ஆண்டில் காலாவன் பொருந்தம் போந்தை என்பவனும் தேவன் அறுபத்து நால்வரும் நந்தாவிளக்கு மீண்டும் அக்கோயிலை பிரிவதற்குப் பொன் அளித்துள்ளனர் என்ற செய்தி கதைப்பாடல் மட்டும் அன்றி தென்னிந்தியக் கல்வெட்டுத் தொகுதி (VIII எண். 291, XIXC எண். 158, XVIII எண். 619) என்று பதிவாகியுள்ளது.

இவ்வாறு கதைப்பாடல்களின் மூலம் வரலாற்றுச் செய்திகளை அறிந்து கொள்ளலாம். முதலாம் ஆதித்த சோழன் முதல் மூன்றாம் இராசேந்திரன் சோழன் வரை சுமார் 400 ஆண்டுகள் வரை சோழர் ஆட்சியில் மடங்கள் பற்றியும், தானங்கள் பற்றியும், கொடைகள் பற்றியும், பின்பு பிற்கால பாண்டியர் காலத்தில் கொண்டு வரப்பட்ட வரலாற்றுச் செய்திகளைக் கொண்ட கதைப்பாடல்களும் இணைந்து இருப்பதால் இரண்டுமே சான்று ஆதாரங்களாகும்.

ART AND CULTURAL HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

THE EMERGENCE OF EARLY HISTORIC PERIOD IN TAMIL NADU

K.Rajan*

The advent of early historic period in Tamil Nadu coincides with the Sangam Age. In general term, the availability of the deciphered written document is considered as the beginning of history. In that sense, the decipherment of Brahmi script datable to Asokan times is considered as the beginning of historic period in India. As far as Tamil Nadu is concerned, the occurrence of Tamil-Brahmi script is considered as the beginning of early historic times. Therefore, the date of Tamil-Brahmi is very crucial to understand the beginning of early historic period in Tamil Nadu. The historical input received from these Tamil-Brahmi script based data (like inscriptions, coins and inscribed potsherds) is considered as the chronological anchor. The appearance of script along with so many other social parameters like the usage of coins, formation of trade routes, the size of the settlement, the formulation of various clan groups, the emergence of state and so on so forth is the product of the previous culture that flourished before the early historic period. The remarkable development that had taken place in different spheres of the society during preceding period is culminated into the formation of early historic period. In Tamil Nadu, the culture that precedes the early historic period is the one popularly called Iron Age culture or megalithic culture. The term megalithic culture or period is applied in different literatures purely to denote a type of mortuary practice prevailed in this region prior to early historic times and to some extent followed in the early historic time also. Understanding this culture in a given cultural context is a crucial to understand the various cultural processes that had taken place in different segment of the society.

Tamil Nadu context

The most important factor that hindered in understanding the early historic period in Tamil Nadu is of the megalithic culture. The long survival of these monuments for more than thousand years in peninsular India between the first millennium BC and

first century BC prevented the scholars to place this culture in a specific cultural context. Basically it stands for a sepulchral character having the lithic appendage. Although many of these burial monuments are not strictly "megalithic" (using large stones for burials), the term is invariably used to denote an expression of burying the deceased in a grave, which may or may not have lithic appendage. Besides, it had other two basic inputs namely black and red ware and iron, which is considered as adjunct of this culture. Invariably all the south Indian scholars who work on this subject generally place any cultural deposit that yields black and red ware and iron into megalithic culture. The association of burial, iron and black and red ware is considered enough to designate this culture as megalithic culture. Though the black and red ware, iron objects and burial system with distinct lithic appendage have not entered in Tamil Nadu as a package but yet it has been placed in the same cultural basket. Due to lack of evidence, only a few attempts have been made to understand the black and red ware, iron and burial practices as separate entity. When these three ingredients are amalgamated as a single entity is not clearly demonstrated in Indian context. This lacuna prevents one to understand this culture in a definite chronological frame. Some attempts have been made on the basis of the typology of the burial and in certain cases are demarcated on the basis of the introduction of iron and in some cases on the basis of ceramics. Among the three, the iron alone has late introduction whereas the rudimentary burial practices are observed even in neolithic times. A.Sundara and B.Narasimhaiah carry the sepulchral monuments to pre-iron age level. The ceramic black and red ware had a pre-Harappan origin. At what stage one should call this culture as megalithic is a point needs to be closely observed.

Besides, bringing the monuments of non-megalithic in nature like urn burials (without any lithic appendage) into the megalithic fold is further

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aggravated the problem. The urn burials found in the coastal plains, particularly south of Vaigai river valley, as one observed at Adichchanallur and Amirthamangalam are mostly devoid of megalithic influence but still these were unscrupulously placed in the megalithic horizon, as they were burials found in association with black and red ware and iron. Therefore it is time to see the data in its geographical and chronological background. These monuments were passed through the megalithic to early historic phase. Secondly these were practiced in the villages, capital cities, trade centres, port towns, etc., in the advanced stage both in content and quality. For instance, at Kodumanal, the megalithic cist yielded potsherds with Tamil-Brahmi script (Rajan 1996: 72-86) along with the antiquities of other regions. The Sular grave yielded punch marked coin struck at Eran (Beck 1930:166-182). Another remarkable recent discovery is of a bilingual silver coin written with Greek on the obverse and Kharoshthi (Prakrit language) on the reverse collected first time in Tamil Nadu from a megalithic grave near Kambaiyanallur in Dharmapuri district. This coin is a rare issue of the Indo-Scythian ruler Aspavarma, son of Indravarma, who ruled in the Taxila region about 30-40AD (Sukavana Murugan 2001:115). It is noteworthy to recall the bronze seal with two lines script collected from a burial at Anaikottai in Jaffna Peninsula (Raghupathy 1987:200-202). These all denote continuity of the custom of erecting megalithic monuments in early historical period. However, some contemporary monuments with same superficial identity in isolated regions were rudimentary in nature. Majority of the reports just identifies the burial complex based on surface observation. These lead the scholars to mix up, though unintentional, the data of the earlier with the later one. It is very difficult to give any concrete chronological frame to the monuments on the basis of surface observations. The intrusion area and the terminal area had wide chronological implications though they look alike on the surface. For instance, on the surface level, all the graves at Kodumanal are cairn circles. But in opening, it shows entirely different type of graves like simple cist, simple transepted cist, transepted cist with a single or double subsidiary cists. The availability of the grave goods also shows some variations. The graves yielding prestigious copper objects like tiger figurine inlaid alternatively with lapis lazuli and carnelian did not

yield any carnelian beads (Meg. III) whereas other burials yielding thousands of carnelian beads do not carry much bronze objects. So, the Kodumanal excavation proves that there exists a vast difference in the surface observation of a burial and the excavated one. The classification of the burial based on surface observation alone has its own limitations. Based on this limited surface observations and on the pretext of the non-availability of the habitation mound (though in majority of the cases it is found but not properly recorded in the field work), the scholars considered them as nomadic or semi-nomadic or cattle raising or settled people. Majority of the sites yielding dolmens and dolmenoid cists do not carry any considerable habitation mound and most of these sites have situated on the hilltop. Probably, these people might have exclusively lived on cattle raising and hillock products. The grave goods surfaced in these chamber tombs like sarcophagus, legged jar and iron objects suggest that they had contact with the neighbouring people living on river valleys and plains carrying agro-pastoral economy but practising different modes of burial like cist, sarcophagus and urn. In some areas, they lived side by side each following different mode of production. For instance, the recent exploration and excavation carried out in Thandikudi region on the Kodaikanal hills gives a good picture on this aspect (Rajan 2005:49-65). Quite a number of dolmens are found on the interior forest mostly on the elevated surface in and around Thandikudi. Besides, huge subterranean cist burials and urn burials are also found on the banks of the river. On opening, these dolmens yielded limited antiquities and ceramics whereas the cist burial yielded grave goods like gold objects, hundreds of carnelian and quartz beads which are elite in nature. These valuable antiquities would have not reached at this elevation (4000 feet above MSL) without exchange of valuable forest products. These are pepper and cardamom growing area. In addition to these products, ivory, sandal, medicinal plants and others items also would have been played an important role. So, this site shows that within a so called megalithic folk different level of subsistence pattern exists. If one examines the dolmens alone at Thandikudi, then they would designate the people as nomadic or pastoral people. If one investigates the cist alone at this site, then they would designate them as the people living in an economically advanced life. Mixing up both, then it would give different picture,

say mixed economy. Several such sites have been reported in Tamil Nadu. For instance, Kodumanal also yielded urn burial with limited antiquities. Most of the scholar never differentiate or understand this situation. Lack of direct field observation prevented them in understanding this mind-boggling scenario.

The excavations at Paiyampalli, Mayiladumparai, Togarapalli and Appukkal clearly points to the existence of Neolithic phase below BRW phase there by indicating the continuity of the settlement. All the graves are found near to these habitations. Such is the situation in host of other unexcavated sites. Therefore, the nomadic question does not arise. The basic question that stands today is whether all the three components namely BRW, iron and different grave types entered into Tamil Nadu together after evolving outside the region or entered individually is a moot point to be investigated. The limited excavation in different zones of Tamil Nadu restricted our understanding on this front, but it is worthwhile to examine the data supported with field observations made in the course of exploration and excavation. Before going into the finer details of some of the site a general view of the situation may be reviewed.

It seems, at the initial stage around 1000 BC, people were basically cattle raisers and probably with a rudimentary agriculture, a spill over of neolithic culture. Among the people, a few particularly the people following the dolmen method of graves might have followed pastoral life. They migrated quite often in search of pasture land. The limited availability of the habitation-cum-burial sites in association with dolmen and dolmenoid graves can be understood in this background. The people living in plains following urn, sarcophagus, cist and pit graves (depend upon the region) might have followed agriculture with a very limited nature of cattle raising. In Neolithic times, they are more in cattle raising and less in agricultural activity. In the following phase, it is more in agriculture and less in cattle raising. The shift from one to another depends upon the ecological zones. In the deltaic regions like Kaveri, Vaigai, Pennaiyar, Tambraparani, Vellar and other lesser-known rivers valleys and in some other potential agricultural pockets, they could have moved on to agriculture earlier than others. For instance, the existence of memorial stones exists in Dharmapuri and Chengam

region suggests that the cattle raising was predominantly continued till 9-10th century AD. The same situation could not be expected in deltaic region. So each region might have moved limited agriculture to excessive agriculture depends upon the fertility of the soil, lack of pastoral land, the amount of rain fall they receive in each zone and alike factors. In the course of this development, they picked up the black and red ware and iron. Whether the black and red ware people took this custom into their fold or vice versa are very difficult to judge at this stage. However, it seems iron entered at the end as the date of iron is later than the black and red ware and megalithic monuments. During this time, it seems, they did not have any categorical territorial affiliation. In the second stage (c.800 BC) they might have moved on to the full-fledged agriculture, which forced them to have permanent settlements. In this stage, they became settled people, clan based society emerged, exploitation of minerals and ores culminated, industrial activities intensified, specialized craftsmanship developed, script developed or the earlier one got modified, trade routes were formed in the potential agricultural and mineral zones, various religions took a shape and literature proliferated. Besides, of all these emerging trends, the people continued to perform the burial practice. At this stage, understanding the culture or the early history of Tamil Nadu poised a great problem to the scholars. People practicing identical burial practice with rudimentary agriculture were called as megalithic people and the people with advanced stage of development in all sectors of the society are also called as megalithic people due to the continuity of the same burial practice. Further it is to be observed here that within megaliths there are different types. For instance, in Pennaiyar basin the people practicing cist burial led an advance life adopting agriculture whereas the people fostering dolmens continued as cattle raisers probably having semi-nomadic life. The occurrence of habitation mounds in association with cist burial and non-occurrence or negligible presence of settlements with dolmen sites could be understood in this background (Rajan 1991a:37-52; 1993:35-47). Literally speaking both were contemporary people but lived entirely in different stratum of the society. For instance, the capital cities like Karur, Tagadur and Koyilur; trade centres like Kodumanal and Vellalur and geographical areas associated with the celebrated

rulers like Chera (Kongu region), Adiyaman (Dharmapuri region), Nannan (Chengam area) and Malaiyaman (Tirukkoyilur area) are met with cist burials. The celebrated king Adiyaman is in fact buried in a cist and a menhir was planted (*Purananuru* 232). Asoka's 2nd rock edict refers the Adiyaman dynasty (*Satiyaputra*) as a border state along with other well established polities namely Chera, Chola and Pandya (Thapar 1973:251). Unless one draws a line at this stage, the whole data got mixed up with the earlier one and continued to name the society as megalithic or even to some extent as nomadic (Leshnik 1974:21). So when one reports a site as megalithic site (because of the settlements associated with burial complex or black and red ware), it not necessarily means that they were megalithic folks in true sense. They may be the people of the early historical period knowing the script, having international trade contact, performing specialized crafts like iron and steel industry, etc. Therefore it is highly warranted to take at most care in dealing with the data of the given period.

Likewise, the urn burial also needs some attention. Urn burials are concentrated in the delta regions and in littoral zones. The people occupying these regions were ethnically, linguistically and culturally similar to the people of the mountainous region practicing different mode of burial as they both used the common language (Tamil) and script (Tamil-brahmi). Further, at no point of time the literature differentiates them. The urn burials are indigenous and probably earlier to megalithic monuments as latter were intruded in to Tamil Nadu from north. The recent Mangadu excavation of an urn burial site in the Kollam District of the Kerala State yielded the radiocarbon date (2890 ± 70 and 2859 ± 90 BP) of first millennium BC (Satyamurthy 1992:9-10). The radiocarbon date of 785 BC got from the excavation at Korkai, a Pandya port on the mouth of river Tambraparani, needs a close look now as this lies in urn burial zone lying closely in the same latitude (Majeed 1987:73-77) and very close to Adichchanallur. The recent excavations (2004) at Adichchanallur throw much light on this factor. One of the urns had a composite oblique design with sheaf of the paddy (*nerkadir*), a woman, a deer, a crane and crocodile. The uniqueness and composite nature of the picture definitely conveys certain specific meaning but at this stage it is hard to speculate. Nevertheless, the

presence of paddy as a oblique design in the present excavation and the collection of rice husk in the earlier excavation in the year 1902-1903 clearly suggest that already they entered into the agricultural economy and the geomorphology of the region also suits well for this. The amount of valuable antiquities like gold and bronze objects suggests that they followed a high standard of living. Further, the limited area of the excavation (6000 sq.m (?) of the 114 acres of burial complex) alone yielded hundreds of urns. If one opens the whole complex, it may run in thousands. The size of the burial complex is directly proportional to the longevity of the site. Alexander Rea identified habitation mound in the village Kongarayakurichchi lies on the opposite bank of the river. However, Satyamurthi, the excavator, suggested that he identified habitation material on the western side of the burial complex. He opened few trenches in that area and found large amount of usual ceramics. But one of the interesting features is, a large number of graffiti marks were encountered on these ceramics whereas in the grave goods only one or two graffiti marks were surfaced. This phenomenon is identical to the one encountered at Kodumanal. Based on the non-occurrence of Tamil-brahmi inscribed pot sherds, availability of the graffiti marks, the presence of thousands of urns, the excavator pushed the date, though tentatively but probably keeping his own date obtained at Mangadu, to the beginning of the first millennium BC. The observation made on exclusively urn burial sites suggests that these sites need not be placed in the megalithic bracket though they carry black and red ware and iron. Therefore placing the urn burial in the same time bracket is unwarranted. There are reasons to believe that these urn burials were earlier to megalithic. Lack of intensive explorations and selective excavations in the urn bearing zones restricted our understanding. It is very unfortunate not even a single urn burial site is excavated till date except Adichchanallur. Only in the year 2004, the site was reopened by the Archaeological survey of India. The findings are again show a completely different picture.

Like wise, all archaeological sites belonging to proto-historic period excavated in Tamil Nadu and Kerala yielded black and red ware and iron objects in the lowest level but all of them were not associated with megalithic monuments. Therefore it is time to see the black and red ware and the megalithic monuments

in separate entity. Its occurrence in megalithic and non-megalithic context indicates that black and red ware is quite independent of megalithic idea (Champakalakshmi 1975-76:110-112). So, as stated earlier the late phase of black and red ware culture or megalithic culture had distinctive historical moorings. This transformation could be seen in their social parameters like language, script, trade, technology, etc.

To Sum-up

The above analyses clearly suggest that fixing the early historic archaeology of Tamil region is not due to the non-availability of the data but rather understanding the data in right perspective. New archaeological inputs of recent years like the one noticed at Adichchanallur, Korkai, Mangudi, Teriruvelli, Alagankulam, Karur, Perur, Vallam, Uraiyur, Paiyampalli, Appukkal and host of other sites helped to reassess our earlier ideas. In addition, Kodumanal, Mayiladumparai and Thandikudi excavations by the present author yielded essential information on the nature of cultural traits. The Kodumanal data points that the megalithic people entered into the early historic period by around 4-5th century BC or one may say that the people after entering into the early historic they continued to follow the same ritual. They were involved in an industrial based economy with the manufacture of steel, iron, cotton fabrics and semi-precious stone beads. They completely become a literate society. They used an archaic form of Tamil –Brahmi script dated to the 4th

century B. C. They were also actively involved both in domestic and foreign trade as provided by the evidence of Prakrit loan words, scripts exclusively associated with Sri Lankan brahmi, Roman coins and Rouletted Ware. The volume of trade, the use of a script, the nature of industries and the size of the megalithic monuments clearly prove that they were not nomads as suggested by Leshnik whereas they are the people who are very much instrumental in transforming the protohistoric culture into early historic (Rajan 1998: 75-6). The cultural material found in most of the excavated sites like Uraiyur, Vallam, Mangudi, Teriruvelli, Karur, Perur, Tirukampuliyur, Alagarai and host of many other sites have been designated as megalithic culture. In all these sites the availability of the black and red ware alone is considered suffice to designate the term "megalithic". In few cases (like the one at Vallam, Tirukampuliyur, Uraiyur), the non-availability of any associated megalithic monuments does not prevent them to designate this culture. The discovery of inscribed potsherds also did not deter them to come out of this mind block. The culture supposed to be called as early historic period based on the evidence of Tamil-Brahmi script, still, called as megalithic culture on the basis of occurrence of black and red ware. The available data clearly suggest that Tamil Nadu entered into the early historic stage by the beginning of 5th century.

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GANGADHARA IN ART AND LITERATURE OF TAMIL NADU

(UPTO 9TH CENT. A.D.)

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The earliest extant literary compositions of the Tamils, the Eight Anthologies (*Ettutogai*) and Ten Idylls (*Paththupattu*), constitute the most copious source for the study of the socio-religious conditions of the early Tamil Country. A majority of these literary group is secular in character, however, they allude to worship of various deities by different sections of people.

Incidental reference to Siva and a few episodes centering around him occur in the Sangam works. Invocatory poems prefixed to many of these compositions, extolling the glory of Siva, are said to have been dovetailed at a later period. The twin epics, *Silappadikaram* and *Manimekhalai* of the Jaina and Buddha sects respectively, give a fairly good account of the growing cult of Siva and the early form of Saivism in a laudable manner. In the absence of incontrovertible archaeological evidence pertaining to Saivism, these literary collections are the only available source to understand the nature of Saiva religion and the concepts centering around the cult of Siva prior to 6th century A.D.

With the advent of bhakti-movement in the 7th century A.D., a considerable volume of Saiva literature grew up in the form of *Tevaram* of Gnanasambandar, Thirunavukkarasar and Sundarar, besides *Tiruvacakam* and *Tirukkovaiyar* of Manikkavasakar datable between the 7th and 9th centuries.

These devotional poems throw a flood of light on polarization of the cult of Siva and the rapid growth of Saivism in the Tamil country. The bhakti-saints laid emphasis on the importance of temple as well as image worship and therefore, puranic stories related to Siva had been extensively incorporated in their devotional compositions. Infact, the devotional poems of *Tevaram*. Trio and Manikkavasakar are somewhat like the Sanskrit Puranas and Agamas in giving details of mythological stories and different iconographic forms of Siva.

In addition to the above literary compositions, epigraphical documents of the Pallavas and early Pandyas (7th - 9th centuries) also supply valuable information about the changes brought about in the sphere of religion, concepts and forms connected with Siva. Some of these records also contain allusion to iconographic forms, of which they occasionally give a

verbal imagery tallying with actual representations in essential details. In this regard, the copper-plate charters of the Pallavas and early Pandyas provide a unique instance of literary description of the different forms of Siva.

The emergence of Pallava and early Pandya power, coupled with bhakti movement, led to the temple developing into a pivotal institution controlling the socio-religious life of the people. It witnessed the introduction of rock-cut and stone-structural temples all over their territories. Their monuments are replete with splendid sculptural forms of Siva in conformity with the puranic and agamic traditions.

Although iconographic forms of Siva are numerous in literary and epigraphical documents and icono-plastic art of the 7th-9th centuries, the Gangadharamurti aspect, among them, has a special significance of its own.

Hence, an attempt is made hereunder to portray the different forms of Gangadhara and probe into the factors contributing to its introduction and popularity, taking stock of literary, epigraphical and sculptural evidences.

The Myth in Sangam Classics.

The story of Siva receiving river Ganga on his locks of hair does not figure in the earlier strata of Sangam anthologies, while later compositions like *Paripadal* and *Kalitogai*, besides the twin epics, allude to the episode in brief.

The *Paripadal* and *Silappadikaram* portray that when celestial Ganga descended down on earth with great force, Siva controlled its fury and received it on his dishevelled jatas¹. Thereafter, he came to be called "Jaladhari"² ie, the possessor of river Ganga.

It is pertinent to point out that the above works neither mention the austerity performed by king Bhagiratha to bring down Ganga nor other events connected with the puranic myth. Similarly, iconographic details of Gangadhara are conspicuously absent in these works, although the story in a nut-shell is hinted at in some verses. Apparently, this would reveal the spread of this puranic story at the latter part of Sangam age and the little importance given to this theme in the mythology revolving around Siva.

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The Myth in Tevaram Hymns.

The descend of Ganga was one of the favourite themes for the Saiva saints. Hence, more than four hundred times the climax of the episode is referred to in the *Tevaram* collection. Bhagirata performed severe austerities for several years and prayed to Siva to bring down the celestial Ganga. Pleased with the devotion of Bhagirata, Siva controlled the terrific force of Ganga, received on his matted locks of hair and allowed it flow like a rivalet on earth³. The epithets 'Kangaiyan' and 'Kankaithangu chadaiyan'⁴ indicate this episode. Since the river was brought down by Bhagirata, Ganga came to be also known as 'Bhagirati'⁵.

Periyalvar, being a staunch Vaishnavite, says that Ganga originated from the lotus-feet of Vishnu, where from it descended down on earth⁶, thus, undermines the episode of Siva. Siva is stated to have received Ganga with out the knowledge of Uma⁷, and this provoked her anger and made her jealous of Ganga⁸. This discomfiture caused agony and made her pick up quarrel with her lord⁹. In order to pacify Uma, Siva embraced her and played upon the hymns of *Samaveda*¹⁰.

Ganga is conceived as the second consort of Siva, the first being Parvati. He is accused for accepting Ganga with out considering the beautiful daughter of the mountain¹¹. The *Tirumandiram*, on the other hand, illustrates that Ganga or *Jalamaya* is only the personification of the energy of Uma and therefore, Siva is bound to entertain the love of both Uma and Ganga¹². The reason for Siva receiving Ganga on his locks of hair, according to Manikkavasakar, was to protect the world from the wrath of the river, otherwise, it would have brought about an end to worldly existence¹³.

Different iconographic forms of Gangadhara find a place in the devotional compositions of the bhakti-saints. Gangadharamurti holds a *parasu* and *mriga* in two of his arms and another arm is extended holding the jata to receive Ganga on it. Uma stands by the side of her lord¹⁴. This description tallies with a four armed Gangadhara accompanied by his Devi.

In another form, he has a *parasu* and *mriga* in the upperhands. Another arm holds the jata on which Ganga descends and the last one touches the breast of Uma¹⁵. This act of touching the breast of Uma is suggestive of Siva pacifying her¹⁶.

An unusual description of Gangadhara is met with in one of hymns of Sambandar. Siva carries a *parasu* in one hand, while the other is stretched out to

receive Ganga on his locks of hair. The peculiarity here is that Siva is said to have seated on his bull vehicle¹⁷. In actual sculptures, such a form is not found.

Epigraphical Records

Contemporary epigraphical records also contain allusions to the Gangadhara aspect of Siva, the earliest being the famous Trichi rock-cut inscription of Mahendra Pallava I. It calls Gangadhara as *Nadi-priya*, ie, one who loves rivers. The composer of this inscription poetically describes the attitude of Parvati on Siva receiving Ganga on his matted locks. It is stated that the daughter of the mountain, Parvati, left her father's abode and stayed permanently by the side of Siva (at the Trichy rock-cut), being suspicious that god *Nadi-priya* (allusion to his espousing of Ganga) might fall in love with river Kaveri, and in order to din into his ears constantly that Kaveri was already the beloved of the Pallava King¹⁸. It is worthy of note that this inscription indirectory alludes to the commissioning of the Gangadhara panel in the rockcut temple.

An excellent portrayal of Gangadhara is seen in one of the Kanchi Kailasanatha temple inscriptions. Accordingly, the river springs forth from the jeweled head of Siva, appears black by the splendour of his black neck and red by the rays of the gems on the hoods of snakes adorning his body. Appearing in these multi-colours, Ganga flows down in order to fill-up the lakes of the three worlds¹⁹.

The Bahur copper plates of Nripatunga (877 A.D.) also contains an allusion to the Gangadhara episode. The learned men of Bahur organized and controlled the *Vidhyasthana* (College) at the village, just like Siva did and bore Ganga which descended down from sky with all its furious waves²⁰.

All the above literary and epigraphical evidences amply bear testimony to the wide popularity of the Gangadhara myth from about the 6th to 9th centuries A.D.

Gangadhara In Art

The earliest known specimen of Gangadhara in Tamilnadu is the huge panel in the upper rock-cut temple of Mahendra Varman I (600-630 A.D.) at Trichirappalli. The panel contains a four armed figure of Siva with his left leg firmly planted on the ground while the right, bent at the knee, is placed on the head of apasmara, as if to steady his position. His upper right arm is stretched out with the jata on which Ganga as a mermaid in anjali descends down. The corresponding left has an akshamala. The lower right arm holds a snake by its

tail while the left is firmly placed on the hip. At his foot-level are rishis offering worship to him while in the upper level are two flying celestials adoring Siva. At the left hand side, the presence of a dog in miniature form could be seen. This panel being the earliest, the sculptor had carved the figure of Siva as if he is steadying himself to receive the forcefully descending Ganga on his locks of hair.

The Adivaraha temple at Mahabalipuram contains a rock-cut sculpture of Gangadhara datable to the time of Mamalla. (630-668 A.D) Here, Siva is shown standing casually with his upper right arm stretched out to receive Ganga on his jata. Here, Ganga is depicted as a women with her body bent and arms folded in anjali. Siva's upper left arm carries an indistinct object, the lower right exhibits tarjani mudra and the lower left in Kati-hasta. This sculpture of Gangadhara, in contrast to the previous one, is standing in a relaxed pose. Besides, the accessory celestial figures and the dog are omitted here.

The huge open air rock-cut panel at Mahabalipuram, popularly known as "Arjuna's Penance" is considered by many scholars²¹ to be the portrayal of Bhagirata's penance and the descent of the river Ganga. In order to revive the lives of his ancestors with the holy water of celestial Ganga, Bhagirata performed severe penance to bring the river down to earth. He stood motionless on one foot with his arms raised up and body emaciated. Pleased by his devotion, Siva appeared before him and granted the boon. "It is this moment" which is portrayed in the Mahabalipuram panel, to the upper left of the central cleft in the rock which divides it into two sections. The water which the Pallava engineers planned to have cascade down the cleft into a pool below would represent the Ganga reaching the earth. All the figures, human and divine, are thus shown gravitating towards the central cleft to behold this glorious miracle of Ganga's descent,²²

The Gangadhara theme is depicted thrice in the Kailasanatha temple of Rajasimha (8th cent. A.D.) at Kanchipuram. Among them, the huge image found in the south-western sub shrine (anga-alaya) deserves special mention as it represents the 'terrific' aspect of Siva's tussle with Ganga till her temper cooled down²³. In this composition, Siva is shown with a fearsome expression, his mouth is slightly open, his teeth are bared and with the curved fangs on either side of his mouth.

It is here in this panel for the first time, Parvati is also shown standing by the side of Gangadhara. The 50th small shrine within the enclosure wall also has a

Gangadhara image, but it depicts him in the boon-conferring attitude.

Bhagirata is shown in this panel with an emaciated body, performing penance by standing on one foot and with his arms raised above as is found in the huge penance panel at Mahabalipuram. Thus, according to Lockwood & his colleagues, the Gangadhara theme is represented both as a terrific form as well as a grace-conferring form in the Kailasanatha temple²⁴.

The other structural temples of the Pallavas at Kanchipuram such as the Piravatesvara, Muktesvara and Matangēsvara contain sculptured panels representing the Gangadhara theme. These specimens do not depict Siva with a fearsome appearance.

The Pandya region does not have many images of Gangadharamurti in the rock-cut temples. The only known example in found is the Tirukokarnam rock-cut temple near Pudukkottai. It is a four-armed sculpture of Siva standing in tribhanga posture. His upper right arm possesses an akshamala while the corresponding left holds the jata in order to receive Ganga on it. The lower left exhibits uru hasta where as the right arm is held close to the thigh as though in abaya. At the left corner of the panel, Ganga is seen in kneeling posture with her head downwards in anjali. This rock-cut sculpture of Gangadhara is considered to be the earliest specimen in Tamilnadu²⁵, although there is no incontrovertible evidence to substantiate its date.

At Kunnandarkoil, also near Pudukkottai, the rock-cut temple contains a seated image of Uma-sahitamurti, in which Siva is shown holding his locks of hair by his stretched out upper left arm. Even though Ganga does not figure in this panel, the stretched out arm with jatas, apparently, denotes the event of Siva receiving Ganga on his matted locks.

A critical study of early Tamil literary works reveals that during the Sangam age, the Gangadhara episode was not given much importance when compared to the Samharamurti stories of Siva, evidently, the war-loving

Tamils had more fascination for war-myths associated with gods and goddesses rather than the boon-conferring themes. However, the Gangadhara myth is found in a nut shell in *Paripadal* and *Silappadikaram*.

The hymns of the bhakti-saints, on the other hand, elaborately deal with the story of Siva receiving Ganga on his matted locks. Obviously, it represents the rapid spread of puranic stories and the growth of Siva

cult. In addition to this, rivers being the main source of water supply to a arable lands, are considered by the bhaktisaints as sacred as Ganga²⁶. These rivers bring prosperity to people like river Ganga and therefore, Siva possessing Ganga is glorified by the hymnists. It is interesting to note that Tirunavukkarasar compares Gangadhara to a lake filled with water²⁷. Thus, the idea of river bringing prosperity to people should have led to the popularization of Gangadhara myth in hymnal literature.

The contemporary Pallavas who newly established their power in Tondaimandalam, in order to bring prosperity to their country had undertaken a net work of irrigation canals, tanks and lakes for

effective cultivation²⁸. Vairamegan vaykkal, Tirayaneri, Mahendratadaka, Chitrameghatadata, Paramesvara tadaka, Marpidukkueri, Velleri, Thumbari etc. are some of the examples. Like Siva who commanded Ganga to descend down and flow on earth, the Pallava kings provided water sources for the betterment of their country. It is worth mentioning that most of the rock-cut temples of the Pallavas are situated adjacent to water-bodies like lakes, tanks and rivers. The successful attempts of the Pallava rulers to reduce the difficulties of water supply and irrigation by cutting out canals, constructing tanks and lakes etc., obviously, find expression through the Gangadhara sculptural forms.

Notes & References

1. *Paripadal*, 9:6, *Kalitogai*, 1:2
2. *Paripadal*, 9:6
3. Sambandar 325:6, 378:3, Sundarar 55:7, 88:7 etc
4. Sambandar, 27:3, 304:1
5. Tirunavukkarasar, 61 :9.
6. Periyalvar, 4:7:2,3
7. Tirunavukkarasar,81:2:8.
8. Sundarar, 20:3.
9. *Ibid.*, 20:4, Tirunavukkarasar, 98:2:10, 106:7:2, Sambandar, 19:1, 207:5
10. Tirunavukkarasar, 4:1:7, Sundarar, 5:9, 9:9, 54:8.
11. *Tirumandiram*, 1223.
12. *Tiruvacakam*, 12:7.
13. Tirunavukkarasar, 11 :5, 17:8, Sambandar, 76:4.
14. Sambandar, 207:5.
15. Sundarar, 20:3, 38:5, 43:4.
16. Sambandar, 52:2.
17. *South Indian Inscription*, Vol. 1, No.33.
18. *Ibid.*, Vol. 1, No. 24. Verse-1.
19. *Ibid.*, Vol. II, p.514.
20. Michael lock wood. Gift siromoney & P. Dayanandan, *Mahabalipuram Studies*, pp2-6.
21. *Ibid.*, p.2.
22. *Ibid.*, p.34.
23. *Ibid.*, p.35.
24. V. Latha, *Cave temples of the Pandya Country - Art and ritual* p. 63.
25. Tirunavukkarasar, 59:2.
26. *Ibid.*, 23:5.
27. C. Minakshi, *Administration and social life under the Pallvas*, p.118 ff.

HISTORIC VESTIGES OF TARANGAMBADI OR TRANQUEBAR IN RETROSPECT

Prema Kasthuri *

The latest discoveries and studies definitely indicate that the antiquity of the coastal site of Tranquebar or Tarangambadi is far older than the fairly well recorded Danish and British history (17th to 20th Centuries) of the place. Yet history books and tourist literature invariably focus on the Danish period of Tranquebar. The site is one of the few places in

India to be subjected to systematic and scientific studies under the sea archeological explorations. A team of marine archaeological and geophysicists led by the renowned S.R. Rao have repeatedly explored the sea around Tranquebar from 1989-90. These explorations have clearly revealed that the human settlement at Tranquebar dates back to at least 500

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B.C. if not slightly earlier. Initially the site was much larger than the present settlement but was slowly reduced in size due to the continuous encroachment of the sea.

The result is that at present several archaeological relics are cozily hidden beneath the sea.

Around 500 B.C. the place was a thriving settlement. The people of this settlement knew the use of iron implements. They had a large burial ground close to the sea while their living quarters were located behind this ground a little further from the sea. Archaeologists have discovered megalithic graves (500-300 B.C.) at a depth of 7m about ½ km inside the sea, close to the Masilamaninathar Temple. The inner and outer stone circles and the pebbly caurn – like covering of the 10m wide megalithic grave have been carefully, unearthed. This is first instance of the discovery of megalithic graves under the sea in South India. ¹

At a slightly later date, around 200 B.C. the site of Tranquebar appears to have evolved as a trade center and market place participating along with the neighbouring port town of Kaveripattinam (Pumpuhar or Kaveripumpattinam) in the flourishing maritime trade that South India had with Greece, Rome and Africa in the west and Sri Lanka, South East Asia and China in the east. Unlike Tranquebar, Kaveripattinam has been subject to repeated archaeological excavations both on-shore and off-shore and its role as an early historical trade center has been archaeologically established by the discoverers of the foundations of its old harbor, Roman Coins, Roulette pottery imitating the Roman pottery and punch – marked coins minted in North India. But one should remember that archaeologists have categorically pointed out that Kaveripattinam was not a single compact settlement; instead it was a large spread out settlement comprising of over 10 to 15 smaller settlements spanning over the 10 km along this coastal stretch some of these settlements or suburbs include Vanagiri and Manigramam both of which have been explored and have revealed archaeological relics connected with the maritime trade of 200 BC – 200 A.D. Period. In such circumstances, Tranquebar too could have formed part of the cluster of trade settlements around Kaveripattinam.

Thus the port city has been in existence since the Sangam period with varying degrees of importance. The Sangam works like *Purananuru* (391), *Agananuru* (100) and *Natrinal* (131) refer to

this city as *Poraiyaru* (named after Poraiyar). Locally called Uppanaru).² The famous poet Kalladanar praises the chieftain of Poraiyar in *Puram* 391. Poraiyar is referred to as a port town i.e. munturai. It is likely that the sea which was originally striking Poraiyar has recorded subsequent to the (2nd A.D. by about a mile³. Poraiyar continued to play an important role in the history of Tranquebar till 19th Century.

By the third century A.D. the commercial importance of Kaveripattinam and its neighbouring settlements slowly decreased due to variety of reasons such as sea erosion on the stretch the decline in the Indo Roman trade and the growth and expansion of large port towns further north on the Andhra Coast. Simultaneously, the neighboring site of Nagapattinam began to emerge as a major harbor and reached the zenith of its trade importance during the age of the imperial Cholas [9th–13th centuries A.D.]. Despite this comparative decrease in the commercial activities of the place, the Tranquebar settlement continued to flourish during the Pallava (4th to 9th centuries A.D.) and the Cholas (9th to 13th centuries A.D.). Infact the foundations of the Masilamaninathar temple could be traced back to the Pallava period.

The Pallava Kingdom under Simhavishnu (upto 600 A.D.) reached down to the Kaveri as witnessed by the Pallankoil plates.⁴ During Narasimhavarman II entitled Rajasimha's time, there are references in Chinese works to Pallava trade contacts with South East Asia and ultimately with China. Hence trade from Poraiyur, now under Pallavas could have continued even though Mamallapuram became active during the era of the great Pallavas. Rajasimha was also the originator of structural temples as mentioned by Dr. Nagasamy the construction of the Masailamaninathar temple, nucleus could have been the effort of the Pallavas, even accuse the Mamallapuram shore temple.⁵ referred to as Rajasimhavarman and Kshatriya Simhishvara. Masilamaninathar temple was also called Manivaneeswaram.

The Cholas under Aditya I around (890 A.D) annexed Tondaimandalam. The Cholas were great builders. Their temples were modeled on Pallava structural temples in the early stages. The name Sadanganpadi, occurring in a 14th century inscription is identified according to with Tranquebar. The inscription according to Dr. Nagasamy also refers to a merchants guild known as Pathinen Vishaayattar (traders of 18 countries) and also a family of sailors.

called Karaiair, residing here. Thus Tranquabar has been continuously commercially active with well established trade guilds. Before the arrival of Danes the city seemed to have had six major streets (or 6 major divisions or sad Anga – 6 (Parts) – Chetty (Kadai street, Perumal Koil Street, Manicar street, Goldsmith Street, Masilamani Koil Street, Salanga Kara street. Perhaps that name Sadangampadi (Padi referring to a village) gained popularity in the Chola Period for the first time a number of settlements are called padis in this period for eg grattapadi, Gangapadi, Tadigaipadi, Nulambadi,⁶ Sadabgan could also refer to the six sabhats in a Savite temple called as Kanakla, Natana, Deva Sat, Chit, Ananda Sabhas. Masilamaninathar temple could have contained these six sabhas synonymous with the six Charas in a human body (Avudaiyar Koil or Saturvedapuram temple built in 8th Century A.D. is one such temple), in Pudukkottai district.⁷

The Masilamaninathar temple also carries an inscription datable to the Pandya King Maravarman Kulasekhara 1305. It refers to this place as Sadanganpadi alias Kulasekarapattinam. Another inscription also refers to the merchants as settis. (SII 4:400). Inscriptions of Mara Varman Veera Pandya refers to the merchants and the soldiers who were stationed at the port for the protection of merchants. The inscription datable to Sundara Pandya found in the Amritakateswarar temple at Thirukadaiyur in Mayavaram taluk of Nagapattinam district refers to this port as. Kulasekarapattinam. The inscription engraved on a loose slab during the period of the Nayak King Achchutappa Nayak found at Masilamaninathar temple refers to this place again as Sadankanpadi. It seems to Love had a fort guarded by soldiers. "Kottai Senai Kaikolar". This indicates that this place continues as a port town till the Nayak period.

Tarangampadi according to T. Subrmanian would be the corrupt form a Sadanganpadi. It may not be Taranga means wave or tossing with waves (Trangita), Tarangampadi is called as the wave washed village, suggesting the earlier incursions of the sea. The letter written by Raghunatha Nayak to Christian IV on a golden leaf (addressed Christian IV and sent to Ove Gedde) mentions the place as Tarangampadi (Tranquebar)

An inscription datable to 1606 A.D. found in the Varadarayaperumal temple dedicated to Lord Vishnu mentions that the temple was reconstructed by

one Vikram Vaidya Chettiyar. He made certain provisions for the daily worship at this temple. He collected the Taxes from fisherman alias Ariya Nattar and donated the same to the temple. The local fishermen still worship this temple. Matsyavatara one of the ten incarnations of Vishnu. Every year festival are being conducted in this temple.

Coins of Chinese origin were also encountered at the place. The inscription in the Vishnu Temple mentions a term called Sampan (Swathanthiram) Swathanthiram i.e., privilege of trade in Chinese vessels called Sanpan. Further a number of Chinese celadon wares collected at this place suggest that this port would have had contact with China.

Around the 17th Century the A.D. the Danes who had come to South India recognized the Commercial importance and harbour potential of Tranauqbar. Hence they negotiated with the Nayak ruler of Tanjavur to acquire this place on lease. Interesting records pertaining to this acquisition are preserved in the Royal National archives Copenhagen Denmark. Many of these records remain unpublished and have not been studied or documented properly.

In the year 1620, when Raghunatha Nayak, the king of Tanjore, permitted the Danes to settle at Tranquebar, he sent a letter of friendship to Christian IV, the ruler of Denmark. This Historic letter is written on a thin gold sheet in the shape of a palm leaf. Even after the decline of the Nayak dynasty and the commands of the rule of the Maratha dynasty in Tanjore around 1679 A.D. representations of the Tanjore King sent letters for example on 7th October 1687, Rama Nayakan, a leading local official of Tranquebar sent a thanks letter on a gold leaf to the King of Denmark, thinking the King for all his support. These letters were put in crimson coloured silk pouches and despatched to Denmark. The pouches had embroidery floral designs in thin gold thread. A thicker gold thread was used to the up or close these pouches. These pouches are also preserved in the Archives at Copenhagen. The earlier treaty with King of Denmark was drawn up in Portuguese and signed by Ove godde and the King of Tanjore (in Telegu) in 1620.

