

TAMIL NADU HISTORY CONGRESS PROCEEDINGS

Proceedings of the Twenty Third Session

30th September, 1st & 2nd October 2016



SALEM - 2016

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Editorial Board

Editor

Dr. M. Raziya Parvin

Members

Dr. S. Ananthakrishnan

Dr. N. Sethuraman

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Editorial

The Twenty-Third Annual Session of the Tamil Nadu History Congress at Periyar University, Salem during 30th September, 1st & 2nd October, 2016 was well attended by good number of academicians not only from Tamil Nadu but from other states of India too.

As many as 270 papers were presented in the 23rd Annual Session, which is a clear pointer to the fact that the members of the TNHC are showing sustained interest in the annual proceedings of the TNHC.

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

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

My hearty thanks are due to Dr.K. Marimuthu and Dr.V. Murali, Guest Lecturers, Department of History, Bharathidasan University for their immense help at all stages in the printing of this Volume.

Dr. M. Raziya Parvin

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GENERAL SECRETARY'S REPORT

TAMIL NADU HISTORY CONGRESS- 2016

Prof. N. Rajendran*

Hon'ble Vice-Chancellor of Periyar University Professor Swaminathan, Prof. V.Balambal historian to be honoured, Dr.T.M. Kumaresan, , the General President of the 23rd Session of Tamil Nadu History Congress, Respected Prof. P. Jagadeesan, Former Vice-Chancellor, Bharathidasan University, Dr.G.Venkataraman and Dr.Maria John, who will be delivering endowment lectures, the Sectional Presidents, Dr.C.Thomas, Dr.Munavar John, Dr.P.D.Balaji and Dr.Shankar Goyal, the dynamic Local Secretary Dr. S.Ravichandran, Advisory Committee Members of TNHC, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants, the Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary I extend a very warm welcome to all of you.

This is the first time that Periyar University is hosting the Tamil Nadu History Congress. The principal architect of this event is none other than the Hon'ble Vice-Chancellor who has made history by establishing the Department of History at Periyar University and simultaneously has come forward to host the 23rd session here in this university. He has been a source of great support for enriching the history of Tamil Nadu. Salem is known for steel production, Vice-Chancellor is a man with nerves of steel, whatever commitment he has made he stood by that commitment. It is very rarely we come across such persons. TNHC would like to place it on record our sincere thanks to the Honourable Vice-Chancellor for establishing a chair for history in this university as well as hosting the 23rd session of TNHC.

Last year, the Department of History, Manonmaniam Sundaranar University, Tirunelveli hosted the 22nd annual session of TNHC on 2,3 and 4th October 2015. The 22nd Annual Session of the Tamil Nadu History Congress was inaugurated by

Hon'ble member of Parliament Mrs. Vijila Sathyanand. It is a happy coincidence that the 22nd session was inaugurated by one of the important historians of modern India Prof.K.A. Manikumar, the Vice-Chancellor of Swami Vivekananda University, Sagar. Because, it is in this university Prof. Manikumar has established his name has a leading economic historian of modern India. The TNHC General Presidential Address was delivered by Prof. C.Balakrishnan, former professor of history, Institute of Distance Education, University of Madras, Chennai. Hon'ble member of parliament Mrs. Vijila Sathyanand released the 21st TNHC Annual Proceedings Volume.

In the evening Professor K.A. Manikumar delivered the prestigious TNHC endowment Lecture on an important theme “: Caste-based Hegemony and Protective Discrimination: Pre-Non-Brahmin Movement Phase in Colonial Tamil Nadu “. Prof. Y.Subarayalu delivered the first former Vice-Chancellor Dr.G.Viswanathan Endowment Lecture on an illuminating theme “The social significance of two largest copper-plate documents of the Chola dynasty”. These scholarly Lectures were well received by the participants as well as by the media.

Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. In this line the first historian to be honoured was Prof. N. Subramanian, later, *Padma Shri* Iravatham Mahadevan, Professor K. Rajayyan, Prof. K.V.Raman and Prof. P.Jagadeesan, Prof. Y. Subbarayalu, Professor and Head, Department of Indology, French Institute of Pondicherry, Puducherry who has made distinct contribution to South Indian history collaborating with late Professor Norobu Karashima of Tokyo Unniversity, Japan. Prof. Subbarayalu Joined this illustrious list when he was honoured by the TNHC with a Citation “ Distinguished Scholar

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

and Eminent Epigraphist of Tamil Nadu” during the 22nd Session.

The Sectional Presidents, Dr. S.N.Nageswara Rao, Dr. S. Chinnappan, Dr. S. Murugavel and Dr. M.Viji delivered their Sectional President Address for Political and Administrative History, Socio-Economic History, Art and Culture History and Historiography sections respectively.

A unique feature of the 22nd session of the TNHC was that more than 250 research papers were presented at Manonmaniam Sundaranar University, Tirunelveli. The number of research papers indicate the momentum gained and consolidated by the TNHC since its inception.

The Executive Committee meeting of the TNHC was held in the evening of 2nd October [2015] and this was followed by the General Body meeting on 4th afternoon.

The General Body meeting was followed by the Valedictory Function. Dr. A. John De Britto, the Registrar, Manonmaniam Sundaranar University, Tirunelveli delivered the Presidential Address, Dr. P.P. Chellathurai, Member Syndicate delivered the Valedictory Address.

As General Secretary of the TNHC I would like to place on record the able guidance of Dr. Maria John, then professor and head, department of history, Manonmaniam Sundaranar University, Tirunelveli, who provided the much needed leadership to the whole event and made the 22nd session a grand success. Dr. Maria John was ably assisted by his dedicated team of faculty and volunteers for the excellent arrangements and the successful conduct of the 22nd session of the TNHC. On behalf of the TNHC, I whole heartedly thank the Vice-Chancellor's Committee, the Registrar, the Local Secretary Dr. Maria John, the faculty, administrative staff and students of Department of History, Manonmainam Sundranar University, Tirunelveli for their wonderful efforts and warm reception.

I take this opportunity to thank e I.C.H.R, New Delhi for the financial assistance for conducting the annual session of TNHC and publishing the proceedings of TNHC in a successful manner.

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

Thank You

GENERAL PRESIDENT'S REPORT

TAMIL NADU HISTORY CONGRESS- 2016

T.M. Kumaresan*

Land Revenue System experimented by the English in Baramahal during 1792 - 99

Distinguished Dignitaries on the Dais, General Secretary, Local Secretary, Office Bearers, Members of the Executive Committee and Consultant Body and members of the Tamilnadu History Congress, special invitees, delegates professors and students of History Department and also professors other than Department of History of Periyar University, professors from various universities and institutions, Media, friends, ladies and gentlemen.

At the very outset, let me express my profound thanks and gratitude to the Executive Committee and the General Body of Tamil Nadu History Congress for having unanimously proposed me as the General President of its 23rd Annual Session. I deem it as a great honour and a rare privilege bestowed upon me.

As the Annual session of the Tamilnadu History Congress is being held at Salem, it is felt that it would be better to present my address connected to the historical significance of Salem and its neighbouring territories. Therefore, I prefer to present my address on "*Land Revenue System experimented by the English in Baramahal during 1792 - 99*".

The Baramahal territory comprised roughly of the taluks of Dharmapuri, Harur, the greater part of Krishnagiri, Thirupathur, Uttankarai and portions of Hosur taluks.¹ The ancient history of the Baramahal goes back to the history of Kongu Country.² The territory which was a part of Kongu Country was ruled by the Pallavas³, the Cholas⁴, the Nayaks of Madura and by the Odayars of Mysore.

It was located in between the great military stations of Bangalore and Trichinopoly and was naturally a centre of extensive commerce. All the overland traffic between Malabar and Eastern Coast, north and south from Madras to Pondicherry, found its way chiefly through this territory. In addition to

the trade between these two maritime provinces, this great high road was the channel of communication for the inland countries on either side of the regions. Baramahal was the gateway to Mysore and whoever dominated Baramahal held the key to the south. The Baramahal territory, studded with many forts, had been a battle field for the trial of strength between the Mysore ruler Tipu Sultan and the English.⁵

After the establishment of Vijayanagar Kingdom in the south, the whole of South India was subject nominally to Vijayanagar Empire.⁶ After the reign of Krishnadevaraya, the empire of Vijayanagar began to totter, and taking advantage of its weakness, the chiefs of the provinces meditated independence.⁷ The political situation prevailed in the Vijayanagar Kingdom tempted the Deccan Kings namely Mohamed Kuli Kutub Shah (Golkonda), Ali Adil Shah (Bijapur), Hussain Nizam Shah (Ahmed Nagar) and Ali Barid Shah (Bidar) to enter into an alliance against the Vijayanagar and consequently they defeated and executed Ramaraya who was then the king of Vijayanagar at Tallikota in 1565.⁸ However, Tirumalaraya, the brother of Ramaraya, who tried to ward off the attack of the Muslim rulers, shifted his capital to Penukonda and titled himself as Raja of Penukonda.⁹ During that time Jagadevaraya a relative of Tirumalaraya left the services of the Nawab of Hyderabad due to "personal reasons" and reached Penukonda along with 64 families, helped Tirumalaraya who was facing troubles against Bijapur army and saved the king and his Kingdom of Penukonda.¹⁰ For his timely help and honest services, the Raja issued Sannads and offered Thirukundalam, the territory which was known as the Baramahal later, as Jaghirs in the year 1578.¹¹

Jagadevaraya took up his residence at Thirukundalam, constructed a fort seven miles east of Krishnagiri from where he administered the entire territory. He made it as the capital of his territory. This territory was known as Jagadevi, after his name Jagadevaraya. The descendants of Jagadevaraya

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held undisputed control over the entire region. Jagadevaraya had two sons, Jagadevaraya II and Jagadevaraya III. Jagadevaraya II who succeeded Jagadevaraya transferred the capital to Rayakota in Pennagaram division and with the last ruler, Rama Jagadevaraya, the dynasty came to an end when Mustafakhan, the servant of Vrijayapur conquered the territory in 1669 and Mustafakhan ruled the territory for 5 years.¹²

At the end of Mustafakhan's rule the Maratha ruler Ecoji Rao occupied the territory and ruled upto 1684. This territory was under the Maratha rule for a few more years. It was during the rule of Fxoji Rao and Sivaji, the forts of Maharajgarh and Bujangarh were constructed in this area.¹³

About this time Zulfiqarkhan alias Bahadur, the general of Aurangazeb conquered this region and reigned for 6 years between 1707 and 1713. After him the territory was passed on to the Cuddapah Nawab, Abdul Nabi, and he continued to administer the region upto 1758.¹⁴ He was succeeded by several Muslim rulers namely Abdul Muhamed Khan, Abdul Musum Khan and Abdul Muzzad Khan. Finally, Hyder Ali Annexed the territory to Mysore and his son Tipu Sultan managed the administration of this tenitoiy upto 1792.¹⁵

After the Third Anglo-Mysore War, Tipu Sultan was forced by the Treaty of Srirangapatnam (March 1792) to cede half of his territory to the English East India Company and these territories included Baramahal and Salem and these regions were referred to in the Company's records as the conquered countries.¹⁶

The word Baramahal signifies the tract' containing twelve forts. The natives also point out that the name signifies 12 palaces or mahals.¹⁷ Francis Buchanan, an English traveller mentioned in his book "A Journey from Madras through the countries of Mysore, Canara and Malabar" Vol I, the list of names he collected from the Kazi of Rayakota, one of the oldest and best informed persons in those days. In the same time the evidences were also available in the Marathi Language written in Tamil, contains the names of the forts and they are also very much the same as the Kazi has informed to Francis Buchanan.¹⁸

The names and description of the twelve forts mentioned below are for our information. However,

the points of the compus and distances were not altogether trust-worthy. They were (1) Jagadevagarh, 7 miles east of Krishnagiri, the capital of Baramahal, (2) Arungarh, half a mile from the Krishnagiri hill, (3) Shimmagarh, 17 miles west of Krishnagiri hill, (4) Sudershanagarh, 10 miles south of Krishnagiri near the village of Thattakal, (5) Krishnagiri, (6) Kavalgarh, 2 miles north of Jagadevagarh, (7) Maharajgarh, 7 miles north of Krishnagiri, (8) Bujangagarh, 16 miles east of Krishnagiri, (9) Ganganagarh, 8 miles south of Krishnagiri, (10) Kottoragarh near the village of Nandhibandari in Tirupathur taluk, (11) Mallikarjunagarh, 12 miles east of Krishnagiri near Mallapadi, (12) Varanagarh, 20 miles west of Krishnagiri.

However, one thing is certain. Jagadeva, according to tradition, might have constructed 12 forts or divided his province into 12 administrative divisions for his sons. Later the same territory was administered by the Cuddapah Nawab. During the time of Jagadeva the province was not known as Baramahal. The tract was known as Thirukundalam only. Whatever be the fact, whether the Nawab of Cuddapah constructed the 12 forts or occupied the twelve forts already constructed, it was only during his time that the tract was called Baramahal.¹⁹ The word Bara is a Hindustani word, and in all probability, the name Baramahal goes with the Muslim rulers only. The territory was located in the eastern part of Karnataka, western part of Thirupathur and Vaniyambadi, southern part of Kuppam in Andhra Pradesh and the northern part of Coimbatore and the tract was later popularly known as the Baramahal.²⁰

Though the war between Tipu Sultan and English East India Company ended with the treaty of peace, the English kept sizable military contingent at Krishnagiri, the border of Tipu's territory, as a precaution against the incursion of Tipu's men into the English territory.²¹

The task of procuring the necessary supplies to the army was entrusted to captain Alexander Read, the chief of the English army. Read managed to procure the necessary requirements from the villages with the help of some of the influential natives. It was the practice, it would appear, to entrust the territory to some clever natives, whose operations

were assisted and superintended by a European officer.²² This arrangement was followed by the English for winning the confidence of the natives as well as controlling the native officers, so that there would be no misuse of power by the native officers.

It was observed that several evil practices continued to prevail even after the end of Tipu's reign in Baramahal. For example, each petty Lord created a boundary for his own territory and used to have check posts at all the entry points of his territory and collected heavy taxes on transport and customs duties. But he paid a fixed amount to the government. Several unauthorized people, under the guise of revenue officials, were threatening and collecting money from the merchants.²³

The last days of Tipu's rule in the territory saw chaos and confusion everywhere. The ceaseless wars waged by Tipu left the territory desolate. Corruption in revenue administration crippled the body politic. Oppression of the ryots by the intermediaries created deep scars leading to a depression in agricultural production. Tipu himself had neither time nor patience to solve the problems faced by the people.

Further, Tipu allowed the civil administration to drift in its own way, since he concentrated his entire attention and energy on conducting wars and collecting money for the war. Wars are a bane to peace and peace was rarely found in the last days of Tipu's rule in the Baramahal territory. The revenue officials under Tipu's rule were more corrupt and they employed their men to plunder and loot the people, like the proverbial fence eating away the crops.

Further more, the Thasildars appointed by Hyderali were almost Musalmans and most of them could neither read nor write and they were selected from the military department. Even Tipu got disgusted with this practice. He relieved many old servants of his father from public affairs and made them lead a private life in their own houses. It is these people, when the territory fell into the hands of the English, created a feeling among the public, that the English would not administer the territory without their help.²⁴

It could thus be seen that during the period of the seizure of power by the English from Tipu, every

one tried to exploit the situation as much as he could to his own advantage. In this chaotic situation, Cornwallis, then Governor-General of Bengal felt that his first job was to devise a stable administrative structure to take care of law and order, collection of revenue and administration of justice. To achieve these objectives, efficient executive capable of bearing responsibility and rising to the demands of any occasion was required. But such an executive was not found then at Madras.²⁵

In the same time Cornwallis had an opportunity to observe at close quarters the incompetence of the civil servants attached to the Presidency of Fort St George. He discovered that civil servants in the East India company possessed no knowledge of the local languages, customs and traditions of the people of the territory and they conducted official businesses with the assistance of dubashes and the native interpreters.²⁶

As Cornwallis could not find efficient civil servants, he resolved to employ able military officers who possessed a competent knowledge of the local languages and experience in the management of revenue. He appointed captain Alexander Read, who had a good record in Land revenue administration in Hoskote and Kolar districts in addition to his military experience. Further, Read had good contact with the inhabitants of the Baramahal and the neighbouring territories since 1788. Alexander Read, who was appointed as Collector and superintendent of the territory, chose Graham, Munro and Macleod, young military officers noted for their efficiency, zeal and integrity as his assistants.²⁷ Thus, the administrative arrangement of Lord Cornwallis in the Baramahal was made and it was placed under the Jurisdiction of the Madras Government.²⁸

Alexander Read instructed his assistants to study the taxation system practiced during Tipu's rule in the newly conquered territory. The guidelines of Tipu's revenue administration are found in his regulations which reveal that the village officers were asked to collect from the ryots half of the produce from wet land and one third from dry land as Land tax.²⁹

However, 20 percent to 30 percent of the tax collected was embezzled before it reached the treasury and the embezzled amount was divided

among the civil officers called Asophs, the numerous band of accountants and Amildars whom the Sultan employed as check on each other.³⁰

The officials collected tax in money on dry land and in kind on the wet land. But on both the lands if grains were cheaper they collected the tax in money only and in the same time if the grains were costly, they collected only grains as the Land tax.³¹

Both Hyder and Tipu followed the system of leasing out extensive tract to Amildars for a fixed sum. Amildars collected the amount from Patel and village headman who in turn collected the same from the ryots. In case, the Patel and headman misused and failed to pay the amount collected as tax to the treasury, the entire ryots of that village would be punished and the government compelled them to pay the amount embezzled by the Patel and headman. The whole village executed a bond to a Sowcar and borrowed money for a heavy interest in order to pay to the Amildars. The Sowcars (money lenders) oppressed the villagers if the repayment of the borrowed money was delayed.

The middlemen used to lend money for heavy interest to the ryots to meet their agricultural expenses. If the repayment was delayed, the money lenders oppressed the ryots and thus the ryots suffered very much. Apart from this, the Patels used to increase the rent every month and the ryots were left with bare subsistence. In such a situation not one among the farmers had 100 pagodas (one Pagoda=3 Vi rupees) and if at all among one had it, he happened to be a member of very large family.³²

It could thus be seen that Tipu's revenue administration was one which oppressed and depressed the ryots. The following observations of Nilmani Mukherjee bring home the point very precisely:

"the evils which characterized Tipu's land revenue administration could be described as heavy taxation, inadequate revenue to the state, administrative inefficiency, departmental corruptions and the misery of the ryots."³³

The English observed minutely the main reasons for such a state of affairs since Tipu was absent from the capital for a long period, the administration fell into the hands of his corrupt subordinates, who had

no proper supervisors to control them. While Tipu remained ignorant of the activities of his subordinates, they extracted as much as they could from the ryots, who were thoroughly discontented.

Under this situation the task of Read and his assistants was centered round creating confidence among the people and to woo their support to the new Government. Alexander Read with this aim, brought about a thorough change in the administration of Justice, Police and the Revenue. However, the land revenue administration of the English alone is discussed in detail in this address.

The Primary object of the East India Company from the beginning was, the collection of a large revenue. This revenue the company tried to get was mainly from Land tax. Therefore Read considered that his first job was to regulate the Land revenue system in the conquered territory and accordingly he has instructed his assistants also to follow the methods instructed to them.

Alexander Read for administrative convenience divided the entire territory into three divisions viz North, South and Central for his three assistants. The responsibility to administer the North division was given to Graham with Krishnagiri as its headquarters. Macleod for Southern division with its headquarters at Salem and Central division was allotted to Thomas Munro with its headquarters at Dharmapuri. Read planned to stay at Salem and from there he has decided to supervise the entire territory. He appointed Thasildars for each taluk and some time, some of the Thasildars were given incharge of more than one taluk with separate pay for each.³⁴

Read, as per the instruction of Comwallis maintained the current collection of Land tax and simultaneously he wanted to collect the particulars which would be helpful for the Government to decide the Land tax to be levied on a permanent basis. To achieve these ends, Read and his assistants proceeded from village to village moving freely with the people amongst whom their whole time was spent, and very soon they acquired considerable experience and knowledge about the conditions of the place and people.

It was found that the entries of the revenue village account supplied by the Village Officers of Tipu did not tally with the data collected by Read

and his officers. In this connection Munro observed that those who were responsible for the Treaty of 1792 did not know the exact value of the territory ceded by Tipu and that of the territory retained by him. But it could easily be seen that Tipu deliberately undervalued his territory and over valued the unwanted territory, which he handed over to the English.³⁵

Further, the details of the village revenue accounts produced by the Karnams and other officials of Tipu were absolutely unsatisfactory because they concealed as much truth as possible. Cornwallis remarked that, papers of this description would serve no useful purpose as they did not state revenue of any particular year, but were made up of the extract of the accounts of several different years.³⁶ The accounts were made up for the occasion.³⁶ Therefore the Board of Revenue informed Read to adopt a system of quinquennial lease, as early as possible. Read however felt that the suggested system could be made effective only after knowing the resources of the country. Therefore, he obtained permission to conduct survey and to postpone the proposed quinquennial lease. Read rented out the lands in small portions by bid to Patels and other inhabitants of character and property initially, for one year only. The option to review the offer for the future was left to Read.³⁷

Each Parganah (10 to 50 villages) was given to an individual renter allowing him to collect the taxes of the entire allotted territory, and to pay the amount into the treasury after deducting the expenses incurred for the collection.³⁸ The renters were asked to collect from the produce of the land $\frac{2}{5}$ of the average crops or its equivalent in money as land tax and the rate of tax was raised or lowered according to the nature of the land.³⁹ If any farmer came forward to cultivate waste lands or the lands unsuitable for cultivation, for such people exemption to pay the tax for two to five years be given and in addition to this assistance for expenses and labour full aid also should be given for making such lands equally productive with the field in common.⁴⁰

Regarding collection of land rent, if it was dry land $\frac{2}{7}$ of the produce or equal money value and if it was wet land watered by reservoirs with the Government's arrangement, $\frac{3}{5}$ of the produce as

kind or equal money value were collected as land rent. While fixing the tax, the nature of plantations and crops, town and market distances, strength and health of the ryots stock must also be considered. In all cases, the ability of the ryots was also taken in to account.⁴¹

It was also instructed that if any one of the reservoirs was not maintained properly by the contractors the expenses for doing any repairs were to be paid by the renters of the village and later they could claim the amount from the Government.⁴²

Thus, the Government was very keen and anxious to maintain a perennial supply of water to the ryots. Read Saheb Eri, Munro kuttai, and Graham Saheb Eri are indelible proof of the provisions made by the English for increasing the irrigational facilities in the area.⁴³

A curious and peculiar method of tax collection adopted by Read was the joint responsibility of the villagers for payment of the revenue of a village. If any farmer failed to pay the tax on any reason it was the joint responsibility of the entire village to clear of the dues to the Government. Strict vigilance was advocated for the implementation of this responsibility.⁴⁴

After renting out of the Sarkar villages, Read suggested to his assistants, not to disturb the Jagirdars and other people who obtained certain concessions during Tipu's region only after verification of the documents produced by them to prove their claim.⁴⁵

However, Read was not satisfied with the arrangement of his own revenue system, though the system resulted in the increase of revenue as desired by the Company. The renting system offered the renters great opportunity to oppress the ryots. All his assistants also had the same views and expressed their feelings to Read. Macleod asked Monegars and Patels not to collect any tax from the ryots until pattas were issued to them because they were collecting the taxes according to their whims and fancies⁴⁶, Munro suspected the honesty of the inferior Patels to whom the responsibility of collecting taxes was vested.⁴⁷ For example, Patels appointed by Munro evaded payment of their own rent, favoured their friends and collected extra taxes from others.⁴⁸

Collection of revenue on lease - basis through intermediaries did not satisfy Read, who decided to grapple with the agrarian problem from the grass - root level. So he embarked on a project of survey of the entire tenitoiy collecting minute and exhaustive details of the fertility of the soil, production of crops, availability of water, marketing facilities etc., The exhaustive collection of detailed statistical information, regarding the land and occupants for fixing the tax to be paid by the ryots directly to the Government has come to be known as Ryotwari system.

It means that individual ryots who cultivated the land acquired proprietary rights and paid land revenue directly to the Government. The officers of the Government collected the dues directly from the ryots. The revenues were not fixed permanently but were altered periodically. Under this system the Government became the Land Lord of the ryots.⁴⁹

Thus, it could be seen that this is a peculiar settlement with the peasantry as tenants of the state enjoying tenancy rights which can be inherited, sold or burdened for debt in precisely the same manner as proprietary right, subject always to payment of the revenue, that is to say the rent due to the state.⁵⁰

Read wanted the boundaries of the holdings of the individual claimants to be fixed, the area of each holding to be ascertained, the area to be surveyed, the soil to be examined and classified, the revenue to be assessed and finally the records of rights of individual ryots on the land to be prepared and distributed before the introduction of the Ryotwari system. He accordingly submitted a report to the Board of Revenue for approval. In order to achieve this, the East India Company appointed John. Mathew, the Chief Surveyor to assist Alexander Read to complete the survey. A special department consisting of native subordinates as surveyors and assessors was established and also the persons were given proper training for this purpose. The geographical survey of the territory began in January 1793.⁵¹

The surveyors after conducting the land survey, prepared the Maps showing the rough sketches of the fields and village boundaries and presented to the Revenue Board for approval. But the Board felt that those were only sketches and also inaccurate.