Some Highlights of the treaty were

1. Expression of faith in peace and alliance by both rulers.
2. Duty free for the first two years.
3. Promise to tolerance of their religious beliefs.

4. A fair trade with no fraudulent acts by natives.
5. Privilege of trade to Danes in Tranquebar and Portuguese in Nagapattinam.
6. Permission to Danes to use their money. Called Danish silver crowns. (a crown was to be equal to 14 or 14 gold fanas.) Counterfeit coins were for bidden.
7. Judicial power of the King Denmark over has subjects at Tranquebar guaranteed.
8. Permission to build a fortress – and lime and stone would be supplied to them at their own experience.

After the above, Tarangampadi became a center for Danish traders for nearly 225 years. Nearly 51 Danish governors were posted at Tranquebar. They contributed much to the development of this coastal town. The town was sold for twelve and a half lakhs of rupees to the British in 1845. Till around the middle of the 19th Century, Tranquebar was an important port. Its importance declined when harlotry lines linked Nagapattinam to the interior.

Tarangampadi became the home of the first Lutheran church in India. Zeigenbalg landed in 1706 during the rule of Frederick IV, King of Denmark and Norway. The first printing press in Tamil was established here with letters being prepared in England and Germany subsequently Zeigenbalg translated the New Testament into Tamil. He built the New Jerusalem Church. In Oct 1718 he collected a good number of Tamil Books and sent them to Jalle, where they are preserved till date. He prepared the dictionary called the “Malabar dictionary” consisting of more than 40,000 Tamil words. Father Schwartz the celebrated mentor of Maratha King Serfoji II of Thanjavur resided in Tranquebar for eleven years from 1750.

Peter Anker, Governor of Tranquebar for 18 years from 1788 to 1806, was a cordial diplomat as well as an artist who collected 131 items he which included landscape painting, maps of Indian territories and towns as well as European fortifications in Asia. Some restoration works were owned to the Dansborg castle in his time.

The Royal Archives, Copenhagen contain letters written in Tamil, Telegu and Marathi. There are four letters in Tamil referring to Tipu's invasion of South. There are some letters written by Maratta rulers of Tanjore to governors of Tranquebar.

A copy of treaty transferring the Danish settlements in India to the British East India Company, was prepared on 12th Jan, 1887 by one S. Daoid and given to M.M. Chinnaswami Chetty, a Clothe Merchant is presented on the Dansborg Museum, Tarangampad.

Indo – Danish Coins

In the period 1620 to 1680 coinage was struck entirely in land, with the exception of two copper pieces struck in 1660s. In 1680s and 1690s. lead and copper were both used. Then only Copper, joined in a single small gold piece. Danes in Tanquebar were also striking rupees following the example of the British and the French by mid 18th century – Goa 100 different major types fled coins where struck in less than 70 years. The earliest coins beat the name of fort Dabsborg. A singularly interest 7 gold pagoda struck by the Danes in then bearing on the observed the Gowned monogram of King Christian VII of Denmark,⁹ and on the reverse the Persian letter said to be Haidar Ali's initial. This can clearly indicater the Danish recognition of the Mysore rulers over lordships.⁸

The Danish presence in South India unlike that of other European Powers produced not even a ripple in the political life of the land as they were only traders who had constants like limited resources of Denmark, a Capricious royal support absence of military support and only pacific relations with native rulers.

The Dansborg Museum was established in 1979 by Tamil Nadu State Department of Archeology. The castle is being protected as a monument by the Tamil Nadu Department of Archaeology since 1977 (Earlier served as an inspection bungalow of P.W.D.)

Attempts at Conservation

These were serious efforts at restoring Fort Dansborg to its original form between 2001-2004.

- The memorial plaque at one of the East Gateways was cleaned and restored.
- Surveyors compiled Map of 1730-1810 became the basic model.
- A picture of Fort Dansburg in 1900 was obtained to beared in restoration work.
- The governor's original residence in Fort Dansberg restored in 2002.

- Door to the governor's residence was restored and the main gateway into the Fort Dansborg was also restored in 2004.
- The Old staircase leading to the built over in Fort Dansborg's Church was restored in 2004.
- Eastern and West Fork walls were fully restored in 2004 after execution and conservation report filed by Dr. R. Kannan, Commissioner of Archaeology, government of Tamil Nadu 2001-2002.
- The restoration of the decayed governors Residence was to start by end of 2004. The building belongs to T.N. Tourism Development Corporation. A detailed report on the historical, cultural and architectural significance of the city has been prepared by Intach Tamil Nadu Regional Chapter in July 2005¹⁰ Tranquebar Association has provided researched material for the above activities. At the corner of King street and Parada Place at the commander's house a new and restored Ziegenbalg monument has come up.

Dec 26th 2004, Sunami has destroyed 50% of the Masilamaninatha Temple. The Temples' Gopuram

lies in its side on the beach, The front porch has disappeared. The rest of the temple is slowly sliding into the sea and needs largest restoration.

In recent years the tourist potential of Tranquebar has been realized both by the Indian and Danish government. The proximity of Tranquebar to other tourist cum pilgrim sites such as Velankanni, Nagore, Pimpurhar and Thirukadaiyur could lead to Tranquebar included as part of a longer tourist circuit both for domestic and foreign tourists.

Some years back there was a proposal by Taj Group of Hotels to take over the historic buildings for heritage tourism but the plan never fructified. According to scientists, the Ozone content in the atmosphere around the town has a special rejuvenating effect on one's health. In sep 25th Hindu, Gunavathi Balaram describes the 19th Century Collector's residence which has been transformed from a run to a heritage hotel at a cost of 105 crores. The restoration is in consonance with the Danish architecture in Tranquebar and was undertaken by Neemsana. It was hoped that Neemsana's entry would spark heritage and civic consciousness in the locals and the antennules.

Notes & References

1. All the Archaeological statistics embodied in the paper were furnished to Suresh by N. Kasinathan, former Director Tamil Nadu State Department of Archaeology, Chennai, 1992-93.
2. T. Subrmanian. *Tarangambad, (Tranquebar) Excavation and conservation Report 2001-2002* published by Department of Archaeology, Chennai : Government of Tamil Nadu, 2003, p.102.
3. R. Nagaswamy. "*Tarangampadi*" Booklet brought out to honour the Prime Minister of Denmark (Mr. Poul Schluter) on the occasion of his visit with his wife to Danstborg Museum Tharangampadi on 17th 1987. p.1.
4. P.N. Chopra, T.K. Ravindran, N. Subramanian. *History of South India*, Vol.I Ancient period, New Delhi : S. Chand & Co., Ltd., 1979, p.71.
5. R. Nagasamy. "The main Temple and its enclosure and the front entrance have also come into existence before the Pandyan Period", Booklet on Tarangambadi, p.7.
6. P. Subramaniyam. "*Mey Kirthigal*", Chennai: International Institute of Tamil Studies, 1983, p.315-317.
7. *Kumudum Bhakti*, Sep. 15, 2005, p.6-7.
8. *Ibid.*, p.46
9. Ford Fenger "*Tranquebar Mission History*", "Guide to Indo Danish Coins from Tranquebar", Madras, 1906.
10. *The Danish Governor's Residence at Tranquebar*, Preliminary Conservation Report by INTACH, TNADU Regional Chapter, Chennai, July 2005.

A PALLAVA INNOVATION TO THE CHALUKYA ART

T.S. Thangamuthu *

Pallavas and Chalukyas have always remained two separate entities inspite of conquests and counter-conquests over each. Yet the influence of one region on the other in the field of architecture and sculpture can be easily detected. This process of mutual impact and influence started from about the beginning of the 7th century A.D. and continued till the Vijayanagara times. Sometimes the influence was minimal and at times greater. During the 7th and 8th centuries A.D. it looked as if there was a competition between the Pallavas and Chalukyas in patronizing vibrant architectural and iconographical productions. There were repeated clashes between the two and inroads into each other territories. At least on one occasion each one of these two families had occupied the very capital of the other. Hence, it is but natural that the two schools of architecture borrowed mutually both in architecture and iconography.

Pioneering scholars like James Fergusson, Percy Brown and others have pointed out the unmistakable hand of the Pallava art in the Virupaksa and other temples at Pattadakal. There are a number of inscriptions found in the Pattadakal temple complex testify to the mutual bearings. In his routine field survey, the present scholar has identified a number of iconographical motifs which add support to the thesis. To mention briefly, Mahisasuramardini, Dvarapalas, Sthanaka Siva," Somaskanda, Urdhuvatandava, Vrschika dance, Ravana lifting Kailasa and the like are verbatim repeated in the Virupaksa temple at Pattadakal on the Rajasimha model. In the present paper, certain typical Pallava iconographic form i.e., Vrschikatandava, is taken for a detailed examination.

In the history of Indian art, the dance theme is a coveted area of research which attracts one and all. Perhaps there is no big museum in the world which fails to accommodate in its catalogue a bronze, preferably of Cola or Vijayanagara Nayaka, or Nataraja, the Cosmic Dancer. Ananda Kentish Coomaraswamy was the pioneering art historian, nearly a century ahead (1907) to identify the image with Siva and bring out its symbolism with due reference to the Tamil literary sources, particularly the Tirumantiram of Tirumular.¹ A galaxy of scholars, art historians, professional bharatanatyam dancers (e. g., Kapila Vatsyayan), philosophers and others have worked on the subject among whom mention may be made alphabetically of

Alexander Iyer, Anne Marie Gaston, David Smith,² Douglas Barrett, Hermann, Kalidos Raju, Kamil Veith Zvelebil, Paul Younger, C. Sivaramamurti and K. V. Soundararajan.

In the present paper, a rare dance motif found only in the Pallava temples of Kancipuram (e.g., the Kailasanatha) is taken up for elucidation and its interaction with the Calukyan art at Pattadakal, one of the important bases of their architecture and iconography. The other centres being Badami, Mahakuta and Aihole on the same precincts.³ The author had the privilege of visiting these places upto Elephanta in the Maharashtrian highland for field work in connection with his doctoral dissertation, *Pallava-Calukya-Rastrakuta Interaction in Art with special reference to the temples of Kancipuram, Pattadakal and Ellora*.⁴ The present article is an elaborated chip from a macro study.

Scholars like K.R. Srinivasan have overemphasised the impact of Calukyan and Rastrakuta art on that of the Pallava and Early Pandya (i.e., the First Empire of Nilakanta Sastri)⁵ so far. This kind of one-way traffic in scholarship has been ably questioned and counter-argued in recent researches.⁶ If the Pallavas had something to give, they equally had something to take from the Calukya and Rastrakuta. If the Calukyas and Rastrakutas had something to give, they had something to take from the Pallava and Pandya. The main point of issue in this context is a dance of Siva, called, in technical jargon Vrschikatandava (Dancing like a Scorpion). The *Natyasastra*⁷ talks of 108 types of karanas (dancing modes) of which one is vrschika: Siva in a dancing contest with his rival, Kali, is said to have adroitly performed all these karanas and unable to defeat her resort to a difficult mode, called Urdhvatandava (or in technical terminology, *lalatatilaka*, Tamil: *kodukotti*) and humbled her pride.

Vrschika is a mode of recital in which the dancer, mostly Siva (neither Devi nor Vishnu is found dancing this mode), is posed in the *alidha* or *pratyalidha* (archer's attitude) with one leg pulled backward as far as possible, and one in kneeling attitude. One of the hands is raised up above like the scorpion's tail and above the head projects the palm bent downward. The Lord may be eight or more handed and each hand bears a weapon or emblem or mudra. This sculpture is a typical Pallava contribution and is found in few of their

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temples at Kancipuram, the best example being the Kailasanatha where one of the subsidiary cella houses the image as a cult Murti. The Olakkanesvara temple at Mamallapuram includes a specimen in one of its devakosthas. It appears in no other part of India both in point of time and space as far as our knowledge goes. The Kailasa (Cave XVI) of Ellora includes a specimen of Urdhavatandavam, another contribution of the Pallava (cf. Kalidos 1996: fig. 3-4, Thangamuthu 1996, fig. 20-21). It is a case of Pallava impact on Rastrakuta art.

The Pallava element in the Calukyan art of its metropolitan zone is to be found in the Virupaksa temple at Pattadakal. This temple is said to have been built on the model of the Kailasa of Kanci by the queens of Calukya Vikramaditya II who conducted a *dikvijaya* into the Pallava country.

The Virupaksa temple faces east and is fitted with doorways in three directions, excepting the west at the end point of its mahamandapa. The doorways are fitted with a four-pillared mini-pavilion and flights of steps for entry. The southern mini-mandapa accommodates originals as may be found at Kancipuram and Mamallapuram. In its iconographical input and aesthetic appeal, the Calukyan image challenges the Pallava originals and offers room for a thought whether a Pallava artist had fashioned it. Though earlier generation of scholars entertained such an idea (i.e., Pallava artists working at Pattadakal) in recent times scholars (S. Settar and S. Rajasekhara and others) have questioned the validity of such a thesis. Whether 'yes' or 'no' is found in the metropolitan art of the Calukyas of Badami. This is to prove the questionable ideological impact of the Pallavas on the Calukyan art in their core zone.

Regarding the symbolism of Indian dancing sculptures much has been said by scholars in the field, noted above, particularly A.K. Coomaraswamy. He considers the Anandatandavam of Siva as a symbol of the five cosmic functions, viz., Creation, Preservation or Sustenance, Destruction, Embodiment and Release. Each and every type of dance may have its own symbolic overture but nothing regarding the *vrschika* type has been.. said so far. The scorpion is a dangerous creature. When its tail is raised above as in the dance mode, it means it is ready to bite its adversary. So it might symbolise the destructive function of Siva which is his ethos or characteristic attribute. Brahma is for Creation and Vishnu for sustenance and so their *guna* (mental attitude) is *tamasa* (Siva), *rajasa* (Brahma) and *uttama* or *saumya* (Visnu).

To prove the thesis that there were mutual bearings on artistic motifs other than stylistic grounds, let us examine here the widely prevalent view that the architect of the Virupaksa temple at Pattadakal came from the Pallava country. According to this view, after the conquest of Kanchi, Vikramaditya II is supposed to have brought from Kanchi a group of artists headed by Sarvasiddhi. The king is supposed to have entrusted the task of building the Virupaksa temple to him. This view is based on the Vakkaleri plates of Kirtivarman II.⁸ The plates speak of Vikramaditya's appreciation of the images and sculptures in the Rajasimhesvara temple at Kanchi and his grant of gold to the temple. Cousens⁹ surmises that he probably "induced some of the best architects of that capital to return with him." He further states that the two inscriptions in the Virupaksa temple support this view, since they mention Sarvasiddhi as "the most eminent sutradhari of the southern country". Benjamin Rowland¹⁰ endorsed this view. But Percy Brown¹¹ did not agree.

There is no doubt that there was close contact between the Pallavas and the Chalukyas ever since the time of Pulakesi n. This in a way helped the interchange of culture or the contact between artists of the two regions. However, we do not have evidence enough to establish that Sarvasiddhi came from the Tamil country. The fact is that the Virupaksa and the Mallikarjuna temples were built after the return of Vikramaditya II from Kanchi, and it is true that the impressions carried by the ruler and the few artists that may have accompanied the king may have influenced this project. In the Virupaksa temple itself there are two inscriptions referring to Sarvasiddhi. Both call him *tenkana desiya sutradhari*.¹² Some scholars have taken these words to mean an architect from the southern country. This interpretation is misleading. These words actually mean southern portion of the temple. Hence, it should be interpreted to mean that Sarvasiddhi was in-charge of the southern portion of the temple and not as coming from the southern country. An inscription in the Papanatha temple of the same place refers to Revadi Ovija, a disciple of Sarvasiddhi as *tenkana dise madidor*.¹³ The word *madidor* means one who completed or constructed (in this context). Hence, Revadi Ovija built the southern portion of the temple. Likewise, Sarvasiddhi, the sutradhari of *tenkana dise* was the builder of the southern portion of the Virupaksa temple. It should be noted that another architect was also associated with the construction of the Virupaksa temple. He was Gunda.¹⁴ It is reasonable to surmise

that Sarvasiddhi was in-charge of the construction of the southern portion of the temple while Gunda supervised the construction of the northern portion. In other words, though Pallava influence on the two great temples at Pattadakal is clear it is not reasonable to say that the architects and sculptors come from the Pallava country.

Conclusion

Iconography is a mirror of the society. In India, art is not for art's sake only. Certain sociological notions

are embedded at the subconscious level in the evolution of an artistic form. Vricikatandavam is cosmic in character because it symbolises the creative function. In a process of artistic interaction, the Pandyas, Chalukyas and Rastrakutas too found a necessity for incorporating this meaningful motif in their temples. Ideas may be there in terms of mutual influences but it is difficult to suggest the ways of interaction. Talking in terms of Pallava-Chalukya interaction vrchikam and urdhvatandavam are the best examples.

Notes & References

1. *Tirumantiram*, VV. 2722 – 2803.
2. Smith is the most recent addition to the field who reviews the concept of Siva-Nataraja from the point of a Sanskrit text.
3. The author had the privilege of visiting these places upto Elephanta in the Maharashtra highland for field work in connection with his doctoral dissertation, Pallava-Calukya-Rastrakuta Interaction in Art with special reference to the temples of Kancipuram, Pattadakal and Ellora. The present article is an elaborated chip from a macro study.
4. For an earlier paper see T.S. Thangamuthu, 1994: 487-90.
5. K.A. Nilakanta Sastri, *The Pandyan Kingdom*, Madras, 1972, p.38.
6. Kalidos Raju (1996).
7. For iconographical gleanings see Kasyapasilpasastra and Agastyasakhaladhikara published by the Sarasvati Mahal Library, Thanjavur.
8. *E.I.*, V. 200-5.
9. Cousens 1926: 61.
10. Benjamin Rowland 1970: 277.
11. Percy Brown 1971: 69.
12. Annegeri 1960: Nos. 1 and 3.
13. *Ibid.*, No. 29.
14. *Ibid.*, No.2.

SOME FESTIVALS OF THE SANGAM AGE

N. Alagappan *

The people of the Sangam age celebrated several festivals during the course of the year. The festivals were occasions of public rejoicing and merriment and they gave relief to the people from the monotony of everyday life. Many of the festivals of the Sangam age were associated with religion. Some of them were purely social in nature. In this paper an attempt is made to explain some of the festivals of the Sangam age.

Karthigai Festival

A festival common in the Sangam age and ever since is the bonfire festival on the Karthigai star day of the Karthigai month of every year.¹ This festival is referred to in *Narrinai*² and *Ahananuru*.³ On that occasion houses and temples were lighted with rows

of lamps.⁴ Small earthenware lamps were used for the purpose. Garlands of flowers are said to have been hung at the doors of the houses during the occasion. The Karthigai festival was marked by the liberal distribution of alms to the poor.⁵ It has been described as a *Peruvila* in *Agananuru*.⁶

Onam

'Onam' was an important festival in the sangam age; but at present it is celebrated in Kerala and some parts of other states where keralites are living.⁷ The festival is celebrated on the Onam star day of the Tamil month Avani.⁸ During the Sangam period it was believed that the Onam day was the birthday of Mayon or Vishnu.⁹

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On that Onam day, soldiers dressed in blue coloured attire took intoxicating drinks and participated in grand feasts. The celebration of the festival in the city of Madurai is described in the *Madurai Kanchi*; it is presumable that the Onam festival was celebrated in other parts of Tamilnadu as well.¹⁰

Tai Niradal

The *Tai Pongal* which is a grand festival in Tamilnadu at present was not celebrated in the Sangam age. However, "*Tai Niradal*" or a ceremonial bath in the Tamil month of *Tai* is mentioned in *Kalithogai*¹¹, *Ainkuru Nuru*¹² and *Paripadal*.¹³ The object of this sacred bath is said to have been for the girls to get suitable bride grooms.¹⁴ *Tai Niradal* and *Tai Pongal* are associated with the Tamil month of *Tai* (January-February). But both the festivals were not connected with each other. We come across the words 'Pongal Ilamalai' and 'Pongal Venmalai' in the Sangam works.¹⁵ Here 'Pongal' means 'the overflow of rain' not 'Pongal' festival.

Kaman Vizha

In the spring season, the people of the Sangam period celebrated *Kaman Vilavu (Vizha)*. The festival was associated with *Kaman* or *Manmatha*, the Lord of Love.¹⁶ Men and women participated in the festival with enthusiasm. On the occasion women adorned themselves with their best clothes and ornaments. A wife felt miserable in case her husband was out of station during the *Kaman Vizhavu*. Some men danced in the company of *Parattai* or Horlots.¹⁷ In this festival, *Manmatha's* death was remembered and sugarcane, the bow of Lord *Manmatha* was thrown into fire. At present, the festival is celebrated in some districts of Tamilnadu like Salem and Coimbatore on the full moon day of the month of *Panguni*.¹⁸

Indra Vizha

Indra Vizha was an important festival of the Sangam age. It assumed a great importance in the days of the *Silappadikaram* also. The *Indra Vilavur Edutta Kadai* of the *Silappadikaram* gives a detailed account of this festival in Poompuhar. The flag bearing the ensign of the white elephant was hoisted to mark the commencement of the festival. The festival was celebrated for 28 days in Poompuhar. On the first day of the festival, the king attended in person the opening ceremonies. He started from his palace, surrounded by an imposing cavalcade consisting of the chief officers of the kingdom, the five great assemblies, the eight group of attendants and the nobility mounted on horses, elephants or chariots and proceeded to the banks of the Kaviri. In the presence of the king, the sacred water of the river was filled in golden pots by youths of the royal family and the procession then marched to the temple of Indra. The image of Indra was bathed with the sacred water amidst the recitation of mantras and playing of musical instruments. At the close of the festival, the members of the royal family bathed in the sea at the mouth of the river Kaviri and offered prayers to the Lord Indra.²⁰ The larger *Sinnamanur plates*, issued by Rajasimha II (900-920 A.D) state that the *Indra Vizha* was celebrated by the Sangam Pandya King Nedunchelian at Madurai. Therefore, it is inferred that the festival was celebrated in other places of Tamilnadu also.

On the whole, these above mentioned festivals and ceremonies provided merriment for the people. On many festive occasions indulgence in intoxicating drinks on the part of men and women appears to have been a common feature. Dance and music also figured in the course of many festivals.

Notes & References

1. A.M. Paramasivanandam, *Tamil Nattu Vizhakkal*, p. 80.
2. *Narrinai*, Poem No. 202.
3. *Ahananuru*, Poem No. 172.
4. *Festivals of India*, Publications Division, New Delhi: Government of India, p.23.
5. Jagadisa Ayyar. *South Indian Festivities*, p. 147.
6. *Ahananuru*, Poem No. 185.
7. K.K.C. Nair. *Festivals of India*, p.30.
8. Onam is the 220d Nakshatra. In total there are 27 nakshatras.
9. Madurai Kanchi, "மாயோன் மேய ஒண நன்னான்" Line 590. Also A.M. Parama Sivanandam, *Tamil Nattu Vizhakkal*, p.50.
10. Tirugnana Sambandar who lived in the 7th century A.D. mentions the Onam festivals in his *Mailai Devaram*. Therefore, it is clear that the Onam festival was celebrated till the 7th century A.D. The *Devaram* Song is as follows:

- “ஐப்பசி ஒண் விழாவும் தலைப்படுவபயோ
துய்ப்பனவும் காணாதே போதியோ பூம்பாவாய்”
Now Onam festival is celebrated in the Tamil month
of Avani but in the 7th century it was celebrated in
the month of Aippasi.
11. “தையில் நீராடிய தலம் தலைப்படுவாயோ” -
Kalithogai, Poem No. 59.
12. “மகளிராடும் தை இத் தண் கயம் போல
பலர் படித்துண்ணும் நின் பரத்தை மார்பே”-Ainkuru
Nuru, Poem No. 84.

13. *Paripadal*, Poem No. 11.
14. K.K. Pillai, *A Social History of the Tamils*, p. 331.
15. *Ainkuru Nuru*, Poem No. 276, *Agananuru*, Poem No.
217.
16. *Kalithogai*, Poem No. 27.
17. *Kalithogai*, Poem No. 30.
18. K.K. Pillai, *A Social History of the Tamils*, p. 332.
19. *Purananuru*, Poem No. 241.
20. Kanagasabhai, *The Tamils Eighteen Hundred Years
Ago*, p.143.

THE THANJAVUR NAYAK'S PATRONAGE TO HINDU RELIGIOUS INSTITUTIONS

R. Krishnamoorthy *

The state had its close relation with the Hindu religious institutions during the period from 1532 A.D to 1676 A.D., which marked the beginning and end of the Nayak rule in Thanjavur respectively. (The state had its close relation with the Hindu religious institutions in the 16th and 17th centuries.) State's relation was mainly centred around the political and social recognition of the State in the land of the Tamils. On the other, the institutions mainly depended upon the endowments of the State for their survival and maintenance.

The State's relation with the institutions can be discussed in terms of patronage, supervision and control, protection and fiscal regulations. The chief patron of the religious institutions was the State. The institutions owed their foundation, maintenance and development to the endowments of the state. Besides, the royal personages, high officials, rich individuals, professional guilds and communal groups also extended considerable patronage to these institutions. But these only supplemented the State patronage.

In continuation of Vijayanagar tradition, the rulers of the period stood for the protection and development of the institutions of their respective sects. The period under study witnessed the emergence of certain new temples. This was mainly due to the strong belief that the act of building temples was the primal duty among the seven great services of a King to his subjects.¹ Furthermore, the Nayaka rulers felt that it was essential for the maintenance of kingship and political consolidation of the state as they were

very conscious of the fact that they were alien in the land of the Tamils, politically and linguistically.

Patronage Of Nayaka Rulers To Temples

The Nayaka rulers extended a great patronage to the Hindu religious institutions of different kinds. Nayaka, were staunch Vaishnavites. They, except Sevappa Nayaka gave importance to the Saivite temples too. In the sixteenth century, all Vaishnavite temples in Thanjavur region received the patronage of the Nayaka rulers. Such temples were found both in the region and outside the region. Some of them are the temples at Thanjavur, Kumbakonam, Thiruvavarur, Mannargudi, Srirangam, Nedunkunram, Vridachalam and Thiruvengkatam. Among them, the Rajagopalasamy temple at Mannargudi became the spiritual centre of the Nayaka rulers. Sevappa Nayaka, the founder the Nayaka dynasty in Thanjavur rebuilt the Vaishnava temples namely the Mamanikoil and Manikunram Koil on the banks of river Vennar in Thanjavur.² He provided golden Vimana to the temple at Thiruvengkatam. The Vishnu temples at Nedumkunram and Vridachalam also received the royal patronage of Sevappa. The contemporary inscription refers to that the Rajagopalasamy temple in North main street of Thanjavur was consecrated during his reign.³

Though Vaishnavite, he was an ardent devotee of Siva and had granted endowments to the Siva temples in Kudavasal, Avoor, Chirroyrur and Vridachalam. Sevappa erected the Murugan shrine

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and the Mallappar mandapam in the Brahadiswarar temple of Thanjavur. He specially granted a car to the Amman temple at Thiruvidaimarudur for the grand celebration of Car festival. In fact, the task of constructing the temple at Swamimalai was accomplished by him.⁴ The standing gopura of the Thiruvannamalai temple and its long corridors are the living monuments of his patronage to Siva temples.

All Vaishnavite temples attained greater importance during the reign of Achyutappa Nayaka who was a great devotee of Vishnu. However, he considered the temples at Srirangam and Chidambaram as one and the same. His attitude towards the Saiva sect was proved by his coins which bear the images of Siva and Vishnu.⁵ His personal devotion to Lord Vishnu earned him the title Achyutappa Alwar.⁶

Achyutappa Nayaka endowed land grants to the Vishnu temples in Thanjavur and Srirangam. In A.D. 1570, he granted twenty five villages fetching an annual income of 6200 pon to the Srirangam temple for conducting pujas and festivals. His reign witnessed the expansion of many temples. The Rajagopalasamy temple at Mannargudi got seven corridors. A big mandapa was built in the temple at Vaidhiswarankoil. He endowed a sarvamanya kattalai to the Siva temple at Thiruvavur and the village Thiruvetkalam to the Tillai Chidambareswarar.⁷ He also established some water pandals on the way to the temple at Thirupati for the benefit of pilgrims.

Reghunatha Nayaka simply followed the footsteps of his father Achyutappa in the patronage of Vishnu temples. Being a great Rama bhakta, he himself authored Reghunatha Ramayanam. He daily read the Rama katha and he had created a cell called 'Srirama Soudam' in the Thanjavur palace for the display of the different images of Rama. He was entitled as anaviratha rama kadamrudha sevakam, to mark his devotion to Rama bhakti.⁸

Reghunatha built the Ramasamy temple at Kumbakonam where he arranged the coronation ceremony of the Vijayanagar Emperor Ramaraya.⁹ He erected sixteen small shrines around the sacred Mahamaham tank to mark his sixteen kinds of danas.¹⁰ In A.D. 1609, he endowed 60 veli of land to the Bhaktavachala Perumal temple at Thirukkannamangai. He installed new copper icons in many of the temples which received his patronage. Reghunatha Nayaka created an endowment of thirty

pon out of the income from the Nodyur village for the above purpose. The Thiruvallangadu Vedavaraneswarar Thirukkoyil was one among them where the new copper icons were installed. Further he donated cars to temples at Thiruvidaimarudur, Thiruvaiyaru and Pattiswaram. The image of Raghunatha Nayaka was carved out in the temple cars. The immense patronage to the religious institutions incurred a heavy expenditure on the state during his reign.¹¹

Vijayaraghava's patronage to the Rajagopalasamy deity at Mannargudi was an inestimable one. His devotion to the deity led to assimilation of royal centre with the sacred centre. He highly indulged in the worship of the above deity even without noticing the enemy's invasion of his state.¹² The long corridors, sacred tank, thousand pillared hall, and the car of the female deity of this temple were all due to the extensive patronage of him. The contemporary Nayaka literature records that his untinted devotion to the Lord of Mannargudi earned him the title 'Mannarudasa' meaning the servant of the God Rajagopala. He granted land endowments to the temples at Thirukkannamangai and Thiruvavur. He also established some mandapas in the Saranathar temple at Thiruchérai and Siva temple in Thiruvavur. He endowed nearly three lakh kalam of paddy and three thousand gold coins annually to the temple for conducting pujas and festivals.¹³ The Nayaks rulers extended their patronage to the village temples too. These temples attained greater significance during this period under study because of the loyal patronage. The Nayakas gave much importance to the village deities like Angalaparameswari, Syamala and Ellamma.

The state patronage was extended even to the sepulchral temples. The sepulchral temples were built in stones over the mortal remains of the royal personages and public. Reghunatha Nayaka granted 1500 kuli of land for the maintenance of a sepulchral temple built in memory of the unnatural death of a girl at vallam.¹⁴

Patronage To Monasteries

The Hindu monasteries received their due attention in the hands of the rulers of the period. Sevappa Nayaka, in 1577, endowed the Madhwa monastery of Vijayendra Teertar at Kumbakonam with the village of Arivilimangalam.¹⁵ He also granted some villages to this monastery in Mayiladuturai Taluk.¹⁶ He also patronized the Veerasaiva matha at Kumbakonam.

Patronage To Agraharas

Many agraharas appeared during the times of the Nayaka rulers. The rulers felt it as their sole responsibility to protect the brahmins. Hence, they created a large number of agraharas in this region. The brahmins were held in high esteem in the state and society. Reghunatha Nayaka even shared his throne with Yanjanarayana Dikshitar and ruled Thanjavur.¹⁷ Many villages like Govindapura, Govindagudi and Ayyampettai were created in memory of the famous brahman minister Govinda Dikshitar (A.D.1555-1635) who served under the Nayaka rulers.¹⁸ The epigraphs refer to the various land endowments of the Nayakas to the newly established agraharas namely Olayampudur¹⁹ and Alarmelmangapuram.²⁰ The record

of A.D. 1659 refers to the agraharas namely Sri Sanbahamannarpuram and Ambalakkudi²¹ established by Vijayaraghava Nayaka.

Patronage To Chatrams

Many chatrams were also patronised. Sevappa Nayaka established a chatram at Moovalur and attached it with Markasakayeswarar temple. He granted 13 veli of land to the above chatram for feeding the brahmins. Vijayaraghava Nayaka's copper plate of A.D. 1638 refers to the villages namely Nadiurn, Turaiyur and Udaiyarnadu Pattukkottai Seemai which were granted to the Chaluvanayakkan chatram located on the way to Rameswaram for feeding the pilgrims.²²

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PADMANABHAPURAM, THE CENTRE OF ART AND ARCHITECTURE

N. Mohamed Husain *

The Padmanabhapuram palace is a testimony to the greatness of the rulers and architectural beauty. The full fledged facilities available in the palace premises surrounded by the fort that stands the test of the time reflect the life style of the Travancore Kings. Its original name was Kalkulam. This fact has a reference in an inscription dated 753 Kollam Era (1578 AD)¹. The inscription asserts that this place was known as Kalkulam before it was called

Padmanabhapuram. It was Maharaja Marthanda Varma, the founder of Modern Travancore, who annexed more territories and dedicated the entire state of Travancore to Lord Padmanabha and the old name Kalkulam was changed to Padmanabhapuram. This historical episode is inscribed in the Padmanabhapuram inscription of 925 M.E. (1750 A.D.)². There are two others names to this palace. Perumal Palace and the Valiyakoyikkal Palace³.

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The exact year of the construction is disputable. M.K. Devassy claims that the palace was built in 1335 AD⁴, Records indicate that the palace and the fort around it were built in 1600 AD⁵. The palace extends to an area of six acres and a fort surrounds this majestic building. The surrounding wall, which was originally built of mud, encloses one hundred and eighty six acres of land ⁶, When Maharaja Marthanda Varma took possession of the palace, he renovated it and constructed a square fortification.⁷ The walls were built of granite slabs under the supervision of a reputed architect, Taikkattu Nampuri, the king built the wall thirty feet high⁸.

Padmanabhapuram palace is a feat in engineering because of its compactness. It is an outstanding model to the present call given by modern architects about economy in the utility of space and efficiency in the usage of rooms and sturdiness of structure. As the Padmanabhapuram palace was built not in a day, a survey of the various structures in the palace would reveal the changing architectural features across many epochs of Travancore History. The progress of time can be seen in the changing style of architecture. J.H.Cousins who made a systematic study of Travancore architecture observes that the Padmanabhapuram palace is an important subject for the students of art and architecture.

The Padmanabhapuram fort still speaks the might of the past rulers and its architectural grandeur still glorifies the Padmanabhapuram royal heritage. The imposing presence of the fort adds grandeur to the elegance and grace of the palace. The Padmanabhapuram fort is a square fortification that surrounds the Padmanabhapuram palace. Its circumference is two and half miles. The area of the ground that falls within the fortification is about 186¼ acres.¹⁰ The walls of the fort are three feet thick and built of granite upto eight feet of the parapets the remaining portion being laterite.¹¹ There are four main bastions built at the four corners of the fort. They are more or less square in size and shape. The height of the walls varies according to the level of the ground. The highest elevation being twenty five feet and the lowest fifteen feet. The parapets are three feet high throughout. Four gate ways one on each wall form main entrances to this fort. There are also some other smaller gateways. The fort is constructed to defend the palace and the celebrated temple.¹² Within the fort there runs a tunnel which goes upto charode which is two kilometres away from the fort. The secret tunnel

was used by the royal family for escaping at the time of danger from the attacks of chieftains and the invasions of foreigners.¹³ Rather than see the tunnel as a mere instrument of escape during emergency, as students of architecture the labour and planning behind the subtle underground structure need be recognised.

According to the Mudaliyar manuscript of Azhakiapandiyapuram both Padmanabhapuram and Udayagiri forts were planned in 776 M.E. (1601 AD).¹⁴ It says that "A Palace with fort in mud and with trenches was built at Padmanabhapuram in Kollam Era 776 (1601 AD).¹⁵ However, the fort attained a better status during the rule of Marthanda Varma and he reconstructed the old fort into a granite fort in 1745 AD. ¹⁶ The present appearance and elegance of the fort which blossomed into full prominence is the last phase of the construction work done during his reign. So much royal attention towards the fort down the ages was paid mainly due to the factor that it was the capital city of the Travancore state. Now the fort has lost its vibrant activities and is reduced to a historical monument that tells the tale of the regal past.

As religion is a vital force in Indian culture, the Padmanabhapuram fort proudly has two famous temples, one dedicated to Siva and other to Rama representing Saivism and Vaishnavism. The architectural style of these temples is the blend of Dravidian and the Malabar culture.¹⁷ Besides these two temples, the fort has a number of other temples, one can see twelve Siva temples in and around the fort. During 'Sivaratri' festival a ritual called 'Sivalaya Ottam' performed between these temples is an interesting feature. On the south western side of the fort stands the temple of Neelakantaswamy for Siva and its architecture resembles the Dravidian style.¹⁸ The Northern side of the fort has a Ramasamy temple and it is purely on the Malabar style.

The Padmanabhapuram palace and fort reflects the personal ambitions and achievements of the rulers and temples prove their attitude towards their spiritual development. A warrior race can boast of a military fort, a peace loving race can boast of the presence of temples in the vicinity of their palace. These architectural monuments manifest the aspirations and achievements of the rulers of Padmanabhapuram. Padmanabhapuram, the capital city of Travancore, proud to be a centre of art and architecture and this is one of the true yardsticks to measure the greatness of any rule.

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TIRUPPANNIYAR VIRUTTAM' OF NAMPI ANTAR NAMPI AND NATARAJA

J. Soundararajan *

The Tamil Saiva canon is codified under twelve tirumurais. The codification was done by Nampi Antar Nampi who was commissioned by the great Cola Emperor Rajaraja I (A.D. 985-1016). But K.V. Zvelebil dates Nampi Antar during A.D. 1080-1100. Nampi's masterpiece, Tiruppalnayar Viruttam, is also counted under the tirumurai. It is part of the 11th tirumurai. The full name of the text is *Kovil-tiruppanniyar-viruttam*, koyil in Tamil. Savitrie tradition refers to Citamparam, the arch-base of the Nataraja cult in India. The work is in seventy verses and has a rich bearing on Nataraja but very strangely the epithet 'Nataraja' as such fails to appear. In fact none of the literary works and inscriptions down to the 13th century A.D. make a note of the popular epithet, Nataraja. Even in the inscriptions of the Nataraja temple at Citamparam itself, Nataraja is not mentioned. Though the Colas popularized the Nataraja cult and got themselves coronated in the Citamparam temple, they refer to the Lord who performs anandatandavam with the epithet, Atavallan, which was not coined by them but earlier appears in the hymns of the Nayanmar.¹ This paper examines the facets of Nataraja as visualized in the *Koyil Tiruppanniyar Viruttam* (KTV).

The popular name Citamparam fails to appear in early Tamil literature. It is suggested that cirrampalam, another name of Tillai, could have corrupted into Citamparam. KTV notes a number of the names of the sthala. They are:

Tillai (VV. 1, 3, 10, 23, 29, 41, 46 etc.)
 Cirrampalam (vv. 4, 9 etc.)
 Ampalam (vv. 10, 14, 20, 26, etc.)
 Mutur (v. 42)
 Tentillai (v. 45)
 Tiruccirampalam (v.55)
 Puliur (v. 49).

Tillai and ten 'south' - Tillai come after a particular plant which abounded in the region. Cirrampalam and tiru 'holy' - Cirrampalam denote the stage where the Lord performs the unearthly dance. The other equivalents of cirrampalam are ampalam, manru (v.64) and manram (v.55). Mutur means the primeval city, thereby pointing out the antiquity of Tillai which means its age could not be determined. Puliur (Skt. Vyagrapuri) means the 'tiger city' which might suggest that in those times the tillai forest was infested with wild tigers: Gangadevi in her Madhuravijayam says

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during the days of Islamic invasions the deserted temple of the dancer was inhabited by tigers.²

Tillai was an urban centre of the times. KTV presents ample data to earmark the urban character of Tillai. To quote,

Elil tillai ampalam (v.20), the (dancing) stage at Tillai which is so enchanting (and enrapturing)

Cir tillai ampalam (v.23), the stage at Tillai which is well regulated or properly planned (Cir, regulate or plan)

Matil tillai (42), fortified Tillai which means the city itself was protected by a fort (now the temple is fortified)

Vayal tillai (v.41), Tillai which is full of (paddy) fields.

It is even today a blissful experience to view the region around during the monsoon. J.C. Harle writing about the Pullamankai temple adds the region is set amidst a "sea of rice"³ Setting the temple against a scenic ecological is typical of the Indian tradition to which citamparam is no exception.

The KTV has important allusions to the architectural format of the temple. It seems from time immemorial the temple was fitted with a golden roof. To quote,

Cempon ampalam (v.26), the stage which is made of molten gold, maybe the entire ampalam was made of gold but now the roof alone is golden.

The temple is a soaring structure and called a matakkoil (v.29)⁴ which might be a pointer to the elevated basement, otherwise known as the terriampalam.⁵ In addition to gold fitting (ponnar tiruccirampalam v.55), there was a lavish decoration of the nine gems (navamanit tillai v. 57). The temple is also called mamanikkoyil, ma meaning big and maQikkoyil 'bell-shaped' might be an architectural type. This attests the fact that Tillai was a famous centre of the Ampalakkuttan cult by about the 11th century A.D.

The presiding god being a dancer par excellence, Atavallan or Nataraja, Nampi handles a number of words which denote the dance. Examples are:
ninratu (v.2)-Stand and dance,
natakam (v.4, 14)-a dance - drama
nattam (v.3) - dancing with erect Foot as in Urdhva manaram (v.5) - great recital

atal (= atu or attam) (v.45) - simply dance
natampayil (v. 57) - cultivate the dance
culal (v. 63) - gy rate

kuttu (v. 10)⁶ - (group) dance Excepting nattam (=Skt. natya, nrtya), all others are pure Tamil words which means the dance tradition was much nurtured by the local ideologies if not Sanskritic.

What is most striking is the KTV gives a number of the names of the Lord at Tillai, the dancer, of which the following maybe noted:

Vinnavan (=devadeva v.3), the celestial Lord

Tattuvan (v. 3), He who himself is the philosophy

Tillaimayacalar (v.5), the Light (of the form of jyoti) which resides in Tillai Vetamutalvan (v.7), the primeval one known to the Vedas, a hint at the primordial origin of dance

Kuttan - (v.19), the Dancer, redundant in the Nayanmar hymns

Tillaiyan (v.11), Master of Tillai Coti (v. 19), the Dancer if of the form of Light

Cuntarakkuttan (v.19), cf. Sundaresvara of Maturai, the handsome dancer

Tillaikkuttan (v.19), the Dancer at Tillai

Ampalakkuttan. (v.52), the Dancer at the Stage

Ampalattullirai (v.30), the dancing divinity whose presence is in the ampalam

Cintamani (v.39), the all-giving gem

Tillaiyay (v.39), Lord of Tillai

Tippiyakutan (v. 48), Divine Dancer.

Ampalavanan (v.50) Lord of the ampalam

Ananku (w.50-51) Divinity

Cirrampalattu-tirunatan (v. 59), the Dancer at the Cirrampalam

Natakancey-cirrampalattan(v.60) Lord of the Little theatre who presents the Enactment

Ampalattati (v. 62) Dancer at the Ampalam

It is clear from the above account of the Dancer at the Ampalam or Cirrampalam that no phrase that could be the equal of Nataraja is traced.⁷ On the other hand even the early Nayanmar and later Tirumular had used few epithets which give the meaning Nataraja 'King of Dancers' (natah 'dancer', raja 'king'). The following may be noted Natamatiyaventan (Nanacampantar Tevaram 1.30.9), Atumaracan (Manikkavacakar's *Tirukkovaigar* v.229) and Ventakkuttan (Tirumular's *Tirumantiram* v.1.15.3). A Pandya inscription of the 13th century AD First registers

a service in favour of Nataraja.⁸ So it is clear that till the time of Nampi Aryt.ar Nampi who dedicated the KTV to the Dancer at Tillai, the epithet Nataraja had not come into the picture.

Siva performs the dances in his various manifestations. Anandatandavam is said to have been performed after overcoming the deceit of the rises of Daruka forest. KTV associates the following manifestations of Siva with dance: Brahmasiraschedakamurti (v.35), Virabhadra who admonished Daksa (v.7), Lingodbhavamurti (v.10), Kamadahnamurti (v.38), Tripurantakamurti (v.61),

Pasupatastramurti (v.25), Sarabhamurti (v.36), Nilakantha (v.39), Gangadhara (v.49) and Ardhanarisvara (v. 69).

The KTV of Nampi is a mine of information on Nataraja but it is very interesting to find that this particular epithet as such fails to appear. This is to confirm the fact that the term, Nataraja, is of later origin. The Nayanmar, including Alvars (who call Visnu Kuttatavallavenko, Nacciyar *Tirumoli* 3.6), had an idea of the Nataraja concept which is a typical of the Tamil bhakti tradition.

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PATALIPUTRA OF ANCIENT TAMILAGAM

K. Gandhimathi *

Pataliputra of Ancient Tamilagam

There is a general opinion among the historians of South India that historical events of the South are not evenly represented with that of the North, in the books of Indian History. Even among the historians of the South, a few are subjective in writing their regional histories. But in Tamilnadu, it is happy to note that historians are very much objective in writing the history of Tamilnadu.

Regarding the history of educational institutions, among the names of Taxila, Kasi, Nalanda, Kanchi and Bahur of the ancient times, it is worth to include the name of Pataliputra. Pataliputra was an educational centre for about two centuries with the Pallava royal patronage.

Students of history know of the famous Buddhist city of Pataliputra, now Patna, in North

India. But this portal town may not be known to them. Pataliputra of ancient Tamilagam was a Jain centre on the Eastern coast line of Tamilnadu.

Location

South Arcot was the old name of the modern Cuddalore district. Cuddalore district is named after Cuddalore town. Cuddalore town is the head quarters of the taluk and the district. It is situated in 11° 6' N and 79° 46' E on the trunk road from Tiruchirappalli to Chennai nearly 160 Kms by road and nearly 165 Kms by rail. It lies to the south of Pondicherry.

Pataliputra was part of Cuddalore town in ancient times. Cuddalore town is made up of different quarters. The chief of them are Cuddalore New Town, consisting of Thiruppadhiripuiyur, Manjakuppam, Devanampattinam and Cuddalore old Town. The monastery and the learning centre are identified with the

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location, near the present Jain temple in the Jain street of Cuddalore old Town.²

Historic City of Cuddalore Town

Cuddalore is a place of antiquarian interest. It was a part of Aruva Nadu, which is mentioned in Ptolemy's accounts (the Arouamori). The Aruvalars of Aruvanadu were made feudatories by the Chola ruler, Karikala. Vadapuliur was the name of Cuddalore in Sangam literatures.³ Numismatic evidences show that Cuddalore was under the rule of the Satavahanas around A. D. 200⁴. At the second half of the third century Cuddalore came under the Pallavas of Tondaimandalam the feudatories of this period were the Malayamans, later the Banas and after that the Kadavarayans who held their control over Cuddalore⁵.

The dynasty of Simhavishnu which for more than three hundred years held sway over Thondaimandalam which made great contributions to the culture of South India and Cuddalore had its part in it.

Many of the early Pallava rulers were Jains and Jainism spread in Tamilnadu with royal support. The Jains established their 'Jaina Pallis' or monasteries at various places. One such monastery was established at Pataliputram. The origin of the monastery is not known. *Lokavibhaga*, the Jain work of fifth century A.D. was written by Sarvanandi, a resident of this monastery.

This Sanskrit work mention a place 'Patalika', which is identified with Pataliputram of Cuddalore.⁶ Sarvanandi wrote this book with regard to his master Simhanandi. Simhasuri, another eminent Jain monk and a friend of Sarvanandi is mentioned in this work. Pataliputra was a residential educational centre. Names of other monks and chiefs who resided at this monastery are also given in this work.⁷

This monastery is referred in connection with St. Appar, a great Saivite of the seventh century A.D. A very descriptive account on Saint Appar's early life is given in Sekkilar's *Periyapuranam*.⁸

The Pallava emperor Mahendravarman I was himself a Jain used to visit this monastery often. There is an opinion among scholars of Tamil Literature that this Pataliputra might have been the second Capital of the Pallavas of Kanchi⁹. The monastery and the learning centre, both had the royal patronage. Jainism was-in its fullest swing at Pataliputra.

St. Thirunavukkarasu was a Jain monk, who resided at the monastery of Pataliputra, before his

conversion to Saivism. He was promoted later as the Chief of the monastery and was given the title of 'Dharmasena'. When this chief fell ill, the monks at the monastery tried their level best to cure his illness. It was incurable and the chief suddenly fled away from the monastery in midnight to his sister at Thiruvadhigai, fifteen Kilometres South of Cuddalore.¹⁰

The sufferings of Navukkarasu, his conversion to Saivism, the punishments inflicted on him by the Pallava ruler Mahendravarman I, the ways by which Navukkarasu was saved by the grace of Lord Siva, all are given in detail in *Periyapuranam*. When the ruler ordered to tie Thirunavukkarasu with a big stone and to bethrow him into the river Gadilam, he was again saved by Lord Siva and was embanked at the place 'Karaiyera vitta kuppam' which is five Kilometres from Pataliputram,¹¹ Then Appar stayed at the Siva temple of Thiruppadhiripuliur and recited ten stanzas of Tevaram (913 to 922), on Lord Pataleswara.¹²

The Jain ruler realised his mistake and changed himself into a staunch Saivite. After his conversion to Saivism, Mahendravarman I demolished the monastery and constructed the Gunapadeeswara temple at Tiruvadigai for Lord Siva by using the remains.¹³ An inscription of the Pallava ruler Mahendravarman I, at the Rock fort Temple at Tiruchirappalli also mention his conversion to Saivism and refer the ruler by the name 'Gunabaran'. So in this way the monastery at Pataliputra had its end.¹⁴

At present an old Jain temple is in the Jain street near the old port office, at Cuddalore Port Town. The Jains here repaired that temple and doing their worships. Period of this Jain temple is not known. Excavations are not made in this area, because, this area is thickly populated and surrounded by all sides with the buildings of the British. The archaeological department made their excavations in the nearby places of this area. The excavations conducted at Kudikadu (Cuddalore) proves the historicity of Cuddalore.¹⁵ A researcher on *Periyapuranam* gives a picture of a four storeyed building to represent the monastery at Pataliputra.¹⁶

The history of Pataliputra as an educational centre may be included in the history of Tamilnadu text books. Further researches may be done on the literary and religious contributions of the monastery of Pataliputra by the students of history.

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HOMOEOPATHIC SYSTEM OF MEDICINE IN TAMIL NADU

D. Dharani* and A. Chandrasekaran**

Introduction

Homoeopathic system of medicine or simply Homoeopathy is a popular alternative system of medicine widely practiced almost all over the world. This non-invasive system of treatment is in vogue for about 250 years¹. The word Homoeopathy is derived from two Greek words Homios meaning 'similar' and Pathos meaning 'suffering'. The principle of Homoeopathy has been known since the time of Hippocrates, the founder of medicine around 4500 B.C. About 1000 years later the Swiss alchemist Paracelsus used the same system of healing based upon the principle 'like cures the likes' (Similia Similibus Curentur). But the system practiced to-day was evolved in the late 18th century by a German allopathic practitioner Dr. Christian Hrederick Samuel Hahnemann (1755-1843)².

In Homoeopathy, diseases are treated with remedies prescribed in minute doses which if administered to a healthy person will produce symptoms similar to that of the disease. The scientific principles propounded by Dr.Hahnemann are natural, well proven and continues to be in use with success. In the year 1810, Dr. Hahnemann authored a book *Organon of the Art of Healing*.

Concepts and Principles

In the Homoeopathic system, the treatment is based on four cardinal principles viz, the law of similars, the law of cure, the law of single remedy and the law of minimum dose³. The key point to the uniqueness of Homoeopathy is that it is holistic and individualistic in its approaches to treat diseases. In a strict sense, in Homoeopathy the diseases are not treated per se. Instead the treatment is focused on all the aspects viz. physical, mental and emotional status of the patient. Homoeopathy regards each patient as a unique individual and hence the treatment and medication differs from person to person. The physician's interest is not only to alleviate the patient's symptoms but also his long-term well-being.

Dr. Hahnemann discovered that the human body is endowed with a force which reacts against the inimical forces and causes disease. The above force gets deranged during the process and the best-selected medicines stimulate the failing vital force so that it can help to regain normal health.

To treat the diseases drugs are administered in such a way that they maintain maximum medical powers without causing any side effect or toxic reaction to the

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body. Dr. Hahnemann found that when the drugs are diluted their potency increases and develop lasting medicinal qualities.

History of Homoeopathy in India

Homoeopathy was introduced in India in 1839 by Dr. John Martin Honigberger. He treated the ruler of Punjab, Maharaja Ranjit Singh when the latter was suffering from paralysis of the vocal cords and oedema. The Maharaja was relieved of his ailment and Dr. Honigberger was made Officer-in-charge of a hospital. Later he went to Calcutta and started his practice there. The patronage by the royal people helped Homoeopathy to have its roots in India. Some other famous statesmen of India who were successfully treated by Homoeopathy were Iswar Chandra Vidyasagar and Raja Radhakanta Dev Bahadur. A large number of people from all walks of life learnt this medicine and spread this system mostly in Bengal and South India⁴.

After Independence, the Government of India paid attention to the development of Homoeopathy by setting up Homoeopathy Enquiry Committee in 1948 to evolve a suitable arrangement to regulate teaching and practice. In 1951, another committee was formed by the Planning Commission of India. As per the recommendation of these committees, the Central government have accepted Homoeopathy as one of the National system of medicine and released funds for its development during the second five year plan. A Homoeopathic Advisory Committee was appointed in 1952 by the Government of India and based on their recommendations a Central Act was passed for the recognition of this system in 1973. Homoeopathic Pharmacopoeia Committee was set up in the year 1962 to formulate standards for the drugs used in Homoeopathy.

In the National Health Policy passed by the Parliament of India assigned, in addition to the Indian Systems of medicine, Homoeopathy an important role in the Primary Health Care Programmes especially in the preventive and primitive aspects. Homoeopathy enjoys the government support along with other systems of medicine as the government is of the view that the presence of all complementary/alternative systems of therapeutics offers a much wider spectrum of curative treatment.

Education and Training in Homoeopathy

With the objective of providing quality education and training to those interested in Homeopathic medicine, the Government of India established the

Central Council of Homoeopathy (CCH) through the Homoeopathic Central Council Act, 1973. The Committee also looks into the regulation of Homoeopathic education and practice in India. The CCH has prescribed various courses in Homoeopathy such as DHMS, BHMS and Post Graduate (M.D.) Courses⁵. At present there are 96 Homoeopathic institutions in India out of which 50 are imparting degree level educations and 46 are affiliated to different Universities in the Country. The total outlay for Homoeopathic education in the VII Five year Plan was Rs.20 lakhs.

The Government of India have also established 'National Institute of Homoeopathy' (NIH) in 1975 at Calcutta as a model teaching and research institute. The Institute provides Diploma Course which includes internship in Out- Patient and In- Patient departments for two years. NIH also has a research wing for conducting researches in amoebiasis, helminthiasis, clinical trials of various drugs used in the system. In the VII Five year plan Rs. 350 lakhs were allocated for the national institute's programmes.

The Homoeopathic Pharmacopoeia Laboratory was established by the Government of India at Ghaziabad, D.P. in 1975 to lay down standards for Homoeopathic medicines. The laboratory has several well equipped departments such as Pharmacognosy, Pharmaceutical Chemistry, Pharmacology, Microbiology, Clinical wing etc. A computerized Information Centre to disseminate the technical details is also located in the laboratory. It organises training and lectures for drug inspectors and the drug analysts of different states.

To carry out and organise research in Homoeopathy, the Central Government has established in 1978 the Central Council for Research in Homoeopathy (CCRH) which is an autonomous organisation registered under the Societies Act XXI of 1960. The policy directions and overall guidance for the activities of the CCRH are provided by the Governing Body for which the Union Minister of Health and Family Welfare is the President. In India, Homoeopathy has become a household name as it is a safe-remedy and offers gentle cure. Approximately 10% of the Indian population depends on Homoeopathy for their health care needs.

Homoeopathy in Tamil Nadu

Following the foot steps of the Central Government, many state governments also started giving encouragement to Homeopathic practice and

education. Employments were offered to Homoeopathic practitioners in the State Health Services. For regulating Homoeopathy practice, the States enacted Acts and Rules⁶.

The Government of Tamil Nadu has shown keen interest in the Homoeopathic system and brought it under the Department of Indigenous Systems of Medicine in 1984. For a few years a separate Department was functioning at the Secretariat under a Commissioner-Secretary. A few years later, this new department was merged with the Department of Health and Family Welfare in the Government of Tamil Nadu and till today functioning under the State Health Secretary.

The Homoeopathic education and practice in the state is governed by the Tamil Nadu Homoeopathy System of Medicine and Practitioners Act passed in the year 1971. The Government Homoeopathy College was established in 1975 at Kilpauk Medical College premises in Chennai. Subsequently in 1982, the college and the hospital were shifted to a new campus in Thirumangalam near Madurai. The College in the beginning had an admission capacity of 22 students and the teaching hospital with bed strength of 25. A private institution, White Memorial Homoeopathic College was started in 1978 at Kanyakumari with the student in take of 40 and bed strength of 27. The second private college, V.M. Homoeopathic Medical College was established at Salem in 1988 with 50 students in take. At present each of the three institutions have student in take of 50 every year in the BHMS course and bed strength of 25, 50 and 70 respectively⁷. As on 2002, the total number of beds in the three Homoeopathic hospitals is 480 and the number of dispensaries is 41. The Homoeopathic Medical Colleges are coming under the purview of State Homoeopathy Board with the syllabus prescribed by the Central Council of Homoeopathy, New Delhi.

The State Government has extended the Homoeopathy medical facilities in rural and urban areas by establishing hospitals and dispensaries. Besides the exclusive Homoeopathic hospital with 25 beds at Thirumangalam, the State Government has started five separate Homoeopathic dispensaries and 19 dispensaries attached to the district headquarters hospitals in the State.

The popularity of Homoeopathic medicine in the State can be inferred from the in-patient admission and out-patient attendance in hospitals and dispensaries. In 1982, there were 27,400 OPD and 189 IPD patients treated in the Homoeopathic hospitals. In 1986, the number has become 44, 152 and 4,198 respectively⁸. Registered Practitioners of Homoeopathy in Tamil Nadu

There are two types of practitioners in Homoeopathy viz. institutionally qualified and non-institutionally trained. In 1981, in the first category there were 353 practitioners and the latter had 15,176 totalling 15,529. In 2002, the institutionally qualified practitioners' strength has swelled to 1143 due to increase in the Homoeopathic Colleges. The registration of non-institutionally trained Homoeopathic practitioners had been stopped in the year 1981. Obviously their number should be less than what it was in 1981.

Conclusion

Homoeopathy is the most popular among the many alternative medical practices. Its popularity is increasing year after year due to its non-invasive nature, minute doses of drugs and wonderful remedial action. The World Health Organisation (W.H.O.) has come out with a statement 'Homoeopathic remedies are superior and equivalent to conventional medicines in the treatment of illness in both humans and animals'. Though there are controversies about the validity of the drugs used in the treatment, the system still serves the people in a satisfactory manner and enjoys peoples' support and Governments' patronage.

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GLIMPSES OF VILLAGE COUNCILS IN TAMIL NADU FROM THE LIGHT OF EPIGRAPHICAL SOURCES

S. Murugavel *

The Kasakudi plates of Nandi Varma Pallavamalla (719-779 A.D.) record the grant of a village namely Kodukolli to a person having changed the former tenants¹ From the gift were however excluded previous grants to temple and Brahmans and the houses of tenants.² Thus the donee had under the terms of the grants the right to choose his tenants. The donee was given the right to dig a canal to take water from a specified river and tank and the implements and dry lands for the same. Anyone who infringed the rights of the donee was liable to be punished.³ Thus during the period under study, the village was a community of land holders and such a unit was formed directly by a royal grant in an unoccupied place. The donee was given the right to form the village, construct houses, plant trees and enjoy the fruits.

The Tandantottam plates of the fifty eight year of Nandivarman II (774AD), record the gift of the whole village which was called Dayamukhamangalam to 308 learned Brahmans. The lands were divided into shares and a specified number among them were given to each. Besides them there were others like the drummers the Baharata recited three madhyasths, the man who was appointed to water the ambalam and provide light for it, the physician, the man incharge of regulation of water etc.,⁴

The Madras Museum plates of the Pandya king Jatilavarman record the gift of a village called Velangudi to a learned Brahman called Sujata Bhatta with all exemptions. The grant included the right of karammal and miyatci, namely the right of cultivation and over lordship.⁵

The above instances show that lands were granted to one or more individuals to be enjoyed by them. But some times lands granted to an individual

were divided by him among men of his choice. According to the Velvikudi grant of Varguna Pandya (A.D., 768) the Brahman donee divided the village that had been granted to him into three divisions. Two of which he gave to fifty Brahmans, retaining the third to himself, off the latter he gave with the approval of the village assembly. Some portion to his brothers and his younger paternal uncles children.⁶ By the days of the Pallavas in the north and the Pandyas in the south the organization in charge of the affairs of the village in which the owners of lands were predominantly Brahmans had taken a definite shape and was known as the sabha or the Marasabaha.

The Sabha, the *Ur* and the *Nagaram* of the Pallavas and Cholas period must each have had a long history behind them. In the Pallava territory there were about twenty sabhas at work in the eight and ninth centuries, most of them in the Tondaimandalam region starting from the days of Dantivarman. Among the places where the Sabha existed in the Pallava kingdom mention may be made of Uttaramerur, Tiruvipparambedu, Perunguli, Puivanur, Vennuram, Anbil, Perambalur, Maali, Siyapuram, Muttai, Viduguchalner Velimangalam and Avamivaruyana mangalam, Tiruttani, Adanbakkam, Tiruvallam, Ukkal etc.

In inscription of Maranjadiyam at Manur in the Tirunelveli district gives an insight into the working of the autonomous village assembly in that bramadeya village. The inscription says that the Mananilaainallura brahamadeya in Kapakkudinadu had - Mahasabhiyar proclaimed a general body meeting by beat of drum and having assembled meeting of the Mahasabhaiyar of the village.

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ENDOWMENTS OF SETUPATIS TO RAMESWARAM TEMPLE

P. Sabapathy*

During the seventeenth and eighteenth centuries Ramnad country underwent a sea-change of building activities under the aegis of the Setupatis. They concentrated their entire attention on religious and secular constructions. Some of the mighty portions of the magnificent Ramanathasamy temple at Rameswaram provide proof of their munificence for the development of religious architecture. This temple of early origin situated as it is in the northern part of Rameswaram gained significance thanks to the patronage of the Setupatis. Sadaikkan Setupati was instrumental in the construction of the part of the temple right from Vahanamandapa to Kalyanasundareswarar shrine.¹ In 1607 Kuttan Setupati built Nandimandapa, the Arudamandapa, tirunadai maligai and the first prakara in 1624.² Sadaikkan II took upon himself the construction of the Eastern Rajagopuram and that of the shrine of Sabapati. The second prakara was constructed by Tirumalai Regunatha Setupati who also renovated its sanctum sanctorum.

Muthuvijaya Regunatha Setupati is credited with the construction of the palliarai of the Parvathavarthini Amman shrine. The third prakara of this temple abounds in architectural specimens of the Setupatis. Construction of the third prakara was begun by Kumaramuthu Vijaya Regunatha Setupati and completed by Muthuramalinga Setupati in 1769.³ This prakara of the temple depicts the best of the architectural specimens of the Setupatis. In fact portraits of Muthuramalinga Setupati and those of his ministers Krishna Iyengar, Muthirulappa Pillai and the members of the royal family are found in the corridor of the western entrance.

Setupatis' proven penchant for Rameswaram is a subject of interest to any student of history. A good number of titles of the Setupati kings bear on their connection with Rameswaram. Being proud of the past tradition of their connection with Lord Rama

and Rameswaram, the rulers of the 17th and 18th Centuries dedicated themselves to the protection of Setu region and the development of Ramanathasamy temple at Rameswaram.

The very epithets of the Setupati kings like Setukkaraippuli,⁴ Setukavalam,⁵ Setu moola ratcha turandaran,⁶ Danukkodi kavalan⁷ indicate the fact that by tradition the rulers had the privilege of being guardian of the Setu and protectors of the pilgrims who visit the sacred places cluster round Setu and Rameswaram. This traditional privilege had earned them a dignity to the extent of a popular saying that the Setu yatra is fruitless without a sight of Setupati.⁸

Setupatis who were the followers of Saiva Siddhanta, had emotional attachment to Ramanathasamy temple at Rameswaram. Their interest in Rameswaram and dedication to Ramanathasamy temple therein are vouchsafed by contemporary evidences. All the kings of the period were ardent devotees of the Lord of Rameswaram. Being the worshippers of Ramanatha or Regunatha, the kings had Regunatha as their real names.

A record of Kuttan Setupati¹⁰ would reveal the fact that he was keen in maintaining the purity and sanctity of the endowments to the temple. Accordingly he prevented the acceptance of offerings from others during the performance of puja and offering sponsored by the king (or the state) only used. The devotion and dedication of the rulers to the Lord at Rameswaram is attested by inscriptions of 1631 and 1632¹¹ which reveal that Kuttan Setupati endowed villages (Patta kanikkai) to Rameswaram temple immediately after the coronation. The devotion and services of Tirumalai Regunatha Setupati to Rameswaram is known by phrase Rameswarathu Ayya by which he was venerated by the people.

The existence of two choultries today in between Pamban and Rameswaram, namely

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Akkamadam and Thangachimadam bear testimony to the interest of Muthu Vijaya Regunatha Setupati in Rameswaram and its pilgrims. He did not spare his own son-in-law when the latter harassed the pilgrims by levying poll tax. Muthu Vijaya dealt with him severely and ordered for his killing without any care of his own daughters being the great losers. The two choultries were erected on the ashes of his daughters who burnt themselves.

Muthu Vijaya Ragunatha Setupati, a sincere devotee of the Lord of Rameswaram had a dream in which Lord Ramanatha appeared before him and wanted him to visit the small sacred well in the suburbs of the fort of Ramnad the next day. To his great surprise the king found the ashes of the ceremonies performed in the Kotitirtham at the Rameswara temple.

Next morning the Setupati visited Lakshmipuram (the name of the Suburb) and there found his dream true. After this the daily visit to Rameswaram was not necessary. A temple dedicated to Muthuramalingasamy was built on the spot.¹²

The Setupati state continuously had relations with the temples. In fact the chief patron of the temples, particularly, Rameswaram, was the state. The development and maintenance of the temples were done under the state patronage. No doubt the private donors such as pradhani, Dalavay,¹³ Queens¹⁴ and king's brothers¹⁵ also extended patronage. The rulers earmarked the part of their income, landed property and other valuables for the maintenance of temples. It can be surmised that the quantum of riches spent on temples, particularly Ramanathasamy temple at Rameswaram has been one of the major items of expenditure in the state exchequer.

Sadaikkan Setupati King's endowed five villages as Sarvamanya in the Paramakudi taluk for the puja maintenance of the temple of Rameswaram (1607).¹⁶ His successor Kuttan Setupati apportioned a part of his right income from pearl fishing at the gulf of mannar to the temple of Rameswaram (1632).¹⁷

Tirumalai Regunatha Setupati donated the village of Mugilthagam for Rameswaram temple.¹⁸

In 1668 Koori Sathan Servaikkaran an official of Tirumalai Regunatha Setupati donated the village of Chennelakkudi in the Tiruchuli taluk of present Ramnad district for the maintenance of the Ramanathasamy temple.¹⁹ In 1671 Tirumalai Regunatha Setupati donated the village of Kothankulam for the maintenance of the temple of Attalai Chokkanathar and matha therein.²⁰ There are number of copper plates endowments, for the conduct of pujas and festivals, in the temples of Rameswaram, Tirupperunthurai, Tiruuttarakosamangai and Tiruppullani.

The Setupati State took considerable interest in proper functioning and the welfare of the institutions. The state exercised a control over temple management and had overall supervision on the functioning. Though the separate department for religious endowments was not in existence for supervising the religious institutions, the government controlled either directly or indirectly the functioning of the management and its officials.

Kuttan Setupati delegated his power of controlling the Rameswaram temple in its day today activities and management to Ramanatha Pandaram (1632).²¹ It is stipulated in the record that if, the officials like Maniakkarar, Kanakkapillai, peasants of the village endowed to the Rameswaram temple and the servants of the temple committed any mistake the right of punishing them was vested with Ramanatha pandaram.

Normally, the Hindu state felt it obligation to provide the necessary protection not only the religious institutions and properties but also to the pilgrims visited them.²² Thirumalai Regunatha Setupati gave protection and welfare to the pilgrims to Rameswaram. Kilavan Setupati granted the village of Malangarai for Sevaikkaran for the protection of the pilgrims to Rameswaram temple from thieves in 1687.²³

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H.H. THE RAJAH'S GOVERNMENT COLLEGE (AUTONOMOUS ***) PUDUKKOTTAI TAMIL NADU - A STUDY

R. Kumaran *

The purpose of the paper is to highlight the origin and growth of H.H. The Rajah's Govt. College, in Pudukkottai, Tamil Nadu. Five Princely States were in British times, under the control of the Governor of Madras. Of these, Pudukkottai is the only one to remain within the boundaries of Tamil Nadu today. It is a land locked territory.¹ With the establishment of Universities in 1857, education had a big leap to move forward, High Schools which came into existence, developed into Colleges, and the Colleges in turn were affiliated to Universities.² All applause to the rapid technological development and to the institutions of higher education which had the turning point.³

Origin & Growth

Pudukkottai caught the fervour and fell into line with British India. It made a beginning in 1857, when a school named 'The Maharajas' Free School was started at Pudukkottai. The year 1880, when the school sent up candidates to Matriculation Examination for the first time and attained 'College' character. A 'College Department' was opened in it in the same year and the institution was affiliated to University of Madras.

The First-in-Arts Course - a two years one - was introduced in 1881 and the College was well recognized. The number of students in (Fine Arts) course was sixteen. In 1883, a gymnasium was installed and a library in a small way was formed. It grew with years and was one of the finest collections in this part of the world. Young men, qualified and eager to serve, were appointed. S. Narayanaswami Aiyer was the Principal, a man with gift for the

organization. His daughter Muthulakshmi Reddy was the first girl student of the College and got M.B.C.M. degree. S. Radhakrishnan Aiyer succeeded Narayanaswami Aiyer. In 1922 the University Commission recommended the affiliation of the College in Grade-I. Radhakrishna Aiyer was a noted Mathematician. He also researched extensively in old documents and inscriptions and produced the Pudukkottai State Manual, a mine of information of Pudukkottai, from the earliest times. His Successor, S.T.Ramachandra Sastri, was cast in different mould. The college had a succession of able Principals. The notable are K. Venkarama Sharma, T.D.Subramanian, Kanniah, Smt. Yolandar Satoor and Smt.L.Vijaya Rani. There were many staff, who were ideal teachers.⁴ K.R.Venkatrama Aiyer wrote a revised Pudukkottai State Manual.

Till 1920, Collegiate instruction was confined to History. In 1928, classes were opened in Electrical and Mechanical Engineering. On the merger of Pudukkottai with the Madras State, the Rajah's College became a Government institution under the control of Collegiate Education, Madras. In 1949, B. Com classes were opened. Hindi was offered for the intermediate in 1950 and for B.A. in 1952. Then came a major overhaul in 1956. The Intermediate course which had been in operation for nearly half-a-century was scrapped and a three year course was introduced. The College was forging ahead. In June 1959 the College got affiliation for B.Sc. Chemistry. In June 1968, the College got affiliation for B.Sc.,

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Botany and Zoology ancillary. Many of the students of this College distinguished in various walks of life. They have made a name for themselves in all fields of service. Satyamurthi a freedom fighter and Akilan a great writer were the students of this College. The well-known Vice-Chancellors who visited this College and pleased with the records were C.P. Ramaswamy Aiyer, Dr. A. Lakshmanaswami Mudaliar and Prof. M. Rathnaswami, H.H The Rajah's College now renamed as HH. the Rajah's Government College, and in October 1975, the total strength was raised to 1370 students.

The Current Developments

The H.H.Rajah 's College has its own speciality by itself and is considered to be one among

the India's oldest and the best college. Our College was started in the year 1880 and has successfully crossed 125 years and we are planning to celebrate the 125th year. We are proud to have an able principal Dr.Smt. Vijayarani, M.Sc., M. Phil., Ph.D. who assumed charge on 23.7.2004 and she is the 45th Principal of our distinguished college. The College began with a mere strength of 16 students in 1880 and successfully has been raised to the strength of 2210 both men and women by the year 2004-2005. Apart from these regular students, about 476 students are studying under the Self Finance Course (SFC). Our college has got the Autonomous Status with effect from 2001-2002 onwards.

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BHAGAVATA MELA AT SALIYAMANGLAM - A STUDY

V. Ravichandran*

The Bagavata Mela Nataka is known as a classical traditional theatre form of art , homogenized with regional flavour of Bharathanatiam base that came into existence some 400 years ago. The tradition took root in six Villages, Melatur, Soolamangalam, namely Saliyamangalam, Oothakadu Nallur, and perumaakanallur, all in the District of Thanjavur, known for its traditional art forms, which reflects the culture and ethos of South India in particular and considered as the treasures of our great Nation in general. The plays written specifically in the art form were staged in all these places, once in every year, on the occasion of Narashimha Jayanthi ¹. This paper deals exclusively with the Bhagavata mela performed in Saliyamangalam, a sylvan hamlet

situated 15 kilometers east of Thanjavur, in the Gudaloor - Nagapattinam National Highway.

During the Nayak period, the village was known as Achuthapuram, named after the king Achuthappa Nayaka. Achyutappa Nayak encouraged and endeared the Bhagavata Mela tradition by gifting a village to certain Brahmin families, known as Bhagavatars, for the avowed purpose of promoting this form of art and learning this Dance-Drama culture. The local temple is dedicated to Lord Srinivasa and his consorts Sridevi and Bhoomadevi ².

Enacting these Dramas is the main feature, enthusiastically expected by not only the people of this region but also of art lovers from

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various parts India and the world as a whole, during the celebrations of the Bhagavata Mela. The major five dance dramas were contributed, written and choreographed by Panchathanthra Bhagavata, who lived a graceful life some 100 years back, in the local hamlet.

They were 'Pralhada charitram', 'Vipranarayana', 'Rukmangatha', 'Rukmani kalyanam' and 'Sita Kalyanam'. The Bhagavata Mela plays are in Telugu language for the obvious reason that these plays were composed at the time of Vijayaraghava of Thanjavur Nayak dynasty. It is claimed that three of the five plays were performed annually once in the five villages at the time of Narashima Jayanthi, but at Saliyamangalam they were staged on two occasions in a year during Narashima Jayanthi and Rama Navami.

Of these plays three were commonly performed in all villages including Saliyamangalam while the fourth 'Rukmani Kalyanam' during Narashima Jayanthi and 'Sita kalyanam' for Ramanavami were staged at Saliyamangalam only³.

The presentation of the plays begins with singing the 'todayagamangalam' by the Bhagavata. On the opening night of the festival Narashima Jayanthi, images of the presiding deity Lord Srinivasa along with Sridevi and Phoomadevi were used to be carried in procession and kept facing the stage especially erected for the event. After singing the 'todayagamangalam' they proceeded from the stage to where the deities were kept and then returned to the stage. Songs in praise of the deity called 'tattu Chitra' were being sung by the Bhagavata. Light and incense are offered to the deity by the performer, who was privileged to take the role of Narashima in the play⁴.

This is followed by the dance of a small boy wearing the mask of Ganapathy as it is our tradition to worship the lord of wisdom first before worshipping other Gods. As the play proceeded each principal character was introduced after the singing of 'Durawpada couplet' through which the appearance, qualities, temperament and so forth of the characters were spelled out. Each character makes his or her appearance to a 'daru' or song description of the character⁵.

In between sequences, the Bhagavata sing songs to provide link to the story. A 'Sadbam' which gives the kernel of the story, is offered before the commencement of the play. When the Bhagavata sing the lines the sutradhara or conductor, stands up and render *abinaya* for them. Like wise there are especially composed songs to preface key situations in the upholding of the story, such as 'Sthumba sthuthra' song with *abinaya* by Pralahada, just prior to the appearance of Narashima in 'Pralahada Charitram'.

The use of 'Sadbams' and 'sthuthrams' etc., which are composed outside the text of the play are superb pieces both poetically and musically, is a feature exclusively observed in Saliyamangalam.

Formerly the main characters were enacted by persons belonging to a particular family, who claim it as a hereditary right to the roles; the practice has now ceased, except in the case of Narashima which role continues to be taken only by individuals from a particular family.

On the day prior to Narashima Jayanthi, the 'Shakthi' believed to be inherited in the mask of Narashima is transferred temporarily, through certain ceremonies and rites to holy water, kept in a pot. The mask is then taken out washed and repainted. All this is done in secrecy, with great sanctity, being attached to the proceedings. In the evening 'pranapratishta' 'sahasranamarchana' and 'Deepa Aaradhana' are performed by a large gathering. The power of Narashima is again transferred to the mask⁶.

No such practice is followed in any other village. The play begins at 10.00 p.m. and Narashima makes his appearance at about 4.30 a.m. in the following morning. It is ensured that the manifestation of Narashima coincides as advised in the religious lore with time.

When it is either night or day, if for any reason the sequence in the play leading to the illustrations of Narashima as an Avathara finishes early, a gap is accommodated in the performance, but in no case, Narashima is presented at any time other than when night meets the day.

The emergence of Narashima is the important aspect of play. Two wooden cut outs representing pillars are planted in position. The man playing Narashima who is in a state of trance or frenzy is brought behind the pillar.

At the appointed time amidst music and chanting, fire works in the pillar splits open and Narashima emerges in all his glory and fury. As for the story nothing of this fanfare and fantasy are found in any of the other villages⁷.

The performance begins each night with the appearance on the stage of the 'Chuthradhari, the buffoon, to arrest the attention of audience. This is followed by invocation sung by all the musicians after which a boy disguised as Ganapati contributes his dance bit and then makes his exit⁸.

Another unusual feature in Saliyamangalam is that in 'Rukmani Kalyanam' when the presentation is over, two young boys, dressed up as Krishna and Rukmani enact a marriage ceremony. They are then in procession round the village to the accompaniment of music and songs. They are received at each house by the male members of the family who wash their feet and also those of the escorting Bhagavathars and then sprinkle water. By the act of this devotion, they believe that they acquire the holiness on themselves and on their family members. Women of

the house offer candy, beetle leaf and plantains to the two and also perform 'aarathi'⁹.

However, there are some controversies regarding the origin of the drama that in which village among the six, the Bagavata Mela dance drama first staged. The Saliyamangalar people believed and claimed that Saliyamangalam was the first Village donated by the Nayak ruler and patronized the family who practiced the dance drama.

It the tradition of Bhagavathamela survives at Saliyamangalam today, it is the credit due, in no small measure to one, D. Sethurama Aiyar, who passed away about 20 years ago. He came as the hereditary of Panchanatha Bhagavathar, because of which, he was privileged to take the path of 'I Panchangakarar' in 'Perakalatha Chitram'.

Another unique feature of the Bhagavatha Mela is that no female artist partake in the play, as a sequence of which, it is very astonishing that only male members adorn the female roles in the play

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SUBALTERNITY AND SUFFERINGS OF PEASANTS IN THE MEDIEVAL TAMIL SOCIETY - AN INSCRIPTIONAL STUDY

K. Sankari*

Even now, in the 21st century, the peasants of Tamilnadu are prone to a number of daunting problems including poverty, unemployment, unproductiveness and disempowerment. Likewise, unfortunately, the peasantry of the medieval period also suffered a lot being a subaltern class, however the

society in general had advanced much through the path of civilization. There are several inscriptions which show the turmoil and trauma of the peasantry. Hence, it is necessary to study and approach their problems in a historical perspective. With this object in view, this study is attempted.¹

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FESTIVALS OF VIJAYANAGARA IN THE NORTH ARCOT DISTRICT

G. Devaraj *

The History of Vellore begins from the Vijayanagar period. Raya Vellore, the historical city, district Headquarter for the North Arcot district played vital role in the political, social, economic and religious aspects. It comprised the present districts of Tiruvannamalai, Vellore and part of Chengalpet districts.

The vellore fort was built by Chinna Bommu Nayaka. The Jalakandeswara temple and Virunchipuram temple were adorned by them. The famous Tiruvannamalai Eswara temple and Devikapuram temples were also reached their glory through the festivals celebrated in that time. The Rayas were Staunch Vaishnavites, but never they made it the religion of the state. They encourages all religious festivals and expanded patronage to all religions.¹

In fact, it looked as if the temples were the store houses of treasure and rich organizations. Kings, feudatories, ordinary men and women made endowments, mostly in the form of lands, cash and kinds to perform various festivals in the temple where poojas were not offered for several years.²

Food grains were released to the people in the villages to celebrate important festive occasions.³

The Hindu rulers considered it their duty to have the festivals duly performed, according to the Hindu concept. The king represented the people before god and hence as the protector of the religion of the state he had to guide the religious life of the people. He offered worship to the goddess both on his own behalf and on behalf of his subjects and invoked Her blessings.

The temples were the largest consumer of goods like rice, pulses, pepper, ghee, oil, salt, cardamom, turmeric, khushkus, sandal paste, musk, betel leaves and most of the ingredients were supplied by crops cultivated on temple lands for conducting the festivals.⁴

Saletore gives a list of festivals of the period. They were the daily worship, the sixty-four festivals of rejoicing, the worship with flowers, the daily procession, the fortnightly festivals, the monthly festivals, the yearly festivals, the festival of purification, the festival of invoking gods, the festival

of worship with lot-uses, the 'Unjal' festival the festival of illumination, the festival in chithra, and the festival of marriage to the god and goddess.⁵

Throughout the year many festivals were celebrated by the people. Celebrating festivals is an important feature of the religious life. Different kinds of festivals were celebrated as it is evident from the inscriptions. In fact, these festivals attracted the attention of the foreign travelers. However, the following festivals were celebrated. They are Thaitirunal, Periyatirunal, Thingalthivasam, Vaikasitirunal, Theppanthtirunal, Mahapooja, Chitiraikarthikai, Chithiraitirunal, Siyarathiri, Maganavami, Sangaranthi, Panguniuthiram, etc.,

For the maintenance of the Nandavilakku (ever lasting lamps) the Shepherds or manradis were allotted with the duty of providing ghee for lamps in the temples. For such assignment the community was provided with grants of land. Several mandradis paid in return Nal-erudu Nal pasu, pasu, Nal-kida as taxes to the temples in addition to milk, curd and ghee to the temple authorities during the time of festivals.⁶

Many festivals were conducted with the help of grants from both the princess and people. Mahanavami celebration was the most significant festival. It gained great political and social significance. An inscription at Padaividu dated 1562 AD remarks that, four persons were crowned as tiruvilakku kudi by Chinna Bommunayaka, by which they had to offer four sheeps (attuk kidayum) for Mahanavami Festival.⁷

The Inscription of Tirnkalkundram mentions about a gift of 32 cows and one bull to a manradi for the maintenance of perpetual lamp in the temple and the Pandam (light) lifted by the washerman while the deity was taken for procession.⁸

There were also several other festivals celebrated by the people of this region throughout the year. In the Tamil month of Chitirai, the Tamil new year day was celebrated. A Veppur inscription of 1431 A. D. mentions that this festival was celebrated as Chittiraitirunal.⁹ in which men and women of all ages took holy bath and held feasts.