Therefore, another survey began in August 1794. Mr. Mathew, the Chief Surveyor with his subordinates proceeded to every village and surveyed the whole arable lands in the region minutely, then the extent of each field, ascertained accurately the Inam lands and Sarkar lands and power of soil in general through local enquiries guided by the village accountants.⁵²

The object of the survey was to frame village Maps, which would show the position, area and shape of every field in the village. The scales of such maps were usually 8 to 11 inches to the mile. The survey was taken scientifically and all the particulars were registered with care.⁵³

It is worthwhile to note that in the survey and assessment of land revenue the English took great care to maintain certain traditions and hereditary rights of all the sections of the society. In certain cases after the verification of the records, minimum tax was levied. In spite of all the concessions granted by the administration, some of them were agitated over the policy of the English administration. Several Brahmins in Agraharam gave much trouble to the officers who surveyed their property.⁵⁴

The Brahmins adopted a number of tactics to keep the assessment of Agraharam lands as low as possible. Some of them opposed the survey of the land given to them as Agraharams. They went to the extent of complaining against the survey through one Mr. Ramasami a dubashi, who worked under Campbell in Attur. The Brahmins exploited the religious esteem with which they were held by others in the village.⁵⁵ Some of the revenue servants of the Company were also in favour of the Brahmins because the Brahmins created religious fears in them if they were opposed to the positions of the Brahmins in the society.⁵⁶

Some Brahmins represented to the East India Company for exemption of taxes.⁵⁷ Some of them refused to give any documents connected to their Agraharams which the surveyors required. The Brahmins who lived in Agraharams in South Division of Baramahal which was under Macleod paid only 10 thousand Pagodas though their gross revenue was 60 thousand Pagodas. But the tax levied by the English was only 20 thousand Pagodas. Even such low rent was also opposed by the Brahmins. Some

induced the ryots to oppose the English not to undertake the survey or increase the taxes. For example, some of the wealthy Brahmins of the Agraharams in Odiyattur in Attur have deserted their houses and moved to the Nawab's districts in consequence of their lands having been surveyed and the rent increased.⁵⁸

Despite the opposition voiced by all assistants, Read was beftt upon giving concession to the Brahmins because he felt that their services were indispensable for getting a detailed account of the villages. Thus, the concessions enjoyed by the Agraharams, temples, Dargas, and other religious institutions were left untouched by the English.⁵⁹

The village officers were asked to be present while fixing the tax of the respective villages and further individual ryots also would be present while the tax of their own land was determined. All the regulations of the revenue settlement were translated into local languages and copies were kept atkutcheries to enable the inhabitants to know the details of the tax levied on their own land. This helped the people who did not know the English Language.⁶⁰

Thus, the settlement officers completed survey and prepared field maps and field registers. The field maps exhibited the position, number and shape of each field whereas the field registers gave information regarding the area, soil classification, irrigated or unirrigated lands, the assessment and the name of the village and the occupants of the field.⁶¹

Once in a year during the time of Jamabandi (settlement of the total assessment) which was usually in April and May, the village accounts were checked and grievances of ryots were settled at taluk kutcheries. The pattas for individual ryots were thus prepared under this Ryotwari system. On 10th December 1796, Read publicly and formally gave to the ryots of Baramahal, Pattas, which he considered would give people the confidence that the ryots had full right over their property.⁶²

Thus, at one stroke, the settlement transformed the agricultural labourers into owners of the lands. This seems to be the beginning of the theory that land belongs to the tiller and not to the absentee owner.

The simplicity and cheapness of cultivation tempted even the labourer to become the owner of the land under the Ryotwari system. Whenever he saved a few rupees, he bought a pair of bullocks, his plough did not cost him a rupee, he rented a few acres of land received from the Government and commenced the cultivation. If he was successful he continued his business, otherwise he sold his cattle to pay his rent and returned to his employment as a common labourer.⁶³

The assessment was so heavy that the ordinary inhabitant of the village could not pay the prescribed rent. Some times the yield from the land was insufficient even for their subsistence during the year. Hence, several ryots started to improve their cattle stock rather than to cultivate the land because, the yield from the cattle stock was more profitable and less taxable.⁶⁴

The innovation of Read decried as unscientific and the survey was not derivative from any principle but was formed from the originator's (Read's) own ideas. All the assistants of Read at the beginning criticised the system and later realised the significance of the Read's Land Tax system and were in favour of the same. But by the time, the Board of Revenue felt that the systems involved heavy expenditure and reduced the channel of advantage of revenue to the Government. The Board of Directors also expressed their unhappiness over the Land tax system advocated by Alexander Read in the Baramahal territory.

The English East India Company right from the beginning of their entry into India, was very keen in the collection of revenue. The Board of Revenue used to punish the officials very severely if they collected less revenue from their allotted area. In the same time the officials who collected more land revenue became more important people. The best men were those who had the least arrears of revenue even though they were the "cracks" in the service of the Company.⁶⁵

Before Read could proceed further he was called back for military duty and was not available to set right the drawbacks that had come to the fore during the time of its implementation.⁶⁶

The survey and ryotwari settlement were a pioneering work and was actually a bold venture undertaken by Read with a good purpose. So despite the drawbacks that go with such innovative enterprises, the survey was a thorough piece of monumental work. The range and variety presented by the survey was unequalled and the minute details brought out by it were unprecedented in the annals of agrarian innovation.⁶⁷ The greatest tribute to the settlement was paid when it was re-introduced in the Baramahal and other parts of Madras Presidency later with little modification when Thomas Munro was the Governor of Madras Presidency during 1817-1827. Thus, Baramahal served as a potential ground from which the innovative taxation system of the English originated. This system, by passage of time, was introduced in other parts of the Madras Presidency during the British rule and later it was also carried on efficiently by the revenue officials throughout India in the Post-Independence period also for its viability and vitality. The records maintained by the English are like treasure house of information since they are also dealing with the administration of Justice and Police in addition to the Land revenue administration in the Baramahal territory during 1792 -1799. These are available in the Tamil Nadu Archives and are more useful for the scholars to do research further in this field.

I am indeed very happy that the first session of Tamilnadu History Congress was inaugurated by the Department of Indian History, University of Madras when Prof. P. Jagadheesan was the Head of the Department of Indian History. It was a good beginning and the Congress completed 22 years successfully and now conducting the 23rd annual session at Salem. On this happy occasion, it is my earnest responsibility to congratulate every one who worked for such a marvellous development of Tamilnadu History Congress.

The encouragement of U.G.C and ICHR, which had been offering liberal funds to the scholars, resulted in the increase of the number of research scholars. The quantity of the Thesis has increased but I am afraid that the quality is not proportionately maintained. I sincerely appeal to the research scholars to attend regularly this kind of conferences which had been serving as a meeting ground for academicians, distinguished historians and History Professors, to enrich their historical knowledge further.

Let me once again express my sincere thanks to the Tamilnadu History Congress for giving me this rare honour extended to me as General President for this session and for presenting this address.

I wish the Tamilnadu History Congress a grand success.

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- Central Division :** Sankaragiri, Thiruchengode, Yadapalli, Mallasamudram, Nagavalli, Omalur, Tenkaraikotta, Harur, Dharmapuri, Pennagaram, Adiyamankottai and Morapur.
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T.N.H.C. ENDOWMENT LECTURE

LINGUISTIC STATES AND NATIONAL INTEGRATION IN INDIA

B. Maria John*

I am deeply beholden to the executive committee and the general body of the Tamil Nadu History Congress for selecting me to deliver endowment lecture of its 23rd session. I am grateful to the General Secretary Dr. N. Rajendran and Member of the advisory committee Dr. P. Jegadeesan for the honour done to me.

The Endowment Lecture relates to one of my interest in the political history of our country. Some of the striking growing interest in the study of regional history, freedom struggle, peasant movements, linguistic movements etc. The developments of the post independence period are attracting the attention of our young historians.

India was never a centralized political state. The greater India either of Ashoka or Chandragupta or Samudragupta was as empire established by conquest, or by voluntary subordination. Throughout the Middle Ages and right up to the consolidation of the Moghul empire in the 16th century, a considerable part of the country particularly the south was divided into several independent kingdoms which often waged wars "inter se". They were linguistic units which developed specific cultural patterns. On the fall of the Moghul Empire, independent kingdoms arose in different parts of the country. The Maharattas became very powerful, and if they succeeded in realizing their ambition, they would have established not a national state, but an empire.

India was brought under one centralized administration by the British, and that too as a colonial empire and not as a national state: hence, the advocates of the united India as a centralized state or loyal rather to the tradition of "Pax Britannica", than to the earlier Indian traditions. "Had not the British conquerors intervened and forced upon the country an artificially centralized administration, a number of independent states might

have arisen out of the ruins of the Moghul Empire. Such a development would not have destroyed the cultural unity of India, assuming that such a unity really existed. After the fall of the Roman Empire, Europe was broken up into a number of national states, but even then there was a common European culture. Those who to-day condemn provincialism and regionalism as antagonistic to a united India, ignore the facts that, while in the past provincialism and regionalism were realities; a united India was a fiction. Provincialism and regionalism are alive even today because they have their root deep in the history of their country". It find, united India has no historical sanction.

The States Reorganization Commission consists of three members like Mr. S. Fazal Ali (Charman), Pandit Hriday Nath Kunzru (Member of Council States) and Sardar K.M.Panikkar (formerly Indian Ambassador, Egypt). The commission is to investigate the conditions of the problem, the historical background, the existing situation and the bearing of all important and relevant factors thereon. They will be free to consider any proposal relating to the reorganization of states, and will ordinarily hold their meetings in private, and must make their recommendation to the government as soon as may be practicable, and not later than the 30th of June 1955.

The demand for linguistic states was first mooted in 1921 and since then it has been reiterated from time to time. The Indian National Congress itself encouraged the creation of "more or less" linguistic units such as Ajmer, Bombay, Maharashtra, Vidarbha etc. This found endorsement in the Nehru Report of 1928 which strongly advocated the creation of linguistic provinces. This has found expression in the election manifesto of the Congress party and in the resolutions passed by the legislatures dominated by that party. The congress Prime Minister, "on

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behalf of the Government accepted the principle underlying the demand for linguistic provinces" in the Constituent Assembly on 27th November 1947.

The emergence of Indian nationalism as a factor in the last quarter of the nineteenth century and the policy of balance and counterpoise began to override purely administrative considerations in making territorial changes, though on such occasions arguments based on administrative needs and other principles were also put forward. Thus in 1905 Bengal, undoubtedly unwieldy as it included Bihar and Orissa, was divided with a view to dispersing revolutionary elements and securing manageable administrative units. In 1912 when the partition of Bengal was annulled, Bihar was separated from Bengal. These changes were made in order to create convenient administrative units and to satisfy the aspirations of the people. This policy also led them to create the new provinces of Orissa and Sind in 1936. However, it was the Indian National Congress which made its policy to support the creation of linguistic provinces. This was mainly intended to involve the common people in the nationalist movement.

The Indian National Congress lent direct support to the linguistic principle as early as in 1905, when it supported the demand for annulling the partition of Bengal. Yet another gain for the linguistic principle was the formation of a separate unit of the Congress Party for Bihar in 1908 and for Sind and Andhra in 1917. This marked a deliberate departure from the normal organizational pattern, which had so far followed the boundaries of the existing administrative provinces. However at this stage, Congress opinion had not clearly crystallized in favour of linguistic opposed by a group led by Annie Besant. It was at its session Nagpur in 1927, following the congress party accepted the linguistic redistribution of provinces as a clear political objective. In 1927, following the appointment of the Indian statutory commission, the congress adopted a resolution expressing the opinion that the time had come for the redistribution of provinces on a linguistic basis and that a beginning could be made with Andhra, Utkal Sind and Karnataka. Those supporting the resolution spoke of the right of self-determination of the people speaking the same

language and following the same tradition and culture.

The question of redistribution of provinces and examined by the Nehru Committee of the all parties conference at Lucknow in 1928. The committee lent its support to the linguistic principle. If a province were to educate itself and do its daily work through the medium of its own language, it must necessarily be a linguistic area. If it happened to be polyglot, difficulties would continually arise and the medium of instruction and work would be two or even more languages. Language as a rule corresponded with a special variety of culture, of tradition and literature. In a linguistic area all these factors would help in the general progress of the province. Accordingly, the Nehru Committee recommended that the redistribution of provinces should take place on the basis of the wishes of the population, language and geography and economy. of all these factors, however, the opinion of the committee, the main consideration must necessarily be the wishes of the people and linguistic unity of the area concerned. Between the years 1928 and 1947, the Congress party reaffirmed its adherence to the linguistic principle on three occasions. At its Calcutta session held in October 1937, it reiterated its policy regarding linguistic provinces and recommended the formation of the Andhra and Karnataka and Kerala that linguistic redistribution of the province would be undertaken as soon as the congress party had the power to do so. In its election manifesto of 1945-46 it repeated the view that administrative units should be constituted as far as possible on a linguistic and cultural basis.

The Congress election manifesto of 1945-46 which assured the people those provinces would be constituted on a linguistic and cultural basis, not in every case but as far as it was possible in the circumstances of each case, would appear as the first attempt to qualify the linguistic principle. There was a perceptible change, however, in the outlook of the congress leaders on the subject with the partition and attainment of independence. There came in their wake problems giving rise to serious doubts as to whether the old pledges could be redeemed in the changed circumstances. Speaking before the Constituent Assembly on 27 November

1947, soon after partition, Prime Minister Nehru, while conceding the linguistic principle, remarked "first things must come first and the first thing is the security and stability of India".

This was followed by the appointment, on the recommendation of the drafting committee of the constituent assembly, of a linguistic provinces commission, known as the Dar Commission, for the purpose of enquiring into and reporting on the desirability or otherwise of the creation of any of the proposed provinces of Andhra, Karnataka and Kerala and fixing their boundaries and assessing the financial, economic, administrative and other consequences of those provinces and the adjoining territories of India. It follows from the terms of reference of this commission that reconstitution of provinces solely on a linguistic basis was no longer taken for granted. The Dar Commission reported to the Constituent Assembly in December 1948. in not only expressed itself strongly against any reorganization being undertaken in the prevailing circumstances but also held that the formation of provinces exclusively or even mainly on linguistic considerations would be inadvisable. The commission emphasized that everything which helped the growth of nationalism had to go forward and everything which impeded it had to be rejected or should stand over. Among other factors which should be given due weight, it mentioned history, geography, economy and culture.

Soon after the Dar Commission had submitted its report, the Indian National Congress appointed at its Jaipur session in December 1948 a Committee to consider the question of linguistic provinces and to review the position in the light of the report of the Dar Commission and the new problems that had arisen since independence. The J.V.P committee consisting of Jawaharlal Nehru, Vallabhai Patal and Pattabhi Sitaramayya was the first Congress body to sound a note of warning against the linguistic principle. The Congress Working Committee adopted the report of this committee in April 1949. Since then the Congress has broadly adhered to the views expressed in this report. This would be clear from the election manifesto, issued by the Congress in 1951 and the resolutions passed by it since 1949. the manifesto declared that the decision about the

reorganization of states would ultimately depend on the wishes of the people concerned but expressed the opinion that, while linguistic reasons were important, there were other factors also, such as economic, administrative and financial considerations, which had to be taken into account. as a practical example, the congress agreed to the Tamil Nadu Congress and the Madras government had agreed to it; but withheld support to the proposal for the formation of a Karnataka state for want of agreement of the majority of the people including the people of Mysore state. The Congress's stand on the subject as announced at the Hyderabad session in January 1953 was that in considering the reorganization of states all relevant factors, such as the unity of Indian, national security and defense, cultural and linguistic affinities, administrative convenience, financial considerations and economic progress should be borne in mind. This was reiterated by the Congress Working Committee resolution adopted in May 1953 and further reaffirmed at Kalyani in January 1954. Despite these reservations at the political level, the movement for reorganization could not be checked. It spread and assumed serious proportions. As a result the government of India decided to form linguistic states.

Many of the people who advocated the formation of linguistic states were compelled to reconsider as to how far this would help unity. The intention of the Congress leaders, who emphasized on the formation of states on linguistic basis, was to enable the general public to carry on administration in their own language and it was thought that the formation of these states would not in any ways hamper the unity of India. Further it was felt that it would help integrate different states and promote unity and engender in them a sense of dedication to the nation. Equally, the formation of linguistic states was consideration necessary to promote economic as well social interests of particular regions.

Mahatma Gandhi's opinion on linguistic provinces as it appeared in the Harijan is worth noting. He wrote he believed that the linguistic basis was the correct basis for demarcating provinces. The demand for amalgamation had to be made by Congressman living in the respective areas. He further said that if it was unanimous, the Congress

could not resist it and the thing was entirely in their own hands.

Gandhi referred to the provincial spirit that seemed to be 'infecting' the provinces. He saw in the papers that some Assamees thought that Assam belonged exclusively to the Assamese. He pointed out the fact that if that spirit fired every province, to whom India could belong. He held that the people of all the provinces belonged to India and India belonged to all. The only condition was that no one could go and settle in another province to exploit it or rule it or to injure its interests in any way. He continued to say that all were servants of India and they lived only in the spirit service.

In the agency for such popular agitations, the people depended upon the Indian national Congress or organized separate policies and cultural organizations. As the Congress party accepted the principle of States' Reorganization it appeared difficult for other political parties to take advantage of the situation. However, there came up sanctities, working towards unification of unilingual areas or separation from multilingual areas. Thus the Telugus and Andhra Mahasabha and Rayalseema Mahasabha, the Kannadigas had Akhand Rajya Nirmana Sabha and Karnataka Rajya Samiti, the Tamils had Vada Ellai Pathukappu Kuzhu while the Malayalees had no separate organization as such. By and large they worked in close association with the Congress committees. In such Travancore, however, the Tamil organized their own political party viz., the Travancore Tamil Nadu congress.

Political parties and cultural sanities followed different techniques to pressurize the administration to concede to their demands. To begin with there were petitions and deputations. Being a newly formed government after independence, it gave due consideration to these petitions and deputations, but did not venture into the task of reorganization because of the complications that they were anticipated. Therefore, there came meetings and demonstrations. The government on its part gave promises and assurances, but they could not satisfy the agitated people. As a result, the agitations were carried to the streets. There followed destruction of the public property, clashes and shooting.

The situation assumed explosive proportions in Andhra with the fast and death of a freedom fighter, Potti Sri Ramulu, Prime Minister Nehru conceded to the demand and announced the formation of Andhra state. But the issues were inter-linked, for when one linguistic group was given its own state, the same could not be denied to other groups. Beside, the separation of Telugu areas placed the Tamils in a more dominant position, affecting the pride and prejudice of the Kannadigas and Malayalees in Madras Presidency. To tackle these resultant issues, the government appointed the Fazal Ali Commission.

The composition of the commission was of significance, chairman, Fazal Ali was a judge, H.N.Kunzru was a politician and K.M.Panikkar was a historian. Each had distinguished himself in his own area of activity. They were assisted by horde experts drawn from the administration. Issues were delicate and sensitive, for any departure from acceptable lines was expected to cause violent reaction and durable injustice to the affected. As a result the commission depended upon census figures, geographical contiguity, historical tradition and administrative convenience and treated district as far as possible as the units of allocation to one state or the other. According to the recommendation of Fazal Ali Commission fourteen Indian states were formed on linguistic basis. The Madras Presidency was divided and formed into four linguistic states namely Andhra Pradesh, Mysore, Kerala and Madras. The implementation of the states reorganization came into existence on 1 November 1956.

The states' reorganization bequeathed a legacy of claims and counter claims, bickering and disappointments. Through subsequent commissions and awards, a limited settlement to some of the left out issues could be found. Yet there was no finality, for local grievances lingered on. They became part of local politics. As the reorganized states compromised with the altered borders, the local grievance were obliterated though their footprints have become part of history. The reorganized states, each with its unilingual territory, historical tradition and official language, became the units of the federal system of India.

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Dr. G. VISWANATHAN ENDOWMENT LECTURE

CONTRIBUTION OF WOMEN TO THE INDIA'S FREEDOM MOVEMENT

G. Venkataraman

Respected General President, General Secretary, Office Bearers and Members of the General Body of the Tamil Nadu History Congress, Local Secretary, Delegates, Media, Staff and Students of Department of History, Periyar University, Ladies and Gentlemen.

I deem it a great honour to be invited to deliver the Dr. G. Viswanathan Endowment Lecture at its Twenty third Annual Session. At the outset I would like to express my heartfelt thanks to the office Bearers and General Body of the Tamil Nadu History Congress for this signal honour conferred upon me.

I wish to present before you a brief Historical account of **Contribution of Women to the India's Freedom Movement**.

Women have significantly contributed to India's freedom struggle almost on par with their male counterparts in fighting the British yoke. The initiative, bravery, guts and leadership qualities that the women have showed in the freedom movement for the country's independence from colonial rule have given them widespread name, fame and significance in the Indian society. During the uprising of 1857, women of the ruling class came together along with men to accomplish their noble objective of an independent India. After the mortifying defeat of 1857, the British Government replaced the English East India Company and the British rule became a historical fact.

The Indian National Movement was a long drawn struggle in contemporary world movement. If we take the Great Revolt of 1857 as the First War of Indian Independence and the beginning of the National Movement, it was a 90 long year struggle. And if we take the inception of the Indian National Congress in 1885, it was a 62 year long movement. There are historians who would attribute the origin of the National movement to the South Indian Rebellion of 1799-1801 or even earlier. Some historians try to begin the Freedom Struggle from 1750. But if

we try to push the movement to 1750 or to the South Indian Rebellion or to 1857, questions like nationalism and nation state have to be addressed.

Tamil Nadu which formed the major part of the former Madras Presidency played an important role in the anti-colonial resistance movement from the middle of the 18th Century. Queen Velu Nachiyar and Kuyili's heroism go back to the closing decades of the 18th Century. However, these tendencies were termed by many as sentiments of parochialism and not patriotism or nationalism. But it must be remembered that the resistance was certainly against the alien domination. In such endeavors, Women of Tamil Nadu showed extra-ordinary courage and valour in fighting out the foreign menace.

Veera Mangai Velunachiyar

Veera Mangai Velunachiyar was one of the less known queens in the 18th century in South India. She rebelled against the English dominance and fought against the English intrusion in the Tamil Country. She was born in 1730 AD to Sellamuthu Sethupathy, the ruler of Ramnad Kingdom and Rani Sakandhimuthal. She was the only daughter of this Royal family. The Royal couple had no male heir. Hence, they brought up the Princess, Velunachiyar, like Prince of Ramnad. She was trained in the skills of using weapons and also in martial arts like Kalari, stick fighting etc. She learnt horse riding and archery earlier. The Royal couple engaged teachers to teach her many languages like French, English and Urdu. Thus, this young brave Princess had excellent training in all war techniques.

She was also a scholar in many languages and was well trained to rule the Ramnad Kingdom. She married the Sivagangai ruler Muthuvaduganathar at the age of sixteen. She was very much helpful to her husband in his administration in Sivaganga. During this time in the year 1772, the English invaded Sivaganga kingdom and killed Raja Muthu

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Vaduganathar and his daughter young Princess Gowri Nachiyar in the battle of Kalaiyar Koil. The British troops attacked the palace under the command of Lt. Col. Bon Jour. Velu Nachiyar who was away at that time was very much shocked and wanted to take revenge on these ruthless aliens.

Dalavay Thandavaraya Pillai and Marudu brothers who sustained injuries in this battle promised Nachiar that they would recapture the samasthanam and punish the English. The Dalavai advised Veera Mangai Velunachiar to move to different places often in order to evade her capture by British invaders. Meanwhile Dalavay Thandavaraya Pillai wrote a letter to Sultan Hyder Ali on behalf of Velu Nachiyar to provide 5000 infantry and 5000 cavalry to defeat the English army. But unfortunately he passed away due to old age. But courageous Nachiar decided to meet Hyder Ali after the demise of Dalavay Thandavaraya Pillai at Mysore with the help of his son. She could explain in detail in Urdu all her problems with East India Company. She explained him of her strong opposition to British regime. Hyder Ali was very much pleased and promised to help her in her conflict with the English.

Hyder Ali accepted her request with sympathy and provided the necessary military assistance. He ordered Syed Karki of Dindigul fort to provide the required military equipments to Rani Velu Nachiyar and accordingly 5000 infantry and 5000 cavalry were released to her immediately. Her troops advanced to Sivaganga with the support of Marudu brothers.

The Nawab of Arcot came to know this advance and he put so many hindrances to avoid the advancement of Rani Velu Nachiyar's combined troops. The queen and Marudu brothers overcame all these hurdles. They geared up the troops and entered Sivaganga. She defeated the Nawab of Arcot and took him a captive. She re-captured her Sivaganga samasthanam with the help of Hyder Ali and became the queen of the Sivagangai seemai. Velu Nachiyar was the first queen who raised the revolt against the aliens long before the struggle of Rani of Jhansi who raised the banner of revolt against the English in 1857. Prof.N.Sanjeevi in his work 'Marudiruvu' states that 'the brave queen Velu Nachiyar raised revolt against English rule and

fought gallantly 85 years before Jhansi Rani's struggle in the North.

Such was the grit and determination of the women of the Tamil Country of the 18th Century.

Birth of the Indian National Congress

It is interesting to note that the birth of the Indian National Congress (INC) in 1885 led to concerted action on the part of the Indians. National unity, nationalism, anti-colonialism and anti-imperialism became clear to Indians from the inception of the INC. Hence, it would be a valid argument to say that India's freedom movement with a sense of national consciousness in its true meaning began with the founding of the Indian National Congress in 1885.

From the establishment of the Indian National Congress till the achievement of independence in 1947 it was a movement of 62 year struggle with intermittent breathing and resumption of activity. The French Revolution and the American War of Independence had a tremendous impact on Indian elite and intellectuals. It is pertinent to point out here that India's struggle for freedom drew men and women of India equally in its vortex and shaped many future leaders of the country.