The Avur inscription near Tiruvannamalai recorded during the time of Kumara Kampana refers

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to this festival at Chittitaikkarkarttigai.¹⁰ In the same month the Chitrapournami (full moon day) was celebrated. On the night of Chitrapournami seven pallakku decorated with lilly and colour full flowers were came from the different parts of town of Vellore and finally all the pallakkus were gathered in the Fort ground. Thousands of people used to attend and enjoy the village cultural programmes like karakattam, kokelikattai, music party and dances by the Devaradiyars.¹¹

Another festival called Jattirai was celebrated. Before one week the village people went away to lake area worshipped Goddess Mari with the sacrifice of sheep kida contributed by the mandarins. For the cooking of rice pots were supplied by the potters free of cost. The potters were known as Kuyavas¹². They were generally attached to the villages.

The manradis supplied Nal erumai (good buffaloes) and Nal Kida (good ox) on free of cost. Instead the manradis, and the potters were received merai, mirasi and saivamanya lands¹³, which were exempted from tax. During the Eighth day, people offered Ragi Kuzh in a big drum which was distributed to the people. In the Night they offered a pongal with Dry fish, drumstick leaves. Traditional places were enacted throughout the night. At mid night nal-erumai (Buffalow) and Nal-kida (Sheep) were sacrificed¹⁴. The intestines, liver and kidney of the sacrificial sheep was carried between the teeth by the Talari¹⁵. The next morning the idol (made of clay) and karagam (made of flowers) were carried into a procession and dipped in the water. At Gudiyattam Gangai Amman festival is being celebrated with great interest.

In the month of Vaikasi, a festival called Vaikasitirunal was celebrated. During the period of Krishnadevaraya a record was inscribed in the temple wall at Tiruppanakkadu which says, that the kailkkolas had to give substantially to the celebration of Vaikasitirunal out of their revenue from palapattadai.¹⁶

During the month of Ani Uthira Tharisanam the deities were taken into a processsion. In the month of Adi the festival called Theppathitirnal was celebrated for seven days.¹⁷ This is at present called Adikiruthigai. It was very popular in North Arcot District.

In the month of Avani Saraswathi pooja and Dasara were celebrated, Avani Avittam was another festival in which only Brahmanas and Kammalas took part. During the time they put new sacred thread by

removing the old one and performed rituals to Lord Vishnu. In the month of Purattasi, Saturdays were considered sacred for the worship of Vishnu.

It had two aspects, one being the worship of Durga and the other the worship of the weapons. It normally falls in the month of September or October. This occasion was utilized by the emperor to hold his court in public for nine days till the open space within the palace enclosures and it was witnessed by the people. On all the days, the deity was, placed in a prominent place particularly on a high pedestal and worshipped. Also, several rituals were performed during these festival days. People celebrated this festival with much pomp and show.

Deepavali was celebrated in the month of Ippasi. It Has festival of lights commemorating the death of the demon Narakasura at the hands of Vishnu. It was a popular festival. The inscription of Thirukalukundrum mentions about a gift of 32 cows and one bull to a manradi for the maintenance of perpetual lamp in the temple.¹⁸

In the month of Karthigai, a very famous festival Tirukarthikai was celebrated at Tiruvnnuamalai for 10 days. This festival attached large crowds from the neighbouring areas and territories. A large lamp was lit on the hill of Tiruvannamalai which was visible to many places farther. Tradition as well as literary works confirm that the literary thought about Tiruvannamalai will bring mukthi to one. The Devikapuram inscription says that Sadasiva Nayaka the ruler of Vijayanagar appointed a person by name Arivavarai Pachaivar, whose family was also called Tiruvilakkukudi to give ghee for eternal lamps in the temple at Tiruvannamalai in the time of Tirukarthigai.¹⁸

Saivaite Saints from the various parts of me region, hoisting the flag and making sacred offerings to the chief deity through pattadai (silk cloth) perfumes, garlands etc.,¹⁹

During this time the Devaradiyars assisted the saints in their worship.²⁰ Another record of the same place says, the Timmanan and Dhanevikondan who were the prominent persons of this place were assigned with the work of offering twelve kalam ghee for Tirukarthikai for Sulakal vilakku (a unique lamp of the temple).²¹

Tiruvathiraitirunal was celebrated in the month of Marghazhi. The Devikapuram inscription refers to a family which was assigned with the work of offering ghee on Tiruvathiraitirunal.²² The same epigraph mentions that a person called selvan a philanthropist

of manradi caste was assigned with the work of offering ghee to the temple for lighting the lamps, Puttur place says, the Timmanan and Dhanevikondan who were the prominent persons of this place were assigned with the work of offering twelve kalam ghee for Tirukarthikai for Sulakal vilakku utter miscription near Cheyyar dates 1500 A.D refers to 'Sivarattiri Punniya Divasattile' is a Mahasiv & Tatfui festival in which the people belonging to this region performed fasting for the whole night. Throughout the night they kept themselves awake and this function on the aegadisi day was famous in this region.²³

Thaithirnal was another great festival. An inscription of 1406 A.D. record the royal gift of taxes paid by chettis, kaikkolas, kavaraial, thachavadu vanniya, sekky vaniyan, senaikadaiyar and all plakasayavarkathar of Tirukkalujjunram for the festival. A special procession of deities was held in the month of Tai in the temple of Tirukkalukkundra mudaiya nayanar.²⁴ This was celebrated as Mahasankaranthi in other parts of India and it was called Thaupusam in South India. Thai Amavasai and Thai Kiruthigai were other festivals popular in this region.

In the monthe of Masi, Amavasai is celebrated with much enthusiasm. Horse gram, and other pulses were boiled and offered to the Goddess Durga. In the next midday a deity was taken into the procession into the river bank where the dead bodies were burnt and buried called, funeral yard the decorated deity was worshipped with the sacrifices

of animals and birds. The remains of previous day's cereals were thrown, and it is called "Mayana Kollai"²⁵.

After the seventh day of this Amavasai a flag was hoisted for the four day car festival at Vallimalai murugan temple.

Devaradiyar rendered their service Tiruther uzhiyam while the deity was taken into procession through the car festival. They fan (Samaram) to the deities while the procession was going on.²⁶

Animal procession was taken place for five days. The Sixth day Elephant show was (yanau vahanam) conducted by the Sambuvaraya's family traditionally with a great pomp and show. Fifth day early morning a Thirukkalyanam to Muruga and Valli Deivanai was conducted. During the time honey and powder of cereal (Thinai) were distributed to the worshippers by the Irulas (Veduvur) free of cost.

Panguniuthiram was another important festival. The inscriptions say that four sheep should be given for Panguniuthiram so as to be scarified to the deity in the temple.²⁷ All these festivals in fact engaged the people of this region more in the religious activities. The rituals, ceremonies and functions associated with these festivals involved many skilled persons in different professions to contribute much towards such activities. As a result, social and economic activity of this region was quite brisk leading to cultural development.

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THE REVIVAL OF AYURVEDA IN THE 1920s IN THE TAMIL REGION

V. Gayathri * & G. Chandhrika **

The revival of indigenous medicine in India was, co-eval with the birth of nationalism and the spirit of swadeshi. During the time when the western medicine was making an impact on India through its public health programmes, there was a growing interest in the revitalization of the indigenous medicine. The apparent inability of the western medical practitioners to deal promptly with diseases like cholera, plague, influenza, malaria etc. encouraged recourse to Ayurveda. The revivalist movement had its beginnings in Bengal in 1890s. Ayurvedic dispensaries were soon started in the three Presidencies of Bengal, Bombay and Madras.

The revivalist movement assumed several forms. The location and translation of Ayurvedic texts was an important one through which the major works became accessible to a wider audience. Yet another form was the foundation of regional and All India organizations which aimed at getting support from the princess, zamindars and the wider public at large. The starting of medical journals in Tamil language and its use for advertising and publishing propaganda literature were some of the other measures. The movement assumed greater significance with the nomination of the Usman Committee in 1921. This paper explores the revival of Ayurvedic medicine in Tamilnadu based on the *Vaidya Kalanidhi*, a prominent medical journal in the 1920s and the Usman Committee Report of 1923.

Vaidya Kalanidhi and Pandit M.Duraiaswami Aiyangar

The printing press was utilized fully in the revival of Ayurveda. Several medical journals were published in the Tamil language press in the early twentieth century. *Ayurveda Bhaskaran* (1909), *Vaidya Bodhini* (1910), *Vaidya Kalanidhi* (1913), *Ayurveda* (1923), *Danvantri* (1923) and *Vaidya Chandhrika* (1920) were some of the journals which were published from Madras and other principal towns of Tamilnadu.¹ Of these, the *Vaidya Kalanidhi*, a monthly journal published from Madras and edited by Pandit M.Duraiaswami Aiyangar played a significant role in the revival of Ayurveda in the Tamil region. Duraiswami Aiyangar who served as the chief physician at Sri Kanyakam Parameswari Devasthanam

Hospital in Madras was well versed in Tamil, Sanskrit and English languages and made use of his expertise in these language to translate Sanskrit medical works into Tamil. In his editorial he explained that translation of Sanskrit works in the vernacular was a stupendous and expensive task beyond the means of a single individual.

Efforts of Revival prior to Usman Committee

With the rise of nationalism during the first quarter of the twentieth century, the question of the challenge to western thoughts, learning and mode of life set in. Along with this, the question of rehabilitation of Ayurveda came to the fore. One of the first sign; was the inauguration of the All India Ayurveda Mahamandal and Vidyapete at Prayag in the early years of the twentieth century,² where the study of Ayurveda was started. Soon the provincial governments began to take interest in the revival of Ayurveda. In 1917 the government of Madras appointed Dr.Koman, a one man Commission to make investigations into the indigenous drugs of India. The Committee was constituted mainly as a sop to the nationalist press and Indian members of legislative Council who strongly criticized the Government for the neglect of the indigenous systems of medicine. By focusing on specific drugs rather than on the indigenous systems as a whole, the Committee provided a scientific basis for marginalizing or refuting claims made for the superior efficacy of indigenous medicine.³ The investigation predictably upheld the view that virtually all of India's potential drugs had already been identified.⁴

Further the resolution of the Indian National Congress at the Nagpur session in 1920 urged the provincial Governments to set up other Committees. The resolution read "This conference is of the opinion that, having regard to the widely prevalent and generally accepted utility of the Ayurveda and Unani systems of medicine, earnest and definite efforts should be made by the people of this country to further popularize schools and colleges and hospitals for instruction and treatment in accordance with the indigenous systems.⁵ Thus the Government of Madras set up a another committee under the chairmanship of Muhammad Usman, a part time hakim on 17th

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October 1921 in order to consider the question of the indigenous systems of medicine.

Usman Committee Report

The Usman Committee submitted its report on 17th October 1923. The terms of this committee were "to report on the question of the recognition and encouragement of the indigenous systems of medicine in vogue in the presidency.⁶ The declared object of the enquiry was "to afford the exponents of the Ayurvedic and Unani systems an opportunity to state their case fully in writing for scientific criticism and to justify state encouragement to these systems.⁷ The Committee's findings and commendations were as follows:

- From the standpoint of science, the Indian systems are logical and scientific but from the standpoint of art, they are not self sufficient in surgical line, but in the medical line they are self sufficient, efficient and economical.⁸
- The followers of Indian medicine should study the scientific methods of the west and adapt in to their system whatever is useful in them and vice versa.
- The state should promote Indian systems of medicine so as to achieve the ideal of bringing medical relief within the easy reach of all people.
- The government has to make an immediate declaration of the policy of state recognition and state encouragement to the Indian systems of medicine.⁹
- It stressed on medical registration to discourage the pretentious ignorance and dishonest practice of any particular system.
- Establishment of adequate number of medical schools and colleges to be undertaken.
- Foundations of chairs of Indian medicine in existing schools and colleges of western trained doctors to ensure knowledge of Indian system.¹⁰
- Establishment of a new department of Indian medicine to train large number of qualified practitioners with medical and surgical ailments as practiced in west.
- The followers of either system should learn to ring out the existing feelings and mutual dislike and unhealthy isolation and develop spirit of mutual helpfulness and fraternal cooperation.¹¹

Along with its weighty recommendations, the report is illumined by a very learned Memorandum on the Science and Art of Indian Medicine by its Secretary Dr. Srinivasamurthy. The memorandum offered a challenge to the upholders of the western System particularly regarding the soundness and scientific character of the fundamental basis of the Indian medicine.

Perceptions of Disease and Medicine in Ayurveda and Allopathy

In the 1920s both Pandit Duraiswami, through his editorial columns in the *Vaidya kalanidhi* and G. Srinivasamurthy, through his minute in the Usman Committee's report, tried to open up 'a dialogue with the western systems of medicine. Duraiswami Aiyangar contented that like the other Vedas, Ayurveda also was revealed by god,¹² hence subject to interpretation. Srinivasamurthy also pointed out how Ayurveda is part of a larger system of Hindu philosophy and how scriptural authority in Hindu philosophy is not confined to a single dogmatic conception but allows free room for multiplicity of interpretations and disputations.¹³ Further Srinivasa Murthy contrasted the ways in which disease and medicine have been perceived in allopathy and Ayurveda. Whereas western medicine perceives disease as external, Ayurveda conceives it as internal to the body. It is the healthy or the unhealthy internal condition of the body which decides its response to the disease causing germs.¹⁴ He also points out that allopathy pays little attention to the inherited constitution of the patient as such "it has to act more or less blindly and learn from the bitter experiences of its patients.¹⁵ Allopathy's emphasis on disease as an object of study by itself is identified by G. Srinivasamurthy as the consequence of the shift from clinical to laboratory view in western medicine.¹⁶

Effects of the Movement

Based on the report of the committee, the government took the following actions.

- With the influential backing of the Chief minister, the Raja of Panagal, it sanctioned the setting up of a school of Indian medicine, which was opened in November 1924 with Srinivasa Murthy as its Director. The school aimed to give students such training ... as will enable them to become competent practitioners of the India system of medicine as well as a good working knowledge of the western system.¹⁷

- Agreed to establish provincial rural dispensaries to be staffed by the Diploma holders of the school.¹⁸
- In 1926, instituted a Postgraduate course in Indian medicine for graduates of western medicine and a course for practioners of pure Indian medicine in modern medicine.¹⁹
- Constituted a Central Board of Indian medicine to, act as recommending authority tot he Government for registration, supervision of pharmacies and teaching institutions.²⁰

The Usman Committee report was greeted with anger and dismay by many members of the western medical establishment, who saw it a failure to offer any convincing evidence for the claims of Ayurveda. Criticism of the unscientific nature of the indigenous systems of medicine was if anything, more intense in the 1920s than it has previously been. Many members of the IMS believed that any accommodation with indigenous medicine would not only threaten their state funding and professional status, but also make them objects of ridicule among their colleagues

in Britain. However for political reasons of its own Madras Government overrode its medical advisers and accepted the Usman report.²¹

Conclusion

The movement for the revival of Ayurveda was co-eval with the rise of political Swadeshism. Even though it claimed the antiquity of the Ayurveda, in reality the movement aspired for the integration of selected aspects of western medicine with a reformed Ayurveda rather than the pursuit of pure Ayurveda. The closing of the ranks of the IMS to the Indian practioners, the disparity in salary between the Indian and European doctors in the employment of the state medical system and the preferential treatment given to the Europeans in the clinical field forced practitioners of indigenous systems to opt for a syncretic approach combining indigenous practices with elements of allopathy to earn income, respect and influence rather than taking a back seat. In this syncretic approach which motivated them to open up a dialogue with the politically dominant system of allopathy, not from an inferior position but from a position of equality.

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FEMALE DANCERS AND THEIR COSTUMES IN THE ART OF THE NAYAKS

A. Mahalingam *

Dance is the combination of rhythmic physical movements and facial expressions prompted by feelings and emotions. It is expected to evoke the same feeling and emotions in the spectators as experienced by the dancers.¹ More than the present milieu of the modern society of cosmopolitan nature where ancient values are rapidly being changed or replaced with the new ones, this has hold better application to ancient right after her appearance in public assumes the role of a mother goddesses. Apart from that, she does appear in many other forms, full of ever charming beauty, sensuous, physical charm including dancing in Art and attraction of varying degrees² The relationship of sculpture, painting and dancing can, therefore, be analysed from many angles. Indian sculpture shows as visibly in plastic form, the exact nature of human movement, and the development of stylization in dancing during different periods of history.

The Indian sculptor has modelled the dancing figure over a period of nearly sixteen hundred years is a rare and significant fact in the history not only of Indian sculpture but of all Indian arts.³ The art of dance was also very popular during this period. This is evident from the availability of several dance sculptures and scenes in the art of the Nayak period. Music and dance were performed on all occasions either for war preparations, temple festivals, and funerals royal processions or for daily worship in the temples. The art of dance is a decisive factor in the social status of women. The dancing women have very high economic status in the society and this can be gleaned from the descriptions of Domingo paes on dancing women and their costumes at Mahanavami festival celebrations.⁴

The Vijayanagara-Nayak sculptors were influenced by the court dancers. Inscriptional, literary sources and writings of the foreign travelers, painting and sculptural panels of the Nayak times refer to the court as the centre of all forms or art. It is evident that dance and music were influenced by the tradition of

Tamilnadu and Telugu region. The dancing panels include both male and female performers and such compositions were popular during this period. Along with classical form the stock dance, sword dance, holy dance etc., were introduced as the means of entertainment for commoners. Another assert that draws the attention in particular as the chief component of personal decoration is the costume and clothing. The present study is an earnest effort to identify female dancers and their costumes which were depicted in this sculptures and painting with reference to foreign accounts and literature.

Female dancers

The female dancers out-numbered the male dancers in Hoysala period. This has reflected even in the north-Indian medieval temples. Learning dance, music and painting was the prerequisite of an accomplished lady in the Hoysala society.⁵ The inscriptions speak of royal dancers and praise gloriously their histrionic talents. Queens of Hoysala, time, Ekaladevi, Padmala, Boppadevi, Santala and Bommala were accomplished dancer and musicians. Inscriptions describe queen Santala and Bommala as Sang ita Nirtiya Sutradhare.⁶ The dance compositions were performed in the functions organized in the temple premises. During the Vijayanagara-Nayak period, the famous dancer Chandraleka performed dance before the king and she enjoyed a respectable position. It is referred to in the Rajagopala Vilas am of Sengalva Kalakavi.⁷

From the dance sculptures and the literary, foreign and inscriptional accounts, it is obvious that the dancing women during this period formed on important locus in the society. From this information one can classify the dancers of this period into three viz. 1. Temple dancers 2. Palace dancers 3. Street dancers.⁸

Temple Dancers

The temple dancers were highly honoured and given grants by the kings for their maintenance. They

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were educated and were honored in the Court of scholars. They were employed in the temple along with other servants of the temple like *musieian*.⁹ Some of the temple dancers themselves have given grants constructed mandapas and granted monetary and other donations to the god.¹⁰ These dancers were also granted remission on their lands. They were called Devadasis (votaries of god) in South India. Dedicated to temples in early childhood, they were married to the deity of the temple by the symbolic tying of the marriage necklace (*tali*) by the temple priest and the imprint of a flower pattern in sandalwood paste on each shoulder. As child novices Devadasis were taught the arts of music and dance, sacred and classical literature in Sanskrit Tamil and Telugu and certain religious duties in the temple.¹¹ The first dance performance of a Devadasi (*Arangetram*) took place in the presence of the king, who conferred the title of "Talaikole" on the accomplished Devadasi.¹² The ancient system of dance training, *Arangetru Kathai*, is fully explained in *Silapadikaram* (Verses 113-159). This great dance tradition, which has existed for more than two thousand years, is a treasured heritage of the *de vadas* is, who under munificent royal patronage, maintained the aesthetic perfection of this sacred art with deep religious devotion. Dance scenes are mostly depicted in the sculptures of the Nayak mandapas. Besides a number of group dance scene, represented in the niches, ceiling and pillars of the mandapas at Krishnapuram, Thndikkomhu and Srimngam temples. The study of classical dance as an art and its relative importance to music and sculpture and literature has received a due attention in the works of Kapilavatsayayan and Padma Subramaniyam. They made a detailed study of 108 *karanas* depicted in the temples of Thanjavur and Chidamharam.

Palace Dance

Under this category come the dancers whose services were strictly con lined to royal palace and court. Dancers described by several foreign writers during Mahanavami celebration could he cited as examples to this category. They were part of royal palace and danced in the court. Often these women use mistook as wives of the kings by foreign travellers.¹³

Street Dancers

The purpose of street dancers was public entertainment. The dancers, described by Pietro Della Valle who were dancing before the temple chariot belong to this category. They entertained individual persons which is known from the reference made by Pietro Della Valle about their performance before the Portuguese ambassador at his lodge.¹⁴

Dancers in the Sculptures

Kolattam

Kolattam or stick dance is a traditional folk dance of Karnataka.¹⁵ It appears that this village dance got importance during the Vijayanagar period. This kolattam is depicted in some temples of Tamilnadu like Nellaiappar temple at Tirunelveli and Ramaswami temple at Kumbakonam. It is a group composition well knit with various patterns of movements, mostly circular and the dancers holding two strong sticks in their hands clustering to each others sticks. It requires a special skill and technique and speedy movement. This is described by Pietro Della Valle, "as they danced they struck their stick together after musical measure, amidst the found of drums and other instruments. They sang song in honour of their goddess Gauri, sang a verse at a time and others chanted a a chours."¹⁶

Koravanji

The dance of fortune teller or a gypsy is known very widely in the south by the name Koravanji. They are good singers. A dancer with free movements attracts everyone with her sweet wordings. She moves from house to house.¹⁷ The gypsies are represented in the temples of Krishnapuram and Nellaiappar temple at Tirunelveli. They are depicted carrying a basket and a painted stick and tactfully mixing with people by dancing and singing in the name of Lord Muruga and Lord Venkatesa. Koravanji dance is often the concluding item of the dance recital even how. Even in the Vijayanagar – Nayak courts and temples and dancers must have entertained the people.¹⁸ The gypsy girl seems to be depicted in tribhanga pose and she is smiling and attracting the people around.

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MYTHS OF PANCHANATHEESVARA TEMPLE AT THIRUVAIYARU - A STUDY

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The Panchanatheesvara Temple is situated on the north bank of the river Kavery at Thiruvaiyaru. It has a hoary past and is rich in culture. It is one of the few temples in Thanjavur District enjoying sanctity of its own from the earliest times. This ancient and famous town is considered as holy as Kasi (Benaras). Some pious or Hindu people hold the view that those who die here attain Heaven ('Moksha'). In fact, there is a famous Tamil saying that it is holier than Kasi by one sixteenth of it holiness. In this study the legends to Thiruvaiyaru temple is narrated one by one.

Many legends are connected with Panchanatheesvara Temple at Thiruvaiyaru. Among four legends are noteworthy. Some legends are discussed in this study.

One of the legends informs that the Lord here had worshipped himself. One among the twenty-four Adisaivas who were worshipping the Lord at Thiruvaiyaru went on a pilgrimage to holy Kasi (Benaras). During his absence, the other priests usurped his properties and rights. His helpless family sought

refuge at the feet of the Lord, and the Lord appeared in the form of a Sivabrahmin and carried on the duties of Adisaiva in his absence. When the original Adisaiva returned from his tour, the Lord in the form of Sivabrahmin enquired who the Adisaiva was replied that he was performing the Pujas to the deity. The Divine substitute called the former as an imposter.

The case was represented to a committee and both of them argued their cases and showed their testimonials. Handwritings were compared and it was found that the handwriting of Siva Brahmin was the original one. Immediately the Lord exposed his colour, explained the situation and offered 'Dharshan' to all. So the Lord here had worshipped himself for sometime. To this, even today, on the fifth day of Chittirai Festival worship is offered to the God in the Somaskandamandapa.

The last legend tells us that those who die in Thiruvaiyaru will attain Heaven ('moksha'). There is saying that it is holier than Kasi (Benaras) by one sixteenth (திருவையாறு காசிக்கு வீகம் அதிகம்). There is a story about a Brahmin who was going to Kasi (benaras)

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to immerse his father's ashes in the river. On the way he halted for a night at Thiruvaiyaru. When he wakes up in the morning he found that the ashes had assumed the shape of a lingam (emblem of Siva). When he set off again for Kasi the ashes were separated again and thus he realized that Thiruvaiyaru was a holier place than Kasi and he emptied the ashes in the river Kavery at Thiruvaiyaru. 'Now-a-days ashes are brought from different parts of the country, to be, thrown into the

Kavery at this place and many pious Brahmins resort to Thiruvaiyaru in their old age in the hope of dying here. Therefore people think that the temple is a sacred one.

To conclude, the myths narrated above would help to constructing or reconstructing the history of Thiruvaiyaru, in a way or other. Besides the philosophical idea of conceptual ideas behind the myths also will inspire the society.

CHOLA TEMPLE : A CASE STUDY OF SRI PUSHPANESWARAR TEMPLE AT TIRUPPUNTURUTHI

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Mela Tiruppunturuthi is a small hamlet situated on the main road from Tirukkandiyur to Grant Anicut in Thanjavur district. It is located at a distance of 2 miles from Tirukkandiyur which lies about 15 kms. from Thanjavur on the road to Tiruvaiyaru. This village is surrounded by paddy field and coconut groves. The Siva Temple of this village is known as Pushpaneswarar temple.

The temple is situated on the Southern bank of the river Kudamuruti in Tiruvaiyaru Taluk. Thanjavur District. At present this village is popularly known as Mela Tiruppunturuthi.

The Siva Temple of Tiruppunturuthi is dedicated to Lord Siva popularly known today as Pushpavaneswarar. The Goddess of the temple is known Alagalamainda Soundara Nayaki.

Out of the forty six inscriptions found and recorded in this temple only one inscription belongs to the Pandyas Four inscriptions belong to Vijayanagar period. Two inscriptions belong to Nayakas of Thanjavur and Madura and one to Marathas and the remaining belong to the period of Cholas.

During the reign of Rajaraja-I, The Saiva Saint Nambi Andar (Kada) Nambi of the family of Nambis belonged to Tiruppunturuthi. His songs were included in the ninth Tirumurai of Twelve Saiva Tirumurais. His image has been consecrated in the temple for worship.

In the sixteenth century the famous saint Arunagirinatha (The worshipper of Lord Muruga) visited this temple of Sri Pushpavaneswara.

In the modern period the great Sanmarga Saint Ramalinga visited this temple and worshipped Sri Pushpavaneswarar. Tiruppunturuthi is one of the important sacred centres of Saivism connected with the Bhakti ideology. Tirunavukkarasar stayed and worshipped the Lord of the temple.

There is a place called Sambander *medu* in Tiruppunturuthi where Tirunavukkarasar received the Saint Sambander on his way return from Madurai. Sambander hesitated to enter the temple with his feet and worshipped the God from outside. The Lord of the Temple ordered the Nandhideva to move from his original position so as to enable Sambander to worship the Lord comfortably.

The main temple of Sri Pushpavaneswara is a fine specimen of early Chola art.

The main shrine is a small square and is facing east. In this square chamber is seen the consecrated Siv Linga. This *garbhagraha* is a square of 6.10 m. This shrine is an *ekatala prasada*. The *ardhamandapa* measures 4.88m x 4.88m. The *mugha mandapa* is about 9014 m square and is supported by four pillars with bulbous capital.

There are three *devakoshtas* in the outer walls of *garbhagraha*. There are two more at the edges of the walls. Below the cornice, there is a *bhutagana*. The figures in the *devakoshtas* of the main shrine are Bhikshatana in the north. Ardhanari in the west and Vinadhara Dakshinamurthy in the South. There are two *dwarapalakar* at the entrance to the *ardhamandapa*

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hillock locally called "Kora Kundru" a small hillock having rock shelter.

Neolithic and Megalithic sites

A solidarity Neolithic celt has been collected from "Ennai Kundru" south west of Polur. The tools are small celt, oval and triangular in shape. Fragment of a Neolithic axis also found.

In Padagam, which is 12kms away from Polur, the Megalithic site is highly disturbed. The surface

finding includes fragments of black and red ware and sarcophagus.

Conclusion

Only one Mesolithic site has been found and the collection is very limited.

Some of the villages appear to be highly potential in Neolithic and Megalithic sites.

But unfortunately during the course of survey, we found this area is highly disturbed by the inhabitants and connected in to quarry sites.

சித்தர்மலை - சமணத்தலம்

ஆ. ஞான சேகரன் *

அமைவிடம்

பாண்டிய நாட்டில் மதுரையைச் சுற்றியுள்ள சமணப் பள்ளிகளுள் மிகப்பழமையான குறிப்பாக சங்க காலத்தைச் சேர்ந்த கி.மு. 3-ம் நூற்றாண்டிலிருந்து கி.பி.2-ம் நூற்றாண்டிற்கு இடைப்பட்ட காலத்தில் வளர்ச்சியற்ற இச்சமணப் பள்ளிகளுள் இச்சித்தர் மலை சமணப் பள்ளியும் ஒன்றாகும்.¹ இச்சமணப் பள்ளியானது திண்டுக்கல் மாவட்டம், நிலக்கோட்டை தாலுகா, அணைப்பட்டி எனும் ஊருக்கருகில் அமைந்துள்ள சித்தர்மலையின் தென்புறத்தில் தரையிலிருந்து சுமார் 200அடி உயரத்தில் மலையின் மையப்பகுதியிலுள்ள இயற்கைப்புடலில் அமைந்துள்ளது.

பெயர்காரணம்

சித்தர்மலை² என இச்சமணத்தலத்திற்கு இப்பெயர் வந்ததற்கான காரணம் இம்மலையில் பல நோய்களைத் தீர்க்கும் மூலிகைகள் இருந்ததாகக் கருதப்படுகிறது. அம் மூலிகைகளைக் கொண்டு சுற்றுப்புற மக்களுக்கு இங்கு உறைந்த சமண முனிவர்கள் சித்த மருத்துவ சிகிச்சை செய்திருக்க வாய்ப்புள்ளது. அவ்வாறு மருத்துவ சிகிச்சை செய்தற்குச் சான்றாக இம்மலையின் சமண குகைக்கு உள்ளேயும், வெளியேயும் மருந்து அரைக்கும் மூலிகை உரல்கள் நான்கு மிக நேர்த்தியாக, வழவழப்பாக அமைந்துள்ளன.

சமணச் சின்னங்கள்

இச்சமணத்தலத்தில் மதுரையைச் சுற்றிலுமுள்ள சமணச் பள்ளிகளில் காணும் சமணப்படுக்கைகளும், தலைமை துறவி அமர்ந்து அறமுறைக்கும் மேடையும், மழை நீர் குகைக்குள் உட்புகாதவாறு செதுக்கப்பட்ட புருவ அமைப்பும், குகைக்கு உள்ளே படுக்கைகளுக்குள் சுனைநீர் செல்லாதவாறு வாய்க்கால்களும், குகைக்கு வெளியே

தென்புறத்தில் பாதபீடிகையும் மிகச் சிறப்பாகக் காணப்படுகின்றன.

காலம்

சித்தர்மலை சமணப்பள்ளியானது கி.மு.2-ம் நூற்றாண்டிற்கு முந்தியது ஆகும்.³ எவ்வாறெனில், இம்மலைப் பள்ளியில் அமைந்துள்ள 9' தமிழ்பிராமி கல்வெட்டுகளும், பாறைபுருவத்தில் அமைந்துள்ள தமிழ்பிராமி கல்வெட்டும் இக்காலத்தைச் சேர்ந்தவைகளே ஆகும். இப்பள்ளியை பாண்டியர்களும், களப்பிரர்களும் ஆதரித்து வந்திருக்க வேண்டுமென கருதப்படுவதற்கு சாத்தியக்கூறுகள் உள்ளன. ஏனெனில் இப்பள்ளி கி.மு.2-ம் நூற்றாண்டுகளில் வளர்ச்சி பெற்று பக்தி இயக்கத்தால் கி.பி. 7-8-ம் நூற்றாண்டிலிருந்து சிறிது காலம் வீழ்ந்து பின் கி.பி. 9-10-ம் நூற்றாண்டுகளில் மீண்டும் உயிர்பெற்றிருக்க வேண்டும். இக்கால கட்டத்தில் இது உறைவிடப்பள்ளியாக திகழ்ந்து, பின் கி.பி.14-ம் நூற்றாண்டில் வழிபாட்டு தலமாக மாறியிருக்க வேண்டுமென தெரிகிறது.⁴ ஏனெனில் கி.பி. 14-ம் நூற்றாண்டைச் சேர்ந்த சகஜானந்தர் எனும் துறவி வீரசிகாமணி போன்ற பள்ளிகளிலிருந்து இச்சித்தர் மலைக்கு வருகைபுரிந்ததமையால் அவரின் நினைவாக அவரின் பாதபீடிகை ஏற்படுத்தப்பட்டிருப்பதிலிருந்து தெரியவருகிறது.⁵ இருப்பினும் இப்பள்ளியின் தற்கால நிலை என்னவெனில் இதற்கு அருகில் சமண சமயத்தவர் எவருமில்ர். மேலும், இப்பள்ளிக்கு மேலுள்ள மகாலிங்கம் கோயிலுக்கு நாயக்கர் காலத்தில் திம்மச்சி நாயக்கர் திருமலையான் என்பவரால் கி.பி.1516-ல் தானமளிக்கப் பட்டிருக்கிறது⁶ என்ற செய்தியால் இச்சமணத்தலம் இந்து சமயத்தால் நசுக்கப்பட்டு சமணர்கள் வேறிடங்களுக்கு குடிபெயர்ந்திருக்க வேண்டும்.

* பி.எச்.டி. ஆய்வாளர், கலை வரலாறு மற்றும் நுண் அழகுக்கலைத் துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை.

சமணப்பள்ளி

சித்தர் மலையின் தென்புறத்தில் கிழக்கு மேற்காக 60-70 அடி நீள புடவின் மையப்பகுதியில் ஐந்து ஐந்தாக இரு படுக்கை தொகுதிகள் செதுக்கப்பட்டுள்ளன. இப்படுக்கைத் தொகுதிகளுக்கு நடுவில் ஓர் அறைமுறைக்கும் மேடையும் அதற்கு நேர் தெற்கில் புடவின் வெளிப்புறத்தில் பாதபீடிகையும் பல்வேறு பகுதிகளைச் சேர்ந்த கொடையாளர்களால் சமணத்துறைவிகளுக்கு பல்வேறு காலக்கட்டங்களில் உருவாக்கி கொடுக்கப்பட்டிருக்கின்றன.

படுக்கைகளின் சிறப்பு

கொடையாளர்களால் வழங்கப்பட்ட இப்படுக்கைகள் 6 முதல் 7 அடி நீளமும், 2 முதல் 2½ அடி அகலமும் உடையனவாகவும், பாறை கொத்து கற்கள் துறவிகளின் உடலில் அழுந்தாதவாறு மிக வழவழப்பாகவும், அவற்றின் கிழக்குப்புறத்தில் தலையணை வைத்தும், படுக்கைகளைப் பிரித்து கொடுத்தது போல் படுக்கைகளுக்கிடையே பிதுக்கம் வைத்தும், செதுக்கி தானமாக அளித்தவர்களின் பெயர்களை அவற்றின் தலையணைப் பகுதியில் பொறித்து வைத்துள்ளனர்.

இப்படுக்கைத்தொகுதிகளுக்கும் இடையில் இருந்த வெற்றிடத்தை சமதளமாக செதுக்கி 4 அடி நீளம், 3 அடி அகலத்தில் இப்பள்ளியை நிர்வகித்த தலைமைத் துறவி அமர்ந்து அறமுறைக்கும் மேடையும், அதன் பக்கவாட்டில் கி.பி. 14-ம் நூற்றாண்டைச் சேர்ந்த தமிழ் கல்வெட்டும் காணப்படுகின்றன.⁷ இதற்கு நேர் எதிரே வெளிப்புறத்தில் சகஜானத்தரின் பாதபீடிகை வடித்து வணங்கப்பட்டுள்ளதை இக்கல்வெட்டு தெரிவிக்கின்றது.

முதல்படுக்கை தொகுதியும் - வெட்டிக் கொடுத்தவர்களும்

இச்சித்தர்மலை சமணப்புடவானது கிழக்கிலிருந்து மேற்காக தாழ்வாகவும், அவற்றின் இறுதிப்பகுதிகள் உயரம் மிகக்குறைவாகவும் அமைந்துள்ளதால், புடவின் மையப்பகுதியில் ஐந்து, ஐந்து படுக்கைகளைக் கொண்ட இரு தொகுதிகளாக கொடையாளர்களால் செதுக்கி கொடுக்கப் பட்டிருக்கின்றன. இதில் கிழக்குப் புறமுள்ளவை முதலாவதாகவும், மேற்குப்புறம் உள்ளவை அடுத்ததாகவும் கொண்டு விளங்குகிறது.

இப்படுக்கைகளின் கிழக்குப்புறத்தில் முறையே தலையணை அமைப்பில் இப்படுக்கைகளை அமைத்துக் கொடுத்தவர்களின் பெயர்கள் கி.மு. 2-ம் நூற்றாண்டைச் சேர்ந்த தமிழ்பிராமி கல்வெட்டெழுத்துக்களில் பொறிக்கப்பட்டுள்ளன⁸ அவை முறையே,

முதல் படுக்கை

“அந்தை அரிய்தி” என்பவரும்⁹

இரண்டாவது படுக்கை

“அந்தை இராவதன்” என்பவரும்¹⁰

மூன்றாவது படுக்கை

“(ம) திர அந்தை (வி) ஸீவன்” என்ற மதுரையைச் சேர்ந்த விஸீவன் என்பவர்¹¹

நான்காவது படுக்கை

“சேந்தன்” என்பவரும்¹²

ஐந்தாவது படுக்கை

“சந்தன்” என்பவரின் மகன் “சந்தன்” என்பவரும்¹³

வெட்டிக் கொடுத்துள்ளனர் என தெரிகிறது.

இரண்டாவது படுக்கைத்தொகுதியும் - வெட்டிக் கொடுத்தோரும்

கிழக்குப்புறமுள்ள முதலாவது படுக்கைத் தொகுதியிலிருந்து சுமார் 6 அடி இடைவெளியிட்டு அதற்கு மேற்கில் ஐந்துபடுக்கைகள் கொண்ட இரண்டாவது தொகுதியும், அவற்றை ஏற்படுத்திக் கொடுத்தவர்களின் பெயர்கள் அவற்றின் தலையணை அமைப்பிலும் காணப்படுகின்றன. அவை முறையே முதல் படுக்கை

“பதின” என்னும் ஊரைச் சேர்ந்த “அந்தை” எனும் சமணத்தொண்டரும்.¹⁴

இரண்டாவது படுக்கை

“சுவிரன் அந்தை” என்பவரும்¹⁵

மூன்றாவது படுக்கை

“சுவிர அந்தை வேள்”¹⁶ என்ற வேளிர் குலத்தைச் சேர்ந்த குறுநில மன்னரால் இப்படுக்கை வெட்டித்தரப்பட்டதென திரு ஐராவதம் மகாதேவன் கூறுகிறார்.¹⁷ இவ்வேளிர் குலத்தைச் சேர்ந்தவர்களின் பெயர்கள் சித்தர் மலை மட்டுமன்றி அரிக்கமேடு பாளை தமிழ் பிராமி பொறிப்பிலும், இலங்கை தமிழ்பிராமி கல்வெட்டிலும் குறிப்பிடப்படுகின்றன. அதேபோல் இதில் வரும் “சுவிர அந்தை” என்பவரின் பெயர் முறையே இரண்டாவது மற்றும் மூன்றாவது கல்வெட்டுகளில் கூறப்பட்டுள்ளதால் இவ்விரு படுக்கைகளையும் ஒருவரே வெட்டிக் கொடுத்திருக்க வேண்டுமென தெரியவருகிறது.

நான்காவது படுக்கை

“திடியூர் அதான”¹⁸ அதாவது திருநெல்வேலி மாவட்டம், நாங்குனேரிவட்டம், சிங்கிளத்திற் கருகிலுள்ள சிற்றூரான இத்திடியூரில் வாழ்ந்த பொதுமக்களால் ஏற்படுத்தித் தரப்பட்டது என தெரிவிக்கிறது.

பொறியியல் தொழில் நுட்ப வெளிப்பாடுகள்

இச்சித்தர் மலை சமணத்தலமானது கி.மு. 2ம் நூற்றாண்டிலேயே தற்காலத்தைப் போன்ற மிகச் சிறப்பான

பொறியியல் தொழில் நுட்ப வெளிப்பாடுகளோடு கொடையாளர்களால் உருவாக்கப்பட்டு சமணத் துறவிகளுக்கு உறையுள் வழங்கப்பட்டிருக்கிறது. அவை இக்குகையிலுள்ள புருவ அமைப்பிலும், நீர் ஒதுக்கு வாய்க்கால்களிலும், சித்தமருத்துவ உரல்களிலும் பளிச்சென பிரதிபலிக்கின்றன.

புருவ அமைப்பு

மதுரையைச் சுற்றி அமைந்துள்ள மிகத்தொன்மையான சமணத்தலங்கள் அனைத்திலும் உள்ளபடுக்கைகளுக்குள் மழைக்காலங்களில் மழைநீர் குகையின் உள்பக்கம் வழிந்துவிடாமலிருக்கும் பொருட்டு சமணத்தொண்டர்களால் பாறையின் மேல்பரப்பில் புடவிற்கு மேல் வெளிப்புறத்தில் 1 இஞ்சு அளவில் புருவம் வைத்து மீதமுள்ள பாறையை செதுக்கித்தந்துள்ளனர். அவ்வாறு உருவாக்கி கொடுத்தோர்களின் பெயர்கள் அப்புருவத்தின் மேல் பொறித்து வைக்கப்படுவது பொதுவான ஒன்றாகும் என்றாலும் சில சமணத்தலங்களில் குகையின் உள்ளேயுள்ள படுக்கைகளை உருவாக்கி கொடுத்தவர்களின் பெயர்களும் இப்புருவங்களில் பொறித்துள்ளனர். குறிப்பாக ஆனமலை, மேட்டுப்பட்டி, கருங்காலக்குடி, திருமலை தலங்களில் “கொடுத்தோன்” “செய்யோன்” “பளியு” என்றும்

முத்துப்பட்டியில் “கவிய” என்றும் இச்சித்தர் மலையில் “உறை” எனவும் கூறுகின்றன.

இச் சித்தர் மலை புருவத்திலுள்ள கி.மு. 2-ம் நூற்றாண்டைச் சேர்ந்த தமிழ் பிராமி கல்வெட்டானது சுமார் 99 செ.மீ. நீளமும், 19 எழுத்துக்களையும் கொண்டும் அமைந்துள்ளது.¹⁹ இதில்,

“அமணன் மதிரை அத்திரன் உறை உதயனஸ்”

அதாவது மதுரையைச் சேர்ந்த சமணன் துறவி “அத்திரன்” என்பவருக்கு “உதயனன்” என்ற சமண தொண்டர் வெட்டிக் கொடுத்தான் என திரு. ஐராவதம் மகாதேவன் அவர்கள் விளக்குகிறார்.²⁰

இவ்வாறு இச்சித்தர்மலை சமணத்தலமானது கி.மு.2-ம் நூற்றாண்டிற்கு முன்பிருந்த சிறப்பான நிலையை எய்தி கி.பி.10-ம் நூற்றாண்டுவரை சமணத்துறவிகள் உறையுமிடமாகவும், பின் கி.பி.9-10-ம் நூற்றாண்டுகளுக்குப் பிறகு சிறப்புக்குன்றியிருந்திருக்கிறது என்பதற்கு சான்றாக இதன் மேல் இந்து சமய கோயில்கள் கி.பி.14-15-ம் நூற்றாண்டுகளில் தோன்றி வளர்ந்ததால் இங்கு உறைந்த சமணப் பெரியோர்கள் வேறிடங்களுக்கு குடிபெயர்ந்துவிட்டனர் என தெளிவாகத் தெரிகிறது.

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தமிழ் திரைப்பட வரலாறு - ஓர் ஆய்வு

ஏ. இரவி *

உலக மக்களின் பொழுதுபோக்கிற்கு அறிவியல் தாய் வழங்கியுள்ள அழகிய கலையே திரைப்படம். உலகில் கோடிக்கணக்கானவர்களுக்குத் தொழில்வழங்கி வாழ வைக்கும் அருங்கலையாக இது திகழ்கிறது. மொழி, நாடு இவற்றைக் கடந்து உலகப் பொது இலக்கியமாகத் திரைப்படம் வளர்ந்து வருவதை நாம் கவனிக்கிறோம். தமிழ்நாட்டில் திரைப்பட அறிமுகம்

வெட்டவெளியில் திரையினைக் காட்டி அதன் மூலம் சில அசையும் படங்களைக் காட்டிய நிலையிலே தமிழ்நாட்டில் திரைப்பட அறிமுகம் நடந்தது. இப்போதைய சென்னை அண்ணாசாலையில், புகைப்படம் எடுக்கும் நிலையத்தை வைத்திருந்த வெங்கய்யா என்பவர்தான் இத்தகைய முயற்சியில் முதன்முதலில் ஈடுபட்டார். முதன்முதலில் திரைப்படம் தெருப்படமாகக் காட்டப்பட்ட நேரத்தில் மக்கள் மிகுந்த வியப்போடு கண்டதாக ஆனந்தவிசுவன் இதழ் குறிப்பிடுகிறது. வெங்கய்யா இந்தப் படங்களைக் காட்டும் கருவியினைக் குமாரி கேரவான் என்பவரிடம் பெற்றார்.

சில காலம் கழித்து உயர்நீதி மன்றத்துக்கு எதிரில் ஒரு கொட்டகையோடு வெங்கய்யா 'அன்டர் தி பனாமர்', 'அமெரிக்கன் ஃபயர்மேன்ஸ் சாங்க்', 'தி சர்பென்ட்', 'மிகாடோ' முதலான படங்களைக் காட்டி வந்தார். இதை மக்கள் ஆர்வத்தோடு காணத்தொடங்கினர். அவர் பர்மா, மலேயா போன்ற நாடுகளில் சுற்றுப்பயணம் செய்துவிட்டு இந்தியா திரும்பியவுடன் சென்னையில் 'கெயிட்டி' திரையரங்கத்தை நிறுவினார். அடுத்த ஆண்டுகளில் 'கிரவுன்', 'குளோப்' அரங்குகளைக் காட்டினார்.

வெங்கய்யா குமாரி கேரவானிடம் வாங்கியது போன்ற ஒரு படம் காட்டும் கருவியை வின்சென்ட் சாமுவேல் என்பவர் ஒரு ஜெர்மானியப் பயணியிடம் வாங்கினார். அவர் கோவையில் ஒரு திரையரங்கத்தைக் கட்டினார். இதனால் சென்னையில் இருந்தது போன்றே கோவையிலும் நகரும் படம் காட்டப்பட்டது.

மௌனப் படங்கள்

வினைக்கு வாங்கி மக்களுக்குக் காட்டி வந்த வெங்கய்யா முதல் உலகப்போரின் முடிவில் தன் மகன் பிரகாஷ் என்பவரைப் படப்பிடிப்பு, இயக்கும் திறம் ஆகியவற்றில் பயிற்சி பெற இங்கிலாந்து அனுப்பி வைத்தார். அவர் இந்தியா திரும்பியவுடன் வெங்கய்யா 'ஸ்டார் ஆஃப் ஈஸ்ட் பிரிமிம்ஸ்' என்ற படப்பிடிப்பு நிறுவனத்தைத் தொடங்கினார். பீரப்பூர் மகாராஜா, ரா.க.சண்முகம் செட்டியார், திவான் பகதூர் கோவிந்தாஸ் சத்துர்புஜ் தாஸ், வெங்கய்யா, பிரகாஷ் ஆகியோர் இந்த நிலையத்தின் நிர்வாக இயக்குநர்களாக விளங்கினார்கள்.

'பீஷ்ம பிரதிக்கு' என்ற முதல் படத்தைப் பிரகாஷ் இயக்கினார். அவரே பீஷ்மராகவும் நடித்தார். பெக்கி காஸ்டெல்லோ என்ற ஆங்கிலப் பெண்ணும், பள்ளி ஆஸ்டன் என்ற ஆங்கிலேயனும் இப்படத்தில் நடித்தார்கள். சி.பி.இராமசாமி ஐயர் முன்னிலையில் கெயிட்டி அரங்கில் முதல் காட்சி திரையிடப்பட்டது. பின்னர் அது பம்பாய் மெஜஸ்டிக் அரங்கத்தில் திரையிடப்பட்டது. இதைத் தொடர்ந்து 'கஜேந்திர மோட்சம்', 'உஷால் வப்பனம்', 'கோவான்', 'நந்தனார்' முதலான படங்கள் உருவாயின.

ஏ. நாராயணன் என்பவர் 1924 ல் இங்கிலாந்து, ஜெர்மனி ஆகிய நாடுகளுக்குச் சென்று சுற்றுப்பயணம் செய்துவிட்டுப் பல அரிய கருவிகளுடன் 1926 ல் இந்தியா திரும்பியதும், 'தர்மபத்தினி' என்ற முதல் சமூகப்படத்தை டி.பி. கைலாசம் இயக்கியதும் மேலும் திரைப்பட வளர்ச்சிக்கு ஊக்கம் ஊட்டுவதாக அமைந்தது.

1929 ஆம் ஆண்டு ராஜாசாண்டோ சென்னைக்கு வந்து பி.பத்மநாபன், கே.சுப்பிரமணியம் ஆகியோருடன் இணைந்து 'உஷா பரிணயம்', 'டெனில் அண்டுத் தி டேம்சல்', அனாதைப் பெண்', 'ராஜேஸ்வரி' முதலான படங்களை எடுத்தார். இப்படங்களில் டி.பி.ராஜலட்சுமி கதாநாயகியாக நடித்தார். இதுவே மௌனப் படங்களின் தோற்றமும் வரலாறும் ஆகும்.

மௌனப்படக் காலத்தில் அதிகமாக எடுக்கப்பட்டவை புராணப் படங்கள்தாம். மௌனப் படங்களை எடுப்பதற்குப் புராணத்தையே நாடியதற்கு ஒரு முக்கியமான காரணம் இருந்தது. புராணக் கதைகள் எல்லாம் ஓரளவு மக்கள் அறிந்தவைகளாக இருந்தன. எனவே புராணக் கதைகளைப் படமாக ஆக்கியதால் நிகழ்ச்சிகளையும் நடிப்பினையும் கொண்டே மக்கள் தெளிவாகப் புரிந்து கொள்ள முடிந்தது. ஒரு குறிப்பிட்ட காலத்திற்குப் பிறகு மௌனப் படங்களை எடுப்பதில் ஆர்வம் குறைந்தது. காரணம், மௌனப் படங்களாகவே இருப்பதில் ஒரு வகை அலுப்புத் தட்டும் நிலை ஏற்பட்டது. இதை உணர்ந்த நிலையில் மௌனப் படங்கள் ஒடிக்கொண்டிருக்கும்போதே, மேடையில் திரைக்குப் பக்கத்தில் ஓர் இசைக்குழுவை அமரவைத்து இசையை எழுப்பி உற்சாகப்படுத்தி வந்தனர். இந்தப் போக்கிலும் மாற்றம் வேண்டும் காலம் வந்த போது, படம் ஒடும் போதே, படத்தின் கதையைக் கூறிக்கொண்டு இருக்க ஒருவரை அமர்த்தும் பழக்கம் ஏற்பட்டது. இந்த நிலை ஏற்பட்டவுடன் சமூகக் கதைகளையும் படமாக எடுக்கத் தொடங்கினார்கள்.

பேசும்படத்தின் தொடக்க காலம்

மௌனப் படங்களைத் திரையிடுவதில் மக்களின் கவனக்கு ஏற்ற மாற்றங்களை ஏற்படுத்திக் கொண்டே

* விநியோகராளர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர் - 608 002.

வந்தவர்கள் 1931 ஆம் ஆண்டு முதல் முழுமையான மாற்றத்தை உண்டாக்கினார்கள். முதல் பேசும்படத்தைத் தயாரித்தார்கள். எச்.எம்.ரெட்டி இயக்க, இம்பீரியல் பிலிம் கம்பெனி தயாரித்த முதல் பேசும்படம் 'காளிதாஸ்' ஆகும். காளிதாஸ் முதல் பேசும்படமாக இருந்தாலும் இதிலும் ஒரு குறை இருந்தது. என்னவெனினால் இப்படத்தில் உரையாடல் முழுவதும் தெலுங்கில் அமைந்திருந்தது. பாடல்கள் மட்டும் தமிழில் இருந்தன. இப்படப்பாடல்கள், அதில் கதாநாயகியாக நடித்த டி.பி.ராஜலட்சுமியால் பாடப்பட்டன.

தமிழ்த் திரைப்படத் துறையின் வளர்ச்சியில் 1931-ஆம் ஆண்டு மிக வேகமான ஒன்றாக அமைந்தது. தொடர்ந்து படங்கள் வெளிவந்த வண்ணமாயிருந்தன.

1934 - 1939 வரையுள்ள காலத்தைப் பேசும் படத்தின் மறுமலர்ச்சிக் காலம் எனக் கூற வேண்டும். 1939 இல் தான் திரையுலகின் பெருவேந்தராகத் திகழ்ந்த எஸ்.எஸ்.வாசன் இத்துறைக்கு வந்து சேர்ந்தார். இவருக்கு இணையான இன்னொரு தயாரிப்பாளர் ஏ.வி.மெய்யப்பசெட்டியாரும் இதே காலத்தில் படம் எடுக்கத் தொடங்கினார். எஸ்.எஸ். வாசன் தம் ஜெமினி பிக்சர்ஸ் சர்க்யூட் மூலமாக 'கச்ச தேவயானி', 'ரிஷிப சிருங்கர்' முதலிய மிகச் சிறந்த படங்களை எடுத்தார். முதல் படத்தில் டி.ஆர் ராஜகுமாரியும், இரண்டாவது படத்தில் ரஞ்சனும் அறிமுகப்படுத்தப்பட்டார்கள். இவரது 'நாரதர்' என்னும் படத்தில் வசந்தரா தேவி அறிமுகமானார்.

விடுதலை போராட்டக்காலம்

1939 ஆம் ஆண்டுக்குப் பிறகு திரைத்துறையின் சிந்தனை சமுதாயத்தின் பக்கம் திரும்பியது. ப.நீலகண்டன் அவர்கள் மிகத் தெளிவாகத் தமது கட்டுரை ஒன்றில் குறிப்பிட்டுள்ளார்.

1941 ஆம் ஆண்டு ஏ.கே. செட்டியார் காந்தியின் வாழ்க்கையில் நடந்த பல நிகழ்ச்சிகளை வைத்து 'மகாத்மா காந்தி' என்ற படத்தை எடுத்தார். இவரே மிகச் சிறந்த வெற்றிப் படங்களான 'ஆரிய மாலா', 'அசோக் குமார்' ஆகிய இரண்டு படங்களையும் எடுத்தார். இந்த இரண்டும் மிகச் சிறந்த வெற்றிப் படங்களாகும். இதே ஆண்டு எஸ்.எஸ். வாசன், எம்.பி.பி.சி. ஸ்டுடியோவை வாங்கி அதற்கு 'ஜெமினி' என்று பெயர் மாற்றம் செய்தார்.

இந்தக் கால எல்லையின் இறுதியான 1951 இல் 58 படங்கள் வெளிவந்தன. அவற்றுள் மிகச் சிறந்ததும், புதுமையும், சுவையும் நிறைந்ததுமான 'மலைக்கள்ளன்' மிகப்பெரிய வெற்றியுடன் பரிசு பெற்ற படமாகவும் அமைந்தது. 'சம்சாரம்', 'ஏழைபடும் பாடு', போன்ற படங்களும் இந்தக் கால எல்லையில் அடங்கும் மிகச் சிறந்த படங்கள்.

திராவிட இயக்கமும் திரைப்படமும்

"மக்களிடம் செய்திகளை எடுத்துச் செல்வதில் சினிமாதான் சிறந்த சாதனம். அரசாங்கத்துக்குத் தூது அனுப்பும் ஒரு அருமையான நண்பன்" என்று திரைப்படம்

பற்றிக் குறிப்பிடுவர். தங்கள் பகுத்தறிவு கொள்கைகளை எளிதில் மக்களுக்கு எடுத்துச் சொல்வதற்கு மிகச் சிறந்த சாதனமாகத் திரைப்படத்தைப் பயன்படுத்திக் கொண்டனர் திராவிட இயக்கத்தினர். அறிஞர் அண்ணாவின், 'ஓர் இரவும்', 'வேலைக்காரி'யும் கொள்கை பரப்புப் படங்களாக மட்டும் அமையாமல் மிகச் சிறந்த வெற்றிப்படங்களாகவும் அமைந்தன.

சுருக்கமான உரையாடல்கள் மூலம் நறுக்குத் தெறித்தாற்போலக் கொள்கைகளைப் பொதித்து எழுதும் ஆற்றல் அண்ணாவிடம் இருந்தது. அண்ணாவின் இந்தப் போக்கு தங்கள் கொள்கைகளைப் பரப்பிய அளவிற்குத் திரைத்துறையில் உரையாடலில் மாற்றத்தைக் காணவும் பயன்பட்டது. அறிஞர் அண்ணாவைத் தொடர்ந்து கலைஞர் கருணாநிதியும் மிகச் சிறந்த உரையாடல்களை திரைத்துறையில் புகுத்தினார். இவரது 'பராசக்தி' 1952 இல் வெளி வந்தது. இப்படத்தின் மூலம் சிவாஜி கணேசன் தமிழ்த் திரைப்படத்திற்கு அறிமுகமானார். கலைஞரின் உரையாடலும், சிவாஜி கணேசனின் நடிப்பும் இப்படத்திற்குப் பெரும் வெற்றியைத் தேடித்தந்தன.

சமுதாயம் பற்றிய பல்வேறு சிந்தனைகளுடன் கூடிய படங்கள் பெருகத் தொடங்கிய காலத்தில் பட்டினத்தார், சுவாமி ஐயப்பன்; லவ குசா, திருவிளையாடல் முதலிய பல புராணப் படங்களும் வரத் தொடங்கின. இவை ஒரு மாற்றமாக அமைந்து, வெற்றியும் பெற்றன. புராணப் படங்களை நல்ல காட்சி அமைப்புகளோடு எடுத்து, உரையாடலும் தீட்டி, இயக்கம் செய்தவர்களுள் மிகவும் குறிப்பிடத்தக்கவர் கலைஞர் ஏ.பி. நாகராசன் ஆவார்.

கார்ட்டூன் படங்களை எடுத்து வந்த வால்ட் டிஸ்னி இயற்கைச் சூழலில் மிருகங்களையும் பறவைகளையும் எடுத்து வருமாறு தமது குழுவினருக்குப் பணித்தார். அவர் எடுத்தது பல்வேறு நிலைக்களன்களின் இயற்கையின் கதை. அதைப் பார்த்த தேவர், இங்கு மிருகங்களை வைத்தே செயற்கையாகப் புனைந்தால் என்னவென்று எண்ணினார் போலும், அவ்வளவுதான். யாரும் சில காலம் முன்பு நினைத்துக்கூடப் பார்த்திருக்க முடியாத அளவில் இங்குப் பல்வேறு பிராணிகளுக்கு நட்சத்திர அந்தஸ்து கிடைத்தது. சினிமா கதாசிரியர்கள் இதுவரையில் திரையில் தோன்றாத எந்தப் பிராணியை வைத்து என்ன புதுக்கதை புனையலாம் என்று மண்டையைக் குடைந்து கொண்டார்கள். இதுவும் ஒரு காலகட்டம் என்கிறார் ப. நீலகண்டன்.

இந்தக் கால எல்லையில் மிகச் சிறந்த பெயர் பெற்ற இயக்குநராகக் கே. பாஸசந்தர் தோன்றினார். கே.எஸ்.கோபாலகிருஷ்ணன், பூதீரர் ஆகியோரும் தங்கள் திறமைகளைக் காட்டும் வகையில் பல நல்ல படங்களை எடுத்தனர்.

அண்மைக்கால படங்கள்

அண்மைக் காலத்தில் திரைப்படம் மிக வேகமாக வளர்ந்துள்ளது. இந்தியாவில் தயாராகும் படங்களில் மிக அதிகமான படங்களைத் தயாரிக்கும் மொழி தமிழ் என்று சொல்லும் அளவிற்குத் திரைப்பட வளர்ச்சி

பெருகியுள்ளது. பல புது இயக்குநர்கள், தயாரிப்பாளர்கள், நடிகர்கள் தோன்றித் திரைப்படத் துறைக்குப் பொலிவும் வலிவும் சேர்த்திருக்கிறார்கள்.

திரைப்படத் துறையின் வளர்ச்சிக்கும் திருப்பத்திற்கும் பலர் காரணம் என்றாலும் குறிப்பாகச் சிலரைக் குறிப்பிட்டாக வேண்டும். அதில் முதலிடம் பெறுபவர் பாரதிராஜா. இவர் இயக்கிய பதினாறு வயதினிலே படம் தான் புதுப்போக்கில் பெரும் வெற்றி கண்டு புதுமுயற்சிக்கு ஊக்கமளித்தது. அவரைத் தொடர்ந்து மகேந்திரன் தன் உதிரிப் பூக்கள் படத்தால்

பெரும் வெற்றி அடைந்தார். இவர்கள் வரிசையில் பாக்கியராஜ் குறிப்பிடத்தக்கவர்.

மணிவண்ணன், எஸ். ஏ. சந்திரசேகர், இராம. நாராயணன், ஆர். பாண்டியராஜன், எஸ். பி. முத்துராமன், ஆர். சுந்தர்ராஜன், சேரன், தங்கரபச்சான் முதலான பல இயக்குநர்கள் இன்று நல்ல படங்களை எடுத்து வருகின்றனர்.

மணிர்நம் தமிழ்த் திரை உலகுக்குக் கிட்டிய இன்னொரு ஒளி மணி. இப்போது சங்கர், துடிப்போடு திரைத்துறைக்குள் அடியெடுத்து வைத்துள்ளார்.

திருநல்லம் உமா மகேசுவரர் திருக்கோயில் கல்வெட்டுச் செய்திகள்

- ஓர் ஆய்வு

(மு. கலா*)

ஊர்ப் பெயர்க் காரணம்

தேவாரப் பதிகங்களிலும், கல்வெட்டுகளிலும் திருநல்லம் என்று குறிப்பிடப்பட்டுள்ளது. திருநல்லம் என்பதற்கு (நல்லநகர்) என்று திருஞானசம்பந்தர் தன்னுடைய பாடல்களில் குறிப்பிடுகிறார். நல்லநகர் என்பதே பின்னர் நல்லம் என அழைக்கப்பட்டிருக்கிறது. ஆனால் தற்போது நல்லம் என்ற ஊர் கோனேரிராஜபுரம் என்றும் அழைக்கப்பட்டு வருகிறது. கி.பி. 16-17 ஆம் நூற்றாண்டுகளில் நாயக்க மன்னர் காலத்தில் கோனேரிராஜபுரம் என்று அழைக்கப்பட்டு வந்திருக்க கூடும்.

உமா மகேசுவரர் கோயில் உத்தமசோழனின் ஆட்சிக் காலத்தில் மன்னனின் தாயார் செம்பியன் மாதேவியால் எடுக்கப்பட்ட செய்தி இங்குள்ள கல்வெட்டுக்களின் மூலம் அறியப்படுகிறது. இக்கோயிலில் 54 கல்வெட்டுகள் காணப்படுகின்றன. இவை அனைத்தும் சோழர் காலத்தைச் சேர்ந்த கல்வெட்டுகளாகும். இவற்றில் கருவறையின் வடபுறச் சுவரில் அமைந்துள்ள உத்தமசோழனின் ஆட்சி காலம் பற்றியும், மக்களின் நிலையையும் இக்கல்வெட்டு உணர்த்துகிறது. ஆறாம் ஆட்சியாண்டுக் கல்வெட்டு காலத்தால் தொன்மையான ஒன்றாகும்.

உத்தமசோழனின் 8-வது ஆட்சியாண்டைச் சேர்ந்த கல்வெட்டொன்று கருவறையின் தெற்கு மற்றும் கிழக்கு சுவர்களில் அமைந்துள்ளது. ஆட்சியாளர் திருக்கோயிலின் பல்வேறு செயல்பாடுகளுக்காக நிலம் வழங்கிய செய்தி இக்கல்வெட்டில் இடம் பெற்றுள்ளது.

உத்தமசோழனின் 11-வது ஆட்சியாண்டுக் (கி.பி. 980) கல்வெட்டொன்று கருவறையின் தென்புறச் சுவரில் அமைந்துள்ளது. இக்கல்வெட்டில் விளக்கெரிப்பதற்காக நிலம் வழங்கிய செய்தி இடம்பெற்றுள்ளது. இதே இடத்தில் 14-வது

ஆட்சியாண்டைச் சேர்ந்த (கி.பி. 983) மற்றொரு கல்வெட்டு காணப்படுகிறது.

இராஜராஜசோழனின் 12-ம் (கி.பி. 997) ஆட்சியாண்டுக் கல்வெட்டொன்று கருவறையின் வடபுறச் சுவரில் அமைந்துள்ளது. இக்கல்வெட்டில் வெண்ணாட்டிலுள்ள வடகரை-மங்கலம் என்ற ஊரைச் சேர்ந்த அறிஞ்சிகைநின்றானென் என்பவன் இவ்வூர் மகாதேவருக்கு விளக்கெரிப்பதற்காக நிலம் கொடுத்த செய்தி இடம் பெற்றுள்ளது.

இராஜாதிராஜனின் 36-வது (கி.பி. 1054) ஆட்சியாண்டு கல்வெட்டு கருவறையின் தென்புறச் சுவரில் அமைந்துள்ளது. இதில் நிலக்கொடை தொடர்பான செய்தி விளக்கப்பட்டுள்ளது.

முக மண்டபத்தின் தென்புறச் சுவரில் முதலாம் குலோத்துங்கசோழனின் 40வது ஆட்சியாண்டைச் (கி.பி. 1110) சேர்ந்த கல்வெட்டுக் காணப்படுகிறது. பாவைக்குடியில் உள்ள மசாசபை இத்திருக்கோயிலுக்கு நிலம் அளித்த செய்தி இதில் குறிப்பிடப்பட்டுள்ளது.

முகமண்டபத்தின் வடபுறச் சுவரில் விக்கிரம சோழனின் 3 மற்றும் 13-ஆம் ஆட்சிய கல்வெட்டுகள் காணப்படுகிறது. இதில் நிலக்கொடை தொடர்பான செய்தி விளக்கப்பட்டுள்ளது. “வீரமே துணையாக” போன்ற மெய்க்கீர்த்திகள் இக்கல்வெட்டில் இடம் பெற்றுள்ளன.

மூன்றாம் குலோத்துங்க சோழனின் 16-வது (கி.பி. 1194) ஆட்சியாண்டுக் கல்வெட்டில் திருநல்லமறையார் திருக்கோயிலின் புகழாபரண மண்டபத்தின் தென் பகுதியில் அமைந்துள்ள விநாயகருக்கு நிலம் வழங்கிய செய்தியைக் கூறுகிறது.

மூன்றாம் இராஜராஜசோழனின் 25-ம் ஆட்சியாண்டுக் (கி.பி. 1241) கல்வெட்டில் மலர் மாலைக்காக அளித்த நிலக்கொடை தொடர்பான செய்தி காணப்படுகிறது.

*விரிவுரையாளர், வரலாற்றுத் துறை, அ.வ.அ. கல்லூரி, மன்னம்பந்தல்.

HISTORIOGRAPHY ADDRESS OF THE SECTIONAL PRESIDENT

THE IMPACT OF INDOLOGY ON EARLY HISTORY OF TAMIL NADU

G. Chandhrika *

Distinguished President, General Secretary, Local Secretary, office bearers and fellow delegates, I am immensely thankful to the members of the General Body and the Executive Committee of the Tamilnadu History Congress for having invited me to preside over the Historiography section of the Congress. I deem it a great honour and privilege.

Indology or the study of the languages, literatures and cultural traditions of India is part of a larger project of colonial European study of Oriental cultures. Edward Said contends that Orientalism is an "enormously systematic discipline by which European culture was able to manage even produce - the Orient politically, sociologically, militarily, ideologically, scientifically and imaginatively during the post-Enlightenment period" (1995:3). The first part of the present endeavour seeks to analyse that aspect of Indology which has a bearing on the Tamil language, literature and culture and the second part explains how the project of Indology has profound implications for the early history of Tamilnadu.

The Anglo Mysore wars and the final defeat of Tipu Sultan in 1799 were followed by a systematic study of the languages, history, religions, land systems and laws of South India. The prime method followed by the British for this purpose was the survey method. Wellesley constituted three separate surveys of the Mysore territories: Mathematical and Physical under the direction of Colin Mackenzie; Agricultural under Francis Buchanan and Benjamin Heyne, under Machenzie's direction was instructed to collect botanical and geological specimens.

Colin Machenzie joined the Madras Engineers in 1783. He was already engaged in collecting materials on Hindu mathematics and evinced a keen interest in the collection of manuscript material on native languages, religions and cultural practices. With an ambition to compile source material necessary to write a history of South India, Machenzie embarked upon the Mysore survey. The result of his labour of love for ten years from 1800 to 1810, in his words, can be summarized as follows:

1. The discovery of the *Jaina* religion and philosophy, and its distinction from that of Buddha.
2. The different ancient sects of religion in this country, and their subdivisions - the *Lingavanta*, the *Saivism* and *Pandaram Matts*, etc.
3. The nature and use of the Sassanams, and inscriptions on stone and copper, and their utility in throwing light on the important subject of Hindu tenures; confirmed by upwards of 3000 authentic inscriptions collected since 1800, hitherto always overlooked.
4. The design and nature of the monumental stones and trophies found in various parts of the country from Cape Comorin to Delhi, called *Virakal* and *Maastikal*, which illustrate the ancient customs of the early inhabitants, and, perhaps, of the early western nations.
5. The sepulchral tumuli, mounds, and barrows of the early tribes, similar to those found throughout the continent of Asia and of Europe, illustrated by drawings, and various other notices of antiquities and institutions.

(Cited by Cohn, 2002: 82)

Buchanan's *Journey from Madras Through the Countries of Mysore, Canara and Malabar* (London, 1801) and Benjamin Heyne's *Tracts, Historical and Statistical on India* (London, 1814) made significant contributions to the systematic building of a knowledge base about south India.

Wellesley was again instrumental in appointing Mark Wilks as the Resident of Mysore, whose *Historical Sketches of South India* was written between 1810-1817. But more important was the beginning in 1812 of the College of Fort St. George for the instruction of junior servants posted to Madras in the languages in use there. Around the same time was founded the Madras Literary Society, whose model for inspiration was the Asiatic Society of Bengal and whose transactions were later published in the Madras Journal of Literature and Science.

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According to Thomas Trautmann the foundation of the College of Fort St. George and the Madras Literary Society led to the formation of the Madras School of Orientalism in imitation of and in competition with Calcutta. (2004:145-146)

The Madras Literary Society was established in 1812 and owed its origin to Sir John Newbolt, Chief Justice of the Supreme Court in Madras and to Benjamin Guy Babington of the Civil Service. However the central figure of this intellectual endeavour was Francis Whyte Ellis who entered the East India Company's services in 1796 and rose quickly to higher positions to become the Collector of Madras in 1810. He was also the founder and senior member of the Board of Superintendence of the College of Fort St. George. From 1810 till his death in 1819, Ellis gained the reputation of a scholar of Tamil studies.

Ellis produced tracts on land tenure, laws and languages of south India. Some of these published during his lifetime and also posthumously, have survived the ravages of time while the rest of his research has been lost to posterity after his premature death in 1819. His earliest work, an essay on *Mirasi* right was published by the government of Madras for internal use in 1812. Ellis translated Tamil literary works like the *Thirukural* and the *Naladiyar* into English. He was associated with Tamil Pandits Saminatha Pillai, Muthusami Pillai and Ramachandra Kavirayar. With the help of Muthusami Pillai, he unearthed the manuscripts of Beschi's works and had them published. In his translation of more than 13 chapters of the *Thirukural*, published before his death, he cites other Tamil literary works, thus showing his expertise in Tamil language.

In 1816 A.D. Campbell and F.W.Ellis refuted the earlier view of south Indian languages, proposed by H.T.Colebrook. In his essay "On the Sanskrit and Prakrits Languages" (1801), Colebrook had viewed that all the polished languages of India descended via the prakrits from Sanskrit. Campbell, the author of *A Grammar of Teloo-goo Language* (1816) and Ellis who contributed "A Note to the Introduction" to Campbell's grammar contended that the south Indian languages are different from the Indo European family of languages. Based on this, Thomas Trautmann claims that the Madras School of Orientalism is to be credited with the discovery and conception of the Dravidian language family. (Ibid: 155) However, by general consensus the scholarly world has given credit of this discovery to Bishop Robert Caldwell, author of the *Comparative*

Grammar of Dravidian or South Indian Family of Languages (1856).

Caldwell's work is a systematic study of the Dravidian languages which according to him "occupy a position of their own between the languages of the Indo-European family and those of the Turanian or Scythian Group - not quite a mid way position, but one considerably nearer the latter than the former." (preface to the second edition) Caldwell, well versed in the field of Comparative Linguistics, draws inferences from European philologists and makes out an elaborate case for the Dravidian or South Indian Family of Languages as differentiated from other families. But more important from the historical point of view are the last three sub sections of his Introduction, namely,

- (i) Political and Social relation of the Primitive Dravidians to the Aryan and Pre-Aryan inhabitants of North India.
- (ii) Original Use and Progressive extension of the term "Sudra".
- (iii) Pre-Aryan Civilization of the Dravidians.

Herein he postulated the basis for the three language family theory of Indian History, Culture and Civilization. As has been demonstrated by Romila Thapar, Caldwell's works provided a parallel to the theory of the Aryan race by Herein he postulated the basis for the three language family establishing the notion of a Dravidian race. (1999: 17)

The next important stage in the Indologist discovery of south Indian past was the identification of the "Dravidian race" with aboriginal tribes of southern India. This was the contribution of another Madras Orient list, Gustav Oppert, professor of Sanskrit at the Presidency College who revived the Madras Literary Society in 1878 as an auxiliary of the Royal Asiatic Society and edited the *Madras Journal of Literature and Science* (MJLS) from 1878 to 1881. In his essay "On the Classification of Languages: A Contribution to Comparative Philology" (MJLS:1878, 1-137) he classified languages into abstract and concrete ones based on the manner in which the different categories as gender, number, space and time are treated in several dialects. He placed the Dravidian along with the Chinese, Japanese, Finnish and Turkish languages under the concrete category and the Aryan languages under the abstract category. But more significant was his book *On the Original Inhabitants of Bharatavarsha or India* wherein he attempted to prove the antiquity and expansion of the Gauda - Dravidian race in India and to demonstrate how the different tribes or the

original inhabitants of India are the offshoots of the Dravidian race. Oppert also pointed out how much of what is considered Aryan now in name and origin must be regarded as originally Dravidian (1881 :Part I). What F. W. Ellis started as "Down South it is different" argument finally took the shape of a systematic discourse on Dravidian languages and race, differentiated from Aryan languages and race.

Who are the Dravidians? Are they indigenous peoples or foreigners? When and how did they come to the Tamil land? These are the questions which are framed and answered in the early histories of Tamilnadu. Philological, anthropological, sociological, archaeological and literary evidences were gathered, weighed, analysed and interpreted to prove and disprove theories of the origin of the "Dravidian race" which category became synonymous with the Tamil people.

The earliest attempt to write the history of Tamils was the work of V. Kanakasabai, *The Tamils Eighteen Hundred years Ago* (1904). He postulated the theory of Mongolian origin of the Dravidian race. The aboriginal inhabitants of Tamilnadu, namely, the Villavas and Minavas were conquered by the Nagas who hailed from Central Asia and from whom the Aryans derived their alphabet, Deva Nagiri. The Maravar, Eyinar, Oliyur, Aruvalur and the Parathavar mentioned in the Tamil sangam literary works, belonged to this Nagar race. The Nagas in turn were conquered by a Mongolian race called the Tamalittis or Tamils who had migrated from the Tibetan plateau. These Tamils had come along the east coast in four herds - the Marar who founded the Pandya kingdom, the Thirayar tribe of the Cholas, the Vanavar or the mountainous tribe of Cheras and fourthly the Kosar tribe of the Konga country. He observed, "As the Tamil immigrants came into Southern India at distant intervals of time and in separate tribes, and were fewer in number than the aboriginal Nagas and Dravidians, they had to adopt the ancient Dravidian language, and in course of time, they modified and refined it into the language now known as Tamil". (1979:51)

M. Srinivasa Aiyangar who worked with H. Stuart and W. Francis of the Indian Civil Services in connection with the Madras Censuses of 1891 and 1901 and the revision of District Gazetteers, ventured upon a study of Tamil literature, ethnology and epigraphy. In his *Tamil Studies* (1914) he identified four racial types present in the Tamil districts: (1) the Negrito (2) the Nagas (3) the Dravidians and (4) the Aryans. The first two - the Vanaras and Rakshasas of

the Ramayana - had had their original homes in the submerged continent of Lemuria before they entered India from the South. Thirdly came the Dravidians from Upper India about 1100 B.C. M. Srinivasa Aiyangar contends that the Dravidians from their original home in Asia Minor entered India by the North Western passage much before the arrival of the Aryans. The Dravidians before they migrated southward had co-existed with the Aryans in North India at least for some centuries. Once they migrated to the South they subdued the petty chieftains of the Naga tribes and carved out three or four kingdoms. The Aryans who were the last to arrive, came "not as conquerors but as teachers of religion and philosophy to the semi-civilized Dravidians, mostly on the invitation of their kings" (M. Srinivasa Aiyangar, 1986:57).

P. T. Srinivasa Iyengar, a noted academic of the Madras University, in a series of works *Stone Age in India* (1926), *Pre Aryan Tamil Culture* (1929) and *History of the Tamils from the Earliest Times to 600 A.D.* (1929) stressed the indigenous origin of Tamil culture. In these books he demonstrated how the material artifacts and other relics of ancient times recovered from Tamilnadu point out to the continuous and regular evolution of a culture from the lowest palaeolithic stage to the latest age of metals. The Tamil language has proved its existence during the course of this evolution by providing linguistic expressions of every stage of this culture. The earliest specimen of Tamil literature also has enshrined the practice of the customs belonging to an earlier period. Therefore he concludes that the Tamils are indigenous to South India.

P. T. Srinivasa Iyengar, makes the Agasthiya legend of the Ramayana as the starting point of what he terms as the intrusion of the Sanskrit culture into Tamil literature. This Sanskrit culture of the Aryans, whose origin he locates in an age later to the evolution of Tamil culture came to be diffused with that of the Tamils. Therefore he concludes, "South India has been the source of most things characteristically Hindu in the present as in the remote past, and the orientation of Indian history will be correct only if the important part played in its unbroken development by the Tamils is correctly apprehended" (P. T. Srinivasa Iyengar, 1989:618).

The cultural diffusionist theory proposed by P. T. Srinivasa Iyengar later on found elaboration in the work of K. A. Nilakanta Sastri whose theory of Aryanisation of South India till today serves as the beginning point in undergraduate and post graduate

curriculum on the history of Tamilnadu. "History begins in the South of India as in the North with the advent of the Aryans" claimed Nilakanta Sastri (1981:68). He was the first historian to use the term Aryanisation, a slow process, started somewhere about 1000 B.C., proceeded more or less steadily and peacefully and had reached its completion sometime before the establishment of the Mauryan empire. He makes an extensive use of the Agasthiya and Parasurama legends to prove the "large movement of the aryanisation and civilization of the South". He portrays Agasthya to be a brave hunter and archer like Hercules and typical of the early Aryan fighter in south India (Ibid: 70-73).

The Madras School of Orientalists like Ellis, Campbell and Mackenzie represented an Indology that was unpremeditated. Caldwell, whose classical text on Dravidian grammar has countless interpolations from contemporary European racial theories, represented another Indology which was a construction on European premises of comparative philology and its implications for a comparative ethnology. It is in this

disputed and contested site of ethnology that the early history of Tamil nadu is located by historians; If the theory of Aryan race and Aryan conquest of north India became foundational to the beginning of Indian history, the theory of Dravidian race and Aryanisation of the South became foundational for Tamilnadu history. The early history of Tamilnadu, produced especially in the first half of the last century, is trapped in this foundational construct. Moreover the creation of the caste system with its attendant concepts of segregation and mixture as the byproduct of the encounter between the fair skinned, civilized, Sanskrit speaking intruders with dark skinned, barbarous, aboriginal peoples set the space for the meta narrative of Indian history and culture. In spite of the best efforts of Caldwell to demonstrate the civilized state of the Dravidians before the coming of the Aryans, the Dravidian concept has been appropriated in such a construct of Indian history to denote the less civilized dark skinned race of people.

I am grateful to the Madras Literary Society for providing me access to the relevant records.

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SANGAM LITERATURE IN ITS HISTORICAL SETTING - CERTAIN ASPECTS FROM A CONTEMPORARY PERSPECTIVE

P. Ramanathan *

A. Sangam Literature: The Corpus and its Dating

The works generally agreed to constitute the Sangam literature are the following and the consensus dating is also given:

<i>Tholkappiyam</i>	1610 Nurpa (4018 lines)	300 BC or earlier
<i>Ettuthokai</i> Anthologies and <i>Pathupattu</i> . (Most of these were probably compiled by 3rd CAD or shortly thereafter)	2381 poems authored by 473 poets	Most of the individual poems authored during 300 BC - 300 A.D. Some might belong to earlier period also. <i>Kalithokai</i> and <i>Peripadal</i> belonged to the latest period.
<i>Thirukkural</i>	1330 Couplets	Beginning of 1st Century AD
<i>Silappathikaram</i> and <i>Manimekalai</i>	30 <i>Kaathais</i> each	At end of 3rd century AD (K.V.Zeebil, 1995 would date the two epics to 350-450 AD)

2. The earliest Tamil works (*Tholkappiyam* and the earliest strata of *Ettuthokai* poems) contain clear references to the Tamil script and to a mature literary culture. According to I. Mahadevan (2003) the earliest Tamil script was derived from Asokan Brahmi Script. This militates against the consideration that *Tholkappiyam* and the said "earliest strata" should have been preceded by a few hundreds of years of literary culture earlier than 300 B.C. Basing themselves on the Tamil graffiti on Korkai (1970 excavation) finds and the recent Adichanallur finds, etc. Rajan (2004) and Natanakasinathan (2004) have furnished data and cogent arguments in favour of the hypothesis that Tamil had a script of its own even by 800 B.C. (which was adapted later for Asokan Brahmi); and that the Megalithic culture in Tamil Nadu, archaeologically dated to 1000 BC - 500 BC is the direct progenitor of the Tamil culture and society reflected in Sangam literature. Further studies in this field may justify a still earlier date for *Tholkappiyam*.