We know that the Indian National Movement had three distinct phases in its growth from 1885 till the achievement of independence in 1947. During the first phase which witnessed the work of the Moderates (1885-1905), mass participation in the movement was gradual and not significant. It was during the next two phases such as the period of Militant Nationalism from 1905 to 1919 and the Gandhian period millions of Indians, both men and women, vigorously involved themselves in the freedom movement.

It was during the militant phase there was the involvement of larger segments of the society such as workers, peasants, women, students and common people with increasing national consciousness and awareness of patriotism. Both the Moderate and Militant Nationalist periods are called as the pre - Gandhian Period during which period there was not much of women's participation in nation's serious issues.

Mahatma Gandhi once said, "When the history of India's fight for independence would be written, the sacrifice made by women of India will occupy the foremost place". It is indeed true that the role played by Indian women in the freedom struggle is praiseworthy. Indian women in ancient times enjoyed a high status in the family and society. Thereafter in the medieval period, there began a gradual decline in their position. Social customs like child marriage, sati, the purdah system, female infanticide and prejudices against women education hampered their progress. But despite these, through the ages, some women excelled as warriors, administrators, educationists, politicians and social and religious reformers. The old order slowly changed with the coming of the British. Western education opened new avenues and new opportunities for the men and women of India. The birth of the Indian National Congress in 1885 also provided a political platform for women. By 1900, more women started attending the Congress sessions and became active in the political field.

Many of us now take the independence of our country in a casual manner. We forget that it was only about 68 years ago that we won our freedom from foreign rule. The struggle for freedom lasted about for more than 100 years during which period our freedom fighters braved untold sufferings, torture and imprisonment. Thousands of them were hanged on the gallows or blown to death by cannons. The heroes of our freedom struggle came from every corner of the country. They did not speak one language. They did not belong to one religion or one caste. They rose above these narrow loyalties and considerations. An intense love for their motherland and a keenness to see it free from foreign yoke permeated in their spirit and actions.

For several centuries women in India and abroad were relegated to a secondary and subordinate position. Even today society, economy and politics are dominated by men. With the emergence of the women's liberation movement in the last few decades, awareness of women's rights is growing gradually. "Educate, Organize and Agitate" seems to be the motto accepted by women in recent years. They are asserting their rights and demanding equality and justice. Their awakening has

led to the emergence of a multi-disciplinary academic pursuit called Women's Studies.

Feminists, regardless of whether they are liberals, radicals, socialists or Marxists agree that women are exploited and subordinated everywhere. There is a considerable truth in the feminist criticism of historiography wherein the role of women has been largely ignored, distorted and marginalised. In western countries books with significant titles such as *Feminists' Political Theory* or *Women in History* have been published. Yet, not much exhaustive and comprehensive history of the participation of women in India's freedom struggle has been written by any feminist in our country.

Since Independence, eminent historians such as Dr. Tarachand and Dr. R.C. Majumdar have written the history of freedom movement describing men's role more as if women were merely silent spectators watching helplessly at home the sufferings and sacrifices of men who dedicated their lives for a noble cause. In the volumes published by the distinguished historians, though sometimes women freedom fighters are identified by their names, generally women were treated as nameless and faceless individuals in a motley crowd. Many women freedom fighters passed away unwept, unsung and unhonoured.

Dr. R.C Majumdar, who at an advanced age, undertook single-handedly the difficult job of writing the history of India's freedom struggle in three volumes completed his long cherished project in 1963. He expressed his views candidly about our great leaders without fear or favour. Unfortunately, he did not attach much importance to the role played by women in India's struggle for freedom. The third of his trilogy covers the last phase of our freedom struggle from 1919 to 1947. In the nine hundred pages of this volume, Majumdar made a passing reference to less than twenty women freedom fighters. The following names are found scattered in the text:

1. Annie Besant
2. Kasturba Gandhi
3. Baseanti Devi Das
4. Anasuyaben Sarabhani Mrs. Motilal Nehru (whose first name Swaruparani is not

mentioned even once by Majumdar who chose to refer to her either as the widow of Motilal Nehru or the mother of Jawaharlal Nehru)

6. Mrs. J.M. Sengupta (whose first name was Nellie)
7. Kamala Nehru
8. Sarojini Naidu
9. Miraben (Madeline Slade)
10. Maniben Patel
11. Matangini Hazra
12. Pritila Waddedar
13. Kalpana Outt
14. Bina Oas
15. Sucheta Kripalani and
16. Amrit Kaur.

The early years of the twentieth century marked two important landmarks in the history of the Indian National Movement: the birth of All India women's organisation and the beginnings of women's participation in the National Movement. Both processes heralded changes probably unforeseen by founders of women's organisations and pioneers who championed the involvement of women in India's freedom struggle.

One of the first instances of women joining the political struggle in India was witnessed in 1905 when the Government decided to partition Bengal. There was a vigorous movement of mass protest in the province with a sympathetic reaction from other parts of the country. Women joined in large numbers and contributed their gold jewellery for the promotion of Swadeshi Movement.

The freedom movement provided a splendid opportunity for women to show their interest and capability to handle public affairs and it brought to prominence some political leaders. Women's association with public activity passed through four phases such as Swadeshi (1904 to 1911), Non - Co operation (1918 - 1920), Civil Disobedience (1930 - 1934) and Quit India Movement (1942). The marked feature of women who involved themselves in public activity during this period, were:

1. Most of them hailed from families where the male members (father, husband and brother) were active in social, religious and political associations.
2. Very few came from lower middle or lower classes. and
3. the upper caste women were over represented

The admirers as well as critics of Gandhiji are unanimous in giving full credit to him for the impressive entry into the freedom struggle of even those women of orthodox and aristocratic families who had never before come out of their seclusion. It took by surprise not only the Government but even by the Indians themselves. British journalists such as H.N. Brailsford and G. Slocombe who visited India, rightly observed that "if Civil Dis - Obedience Movement had accomplished nothing else but the emancipation of the women of India, it would have fully justified itself". Gandhiji believed that non-violent resistance to British rule suited women more than men as that required moral courage and determination more than sheer physical strength.

It is true that the number of women who took part in the armed struggle was much less than the number of women participating in the non-violent Satyagraha campaigns. However, it should not be forgotten that armed resistance had a history of more than a century. Women belonging to the royal families of various Princely States fought against the British in the battle fields. Velu Nachiar, the ruler of Sivaganga was the first woman of India to resist the British imperialism as early as the 1770s. Then under the leadership of Mahatma Gandhi, Thillaiyadi Valliammai of Tamil Nadu participated in the non - violent struggle for racial equality in South Africa. She was only 17 years at that time. She is an eternal source of inspiration for heroic women throughout the country. In 1824, Rani Channamma of Kittur, a small Princely State in Karnataka, refused to yield to the English East India Company and chose to fight against the trained and well equipped army of the Company. She was defeated and detained in the prison at Dharwar where she died as a martyr on July 13, 1830. Rani Jundan Kaur, widow of Maharaja Ranjit Singh, was detained at Banaras while her son Dalip Singh was taken to England. After suffering from

preventive detention for two decades, Jundan Kaur was allowed to go to England to see her son. Rani Lakshmi of Jhansi symbolized courage, determination, fearlessness, bravery and self - sacrifice for which she was praised even by her enemies. Similar qualities were shown by Rani Avanthi Bai of Ramgad, Begum Zeenat Mahal, wife of Bahadur Shah, the last Mughal Emperor and Begum Hazarath Mahal of Oudh in the revolt of 1857.

The contribution made by foreign women who loved India and served here steadfastly is also not adequately recognized. Except Mrs. Annie Besant and Sister Nivedita very little is written about others such as Margaret Cousins, Madeline Slade known as Miraben, Nellie Sen Gupta and Catherine Helman known as Sarala Devi. Not much information is available about an Irish woman freedom fighter known as Savitridevi. She was a divorcee who had settled in Allahabad where she started a Montessori School. It seems that she was in touch with some members of a secret revolutionary organisation called the Hindustan Socialist Republican Army led by Chandrasekhar Azad and Sardar Bhagat Singh.

There were some remarkable women who too symbolised the silently suffering womanhood of India during the freedom movement. They were never arrested and hence, did not suffer imprisonment even once. The widow of Damodar Chapekar suffered silently after her husband and two brothers - in - law were sentenced to death. Life became an ordeal for Yoshoda Savarkar after her husband Ganesh and brother-in-law Vinayak were sent to the Cellular Jail at Port Blair in the Andamans. Her youngest brother-in-law Narayan was also detained for some time in Jail. She could not see her husband even once in nine years. The letter giving her permission to go to the Andamans was received by her youngest brother-in-law three days after her death.

In Delhi, Satyavati Devi (the granddaughter of Swami Shraddhanand) became one of the leaders of non-violent demonstrations. When Satyavati Devi spoke to women, she reminded them of her lineage and urged them to join her in making personal sacrifices for the nation. She explained her commitment:

I am Swami Shraddhanand's grand daughter and Dhani Ram advocate's daughter and I have two little children.

Ordinarily my place was in my home. But at a time when my motherland is passing through a life and death struggle, I am one of millions of India's women and only one thousands of Delhi's women who have left their hearth and home and their traditional seclusion muster under Mahatma Gandhi's standard to fight. Satyavati Devi further added as follows: "Take to the field, because foreign domination is unbearable."

Judging her impatient speeches inflammatory, the authorities moved quickly, arrested and imprisoned Satyavati Devi, released her and rearrested her and finally sentenced her to two years imprisonment in 1932. From prison came songs such as "Satyavati message from jail" urging women forward

Jump into the burning fire,
And stand firm in the holy war,
Do not retreat from the battle,
So says sister Satyavatiji,
In the battle you must die before men
Don't be afraid of bullets or sticks,
Move your head forward first
So says sister Satyavatiji.

In prison, she contracted pleurisy and then tuberculosis but continued to work with Congress throughout the 1930s.

For many reasons, historical accounts of women's participation in the freedom movement have remained incomplete and unsatisfactory. Instead of making a thorough and systematic study of women's role in both the armed and the non-violent struggle for freedom, scholars generally tend to concentrate on either of the two types of freedom struggle. Even when they decide to focus on only one type, their description and analysis are mainly restricted to the provinces of Bengal, Bombay and Madras. More emphasis is given to the role of only a few of the most prominent women. Though Geraldine Forbes is one of the few historians who has made a serious attempt to study women's role in modern India, she

chose to focus more on literate women who because of their small number constituted an elite. For instance, in her brief account of the Quit India Movement she refers only to four women freedom fighters: Aruna Asaf Ali, Sucheta Kripalani, Usha Mehta and Matangini Hazra. Unfortunately, Geraldine Forbes ignored many illiterate or semi-literate women from the rural areas who suffered imprisonment during the Quit India Movement

Pre-Gandhian Movements

The pre-Gandhian period witnessed the work of intellectuals up to 1905 and extremists from 1905 to 1919. Till the birth of the Swadeshi Movement the National Congress's approach was methodical, disciplined and orderly. **Prayer, Petition and Protest** marked the three important hallmarks of the Indian National Congress. During the pre-Gandhian Era we have recorded evidences for the martyrdom of some five people in Tamil Nadu. There was a meeting in Tirunelvely in 1908. It was organized by V.O.C, Subrmanya Siva and Padmanabha Aiyangar to celebrate the release of Bipin Chandra Pal. Police fired at the people and 4 persons lost their lives in that incident. Then there was the daring act of Vanchinathan. He killed Ashe, the British Collector of Tirunelvely on 17.06.1911 at Maniyachi.

He committed suicide after killing Ashe and proved himself, the first great Martyr of the freedom Movement in the pre-Gandhian era. He was a great inspiration to men and women Freedom Fighters of Tamil Nadu.

Martyrs of Freedom Movement in Tamil Nadu, 1920-1947

With the advent of Gandhi, Movements like Non-Co-operation, Khilafat, Toddy Shop Picketing, Boycott of Foreign Cloth, Salt Satyagraha, Civil Disobedience Movement, Individual Satyagraha, Anti-war Propaganda and the Quit India Movement drew many people both men and women to participate in the freedom struggle all over India.

As far Tamil Nadu is concerned the names of many Martyrs have not been included. Their sacrifices are not properly acknowledged. Their

sufferings and sacrifices have not even been properly accounted for in modern Indian history. Only fragment of them have been included in works like Who's who of Indian Martyrs, March to Freedom in the Madras Presidency, 1916-1947 by Saroja Sundarrajan (1989), Vidutalaipporil Tamizhagam by M.P.Sivignanam, (1983), National Movement in Tamil Nadu 1905-1914-Agitational Politics and State Coercion by N.Rajendran (1994), and Madras Presidency Women in the Quit India Movement by C.Sindhu, (2008). The three Volumes of who's who of Freedom Fighters, Tamil Nadu brought out by the Government of Tamil Nadu in 1973 with Selvi Vijayalakshmi as Convener list those Freedom Fighters of Tamil Nadu who had undergone imprisonment punishment and who had enrolled in the Indian National Army of Netaji Subhas Chandra Bose. It does not provide a full list of Martyrs. The names of some 16,472 Freedom Fighters of Tamil Nadu find place in the three volumes. It is not a complete list as many could not provide evidences for their participation. Their names have been excluded. The names of those who did not claim any pension from the Government do not find a place in the above three volumes.

It is to be emphasized here that the strategy of a non-violent struggle adopted by Gandhi in fighting against the British was really the motivating factor, first and foremost, for the women in Tamil Nadu to participate in India's freedom struggle. The other aspects of the non-violent struggles of Gandhi were social and economic approach such as Toddy shop picketing, Boycott of foreign cloth and Salt Satyagraha. As many were affected in India due to the anti-people policies of the British administration, there was a tremendous response from women in India to participate in such movements. Therefore, there was an increasing number of women participants in the Gandhian struggles between 1920 and 1947. In Tamil Nadu also there was the same involvement of women in the independence movement. The following Table shows the district wise participation of women in the freedom movement in Tamil Nadu between 1920 and 1947.

District - wise figures of Women Participation in the Freedom Movement in Tamil Nadu during the Gandhian Movements

Name of the District	Women	Men	Total No. of Freedom Fighters
Chingelpet	01	266	267
Coimbatore	29	1427	1456
Dharmapuri	03	153	156
Kanyakumari	Nil	193	193
Madras	48	945	993
Madurai	47	1933	1980
Nilgiri	Nil	153	153
North Arcot	05	672	677
Ramanathapuram	14	1744	1758
Salem	06	683	689
South Arcot	12	591	603
Thanjavur	09	1432	1441
Tiruchirappalli	17 (2Muslim Women)	511	528
Tirunelveli	12	1000	1012
INA	28	4538	4566
Total	231	16241	16472

The number of women who took part in the Freedom Movement during the Gandhian Era in Tamil Nadu was 231. It includes of 28 women who joined the Indian National Army formed by Netaji Subhash Chandra Bose to fight against the British. There was no women participation from Kanyakumari and Nilgiri districts. There were 48 and 47 women participants from Madras and Madurai districts respectively. Next to these districts 29 women participated from Coimbatore district, and from the rest of other districts the number of women participation varies between 17 and 1. Tiruchirappalli has the distinction of 2 Muslim women freedom fighters (Mariyam Bibi and Piyari Bibi).

More Young Women as Freedom Fighters

Most of the women freedom fighters of Tamil Nadu during the Gandhian Era were literates. Majority of them were young with below 30 years of age. It is known from the records that out of the 203 women freedom fighters (excluding the INA members whose age could not be traced) 156 were of 30 and below 30 years of age. About 37 women freedom fighters were

in the age group of 31 and 49. An interesting feature is that there were about 10 women freedom fighters who were 50 years of age and above. Rajammal belonging to Thiruvavur of Thanjavur district was 70 years old when she took part in the individual Satyagraha in 1939. She was arrested and awarded 6 months imprisonment under the Criminal Law Amendment Act. She was kept in the Central Jail for Women at Vellore in 1939. Allamal of Perianaickenpalayam in Coimbatore district was 64 years old when she participated in the Civil Disobedience Movement in 1932. She courted arrest and was sentenced to undergo 7 months imprisonment in 1933 and was kept in Central Jail, Coimbatore for some time and transferred to Central Jail for women at Vellore.

Women Freedom Fighters who suffered Imprisonment of 6 Months and above

Out of 203 women freedom fighters from the 14 districts, more than 120 suffered imprisonment of 6 months and above. There were women who suffered punishment of imprisonment for more than two years. For example, Savithri Ammal of Udumalaipet Taluk had participated in all the programmes between 1928 and 1943. She was arrested and awarded imprisonment of 4 years 3 months on three occasions. She was sentenced for 2 years under section 17 (2) of Act XIV of 1908, in 1932, 3 months under section 38 (5) of Defence of India Rules in 1941, and 2 years under section 120 (b) (1) Indian Penal Code in 1943. Chockamma of Moopaiyur in Thiruvadanai of Ramanathapuram District was awarded 3 years of imprisonment for her involvement in the freedom movement in 1942. Similarly Saraswathi Pandurangan of Madras who joined the freedom movement in 1929 was awarded 2 years and 4 months of imprisonment on three occasions. She was arrested and sentenced to imprisonment of 6 months under Criminal Law Amendment Act in 1932 and to 4 months under Defence of India Rules in 1941. Though she did not mind about the punishments given to her, the damage that she suffered in her family life was irreparable. She lost her daughter aged 2 years and a son aged 11/2 months due to imprisonment. It shows that women were heroic in facing the British oppression and repression. Toddy shop picketing, Boycott of foreign cloth were the social oriented Gandhian

programmes that attracted many women. But it was Salt Satyagraha and civil Disobedience Movement that drew many women to greatly involve in the freedom movement.

M.P. Sivagnanam in his work *Vidudalaipporil Tamizhagam* (2 Vols.) gives an estimate of 200 lives lost in Tamil Nadu during the Non-Co-operation Movement, Boycott of the visit of Prince of Wales, Neil Statue Satyagraha, Simon Commission Boycott, Salt Satyagraha, Civil Disobedience Movement, Anti-War Propaganda and the Quit India Movement. But it is highly difficult to get records in the Tamil Nadu Archives to prove such deaths with valid sources. The Indian National Congress and the Congress Government in Madras did not bother about compiling the list of Martyrs, who sacrificed their lives for the cause of the nation immediately after independence. Even the claims of people who had lost their property and valuables during the freedom struggle were not at all entertained with sympathy by the Congress Government in Madras. So pathetic was the appeal of Srimathi Ponnammamma Ammal, wife of late Vanchinathan of Shencottah for pension from the Congress Government. It was dragged on for a long time. It was C.N. Annadurai, the Chief Minister of Tamil Nadu during 1967 - 69, who granted pension to Vanchinathan's wife in 1967. He wrote in the pension paper favourably as follows,

"Though the case does not strictly fall within the rules, on grounds of compassion we may have to consider it with sympathy. Vanchi's method may not be approved, but his burning desire to carry on the fight for freedom should be respected. Hence, this may be considered favourably. Pension may be granted."

Pension was paid at the rate of Rs. *SDI* p.m. to Srimathi Ponnammamma (Freedom Fighters Pension Order N. 408/67 dated 19, June 1967).

Compared to 16,241 men Freedom Fighters of Tamil Nadu the number of women may look small but the sacrifices that they had made were nevertheless great. As Freedom Fighters, Women in Tamil Nadu showed that they were equal to men in their courage and determination while participating in the Gandhian movements to fight against the British. They suffered imprisonment and other punishments just like their male counterparts. Yet they did not mind about such

sufferings and underwent all oppressions of the British rule.

However, many grass root movements which were of local importance and of limited duration are still neglected by historians. Instead of giving a panoramic or macro view of women participation, efforts must be made at least to focus on micro studies on women participation. For that it is not enough to rely only on official records available in the National and State archives. Police abstracts of intelligence and such other relevant unpublished material should be made available to the researchers by the Home Department of the State Governments and the Union Home Ministry. At present, the use of such materials is subject to the restrictions imposed by the Official Secrets Act. The present fashionable slogan of "Right to Information" is meaningless so long as free and easy access to the so called secret papers before 1967 is not given to researchers.

Apart from the official records, researchers have to carefully scrutinize other sources such as biographies, autobiographies, memoirs, unpublished personal papers, private diaries, records of trials in courts, reports of debates and proceedings of the Legislative Assemblies and Councils. They should be supplemented by a careful study of newspapers published in English as well as in modern Indian languages. In recent years oral history is also regarded as important. Folk songs, sung even today in many a farm and field perpetuate the memories of heroines who gave away everything they had to the cause of India's independence. They need compilation printing and publication before they are lost once and for all. Above all, it is increasingly felt that no historian however great he may be, can write single handed and in a single volume, a comprehensive history of women's participation in India's freedom struggle. The sources are available in at least 16 languages and unless a team of dedicated researchers is willingly to devote many years for completing such an ambitious project, no systematic, comprehensive and analytical history of women's participation in the freedom struggle can be written which will satisfy most if not all the people. Historians, Anthropologists, Sociologists, Media men should all join in hand in the effort to ensure that our women folk weaving the warp and woof of the fabric of our freedom will not remain unsung anymore.

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POLITICAL AND ADMINISTRATIVE HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

THE BRITISH RELATIONS WITH THE POLIGARS OF TAMIL NADU, 1765 - 1792

C.Thomas*

I thank the Executive Committee of the Tamil Nadu History Congress for electing me as Sectional President of the Political and Administrative History of the Twenty-third annual session. In this connection I am very much grateful to the General Secretary Dr. N. Rajendran and Member of the Advisory Committee Dr. P. Jegadeesan. I would like to speak on British Relations with the Poligars of Tamil Nadu, for a short period of 27 years from A.D 1765 to 1792. The mid eighteenth century polity of Tamil Nadu was marked by a three-tier system. At the summit there was a princely order headed by the Nawab of Arcot, who looked after defense establishment and the management of revenue. The auxiliary powers – the *poligars* formed the second segment and they preserved law and order of their respective territories besides supported the sovereign at the times of need. The Village Communities formed the third and lowest strata who looked after the social welfare and local administration.¹ The Rajahs and Setupatis were also ranked as the *poligars*. *Poligar* was a holder of an armed camp called *palayam* in Tamil, *palamu* in Telugu and *pollam* in English. The expansion of Vijayanagar rule in Tamil Nadu led to the strengthening of the *poligari* system to serve the needs of the time. The *poligars* were allowed to retain their *palayams* in return for rendering military service, payment of tribute or *peishcush* to the sovereign and administration of justice. During the rule of Nayaks, the *poligari* system was consolidated. The establishment of the Mughal rule in Tamil Nadu together with the emergence of the British as a political power at Fort St. George in Madras (Chennai) threatened the very existence of the *poligars*. The support extended by Haider Ali and his son Tippu Sultan, the rulers of Mysore and the Dutch at Toothukudi (Tuticorin) provided an

opportunity to the *poligars* to assert their independence from Mohammed Ali, the Nawab of Arcot. The Nawab wished to suppress the *poligars* who had worked against him with the support of the British. On the other hand, the British were waiting for an opportunity to strengthen their political power in the *palayams* thereby to establish their paramountcy in Tamil Nadu. Hence, the British, initially, supported the Nawab to consolidate his position over the *poligars*, subsequently, by utilising the critical situation of the Nawab they accomplished their diplomacy the Carnatic Treaty of 1792 and thereby they obtained permanent right to collect *Poligars' peishcush* for the defense establishment of the Carnatic including Tamil Nadu. The introduction of dual administration marked an epoch making event in the history of South India for it led to the dismantle of the forts of the *poligars* and disarming *poligars'* troops and annihilation of *poligari* system. This Sectional Presidential address highlights the circumstances that facilitated the British to shift their diplomacy from supporting Mohammed Ali to suppress the *poligars* to establish the dual administration of the Nawab and British simultaneously over the *poligars*.

British Military Support in the Nawabs' Annexation of the Palayams

Since the establishment of Mughal rule in Tamil Nadu, the *poligars* tried to strengthen their positions. In A.D. 1752, Mohammed Ali after the defeat of Chanda Saheb with the support of British emerged as the Nawab of Arcot to rule the territories situated in Mysore Payeenghat (below the ghats), once belonged to the Mughul Empire. On 26th August 1765, Shah Alam II, the Mughul emperor at Delhi through a *firman* gave him a title 'Walajah' and granted him hereditary rights to the Mughul territory

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and to serve as a Nawab of Arcot. Even before, Mohammed Ali had received *firman* from the Mughul emperor he attempted to punish the disobedient *poligars* with the military support of the British. The victory gained by the Nawab of Arcot over Khan Saheb in A.D. 1764 provided an opportunity to wage military attack against the *poligars* in Tiruchirappalli province. In order to obtain the help of the British, the Nawab wrote to the English that the *poligars* of Ariyalur and Wodeyarpalayam in the province of Tiruchirappalli did not support the Nawab against Khan Saheb². Besides they refused to remit regular *peishcush* of Rs. 20,000 for Ariyalur and Rs. 10,000 for Wodeyarpalayam.³

The Madras Council also agreed to support the Nawab of Arcot against the *poligars* in return for the military expenses. The combined forces of the Nawab and the English led by Umdat-ul-Umarah and Donald Cambell defeated Kamatchi Apalada Malavarayan Nainar, the *poligar* of Ariyalur and Katchiranga Prakhalakathi Wodeyar, the *poligar* of Wodeyarpalayam and annexed their *palayams* in January 1765 A.D.⁴ The dispossessed *poligars* fled to Tarangambadi (Tranquebar). They found that the Nawab had much influence with the Danes at Tarengambadi and there was a probability of their being placed in the hands of Mohammed Ali,⁵ they moved into Thanjavur. The *poligars* were prepared to restore their *palayams* on the payment of one lakh and twenty thousand pagodas. For this a sum of one lakh and five thousand *pagodas* was obtained from Buckinju Soucar.⁶ Before the settlement with the Nawab had been effected, the siege of Thanjavur was commenced.⁷ The forces of the Nawab and the Company led by Joseph Smith captured the fort of Thanjavur and annexed it on 16th September 1773. The *poligars* found themselves obliged to fly into the territory of Haidar Ali, where they resided until his invasion of the Carnatic in 1780.⁸ Mohammed Ali defending his action against the *poligars* of Ariyalur and Wodeyarpalayam, wrote the Governor that there were certain refractory *poligars* in the Carnatic. They increased their woods and built *guddies* (mud forts) and so became very insolent. They withheld the property of the *circar* and disobedience to their governors. In times of war they joined with the enemies and committed such disturbances and depredations as were exceedingly difficult to quell.