3. Relevant in this context is the consideration that possibly the available Sangam corpus represents

only what the final compilers and redactors of the Anthologies thought it expedient to allow to survive. Perspicuous observers have pointed out this, since long ago:-

Charles E. Gover in *The Folk Songs of Southern India* (1871): It is almost impossible now to obtain a copy of any early Tamil book that has not been systematically corrupted and mutilated to meet the views of those whose livelihood depends on the rejection by the public of Dravidian literature and on its acceptance of the Puranic legends.... Indigenous poetry fell into undeserved contempt or, where that was not possible, was edited so unscrupulously that the original was hidden under a load of corruption"

Hugh Neville in *The Taprobanian* (June 1886) "It seems that when the library of the Madura College [Sangam] I was destroyed, an indiscriminate destruction of ancient works ensued, under the impression they were tainted with the Jaina doctrine. It was probably to replace a chronicle of the Pandi Maharajas, analogous to the *Mahawama* of Ceylon, that the popular party then invented the *Thiruvilaiyadalpuranam*, in which, scraps of the ancient chronicles are caught up, and interwoven with fictions suitable to the mental capacity and religious opinions of the Jangamas"- [Brahmanical Saivjites].

John Spiers in "From Wisdom's antique home" (*VALVES* II - 10 : July 1957) "We can now understand too why there was a literary black out upto the time of the Buddha, although the Indus Valley seals contain hundreds of distinctive ideographic characters, and although the oldest Tamil records speak of former lost works. The Aryans were thorough in their destruction of the records".

T.P. Meenakshisundaram : (1971) *Kallatar Collathikara Urai*; "We have not received *Tolkapiyam* in the shape in which it was left by the author" Cf. View of eminent *Tholkappiyam* scholars; Somasundara Bharathi, Vellaivaranan, Ilakkuvanar, K.V.Zeebil, R. Ilankumaran and

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S.V.Subramanian that there are extensive interpolations in *Thol: Porulathikaram : Marabiyal*.

4. Before proceeding to the next section, a brief mention has to be made of Herman Trekers *Kavya in South India: Old Cankam Poetry* (2001; Egbert Forstein; pp. 270) where he as out-Heroded S. Vaiyapuri Pillai by suggesting in effect, that the entire corpus of Cankaril Tamil Poetry was composed at one go by the court poets of the Pandyan kings of the 8th – 9th centuries AD; and that the Pandiyans and their court poets generated this corpus “to portray a pure Tamil Society”. A scholarly rebuttal of Tieken’s maverick thesis has already been made by reviewers

Anne E. Monius (in *Journal of Asian Studies*: 61-4; November 2002)

S.N. Kandaswamy (in *Journal of Tamil Studies*: 62; December 2005); and

George Hart (in *Journal of American Oriental Society*: 124-1; 2004)

and we may ignore the above mega - conspiracy theory of “fraudulent fabrication of the entire Sangam Literature in the 8th - 9th centuries”.

B. Movement of Proto - Dravidian Speakers should have been from South to North: Tamils Autochthons

5. In his *Landscape and Poetry: A Study of Nature in Tamil Classical Poetry* (1966) Xavier S. Thaninayagam pointed out :-

“Tamil [Sangam] Poetry has all the marks of being indigenous to the Tamil soil. It is tantamount to saying that Tamil poetry contains no indication of the Tamil people having come from some foreign abode with a language and literature already developed”.

Yet the ruling dogma is that ,the proto-Dravidian homeland was in the Near East, from where they entered India circa 3000 BC and thence South India circa 1000 BC. Scholars like Thani Nayagam who had versatile knowledge of Sangam literature (as well as other related fields), viz P.T.Srinivasa Iyengar, V.R.Ramachandra Dikshitar Maraimalai Adikal., Ka. Ta. Thirunavukkaracu and G. Devaneyan (as well as experts in allied fields like H.R. Hall, Father Heras, L.R. Ehrenfels and Bridget and Raymond. Allchin) have always supported the reverse model of Dravidian Ascent from South India in the Prehistoric past.

Ramanathan (Nov, 2004) has shown that (apart from the argument from the content of Sangam literature) in the light of the following recent developments, the Dravidian Ascent model could alone be correct and that the Tamils are certainly autochthons :-

- (i) Recent studies in, Nostratics (i.e. study of connections among Major Language families like Indo-European, Dravidian, Ural Altaic, Japanese etc.) show that Dravidian has had a vital role in the evolution of many of, these families - a role which implies that pre-Dravidian (i.e. proto - Tamil) may go back even to the original peopling of the world about 50000 years ago (when probably Language as such evolved) by *Homo Sapiens* or Anatomically Modern Humans which is now considered by scientists to have had a common origin in Africa about 1½ lakhs years ago.
- (ii) Australian Aboriginal languages are spoken by people who remain cut off from the rest of mankind for the past 10,000 years; yet remarkable grammatical, phonemic and glossarial affinities are found between them and Tamil. Only a model of “Dravidian Ascent” from South can co-exist with this fact.
- (iii) Palaeo-Anthropological and Archaeological findings also support the spread of proto-Dravidian speakers from South India to Australia and elsewhere earlier than 10000 years BP.

The same paper (see also Ramanathan, 1998) has also pointed out that the references in Sangam ‘works (arid authentic traditions recorded in later commentaries), to successive submersions of land to the South of India in the Indian Ocean and the consequent reduction in the extent of Tamil land could be construed as references to the submersions of the Continental Shelf circa 8000 BC and later; and that possibly there might have even been a few bridgeheads connecting Africa and South India before such submersion, due to rise in sea level by 300 feet or so at the terminal stage of the WURM (or latest) glacial period about 8000 BC.

C. References in *Kalittokai*, *Silappathikaram* etc .to submerged Land areas to The South of Kanyakumari are only an Attestation of the Actual Submersion of the Continental Shelf Millennia Ago

6. *Kalittokai* 104, *Silappathikaram*, *Katukankathai*, and *Ilampuranar* (C-10th century AD) the earliest commentator on *Tholkappiyam* mentioned the loss of land due to submersion by sea of lands to the South of Kanyakumari. The post-10th century commentators like the commentator of *Iraiyanar Akapporul* and *Adiyarkkunallur* elaborate this further, with possibly some hyperbole. Among the scholars who have discussed the implications of this Tamil flood legend were:

- (i) S. Somasundara Bharathi (1913) "Tamil Classics and Tamilagam", *Siddhanta Deepika*; XIV.
 - (ii) V.J. Tambi Pillai (1913) : "An old legend preserved"; *Tamilian Antiquary* II - 1
 - (iii) Maraimalaiyadigal (1930) : *Manickavargar Varalurum Kalamum*.
 - (iv) A.S. Vaidyanatha Iyer (1929) : "The flood legends of the East *Journal of the Bombay Historical Society*; II - I.
 - (v) J. Periyannayagam (1940) "Manu's flood"; *The New Review* XI.
 - (vi) Father Heras (1954) *Studies in Proto Indo-Mediterranean Culture* see Ch. IV pp. 411-439.
- (iii) and (iv) think that the legend of Manu's flood in *Satapatha Brahmana* 1.8 etc is derived from Dravidian sources. And (i) and (vi) think that even the Sumerian flood legend is also ultimately derived from this original Tamil flood legend.

7. In the last decades of the 19th century Haeckel and others posited a large continent, Lemuria in the Indian Ocean which later subsided. But now it is axiomatic with scientists that no large land mass of continental proportions ever subsided. The current theory of Continental drift and Plate Tectonics however admits that at the end of the last ice age (circa 10000 BP) the continental shelf (extending under the sea upto two or three hundred miles from the present sea shore) got flooded by sea. During the heyday of the hypothesised Lemurian continent theory, some Tamil scholars began to refer to the submerged land area south of Kumari as the "Lemurian continent" But even then cautious scholars like S. Somasundara Bharathi and Mayilai Seeni Venkataswami were careful to indicate that the land submerged south of Kumari could have been of a modest area. Ka. Appadurai also was careful to use the term "Kadal Konda Thennatu". Harping on the

nomenclature "Lemuria", Sumathi Ramaswamy has in her *Fabulous Geographers, Catastrophic Histories: The Lost of Lemuria* (2004 : Permanent Black; Delhi-92) poked fun at the expense of Tamil ideologues. No doubt the nomenclature "Lemuria" was untenable after the 1950's, But she has forgotten that many books (including *Tamilnattu Varalaru - Tolpalankalam* published by the Government of Tamil Nadu in 1972) have been realistic enough to say that the *Kadal Konda thennatu* mentioned in *Kalithokai*, *Silappatikaram* and by later commentators could have been of modest proportions. "Nadu" need not mean a country; there are 2 or 3 nadus in one taluk; and the submerged 49 nadus need not have been of continental proportions. Ramanathan 1998 and 2003 have (as already mentioned at the end of para 5 above) shown how the Tamil traditions of submerged areas to the south of Kumari can be validated in the light of contemporary ideas of submersion of Continental shelf about 10000 BP.

8. But the latest tirade of this author is in tune with her earlier "Remains of the race: Archaeology, nationalism and the yearning for civilisation in the Indus Valley" (*The Indian Economic and Social History Review* 38-2 : April - June 2001) in which she conveniently bypassed the views of Kamil V. Zvelebil (1990: *Dravidian Linguistics - An Introduction* Ch. 6 : Dravidian and Harappan), Asko Parpola (Frontline 24, 2000) and others and poured scorn on the heads of Dravidianist scholars (and others discussing in the media the findings of those scholars) by baseless allegations of "misrepresentation", "misappropriation", and "enormous abuse of archaeological and historical knowledge". Earlier in her *Passions of the Tongue* (1998) she had, though not in so many words, resented the work of Caldwell, Maraimalaiyadigal etc during 1850 - 1950, which stopped the concerted efforts to convert Tamil into a Malayalam like Tamil Sanskrit hybrid language. She had uncharitably and baselessly accused : "Their efforts to cleanse Tamil were propelled by hostility towards Brahminism and its literary and ritual vehicle, Sanskrit".

D. Sangam Literature Illuminating Studies on Indus Valley Civilisation (of Circa 3000 BC -1900 BC)

9. All competent authorities are now agreed that the Indus Valley Civilisation was Dravidian, and that the script on the Indus Valley seals could only be proto-Tamil. In their decipherment of the script as

Proto- Tamil R: Madhivanan (*Indus Script Dravidian*, 1995) and Purna Chandra Jeeva (*Cintu Veliyil Muntu Tamil*, 2004) have utilised insights from *Tholkappiyam*. The ancestors of Irunkovel of Purananuru 201 and 202 were believed by Kabilar to have been connected with Indus Valley Civilisation. P.L. Samy in *Sentamil Selvi*, Jan. 1994, feels that "Araiyaam" mentioned in *Purananuru*, 202 is the same as Hariyupia referred to in Rg Veda 6.27.5 (*araiyam* = pipal tree; *araiyam* - *araiya akappa* - *araiyakappa* - Harappa). *Puram* 201 mentions that 49 generations earlier (i.e. in ancient times) the ancestors of Irunkovel were ruling a city with a magnificent fortress, called Tuvarai. Nachinarkkiniyar's commentary on *Tholkappiam* : Payiram mentions that Velir came from Tuvarapati (Dwaraka). *Puram* Stanzas 201 and 202 perhaps conflate references to Harappa (if Araiyaam does refer to Harappa) and Dwaraka. Jeeva has discussed this point further. He suggests the derivation vel-vet-bet; Bet Dwaraka.

10. Two Indus Valley seals portray an archaic and characteristically Indian form of a hero strangling a tiger with each hand, similar to the Gilgamesh portraits of Sumerian civilisation. Irunkovel is called 'Pulikatimal' in *Puram*. Jeeva has connected the title with Indus Valley seals. The descendants of Irunkovel are even now living in Srivaikuntam Taluk of Toothukkudi District. (Ramanathan in *Bulletin of the School of Oriental and African Studies*, 1969). In his, "Dravidian parallels in proto-Indian Script (*Journal of Tamil Studies*; May 1970) I. Mahadevan had surmised that the city ruled by the ancestors of Irunkovel might have been coeval with the Indus Valley civilisation. But recently in Jan. 2002 he has reconsidered this and no longer supports this generalisation which he now considers to have been incautious and hasty.

11. In his article "On the significance of the term arma -, armaka-, in Early Sanskrit literature" (*Journal of Indian History*; XLI - 1; April 1963) Burrow has taken the view that RV 1.133, 1 and 3 translated as follows, viz.

"Strike down, O.Maghavan, the host of these sorceresses, in the ruined city of Vailasthanaka, in the ruined city Mahavilastha"

"I purify both heaven and earth with truth, I burn up the mighty evil spirits that are opposed to Indra, in the place where the enemies, having been overpowered and slain, lay shattered around Vailasthanaka".

refer to the flame of a city destroyed by the Aryans and that the name 'Vailasthanaka' contains a non-Aryan element. Perhaps it may refer to the city / place of the Velir.

12. In his *The Culture and Civilisation of Ancient India in Historical Outline*, 1974, D.D.Kosambi thinks that the Aryans under Indra inundated the Indus Valley lands by shattering the dams across the Indus etc. According to P.L.Samy (*Sentamil Selvi*, Nov. 1994) "Sira" occurring in RgVeda for dam in this connection is nothing but a corruption of the Tamil Word "Kar-c-cirai" (*Maduraikkanchi*, line 725 and Aham Stanza 346).

E. Estimates of total population in Tamilnadu during Sangam period; implications for Historiography.

13. In 2001, there were 600 Crore people in the world, of whom 100 crores were Indians (including Tamil Nadu population of 6 Crores). While theorising about political, economic, social and cultural matters in the Sangam period, one has to be aware that the total Tamil Nadu Population, then would have been very small indeed. In *The Penguin History of Early India* (2002) Romila Thapar has estimated the population of India (inclusive of Pakistan and Bangladesh) as follows :-

	Geographical India	World (as per other authorities)
500 BC	2 Crores	10 Crores
1 AD	? Crores	20 Crores
1600 AD	15 Crores	65 Crores
1881 AD	25 Crores	140 Crores

14. Adopting a total World population of 20 Crores in 1 AD and projecting backward from a total Tamilian (i.e., present Tamil Nadu area + present Kerala area, which was certainly part of Tamilian in Sangam age. Population of 2.80 crores as per 1911 census (Tamil Nadu 2.01 - Kerala 0.79) / M.E. Manickavasagam Pillai has ("Population of Tamilakam during the Sangam age" in *Proceedings of the First International Conference - Seminar of Tamil Studies*, Kuala Lumpur, April 1966, published in April 1969) arrived at the following population figures for Tamilakam :-

1 A.D.	:	36 lakhs
300 A.D.	:	50 lakhs

The population of Tamilagam in 300) B.C. would have been much lower than 361akhs. Thus it can be safely assumed that during the 600 years from 300 BC to 300 AD the population of the then Tamilagam (i.e. the entire South India South of Vengadam) would have ranged at any time from just about 25 lakhs to 50 lakhs, i.e. always less than or equal to the present Chennai population of 40 lakhs. This sparse population and the woeful lack of communications then (compared to the present) should counsel caution in historiography. M.Roberts (1992: *History of the World*, Pelican) cautioned: "It is all too easy to generalise misleadingly about the daily life and social relationships of Europeans in old times". It is just so in respect of "Tamilians in old (Sangam) times" also, since "most history is guessing"; one should especially avoid the tendency of some "committed" historians of various hues, leftist/rightist/rightist/ centrist etc who seize upon one view point, one specified angle, height and distance, arguing that all other descriptions are illegal, immoral and wrong.

F. References in Sangam Literature to Nanda and Maurya Dynasties of Magadha; etc

15. Certain *Ettuthokai* poems (of perhaps the earliest strata) refer to the Nanda and Maurya kings of

Magadha. *Aham* 265 and 251 as well as *Kuruntokai* 75 refer to the rich Nanda kings and their capital Patali. In this "The earliest Tamil poems extant" (*Tamil Culture* IV-1; Jan. 1955) B.S. David establishes in detail that these particular stanzas should have been written shortly after the relevant dynastic periods. Non Tamil historians are yet to take notice of these references- not to speak of the information in Sangam Literature of prehistoric and proto-historic relevance mentioned in sections B, C and D above.

G. Conclusion

16. D.D. Kosambi observed that India is a country of long survivals. This applies with even greater validity to Tamil Nadu because as L.D.Barnett observed in Chapter 24 of the *Cambridge History of India*, Vol. I, "The Tamils have retained more tenaciously than any of their kindred the ancient traditions of the proto-Dravidian race". The historical value of Sangam Literature from this angle has been highlighted in sections B, C, D and F above. Section E deals with a collateral issue relevant to the history of the Sangam period. (Only selected works have been listed in the Bibliography. Information on articles etc of immediate relevance to the points under discussion have been worked into the paper itself, since it will be more reader friendly.

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A CRITICAL ACCOUNT OF THE SOURCES FOR A STUDY ON AGRESTIC SERVITUDE IN COLONIAL TAMILNADU

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Agricultural slavery had been in practice in Tamilnadu ever since Sangam age. During medieval times slavery had become a recognised social institution. Records speak about the awful condition of slaves who for all practical purposes remained attached with the lands of lords and sold along with

lands. In fact, agrestic servitude continued to persist despite the fact that colonial administration introduced structural changes in the agrarian system. By mid 19th century however as a consequence of the changing economic climate inducted by capitalism, the need for free labour was felt by European plantations.

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The result was the passing of an act in 1843 abolishing slavery in India. Paradoxically this measure did not alter the feudal character of Tamil society. Although the act abolished slavery in theory, in practice it continued to persist in different forms namely bonded slavery and indentured labour. The so-called freedmen were in no way better than the slaves in traditional society. Even after decades of independence certain sections of the society continued to experience humiliation similar to the one meted out to the slaves of yester years.

Studies on the problem of slavery in India in general and Tamilnadu in particular have not attracted much attention from scholars. Hence Vivakananda Jha's observation on this point needs to be recollected.

"I think, most historians would agree that little attention had been paid in India to the history of slavery and other forms of personal bondage in spite of its inhuman aspects and role in the dawn of Capitalism"

Editorial note of *Indian Historical Review*, July 1988)

Either on account of imagined paucity of informations or lack of interest on the problem, slavery had failed to receive adequate historiographical treatment. The purpose of this paper therefore is to present a critical account of not only the sources for this study but also of works that have appeared on the theme.

Sources for this society are not only rich in content but also varied and data could be collected from both primary and secondary sources. Primary sources consist of three categories namely archival materials, missionary accounts and native sources. By archival sources we mean government records which speak on the problem of slavery.

These records fall under the following heads.

1. *Buchanan's Report (A Journey from Madras through the countries of Mysore, Canara and Malabar)* (1807) is a travel account submitted by him to the Governor General in 1801 and subsequently published in three volumes in 1807. Francis Buchanan Hamilton's report has useful information on the practice of slavery in many districts of the Madras Presidency.

2. *Papers on Mirasi Rights* Published by Bayley, W.H: and Hudleston in 1862 is a collection of selected government records including the famous

report of Ellis on Mirasi Rights, present a clear picture of the agrarian conditions prevailing in Tamilnadu in the first half of the 19th century.

3. *Proceedings of the Board of Revenue* are correspondences between the collector and the Revenue Board with a fund of informations on the socio economic conditions of different districts

4. From the *District Records* compiled upto 1835, one can get useful data on the pro landlord policies followed by the district officials of the company.

5. *Parliamentary papers* which include a wide range of documents such as Select committee reports, Indian official clarifications on the prevalence of slavery in India and some significant *Proceedings of the Board of Revenue* Constitute a very useful source of information

6. Scholars dealing with the working of colonialism need not be reminded about the usefulness of *District Gazetteers* and *Manuals*.

7. Above all, there are also official reports of different kinds such as *Moral and Material Progress Reports* dealing with general conditions of the country presented to Parliament every year, the *Census Reports* containing details of every village and *Statistical Atlases of Madras Presidency* dealing with revenue and other socio economic matters of the districts. Materials relating to the existence of bonded slavery and indentured labour during the later part of colonial rule can be collected from these sources. There are also reports submitted by individual officials such as *Gray Report of 29-05-1919*, *Sathyanathan's Report on agricultural indebtedness* (1935) and *Paddisson's Royal Commission on labour* (1929) which give us details about the prevalence of bonded slavery in the districts of Tamilnadu during the first three decades of 20th century.

Among the non governmental sources, *Missionary accounts* are most important. They provide us with a true picture of the rural Indian society because many missionaries lived in the midst of the down - trodden for many years. Of them the account of J.A. Abbe Dubois (*Hindu manners, customs, and ceremonies, translated in 1906*) a French missionary who lived and worked among the lower sections of the society for 32 years (1792-1823) reveal us the pathetic condition of the slaves during the early years of colonial rule. The works of Rev. F. Andrews (*The Madras government and the Pariah*

(1893) and Rev. William Goudie (*The Pariah and the land* (1894)) throw light on the plight of the agricultural slaves and the efforts of the church to elevate them both economically and socially.

Folk Songs are the native sources. They are the spontaneous creations of the unsophisticated people and a majority of them portray the life of the ordinary people representing the neglected categories like peasants, landless labourers and women. Fortunately we have a lot of works on folk literature. Some of them are mere compilations. But there are a few works which are really products of deep scholarship. In this connection, the works of N. Vanamamalai (*Tamil Nattupura Padalgal* (Reprint 2000)), Thandayutham (*Malaysia Tamil Nattu Padalgalil Thottapura Samuthayam* (1981)), S. Annakamu (*Ettil Elutha Kavithaigal* (1966)), deserve special mention. The works of Annakamu and Thandayutham have several songs reflecting the plight of coolies serving in the plantations.

These sources no doubt throw a lot of light on the agrarian society of Tamilnadu. But scholars should handle them with great caution. Speaking of government sources there is no second opinion with regard to their variety and quality. The disturbing aspect about these records is that some of them lack authenticity. This is more common whenever they deal with the lower section of the society. This is due to the fact that the colonial government entrusted the preparations of the records to the local magnates and village officials who were not well disposed to lower classes. Some officials purposely suppress the facts because they were afraid of criticisms from liberals in England. One such record i.e. vol. 840 *Proceedings of the Board of Revenue* 1819 makes us believe that there was no kind of ill-treatment of slaves by Mirasidars District records such as vol. 1265 of Salem collectorate and Trichinopoly collectorate of the year 1828 speak about the role played by company officials in helping the landlords to recover the runaway slaves.

But missionary accounts as well as liberal minded officials give us a different picture. For e.g. Abbe J.A. Dubois States that

"the slaves were worse than the hordes of Cannibals who wander in the vast waste of South Africa The masters beat them at pleasure Their huts are made of filth and alive with insects". (Beauchamp 49-50).

Buchanan reported that even in 1829 during his second visit the pitiable condition of slaves was

the same as it was in 1800. An assistant Judge of Tinneveli in 1828 observed that the slaves in their work were constantly watched and the cane was in constant use. Thomas Baber, a Judge of the West coast reported that there was the amputation of the nose of slaves even for small offences. (Cited in Hjejle: 96,98).

At the same time, unlike the early company officials most of them appointed by patronage, there were a few upright and hard working officials also. Tremenhere belongs to this later category of British officials. The records prepared by them were not only free from bias but also humanitarian in content. The following documents illustrate this point : H. Tremenhere (*A note on the Pariah's of Chingleput* 1892) Gray's Report of 29-5-1918, *Moral and Material progress Reports, Royal Commission on labour* (1929) W. R.S. Sathyanathan's *Report on agricultural indebtedness* (1935).

Works on slavery in Tamilnadu have been produced by scholars in recent times. Of them the works of Benedicte Hjejle (*Slavery and Agricultural Bondage* (1967)) and D. Kumar (*Land and caste in South India Agricultural labour in the Madras Presidency* (1965)) tell us of the colonial government's policies on this question by citing government records. Hjejle in addition gives examples from missionary sources. S. Manickam (*Slavery in Tamil Country-Historical Overview* (1982)) has not failed to take note of slavery even after 1843 and he points that the condition of freedmen had further deteriorated. Marthanda Sekaran's *Agrestic Servitude in Tamilnadu in 19th century* (an unpublished Thesis, 1997) is a significant work in the sense that it traces the origin and development of slavery as well as the movement for its abolition and the fate of freedmen in the post abolition period. A. Sivasubramanian (*Tamilahathil Adimai Murai* 1982) also discusses the origin of slavery, its condition during precolonial and colonial periods.

Kathleen Gough (*Modes of production in Southern India* (1980)) although speaks of different stages of capitalism such as proto capitalism and capitalism in growing stage and their effects on various sections of agrarian society, she makes passing references to slavery. Passing references about the prevalence of slavery in Tanjore district have also been made by scholars like Andre Beteille (*Class, Caste, Power and changing patterns of stratification in a Tamil village* (1965)) and S. Saraswathi Menon

(*Historical Development of Thanjavur Kisan Movement* (1965). Hugh Tinker (*A New System of slavery - The export of Indian Labour overseas 1830 - 1940* (1974) makes references to the migration of Coolies from many of the districts of Tamilnadu to colonies like Mauritius and Ceylon. The present scholar's unpublished Ph.D thesis "*Land ownership and its impact on Agrarian society of Tanjore district, Tamilnadu 1771-1900*" makes references to the prevalence of agrestic servitude in Tanjore district till the end of 19th century. His published work, "*Colonial Economy and Lower Peasantry - Tamilnadu Scene 1801 - 1947*" (2004) Speaks of slavery in Tamilnadu in the course of discussing the conditions of lower peasantry.

A critical examination of the above sources indicate that above all except the work of K. Gough have shown a tendency to overemphasise the humanitarian factor rather than economic factor as the cause for anti slavery movement in colonial India. At the same time there are scholars of eminence who lay emphasis on economic factor rather than the humanitarian factor for the dismantling of the institution of slavery. For example David Brion Davis (*The problem of slavery in the age of revolution* (1975) points out that the opposition to slavery, "reflected the needs and values of emerging capitalist class". Franz Holchetter, a German scholar in 1905 cited in a research paper of Robert Edgar Conrad (*Economics and ideals : The British anti slavery movement Reconsidered* (July 1988) deplored the cultural emphasis given by British historiography to the anti slavery movements ignoring "economic material view", Eric Williams (*Capitalism and Slavery* (1944) viewed that a section of British economic interests after her loss of 13 Colonies in North America to India was the cause for antislavery movement.

Economic historians question the altruistic motive attributed to the humanitarians for supporting the abolitionist movement. The history of anti slavery movement shows that England's aim was to curtail the development of the competitors namely the other European possessions like Brazil and French Caribbean would be handicapped if Negro slaves were prevented from working for them. England was in an envious position because it could provide free labour from its vast empire which included countries like India.

Indian scholars like T.R. Sareen (*Slavery in India Under British rule 1772-1834* (July 1988)

subscribe to the view that emancipation of slaves was the work of humanitarians. He tries to stress this point by citing references of the effects taken by officials to abolish slavery in India. For example Metcalfe a Resident at Delhi in 1812 prohibited sale of slaves. F.A. Richardson a Judge of Bundelkand in 1816 appealed to the higher courts to declare children born of slaves to be free. John Richardson, a circuit judge appealed Supreme Court to end slavery by birth (Sareen : 62-64). These attempts could not succeed because the colonial government did not like to change the socio economic system. Such a change they thought, would badly affect their revenue. The humanitarians gained strength only at a time when economic climate began to change. This view finds support from scholars like K. Gough that the colonial government did not like to abolish slavery till the country had been experiencing the feature of capitalism with the start of plantations in colonies by European investors. Plantations needed the supply of free labour. This compelled the colonial government to enact the anti slavery act of 1843. C.H. Jayasree (*Slavery and Abolition act of 1843 : Ambivalences and implications with special reference to Malabar* (2001) says

"This becomes clearer in the fact that the administrations did not really want to abolish slavery earnestly even before the demand for labour in the plantations arose. Abolition of slavery then turned to be the only way to meet the demand for labour in the newly opened plantations in India and overseas owned by white Sahibs"(717).

According to Utsa Patnaik and Manjari Dingwaney (*Charins of servitude: Bondage and slavery in India* (1985) the act was passed in such a way as to free the labourers from the monopoly of land owners resulting slavery to assume in the forms of bonded and indentured labour.

Bonded slavery implies a contract or an agreement between the landlords and slaves by which a man pledges his labour in return for money borrowed in lieu of interest. By indentured labour we mean migration of Coolies on contract. Hugh Tinker calls this a "new system of slaves".

Instances of prevalence of bonded slavery and indentured labour in many of the districts of Tamilnadu have been well exposed by the works of Hjeje, D. Kumar, Manickam and Marthanda Sekaran.

One important fact about the works is that all of them limit their studies to the end of 19th century.

Slavery continued to persist in the 20th century also. Relevant records and hitherto untapped sources like folklore could be used effectively to complete the study. One should not under mine the importance of folklore as a valuable source of information about the down trodden people in society. Folk literature in most of the cases contain un adulterated truth.

For instance no other document could highlight the stark realities of plantation life as succinctly as the following pieces could do.

கங்காணின்னு கங்காணி சஞ்சியிலே கூட்டி வந்து
சாகடிக்கும் கங்காணி
சீனிக்கும் காக்காயோட்டிச் சீராக வாழலாமென்று
சிரிக்கச் சிரிக்கப் பேசிவந்து - சீரழிக்கும் கங்காணி
(தண்டாயுதம் : 341)

கொல்லுகிறான் வேலையிலே
குறைக்கிறான் சம்பளத்தைக்
காணாமல் ஓடிப் போனால்
கைவிலங் கை மாட்டுகிறான்

(அன்னக்காழு : 117)

குடுகுத்தான் வண்டியேறித் துரையும் வந்திட்டார்
குட்மானிங் என்று சொல்லிக் கிராணி வத்திட்டார்
காயம் பட்டதென்று கூலிக்காசை வெட்டுகிறார்
சின்னச்சின்ன பெண்களுக்கு நல்ல நிரை காட்டுகிறார்
என்னைப் போல் ஆண்களுக்கு ஏதோ பாசா
காட்டுறார்

(தண்டாயுதம் : 343)

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REVIEW OF SOURCES ON THE HISTORY OF COMMUNAL AND RELIGIOUS DISTURBANCES IN TAMIL NADU DURING THE COLONIAL RULE

A. Chandrasekaran * & Nalini Chandrasekaran **

Caste and Communal groups have always exercised a profound influence on the history of Tamil Nadu from ancient times. Similarly, religions had also played a vital role in the Tamil Country in shaping the life of the people of this land. Though harmony among communities and people of different faiths was preached and emphasized and people of different faiths was preached and emphasized by saints and seers of Tamil Nadu, bickering and serious conflicts between one community and another and between one group of religionists and the other for various reasons were not altogether absent. Violent disturbances occurred quite often among members of various castes and religions due to various factors. Social scientists had always viewed that social inequalities and economic disparities among caste and religious groups had been the main factors which contributed to these conflicts. This paper attempts to present succinctly the information available in the governmental sources and non-governmental sources on the subject of communal and religious conflicts in Tamil Nadu. Further, it also analyses the information found in these sources.

Caste had been the bane of the Indian society fight from ancient times. Some Indian scholars assigned religion-oriented background for the development of caste system. Several European Scholars had felt that the caste system had been one of those social evils which the religious minded Hindus had developed without proper reason.¹ But the exponents of law of the ancient period like Manu and Bhrigu considered that the four fold divisions among people namely Brahmanas, Kshatriyas, Vaisyas and sudras were not based on birth but on action guided by their inclination. In course of time there arise differences among these four varnas (castes) in respect of their position in the society. Soon, the ascendancy of the Brahmana's prestige was established and there was a steady deterioration in the position of the last grade caste, the Sudras. The Sudras were relegated to the menial service.² By passage of time, not only Brahmanas but also the other castes of the social structure who were determined to hold away over

others began to oppress the Sudras. This development to led bickering among themselves and these in later times resulted in serious communal clashes.

During the ancient period, particularly from the days of the Pallava rule several communities like Vellalar, Vanniyar, Maravar, Kallar, Kammalar, Udaiyar which came under the two categories called Right Hand (*Valangai*) and left Hand (*Idangai*) castes carried on their activities and occupations in the midst of the Brahmana dominance. This was quite manifest from the Fifth century onwards, the Brahmins became very dominant not only as ministers and officers as well as *Senapathis* (Military commanders) of the Governments. Their rise in the social ladder led to the development of a tendency among other castes to ascend in social status and hold aloft their caste than others. Consequently, acrimony and caste rivalry became common phenomena through the centuries. Conflicts among communities arose frequently on the exercise of social privileges and honors. The rancour among them was mostly on flimsy grounds and their feuds often ended in bloodshed and confusion.

Similarly, there were occurrence of religious clashes among various religionists during ancient and mediaeval periods. Clashes between Jains and Saivates and between Saivates and Vaisnavaites were sporadic in the ancient and mediaeval periods. A cursory glance into the inscriptions of South India processed and published in the works like South India processed and published in the works like South Indian Inscriptions, Epigraphy India and Pudukkottai State Inscription will reveal the factors for the outbreak of such communal and religious conflicts among various communities and religious sentiments remained as underlying causes for religious rivalry among the religious groups. "Religion" as Karl Marx said, "is the their religious sentiments were affected by convert and overt activities of other religionists.

During the medieval and modern periods, there were numerous conversions of people to Islam and Christianity due to the Muslim and British rule in

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India respectively. They were either forcible or voluntary. The Muslim rulers converted many of the Hindus to Islam by force. On the other hand, Christian Missionaries too took the advantage of the position of the depressed classes and converted many of them to their faith so as to enable them to enjoy some privileges. In course of time, sporadic clashes arose between the majority population and the Hindu converts in respect of their position and privileges under the changed circumstances. Also, it is to be noted here that Hindus and Muslims in Tamil Nadu, in general had been moving together peacefully. But when religious susceptibilities were deliberately ignored there were occurrences of riots among these communities.³ Hatred and suspicion between them continues and it took much time for the authorities to restore normalcy in the affected areas.⁴

During the Nineteenth and Twentieth centuries, under the British rule, the communal and religious conflicts assumed greater proportions. Tamil Nadu had witnessed every now and then violent clashes between the Hindus and Muslims and High caste Hindus and depressed classes and among various Hindu communities. Historical writings on communal and religious clashes portray these clashes on the basis of the study on various primary and secondary sources available to them. Similarly, governmental and non-governmental sources furnish valuable information of these riots. Yet, they have not been adequately tapped by the researchers. A mere glance at the index of Government Orders of the Government of Madras and an ordinary perusal of the source on communal and religious conflicts among Indian communities and religionists since they depended on the policy of "Divide and Rule". The survival of their rule in India depended entirely on such clashes and differences among these groups.

The communal and religious riots in Tamil Nadu from the middle of the Nineteenth century till the close of the British rule had been vividly portrayed and elaborately reported in most of the Government records and national and regional press. Certain private records like Subramanya Bharathi's works have also attempted to focus light on these riots. But the hazards of Government prescription suppressed their efforts to a great extent. However, the strictly confidential records of the British Government describe all the violent occurrences of these riots with much details of casualties. These records attribute communal and religious hatred as the basic caused for

such riots. Further, the reports of the British administrators found in these records reveal that they never held any good opinion about the communal and religious activities of the common people of this country. The imperialists termed the common people as ignorant masses and stated that nothing better could be expected from them. But the national regional press strongly protested these statements of the Imperialists and averred that the oppressive policies and the sinister motives of the British in driving a wedge between one community and another and between one religious group and the other were mainly responsible for such developments.⁵

Volumes of governmental sources like Administrative Reports of the Madras City Police, Criminal Investigation Department Reports and Secret Files and Madras Police Abstracts of Intelligence, Fortnightly Reports and Demi-official Letters of the Madras Government, Records of Fort St. George, Select Document Series, Reports on the Administration of the Police of the Madras Presidency, Under Secretary's Secret Safe Files, Government Orders of the Home, Public, Law and Judicial Departments of the Government of Madras, Native News paper Reports, Madras Legislative Council Proceeding Records relating the riots in the Madras Presidency preserved in the Tamil Nadu Archives contain vital information on communal and religious disturbances in Tamil Nadu.

The Native Newspaper Reports periodically collected and preserved by the Government focused attention on the British policies and attitude towards Indians. Squalor and poverty persists in this land and on the deplorable economic condition of this land and concluded that it was this situation that led to the feeling of frustration among various communities. Further, they stated that the Imperial Government had encouraged the ascension of one community to the position power and prestige leaving others behind and it has failed to hold the social scales properly which ultimately widened the communal differences. The Reports accused the Government for its inactivity in checking the occurrences of violent clashes among communities such as Vellaras, Maravars, Nadras (Shnars), Kallar, Konars, Reddies, Naicks and Depressed classes.⁶ But the secret file of the Home, Public, Judicial and Law Departments of the Government of Madras, strictly confidential Records of the Police Department, Administration Reports of the Police of the Madras Presidency, Fortnightly

Reports and Under Secretary's Secret Safe File during the period from 1890 to 1940 elaborately described the violent incidents and pointed out the jealousy and animosity prevailed among the communities.

Further, the above official reports of the Madras Government stated that the religious riots had always created baneful effects on society. They further added that religious disturbances due to Hindu Muslims conflicts were mostly on sensitive issues like cow slaughter, pig sacrifice, Hindu festival and religious processions accompanied by blaring music before the mosques and Muslim religious institutions and the conduct of Muharam ceremony by the Muslims. Similarly, the mode of celebration of temple festivals and religious functions, entry of the lower castes in temples, obstruction of passage to religious and funeral procession, interference in religious practices and denigration of Hindu practices by rationalists had led to religious riots among Hindus. Hence clashes among rival groups turned violent quite often and ultimately ended in loss of lives and injuries to many on both sides. The official records accusingly expressed that these riots left a trail of destruction in many areas of their occurrences due to the ferocity of the rival communities. They concluded by saying that the Imperial Government had been taking effective steps to control such violent incidents in the interest of the colonial subjects. The Imperialists had always felt that some self-styled leaders exploited the masses for their own selfish purposes and instigated the masses to rise against the government which was administering the country for the welfare of the people.⁷ But *Swadesamitran*, *The Hindu* and a few more newspapers repudiated the views of the Imperialists and pointed out that tolerance and religious harmony was the hall-mark of Tamil Nadu and further added that it was the British colonialism that affected the peace and prosperity of the country.

The British rule in India caused great convulsions in many spheres of human activity. In Tamil Nadu, the peaceful atmosphere was marred by communal and religious conflicts. These disturbances were further more fanned by the Imperialists for their own selfish ends and for perpetuating their rule. The British administrators wanted all the communities and religionists to be in constant war against each other. This charge was leveled against the Imperialists and this fact is quite evident from all the non-governmental sources. Pre-cautionary measures were not often taken by the authorities and only after the out

break of riots, bloodshed and loss of lives, the police force were directed to take charge of the situation. In fact, districts like Madurai, Ramanathapuram, Salem, Tirunelveli and Madras were centers of communal and religious disturbances. The Conflicts among the communities namely Nadar, Maravar, Kallar and depressed classes in the southern districts and the Hindu – Muslim riots in Madras and in a few districts of Tamil Nadu were common phenomena. Almost in every Muharam ceremony and during Hindu festivals such violent riots occurred. Yet, the authorities did not pay much attention to check the occurrences of these riots. However, it may be pointed out here that the danger of communal venom and religious rifts were significantly but confidentially explained in almost all governmental records particularly, the Fortnightly Reports, Under Secretary's Secret Safe Files and Police Administration Reports clearly explain that the pride and uncompromising attitude of the religious groups were mostly the factors in the outbreak of violence in several territories. They indicated that any amount of pre-caution and control could not stem these occurrence and concluded that communal and religious sentiments were deep – rooted in the minds of the people.⁸

Thus, most of the governmental sources attribute the causes for the communal and religious disturbances to the people of Tamil Nadu to their narrow minded approach to social divisions, religious orthodoxy and to their sensitive religious sentiments in holding their own religious institutions high. These sources remarked that any amount of effort to rectify the situation by the Imperial Government, was rejected as useless and control measures to stop the occurrences of communal and religious clashes were trampled by the efforts of the masses. They further stated that people wanted to be in perennial war with each other and communal divisions and religious organizations had always encouraged this strife.

But the non-governmental sources namely the Native Newspaper Reports, and Private Records like Rajaji's *Jail Diary* and Auto-Biography of Thiru. Vi.Kalyanasundaranar emphatically remarked that the communal and religious rifts and many other conflicts in Tamil Nadu were due to the revengeful – Devid and Rule and oppressive policies of the British.⁹ They aver that the Tamil country was a land of peace, tolerance and religious harmony and under the tentacles of the British rule it was converted as a region of communal and religious disturbances.

The contemporary Tamil Nadu had been witnessing periodically communal and religious riots in much larger scale. Governmental and Non-Governmental sources of the pre-Independence period have focused much light on the factors responsible for such riots during the British period. An in-depth study

into these records into the works based on them will certainly furnish to-day, to a great extent, an insight into these problems and help the present day government and society to offer feasible solutions for such baneful occurrences.

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COLIN MACKENZIE - A PIONEER IN THE COLLECTION OF MANUSCRIPTS AND RECORDS

L. Selvamuthu Kumarasami *

The East India Company's civil servants did much work in collecting manuscripts in Sanskrit and other languages for reconstructing the history of India from pre-historic times. They spared no effort to collect the data from inscriptions and coins too. Colonel Mackenzie's collection of manuscripts represented a significant development in bringing out antiquities. Even from his younger age he displayed enthusiasm for mathematical knowledge.