In order to keep peace and tranquility some of the revolting *poligars* were rooted away in conjunction with the English.⁹ The *palayams* were brought under the supervision of the Nawab's *amuldars*. They increased the taxes four times of what the people had usually paid to the *poligars* and tortured those who did not accept the exactions. Hence, the inhabitants were not satisfied with the new administrative system and demanded the restoration of the *poligari* system.¹⁰ The action taken by the Nawab against the *poligars* in the Tiruchirappalli province, though it helped him politically, it created a bond of alliance between Haider Ali's people and the dispossessed *poligars*. The British also got military expenses for supporting the Nawab against the *poligars*.

After consolidating his position in Tiruchirappalli, the Nawab decided to strengthen his hold in Tirunelveli region. During February to May 1767, the Nawab annexed Panjalamkurichi, Kollankondan, Sattur, Sivagiri and Wadagarai.¹¹ However, Haidar Ali's invasion in the Carnatic compelled the Nawab and the British to seek a peaceful settlement. Donald Campbell restored Sivagiri, Sattur and Wadagarai to the respective *poligars* and accepted whatever the amount they paid.¹² However, utilising the critical situation of the Nawab, the *poligars* of Sattur and Sivagiri withheld the payments and extended their military help to Mysore forces under Fazulla Khan in January 1769 against the Nawab and the English during the First Mysore war (1767-1769).¹³ Thus whenever the *poligars* found themselves unable to resist the demands of the Nawab they paid as much as they could. If they found it possible to resist, they refused payments.

After the First Mysore War, the Nawab decided to annex the Marava territories, i.e. Ramanathapuram and Sivagangai. In order to convince the British to extend their support, the Nawab wrote to the Madras Council that the Marava rulers had occupied the *circar* villages, refused to pay the *peishcash* to Tiruchirappalli, permitted the Dutch to establish their factories without his consent and refused to support in his expedition to Thanjavur.¹⁴ He also informed the Madras Council that as long as the minor powers retained separate administration in the Carnatic, they would enter into an alliance with the enemies

particularly Mysore and thereby would create trouble against him and the British.¹⁵ The British decided to help the Nawab against the Maravas for the security of the Carnatic.¹⁶ In fact by the time there was not much threat from the local and foreign powers against Mohammed Ali and the English.

The combined forces of the Nawab and the Company led by Joseph Smith attacked Ramanathapuram and captured the fort on 2nd June 1772. The Queen-Regent, the twelve year old Muthuramalingam and her two young daughters were imprisoned.¹⁷ The Royal prisoners were sent to Truchirappalli.¹⁸ Marching against Sivagangai the combined forces of the Nawab and the British under Smith and Bounjour killed its ruler Rajah Muthuvaduganatha Devar and annexed it on 25 June 1772. The desperate widow Velu Natchiar, her eight year old daughter Vellachi Natchiar, the Marudu Brothers (Periya Marudu and Chinna Marudu) Thandavarayan and Silambu Vattiyar went on foot through Mangalam and Melur to Sirpalakattai Nagar in Dindigul region belonged to Mysore kingdom, ruled by Haider Ali.¹⁹ Sivagangai was brought under the control of Undat-ul-Umara. Haider Ali gave them accommodation at Virupachi and gave them two hundred *pon* (gold coins) per month for their maintenance.²⁰ The massacre of royal family of Sivagangai echoed in the India House at London. Sir Robert Blatcher condemned it and an enquiry was ordered against Smith and Bounjour.²¹ Though the Nawab annexed the Marava States the flight of the royal family of Sivagangai to Mysore brought adverse consequence in the future.

Velu Nachiyar went to Srirangapatnam seeking the help of Haider Ali against the Nawab. Haider Ali sent three thousand horses and ten thousand sepoys to assist the Velu Nachiar. The forces of Mysore reached Dindigul on 7 September 1772.²² The forces of Mysore started military operation in Madurai region. However, Mohammed Ali defeated the Mysore forces in Madurai. Velu Nachiar decided to train the soldiers at the territory of Haider Ali to recover Sivagangai. A group of men soldiers and heroine women came from Kalayarkovil to Verupachi in order to meet Velu Nachiyar. She made arrangement to train them in the land of Haider Ali. In her address to the soldiers she told that they should not

discourage themselves and should not fear of anybody. The basic character of Tamils was not afraid of anybody but to fight for the nation. Therefore they should be prepared to achieve something. If they united they would defeat the Nawab and the British. Hence she appealed them to take the training in warfare seriously to recover Sivagangai from the Nawab.²³ She divided the soldiers into three groups, of which one group was exclusively for women and named as "Udayal Women Force" and trained by herself. Each of the remaining two groups was trained Chinna Maruthu and Periya Maruthu respectively.²⁴ In fact, the Nawab of Arcot annexed Ariyalur, Wodeyarpalayam, Ramanathapuram and Sivagangai and thereby consolidated his position in the sothern Tamil Nadu. However the emergence of the political alliance between the dispossessed vassals who got protection in the territory of Haider Ali posed a challenge to the Nawab. They tried to recover their territories with the support of Haider Ali and thereby to prevent the British from establishing their colony.

The Success of the Poligars over the Nawab and the British

The outbreak of the Second Mysore War (1780-1784) between Haider Ali and his Allies on one side and the allied powers (the Nawab of Arcot and the British) on other side provided an opportunity to the dispossessed and discontented chieftains of Mohammed Ali who were protected by Haider Ali to plan for regaining their lost position. The attack and annexation of Mahe, an important French settlement in the Malabar Coast by John Brithwaite led by the forces of the Company and the Nawab of Arcot on 19th March 1779 created enmity between Haider Ali and the allied powers²⁵. To Haider Ali, Mahe was strategically important because through it he received military stores and French Contingents for his army. As a result of the annexation of Mahe, the Company and the Nawab prevented Mysore from importing supplies and materials. Another incident which contributed to strain the relationship between Haider Ali and the allied powers was the Guntur affair. Guntur province was a part of the Northern Sarkar, administered by Basalat Jung, the brother of Nizam Ali. In November 1778, the British annexed Guntur province from Basalat Jung²⁶. The British disarmed the French troops which were stationed in the

headquarters of Basalat Jung under the French Commander Lally²⁷. Subsequently, Haider Ali approached the British to abandon Guntur province to Mysore²⁸. But the English rented it to Mohammed Ali²⁹. Thus Haider Ali's failure to annex Guntur also contributed to aggravate his enmity towards the allied powers.

Haider Ali led one lakh and eight thousand forces including the troops of Madava Rao II into the Carnatic through Chengama pass in July 1780³⁰. Haider Ali also got the military support of the French. He captured the capital city of Mohammed Ali and declared himself as the "Nawab of Arcot". He entered into settlements with the *amuldars* and other officers of the Nawab and permitted them to continue in their respective position³¹. These measures helped Haider Ali to secure the support of Mohammed Ali's people. Haider Ali sent *hircarrahs* with letters to the *poligars* of the Nawab in Tirunelveli district to take arms and support him³² in his effort to destroy the Nawab and the English. Haider Ali's victory at Arcot together with the kind treatment given to the people of Nawab and his critical situation provided an opportunity to the discontented and dissatisfied people to work against him.

By the time the Nawab of Arcot met with the financial crisis and the soldiers were not given regular pay and food especially who were serving in Ariyalur and Wodeyarpalayam. On 15th December 1780, Gulam Mohammed, the *killedar* of Ariyalur wrote to Mohammed Aitebar Khan that the colleries were making disturbances in Wodeyarpalayam. He added "I can neither write nor speak of the mutinous manner of the sepoys, who are almost starved".³³ In the another letter, Mohammed Abdulla, the Subadar at Ariyalur wrote to Mohammed Aitebar Khan on 15 December 1780 that due to the non-payment of salary, the sepoys starved for days with out eating anything. They threw down their arms, started mutiny and threatened that they would leave the camp if the salary and food were not provided.³⁴

The situation of the Marava territories were not in favour of the Nawab. Though the Nawab annexed Ramanathapuram and Sivagangai in 1772 A.D., he did not succeed either in conciliating or in pacifying the inhabitants. The overthrow of their royal institutions and confiscation of their lands

excited wide-spread disturbances. The Maravas who were both soldiers and peasants had the unique advantage of waging a guerilla war against the enemy and returning to their fields as the circumstances demanded. Abandoning their villages and leaving their women and children in their homes, they organised themselves into armed bands with pikes and small guns and setup posts in the inaccessible woods³⁵. They were waiting for an opportunity to recapture the lost places from the Nawab.

In the far South the *poligars* made repeated attempts to reinstate the Nayaks in power. Earlier on 20th January 1754, Nama Nayak, on behalf of the *poligars*, wrote to Governor Thomas Saunders, "As we have had no king from these twenty years past to rule this country it was in a distressed condition and as we the *poligars* are 50 or 60 in number, we are in a very bad circumstance having no ruler to command us". If his Honour settle this country and appoint a Ruler over us it will be a means to require him (the governor) a good name and reputation. we shall pay the tribute to the Nawab according as it was customary to the Subah of Arcot and agreeable to him and will endeavour to deserve his honour's favour this will settle the country"³⁶. Again in the year A.D. 1757 the *poligars* demanded the restoration of Vijayakumara, son of Bangaru Tirumali as the ruler of Madurai³⁷. As the Nawab of Arcot failed to restore the Nayak regime and demand exorbitant taxes from the *poligars* of Tirunelveli and Madurai to meet his war expenses, they decided to restore the Nayak prince with the support of Haider Ali.

Haider Ali assisted by the supporters of the previous *poligars* defeated the Nawab's forces at Wodeyarpalayam and Ariyalur. Haider Ali reinstated Katchiranga Prakhalakathi Wodeyari and Kamatchi Apalada Malavarayan Nainar in Wodeyarpalayam and Ariyalur respectively.³⁸ With regard to these developments, Collector Wallace wrote to the Board of Revenue on 30th May 1802 that the unprotected state of the *palayams* and the confusion prevailed in the Southern parts of the Carnatic was a universal one. The friends and the supporters of the *poligars* were in favour of the establishment of the *poligari* system. Hence the *poligars* of Ariyalur and Wodeyarpalayam found the situation favourable to expel the *amuldars* and the soldiers of the Nawab

and to establish their supremacy over the respective palayams which had been long governed by their families.³⁹

In the meantime, the Mysore forces consisting of two thousand soldiers, one thousand horses and two guns under Syed Sahald and forces already trained by Velu Natchiar while she was in the territory of Mysore kingdom, reached Kalayarkovil via Vattalakundu and Cholovandan.⁴⁰ The combined forces led by Syed Sahald after defeating the allied forces recaptured Sivagangai and proclaimed Velu Natchiar as the queen of Sivagangai in 1781 A.D.⁴¹ The Marudu brothers assumed the charge of the ministers under the queen.⁴² The success of the Marava family at Sivagangai gave a fresh impetus to the rebels in Ramanathapuram, who supported by the forces of royal family recaptured it after defeating the Nawab's troops and Mappilla-Thevar assumed its ruler.⁴³

The Nawab, subsequently decided to enter into settlements with Ramanathapuram and Sivagangai. In June 1781, the Nawab accepted the restoration of the Rajah of Ramanathapuram on the condition of remitting a *peishcush* of Rs. 2,90,000 to *fasli* 1190 ie from 12th July 1780 to 11th July 1781. He also agreed to pay to the Nawab annually Rs. 1,75,000 rupees from the *fasli* 1191. The Nawab was also allowed to garrison the fort of Ramanathapuram.⁴⁴ The Nawab also made agreement with Velu Natchiar of Sivagangai and her daughter in the same manner what was settled with the Ramanathapuram.⁴⁵ The estimated pay of the Nawab's troops doing duty in Ramanathapuram and Sivagangai was one lakh rupees per annum.⁴⁶

In the meantime Haidar Ali marched towards the South and captured Cholavandan, Tirunelveli, Palyamkottai and Vasudevanallur.⁴⁷ Haidar Ali enthroned Kattu Rajah, the Nayak prince as the ruler of Madurai and Tirunelveli districts.⁴⁸ Kattu Rajah wished to regain the influence of his family in Madurai and Tirunelveli independent of the present opportunity.⁴⁹ So he formed a league with Kattabomman, the *poligar* of Panchalamkurichi and Varaguna, the *poligar* of Sivagiri. Varaguna asked Haidar Ali to send Mysore troops to Tirunelveli to assist the *Poligars'* League.⁵⁰ Haidar Ali also responded it. The *Poligars'* League started revolt

against the Nawab's administration. The *poligars* refused to pay tribute to the Nawab.

Kattabomman was a powerful *poligar* in Tirunelveli. His design to make himself absolute master over the *poligars*, induced him to enter into an agreement with the Dutch at Tuthukudi⁵¹. He received 4000 stand of arms and 20 pieces of cannon from the Dutch at Tuthukudi due to the recommendation of Haider Ali.⁵² Kattabomman hoisted their flag on his fort.⁵³ Kattabomman had plundered several districts and seized the crops found in Pancha Mahal which produced annually 200,000 *Chuckrams*. In this connection the Committee of Assigned Revenue on 7th October 1782 observed that Kattabomman Naick with impunity followed his example and plundered inferior *poligars* whatever was within their reach⁵⁴. Varaguna assisted by the Western *poligars* defeated the forces of the Nawab and the English led by James Edington and occupied Srivilliputtur⁵⁵. The rebel *poligars* seized the Nawab's revenue⁵⁶ and compelled his revenue servants to take shelter at Madurai.⁵⁷ With regards to the attitude of the *poligars* in Tamil Nadu, John Brathwaite, an English Officer wrote that except Tondaiman of Pudukottai all others were in Haider Ali's interest.⁵⁸ Regarding the nature of resistance, William Light wrote to Madras Council that *poligars* - Kattabomman and Varaguna prosecuted the system of independence.⁵⁹ In fact the *poligars* in Tirunelveli and Madurai by crowning Kattu Rajah reestablished the rule of the Nayaks. Likewise the *Poligars* of Ariyalur and Wodeyarpalayam and Sivagangai and Ramanathapuram reestablished the *poligari* system. Of them the Maravas entered into settlements with the Nawab. The other *poligars* still accepted Haider Ali as their protector. They opposed the Nawab because he often interfered in the affairs of the vassals and demanded more rent. The *poligars* opposed the British because they did not like the latter to emerge as a colonial power in Tamil Nadu.

Poligars During the Assigned Revenue Administration

The Nawab of Arcot had found severe financial crisis due to the Second Mysore War and internal problems and so he could not give the military expenses to the British to continue the war against Mysore. Regarding the effects of the war in

Tiruchirappalli region Actebbar Khan and Sunmugam Mudali wrote to the Board of Assigned Revenue on 22nd January 1782 "The enemy's horses were for three months at Lalgudy and committed all kinds of depredations in the neighbourhood of the fort of Trichinopoly burnt the villages and took away cattle..... All the grain which ryots had reserved for seeds had been destroyed by the enemy".⁶⁰ They also added that due to the ruinous state of the country at that time any of the lands could be cultivated.⁶¹ Sanmugam Mudali wrote to the Committee of Assigned Revenue on 13th March 1782 that the places to the westward of Tottiam and Vayalur in Tiruchirappalli were entirely ruined and people were deserted due to the depredation committed by the Mysore forces in 1781 A.D.⁶² Such was the ruinous state of the territory of the Nawab, which prevented him to collect the revenue to meet the military expenses.

So he assigned his revenue administration to the British for a period of five years as per the settlement signed between Mohammed Ali and the Madras Council on 2nd December 1781. The English agreed to give one-sixths of the revenue including one-sixths of the *peishcush* to be collected from the *poligars* to the Nawab for meeting his private expenses.⁶³ Thus the dual system of administration in the territory of the Nawab including the *palayams* were introduced during the Assigned Revenue administration. The revenue collection was vested with the Company while the administration and judicial control were kept under the Nawab. It created discord in the future days. The British created Board of Assigned Revenue to supervise the revenue administration. As the Nawab surrendered the revenue administration to the Company for a period of five years, the collection of rent, except the *palayams*, were vested with the renters. The Board of Assigned Revenue decided to settle the *peishcush* directly with the *poligars* because they wanted to have direct control over them to prevent any type of disturbance against the company and to collect the regular tribute. Yet the Board of Assigned Revenue decided to reduce the status of the *poligars* of Ariyalur and Wodeyarpalayam to the level of the renters.

The Company's officials took tried to bring the *poligars* of the Nawab under their control, either

through conciliation or through fighting. The Committee of Assigned Revenue accepted the agreement executed by the Nawab of Arcot with the Rajah of Ramanathapuram and the Queen of Sivagangai before it was surrendered to the Company.⁶⁴ On 17 June 1782, the Committee resolved to execute same type of agreement with the Rajah of Ramanathapuram and the Queen of Sivagangai.⁶⁵ The British also handed over Tirupuvanam and Pallamedu to the Rajah of Ramanathapuram.⁶⁶ Further, on behalf of the Rajah, Muthu Veerappa Pillai during his meeting with George Procter, the Company's official at Palayamkottai, the former represented him that if the Company took the protection of Ramanathapuram by garrisoning the fort of Ramanathapuram and Tirupattore, the Rajah would give four lakhs rupees annually besides Rs.25000 the dues to be given to the Nawab towards *nazer*.⁶⁷ The Committee of Assigned Revenue considered that it was advantageous for the Company. However, the Committee resolved to recommend the same for the consideration of the Select Committee.⁶⁸

The *poligars* of Tirunelveli often committed depredations in the same province and the border areas of Madurai. On 14th September 1782, the renter of Madurai Guidelore Venkatrao wrote to the Committee of Assigned Revenue that within the last two years several villages in the Madurai worth to the annual rent of 30,000 *Chuckrams* were seized by the *poligars* of Tirunelveli.⁶⁹ Due to the depredations of the *poligars* the revenue managers went to the fort for shelter and ryots left their residence.⁷⁰ George Procter wrote to the Governor on 25 January 1782, that the *poligars* in Tirunelveli would be prompt to take every advantage of the weakness of the governing authority. He added that on account of enjoying villages of the circar territory in Tirunelveli by the *poligars* there was a loss of revenue amounted to upwards of one lakh and twenty thousand *Chuckrams* annually besides further considerable loss of public revenue due to occasional disturbances and seizure of crops. Therefore, it was required to suppress the *poligars* to maintain peace and increase the revenue of the government.⁷¹ George Procter, the revenue officer at Palayamkottai observed that whenever there was not a sufficient military force to keep Kattabomman subjugation and

obedience, he would commit considerable depredations.⁷²

Therefore, George Proctor, arranged for a meeting among Kattabomman, Mudaliar and other principal servants of the Nawab at Shevulpuri for negotiation. But Kattabomman did not come to meet them.⁷³ In order to collect the revenue regularly and maintain tranquility George Proctor urged the Governor, absolute necessity of the Company to take the whole military authority of the Nawab, under the control of the British. He said that while the Nawab retained the military authority in his own hands the *poligars* would not comply with his orders.⁷⁴ He further added that if the Company took possession of the Nawab's army under their control the revenues from Tirunelveli, Madurai, Ramanathapuram and Sivagangai might be able to collect easily.⁷⁵ The Company's administration did not like to take the Nawab's army under their control. But they were prepared to bring Kattabomman under their control either through military action or friendship. Col. William Fullarton, commanding the military operations captured the fort of Panchalamkurichi on 14th August 1783.⁷⁶ Subsequently Varaguna, the *poligar* of Sivagiri was defeated and captured the palayam. With this the *Poligars'* League was completely routed.⁷⁷ Kattabomman and Varaguna came under the control of the English and paid 30,000 *Chuckrams* each towards all the previous claims that the Company had and gave security for 15,000 *pogodas* each as condition for restitution of their forts.⁷⁸

In the province of Tiruchirappalli, the English entered into settlement with the *poligars* of Ariyalur and Wodeyarpalayam and they consented to pay the rent for three years.⁷⁹ However, the chieftains of Ariyalur and Wodeyarpalayam were denied to enjoy the privilege of the *poligars* but they were reduced to the status of the renters.⁸⁰ Muthu Vagya Rengappa Wodeyar, was appointed as the renter of Wodeyarpalayam on the condition of remitting one lakh and thirty five thousand Porto Novo *pogodas* for period of three *fasli* years from 1193 to 1195 (from 13 July 1783 to 12 July 1786) at the rate of 40,000 in *fasli* 1193, 45,000 in 1194, and 50,000 in 1195.⁸¹ The renter of Ariyalur consented to pay 34,000 *star pogodas* every year.⁸² The amount inclusive of all

charges of sibbendy, sadarwarad, inamdars, russamdars, shotrondars, perkahy, or shroffage and repairs of tanks.⁸³ However, as the chieftains of Ariyalur and Wodeyarpalayam had not paid the whole amount of rent and kept a balance of sixty one thousand *pogodas* and indulged in disturbanses Irwin, the Company's Officer imprisoned them in the fort of Tiruchirappalli.⁸⁴ There after they entrusted the *poligars'* territories to other renters for collecting the rent. When the Assigned Revenue was surrendered to the Nawab in June 1785, these *poligars* were delivered over to the Nawab on account of their balance of *peishcush* due to him.⁸⁵ They persuaded the ryots of Wodeyarpalayam and Ariyalur not to recognise the *circular* and thus commenced fresh delinquencies. Therefore, the Nawab removed them from Tiruchirappalli and confined them in Wodeyarpalayam and Ariyalur.⁸⁶

The Second Mysore War was concluded by the Treaty of Mangalore on 11th March 1784. The first article of the treaty stipulated that the Rajahs of Travancore and Thanjavur, should be the allies of the English and Carnatic Payeenghat.⁸⁷ Mohammad Ali was not satisfied with the English for their failure to include his name in the treaty instead of simply mentioning the Carnatic Payeenghat. The Nawab wrote to George Macartney, the Governor of Madras that he spent a major portion of his revenue and supported the British with his forces during the war against Mysore.⁸⁸ In spite of this, the English made secret negotiations with Tippu Sultan and thereby ignored his "Right of Supremacy and Sovereignty Over" the Carnatic.⁸⁹ The Nawab further added "I have been stripped and plundered of everything dear to me on earth" by the sultans of Mysore and English.⁹⁰ In fact, when Tipu Sultan's Vakils, Appaji Ram and Srinivasa Rao had an negotiation with the Company's officials in October 1783 the Tipu's representatives proposed to draft a defensive and offensive alliance between Tippu Sultan on one side and Mohammed Ali and English on other side. The Madras Council levelled a series of objections against the proposed terms of inclusion of Mohammed Ali in the treaty.⁹¹ In order to convince the Nawab the English told him that they could protect the Carnatic on account of the assignment of his revenue to them and extending his military support.⁹² The British told him that if they accepted

the proposal of Tippu Sultan and included his name as a party in the treaty he would have insisted on the partition of the Carnatic.⁹³ The main reason for the exclusion of Mohammed Ali's name in the treaty was due to the unwillingness of the British to consider him as a major power in the Carnatic. In the meanwhile the Nawab worked for the revocation of the assignment. Due to the interference of the Governor General of Bengal and the the Board of Control at London, the Madras Council entered into the settlement with the Nawab and surrendered the assignment in June 1785.⁹⁴ Thus the Nawab won the restoration of the revenue administration before the end of the five year term.

The Poligars During the Assumed Revenue Administration

The outbreak of the Third Mysore War (1790-1792) provided an opportunity to the English to interfere in the revenue administration of the Nawab of Arcot. Tippu Sultan's attack on the Travancore Line on 29th December 1789, which belonged to Travancore Kingdom, the ally of the British caused to the Third Mysore war.⁹⁵ Assisted by the forces of the Nawab, the British started military operation on Mysore in May 1790.⁹⁶ The English also obtained the support of Nizam Ali and Madhava Rao II in return for providing equal share of conquest in Mysore.⁹⁷ Due to the war the economic crisis occurred in the Carnatic. The Nawab had already consented through an agreement signed with the British on 24 February 1787 to give 4/5 of his total revenue to the Company to conduct the war against Mysore. The Madras Council argued that in the existing situation if he retained the revenue administration of the territory, he could collect only a limited revenue and the payment of 4/5 of the amount would appear inadequate for the Company to conduct the war. Therefore, the Madras Council demanded the Nawab to surrender⁹⁸ his revenue administration during the war provided that they would give him 1/5 of the total produce for his expenses. But the Nawab refused to surrender his territory. Therefore, the British assumed his revenue collection on 7th August 1790 through proclamation.⁹⁹

The Board of Assumed Revenue was created at Fort St. George to supervise the management of the assumed territory and the revenue collection.