Colin Mackenzie was a native of the Island of Lewis. Even as youth Mackenzie displayed great avidity for mathematical knowledge and was on that account employed by Lord Napier of Merchistoun who was then engaged in writing a life history of his ancestor, John Napier, the inventor of logarithms. Young Mackenzie was set to the task of collecting all available information regarding the knowledge that the ancient Hindu had of mathematics and of the nature and use of logarithms. After Lord Napier's death, Mackenzie came to India and joined the Madras

Engineers in 1782. He was invited to Madurai by Johnstone, the son-in-law of Lord Napier and the father of Sir Alexander Johnstone who became Chief Justice of Ceylon and one of the founders of the Royal Asiatic Society. He arrived madurai in 1783 and came into contact with the Brahmins and Pandits of that region and realized that a vast store of materials lay waiting for the historians, interested in antiquarian studies. He formulated a plan of making the collection which subsequently became his favourite object of pursuit for thirty eight years of his life and which is now the most extensive and most valuable collection of historical documents relating to India that ever was made by any individual in Europe or in Asia.¹

For the first fourteen years of his stay in India till 1796, Mackenzie had no good opportunities of pursuing his cherished aim. During this period he involved in his professional duties of surveying the newly conquered regions from Tipu Sultan and in Southern Deccan. It was in the latter year that he came

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to appreciate the genius of Hindu and especially of Brahmin scholarship which proved so helpful to him in his task. He wrote to Kavali Venkata Boriah who was his first Pandit thus:

"The connection that I then, (1796) formed with one person, a native and a Brahmin (Boriah), was the first step of my introduction into the portals of Indian Knowledge.... From the moment the talents of the talented Boriah were applied, a new avenue to Hindu knowledge was opened."² Thus Mackenzie was the pioneer to kindle the lamp of historical and antiquarian research in Indian mind as well as the founder of the peripatetic parties for the search of manuscripts and the discovery of archaeological finds.

Collection of Manuscripts

At the outset he studied Indian languages and the Hindu religion and its related literature. His love of Indian antiquities induced him to search for old manuscripts. Thus Colonel Mackenzie's historical and antiquarian research has paved the way for the search by subsequent scholars. In the course of his official duties in the Mysore Country and its northern and eastern frontier which lasted till 1810, his collection began to grow apace, and the quantity of grants, *sasanams* and manuscripts that he acquired enabled him to secure valuable information, on the following interesting topics.

1. The discovery of the Jain religion and philosophy and its distinction from that of the Buddhist philosophy and religion.
2. The ancient religious sects of the country and their subdivisions.
3. The nature and use of *sasanams* and inscriptions on stone and copper, with particular reference to Hindu tenures.
4. The design and nature of monumental stones such as *virakal* and *mastikal*, which illustrate some of the ancient customs of the land.
5. A descriptive account of the discovered sepulchral tumuli, mounds and barrows of the primitive inhabitants of the land.³

The quantity of grants, *sasanams* and manuscripts that he acquired enabled him to secure valuable information on various interesting subjects like Jainism, ancient religious sects of Lingayat, Saivism, Pandaram mutts etc., Hindu tenures, ancient customs of the land and primitive inhabitants of the

land. Of authentic inscriptions alone, he was able to collect over 3000. The value of the whole collection was first perceived by Lieut. Col. Mark Wilks. According to Wilks, Mackenzie has devoted much and done meritorious and active service and has formed a stupendous and daily increasing collection of all that necessary to illustrate the antiquities, the civil, military and religious institutions and ancient history of South India.⁴

Surveyor General of Madras and India from 1796 to 1806 employed in the investigation of the Geography of the Deccan and in mapping the Country. Then Mackenzie became Surveyor-General of Madras in 1810 but was soon afterwards called away to command the Engineers in Java (1811- 1815). While in Java, Mackenzie took great interest in the Batavian Society and contributed some valuable notices to its organ - including an account of a visit to the ruins of Brambanam.⁵ He rose to be Surveyor General of India in 1816, Mackenzie carried to Calcutta his literary and antiquarian collection and along with it a few of his devoted South Indian assistants. He had in occasional snatches of leisure published several articles in The Oriental Annual Register and in the volumes of the Asiatic Researches.⁶

Mackenzie, the first Surveyor-General of India, who collected local histories of kingly dynasties, chiefly families, castes, villages, temples, monasteries, as well as other local traditions and religious and philosophical texts in Sanskrit, Persian, Arabic, Tamil, Telugu, Kanarese, Malayalam and Hindi. He also took rubbings of stone and copper plate inscriptions, collected coins, images, and antiquities, and made plans and drawings. Mackenzie intended himself to present a condensed view of the whole collection. He decided to publish a Catalogue Raisonné of the Indian Manuscripts and books and to give the translated materials such form as might facilitate the production of some parts. He died near Calcutta on May 8, 1821 in at age of sixty-eight leaving untouched his Catalogue Raisonné. At the time of Mackenzie, the extent of his collection was: 3000 inscriptions from stone and copper, 1568 literary MSS 2070 local tracts, many of which were family histories, 8076 other inscriptions, 2630 drawings, 79 plans, 6218 coins, 106 images, and 40 antiquities. The remains of his collection today, along with other related materials, is housed in the India Office Library, London, and the Government Oriental Manuscript Library, Madras.⁷

Tondamandalam Records

The documents relating to Tondamandalam or the region comprised the districts of Chengleput and the two Arcots (forming the ancient kingdom of the Pallavas) are found in the Mackenzie manuscripts, they consist of large numbers of *mahatmyas* local account and *Kaifiyats* of various kinds as well as professedly historical accounts. These fall into three divisions, the first consisting of accounts relating to the state of the region in the dawn of history and its inhabitants, the second relating to the conquest of the tract by the Cholas under Tondaman or Adondachakravarthi while the third class of accounts is related to miscellaneous events and local history.⁸

Vamsavali Manuscripts were collected in the late eighteenth and early nineteenth centuries under the direction of Colonel Colin Mackenzie. Some of the texts in Mackenzie's vast collection could not be used readily for cultural analysis as they suffer from the effects of dubious compilation by Mackenzie's assistants who clearly had an agenda of their own. They tampered both content and form of the text. Clearly, the numerous texts that were not compiled but merely collected are the most useful of the Mackenzie collection.⁹ The vamsavali to be examined expresses loyalty to the British in the last paragraph, but the earlier parts of the texts were certainly not composed with the British mind. Most of the little kingdoms had court poets who composed both vamsavalis and panegyrics in praise of their patrons. It is likely that this text was composed by such a court poet and that the last paragraph was simply added on at the end by the Poligar when he presented the manuscript to Mackenzie's men.¹⁰

Manuscripts on Palayakars

The manuscripts published under the title *Palayappattukalin Varalaru* were collected by Col. Mackenzie. A list of seventy-three Palayams created by Ariyanatha Mudaliyar and Viswanatha Nayak is noted in the Mackenzie manuscripts.¹¹ These manuscripts of Mackenzie are preserved in the Government Oriental Manuscripts Library, Madras.

Summaries of these manuscripts have appeared in English and the Madras University has published one volume in English edited by T.V. Mahalingam. Even in this volume only the summary of the texts are given. The entire collection in original form in four volumes are edited by R. Nagaswamy and published very recently.¹²

Mackenzie gathered a large portion of his collection personally visiting remarkable places between Cape Comorin and Kistna in South India. The whole expenses incurred by him amounted to upwards 15,000 pounds. When death cut short Mackenzie's useful life, the whole collection was bought by the Governor-General, the Marquis of Hastings, at the instance of A. Johnstone and with the permission of the Directors. Marquis Hastings, the Governor-General of India purchased the collection on behalf of East India Company from the widow of the deceased for 10,000 pounds. The task of cataloguing and indexing the whole material in an easily accessible form fell into the hands of Professor H. H. Wilson, the Secretary to the Asiatic Society of Bengal. The bulk of Wilson's two volumes were devoted to manuscripts in original languages including a few in Persian and Arabic, Javanese and Burmese.

Wilson did not get at the whole treasure of what Mackenzie actually collected. A considerable portion - including manuscripts in Sanskrit, Persian and Arabic, Javanese and Burmese, and all the maps, plans, drawings, coins, images and sculptures had been dispatched in two installments in 1823 and 1825.¹³ He suggested that the portion of the remaining collection consisting of books and tracts in the Dravidian languages to be sent as a most acceptable addition to the Library of the Madras College or the Madras Literary Society. These were accordingly sent over to Madras and deposited in the College Library in 1828. In March 1830 the Committee of The Madras Literary Society and Auxiliary of the Royal Asiatic Society asked the Government to transfer the Mackenzie collection 'then lying in a confused and utterly useless state, in the college library' and expressed its wish to organize the papers relating to the Jains and inscriptions in general and extracting and publishing there from valuable information.¹⁴ For six more years the Madras portion of the manuscripts remained unutilized in the archives of the Madras Literary Society as it had previously in the College Library.

The Society also intimated that the services of Kavali Venkata Lakshmiah, a Pandit who was for thirty years in the services of Mackenzie, were available for this purpose. Though the materials were transferred to the custody of the Society, nothing fruitful was carried out by that body. In 1836 Mackenzie's Pandit offered his consent to the research. The Government of India turned down the offer stating

that it wanted only a thorough examination of Mackenzie's materials that already existing.¹⁵

Meanwhile there came forward men who proposed to and did work to some extent on the examination of the different parts of the collection. Captain Harkness, Secretary to the Royal Asiatic Society (1833-1838) undertook to translate and describe a portion of the manuscripts in London. M. Jacquet of Paris offered to decipher and publish the bulk of the inscriptions in the collection. Rev. W. Taylor, a Madras missionary and an oriental scholar expressed to undertake the work with in allowance of Rs. 400 per mensem for 18 months as remuneration, published the results of his examination of the manuscripts. He commenced his undertaking in July 1837 and completed it in September 1838. Taylor's examined records were published in the issues of *The Madras Journal of Literature and Science*. His final Catalogue Raisonnee of Oriental Manuscripts in the Madras College was undertaken at the instance of Walter Elliot, a great archa.eologist. The Catalogue included in its scope a survey of the collections of manuscripts made by John Leyden (1775- 1811) and C.P. Brown (1798 - 1884).¹⁶ Leyden's valuable

collection of. Manuscripts in the Indian languages was purchased by the Company. C.P. Brown catalogued the manuscripts which numbered 2106.¹⁷ All these three collections constituted a rich unexplored mine of knowledge and information, affording ample scope for translation, interpretation and research. In all, Mackenzie collected more than 3000 inscriptions. The collections of Colonel Mackenzie consisting of 8000 manuscripts, became the nucleus of the Oriental Manuscripts Library, Madras. His collections were supplemented by the collection of C.P.Brown and Leyden. Thus the three collections of Mackenzie, Leyden and Brown constituted the formation of the Oriental Manuscripts Library in 1869.¹⁸ Mackenzie collections incorporated in the Government Oriental Manuscripts Library, of which Gustav Oppert, the Professor of Sanskrit of Presidency College was the Curator. Col. Mark Wilks was greatly indebted to the Mackenzie collection for authentic information which he found useful in preparing his *History of Mysore*. A few of the early chapters of his work were chiefly compiled from materials placed at his disposal by Col. Mackenzie. He gratefully acknowledges this in the preface of his book.

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HISTORICAL PERSPECTIVE OF CLASSICAL TAMIL : A STUDY

S. Kuppusamy *

Introduction

In this paper an attempt has been made by how far Tamil was flourished and developed through the ages. For instance, as easily as two millennia of almost continuous literary history with an added significance of being a spoken tongue throughout this period have ensured a place of honour for Tamil in the galaxy of languages of the world. It is considered by scholars as close to the proto-dravidian, forerunner if the cultivated languages of South India. The richness of its vocabulary and the antiquity of its literature impart of the Tamil a rank in the Dravidian group similar to that of Sanskrit among the languages. Tamil has retained its vigor and youthfulness with an abundant vocabulary to express modern ideas. It can be considered as a finer language to think and speak than any European tongue.¹

"In this poetic form" says Dr. Morin Winslow, "Tamil is more polished and exact than Greek and it... borrowed treasures more copious than Latin.² And official languages of Tamil Nadu it is spoken in India (according to 1971 census) by about thirty seven million people. The speakers of this tongue have spread out from their original home of tamizhaham (Tamil Nadu), to Sri Lanka, Malaysia, Singapore, Burma, Fiji, South Africa, etc.,³

On the basis of certain words found in the Vedas, some scholars think that the Dravidian tongue might have had an impact of Sanskrit.⁴ The antiquity of the Tamil languages is established by the fact that words like *Tugi* for Peacock for Peacock' (from Tamil *togai*), *arousa* for rice (from *arici* in Tamil) were introduced in the European languages as early as King Solomon's time. (C. 962-930 B.C), which must have been due to vigorous commercial relations between ancient Tamilkhaham and the Mesopotamian Valley.⁵

The term Dravida is considered by some as of Sanskrit origin.⁶ Whereas, Sanskrit scholars think it as the Sanskritized form of Tamil.⁷ C.W. Damodaram Pillai derived *tamizh* from the root *tami* (Lonely). According to him *tamizh* means peerless. In Pingalandai, a Tamil Lexicon it is explained that Tamil Means sweetness and mercy.⁸ Hence Tamizh is a language which is sweet.

The Growth of Tamil literature

The growth of Tamil literature admits of three mean period divisions. Like early period, stretching from C.600 B.C. to AD 600, It has further two subdivisions, namely, the Sangam period (C.600 B.C. A.D. 200) and the post Sangam or Epic period (C AD. 200-600). The middle period begins around AD 600 and continues upto 1750. It has also two subdivision: the period of Nayanmars and Alvars (C.A.D. 600-900), the period of literary revival (C-AD 900-1200), and the period of exegetical, philosophical, punanic, didactic, and minor works (C-AD 1200-1700). The modern period includes the period of transition (C.AD. 1750-1850) and that of renaissance and growth from 1800 onwards. Tamil which is rich in synonyms, had even as early as A.D. 200 a large and copious indigenous stock of vocabulary. And so, it has always been resisting unrestricted borrowing of words from other language including Sanskrit. The literature of the early period is virtually free from words of foreign origin in spite of Tamilzhalam's commercial relations with the Roman World. Sanskrit is almost absent in its texture. The language of the poetry is not ornate but simple. It is blank verse, in chaste classic style, devoid of rhetorical and metrical flourishes. The description is true to Nature. *Asiriyappa* (ahaval), *Kalippa*, *Venba*, *vancippa* are meters mainly used.

Tamil of the middle period is marked by an abundance of Sanskrit words. Mostly relating to religion, ethics and philosophy. For metrical composition *virutam*, *tandakam*, and many from of Sanskrit prosody are taken recourse to. There being a struggle of religious supremacy during this period, every one of the four sects -like Saivites, the Vaishnavites, Buddhist, and Jains attempted to excel the rest. This is amply reflected, in their respective literature. The latter part of the middle period witnessed, among other things, production of Muslim and Christian writers. During the modern period Tamil retained its old linguistic and literary features. After the establishment of the East India Company's rule in Tamil Nadu from about the middle of the 18th century, Tamil became gradually exposed to the influence of the western world.

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Development of Tamil Classical as literature

In ancient times the association or academy of the most learned men of the Tamil lands was called Sangam, whose chief function was promotion of literature. Latter Tamil writers mention the existence of three literary academies (Sangam) at different period. The last academy is credited with the corpus of literature now known as 'sangam works'. It is, however almost certain that some noteworthy literature existed even before then sangam era. Dr. K.K. Pillai, a renowned historian of South Indian, is of the view that academies of the type of the sangam must have flowered under an earlier designation like *Avai* or *Kudal* ⁹ during this period naturalism and romanticism were the salient features of the poems of the Sangam bards. Expecting *Tolkappiyam*, the earliest work on Tamil grammar and poetic techniques, no other works attributed to the first two sangams have come down to us in their entirety.¹⁰ And other important works are *Ettuthogai* (eight anthologies) and *pattuppattu* (ten Idylls). The delineation of the early Tamil society in the these poems is remarkably clear and a great deal of light is thrown on the civilization of the Tamils. The rugged virility in the songs of those early bards is not found in the more polished compositions of later ages. Sangam works provide us with music dance, courtship, manners and customs and the daily life of the tamils.

There is collection of 18 minor works among there most notable is *Thirukkural* by the Thiruvalluvar to c first century B.C.¹¹ which is in the form of couplets and deal with three aims of life. Such as *Aram*, (righteousness) *Porul* (Wealth), and *Inbam* or *kamam* (Pleasure). According to Dr. Albert Schweitzer. There hardly exist in the literature of the world a collection of maxims in which we find so much lofty wisdom.¹² In *Thirukkural* one can see a life spiritual that is yet secular, a life secular that is yet spiritual to the core. Thiruvalluvar's philosophy of life hinges on his conception of Godhead' for to him God is the *summum bonum* of life. ¹³ After the five major epics, like *Silappadikaram*, *Manimekalai*, *Jivaka - Cintamani*, *Vakayapathi* and *Kundalakesi* are the outstanding contribution of Tamil literature. ¹⁴ After these epics, there was a long period of darkness which continued till about the end of the Tamil literature was quite considerable they were known as *Thirumurai*. The collection of the hymn's of these saivs aconya is called *Devarnam*. Vaishnava songs, 4000 in number, were compiled by saint Nathamuni (824-924) which were popularly called as Nalayira Divya prabandham.

The period of religious fever was followed by a period of intense literary activity. These great poets of this period are Kamban, Ottakkuttan, and Pugahendi, Greatest of the Court poet of Kulottunga chola III (1178-1218).¹⁵ Kamban adapted the *Vlmiki Ramayama* in Tamil in his *Ramakatai* or *Kamba Rakayanam* following South Indian traditions for style, figures, and techniques. And then, Ottakutar excelled composition for style, figures, and techniques. And then, Ottakutar excelled composton of *Antadi*, *Kovai*, *Ula*.

In late middle period of Tamil literature, form c.A.D. 1200 to 1750 is characterized by the production of exegetical, philosophical, puranas, didactic, and minor works. The influence of Sanskrit was very much pronounced in some of the great works of this period, likes, saint Arunagirinathar's (c. 15th century). *Tiruppukash*, *Kalamegappullavar's Tiruvannaika-ula*. *Kumaragurupar's Kandar - Kali Venba*, *Minacippaillai Tamil*, *Madurai Kalampakam*, and *Nitineri vilakkam*. *Sivapparakasar's Nalvar nanmani malai*, and *Nanneri*. According to Dr. Meenakshisundaram inspite of the command over the language, the charm of its style and striking similes ... shows more of the weakness of the decadent age than the vigour and life of a new age.¹⁶ Ballads and folk songs based on earlier classic but dwelling on themes of the contemporary Tamil country appeared in this period. In which some of these are noted for their rich content.

The advent of Muslims and Christian missionaries in Tamil Nadu had considerable impact on the growth of its literature. Among the early Muslim Tamil poets the most prominent is Umarappulavar (c. 1605-1705)'s *Sirappuranam* which is composed in 12,000 stanzas. This work is entirely in tradition of Tamil poetry.

Similarly Christian's did lot of service to uplife the classical Tamil. For instance Rebert -de-Nobili, Constranzio Beschi (1680-1749), Robert Caldwell (1815-1891) G.U. Pope, Vedanayagam Pillai (C 1824-89) and H.A. Krishna Pillai (1827-1900).

Vallalar Ramalinga Swamigal (1823-1874) soul stirring hymn, compiled in a boold called *Tiruarupta*, *Jivakaunyaazhukkam* and *Manumarai - Kanda Vaasakaam* are among the best prose works in Tamil. Moreover Gopalakrishna Bharathi's *Nandanar - Cirrilakkiyam*¹⁷ are in highly chast classical.

Notes & References

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9. K.K. Pillai. "Land Marks in the History of Tamil Nadu", *Proceedings of the Second international conference seminar of Tamil studies*, Vol. I, Madras 1968, p.14
10. V.R. Ramachandra Dikshitar. *Studies in Tamil literature and History*, p. 21.
11. Though the period of Thiruvalluvar is the most disputed quotations, it is generally admitted on the basis of internal evidences that his *Tirukural* may have been composed later than *Tolkappiyam* (C. 500 B.C.) but earlier than *Silapadikaram* (c. second century A.D.)
12. Albert Schweitzer. *Indian Thought and its development*, London : Adam & Charles Black, 1965, p.203.
13. This is evident from the couplets such as "No fruit have men of all their studies lore/save they the purely wise one's (God's) feet adore".
14. *Thirukural* 1.1.2. (Translated by G.U. Pope.), C.P.K. Appadurai. The mind and thought of Thiruvalluvar, Madras : Sekar Pathippagam, 1966, p. 10.
15. Kamil Zvelebil. *Introducing Tamil Literature*, Madras, 1968, p.10.
16. Parani is a type of poetic composition which eulogizes a warrior who has killed a thousand male elephants in the battlefield.
17. Kamil Zvelebil. *Introducing Tamil Literature*, Madras, 1968, p.25-30.

தமிழ் மருத்துவ வரலாறு : வரலாற்றுத் தடங்களைத் தேடுதலும் சான்றுகளை அடையாளங் காணுதலும்

த. செயராமன் *

மனிதன் தோன்றிய நிலப்பரப்பு லெமூரியா அல்லது குமரிக்கண்டம் என்றும், முதல் மொழி தமிழ் என்றும், அறிஞர்களால் கருதப்படுகிறது. தமிழர்களின் மொழியும், பண்பாடும், ஏனைய வாழ்வியற் கூறுகளும், தொன்மையானவை.¹ தமிழினத்தின் மருத்துவக் கலை அறிவியலாளர்களான சித்தர்களால் பெரிதும் வளர்க்கப்பட்டு வியத்தகு நிலையை அடைந்திருந்தது. இந்திய மருத்துவம் என்று அறியப்படும் மருத்துவ முறையில் அடங்குபவை ஆயுர்வேதம், சித்த மருத்துவமும், யுனானியும் ஆகும். இந்தியத் துணைக் கண்டத்தின் வடப்பகுதியில் வேற்றுமொழியாளர் மத்தியில் தமிழ் மருத்துவம் ஆயுர்வேதமாக வளர்ச்சியடைந்தது.² ஆரியர்கள் இந்தியத் துணைக் கண்டத்துக்குள் நுழைந்த பிறகு அவர்களது பண்பாடு மொழி எவ்வாறு பாகதம், பாலி, தமிழ் ஆகியவற்றுடன்

கலந்து சமஸ்கிருதம் உருவானதோ, அதுபோலவே இம்மண்ணுக்குச் சொந்தமான தமிழ் மருத்துவம் வட இந்தியாவில் ஆயுர்வேதம் ஆனது. மொழி அடிப்படையிலும், செய்முறை மாற்றங்களாலும், பயன்படுத்திய மக்கள் வேறுபட்டாலும், இவை தனித்தனி மருத்துவமுறைகளாக அறியப்பட்டு வளர்க்கப்பட்டன. ஆயுர்வேதம் சித்த மருத்துவம் என்ற தமிழ் மருத்துவம் ஆகிய இரண்டுமே பாரம்பரியமாக ஒரு தலைமுறையிலிருந்து அடுத்து தலைமுறைக்கு வாய்மொழியாகவும், ஓலைச்சுவடிகளாகவும் கடத்தப்பட்டன. தமிழ் மருத்துவத்தின் எளிய வடிவம் நாட்டு வைத்தியம் என்று அழைக்கப்பட்டது. ஆங்கிலேய மருத்துவ முறை இம்மண்ணிற்கு வந்த பிறகு சித்த மருத்துவம் நாட்டு மருத்துவம் எனப் பெயர் பெற்றது.

* வரலாற்றுத் துறை, அ.வ.அ. கல்லூரி, மயிலாடுதுறை.

ஆயுர்வேதத்தில் சிறந்து விளங்குபவர்கள் பழங்குடி நாட்டு மருத்துவர்களேயொழிய, சமஸ்கிருதப் பண்டிதர்களோ, மேல் சாதிக்காரர்களோ அல்ல. ஆயுர்வேதத்தின் சிறந்த நூல் சாரகசம்சீதை என்பது ஆகும். அந்நூல் காட்டுவாசிகள் மருந்துகளின் பெயரையும் அதன் தன்மைகளையும் நன்கு அறிந்து வைத்திருந்ததாகக் குறிப்பிடுகிறது. பழங்குடியினர் 9000 மூலிகைகளும் மேலாகப் பயன்படுத்துவதாக மைய அரசின் சுற்றுச்சூழல் துறை அறிவித்தது. ஆயுர்வேதம் என்ற சொல்லாட்சி எந்த வேதத்திலும் பயின்று வரவில்லை.³

கடந்த காலத்தில் பல்லவர், காலந்தொட்டு நாயக்கர்கள் காலம் வரை, தமிழ் மருத்துவ முறைகள் உள்ளிட்ட தமிழர்களின் கலைகள் சமஸ்கிருத மயமாக்கப்பட்டன. அழிந்து கொண்டிருந்த சுவடிகளிலிருந்து மீண்டும் இவை பதிவு செய்யப்பட்ட போது, அவற்றுள் பலவும் சமஸ்கிருதத்திலேயே பதிவு செய்யப்பட்டன. மன்னர்களின் அரசவையில் ஆதிக்கம் செலுத்தியவர்களும், அமைச்சர்களும் வடமொழியர்களாக இருந்தமையும், வடமொழியே தெய்வ மொழியாக ஏற்கப்பட்டிருந்தமையும் இதற்குக் காரணங்களாகும். விஜய நகரப் பேரரசு (கி.பி. 14-ஆம் நூற்றாண்டு) தமிழகத்தைத் தனது அதிகாரத்தின் கீழ் கொண்டு வந்த பிறகு, தமிழ் முற்றிலுமாகப் புறக்கணிக்கப்பட்டு விட்டது. ஆட்சி மொழி நிலையிலிருந்தும், ஆன்மீகத் தளத்திலிருந்தும் தமிழ் புறக்கணிக்கப்பட்ட நிலையிலேயே, தமிழ் மருத்துவம் உள்ளிட்ட அனைத்துக் கலைகளும் சமஸ்கிருதத்தில் மாற்றியெழுதப்பட்டன. இவ்வாறு தமிழ் மருத்துவம் சமஸ்கிருத சுவடிகளாயின.

வடநாட்டில் காணப்படாத மருத்துவக் குறிப்புகள் தமிழகத்தில் ஏராளமாக உள்ளன. தமிழில் இருந்த மருத்துவக்கலை முழுவதையும் மாற்றி எழுதிவிட முடியவில்லை. தஞ்சை மராட்டியர் காலத்தில் ஏராளமான சுவடிகள் சரஸ்வதி மகால் நூலகத்தில் பத்திரப்படுத்தப்பட்டன. தஞ்சை தமிழ் பல்கலைக்கழகத்தில் இருக்கும் 24,000 கையெழுத்துச் சுவடிகளுள் 8000 தொழில் நுட்பம் சார்ந்தவை. அதிலும் 4000 சுவடிகள் மருத்துவம் பற்றி பேசுகின்றன.⁴

சித்த மருத்துவத்தில் மட்டுமே உள்ள பல கூறுகள் இன்று வரை ஆயுர்வேதத்தில் இல்லை. முப்பு, பூநீர், ஜெயநீர், கட்டு களங்கு, இரசவாதம் போன்றவை அத்தகு கூறுகள்.

ஆகவே ஆயுர்வேதம் என்பது ஒரு தனிப்பட்ட வளர்ச்சியைக் கொண்டது என்பதும், அவ்வளர்ச்சி தொன்மை மருத்துவத்தின் வட இந்திய வளர்ச்சி என்பதும் ஏற்கக் கூடிய கருத்துகளேயாகும். தனித்துவ வளர்ச்சி பெற்ற அம்மருத்துவம் மீண்டும் தென்னகத்தில் பிற மொழியாளர்களுடன் பரவியது.

தமிழர் மருத்துவத்தின் தொன்மை

மருத்துவம் 3000 ஆண்டுகள் பழமையானது. என்ற கருத்து நிலவுகிறது.⁵ தமிழர் மருத்துவ அறிவின் வளர்ச்சியடைந்த நிலையின் வெளிப்பாட்டை திருக்குறளில் காணலாம்.

நோய் நாடி நோய்முதல் நாடி அதுதணிக்கும்

வாய்நாடி வாய்ப்பச் செயல்.⁶

நோய் இன்னதென்றும், அதன் காரணம் இன்னதென்றும், அதனைத் தீர்க்கும் வழி இன்னதென்றும் ஆய்ந்து மருத்துவம் செய்ய வேண்டும் என்பது வள்ளுவர் வழி. மேலும் வாதம், பித்தம், கபம் என்ற மூன்றும் ஒரு குறிப்பிட்ட சமநிலையில் இல்லாமற்போனால், உடல் பாதிப்படைகிறது என்ற சித்த மருத்துவ நோய் ஆய்வின் அடிப்படையை திருவள்ளுவரிடம் காணலாம்.

மிகினும் குறையினும் நோய்செய்யும் நூலோர்

வளிமுதலாக எண்ணிய மூன்று.⁷

மருத்துவத்தின் நான்கு கூறுகளாக, நோயுற்றவன், அதைத்தீர்க்கும் மருத்துவன், அளிக்கப்படும் மருந்து, நோயாளியை பராமரிக்கும் தாதி ஆகிய நான்குமே அக்கூறுகளாகும்.

உற்றவன் தீர்ப்பான் மருந்து உழைச் செய்வான் என்று

அப்பால் கூற்றே மருந்து.⁸

சித்தர்களும் சித்த மருத்துவமும்

தமிழ் மருத்துவம் கி.பி. 5000க்கு பிறகு பெரும் வளர்ச்சியடைந்தது. சித்த மருத்துவம் என்ற தமிழ் மருத்துவம் சித்தர்களால் விரிவாக்கப்பட்டது. மிக நுணுக்கமான சிக்கலான செய்முறைகளும், மூலிகைகளின் பெயர்களும் பயன்பாடுகளும் முறைப்படுத்தப்பட்டன. சித்தர் என்ற சொல்லை சித்தி என்ற சொல்லுடனும், அல்லது சித்தம் என்ற சொல்லுடனும் தொடர்புபடுத்துவர். சித்தி பெற்ற அல்லது அரும் ஆற்றல் கைவரப் பெற்ற சித்தர்கள் அருளிய மருத்துவமே சித்த மருத்துவம் என்று கருதப்படுகிறது. அவர்கள் பெற்ற அரும் ஆற்றல்களுள் முதன்மையானது அவர்களது மருத்துவ அறிவேயாகும். மருத்துவ நூல்களோடு மந்திர, பூநூல், இரசவாத நூல், யோக நூல் என பல்வகை நூல்களை அளித்துள்ளனர். சித்தர்களில் முதலாமவர் அகத்தியர் என்றும் கடைசியில் வள்ளலார் (19-ம் நூற்றாண்டு) என்றும் கருதுவர் சங்க இலக்கியங்கள் எவற்றிலும் சித்து என்னும் சொல். பயன்பட்டு வரவில்லை. அதன் பின்பே ஆறாம் நூற்றாண்டு முதல் சித்தர்கள் பற்றிய செய்திகள் காணக்கிடக்கின்றன. சித்தர்கள் பதினெட்டு பேர் என்றும் பல்வேறு பிற்கால நூல்கள் பதிவு செய்கின்றன. ஆனால், அவர்களின் எண்ணிக்கை பல மடங்கு அதிகம் ஆகும்.

உன்னியதோர் வேதாந்தப் பெருநூல் எண்ணாறு

உற்பனமாய் பதினெட்டு சித்தர் பாடல்.

(மச்சமுனி பெருநூல் 800)¹⁰

சித்தர்கள்தான் பதினென்பே ராத்தான் சொன்ன

செயலெல்லாம் கண்டுணர்ந்து தெளிந்திட்டர்கள்

(ஞான வெட்டியான் 1500)¹¹

ஆனால் சித்தர்கள் ஏராளமான எண்ணிக்கையினர் என்பதை சட்டைமுனி பதிவு செய்கிறார்.

மேவுமென்தை வாயபரம் பரையா மாரை

வெகுசோடி ரிஷிகளுக்கு முன்பே சித்தர்

மேவுமென்பதே சித்தரிலே யனேகங் கோடி¹²

இந்த சித்தர்கள் வெவ்வேறு காலக்கட்டங்களில் வாழ்ந்து வந்திருக்கிறார்கள். கி.பி. 5-ம் நூற்றாண்டிற்குப் பிறகு சித்தர்கள் எண்ணிக்கையில் அதிகம் காணப்படுகின்றனர். தமிழறிஞர் மு. அருணாசலம் சித்தர்களின் காலம் கி.பி. 5, 6-ஆம் நூற்றாண்டு முதல் தொடங்குகிறது என்று கருதுகிறார்.¹³ இதே கருத்தைத் சதாசிவ பண்டாரத்தார் அவர்களும் கொண்டிருக்கிறார்கள்.¹⁴ பெரும்பான்மையான சித்தர்கள் கி.பி. 14-15 நூற்றாண்டுகளைச் சேர்ந்தவர்களாக இருந்திருக்கிறார்கள், அவர்களது பயன்பாடு சொற்களும், எழுத்து நடையும் இக்காலக்கட்டத்தை சுட்டுகின்றன.

சித்தர்களில் தொன்மையானவராகக் கருதப்படும் அகஸ்தியர் 342 மருத்துவ இலக்கியங்களைப் படைத்ததாகவும், போகர் சீனா சென்று வந்ததாகவும் கருதப்படுகிறது போகர் 473 வகையான மூலிகைகள் பற்றிய விபரங்களைப் பதிவு செய்துள்ளார்.

சித்த மருத்துவத்தின் வீழ்ச்சி

சித்த மருத்துவம் என்ற மருத்துவ முறையின் நிபுணர்களான சித்தர்கள் பெரும்பாலும் மறைந்து வாழ்ந்தனர். சாதி முறையை மறுத்து சமூக சமத்துவத்தை வலியுறுத்திய சித்தர்கள் நிலவுடைமைச் சமூகத்தில் இன்னல்களைச் சந்தித்திருக்கிறார்கள்.

சித்த மருத்துவத்தின் அடிப்படையான மூலிகைகளின் பெயர்களையும், செய்முறைகளையும் சாமான்யர்களுக்குப் புரியாத வண்ணம் மறை பொருளாக எழுதி வைத்தனர். ஆங்கிலேயர் வருகை வரையிலும் நாட்டு மருத்துவமே பின்பற்றப்பட்டு வந்தது. ஆங்கில அரசாங்கத்தால், கடுமையான சுகாதார நடவடிக்கைகள் மேற்கொள்ளப்பட்டு, ஆங்கில மருத்துவ வசதிகள் ஏற்படுத்தப்பட்டன. காலரா, அம்மை போன்ற தொற்றுநோய்கள் உயிர் கொல்லி நோய்கள் ஆங்கில மருத்துவத்தை நோக்கி மக்களைத் துரத்தின.

தமிழகத்தில் இருந்த தனித்தனி அரசுகள் ஆங்கில அரசால் ஒடுக்கப்பட்டு பிரிட்டிஷ் இந்தியாவுடன்

இணைக்கப்படும் வரை, சித்த மருத்துவத்திற்கு அரசு ஆதரவு இருந்து வந்தது. தஞ்சை மராட்டிய அரசு போன்றவை ஆங்கில அரசின் கைக்கு மாறியது. சித்த மருத்துவத்தை அரசு ஆதரவுற்ற அநாதையாக்கியது.

தமிழ் அனைத்தும் சுவடிகள் காலத்தால் அழிந்து போயின, மீதியுள்ளவை போகி நெருப்பில் போட்டு எரிக்கப்பட்டன. எஞ்சியவை ஆற்றில் கொட்டி அழிக்கப்பட்டன. பழைய பொருட்களைக் கட்டாயம் எரித்தாக வேண்டும் என்னும் இல்லாவிடில் சுவர்க்கத்தில் இடம் கிடைக்காது என்றும் நயவஞ்சகமாகக் கற்பிக்கப்பட்டதை நம்பிய தமிழர்கள் தங்கள் அறிவுத்தளங்களைத் தாங்களே அழித்தனர். எஞ்சியவை பெயர்த்தெழுதப்பட்டப் போது அவை சமஸ்கிருதத்திலேயே எழுதப்பட்டன.

தஞ்சை மராட்டிய மன்னரான இரண்டாம் சரபோஜி மன்னர் காலத்தில் மருத்துவம் உள்ளிட்ட கலைகள் ஆதரிக்கப்பட்டன. நோய் காரணமாக கிராமங்களில் நலிந்து கிடந்த நோயாளிகளை மாட்டு வண்டிகளை அனுப்பி கொண்டு வரச் செய்தும், சித்த மருத்துவர்களையெல்லாம் அழைத்து வந்தும், ஒரே இடத்தில் தங்க வைத்து மருத்துவம் செய்ய ஏற்பாடு செய்த இரண்டாம் சரபோஜி மன்னர், நாட்டு மருத்துவர்களின் மருத்துவ முறைகளையெல்லாம் சொல்லச் சொல்லி முறையாக எழுதுவித்தார். அவை ஒருங்கு சேர்க்கப்பட்டு சபேந்திர வைத்திய முறைகள் என்ற பெயரில் ஆவணப்படுத்தப்பட்டன. இவற்றைத் தொகுப்பதில் ஆபிரகாம் பண்டிதர் முக்கியப் பங்கு வகித்தார். சித்த, ஆயுர்வேத, யுனானி மருத்துவ ஏடுகள் தஞ்சை சரசுவதி மகாலில் சேகரித்து வைக்கப்பட்டன. தஞ்சை மராட்டியர் காலத்திற்குப்பிறகு, சித்த மருத்துவத்திற்கு அரசு ஆதரவு இல்லாமற்போனது.

20-ஆம் நூற்றாண்டில் சித்த மருத்துவம்

1919 ஆம் ஆண்டின் மாண்டேகு செம்ஸ்போர்டு சீர்திருத்தச் சட்டப்படி தேர்தலில் போட்டியிட்டு சென்னை மாகாணத்தில் ஆட்சியதிகாரத்தைக் கைபற்றிய நீதிக்கட்சி சித்த மருத்துவத்தை உயிர்ப்பிக்க நடவடிக்கை எடுத்தது. 1924-இல் பனகல் அரசரின் முயற்சியால் கீழ்ப்பாக்கத்தில் இந்திய மருத்துவப் பள்ளி தோற்றுவிக்கப்பட்டது. பல கிராம மருத்துவமனைகளும் அமைக்கப்பட்டன. இந்திய மருத்துவமுறை மறுமலர்ச்சி அடையத் தொடங்கியது. பாடத்திட்டம் வகுக்கப்பட்டது. பாடப்புத்தகம் எழுத பாட புத்தக ஆக்கக்குழு அமைக்கப்பட்டது. அப்போது சித்த மருத்துவத்துறைத் தலைமை ஆசிரியராய் இருந்த பண்டிட் வைத்ய ரத்னம், மருத்துவசிரோன்மணி, க.ச.முருகேச முதலியார் குணபாடம் (மூலிகை வகுப்பு என்னும் நூலை இயற்றி அதை வெளியிட்டுக் கொள்ளுமாறு அரசுக்கு நன்கொடையாக அளித்தார். பாடப்புத்தக ஆக்கக் குழுவின் அரசு மூலம் வெளியிட்ட 'பாலவாகடம்', 'நஞ்சு நூல்' என்ற இரு நூல்களையும்

பார்வையிட்டு உதவினர். இக்குழு விரைவாக நூறு நூல்களுக்கும் மேலாக அச்சேற்றியது.¹⁵

1937 ஆம் ஆண்டு சென்னை மாகாணத்தில் தேர்தலில் வென்று காங்கிரசு ஆட்சிக்கு வந்தது. பிரிமியர் (பிரதமர்) என்ற பெறுப்பேற்ற இராஜகோபாலச்சாரியார் கட்டாய இந்தியைப் புகுத்தியதைப் போலவே சித்த மருத்துவத்திலும் கை வைத்தார். 1937-1938 ஆகிய ஆண்டுகளில் காங்கிரசு சுகாதார அமைச்சர் P.S.S. ராசன் சித்த மருத்துவப் பள்ளியை மூடிவிட்டார். இலண்டனில் மருத்துவப் பணி புரிந்து தமிழகம் திரும்பி விட்ட கேப்டன் சீனிவாசன் Indian Medical Practitioners Co-operative Society (IMPCOPS) என்ற அமைப்பை (1944) உருவாக்கினார். அவருடைய பெருமுயற்சியால், மூடப்பட்ட சித்த மருத்துவப் பள்ளி திறக்கப்பட்டது. இப்பள்ளியை P.T. இராஜன் கல்லூரி நிலைக்கு உயர்த்தினார். திரும்பவும், 1955 ஆம் ஆண்டு காங்கிரஸ் அரசு இக்கல்லூரியை இழுத்து மூடியது. இதன் பிறகு, பாளையங்கோட்டைக் கல்லூரி (1964)ல் திறக்கப்பட்டது. இதில் சித்த மருத்துவம் ஆயுர்வேதம், யுனானி ஆகிய மூன்று மருத்துவ முறைகளும் கற்பிக்கப்பட்டன. கீழ்பாக்கம் அலோபதி மருத்துவ கல்லூரியின் உள்ளே இயங்கி வந்த சித்த மருத்துவ கல்லூரி 1972-ல் அரும்பாக்கத்தில் அண்ணா அரசினர் சித்த மருத்துவமனைக்கு மாற்றப்பட்டது. இதுபோலவே, பழனியில் தொடங்கப்பட்ட கல்லூரி சரியாக இயங்காததால் அதை அரும்பாக்கம் கல்லூரியுடன் இணைத்தனர். மத்திய அரசு சித்த மருத்துவத்திற்கென 3½ கோடி ரூபாய் ஒதுக்கியது.¹⁶

சித்த மருத்துவ நூலாக்கம்

கீழ்ப்பாக்கம் மருத்துவப்பள்ளி ஒரு கல்லூரியாக மாறியபோது, இந்திய மருத்துவ இயக்குனர் டாக்டர். ம.ரா.குருசாமி முதலியார் அவரது முன்முயற்சியால் 1950-இல் கல்லூரி விரிவுரையாளர்கள் மூலம் எழுதப்பட்ட 'சித்த மருத்துவம் வாங்கச் சுருக்கம்', 'நோவிலா நெறி', 'குணபாடம் (மூலிகை வகுப்பு)', 'தாது சீவ வகுப்பு' ஆகிய நூல்களை அரசு வெளியிட்டது.¹⁷

தமிழக அரசு நியமித்த மூன்று குழுக்கள்

பண்டைய சித்த மருத்துவ ஒலைச்சுவடிகளையும், கையேடுகளையும் ஒருமுறை அச்சாகிப் பின் விற்பனைக்குக் கிட்டாத புத்தகங்களையும் சேகரிக்கவும், மருந்து செய்முறை அட்டவணை தயாரிக்கவும், பாட நூல்கள் வெளியிடவும் ஒரு குழுவைத் தமிழக அரசு நியமித்தது.¹⁸

இரண்டாவதாக சித்த மருத்துவ கல்வி மற்றும் பாடக்குழு என்ற ஒரு குழு உருவாக்கப்பட்டது.¹⁹

மூன்றாவதாக, திருவருட்பா, திருப்புகழ் போன்ற நூல்களில் உள்ள மருத்துவக் குறிப்புகளை ஆய்வு செய்ய

ஒரு குழு நியமிக்கப்பட்டது.