The Nawab's territory was divided into six divisions known as districts namely Tirunelveli, Madurai, Tiruchirappalli, Arcot, Nellore and Ongole. They were entrusted to the respective collectors – Benjamin Torin, Alexander Macleod, Robert Andrews Nathaniel Kindersley, Richard Dighton and John Erskine respectively.¹⁰⁰ As the Arcot district was a vast one, for administrative convenience they separated it into Northern, Centre and Southern divisions and entrusted them to Kindersley, James Landon and Charles Floyer respectively.¹⁰¹

The primary duty of the collectors was to improve the cultivation and collect the rent through annual renting system for increasing the revenue of the Government.¹⁰² The Collectors also should enter into conciliation with the *poligars* in order to prevent them from plundering and destroying the private and public properties and should protect the people from the attack of the Mysore forces.¹⁰³ Aimed at minimising the disturbances and improving the cultivation, the Company decided to bring the *poligars* of Venkatagiri, Kalahasti and Bommarauze Palayam under the direct control of the Collector. So that they had to settle the *peishcush* with the Collector instead of settling with the adjacent renters in other areas. This would preserve the customs practiced by the Nawab of Arcot and to prevent them from indulging in plunder, exploiting the weakness of the renters, with holding the payment of tribute and working against the British.¹⁰⁴ Hence the *poligar* of Bommarauze Palayam was placed under the immediate control of Kindersley, the Collector of the northern division of Arcot.¹⁰⁵ The *poligars* of Venkatagiri and Kalahasti were made to settle their annual tribute directly with the Collector of Nellore.¹⁰⁶ The chieftains of Ariyalur and Wodeyarpalayam were denied to enjoy the status of the *poligars*. But they were considered as the renters as was the case during the Assignment Revenue administration and brought under the direct control of Robert Andrews, the Collector of Tiruchirappalli district.¹⁰⁷ After the restoration of the Assignment, the Nawab decided to strength his authority over the Marava states by increasing the annual *peishkush* to Rs.3,00,000 each to Ramanathapuram and Sivagangai. The Rajah of Ramanathapuram readily accepted it.¹⁰⁸ After a military expedition the peace was settled with Sivagangai, by which the Nawab fixed the *peishkush*

at an enhanced rate of three lakhs of rupees. While Wodeya Tevar who married princess Vellachi assumed the Rajahship of Sivagangai, the Marudu brothers continued as the ministers.¹⁰⁹ As Chinna Marudu, the minister of Sivagangai maintained close contact with Tipu Sultan¹¹⁰ and as the Sivagangai *poligar* demanded to fix the annual *peishcush* as 1,75,000 rupees as it had been collected during the Assignment, the Board of Assumed Revenue accepted the demand.¹¹¹ The Board of Revenue showed leniency towards Sivagangai *poligar* because its produce was not equal to Ramanathapuram but the Nawab had fixed its *peishcush* as 3,00,000 rupees.¹¹² The Minister of the Rajah of Ramanathapuram also sought the mediation of J. Wrangham, the Acting Collector of Madurai and urged him that due to compulsion of the Nawab, Rajah agreed to pay an annual *peishcush* of 3,00,000. As it was an injustice to collect this amount he requested the Company to settle the annual *peishcush* for Ramanathapuram at Rs. 2,20,000 as what had been fixed during the Assignment¹¹³. Therefore, the British decided to settle the *peishcush* for Ramanathapuram on the same terms observed during the Assignment¹¹⁴.

Before entering into settlements with the *poligars* of Tirunelveli, its collector forced the chieftains of Sivagiri and Panjalamkurichi to restore the circar villages and the plundered goods.¹¹⁵ After fixing the renters in their respective farms, the Collector Benjamin Torin sent notice to the *poligars* asking them to accept the cowels peacefully and settle with the respective Company's *amuldars*. Among the *poligars* of Tirunelveli, twenty five all entered into settlements with Torin. Of them *poligars* of Paroor, Sattur, Avaniapuram and Gollum Gundom lost their *palayams* and their properties were utterly incapable of fixing tribute. Therefore no tribute was fixed for these *poligars* for the *fasli* 1199. However, these four *poligars* agreed to remit the tribute from *fasli* 1200 onwards.¹¹⁶ Hence, the total amount of tribute for twenty five *poligars* were fixed at 74,166 *Chuckrams* for the *fasli* year 1199 and 84011 *Chuckrams* for the *fasli* year 1200.¹¹⁷ However, due to the difficulties the annual *peishcush* for the *poligars* of Chocumputti, Saptore, Sawdowro, Yelmory, Chumegudi and Colatur were not settled.¹¹⁸ Among the *poligars* who entered into settlement

with the British, Varaguna of Sivagiri, Yettappa Naick of Ettiapuram and Kattabomman of Panjalamkurichi consented to remit the annual *peishcush* of 11,000 *Chakrams* each. The other lesser *poligars* agreed to remit less than this amount according to the size and productivity of the *palayams*.¹¹⁹ Though Benjamin Torin fixed the annual *peishcush* for Kattabomman as 11,000 *Chakrams*, he claimed that his actual income was 60,000 *Chakrams* including *kaval* fees, *desakaval* and other fees collected from his people.¹²⁰ As the British were preoccupied with war against Tipu Sultan, they wished to prevent Kattabomman from joining with the Mysore forces. Therefore, though the British understood that his annual *peishcush* was disproportionate to his income they accepted it.

Though the Board of Assumed Revenue's Officials made settlement with the *poligars* to the payment of *peishcush* they could not take measures to prevent their disturbances. The reconquest of Coimbatore and the attempt of Tipu Sultan to invade the Carnatic encouraged the *poligars* of Tirunelveli to indulge in the depredations.¹²¹ Coimbatore belonged to the Mysore Kingdom, which is located in the Mysore Payeenghat. The Carnatic forces had captured it from Mysore troops earlier. Coimbatore was reconquered by the Mysore forces consisting of four thousand horses, four thousand infantry, two guns and a few elephants under Qamar-ud-din Khan. Qamar-ud-din Khan reached Coimbatore in October 1790.¹²² The forces of Mysore had reconquered the fort of Coimbatore on 3rd November 1791 and took Lieutenants Chalmers and Nash and other three members as captives to Seringapatam. The remaining members were freed on the condition that they would not take part in the future war against Mysore.¹²³ The *poligars* of Sivagiri, Ettaiyapuram, Chokkampatti and Panjalamkurichi continued disturbances. They captured cattle, sheep and other property. They returned the goods and lives to the inhabitants for paying ransom in ready money.¹²⁴ Due to their depredations the village guards were not dared to oppose them and the renters also considered themselves not safe.¹²⁵ Kattabomman wrote to the inhabitants of the circar villages to give up their lands to his *sherogars*. The peons of the renter of the place who opposed the movement of Kattabomman were severely flogged.¹²⁶ When the

Collector Benjamin Torin had written to Kattabomman, he replied that he was collecting batta from the inhabitants to defray his hunting expenses.¹²⁷ Hence, the Company's concentration in Mysore together with the defenceless state of the district of Tirunelveli contributed to the *poligars'* disturbances.¹²⁸ However, the increasing strength of the regular and revenue troops helped the Company to stop the *poligars'* disturbances. Yet, the Collector of the Tirunelveli admitted that the balance outstanding was chiefly from the *poligars* and could not be collected till the war was over.¹²⁹

The Third Mysore War came to an end by signing the Treaty of Perpetual Freiship concluded at Seringapatam on 18th March 1792. By this treaty the half of the territory of Mysore Kingdom was divided among the British, Madhava Rao II and the Nizam Ali. The British annexed northern Mysore Payeenghat (Kaveriipattnam, Namakkal, Jagadevapalayam, Tirupattur, Krishnagiri, Vaniambadi etc.), the Districts of Dindigul and Coorg and Malabar region.¹³⁰ Though the British during the Assumed Revenue Administration had collected the net amount of thirty-three lakhs, thirty six thousand, five hundred and eighty one star pagodas,¹³¹ they did not give any benefit of the war to the Nawab of Arcot. Mohammed Ali became unhappy with the policy of British for they ignored his political identity in their treaty with Tipu Sultan. He wrote to the Madras Council "I have placed the sword in the hands of the Company for my Defence, and their servants may turn the weapon to my destruction".¹³² Mohammed Ali argued that since the portion of Mysore Payeenghat annexed by the English had been remained the part of the Mughal empire and as he was the rightful Nawab recognised by the Mughal emperor he had the full right¹³³ to claim the territory from the English. The Nawab asked the British to change the provisions of the Treaty of Seringapatnam in order to safeguard his interests and to transfer the district of Dindigul and the northern Mysore Payneenghat territory to his administration. But the English defended themselves by stating that the revenues collected from his territory could help them to protect the Carnatic¹³⁴. Further, the English said that they annexed the places from Tippu Sultan and he could not agree to alter the provisions of the treaty.

Besides ignoring the political importance of the Nawab, the British wished to bring the *poligars* of the Carnatic under their partial control. Various observations were made about the nature of the *poligars*. The Board of Assumed Revenue in its letter to the Governor in Council wrote that the absence of steadiness in the Nawab's government provided an opportunity to the *poligars* to increase their strength to a dangerous extent. Further Mohammed Ali had shown little moderation in his exactions when he used the force. So they had constantly availed themselves of his embarrassment to evade the payment of *peishcush*.¹³⁵ Therefore a change of administration was required to collect the regular *peishcush* from the *poligars*. The Fifth Report of the Madras Presidency noted that the annual *peishcush* to be paid by the *poligars* was wholly disproportioned to their revenue. The *poligars* gained advantages by exaction of a *nuzzer* and fines. They were a perpetual sources of violence and distraction. During the period of public calamity the *poligars* retaliated upon the Nawab's officers and the ordinary people in the cirar villages which created menace.¹³⁶ The report also stated that the *poligars* were disobeyed to the Nawab's government and expiated rebellion against the state because they were of the means of super abundant wealth.¹³⁷ Benjamin Torin observed that the *poligars* enjoyed enormous advantages and privileges at different times by bribing or by force. The *peishcush* formerly fixed by the Nawab was disproportionate to the actual revenue. For instance Kattabomman's annual collection was 60,000 *Chuckrams*. But his annual *peishcush* to the cirar was 11,000 *Chuckrams*.¹³⁸ Hence, a measure was required to collect *peishcush* in proportionate to the annual collection of the *poligars*. Hence the British decided to interfere in the revenue administration of the palayams to increase the revenue and to avert the *poligars* military actions in the process of their policy towards the establishment of British paramountcy over the Carnatic in general and Tamilakam in particular.

The Transfer of Right to Collect the *Poligars'* *Peishcush* from the Nawab of Arcot to the Company

When the British had surrendered the Assumed Revenue Administration to the Nawab of Arcot, the former signed a treaty with the latter on

12th July 1792. This is known as the Carnatic Treaty of 1792. The first article of the treaty stipulated that the friends and enemies of either of the contracting parties were the friends and enemies of both. The fourth article of the treaty stated that the Company should maintain a military force in the Carnatic under its exclusive control. In return the Nawab had to pay every year nine lakhs of stat pagodas as his contribution to the Company for the support of the military establishment in the Carnatic and a sum of 6,21,105 star pagodas for the liquidation of his debts. The fifth article empowered the British to collect the *poligar peishcush* estimated at 2,64,704:20:26 star pagodas. The amount should be credited towards the payment of the Company's military establishment. The British also agreed to collect the *peishcush* from the *poligars* at its own expense and risk and would not increase the demand on the *poligars* except through an enquiry that the *poligars* owed a larger sum than what they paid by virtue of any lawful engagement. The British further consented to give credit to the Nawab if any additional amount was collected from the *poligars*. The sixth article stipulated that the Company would preserve the Nawab's sovereign right over the *poligars*, in regard to furnish in their peons for collection of tribute and supporting the circar authority. Hence, the Company was required to exercise powers over the *poligars* only in the name of the Nawab.¹³⁹

Regarding the provisions of the Treaty of the Carnatic 1792, the Court of Directors on 10th June 1795 observed that Mohammed Ali was the lawful Nawab of the Carnatic, that he acquired that title by means of the support provided by the Company's authority. Further they added, "But it must be remembered that the sword, that most prominent and essential make of sovereignty, is exclusively in the hands of the Company. The Nawab can form no alliance either offensive or defensive with foreign powers".¹⁴⁰ They also said that the Carnatic Treaty was most advantageous for Mohammed Ali, because under the shadow of authority possessed by the Nawab over the *poligars*, he could receive a small and precarious tribute or *peishcush* payable by Company at their own expenses and risk, without charging the Nawab either the expenses towards attending collection or with any deficiencies that might arise thereon.¹⁴¹ Besides that claimed that the

sixth article of the Carnatic Treaty was most benefit to the Nawab for it recognised his sovereignty over the *poligars* because the British could realise the *peishcush* from the *poligars*, furnish the *poligar* peons for the collection of revenue and could exercise other customary ceremonies in the Nawab's name¹⁴². Defending the attitude of the Company, the Special Commission on 5th April 1803 observed that the indefinite and oppressive exercise of the Nawab over the *poligars* and the occasional resistance opposed by those feudatories of the authority of the state during the periods of the public calamity having rendered the interference of the British Government in the affairs of the *poligars*.¹⁴³

The Carnatic Treaty of 1792 provided for the introduction of dual administration over the palayams. The *poligars* were required to serve two masters, the Nawab and the English. Their duties to the Nawab were to attend the Nawab's durbar for customary service and to perform the village watch. Their responsibility to the Company required them to pay tribute. By rendering the military service they were expected to retain their armed forces by remitting the annual *peishcush* they were expected to hold possession of their territories including the forts.¹⁴⁴ The English through this treaty, preserved nominal authority of the Nawab in the palayams and opened a door for interference in the management of his affairs over the playams.¹⁴⁵ In fact, the Carnatic Treaty of 1792, crippled the Nawab's sovereignty over the *poligars* because his right to collect the revenue from his *poligars* was transferred to the English. This treaty proves the success of the diplomacy of the British in the process of annihilation of the *poligari* system. It would help the British to suppress the *poligars* in case of the latter failed to remit the annual *peishcush* to the Company. Further, it would favour the British to demolish the forts and disarm the *poligars*' army if they rebelled or worked against them. The new administrative system would help the British to strengthen their military establishment in the Carnatic because the *peishcush* to be collected from the *poligars* would be spent towards the defense establishment in the Carnatic. The increasing strength of the Company would favour them to accomplish their long pending desire of establishing their colonial hegemony in the Carnatic.

The British attained the dual system of administration in Tamil Nadu through different phases. In the initial stage the British extended their military help to the Nawab in return for its expenses in garrisoning the forts and strategic places. In the second stage, the British got right to collect the *peishcush* from the *poligars* through the Assigned Revenue Administration during the Second Mysore war. During that period the British suppressed the spirit of independence of the *poligars* through military and conciliation. In the third phase the British once again got right to collect the *peishcush* from

the *poligars* during the Third Mysore war. During that time the British prepared the ground work for transferring the right to collect the *poligars'* *peishcush* from the Nawab to the Company. In the last phase under the guise of providing the defense establishment in the prepared the ground to Carnatic, through the Carnatic Treaty of 1792, the British got right to interfere in the administration of the Nawab on a permanent basis and through which obtained the right to collect the *peishcush* from the *poligars*. The success of the British diplomacy over the *poligars* marked a turning point in the future history of the *poligars* in Tamil Nadu.

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INFLUENCE OF LOKMANYA BAL GANGADHAR TILAK ON THE NATIONALISTS OF MADRAS

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Lokmanya Bal Gangadhar Tilak has been well known in modern Indian history as a prominent nationalist of much power and personality, who did his best to promote the political freedom of his country. His patriotism, fearlessness, his love for simple living, and above all his service and sacrifice gave him a hold on the popular imagination almost amounting to worship. Dr. S. Radhakrishnan, a noted statesman, paid him a great tribute when he said that 'Tilak was by nature a scholar and only by necessity a politician'. The famous Tamil national poet Subramania Bharati, considered him a courageous patriot and was much inspired by him. K. Natarajan, a renowned social reformer and the editor of the Indian Social Reformer, described him as a scholar whose researches speak of his patience, capacity for hard work and illuminating scholarship. He has left us the example of selfless patriot, working single-heartedly for the good of the country. If Dadabhai Naoroji's funeral was the biggest in Bombay, Tilak's funeral surpassed in terms of masses who attended it. In the biographical sketch of Lokmanya Tilak published by G.A. Natesan, the enterprising Madras publisher and Moderate Congressman, remarked how Tilak with his love for the masses rushed to the rescue of the suffering during the severe famine of 1896, and how he opened cheap grain shops in Poona and how he helped the mill workers of Sholapur during a period of distress, and about his services during the plague epidemic.¹ He was not opposed to social reforms but believed that it ought to be attended to when political solidarity and freedom had been achieved. Many Tamil revolutionary patriots and martyrs such as V.O. Chidambaram Pillai were deeply inspired by him. This paper is an attempt to study the influence of Tilak on the nationalists of Madras.

In the days of bitter political acrimony and controversies, it is pleasant to think of the unanimity with which Indian men and women of all shades of opinion paid their respects and tribute to Lokmanya Bal Gangadhar Tilak, the strong, undaunted and selfless patriot of India. His fearlessness, his love of

the masses, his being accessible to all, his forceful and yet simple message and plan of action gave him a hold on the popular mind. He was the most influential leader of modern times and the biggest mass leader of India before Mahatma Gandhi came into the political arena. Even liberal or moderate leaders have shown their appreciation of his character and personality. The British Government considered him as 'enemy number one' and one British journalist, Sir Valentine Chirol, rightly though mischievously called him as the 'the father of the Indian Unrest.' It is no surprise therefore that the nationalists of Madras were much influenced by the ideas and messages of Lokmanya Tilak.

Tilak's first major work was an attempt to establish the antiquity of the Rig Veda, to demonstrate that the Hindus were civilized and sophisticated, while the rest of humanity, and especially the Europeans were still illiterate barbarians. The Indian Social Reformer, fiercely independent, and edited by a courageous non-party man K. Natarajan wrote: 'Mr. Tilak stood in the rank of contemporary minds. His researches into the chronology of what was called prehistoric India showed consummate qualities of patient investigation, accurate scholarship and illuminating insight.' In Mandalay prison, Tilak wrote a major influential work on the Bhagawat Gita emphasizing on Karma yoga. In 1893, his revivalism took a more formal shape, through his promotion of a festival devoted to the Worship of Lord Ganesh, the elephant-headed son of Lord Shiva. Tilak turned this simple domestic festival into a mass celebration on the streets of the towns and cities of western India. Tilak also began another festival to celebrate the memory of the Maratha warrior and statesman Shivaji. In an article, written as the Swadeshi movement was gathering momentum, Tilak explained as to how the Maratha warrior could serve as an exemplar role model for the Indian patriot opposing the British rule.²

Tilak joined the Congress in the early years, in 1889. He was a regular delegate and had moved or

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supported resolutions on behalf of the Congress. The Government of Lord Curzon was determined to crush the Indian National Congress. His Partition of Bengal was a deliberate action to create a wedge between Hindus and Muslims and he brought it out despite public protest. Anti-Partition agitation which soon followed was the stormiest ever known in India. The government inaugurated a reign of terror. Arrests and Prohibitions of public meetings became the order of the day. The Newspapers Act was passed by the Imperial Legislative Council in June 1908 severely restricting the freedom of the press.

One important result of these events was the growth of a new Extremist School of thought which denounced the old mendicant methods of 'petitions and memorials' and demanded stronger political action. Subramania Bharati (1882-921), the well-known Tamil poet and patriot, was deeply inspired by Tilak, and along with his contemporaries Aurobindo, and V.V.S. Aiyar, plunged into the freedom struggle. In 1904 he became the assistant editor of the Tamil newspaper *Swadesamitran* and in 1907, he became the editor of the Tamil paper *India* and also started a newspaper in English called *Bala Bharati*. He participated in the historic Surat session of the Congress which saw the sharpening of the differences amongst leaders within the Congress between the Extremists led by Tilak and Aurobindo and the Moderates. Bharati, supported Tilak along with V.O.Chidambaram Pillai.

The Surat split was followed by a more serious state of affairs. Repression went on unmitigated with the result that anarchism raised its grisly head in Bengal. The first bomb was thrown at Muzzafarpore and two English women lost their lives though the bomb was aimed at quite a different person. This caused much sensation and comments were made in Indian and Anglo-Indian press. The bomb thus became a subject of general discussion and the *Kesari*, of which Tilak was the editor, wrote a series of articles on the remedy for anarchism.³ But the Government found in these articles clever insinuations instigating the use of bombs. Tilak was accused of sedition for his polemical articles and was sentenced to six years imprisonment and deportation to Burma. When they heard of the punishment the textile workers of more than seventy mills downed their shutters spontaneously. The Hindu published

full reports of the proceedings of the trial for sedition in the Bombay sessions court beginning from the second week of September 1897. It also carried a two-column picture of Tilak on the front page along with the story of his trial followed by the news of 18 months' rigorous imprisonment.⁴ Even before the judgment was announced Mr. Tilak was the all-engrossing topic of discussion. The *Madras Times* noted that the Tilak's conviction was received as a 'national calamity.' And it certainly cannot be said that the event has been conducive to the strengthening of the bonds existing between the native and Anglo-Indian communities in the country.⁵

Madras saw a strong and vigorous movement for *Swadeshi*. In the district of Tirunelveli it was started by Ramakrishna Iyer, a Vakil, as early as September 1905. Subsequently, V.O.Chidambaram Pillai or V.O.C. as he was known as the 'Tilak of the South', gave a meaningful turn to the *Swadeshi* movement...⁶ Born in 1872 in a village called Ottappidarm in the Tirunelveli district of Madras presidency, VOC had brilliant career in the St. Xaviers School in Tuticorin. He was a huge admirer of Tilak and his slogan that 'Swaraj is my birthright.' The upheaval followed by the Partition of Bengal, 1905, gave him the opportunity to enter the political scene and he began the *Swadeshi* movement in the Madras presidency with great zeal.⁷

VOC, Subramania Siva, Subramanya Bharati and others delivered a series of lectures in and around Tirunelveli in favour of *Swadeshi* good which aroused the patriotic spirit of the people and led to boycott and picketing of foreign clothes. A staunch nationalist by conviction VOC was constantly obsessed by the Tamils, whose progress in ship building and trade had become famous. VOC, who believed in the extremist ideology of the Congress with Tilak as their leader, adopted him as his political guru. In 1906 Pillai organized at Turicorin the 'Swadeshi Steam Navigation Company' to capture the shipping trade between India and Ceylon, which until then was solely in the hands of the British India Steam Navigation Company. Having started the company with the financial aid of local merchants he was soon able to gain the support businessmen all over India.⁸

The British government was convinced that this would be India's first step towards economic

freedom and therefore were anxious to get him arrested. By 1908 he had already started 'Desabhimana Sangam' to preach the gospel of freedom among the people. The District Collector sent him a notice to leave the district and furnish security binding him for nonparticipation in political activities, arrested him on the spot. He was accused of sedition and sentenced to transportation for life. The sentence was ultimately reduced by the Privy Council to six years imprisonment. Tilak's English weekly Mahratta regularly reported the events in far-off Tirunelveli. The Swadeshi movement reached its zenith when the District Collector of Tirunelveli Mr. Ashe was assassinated in a first class railway station at Maniyachi on 17 June 1911 by Vanchi Iyer. While VOC languished in prison for the next four and a half years (on a reduced sentence on appeal), Tilak was transported to Mandalay (Burma). Both seemed to have lost touch with each other.

The first phase of the Swadeshi movement in 1908 which witnessed mass participation was effectively countered through severe repression that saw the arrest and deportation of Tilak. His disciples in Madras such as VOC, Subramania Siva and Ethiraj Surendranath Arya and Krishnaswami Sarma were all arrested and Bharati himself fled to Pondicherry under French rule. Bharati, however, continued to edit his newspapers. By 1910 the British government invoked stronger methods of repression such as the Indian Press Act of 1910 and Bharati's journal was severely throttled and ultimately folded up. The years he spent in Pondicherry from mid-1908 to mid-1918 also witnessed the outbreak of the great World War in the middle of 1914. Interestingly, Tilak, who was released just one month prior to the outbreak of the war, had sworn allegiance to constitutional agitation.⁹ Calling Tilak as the accredited leader of the constitutional nationalist party, Bharati wrote to the Hindu:¹⁰

We want Home Rule. We advocate no violence. We shall always adopt peaceful and legal methods....In peace time we shall be uncompromising critics of England's mistakes. But when trouble comes, we shall unhesitatingly stand by her, and if necessary, defend her against her enemies.

In a book titled Heroes of the Hour: Mahatma Gandhi, Tilak Maharaj, Sir Subramania Iyer, published by Ganesh & Company, popular patriotic publishing

company of Madras, brought out this edition in which they addressed Tilak as 'Tilak Maharaj'. It wrote:¹¹

Indian leaders we have many. Every one of them has a place and a province where he receives the maximum homage. There are some who are for special reasons enshrined in the hearts of certain sections of the people. There are others still who are actually idolized. It may be said without fear of contradiction that if there is one leader to-day whom all India loves with pride, that leader is Balvant Rao Gangadhar Tilak. Maharshi Gandhi certainly steels our hearts, as powerfully, but his is a unique life far and away from the ordinary world. He is the calm, cool, simple, yet unreachable Mount Kailas. Mr. Tilak is the nearer, the more readily reachable Varanasi combining in itself the holiness of the shrine and the attraction of a city. ... He [Mr. Tilak] is the man of the world. Still he is a man beyond and above the world.