இம்மூன்று குழுக்களும் 1973-இல் ஒருங்கிணைக்கப்பட்டு சித்த மருத்துவ அறிவியல் வளர்ச்சிக் குழு என்ற குழுவை தமிழக அரசு உருவாக்கியது.²⁰ இக்குழு இரண்டு ஆண்டுகளுக்குள் 400 சுவடிகளையும், 100 கையெழுத்துப்படிகளையும், 230 அச்சேற்றப்பட்ட பழைய மருத்துவ நூல்களையும் சேகரித்திருந்தது. இக்குழு சிறப்பாகச் செயல்பட உதவும் வகையில் இந்திய மருத்துவத் துறை இயக்குநர் அலுவலகத்திலேயே ஒரு தனி அலுவலரும் நியமிக்கப்பட்டார்.

அருள்மிகு பழநி தண்டாயுதபாணி சுவாமி திருக்கோயில் சித்த மருத்துவ நூல் வெளியீட்டுக் குழு உருவாதல்²¹

பழநி தண்டாயுதபாணி கோயில் நிதியிலிருந்து சித்த மருத்துவ நூல்கள் வெளியீட்டிற்கென இரண்டு இலட்சம் ரூபாய் ஒதுக்கப்பட்டது. இதை செயல்படுத்தி சித்த மருத்துவ அறிவியல் வளர்ச்சிக்குழு உறுப்பினர்கள் சிலரும், பழநி திருக்கோயில் அறங்காவலர் குழுத்தலைவர் பு.மனோகரன் மற்றும் பழநி திருக்கோயில் நிர்வாக அதிகாரியையும் சேர்த்து ஒரு குழு உருவாக்கப்பட்டது. இதுவே பழநி தண்டாயுதபாணி சுவாமி திருக்கோயில் சித்த மருத்துவ நூல் வெளியீட்டுக் குழு ஆகும். முதலில் அனுபோக வைத்திய நவநீதம் என்ற நூலின் பத்து பாகங்களும், திறவுகோலும் இக்குழுவினரால் வெளியிடப்பட்டன. (1975). இத்தகைய அரியநூல்களின் வெளியீட்டிற்காக ஆண்டொன்றிற்கு ஐம்பதாயிரம் ரூபாய் வழங்க தமிழக அரசின் நல்வாழ்வுத்துறை அமைச்சர் பேரா. க. அன்பழகன் ஆணை பிறப்பித்தார். மேலும் டி.வி.சாம்பசிவம் பிள்ளை தொகுத்து வைத்திருந்த மருத்துவப் பேரகராதியின் முதல் மூன்று பகுதிகள் டாக்டர் ஜி.டி. நாயுடு மூலம் வெளியிடப்படுவதற்கும், பழநி திருக்கோயில் நிதியிலிருந்து இரண்டு இலட்ச ரூபாய் வழங்கப்படுவதற்கும் அமைச்சரே காரணமாவார்.

கடந்த காலத்தில் தனிப்பட்ட சித்த மருத்துவர்களும், சிறிய அளவிலான சித்த மருத்துவ சங்கங்களும் தங்களாலான பங்கினை நல்கி வந்துள்ளன.

சித்த மருத்துவம் நலியுறும் சூழலை அரசு உருவாக்கியமை

சித்த மருத்துவக் கல்லூரி தொடங்கப்படுவதற்கு முன் பாரம்பரியமாகவே சித்த மருத்துவத்தில் ஈடுபட்டு நுட்பமான அறிவும், மருந்துகள் செய்திறனும் படைத்த பரம்பரைச் சித்த மருத்துவர்களும், அனுபவ சித்த மருத்துவர்களும் தங்களை முறையாக பதிவு பெற்ற இந்திய மருத்துவப் பணிபுரிவோர் (R.I.M.P) எனப் பதிவு செய்து கொண்டு, மருத்துவப்பணியில் ஈடுபட்டு வந்தனர். ஆனால், சித்த மருத்துவக் கல்லூரி எனத் தனியே தொடங்கப்பட்ட பின்னர், அதில் படித்து

பெறாத மருத்துவர்களும் இருந்தனர். இவர்கள் வருடத்திற்கு ஏறக்குறைய 100கோடி ரூபாய் மதிப்புள்ள மருந்துகளைக் கையாளுகிறார்கள். மேலும், 250 தொழிலாளர்கள் மருந்துகளைத் தயாரிக்கின்றனர். ஏராளமான மருத்துவர்கள் தாங்களே மருந்து தயாரித்துப் பயன்படுத்துகின்றனர்.²⁶

சித்த மருத்துவக் கருவூலம் அழியும் நிலையிலிருக்கிறது. சித்த மருத்துவ வரலாற்றையும், முறைகளையும் உள்ளடக்கியிருக்கும் எண்ணிறந்த

சுவடிகள் அச்சேறாமல் கிடக்கின்றன. சித்த மருத்துவ நூல்களைக் காப்பாற்றும் முயற்சி மேற்கொள்ளப்பட்டாலும், அதன் வரலாற்றுத் தடங்களைக் காண்பதில் முனைப்பு காட்டப்படவில்லை. ஆயுர்வேதத்திற்கும் சித்த மருத்துவத்திற்குமான உறவு வரலாற்று ரீதியில் ஆய்வு செய்யப்பட வேண்டும். இவை இரண்டும் தனித்தனியான தோற்றுவாய் கொண்டவை என்ற கருத்து ஏற்கப்படுமானால், ஆகவே ஆரிய மற்றும் தமிழர்களின் இருப்புக்கான சான்றாக விளங்கும்.

அடிக்குறிப்புகள்

1. தமிழகத்தின் தொன்மை மற்றும் லெமோரியா குறித்த கருத்துகளின் தொகுப்பிற்கு காண்க. ந.சி. கந்தையா பிள்ளை, தமிழ் இந்தியா, திருநெல்வேலி, Rept. 1959, பக். 4-10.
2. இந்தியாவில் குடியேறிய ஆரியர்கள் வளர்ந்த மருத்துவ அறிவுடன் வரவில்லை. மேலும், இன்றளவும் வட இந்தியப் பழங்குடி மக்களே ஆயுர்வேத மருத்துவ முறைகளில் கைதேர்ந்தவர்களாக இருக்கிறார்கள். ஆகவே, பூர்வீகமான ஒரு மருத்துவமுறை வேற்று மொழியாளர்கள் வரவிற்குப் பின்பு ஆயுர்வேதமாக வடிவெடுத்தது எனக் கொள்ளலாம். மேலும், சித்த மருத்துவம் ஆயுர்வேதம் என அறியப்பட்டதற்குச் சான்றுகள் உள்ளன. ஆரிய - திராவிடப் போராட்டம் வெளிப்படுவதற்கு முன்னர் அச்சிடப்பட்ட, பதினெட்டாம், பத்தொன்பதாம் நூற்றாண்டுகளில் தமிழில் பதிப்பிக்கப்பட்ட ஆயுர்வேத நூல்கள் அனைத்துமே 'ஆயுர் வேதம்' எனக் குறிப்பிடப் பட்டிருப்பதை ஆய்வாளர்கள் வெறுமனே ஒதுக்கித் தள்ளிவிட முடியாது. சமஸ்கிருதத்திலிருந்தே தமிழ் பிறந்தது என்னும் கொள்கையுடையோர் ஆயுர் வேதத்தின் தமிழ் மருத்துவச் சார்பை மறுத்துப் பேசுவது வரலாற்று நோக்குடையதன்று.
3. புலவர். பு. பசுமையரசு, செந்தமிழும் சித்தமருத்துவமும், பெங்களூர், 1998, பக். 198-199.
4. மேலது, பக். 189.
5. மேலது, பக். 198 - 199.
6. திருக்குறள், எண்.948.
7. மேலது, எண். 941.
8. மேலது, எண். 950.
9. இரா. மாணிக்கவாசகம், நம் நாட்டு சித்தர்கள், சென்னை, 1978, பக். 89-104.
10. மேலது, பக். 94.
11. மேலது, பக். 91.
12. மேலது, பக். 92.
13. மு. அருணாசலம், தமிழ் இலக்கிய வரலாறு, 14ஆம் நூற்றாண்டு, மாயூரம், 1969, பக். 340.
14. சதாசிவ பண்டாரத்தார், தமிழ் இலக்கிய வரலாறு, கி.பி. 250-611, அண்ணாமலைப் பல்கலைக்கழகம், சிதம்பரம், 1963, பக். 88.
15. பழனி தண்டாயுதபாணி சுவாமி திருக்கோயில் சித்த மருத்துவ நூல் வெளியீட்டுக் குழு, அனுபோக வைத்திய நவநீதம், பழனி, 1975, முன்னுரை.
16. மேலது.
17. மேலது.
18. Pharmacopeia Committee, 1966. G.O., M.S., 2163, dt. 2318. 1960.
19. G.O., M.S., No. 1060, Health, dt. 13.6.66.
20. G.O.; M.S., No. 2571, dt. 13.10.73.
21. பழனி தண்டாயுதபாணி சுவாமி திருக்கோயில் மருத்துவ நூல் வெளியீட்டுக்குழு, அனுபோக வைத்திய நவநீதம், முன்னுரை.
22. சித்த மருத்துவத்தின் இன்றைய நிலை, வளர்ச்சி, சந்திக்கும் பிரச்சனைகள் குறித்து விரிவான கள ஆய்வு செய்யப்பட்டது. போராட்டங்கள் நிகழ்த்தும் சித்த மருத்துவ அமைப்புகளின் பொறுப்பாளர்களிடமிருந்து தகவல்கள் பெறப்பட்டன. நேர்காணல், மருத்துவர் சொ. கோவிந்தராஜன், தலைவர், சித்த மருத்துவ பாதுகாப்பு மன்றம், கும்பகோணம், 10 ஆகஸ்டு 2005; தமிழ் நம்பி, செயலர், அனுபவ சித்த மருத்துவர் சங்கம், சித்தர்காடு, மயிலாடுதுறை, 1 செப்டம்பர் 2005.
23. மருத்துவர் சுப்பையன், தலைவர், அனுபவ சித்த மருத்துவ சங்கம், மயிலாடுதுறை, 1 செப்டம்பர் 2005; தேவேந்திரன், செயலர், அனுபவ சித்த மருத்துவர் சங்கம், கும்பகோணம், 10 ஆகஸ்டு, 2005.
24. மருத்துவர் சி. கரும்பாயிரம், பரம்பரை சித்த மருத்துவர், காருகுறிச்சி, பெரம்பலூர் மாவட்ட சித்த மருத்துவச் சங்கப் பொறுப்பாளர், 5 செப்டம்பர் 2005.
25. தமிழ் நம்பி, செயலர், அனுபவ சித்த மருத்துவர் சங்கம், சித்தர்காடு, மயிலாடுதுறை, 1 செப்டம்பர் 2005.
26. இந்திய மருந்துகளின் செய்முறை, IMPCOPS, சென்னை, 1994, பக். IV - V.

தமிழகச் சங்ககால நாணயங்களின் சிறப்பு நிலைப்பாடுகள்

மா. கந்தசாமி *

பழையபழைய நாணயங்கள், அதன் வெளியீட்டுக் காலத்தைச் சார்ந்த பல வரலாற்றுச் செய்திகளை நமக்குத் தருகிறது. பெரும்பாலான சங்ககால நாணயங்கள் சேகரிக்கப் பெற்று புகைப்பட வரைபட விளக்கங்களுடன் பதிவு செய்து ஆவணங்களாக்கப் பட்டுவிட்டன.

சங்ககாலப் பாண்டியனின் அனைத்து நாணயங்களிலும், நாம் இலக்கியங்களில் அறிந்தவாறு அரசுச் சின்னம் கயல்/கிளர் கெண்டை போலமையாது, நான்கு கோடுகளினாலமைந்த நாட்டின் வரைப்படமாகவே உள்ளது. எளிமை மற்றும் கேலிச் சித்திர முறையில் ஒரு மீன் போன்ற தோற்றத்தை அது தருகிறது. இதைக் கண்ணுற்று உணர்ந்ததன் விளைவே “தமிழ் மூவேந்தர் தம் அரசுச் சின்னங்கள் முகிழ்த்ததெவ்வாறு?” (Emanation of The Sovereign Symbols of the Three Ancient Tamil Kingdoms) என்ற எனது முதல் கட்டுரை...

மிகத் தொன்மையான சங்ககால முதல் வெளியீட்டுச் செப்பு நாணயங்களின் மூலமாகத்தான் தமிழக மூவேந்தர்கள் அவர்தம் நாட்டின் சின்னங்களை உருவகித்திருக்கிறார்கள்.

பண்டையத் தமிழகச் செப்புக்காசுகளின் முன்புறத்தில் காட்டியவாறு கோட்டு வரைபடம் மூலம் நாட்டின் எல்லையை மனக்கண்முன் நிறுத்தி அதன் உருவகப்பொருட்களாக மீன், வில் - அம்பு, புலியின் உருவங்களைத் தங்கள் நாட்டின் சின்னங்களாகத் தமிழ் மூவேந்தர்கள் தேர்ந்து புகுத்தியிருக்கிறார்கள்.

தமிழ் மூவேந்தர்கள் முதன் முதலில் சுமார், 3,500 ஆண்டுகளுக்கு முன்னரே தங்கள் நாடுகளுக்கு வரைபடம் வரைந்து பார்த்திருக்கிறார்கள் என்பது எண்ணி எண்ணி வியக்கத்தக்கது.

தமிழில் கிடைத்தவைகளில் முதலிலமைந்த நூல் தொல்காப்பியம். இதன் மொழியிலக்கணமும், வாழ்வியல் இலக்கணமாகிய பொருளதிகாரமும், உலகந்தமுவி ய நிலையிலும், இயற்கையோடிணைந்த வகையிலும், மனிதப் பண்பாட்டிற்கு ஓர் வித்துப் போலும் எழுதித் தொகுக்கப்பெற்றது. அதன் அடிப்படையில் தான் நம் ஆய்வுச் சிந்தனைகள் முடிவு காண வேண்டும். “நாட்டின் அமைப்பின் வழி அதன் சின்னம்” என்னும் இயற்கை ஏரணம் (Natural Logics) கடைப்பிடிக்கப் பட்டிருப்பதால் சேர, சோழ, பாண்டிய நாடுகளின் மூன்று சின்னங்களும் மிகவும் ஏற்புடையதாகும்.

மூவேந்தர்கள் உபயோகித்த சின்னங்களாகிய மீன், வில் - அம்பு, புலி என்பன அவர்தம் நாட்டின் சின்னங்கள். இச்சின்னங்கள் நாட்டையாளும் வம்சாவழி மன்னர்களைப் பெருமைப்படுத்துவதற்காகப் படைக்கப் பெற்றதொன்றல்ல. (These symbols are not Royal Insignias when first developed; They are the Countries Symbol).

ஒரு தனிச் சிறப்பு முறைப்பாடாகச் சங்ககால நாணயங்களின் ஒரு பக்கத்தில் (Say it as obverse) நாட்டிற்குரிய இச்சின்னங்களைப் பதித்து துவக்க காலத்திலிருந்தே வெளியிட்டிருக்கிறார்கள். வட இந்திய பண்டைய நாணயங்களாகிய ஜனபாத, மகத, மௌரிய குத்துக்குறி நாணயங்களிலோ (Punch Marked coins), இந்தோ-கிரேக்க, குஷானா நாணயங்களிலோ இவ்வித முறைபாடு இல்லவே இல்லை. (The Unique feature of Sangam Period Tamil Coins is that they are the first series in the whole of India to allocate one side of the coin solely for indicating the Country's Symbol).

பண்டையத் தமிழக வரலாற்றுச் செய்திகளெதிலும், காலங்காட்டி எழுதப்படவில்லை. காலங்காட்டும் சகாப்த முறைபாடுகளே தமிழகத்திலில்லை. செய்திதோறும் காலங்காட்ட முடியாவிட்டாலும், கடைச்சங்ககால முழுமைக்குமாவது, உறுதிப்பட காலங்காட்ட எடுத்துக் கொண்ட முயற்சியே எனது “கலிங்கத்துக் காரவேலனின் காதிகும்பா கல்வெட்டின் மீளாய்வு”.

“தமிழகத்து மன்னர்கள் அனைவரும் ஒரு கூட்டிணைவு ஒப்பந்தத்தின் பெயரால், கலிங்க மன்னன் காரவேலன் தமிழகம் வந்த கி.மு. 165க்கு முன் 1300 ஆண்டுகளாகவே ஒருங்கிணைந்து செயல்படுகிறார்கள்” என்ற செய்தி தருந்த ஆதாரங்களுடன் ஏற்கனவே உறுதி செய்யப்பட்டுவிட்டது. இதன்படி மூன்று முடியுடை வேந்தர்களும், பன்னிரு வேளிர்களும் நிலைத்திருக்க வேண்டும் என்ற “மூவேந்தர் கோட்பாடு” கி.மு. 1465லேயே தொடங்கியது என்றும் தெளிவு படுத்திவிட்டோம்.

தனியனாகத் தமிழ்மொழியையும் பேணித் தமிழகத்தையும் காத்து வந்தவன் பண்டையப் பாண்டிய மாமன்னனே. தனது குலத்துதித்த இளவல்களைச் சேரனாகவும், சோழனாகவும் சேர்த்து மூவர்தன் பொழிலாக ஓர் கூட்டிணைவு ஒப்பந்தம் மூலம் கி.மு.1465 வாக்கில் உருவாக்கியிருக்கிறான்.

* முன்னாள் முதுநிலை மேலாளர், B.H.E.L நிறுவனம், துவக்காலத் தலைவர், திருச்சிராப்பள்ளி நாணயவியல் கழகம், பிச்சாண்டார் கோவில் - 621 216.

1. ஒப்பந்தத்தினால் நிறுவிய ஆளுகை முறைமைக்கு, தொல்காப்பிய புறத்திணையியல் / அகத்திணையியல் நல்ல பாதுகாப்புச் சட்டம் போல் அமைந்து காத்து வந்தது.
2. சிறு கூறு நாடுகளாக அமைந்தமையாலும், மன்னர்கள், “குடிபுறங்காத்தோம்பிக் குற்றங்கடிதல், வடுவன்று வேந்தன் தொழில் என்ற” குறள் வரையறைக்கேற்ப, மக்கள் நலம் பேணி நாட்டு வளர்ச்சிப் பணியில் பெரிதும் ஈடுபட்டமையாலும், தொடர்ந்து 13 நூற்றாண்டுகள் நாடுகள் கைமாறாது இருந்தமையாலும் - விவசாயம் மேம்பட்டது - நல்ல கைத்திறன் வளர்ச்சி கண்டது - மலிந்த பல பொருட்களிருந்தன - வாணிபம் மிக ஓங்கிய நிலையிலிருந்தது. பண்டமாற்று எளிதில் நடந்தது. கடல் துறைகளிலும், பெரு நகரங்களிலும் அவசியத்தால் நாணயப்பழக்கம் அமைந்தது.

இவைகளின் படி தொல்காப்பிய இலக்கணத் தொகுப்பு நூல் வெளிவந்தமையும், நாணய வாயிலாக அரசுச் சின்னங்கள் உருவானதும் இதையடுத்து ஒரு சில ஆண்டுகட்குள் கி.மு.1460 வாக்கில் நிகழ்ந்திருக்கலாம்.

வெளிநாட்டு நாணயங்கள்தாம் தமிழகத்தில் புழக்கத்திலிருந்தது போலப் பலராலும் எழுதப்படுகிறது. கிரேக்க, உரோமானியங்களின் பொற்காசுகளும் (ஆவுரஸ்/Aureus) வெள்ளிக் காசுகளும் (தினோரியஸ் /

Denarius), மௌரியர்களின் குத்துக்குறி வெள்ளிக் காசுகளும் தாம் தமிழகத்தில் புழக்கத்திலிருந்ததாகவும் தெரிவிக்கப்படுகிறது. இவையெல்லாம் பெரிதும் தவறான முடிவுகளாகும். மிகுதியாக வந்த யவனர்களின் பொற்காசுகள், ஆழமான ஒரு உளிவெட்டில் முழுமையும், மாற்றுக் குறையாத தங்கமா எனக்கண்டு, அவைகளைனத்தும், தமிழகப் பொற்கொல்லர்களால் நகைகளாக மாற்றி மக்களால் அனுபவிக்கப்பட்டன.

சங்ககாலத் தமிழகத்தில், துவக்கத்தில் பொன்னிலும், செம்பிலும் தான் காசுகளிருந்தன. வெள்ளியில் நாணயங்கள், உலோகப் பற்றாக்குறையினால் வெளியிடப்படவில்லை. வட இந்திய வெள்ளிக் குத்துக் குறிக்காசுகள் தென்னகத்தில் புழக்கத்திற்கு வந்தது அசோகப் பேரரசின் கடைசிப் பகுதியில், அதன் வீழ்ச்சியாகிய கி.மு.184க்குப் பின்னருமாகும்.

இந்தியாவிலேயே மிகப் பழைமையான நாணய வெளியீடு தமிழக மூவேந்தர்களின் சங்ககால (கி.மு.1460) நாணய வெளியீடேயாகும்.

சங்ககால நாணயங்களின் பின்புறச் (Reverse) சின்னங்கள் பெரும்பாலும், ஏற்றுமதி வாணிபப் பொருள்கள் போலத் தெரிகிறது. ஒரு கூட்டு முயற்சியில் அவைகளை அடையாளம் காட்டி வெளிக் கொணர முடியும்.

அடிக்குறிப்புகள்

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தமிழக வரலாற்றை அறிய உதவும் ஆதாரங்களில் வாய்வழி பாடல்கள் மற்றும் கதைப்பாடல்கள், நாட்டுப்புறப் பாடல்களின் பங்கு

மா. பாலாஜி *

நாட்டுப்புறப்பாடல்கள், மற்றும் கதைப் பாடல்கள் பல்வேறு வகையான வரலாறுகளை எழுதச் சான்றாதாரங்களாகப் (Source) பயன்படுகின்றன.

எழுதப்பட்ட பல வரலாறுகளை பலவற்றை மீட்டுருவாக்கம் (Historical Reconstruction) செய்யவும் இவைகள் பயன்படுகின்றன. குறிப்பாக நாட்டுப்புற

* விரிவுரையாளர் வரலாற்றுத்துறை, அரசினர் கலைக் கல்லூரி, திருவண்ணாமலை.

வழக்காறுகளை அடிப்படையாகக் கொண்ட வாய்வழி வரலாறு (Oral History) வரலாற்றுச் சான்றாகவும் அமையப் பெறுகின்றது. இச்சான்று அடித்தள மக்களின் வாழ்க்கை வரலாற்றினை எழுதப் பயன்படும் தன்மையைப் பெற்றிருக்கின்றது.

வாய்வழி வரலாறு (Oral History) என்பது அரசியல் வரலாறு, சமுதாய வரலாறு, பொருளாதார வரலாறு போன்று வரலாற்றின் ஒரு பிரிவன்று. இது வரலாற்று முறையியல் (Methodology) மட்டுமின்றி வரலாற்றின் ஒரு அங்கமாக உள்ளது. வாய்வழி வரலாற்றில் வாய்மொழி சான்றுகள் (Oral Testimony) ஓர் முக்கிய இடத்தை வகிக்கின்றன. நீண்ட காலமாக இவைகள் வரலாற்று ஆசிரியர்களால் புறக்கணிக்கப்பட்டன. ஆனால் தற்போது குறிப்பாக அடித்தள மக்களைக் குறித்த ஆய்வுகளில் இவைகள் பெரிதும் எடுத்துக் கொள்ளப்படுகின்றன.

வாய்வழி வரலாறு, என்பது எங்கெல்லாம் வரலாறு என்பது இல்லையோ அங்கெல்லாம் வரலாறாக அமைகிறது. பல சமுதாயங்களின் கடந்த காலத்தைப் பற்றி எழுதுவதற்கு இன வரலாற்றோடு (Ethnohistory) வாய்வழி வரலாறும் சேர்ந்தும் உதவுகின்றது. இவ்வாறு வாய்வழி வரலாறு என்பது வரலாற்று வரைவியலில் (Historiographical) துணைநிற்கும் கருவியாக விளங்குகின்றது.

அதுபோன்ற பல கிளர்ச்சிகளைப் பற்றி எழுதும் போதும் வாய்வழி வரலாற்றுச் சான்றுகள் புதிய தகவல்களைத் தருபவையாக அமைந்துள்ளன. குறிப்பாக ஒடுக்கப்பட்டுவர்களின் கருத்துகளை எடுத்துக் கூறுபவையாக இவை அமைகின்றன. மேலும் மக்களின் பண்பாட்டு வரலாற்றைப்பற்றி நுணுக்கமாகத் தெரிந்து கொள்ளவும் வாய்வழி வரலாறு உதவுகின்றது. குறிப்பாக, இசை, நடனம், கைவினைஞர்களின் வேலைப்பாடுகள் பற்றிய வரலாற்றினை அறிய உதவுகின்றது.

19-ஆம் நூற்றாண்டில் ஜெர்மனி நாட்டைச் சேர்ந்த வரலாற்று ஆசிரியர் ராங்கே (Ranke) என்பவர் ஆவணச் சான்றுகளைக் கொண்டுதான் வரலாற்றை எழுதவேண்டும் என்ற கருத்தினைப் பரப்பினார். அவருடைய கருத்தின் தாக்கம் ஐரோப்பிய, அமெரிக்க வரலாற்று வரைவியல்களில் அதிகமாக இருந்தது. அதன் அடிப்படையில் பிரான்ஸ் நாட்டு வரலாற்று ஆசிரியர்களான லாங்கோயிஸ் மற்றும் சைனோபல் (Langlois and Seignobes) என்பவர்கள் ஆவணம் இல்லை எனில் வரலாறு இல்லை, (no document, no history) என்ற கருத்தினை வலியுறுத்தினார்கள். ஆனால் 20-ஆம் நூற்றாண்டின் பிற்பகுதியில் வரலாற்றை எழுதுவதற்குக் குறிப்பாக ஆப்பிரிக்க மக்களின் வரலாற்றை எழுத ஆவணம் அல்லாத சான்றுகளையும் (non-documentary sources) பயன்படுத்த வேண்டும் என்பதை உணர்ந்தார்கள். அவ்வாறு எழுதப்பட்ட

வரலாறு முழுமையற்றதாக இருந்தாலும் அவையும் வரலாறே எனப்பட்டது. இதனால் வாய்வழியாக வந்த சில உண்மைச் செய்திகள் வரலாற்றுச் சான்றுகளாக எடுத்துக் கொள்ளப்பட்டன. ஏனெனில் வாய்வழிச் சான்றுகள் வேறு எங்கும் கிடைக்கப் பெறாத, ஏடுகளில் பதிவு பெறாத சில நுட்பமான உண்மைகளையும் (Micro and Minute facts) தருகின்றன. இதுவே நாட்டுப் புறவியலின் வரைவியல் முக்கியத்துவமாகும். வரலாற்று ஆசிரியர்கள் நாட்டுப் புறப்பாடல்களையும், கதைப் பாடல்களையும் முழுமையான வரலாற்று ஆதாரமாகக் கொள்ளாமல் அவைகளை வரலாற்றுத் தன்மை சார்ந்த ஆதாரங்களாக (Quasi-historical Source) மட்டுமே எடுத்துக் கொள்கின்றனர். காரணம் இவைகளில் உண்மை நிலைகள் மட்டுமல்லாமல், காலப்போக்கில் கட்டுக்கதையும், கற்பனைகளும் கலந்து அதனின் துல்லிய தன்மையையோ (Accuracy) இவைகளில் காண முடியாது. ஆனால் இவை அக்காலத்தின் பண்பாட்டையும், சமூகப் பொருளாதார நிலைகளையும் படம்பிடித்துக் காட்டுபவையாக இருப்பதால் இவற்றை வரலாற்றுக்கு ஆதாரங்களாகக் கொள்ளலாம்.

நாட்டுப்புறப்பாடல்களும், கதைப் பாடல்களும் அவை கூறும் வரலாற்று நிகழ்ச்சிகளின் காலத்திலேயே பாடப்பட்டவைகளாக- அதாவது அந்த இரண்டு நிகழ்வுகளும் ஒத்த காலமாக (Contemporary) இருந்தால் அவற்றை நாம் முதல் நிலை ஆதாரமாகவும், (Primary Source) சான்றாகவும் எடுத்துக் கொள்ளலாம். எடுத்துக்காட்டாக, காள்சாகிப் கதையும் (Khan Sahib kathai) சபாசத் பக்காரின் (Sabased Bakkar) சிவாஜியின் கதைப்பாடல்களும் அவர்கள் வாழ்ந்த காலத்தில் பாடப்பெற்ற பாடல்களாகவே இருப்பதால் அப்பாடல்களை முதல்நிலை ஆதாரமாக (Primary Source) வரலாற்று ஆசிரியர்கள் எடுத்துக் கொள்கின்றனர்.

18-ஆம் நூற்றாண்டின் வாய்வழி வரலாற்றுக் கதைப்பாடல்களில் தனித்தன்மை பெற்ற வீரர்களான தேசிங்குராஜன் (ஜனவரி 1714- அக்டோபர் 1714), காள்சாகிபு (1752-1764), பூலித்தேவன் (1715-1767), கட்டபொம்மன் (1760-1799), ஊமைத்துரை (1752-1801), மருது சகோதரர்கள் (1798-1800) ஆகியோர்களுக்குப் புகழ் ஈட்டித்தந்த அவர்களின் ஆங்கிலேயராட்சி எதிர்ப்பு, அவர்களது ஆட்சிமுறை, அவர்கள் கால அரசியல் மற்றும் சமூகப் பொருளாதார நிலை, சமயக் கோட்பாடுகள், பெண்களின் நிலை முதலியவை இவ்வாய்வேட்டின் ஆய்வு எல்லைகளாக எடுத்துக் கொள்ளப்பட்டுள்ளன.

நாட்டுப்புற மக்களின் பழக்க வழக்கங்களையும், பண்பாடுகளையும், நம்பிக்கைகளையும் தன்னகத்தே கொண்டிருக்கும் இலக்கியங்களை வாய்வழிப்பாடல்கள் மூலம் ஆராயும் இயலே நாட்டுப்புறவியலாகும். நாட்டுப்புற வழக்கங்கள் அறிவியல் அடிப்படையில் ஆராயப்படுவதாகும். நாட்டுப்புறவியலை, நாட்டுப்புற

மக்களின் மரபுச்சார்ந்த படைப்புகள் (Traditional) என்ற பெயரிலும், மக்கள் இலக்கியம் (Popular literature) என்ற பெயரிலும், பொதுப்புராணவியல் (Common mythology) என்ற பெயரிலும், எஞ்சியது (Remains) என்ற பெயரிலும் வழங்கப்பட்டு வந்தன. பின்னர் நாட்டுப்புறவியலைக் குறிக்கும். Folk என்று ஆங்கிலச் சொல் கி.பி. 1846-ஆம் ஆண்டு வில்லியம் ஜான் தாமஸ் (William John Thomas) என்பவரால் உருவாக்கப் பெற்றது. இதற்குப் பின்னரே இத்துறையில் முறையான ஆய்வு தொடங்கியது. பிறகு சமுதாயத்தில் நிலவும் சடங்கு முறைகள், கதைப்பாடல்கள், பழமொழிகள், நாட்டுப்புறவியல் என்பது பண்பாட்டின் எச்சம் (Cultural Survival) என்பது அவர் கருத்தாகும். 1846-இல் அத்தீனியம் (Athenium) பத்திரிகைக்கு (Folklore) என்று தலைப்பிட்டு அவர் எழுதிய கடிதத்தில் அச்சொல்லுக்கு விளக்கம் அளிக்கிறார்.

Folklore என்பது Folk, Lore என்ற இரு சொற்கள் இணைந்ததாகும். 19-ஆம் நூற்றாண்டில் ஐரோப்பிய நாடுகளில் Folk என்ற சொல் விவசாயக் குடிகளைக் குறித்தும், பின்னர் படிப்பறிவில்லாத நாட்டுப்புற மக்களைக் குறித்தும் பயன்படுத்தப்பட்டது. பொதுவான தொழில், மொழி, சமயம் முதலியவற்றைப் பின் மற்றும் குழுவை Folk என்பார்கள். பொதுவாக கிராமப்புற, படிப்பறிவில்லாத, விவசாய மற்றும் சமுதாயத்தின் அடிமட்டத்திலுள்ள சாமானிய மக்களை அச்சொல் குறிக்கும். மேலும், Lore என்பதற்கு மரபுச் செய்தித் தொகுதி என்றும் வழக்காறு என்றும் பொருள் கொள்ளலாம். Folklore என்பதை நாட்டுப்புற மக்களின் அறிவு அவர்தம் அறிவின் களஞ்சியம், எனப் பொருள்படும் சொல்லாகவும் கருதலாம்.

நாட்டுப்புற வழக்காற்றை Folklore என்றும், நாட்டுப்புற வழக்காற்றை ஆராயும் ஆய்வை Folkloristics என்றும் கூறுகின்றனர். எல்லா ஐரோப்பிய மொழிகளிலும் இச்சொல்லின் ஆதிக்கத்தைக் காணலாம். ஜெர்மன் மொழியில் Die Folklore என்றும், பிரென்சு மொழியில் Le Folklore என்றும், இத்தாலிய மொழியில் il Folklore என்றும், ஸ்பானிஷ் மொழியில் el Folklore என்றும், ரஷ்ய மொழியில் Folklore என்றும், வழங்கி வருவதைக் காணலாம். உலகின் எல்லா நாகரிகங்களும் இவ்வகை இலக்கியத்தால் ஈர்க்கப்பட்டிருக்கின்றன.

மாக் எட்வர்ட் லேச் (Mac Edward Leach) என்பார் கதைப்பாடலின் மரபு, தன்மை என்பது, கதைப்பாடல் வாய்மொழியாக வழங்கப்படுகிறது. பாட்டாகப்பாடப்படுவது, பொருளாலும், நடையாலும், பெயராலும் மக்களுக்கே உரியது. சிறு கதைகளில் காணப்படுவதைப் போன்று தனிச்சம்பவத்தைப் பிரதிபலிப்பது என்று விளக்குகிறார். கதைப்பாடல்களில் மற்றொரு பிரிவு, புராணக்கதைப்பாடல்களாகும். அவற்றிற்கும் சில தனித்தன்மைகள் உண்டு.

சமூக, வரலாற்றுக் கதைப்பாடல்களைப் போல புராணக் கதைப்பாடல்களும் சமூக வரலாற்றிற்கான சான்றாதாரங்களைத் தாங்கி நிற்கின்றன. புராணக்கதைப் பாடல்கள் எல்லை மீறிய கற்பனைகளையும், புற உலகில் நடக்கவியலாத பல நிகழ்ச்சிகளையும் உள்ளடக்கி இருப்பதோடு அதிக ஆற்றல் வாய்ந்த மானிடர்களைக் கடவுளர்களாகவும், கதை மாந்தர்களாகவும் கொண்டுள்ளன. இவ்வகைக் கதைகள் கற்பனைக் கதைகளாகவே பெரும்பாலானோர்களால் கருதப்படுகின்றன. ஆனால் இவ்வகையாக கற்பனைக் கதைகள் சமூக வாழ்க்கையில் ஏற்படும் உண்மை நிகழ்வுகளின் அடிப்படையிலேயே உருவாகின்றன. மனித வர்க்கம் புராணக் கதைகளை உருவாக்குதல், இன்புறுதல் போன்ற செயல்களில், தொடர்ந்து ஈடுபடும் வரை, அவ்வர்க்கத்தின் அரசியல், பொருளியல், பண்பாடு, சமயம் போன்றவற்றைப் பற்றிய செய்திகள் அனைத்தும் அப்பாடல்களில் கட்டாயம் இடம் பெற்றேற்றும். அவை ஓர் உடம்பின் எலும்புகளைப் போலவும் நரம்புகளைப் போலவும், சதையைப் போலவும் குருதியைப் போலவும் இருந்து வடிவத்தையும் அழகையும் தருகின்றன.

தமிழில் வழங்கும் புராணக் கதைப்பாடல்கள், பெரும்பாலும் மகாபாரதத்தையும், இராமாயணத்தையும் அடிப்படையாகக் கொண்டவை. இவை சிந்து, கங்கை, நதிகள் பாயும் பிரதேசங்கள் எங்கும் பரந்து வாழ்ந்த பல்லாயிரக்கணக்கான இனக்குழு மக்களின் வாழ்க்கையினைப் பிரதிபலிப்பவையாகும். மேலெழுந்த வாரியாகப் பார்க்கிற போது காலநடை வளர்த்தல், வேளாண்மைசெய்தல் போன்ற தொழில்களில் ஈடுபட்டிருந்த மக்களிடையே அரசியல் அதிகாரத்திற்காக நிகழ்ந்த போர்களை இப்பாடல்கள் சித்தரிப்பாதாகத் தெரியும். ஆனால் சற்றே ஆழ்ந்த நோக்கின் இந்நாட்டின் ஆதிக்கக் குடிகளிடையே இருந்த நாட்டார் சமயத்தைப் புறந்தள்ளி, வைதீக சமயம் மேலாதிக்கம் செய்யத் தொடங்கியதை அறிய முடியும். இதுவே இப்பாடல்களின் வரலாற்று முக்கியமாகும்.

சிறு சிறு இனக்குழுக்கள் (Communities) ஒருங்கிணைக்கப்பட்டுப் பெரும் மக்கள் சமுதாயமாக உருவாகும். அதனால் நிலவுடைமை (Landholding) புதியதாக வடிவமைக்கப்படுதல், பலகணவர் முறை (Polyandry) புறந்தள்ளி பலதார (Polygamy) மணமுறை உறுதிப்படுதல், பெண்களின் சமூகத் தலைமையை ஆண்கள் எதிர்க்கும் போக்கு உருவாதல், ஆரியப்பண்பாடு தென்னாட்டில் பரவுதல், நிலவுடைமை, அதைக்கட்டிக்காக்க அரசு அதிகாரம் ஆன்மீகம் போன்ற கூறுகள் ஒன்றிணைந்து முக்கூட்டுச் சமூக அமைப்பு உருவாதல், அவ்வமைப்பில் இயக்கும் அரசர்களின் மூலம் ஞானிகள் மற்றும் துறவிகளின் திட்டம் போன்றவற்றின் அடிப்படையில் இலட்சிய மாந்தர்கள் உருவாதல், இலட்சிய மாந்தர்கள் வளர்ச்சி அடைந்து தெய்வங்கள்

என்ற நிலைக்கு உயர்தல் போன்றவற்றை இப்புராணப்பாடல்கள் மூலம் அறியமுடியும் எடுத்துக்காட்டாக, ஆதியில் மகாபாரதம், பாகவதப்புராணம் போன்றவற்றில் காணப்படுகிறான். ஆனால் பின்னால் தோன்றிய புராணக்கதைப்பாடல்கள் பலவும் அவனைத் திருமாவின் அவதாரம் என்று தெய்வநிலைக்கு உயர்த்தியுள்ளன.

மேற்கண்ட செய்திகள் தாங்கி நிற்கும் புராணக் கதைப்பாடல்கள் இந்தியாவின் அனைத்துப் பகுதிகளிலும் பரவி அந்தந்தப் பகுதிகளின் சமூகத் தன்மைகளை அவைகள் உட்கொண்டுள்ளன. அவற்றில் தாம் கொண்டு வந்த அனைத்தையும் குறிப்பாக நம்பிக்கைகளையும், அவை உருவான பண்பாட்டின் வீச்சினையும் பிணைத்து

வைத்துள்ளன. கிருஷ்ணன் தூது, பஞ்சபாண்டவர் வனவாசம், கர்ணமகாராசன் சண்டை, தர்மர் அசுவமேத யாகம், வைகுந்த அம்மானை, ஆதிபருவம், அல்லி அரசாணி மாலை, பவளக்கொடி மாலை, புலந்திரன் தூது, புலந்திரன் களவு மாலை, அடிமன்னன் சுந்தரிமாலை, ஏணி ஏற்றம் போன்ற புராணக் கதைப்பாடல்கள் இவ்வித வளர்ச்சி நிலையைக் காட்டுவனவாகும்.

இவ்வாறு நாட்டுப்புறப் பாடல்களும், கதைப்பாடல்களும் அவைகள் தோன்றிய காலத்தைக் காட்டுவனவாக உள்ளன. இத்தன்மையே இவ்வகைப் பாடல்கள் அவைகளின் ஒத்த கால வரலாற்றுக்கு உதவும் சான்றாதாரங்களாக அமைகின்றன. இதுவே வரலாற்று முக்கியத்துவமாகவும் அமைகின்றது.

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