In 1914 Tilak returned to his native land. The Morley-Minto reforms, the outbreak of the First World War had all considerably changed the complexion of Indian politics. He stated his views clearly in his writings in the Mahratta dated 30 August 1914 that Indians realized the values of British rule and they would show loyalty while expecting self-government.¹² On being out of jail Chidambaram's health was ruined and he could not see eye to eye with the Congress which by now had decided to change its policy and was concentrating on non-co-operation. Barely a few days after Tilak's release, VOC wrote from his Mylapore home on 19 June 1914. Addressing Tilak as 'Respected Brother', VOC wrote:

V.O. Chidambaram,
Madras

To,

Srijut
B.G.Tilak,
Office of Kesari, Poona,

Respected Brother

I feel extremely glad to know that you have after all reached home in good health and send you my warm congratulations.

I am not able to write to you how grieved I felt when I heard [...] the sad news of the death of your beloved wife [...] express my deep and sincere feelings of sorrow and condolence for her dear.

Although I had not the fortune of seeing her personally I have sufficiently heard of her noble qualities and virtues. I feel that her death is a great loss to the country. I pray to God to give you sufficient strength to overcome the feelings of sorrow of her irreparable loss.

Now, brother, you ought to take a good rest to recoup your past health and strength. I may, if God permits, meet you at Poona in a month or two. In the meanwhile, if it is convenient to you, please write to me the names of the books you have written, if possible the subjects they deal with and when you mean printing and publishing them.

I prostrate before you and offer my 'namaskarams' to your holy feet.

Yours obediently,
V.O.Chidambaram

Such was his adoration for Tilak that towards the fag end of his life, VOC wrote a biography of Tilak and serialized it in *Virakesari*, a Tamil daily published from Colombo. Unfortunately, for more than seven decades, no attempt had been made to recover it from the back volumes of *Virakesari*. In 2002 and 2008, Professor A.R.-Venkatachalapati of Madras made two visits to Colombo to accomplish the task. The volumes are now lodged in the Archives Department, Government of Sri Lanka and the *Virakesari* office. The newspaper, started by Indian mercantile interests in Colombo in August 1930, covered the Indian nationalist movement extensively and is a treasure trove. From April 1933 the daily began to publish an illustrated weekly supplement on Sundays. Nineteen volumes of the back files tracing the serializing of Tilak's biography have been traced which is somewhat incomplete.¹³

In 1914 Tilak visited Madras and delivered his thundering speeches in the Triplicane beach opposite the Presidency College, he inspired many Tamil nationals such as Subramania Bharati and Subramania Shiva, his contemporary and many young men. On 12 August 1920 when Mahatma Gandhi spoke from the same platform, he first paid a great tribute to Tilak as the one who gave the mantra of 'swaraj'. VOC arrived in Pune on the day of Gokhale's death (19 February 1915) and spent a week with Tilak as his house guest. The two deliberated on how to use the ongoing First World War to India's benefit, and in

this connection Tilak even discussed a secret message from Indian revolutionaries abroad. Such was his trust in his disciple.

When Tilak launched his All India Home Rule League in 1916, VOC took an active part in it, organizing and conducting meetings in Chennai. Tilak's critical attitude to the Montagu-Chelmsford reform proposals were faithfully echoed by VOC. Tilak invited some Congress luminaries after the Bombay special session to Pune and VOC was among the invitees to discuss the future course of action. When VOC rose to spoke he was "loudly cheered". Tilak's case against Chirol and his campaign for Home Rule in England consumed the next fourteen months, months that were momentous. The passing of the Rowlett bills and the Jallianwala Bagh Massacre, and Gandhi's conversion of the nationalist movement into a mass movement signaled the end of the Tilak era. Tilak's followers were deeply demoralized. VOC resigned from the Congress on his return from Calcutta. Nevertheless he continued to play a part in the movement labour movement, the non-Brahmin movement and the social reform movements.

There is a strange parallel even in the life of Tilak and VOC. Both were youthful and indomitable as ever. Both were intellectuals in their own ways. Both engaged in propagandist work, educating and inspiring the people. Their lives were marked with dramatic incidents. Both answered the call of duty regardless of the consequences. Both had a life full of hardships. Both were condemned by rigours of the gaol. Their courage, their iron will and fortitude had never deserted them. For VOC life in prison and after was depressing. In jail VOC had to pull the oil press. Post-prison life the proud Tamilian patriot had to eke out a life by running outlets that sold rice and ghee and in his own words 'literally beg for survival'.¹⁴

When Tilak died on 1 August 1920 the Hindu, a prominent Madras newspaper called it as a 'national calamity'.¹⁵ It announced the sad news with a two column picture of the noted nationalist and printed tributes from all over the country and a report of the funeral procession and the cremation of the national leader in Chowpati sands in Bombay for the first time in living memory. It wrote:¹⁶

In all Indian hearts which contain a spark of patriotism and a glimmering of the truth in regard to

the fallen fortunes of India, the death of its most valiant champion in whom was symbolized all that was best and greatest of India's past culture and greatness and the rich fulfillment of its glorious future, must cause a heart wrench of no common kind.... Mr. Tilak's was a name to conjure with throughout India, where friends and foes like alike bore testimony to the enormous influence and the magnetism and strength of his personality.... Of persecution he had his fill. But while persecution may make martyrs it cannot make leaders and certainly not leaders with the unquestioned authority that Mr. Tilak could claim.... Officialdom pursued him with a vendetta the bitterness of which passed description. He emerged from each ordeal with the flame of patriotism burning the brighter.

The Indian Social Reformer, an organ of independent opinion and whose editor K. Natarajan belonged neither to the Moderate nor to the Extremist party, recorded:¹⁷

The largest funeral procession witnessed in Bombay in recent years was that of Mr. Dadabhai Naoroji. Mr. Tilak's totally eclipsed it. Most of those who followed Mr. Dadabhai's remains to the Tower of Silence were English-educated men. Mr. Tilak's body was cremated on the sands of Chowpati in the presence of a vast concourse to which the working classes of the population contributed as many as the English-educated class.

The difference marks the distinction between the politics of the two leaders. The sands of the famed Marina beach may attract thousands of visitors, but very few even turn their heads towards a spot that has witnessed history unfold. It is the Tilak Ghat which is a row of four granites plaques with inscriptions in English and Tamil. It was the place from where Subramania Siva (1884-1925) gave his clarion call for freedom. Located opposite the Presidency College, it was once popularly known as 'Tilagar Thidal'. In 1908 Subramania Siva announced in a public meeting that the place would be henceforth known as 'Tilak Ghat'. Nationalist poet of Madras, who was also on the dais, seconded the resolution.

Even today there is a place in Chennai called Tilak Bhavan, a three-sided pillar not very well known but notable in the Cathedral Road. The house is called Tilak Bhavan because Tilak is supposed to have stayed here when he visited Madras. The house belonged to Kasturiranga Iyengar, the proprietor of the Hindu and was used as a guest house for prominent visitors. It also has another important significance. It was here that Mahatma Gandhi met C. Rajagopalachari, his southern lieutenant. This was the time when the British Government passed the Rowlatt Act of the most reactionary and repressive character. It was from this house that Gandhi called the nation to observe 6 April 1919 as a protest day and the first step towards Satyagraha has begun.

Notes & References

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2. The Mahratta, 24 June 1906, reproduced in Bal Gangadhar Tilak: His Writings and Speeches, Ganesh & Company, Madras, 1918, pp. 28-33. The book begins with appreciation by Aurobindo.
3. Tilak started the Mahratta in English on 2 January 1881 and the Kesari in Marathi on 4 January 1881. Its main purpose was to educate people about the slavery under British rule. Initially, they were jointly edited by Tilak and the eminent social reformer Gopal Ganesh Agarkar. After 1887, as their ideologies were different, Tilak took up the responsibility of conducting both the newspaper. Tilak was persecuted in 1908 for writing the four outspoken articles entitled 'Misfortune of the nation', 'Double Warning', 'What the Bomb Blast really means', and 'These remedies not durable' in the Kesari newspaper.
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 9. Vara Kavi Bharati was 'an ardent nationalist, a great thinker, a stirring speaker and a powerful writer. He was the author of number of books in Tamil including national songs', see the obituary article in the Hindu, 11 September 1921.
 10. The Hindu, 3 September 1914.
 11. Heroes of the Hour: Mahatma Gandhi, Tilak Maharaj, Dr.S.Sir Subramania Iyer, published by Ganesh & Company, 1918, with a Foreword by Mrs. Annie Besant, pp. 115-117.
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 15. The Hindu, 2 August 1920.
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 17. The Indian Social Reformer, 2 August 1920.

Dr.A.P.J.ABDUL KALAMJI - A HISTORICAL STUDY (15.10.1931 – 27.7.2015)

G. Gowthaman*

Arul Pakir Jainulabdeen Abdul Kalam was born on 15 October 1931 to a Tamil Muslim family in the Pilgrimage centre of Rameswaran on Pamban Island. His father Jainulabdeen was a boatowner and imam of a local mosque. His mother Ashiamma was a housewife.¹ Kalam's School teacher was Siva Subramania Iyer. Kalam's School friends Ramanatha Sastri, Aravindan, Sivaprakasham. Kalam was very close to the all religious friends.² Kalam's early childhood his family become poor, at an early age Kalam sold newspapers to supplement his family's income. In his school years, Kalam had average

grades but was described as a bright and hard working student who had a strong desire to learn. He spent hours in his studies, especially mathematics. After completing his education at the Schwantz Higher Secondary School, Ramanathapuram, Kalam went on to attend Saint Joseph's College, Trichy from where he graduated in Physics in 1954.³

Kalamji was vegetarian, Kalamji was third Muslim President of India (First – Zahir Hussain Second Bakruthin Ali Muhammed) Kalamji was bachelor. Kalamji never changed his hair style but he

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gave much importance to the dress code. Kalamji friend Manickam had library Kalamji also used that library Kalamji read Books in this library namely Bharath songs *Bhagavad-Gita* and *Thirukural* etc.⁴

Kalamji worked for national status. So he was popular among the peoples dedicated service and patriotism two eyes of the Kalamji face.⁵ At Trichy College Prof. K.A.V. Pandalai taught about Aero structure design Technology to the Kalamji. In the same college Prof. Narasinga Rao taught about theoretical aerodynamics technology to the Kalamji. Kalamji wrote Tamil Article in the Journal Ananda Vekadan about India had skill to created our Aircrafts.⁶

Kalamji nice gentleman who could recite classical Tamil Poetry, who played the Rudra-Vena. He carefully handed th natural Disaster. Kalmji never like foreign visit. He always be Indian buy Indian . Kalmaji always gave move respect to the All political leader Kalamji Champion of the social justice, as well as Human Rights, Kalamji daily duties morning walking, meditation, lesion Carnatic music, News from Radio not from TV⁷. He moved from Trichy to Madras after completed his graduated in Physics in 1954. At Madras in 1955, he studied Aerospace engineering in Madras Institute of Technology. After Graduating from the Madras Institute to Technology in 1960 Kalamji joined the Aeronautical Development organization (DRDO) as a Scientist. He started his career by designing a small hovercraft. Kalamji was also part of the INCOSPAR Committee working under Vikram Sarabhi the renowned space scientist⁸

In 1963-64 he visited NASA'S Langley Research centre in Hampton Virginia Good and Space Flight centre in Green belt many land wallops Flight Facility. In 1969, Kalam was transferred to the Indian Space Research organization (ISRO) where he was the project director of India's first satellite launch vehicle (SLV-III) which successfully deployed the Rohini Satellite in near earth Orbit in July 1980. Kalam had first started work on an expandable rocket project independently at BRDO in 1965. In 1969 Kalam received the government approval and expanded the programme to include more engineers.⁹

Kalam was invited by Raja Ramanna to witness the country's first nuclear test smiling Buddha as the representative of TBRL, even though he had participated in this development. In 1970 Kalam also

directed two projects, project Devil and project valiant which sought to develop ballistic missiles from the technology of the successful SLV Programme.¹⁰

Kalam's life has been a case study of how failure has been converted into great accomplishments and success. It is not to challenges that make a person different but the attitude with which one deals with the obstacles and the challenges that matters. He missed his selection as an air force Pilot; he was ninth while eight were selected. From Dehradun (where the interview was held) the disappointed and defected young men want to Rishikesh where he met Swami Sivananda the words Swamiji spoke loft of deep imprint in him. Forget this failure as it was essential no lead you no your destined path. Search instead for the true purpose of your existence¹¹

Kalamji's life five books got importance (a) Light from many Lamps (b) Empowerment of minds, (c) Thirukuran, (d) Thirukuuram (e) To begin where I am¹².

Kalamji's vision, mission, God very importance, Kalamji new penchaseela ideas, (a) Agriculture and Food security (b) Electricity (c) Education and Health (d) Communication Technology (e) View Division¹³ Kalamji Read interestingly Ramayana, Maga Bharatha, Bhagavat Gita, Thriukural, Thirukuran etc. the request of the Prime minister Mrs.Indira Gandhi and defence Minister R.Venkataraman Kalmaji joined as director of Defence. Research and development organization. Kalmaji appointed as Science Advisor to the Prime Minister. It is cabinet minister rank Kalamji acted as head of the TIFAC (Technology of information Force, casting and Assessment council, Kalmji created (a) Cardiac pace maker (b) Intra Vascular stent in the minimum rate for poor peoples¹⁴ Kalamji suggested few point to the student (a) student created principles, b) Women education most importance c) Eradicating the child labour d) You are give Job to others e) Do not waste your time f) Discuss about the Genius g) Mother tongue Education importance h) fixed your Target i) Character is important as like education¹⁵ Kalamji Role model to the others man's Brain more powerful in the earth Kalam's very simple take limit too. Kalam's father was head of he panchayat Board but Kalam President of India¹⁶ After the death of the

Tippusultan Indian Rocket Programme once against started by Kalamji.¹⁷

Kalamji created five rockets Trishul, Prithvi, Akash, Cobra, Fire, Kalamji visited Nasa at America Kalamji got blessing from Kanchi Kamakoti Jeyandara Saraswathi. Kalamji wrote book wings of fire, in this book Kalamji three thinks mentioned India's freedom, Development, standup etc.¹⁸

Kalamji said you always think about possible, India expected dedicated leaders, so Kalamji was super star among youth¹⁹ Kalamji was born in Tamil Nadu and elevated Indian's and world scientist.²⁰ Next to Nehruji, Kalamji more affection with Children Kalamji met one lakhs students. Kalamji great writer and speaker Kalamji suggested the student Dream, Dream, Dream, covert these Dreams into thought and then transform them in the Action²¹

Kalamji wrote books (a) wings of fire (b) Ignited minds, India 2020 etc. Kalamji called missile-man, He created Guided missile tactical core vehicle²². After mahatma Gandhiji Kalamji only person living all Indian Heart, Kalamji gave assurance 2020 India got super power status Kalamji said you want achieve something first he created desire, confidence, Awaiting then got success in your life achievement. Kalamji said India expecting Health life, wealth Additional production skill, peaceful life, strong security²³ Kalamji was great personality he always encouraged other person personality Development.²⁴ Kalamji worked under nine prime ministers Mrs. Indira Gandhi, Rajiv Gandhi, Chendrasekar, V.P. Singh, Deve Gowda, I.K. Gujaral, Dr. Manmohan Singh, Atal Behal Vajibhai and Narendra Modi.

Kalamji father wanted Kamal become a Collector. Kalamji also wanted Military engineer but not possible. Kalamji worked as Senior Scientist at New Delhi, Rocket Engineer at Mumbai, SLV Plan Manager at Sriharikotta. Kalamji got 1981 Padma Bhushan Award 1991 Padma Vibhushan Award. Kalamji with his achievement in technology and defence Autoboom increased Indira dignity in the ward.²⁵ Kalamji wonderful Scientist in the world. He also created Revolution ideas among youth. He was not only humanist but also great spirituality.²⁶ Abdul Kalamji got Bharat Ratna Award in 1999.²⁷

Kalamji in his life time he was the common candidate of all political parties (except the left party) for the President of India. He served only one term from 2002 to 2007. Kalamji was called Peoples President.²⁸ Kalamji was third Tamil man as President of India (First Dr. Radha Krishnan, Second Mr. R. Venkataramana)²⁹ Kalamji in 1939 got Awareness from Gandhiji ward namely Suthantria India in 1968.

Indian Rocket movement was created under Anusathi Department the Indian National Science movement was started.³⁰ Kalamji period Golden Age in the history of India President Office permitted children Kamalji function. The President Office created common people website³¹

When APJ Abdul Kalam passed away on 27th July 2015 at his Guwahati, none could have ignored the transparency of that death. When Dr. Abdul Kalam Collapsed and died age 84 he was doing what he love most addressing students at JIM Shillong. In retirement he set himself a demanding schedule of speeches, notably to educational institutions and had an uncanny ability to connect with a variety of audiences.

It was a death as public and open as could be that openness is befittingly matched by the transparency of the life Kalam lived. President of India have been people of eminence and many of them were distinguished statement and scholars.

But seldom has a President been able to defy the great barriers erected by protocol, precedence Propriety and security and reach out to the people at large the ceremonial nature of the office has successfully trapped many an eminent president with in the intimidating and majestic loneliness of the Rashtrapati Bhavan. Kalam could demonstrate that ceremonial functions do not preclude a President from being humane. He could break several conventions and myths that prevented a president from relating to the people of India.

The humane element in his personality was so powerful that even the Rashtrapathi Bhavan could not present him from his most truthful self expression this emotional integrity, coupled with simplicity, inspiration and fearlessness trade him the most loved President as well as the most admired Indian after Mahatma Gandhi³²

Prime Minister Narendra Modi open the seven feet bronze metal stature of the Kalamji at Rameswaram dated on 27.7.16³³ Kalamji burial ground allotted land 5 acres but now 1.8. acres land only used.³⁴ Kalamji on dream not success he want celebrate his elder brother's 100th birthday but Kalam died³⁵

The National rural development department selected Rameswaram under Amruth plan and also allotted 48 crores for development³⁶ in the Central Govt. allotted 60 crores to created Kalamji's manimandappam with multispecialty programmes, among this 3 crores for Green park, 23 crores used to constructed 53 room for Travellers rest Rooms in the name of Kalamji³⁷

Kalamji created Dream Revolution among students. Kalamji established Thiruvalluvar stature at the Rastrapathi Bhavan. He narrowly missed achieving his dream of becoming a fighter pilot, as he placed ninth in-qualifiers and only eight positions were available in the IAF. In May 2012 Kalam launched a programme for the youth of India called the What can I give movement, with a central theme of defeating corruption on 27th July 2015, Kalam travelled the shilling to deliver a lecture on "creating a livable planet Earth" at the Indian institute of management shilling.

Kalam was noted for his integrity and his simple life style. He never owned a television, and was in the habit of awakening at 6.30 or 7 am and over sleeping by 2 a.m. His few personal possessions included his books his veena some articles of clothing, a CD player and a laptop at his death he left no will and his possessions sent to this eldest brother who survived him. In this 2011 Hindi film I am Kalam, Kalam is portrayed as a positive influence on a poor but bright Rajasthani boy named chhoty who renames himself Kalam in honour of his idol³⁸

Such early exposure convinced Kalam that the answers to India's multitudinous issues lay in

dialogue and cooperation, among the country's religious, social and political leaders. More over since Kalam believed that respect for other faiths was one of the Key cornerstones of Islam, he was fond of saying, For greatmen religion is a way of making friends small people make religion a fighting tool. One component of Kalam's widespread popularity among diverse groups in India and an ending aspect of his legacy, is the syncretism he emballed in appreciating various elements of is many spiritual and cultural traditions of India. Kalam's design to meet spiritual leaders to help create a more prosperous spiritual and united India was what initially led him to meet pramukh swami, the Hindu guru of the BAPS Swamninarayan Sampradaya who Kalam would come he consider his ultimate spiritual teacher and guru³⁹.

In his book India 2020, Kalam strongly advocated an action plan to develop India into a "Knowledge superpower and a developed national by the year 2020. He regarded his work on India's nuclear weapons programme as a way to assert India's place as a future Super power. Kalam took an active interest in other developments in the field of science and technology, including a research programme for developing biomedical implants. He also supported open source technology over proprietary Software, Predicting that the use of free software on a large scale would bring the benefits of information technology to more people.

Kalam set a target of interacting with 1,00,000 students during the two years after his resignation from the post of Scientific advisor in 1999⁴⁰ on 30 July 2015, the former President was laid to rest at Ramaswamy's Peikarumbu Ground with full state honours over 3,50,000 people attended the last rites, including the prime minister, the governor of Tamil Nadu and the Chief Ministers of Karnataka, Kerala and Andhrapradesh the Tamil Nadu Govt. created Kalam's Award.

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PUBLICADMINISTRATION OF SOUTH TRAVANCORE DURING THE REIGN OF MARTHANDA VARMA - (1729-1758)

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The kingdom of Travancore had not taken its modern shape and it was then known as the kingdom of Venda with its headquarter at Padmanabapuram in the present Kanyakumari District of Tamil Nadu.

The term Venadu originated from Vanavanad (the abode of Devas or Angels). Another opinion is that it is probably named after Vel-Ay who governed it in the Sangam Age. *Purananura*, a Sangam literary

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work reveals clearly that Vel was the family name of Ays. There goes a tradition according to which the Chera family which ruled over Kerala broke into splinters and one branch migrated to the south to settle in Padmanabhapuram and this splinter group from the Chera family established the Venadu dynasty.¹ Venadu in the course of time came to be known as Travancore, an anglicized form of prosperity. Padmanabhapuram continued to be under the rulers of Travancore for nearly eight centuries.²

The beginning of enlightened administration in Travancore was associated with the reign of Marthanda Varma from 1729 A.D., to 1758 A.D. The frame work of the future administrative system of Travancore was evolved under his rule and several progressive and liberal reforms were introduced. After the measures of conquest, consolidation and reorganization for the integration of the state of Travancore King Marthanda Varma fully concentrated on administrative stability.³ He took certain stern measures for achieving his object of enlightened administration of the Travancore. His first task was the reorganization of the administrative system on a sound basis. The financial department was reorganized and economy enforced in every branch of administration.

Marthanda Varma concentrated on public administration. With a view of making a good use of the money in the treasury, the king set to work for the improvement of Nanjil Nadu, the most fertile part of the country. He undertook certain gigantic irrigation works which are still to be seen as the replica of the king's wisdom, the efficient government of that period, and the anxiety and desire of the Maharaja to the welfare of his subjects.

Construction of dams was another part of progressive administration. Foremost among these works were the Ponmanai and Puthenu anaicut. By these anaicuts several acres of lands in Kalkulam, were cultivated and supplied drinking water for the inhabitants of Padmanabhapuram. These works certainly show the engineering skill of the sovereign. Indeed, these works were very expensive laborious and useful, for the surplus water running from the western range of the Ghats where there is an ancient dam called Pandiyan dam, constructed for the irrigation of lands in Nanjil Nadu. The water of

Kuzhithurai River ran waste into the sea and the Maharaja, reorganizing the practicability of utilizing this for irrigation purpose, commenced to build, the granite stone anaicut across the river. This anaicut is called the Ponmani Puthen Anai. The structure of this work viewed with any of similar kind constructed on scientific principles and under professional supervision.

In order to run the administration in sound lines Marthanda Varma appointed a chief minister called Dalawa. When Aurumukam Pillai, who was the minister, died in 1736 A.D., his brother was elevated to the highest post of Dalawa. But he died within a short period. In 1736 A.D., Maharaja appointed Ramayyan as Dalawa of Travancore.⁴ With the capable Dalawa as Ramayyan at his back; the king set his heart upon extending his dominion northwards. In 1737 A.D., Ramayyan became the Prime Minister and the commander-in-chief of Travancore. He remodeled the administrative machinery. Works of public utility were undertaken vigorously in all parts of the kingdom. The palace at Padmanabhapuram was improved and new buildings were constructed. Roads were laid from Edawa to Cochin.

Ramayyan realized the importance of Padmanabhapuram and wanted to improve the condition of Padmanabhapuram for administrative convenience. He constructed *chattruma*, store houses etc. New rules were framed for curtailing the independent powers of the *yogakhar* in the great *pagoda* at Padmanabhapuram. He reserved supreme power to the hands of the king. The power of *yagakhar* over *Devaswom*, the king concentrated on revenue administration of Travancore. In order to redraw the revenue administration new systems were framed.⁵

Another important measure made by Ramayyan Dalawa for the improvement of administration was the formation of *pandakasala*. To improve the commercial administration of Travancore, store houses were constructed at Padmanabhapuram, Trivandrum, Quilon, Mavelikara and Arakkuzha. These were called *turams* and were guarded by the military.⁶ Pepper, tobacco, cassia, arecanut etc were purchased at tares fixed by the *sirkar* and were stored. These depots were placed under the

supervision of officers called *vicharippukars* or *torakars*. The *sirkar* monopolized the trade in these articles and rulers were promulgated compelling the people to purchase them from the *sirkar* depots other than the *sirkar*. A set of spacious buildings were constructed at Mavelikara which was made the center of the commercial department and the headquarters of the Dalawa.

To collect taxes on all articles, Ramayyan Dalawa introduced *chowkeys*. It was a tax on all articles transmitted and transported from place to palace. The custom houses were established at the frontiers and duties were implied on all exported and imported articles.⁷ Traffic rate was fixed.

The manufacture of salt was encouraged and depots were established for its storage and sale. 'All these systems', says P. Shungoony Menon 'were peaceable and permanently established without any grate discontent among the populace', and Ramayyan Dalawa constantly moved from place to place to see the successful carrying out of these measures.⁸ The collection of revenue received special attention.

In 1739 A.D., Mallan Sankaran of Palliadi was appointed on special duty to effect the settlement of wet and dry lands. The classification of lands under the main heads of *Devaswom*, *Brahmaswam*, *danam* and *pandaravaka* was introduced by Mallan Sankaran. A document known as *kuri* was granted to the *ryots* corresponding to the *pathiva* and *patta* of latter settlements. A list of holders of land and a document called *ayacut* showing the aggregate revenue and the increase due to settlement were prepared. Every land holder was given a *patta* specifying the tax levied on each item of land.⁹ The method of assessment for wet lands was determined by the *pattam* for a single crop. The amount of *pattam* was calculated for each crop. Double crop land was assessed at twice the *pattam* for a single crop land. Remissions were granted for failure of crop due to *karivu* and *thanmai* generally to the extent of $\frac{1}{4}$ of the *pattam* fixed.

Principle of periodic assessment was adopted instead of a yearly fixing of rates, *pattam* specifying the tax levied on each property was given to every land holder. Based on this settlement the first *ayacut* account in Travancore was prepared.¹⁰ This

settlement dealt with a variety of tenures like *pattom otti*,¹¹ *evayil*,¹² *devadanam*,¹³ *brahmadanom*,¹⁴ *kudi jennom*¹⁵ and *thirumukam*.¹⁶ For the assessment of wet and dry lands as per *tharam* was adopted. Dry lands planted with trees of the taxable kind were assessed with ground and tree tax. As there is no authentic information about the accounts or records of this settlement, the principles and procedure followed there in are not definitely ascertainable.¹⁷

The administration of *Devaswom* became notable work of the period. Due to ill management, the revenues from these institutions were diverted for the private use of the trustees and money was misappropriated. Velu Thampi attempted to reform the institutions. But it could not be fulfilled. New rules were framed for their management and the institutions themselves brought directly under the control of the *sirkar*. As a result the state gained an additional income to keep the administrative stability of the country. *Devaswom* lands which were known as *thirunilam* were charged with *anjali* cess¹⁸ payable to the *sirkar*.¹⁹ Lands were given to tenants as *otti*. In such case *anjali* cess continued. The rate of interest for the mortgage²⁰ was one *kottah* of paddy per annum for 100 *panams*.²¹

For the betterment of Travancore, he decided to make the kingdom more sacred in the eyes of all the people. To achieve his plan, he wanted to bring Travancore under the direct control of religion. Several *oottupuras*, and *vazhiampalams* were constructed in various parts of the country. In 1749 A.D., he took the momentous step to dedicate his dominion to Sri Padmanabha at Padmanabhapuram. Thence forward, the king and his successors became the servants of Lord Padmanabha and ruled the kingdom in his name and as a sacred trust.²² He laid his state sword before the God on the Ottakkal Mandapam in Trivandrum and made over the whole territory to the *Devaswom* and assumed its management as the vassal of that deity. From this day onwards he styled himself Sri Padmanabha Dasa meaning "the servant of Sri Padmanabha Swamy". This stroke policy had the desired effect and the people of Travancore thereafter regarded the country as the possession of the God, and the person of the sovereign as his representative to them on earth.²³ The royal family house was venerated and the Travancore was considered very sacred.

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14. Bramadhanom - Gifts of land made to Brahmins by rulers and chiefs.
15. Kudi jenmom-Properties given for the maintenance of certain families.
16. Thirumkam - Lands granted as pension.
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18. Anjali cess - A cess levied on wet land.
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TOWARDS THE POONA PACT AND SOCIAL TRANSFORMATION -TAMIL NADU SCENARIO

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The purpose of the paper is to highlight the political developments in early 1930s which paved the way for the signing of the Poona Pact and subsequent measures of the Congress and Gandhi to ensure the social equality and social recognition to the Depressed Classes in India and Tamil Nadu. The Scheduled Castes who are called as Depressed Classes and Adi-Dravidas in Tamil Nadu represent a significant percentage of population in the State. Certain educated Adi-Dravida leaders and some Associations like the Adi-Dravida Mahajana Sabha had been taking efforts to elevate the status of this class of people, since the last decade of the Nineteenth Century. It resulted in social transformation in early 1930. For a while, the Congress and Gandhi ensured for the transformation of the Depressed Classes by the means Harijan upliftment works and social recognition through

opening Brahmanical temples to the depressed Classes.

The representatives of the various Scheduled Castes Organisations submitted petitions to the Simon Commission demanding more political privileges, people were invited to the Round Table Conference held in London for further discussion about their demands. The first Round Table Conference (Nov. 12, 1930 to June 19, 1931) was held while Gandhi was in jail because of the Civil Disobedience Movement.¹ Gandhi attended Second Round Table Conference (Sept.7, 1931 to Dec.7, 1931) in which a committee known as the Minorities Committee was constituted by the members selected from, among the responsible leaders of the various communities including Ambedkar.² In this committee meeting, Ambedkar demanded separate electorate for the Scheduled Castes. The demand of Ambedkar was

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strongly opposed by Gandhi. But the British Prime Minister unilaterally announced his solution of solving the communal tangle known as Communal Award.³

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

The Congress leaders like Rajaji stepped into solve this problem by making a compromise between Gandhi and the leaders of Depressed Classes. However, both sides were strong on their own stands. While the health of Gandhi was deteriorating day by day, the Congress leaders were moving from pillar to post to save the life of Gandhi and pacify the leaders of the other side.⁶ While the compromising efforts were hectic in one side; on another side, the Congress leaders from various quarters came down heavily to the level of the street to work for the Scheduled Castes to cool down the situation. They wanted to register their interest in the good books of the Depressed Classes. Since they realized the volumes of the agony of the Scheduled Castes in the Indian Hindu Society, they turned their heart-felt attention towards the downtrodden. As a result, they voluntarily involved themselves in the works of sweeping in *cheries*, supplying khadi clothes, organizing *bhajans*, providing food, bringing them to the nearby small, temples etc.⁷ They further strongly felt that the untouchability and other social disabilities were the major hurdles for the social equality. Hence the Congress leaders took the weapon of Temple-Entry to cure the socio-religious disease of the Hindu Community.

While the talks for compromise was going on in Yervada jail with Gandhi, the leaders of the caste Hindus of Tamil Nadu like Bhasyam Iyengar of Madras, T.S.S.Rajan of Trichy, Avinashilingam Chettiar ' of Coimbatore, Vaidyanatha Ayyar and N.M.R.Subbaraman of Madurai, Kutha Pillai Nainar of Tirunelveli, Vedaratnam Pillai of Vedaranyam and a galaxy of other leaders plunged in to their services for the betterment of the Scheduled Castes.⁸ Arya Samajists also took a few Scheduled Caste people in to Kandasamy Temple in George Town for worship without any obstructions.⁹ One Tirumalachari had tom-tomed in Tindivanam requesting the people to congregate near one of the local temples to offer common prayers.¹⁰ The members of Madras Women's Indian Association conducted meetings in different parts of Madras City to educate the public in respect of the removal of untouchability and urged to throw open the doors of the holy places of Hindus for Scheduled Castes.. They also approached the Trustees of Sri Parthasarathi Temple, Triplicane and. Sri Kapaleswar Temple, Mylapore for permitting the Scheduled Caste people in to the temples.¹¹ In Malabar, the school boys went in procession in different parts of the district demanding temple-entry and entered in to several temples without opposition. A certain number of the less important temples of that district were formally opened for the Scheduled Castes.¹² The Chairman of the Municipal Council, Mannargudi had a silent procession of the scavengers from the Municipal office to the local temple where the Scheduled Castes Councilors were garlanded.¹³ Similar processions were conducted in Tirunelveli, Kovilpatti, Tenkasi, Tuticorin and Kallidaikurichi.¹⁴ In Gundur, some important temples were thrown open voluntarily to all sections of the people.¹⁵ Almost throughout the Tamil Nadu particularly in temple cities, the Congress leaders went on fasting to perpetuate the idea of temple-entry in the minds of the orthodox caste Hindus. In Godavari district, the males and females of Scheduled Castes gathered at Anjaneyaswami Temple on the bank of Godavari River and performed bhajans. A huge number of caste Hindus also joined them.¹⁶ In Tanjore district, a series of public meetings were organised by one Ayyasami Ayyar. Resolutions were passed in all the meetings requesting the trustees of all the temples of Tanjore, Kumbakonam and

Nagapatnam to throw open all of their temples to the Scheduled Castes.¹⁷ Hence it was clear that while Gandhi was in fasting, the Congress leaders here and there throughout the Tamil Nadu geared-up their campaign for the removal of untouchability by the way of opening the Hindu temples to the Scheduled Castes and also for exposing their interest to save the life of Gandhi.

After having a long discussion in the presence of Gandhi in jail between the leaders of the caste Hindus led by Madan Mohan Malaviya and the leaders of the Scheduled Castes headed by B.R. Ambedkar, the famous Poona Pact was signed on September 24, 1932.¹⁸ After signing the pact, with the blessings of Gandhi, Harijan Sevak Sangh was inaugurated at national level to work for the abolition of untouchability and for the upliftment of the Depressed Classes.¹⁹ Harijan Sevak Sangh was the gift of Poona Pact.

Ambedkar's demand of separate electorate for the Scheduled Castes,²⁰ Gandhi's epic fast²¹ and subsequently the Poona Pact²², all in 1932, had opened a new page in the social history of Scheduled Castes. The Poona Pact was the outcome of the struggle over the Communal Award given by the British Government. In the Poona Pact the leaders of the Caste-Hindus, in addition to the political adjustment, had agreed to work for the abolition of untouchability and for the upliftment of the Scheduled Castes.²³ Gandhi named the untouchables as 'Harijans' means sons of God.²⁴ The British administrators called them as Scheduled Castes as per the Government of India Act of 1935.²⁵ While the negotiation between the leaders of the Caste-Hindus and Scheduled Castes was going on just before signing the Pact, Gandhi who was in Yerwada Jail with his epic fast against the communal award had mooted the idea to establish a society or an organization specially to work for the overall welfare of Scheduled Castes.²⁶

As a result, immediately after signing the Poona Pact, the leaders of the Caste-Hindus formed a social welfare organization called, 'All India Harijan Sevak Sangh' in Bombay in September, 1932.²⁷ The Sangh got the blessings of Gandhi. Gandhi wanted the Sangh to be work oriented. Moreover, he believed that the democratic system should not be suitable to

all the Institutions particularly the institutions which led anti-untouchability campaigns. The works for the removal of untouchability and other social evils needs hearts and souls rather than the sound and sympathy, he added. Hence he nominated his faithful stalwart G.D. Birla as the President of the Sangh. G.D. Birla was a millionaire and an eminent industrialist. The secretary of the Sangh A.V. Thakkar Baba was inducted into the office in the same manner. Garidhi also picked up other suitable personalities from the Caste-Hindus to lead the Sangh.²⁸ He said that the leaders and the members of the Sangh at all level should be from the sides of Caste-Hindus, and not from the side of the Scheduled Castes. He supported his view by saying that the Scheduled Castes were the creditors and the non-scheduled castes were debtors.²⁹ The time had come to the non-scheduled castes to work of the scheduled castes who already afforded their services from the time of immemorial, he said. With this ideological background, the Harijan sevak Sanghs at central as well as provincial level came into existence and started its functioning in every nook and corner of the country.

One of the salient features of the Sangh was that nobody should be easily accommodated in the Harijan Sevak Sangh as the Sevaks, Gandhi had prescribed some basic qualifications for those who interested in the mission for the upliftment of Scheduled Castes. It was emphasized that every Sevak should be fired with a passion of purifying Hinduism and must be ready to lay down his life in the attempt to eliminate the social evils like untouchability. Such a Sevak should be ready to sacrifice his all family connections, social advantages and even the life itself in order to wipe out the blot (untouchability) on Hinduism. Further, the Harijan Sevaks should devote all their energies.

1. To promote the cleanliness and hygiene among the Scheduled Caste,
2. To introduce the improved method of carrying on what were known as unclean occupation like scavenging and tanning,
3. To give up of carrion and beef eating altogether,
4. To give up of intoxicating liquor,
5. To educate the parents to send their children to the schools and

6. To abolish untouchability among themselves. These were the basic qualification for those who were willing to serve as the Harijan Sevak. Even after learning all these terms and conditions, thousand of Caste- Hindus irrespective of their

age, social status and economic background voluntarily came forward and enrolled themselves with the local Harijan Sevak Sanghs for doing the noble services for the causes of the Scheduled Castes.

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ANTI-NUCLEAR MOVEMENT IN INDIA WITH SPECIAL REFERENCE TO KOODANKULAM

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Introduction

Development as a form of industrialization and modernization has been criticized in the recent past. In India, many movements are protesting against such a process of development. Many of these movements contest the current development paradigm as one that encroaches upon their space

and alienates them from their own habitat. Against this backdrop the current study attempt s to look at one such movement in order to capture the criticisms emanating from the grass-root level against the mainstream development process. The study looks at the Koodankulam anti-nuclear movement in Tirunelveli District of Tamil Nadu in the southern

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part of India. In the first section the paper discusses the link between development and technology in brief. The second section argues that the anti-nuclear movement in India has a different basis compared to its counterparts in the West. The chronology and the activities of the movement are discussed in the third section. The fourth session draws a conclusion.

Anti-Nuclear Movement in India

Anti-nuclear movements all over the world have pursued different strategies with different levels of impact on energy policies (Kitschelt, 1986: 57). In the West anti-nuclear movements branched out of environmental movements in the second half of the 1970s (Ibid: 58). These were further catalyzed by several nuclear accidents. For instance, the Three Mile Island nuclear accident in 1979 had triggered several protests in the US and elsewhere. These movements in the West were typically characterized as 'new social movements'. They were different from the classical working class movements. The support base of the anti-nuclear movement is typical of the environmental movement – middle classes from suburban regions. The Chernobyl accident in the USSR also gave rise to many anti-nuclear protests, particularly so in Western Europe. Moreover, the anti-nuclear movement in the West emerged after a certain process of industrialization. At the same time many countries had stopped constructing new plants, which resulted in anti-nuclear movements concentrating more on nuclear waste rather than nuclear reactors.

The emergence of the anti-nuclear movement in India has been different. It was preceded by two main events. First, the success of the Chipko Movement in the 1970s inspired many mass movements on similar lines and second, the Bhopal gas tragedy in the mid-1980s raised doubts over industrial safety and hazards. By the 1980s the Narmada Bachao Andolan (NBA) had also made its presence felt by questioning the construction of dams, displacement of people and related environmental costs. This in turn influenced other grass-root movements in the country. Thus, the anti-nuclear movement in India, unlike in the West, is based on issues like livelihood and displacement.

There are two streams of anti-nuclear movements in India. The first is an urban-based

movement, which largely represents the anti-nuclear movement in the mainstream media. This movement is aimed at addressing the issue of the nuclear bomb rather than fall out of nuclear energy. The Left parties are also part of this movement and the movement *per se* is not against nuclear energy. The second movement is found in many parts but is restricted spatially. In this case, the movement is clear on its stand vis-à-vis nuclear energy and the bomb. Unlike the first type, the second one clearly views the links between development, security, the state and nuclear scientists. This version of the movement is rooted in the livelihood of the people. The threat of displacement, loss of livelihood, alienation from their own surroundings and the harmful radiation from nuclear power plants are catalysts for this strand of the movement.

One of the main critiques that come from the second type of movements is based on the review of the mainstream development paradigm. The contemporary paradigm of development, for them, encourages increasing consumption (read as growth rates) and the same is perceived as evidence of development. On the contrary, it is the rising consumption levels that are creating the problems of climate change and dwindling resources for which nuclear energy is pursued as the only alternative to meet the demands of energy. Thus, the entire debate surrounding alternative sources of energy in order to combat global climate change is rooted within the current development model. However, the answer lies in locating an alternative development model, rather than trying to shift from one source to another equally threatening (in this case nuclear) source of energy.

Koodankulam Anti-Nuclear Movement

Koodankulam is a rather big village with a population of 11,029 by 2001 census with 2,386 households of which 944 belong to Dalits. It is situated in the southern part of Tamil Nadu in Tirunelveli district and is part of the state's coastal line. Around 40,000 people are living close to the plant site, including the people of Koodankulam (Ibid). This region also has a large number of alternative energy schemes in the form of converters of wind into electricity. Even the Koodankulam nuclear power plant has half-a-dozen of them on its premises.

The Koodankulam nuclear power plant has its roots in the 1974-Pokhran tests conducted by India. Soon after the tests India was isolated by the West and came under the influence of the Soviet nuclear establishment. The US stopped fuel shipments to the Tarapore nuclear power plant after the 1974 test. In 1979 during Morarji Desai regime the nuclear deal with the Soviet Union was discussed. The deal was finally concluded when the then Soviet President Mikhail Gorbachev and the then Indian Prime Minister, the late Rajiv Gandhi, signed the Koodankulam Nuclear Power Project deal in 1988. Initially, there was a strong opposition to the Koodankulam power plant from farmers, intellectuals, fisher folk, scientists and activists. Farmers participated in the movement because it was declared that the nuclear plant would meet its water needs from the nearby Pechiparai reservoir. Water meant for agricultural purposes would be diverted to the nuclear plant. One of the strong motivations for the resentment was the water scarcity in this region (Moorthy, 2000).

Later an umbrella organisation called the *Samathuva Samudaya Iyakkam* (Social Equality Movement) was formed. People from three districts – Tirunelveli, Kanyakumari and Tuticorin – organised a massive rally at Tirunelveli in 1988. However, the disintegration of the Soviet Union, Gorbachev losing power and the assassination of Rajiv Gandhi stalled the Koodankulam deal and by the end of 1991 the Nuclear Power Corporation (NPC) declared that Koodankulam nuclear power project had been called off and the government's permission was sought to set up two 500 MW indigenous reactors at the same site (*Indian Express*, 20-01-1992). Very soon the movement against the plant also died down.

In March 1997 the then Indian Prime Minister, H D Deve Gowda, and the Russian President, Boris Yeltsin, signed a supplement to the 1988 agreement and commissioned a detailed project report on Koodankulam. Accordingly, Russia agreed to supply two standard high pressure VVER-1000 water-cooled and water-moderated reactors. In spite of concerns over the safety of the VVERs and the cost, some argue, India went ahead with the deal as the cash-strapped Russian nuclear industry linked it with other defence deals like that of T-90 tanks, SU-30 planes and the *Admiral Gorshkov* submarine (*The New Indian Express*, 02-10-2000; Udayakumar, 2004: 138).

The issue of radiation entering the food chain was a livelihood concern for the fishing community, while others expressed health concerns. The Nuclear Power Corporation of India Limited (NPCIL) has collected 929 hectares of land for the project and another 150 hectares for the township (Moorthy, 2000). According to the GO, M.s.No.789 of the Tamil Nadu Public Works Department (TNPWD) dated 11-05-1988, population should not be more than 10,000 within the 16 kms radius and free insurance cover should be provided for the people within 20 kms radius of the nuclear power plant. However, no action was taken to fulfil the requirements as per the G.O. by the NPCL (Interview with Sandal Muthu Raj). On the contrary, a school building was demolished as per the G.O. and was not reconstructed or compensated (Ibid). The Koodankulam village is situated within the 10 kms radius.

The protest in Koodankulam picked up momentum when the proposal for four more VVER-1000 reactors, besides the earlier two, was announced (Radyuhin, 2001). This nuclear plant is supposed to supply power to all the south Indian states - Andhra Pradesh, Karnataka, Kerala and Tamil Nadu (Radyuhin, 2002). The agreement with Russia over the VVER-1000 reactors effectively broke the 30-year Western blockade of nuclear technology to India (Ibid). The promise of jobs and sub-contracts to construct footpaths and platforms within the plant site made the people of Koodankulam feel that the nuclear power plant would help develop their small town. The Nuclear Power Corporation of India Limited (NPCIL) had even taken the targeted villagers to Kalpakkam^{vi} to interact with the fisher folk there (Moorthy, 2000; Interview with Sandal Muthu Raj). The Russian delegates gave seminars on the safety of the VVERs to the villagers were assured of a better livelihood as a spill-over effect of the nuclear power plant (Moorthy, 2000). The DAE-NPCIL also engaged the M S Swaminathan Foundation, at a cost of Rs. 50 lakh per year, to make the area around the reactor green (Ibid).

Asuran, a journalist from this region, opined that the Koodankulam anti-nuclear movement stands for an alternative vision of development. To quote him: Chernobyl awakened us and hence we protested against Koodankulam nuclear power plant in the 1980s. This plant is a symbol of the Nehruvian model

of development where mega projects like big dams and industries are built in the name of development, while our movement stands more for a Gandhian model of development with stress on self-reliance and village development... This entire region has a very significant place in the Tamil culture and history. This kind of project, in the long run, will ruin our history, culture, traditions, knowledge and future generations (Interview with Asuran, 07-04-07).

In 1999 the Tamil Nadu Fish Workers Union (TFU) called a nationwide strike in protest against the plant. The State President of TFU, Peter Dhas, blamed the scientific community for ignoring the livelihood concerns of the fishing community (*The Hindu*, 16-11-99). In March 2007 nearly 2,000 people including, 1,000 women and children, participated in a fast at Edinthakarai against the nuclear power plant. Street plays were enacted at the venue in strengthen awareness among the public (*The Hindu*, 25-03-2007). The public hearing, slated for October 2006, had to be cancelled due to protests from the people. The public voiced their anger against the local MLA when he tried to speak about the nuclear project. The project staff and district collector remained mute spectators of the whole incident (*The Hindu*, 07-10-2006). This public hearing was finally held on June 2, 2007, after two postponements. However, this public hearing was a mere formality rather than a substantial effort to record the people's opinion (Observations from field trip).

The movement has also networked with many like-minded organisations both nationally and internationally (Udayakumar, 2004: 300-15). Some Sri Lanka based environmental groups protested over the plant being within a distance of 50 kms from Sri Lanka. (Udayakumar, 2004: 329-31). However, this networking did not have much impact on the movement. During this time the movement approached Supreme Court for redressal. However, the Supreme Court of India slapped a fine of Rs 1,000 on the movement and cancelled the petition on the grounds that it was an inter-state agreement. The movement has organised and conducted a series of seminars, skits, conferences, etc, in order to create awareness among the public. A massive rally was organised in 2003 with more than 7,000 participants from the three districts of Tuticorin, Tirunelveli and Kanyakumari. Similarly one public meeting was organised under the auspices of the National Alliance for People's Movements (NAPM)

under the leadership of Medha Patker. The movement also allayed fears over the safety of the plant, particularly in the post-tsunami period.

The main protest came from the fishing community and farming community, as the proposed expansion of the nuclear power plant was perceived as a direct threat to their livelihood. The movement led a huge protest rally on April 26, 2007 on Chernobyl Day. This protest was also directed against the arrest of the three anti-nuclear activists on the allegation of attacking nuclear power plant employees (See also *The New Indian Express*, 12-04-07). The NPCIL director, S K Agrawal, promised the people near the nuclear power plant that the project would not draw water from the Petchiparaai dam. The plant will have its own high capacity desalination unit and also the discharge water into the sea which would not contain any radioactive material (*The Hindu*, 21-11-2006).

Movement and the Public Hearings

The public hearings for the extension of Koodankulam nuclear plant from two reactors to six paved the way for the activists to air their grievances. Dr A G Satyanesan, a retired professor, argued that the first phase of Koodankulam nuclear plant had not conducted a public hearing, even though it had commenced in 1997. It is mandatory for such projects (like the Koodankulam nuclear plant) to get clearance through public hearing according to a 1994 statute under the environment law. But they (the plant authorities) proceeded without conducting any public hearing in 1997 by arguing that they had already obtained clearance in 1988. How can one get a clearance for a project in 1988 and start the same in 1997 by ignoring a law made in 1994? (Interview Dr A G Satyanesan, 04-04-07).

The activists also demanded that the public hearing be held separately in the three districts – Kanyakumari, Tuticorin, Tirunelveli – as people in all the three districts would be affected. Soon after that January 31, 2007, was announced as the date for the next public hearing, which however, was postponed. Initially it was advertised that the public hearing would be held in the town hall of Koodankulam on that date, but later it was the venue was shifted to a hall in nuclear power project township (*Nuclear Monitor*, 8-02-07: 1). The advertisement also stated that the public hearing

would discuss the issue of possible displacement. As a result there was huge resentment among the public and they organised continuous protests under the banner 'People's Rights Movement' for three consecutive days before January 31. Thus, once again the public hearing was postponed. Once more public hearing was scheduled for March 31, 2007. This time the announcement of the public hearing was published in all the vernacular dailies. Two days prior to the public hearing the NPCL even carried a full-page advertisement in various newspapers claiming nuclear power as clean power. Again the public hearing of March 31, 2007, was postponed indefinitely due to the call given for a state-wide bandh by the ruling DMK party.

Finally, June 2, 2007, was fixed as the date for the public hearing. People from the three districts came in large numbers for the public hearing. On the other hand, tight security was arranged with around 1,200 policemen in riot gear (Ramana and Bidwai, 2007, downloaded on 14 May 2008). People protested over not making environmental impact assessment available in the local language – Tamil – due to which many of the people who attended the public hearing were not in a position to comprehend the facts. However, the public hearing was brought to an abrupt halt with the collector declaring that sanction had been obtained from the people for the expansion of the nuclear power plant (Ibid). Although the activists of the movement participated in the public hearing, none of their complaints were taken seriously. For the activists of the movement it is a daily struggle against the nuclear power plant to save their livelihood.

Conclusion

The Koodankulam anti-nuclear movement is a combination of various groups from different

backgrounds. There are people who have been against the nuclear plant ever since the 1980s, when the proposal was first made. They are educated and aware of the radiation hazards in general. They come from different strata of the society like doctors, professors, teachers, lawyers, NGOs, journalists and religious preachers from the church. Then there are farmers and the fishing communities who perceive a real threat to their livelihood from the power plant. There is a third group which initially supported the plant for jobs and contracts, but has turned anti-plant sensing that it cannot reap much benefits from the plant. The third group belongs to the younger generation and many of them also belong to mainstream political parties. The threat of displacement, radiation and the safety question brought these otherwise different groups together.

As long as the movement is non-violent in character, the state responds with semi-coercion and intimidation to push forward its agenda. Also the state changes the issue by placing the discourse at the level of development and security, thereby conveniently ignoring the issues of displacement and livelihood concerns of a small population. As the movement attempts to oppose any such changes in the discourse, it could be seen as an alternative to mainstream institutional politics. Sheth (2005) argues that such grass root movements are a reality due to the failure of the institutional politics. Development is one such aspect of the institutional politics and the movement is opposed to such a development process – one that displaces and threatens livelihood by excluding and alienating the people. By asserting their right to live in Koodankulam and other livelihood issues like agricultural land and fishing the movement initiated by the people seems to argue for an alternative development.

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HISTORY OF VOTING RIGHT IN COLONIAL TAMIL NADU

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Introduction

India's Independence was significant not only as a major historical event but also the termination of the Colonial Era and initiation of another Era. India has chosen Representative Democracy through a Parliamentary form of Government through Adult Franchise. This was the logical outcome of the unique nature of India's Freedom Movement from its origin. Today, India is the largest democratic country in the world. We are proud of fifteen general elections peacefully conducted for Lok Sabha and similar number of elections for State Legislatures and to have worked a fully vibrant democratic system for the last sixty years. But historically, democracy evolved over several stages in India. The election process is a fundamental aspect of political life under a democratic system. In the democratic elections constitute a major political activity for the people, perhaps the only one for the illiterate. Election not only provides an opportunity to the people for choosing their representatives, but also it gives them scope for participation in the wider political process. Thus, in all modern phase of development, electoral practices

have come to be accepted as political participation. However, the right to political participation was gradually included in colonial Tamil Nadu.

Initiation of Legislative System

Though elections, based on Adult Franchise, have been held only under the present Constitution, India had the experience of elections under the British Rule also. However, the elections during that period were hedged in by numerous restrictions and limitations; the divisive influences were provided encouragement, as the British Government had consistently recognised the system of communal electorate, under which each minority sent its own representatives to the legislature. Indian Councils Act of 1861 was a great landmark in the growth and development of the legislatures. The movement for independence also raised the question of women's suffrage.

The beginning of elections in India dates back to the year 1892, when the Indian Councils Act was enacted by the British Parliament. For the first time, the element of election was introduced into the

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Indian Political System.¹ The Act made a limited and indirect provision for the use of election for filling some non-official seats in the Provincial Councils as well as the Central Legislative Council. The word 'election', to be sure, was not used and the process was explained as nomination made on the recommendation of certain bodies.² Thus, five additional members obtained entry into the Indian Legislative Council in this way—one being recommended by the non-official members of each of the Four Provincial Councils and one by the Calcutta Chamber of Commerce.³ Writing about this Act, R. Coupland observed that "Lord Dufferin, the Viceroy, was prepared to concede at least a measure of election. He proposed that while some of the non-official members should still be nominated, others should be elected. But Lord Cross, the Secretary of State in Lord Salisbury's second Government, refused to sanction a fundamental change of this description, without much more positive evidence in its favour than was forthcoming. The upshot was a compromise. A few of the non-official seats were still to be filled by simple nomination; but for a majority of them 'recommendations' were to be made by local bodies or corporations, religious communities, municipalities, universities, chambers of commerce and the like. In the event, this half-hearted evasion of the elective principle came to nothing. Since the 'recommended' candidates were in practice accepted as a matter of course, the process became virtually election."⁴

Minto-Morley Reforms 1909

The principle of election, thinly veiled in this Act, received direct approval in the Minto-Morley Reforms of 1909, in which there was provision for the return of representatives to the Councils from recognised corporate bodies, associations, interests, and classes. The method of election continued, as before, indirect except in the cases of newly created land-holders', Muslims', and Sikhs' constituencies. It should be pointed out that the adoption of the principle of election in no way reflected any intention to take the country and its people towards the democratic form of government. In 1908, Lord Morley, then the Secretary of State for India, took care to emphasise: "If it could be said that the chapter of reforms led directly or indirectly to the establishment of a parliamentary system in India."⁵

The elective principle, however, was cramped down by severe limitations, restrictions, and distortions. The Legislative Councils had severely limited powers. Furthermore, the franchise was extremely narrow-based and in effect, robbed the elective principle of its real meaning and purpose. In the case of the Imperial Legislative Council, the average number of voters in the general constituency was 21, and in one case, the number of voters was 9. "The total number of votes, by which all the elected members of this Council are returned, can scarcely exceed 4,000. That gives less than an average of 150 for each member. Similarly, members of the Legislative Council of the United Provinces are elected by about 3,000 voters or an average of about 143 for each elected member." Besides, the election was indirect.⁶ To the non-official members of the Local Boards was given the right to elect the representatives of the general public to the Provincial Councils. Likewise, the non-official members of the Provincial Councils were empowered to elect representatives of the general public to the Imperial Legislative Council. The link between the common man and the representative was, therefore, remote and, consequently, ineffective and meaningless. There was "absolutely no connection between the supposed primary voter and the man who sits as his representative on the Legislative Council, and the vote of the supposed primary voter has no effect upon the proceedings of the legislative Council."⁷

Women Suffrage Movement

Fourteen women from different provinces joined the deputation and presented a memorandum to South Borough Franchise Committee. Kamalabhai Chattopadya, Rukmani Arundale, Muthulakshmi Reddy, and Rukmani Lakshmi pathi from Madras Province were the distinguished participants of franchise right of women movement. South Borough Committee primarily rejected the memorandum. When Montague discussed Indian demands for political representation, women's wings of political parties raised the issue of women's suffrage. The political entry of these women marked the beginning of a new phase in which women started agitations against the British Government. As per the 1919 Act, the right to vote was granted to women with various restrictions. This Act adopted to enfranchise men and women was based on age and property. It

empowered provincial legislatures to remove the sex barrier at their discretion. Many of the provinces immediately introduced resolutions to enfranchise women.⁸ Madras was the first province to grant at least a limited franchise to women in 1921, followed by Bombay in 1921 but it was not until 1929 that other provincial legislatures gave women the right to vote and admitted them to be elected on the same basis as men.

The Madras Legislative Council was set up in 1921 under the Government of India Act, 1919. Justice Party Government in Madras took the credit of the first state in extending franchise right to women.⁹ In 1926 the Government of India gave right to women to stand as candidates for and sit in the Provincial Legislature. The same issue was taken by Madras Legislative Council in July 1926 and the law was passed.¹⁰ Under this Act, two women in the Province contested the election, but both were defeated by a margin of 500 votes by their male rivals. Kamala Devi Chattopadhyaya was the first Hindu lady to come forward to contest in an election as independent candidate. But she was defeated by a margin of 515 votes by her male rival. Hawan Angelo jumped to in the arena of election in Madras, but she was also defeated. This development generated a powerful current of enthusiasm among them. The WIA influenced the Government of Madras to nominate a woman in Legislative Council and Government was pleased to nominate Muthulakshmi Reddy. Muthulakshmi Reddy, a Tamil lady got the honour of being the first Indian woman legislator, when she was nominated to the Legislative Council of Madras in 1927 under the British rule. She was also elected unanimously as the Vice-President of this council and in this capacity she became the first lady to hold such a post not only in India but also in the whole world.

Muthulakshmi Reddy clearly worked up to the expectations of both the nationalists and the women's groups, remaining with the realm of what may broadly be termed "Social feminism." This consisted in welfare of women and children and argued that such issues could be understood and represented by women alone. As far as Indian is concerned, Madras was the first state and Bihar was the last to enfranchise women in 1921 and 1929 respectively. Women got enfranchisement in equal terms with

men.¹¹ Women now voted and were elected or nominated to Provincial Legislature. Indeed the Act enfranchised less than one per cent of the total female population in Madras. The proportion of female electorate to adult female population was less than one per cent, i.e. Bombay 0.8 per cent and Bengal 0.3 per cent. In 1926, the Government of India gave right to women to stand as candidates and sit in the Provincial Legislature. Gandhi said as early as 1929, "Women must have votes and equal status. But the problem does not end there. It only commences at the point where women begin to affect the political deliberations of the nation."¹² At the Karachi Session of the INC (1931), Nehru piloted the "Fundamental Rights Resolution" which accepted the principle of complete equality of men and women in political life.¹³ INC declared at Karachi session that in free India, there would be no discrimination on ground of sex.¹⁴ The spread of women's suffrage over the subsequent four and a half decades was most rapid. As per the Government of India Act 1935, elections were held in the provinces in 1937.

Government of India Act 1919

The system of election was enlarged since the passage of the Government of India Act, 1919. This was natural enough in the altered, and higher, political goals set out for India. "The policy of his Majesty's Government," the Secretary of State said, "with which the Government of India are in complete accord, is the increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions, with a view to the progressive realization of responsible Government in India as an integral part of the British Empire."¹⁵ The elected element in the legislature—both Central and Provincial, was enlarged; the franchise was broadened; and the election became direct. However, the separate representation of certain communities and special interests continued to be provided by means of Communal and Special Electorates.¹⁶ The proportion of directly elected members of the Provincial Legislatures could not be less than seventy per cent, and of the official members not more than twenty per cent. There was also the provision for nomination of non-official members mainly to give representation to certain classes and interests that would otherwise remain unrepresented. The elected members were in majority

and in all the Provincial Councils taken together, they constituted 77.8 per cent of the total number. At the central level, the Legislative Assembly consisted of 140 members of whom 100 were elected and 26 officials. The first conscious advance in the direction of Responsible Government was the Reform of 1919, which introduced Dyarchy in the Provinces.¹⁷ The intention was to establish, within a definite range, responsibility to an Elected Legislature.¹⁸ This Act of 1919 created a Bicameral¹⁹ Legislature at the Centre, the Lower Chamber called the Legislative Assembly²⁰ and the Upper Chamber called the Council of States. These Houses consisted of both elected and nominated members. The Legislative Assembly had tenure of three years and the Council of States, five years. But the Governor-General could dissolve either Chamber earlier or extend its tenure.²¹

Electorates

The Act of 1919 extended the franchise and over five million persons were given the right to vote for the local legislatures. This figure constituted about nine per cent of the adult male population. Women did not have the right to vote, though the Provincial Legislatures were empowered to enfranchise them. The franchise qualifications varied from Province to Province, and they varied in urban, rural, and landlord constituencies also. Generally speaking, qualifications were based on residence in the constituency during the previous twelve months plus payment of income tax, land revenue, or rent, or municipal taxes. A person, who (i) was not a British subject; (ii) was a female; or (iii) had been adjudged by a competent court to be of unsound mind; or (iv) was under 21 years of age, was not entitled to vote.²² Persons, convicted of a criminal offence punishable with imprisonment for a term exceeding six months or of corrupt practices, were disqualified for five years, although the Provincial Governments were empowered to remove this disqualification.²³ Dismissal from Government Service was no longer a bar provided a person did not suffer from any of the above mentioned incapacities. The qualification for a voter in the Landholders' Constituency was the possession of a landed estate assessed for land revenue, varying from Rs. 500 to Rs. 5,000. In the University Constituencies, Graduates of at least seven years standing were given the right to vote. No special qualifications were prescribed for

candidates seeking election to the Provincial Legislatures except that they were not less than 25 years of age, were qualified to be the voters in the particular type of constituency, and did not incur any of the disqualifications enumerated above. Some other disqualifications also existed in the case of candidates such as insolvency, dismissal, or suspension from legal practice, etc. The residential qualification for a candidate in his constituency was imposed in the three Provinces of Bombay, Punjab, and Central Provinces.²⁴

The system of Communal Electorates, which existed only in the case of Muslims under the Government of India Act, 1909, was now extended to Sikhs, Indian Christians, Europeans, and Anglo-Indians. Special Representation existed earlier for the Landlords, Commerce and Industry, Plantation and Mining Interests, and the Universities. There was still another distinction made under the Act and a certain proportion of seats were allotted to urban areas, and the rest to rural areas.

Even though franchise was broadened under the Act of 1919, it continued to be greatly restricted in scope. In fact, nearly two per cent of the population was enfranchised under the new dispensation. Female Suffrage was left to be decided by the Legislative Councils.²⁵ The system of Communal Electorate made deeper inroads into the Indian Political System.

Statutory Commission 1928

Another landmark in the history of election is the Government of India Act, 1935, in which only the provincial part of the Act could come into force. The question of franchise attracted the attention of several bodies during the evolution of this Act. The Indian Statutory Commission (also called the Simon Commission), recommending in 1928, showed itself in favour of enfranchising at least ten per cent of the total, or twenty per cent of the adult population, and greatly increasing the ratio of women voters. The Simon Commission was in favour of empowering the Provincial Legislatures to extend the franchise after every ten years, thus enfranchising twenty per cent of the total population in fifteen years' time.

Franchise Committee 1931

The Franchise Sub-committee of the Round Table Conference argued for similar powers for the

Provincial Legislatures. In 1931, the British Government appointed a Franchise Committee under the Chairmanship of Lord Lothian.²⁶ It considered the question of Adult Suffrage.²⁷ While summing up the arguments in its favour, it wrote: "The first is that adult suffrage is the only method by which absolute equality of political rights can be secured to every adult citizen. Any form of restricted franchise necessarily infringes the principle of equality between individuals in some degree."²⁸ The second reason is that Adult Suffrage is the best means of securing that the legislatures represent the people as a whole. The third reason is that it solves, so far as the electoral roll is concerned, the difficult problem of securing the fair representation of all elements of the population, communal and racial, rich and poor, town and country, men and women, depressed classes and labour.²⁹ Whether Adult Franchise results in fair representation in the legislatures depends on the system of representation adopted, as the endless controversies in the West no less than in India, about proportional representation, the second ballot, reservation of seats, and special or separate electorates, abundantly prove. The fourth reason in favour of Adult Franchise is that its adoption avoids the necessity for devising special franchises, for example for women or the depressed classes. It may discourage the formation of groups based on sectional, communal or similar interests, and will facilitate the development of parties based on political ideas and ends, which are the true foundation of sound political life." The Committee, however, was not in favour of its adoption. It observed: "Having regard to the prodigious task of educating a mainly illiterate electorate, the fact that party organisation is still in its infancy, and the burden both for the official machinery and for the candidates of dealing with 130 million voters, it seems to us to be the course of wisdom and statesmanship not to attempt to launch the new constitution on the basis of Adult Franchise, but to seek a more manageable basis, at the same time providing that the system of franchise will give reasonable representation to the main categories of the population. It will then be for the legislatures themselves, after a definite period has passed, to determine at what pace the electorate, should be expanded, and the date when they may wish to introduce Adult Suffrage."³⁰ This Committee

regarded Adult Franchise as administratively impossible and, generally toeing the line of the Round Table Conference Sub-committee, was in favour of extending the franchise to ten to twenty-five per cent of the total population. It recommended property qualification to be the "main element" of the franchise though it supported an independent educational qualification and special qualifications for depressed classes and women. The Committee was in favour of enfranchising ten to fifteen per cent of the total population. It supported enfranchising women by virtue of their husbands' qualifications and a literacy qualification and thus the ratio of female voters to male voters could be raised from the existing 1:45 to 1:2 for the entire country. The Joint Committee on Indian Constitutional Reform, 1933-34, was in general agreement with these recommendations. The Report of the Joint Committee provided the basis of franchise for the new Provincial Legislatures.³¹

Government of India Act 1935

Government of India Act 1935 was provided the voting right to the Indian people on the basis of the literature, property and other qualifications to the men and women. It was the mile stone of the history of voting right in India. In this connection, this Act was reduced some eligibility qualifications to the electorates, in this situation electorates were increased in entire India.

Qualifications of the Electorate

The Act of 1935 did not envisage any change of principle in the allocation of seats in the Legislative Assemblies and Councils. Separate, communal electorates and 'weight age' were retained. The franchise was mainly based upon property, education, and income qualifications. A voter had to be twenty-one years of age, a British Subject or subject or ruler of a federated or any other prescribed state, and to belong to the community to which the seat was assigned; the general disqualifications were unsoundness of mind, serving a term of imprisonment, etc., or disqualification due to election offences. The qualifications were based mainly on income, property and education. The franchise for the Upper Houses was much higher. Though they formed separate electorates, the qualifications of the voters for the different communal constituencies did not differ. The depressed classes were given a lower

franchise.³² Women in all provinces were given some additional qualifications, mainly by virtue of their husbands' qualifications. The new franchise gave the vote to about 14% of the population, raising the number of voters from less than nine millions to about thirty-five millions. The member of the Assembly and the Council had to be not less than twenty-five and thirty years of age, respectively. A person qualified to vote for the general or Mohammedan seat could be elected from any constituency of similar communal description. Candidates for other seats in the Assembly had to be persons qualified to vote for them.³³ Similarly, a candidate for any of the elected seats for territorial constituencies of the Upper House had to be qualified to vote for the seat or any other seat of similar communal description.

Conclusion

Democracy has been gradually included in India under the British Government of India. After the Independence, the Constituent Assembly and Interim Government made a sincere effort to make democracy real in India. Hence the Constitution provided an independent body called the Election Commission for conducting the free and fair election in India. The Commission has conducted fifteen general elections for Parliament and more than hundred in State Assembly Elections in India. Article 326 provides equal opportunity to participate in democratic process as voters on the basis of Adult Franchise.

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THE IMPACT OF COMMUNISM ON THE DRAVIDIAN MOVEMENT 1950 - 60

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Introduction

India was marching towards progress and development during the 1950-60 period with political, economic and social reformation marked with elections, five-year plans (1951-56 and 1956-61) and the Constitutional amendments. When India became a Republic on January 26th 1950, incidentally, Ambedkar resigned as Law Minister in 1950, which he served from 29 August 29th 1947 to January 24th 1950. The Communists, hitherto, waging armed struggle during 1948-1951 (in and around Tanjore in Tamil Nadu), gave up violence and joined the democratic polity by changing their slogan "People's Democracy" to "National Democracy". However, the Dravidian parties had struck to their separatism with the sloganeering "Dravidanadu or sudukadu" (Dravidastan or crematory grounds)¹. Though, Nehru was highly critical about the Communists, he had to be close with Russia in his "socialistic" approach. When Nikita Khrushchev (1894-1971)² and Nikolai Alexandrovich Bulganin (1895-1975)³ visited India in 1955, they were received well, but the official details were not disclosed⁴. Though communism, socialism, and collectivism are preached and propagated but practiced selectively, even by the politicians with the conflict of ideologies in Tamil Nadu. The effect, interaction and encounters of Communists with that of Dravidian ideologists, protagonists and propagandists have been studied during 1930-40 (Part-I⁵ and Part-II⁶) and 1940-50⁷ earlier, and now the Impact of Communism on Dravidian Movement during the period 1950-60 is analyzed in this paper.

Banning and removing ban on the Communist Party (1949-50)

As pointed out, the Communists were inciting violence in Tanjore against the landlords. In 1950 the District of Tanjore and especially the area of the Sub-Divisional Magistracy of Pattukottai was the seat of continuous trouble between the landlords and the Kisans under the guise of "Kisan movement",

fully exploited by the Communists by way of fomenting agitations against the Government and for promoting forces of disorder and violence. The net result was that the Government took stringent measures to restrain the activities of these Communists⁸. On September 27, 1949, the Madras Government banned the Communist party, 19 labour organizations and their branches, and arrested 152 communists. On November 16, 1950, the ban was lifted, as the Madras High Court held that the ban "void and ultra vires" under the Constitution. Actually, they were involved in violence creating riot-like situation in many areas. Such activities were collectively called as "adventurism" by other comrades⁹. Thus, critics mention it "B. T. Ranadive's adventurism"¹. Unwittingly, it was claimed that the armed struggle and guerrilla warfare launched by the CPI having failed, the party decided for a new tactical line in the special convention held at Calcutta from October 11th to 16th 1951. Ironically, their own admission¹⁰, "We attacked railway stations, we throw bombs on trains and buses, we tried to break up Nehru's meeting....., we set fire to Congress offices.... These acts, as well as the use of acid bulbs in meetings and demonstrations, were part of the old leadership's revolutionary line." What they had done in Madras Presidency was recorded in the Madras Government documents¹¹.

Salem Jail riots and Periyar's support for the Communists (February 1950)

In February 11, 1950, there was a serious rioting by the Communist prisoners in the annexe at Central Jail, Salem, when they, without any provocation on the part of the jail officials, murderously assaulted the Jailer and a few others and tried to scale over the walls¹². Therefore, firing ordered to quell a riot taken place, resulted in the killing of 22 Communists injuring 107 others, who were arrested, prosecuted and jailed there for attacking police station in 1948. The riot took place for a week among the 450 inmates serving sentences for different charges. As usual, political parties decried the incident and Periyar also

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condemned it, but, an enquiry commission set up by the British Government justified the firing saying it was resorted to for quelling "riots." Besides writing editorial¹³, Periyar tried to organize a procession, but, he was refused *permission, instead, he was asked to submit a memorandum with the signatures obtained from the public to condemn the Salem prison incidence*¹⁴.

Communists shunning violence and going for elections (1951-52)

Tanjore and Salem incidents exposed the Communist "adventurism" and thus, they decided to pose for peace. During the Calcutta convention from October 11th to 16th 1951, C. Rajeswara Rao was replaced by Ajoy Ghosh and the Communists stopped their violent activities and kept silence. The Tamil Nadu comrades had been also diplomatic in submitting to the new head following the peaceful transition. However, their affiliation with China and Russia, and about the freedom of India, the Communists differed much among themselves. Such ideological controversies continued at the Fourth Congress held at Phalghat in April 1956, though, some truce was made at the Fifth Congress held at Amritsar in 1958. Kumarsamy Raja, CM of Madras convened a meeting on September 7, 1951 to release the Communists with conditions, so that they could participate in the first general elections. The Communists contested 52 assembly seats and 5 Lok Sabha seats with the support of Dravidar Kazhagam. The first general elections were held between 25 October 1951 and 27 March 1952 and the Communist Party emerged as the second largest single group within the legislature reducing the strength of the Congress to an uneasy working majority.

The position of Communists and Dravidian parties about the Modified Educational Policy in 1952-54

Rajaji became CM for third time on April 10, 1952 and improved the administration effectively. Though, the buffer stock of food grains maintained, prices kept under control, the Thamizharasu Kazhagam, DK, DMK and the Communists continued to protest on different issues. In 1953, there was flood, followed by drought also affecting the people of Tamil Nadu. Under such circumstances, when Rajaji attempted to introduce new educational policy, Periyar and the Communists opposed it. Actually, the school working hours were reduced,

as there was no sufficient funds and teachers to manage the children. As the children advised to follow the job / trade of the father, it was interpreted as introduction "kulattozhil" [vocation of the caste / hereditary job or trade]. When the bill was introduced in the assembly, actually, it was passed by just one vote difference. At that time, the leader of opposition, P. Ramamurti was attacked for his absence and alleged that as a Brahman, he colluded with the Brahman CM by the Dravidian parties. Though, the new education policy was introduced w.e.f. July 29th 1953, it was abandoned on May 18th 1954.

Periyar Ambedkar and Communists

*Periyar was having friendship and alliance with the Communists at different periods with love-hate relationship. But, Ambedkar had been highly critical of the Communists*¹⁵. "The Communist Party was originally in the hands of some Brahmin boys - Dange and others. They have been trying to win over the Maratha community and the Scheduled Castes. But they have made no headway in Maharashtra. Why? Because they are mostly a bunch of Brahmin boys. The Russians made a great mistake to entrust the Communist movement in India to them. Either the Russians didn't want Communism in India - they wanted only drummer boys - or they didn't understand." He also categorically asserted¹⁶ that, his party would not in any case align with the Communist Party "for the plain reason that I do not believe in Communism." However, Periyar had aligned with the Communists. In 1953, the Communist Party differed with Periyar about the right of secession of the states from the Indian Union, though, generally, they had such principle enunciated by Lenin. They also denied about the exclusiveness of the Tamil language and the separate racial identity of "Dravidians". Periyar sarcastically opined about the DK-Communist relationship, in his own way¹⁷, "Passengers travelling in compartment become friends, their friendship lasts until they reach their destinations. Each passenger gets down at his particular way station and goes his own way. That is the friendship between the Communist Party and the Dravida Kazhagam". He justified that the alliance with the Communists was that of "enemy's enemy is friend" i.e, as the Communists were enemies of Congress, they become friends. When EVR parted with the Communists, there were many reasons attributed

but, the main treachery was that they tried to convert Dravida Kazhagam branches into Communist party units. He blamed them that they were having offices in foreign places like Bombay or Delhi interested in exploiting our country, as they were controlled by their foreign bosses¹⁸.

Communist Jeevanandam and atheist Periyar - ideological clash resulted in break

In 1935, there was misunderstanding between P. Jeevanandam (1907-1963) and EVR about the relationship with the Justice Party, as the former accused later of diluting the "self-respect" movement by joining with the Justice Party. Thus, Jeevanandam opposed the demand of "dravidastan". He also wrote about the "Unity of Tamilnadu" that all Tamils could be identified by their Tamilian birthright irrespective of their caste. Instead of supporting "Tamilnadu", he was accused of denying the right of the Tamils. He considered C. P. Ramaswami Iyer and Rajagopalachari as Tamils, in the same way, one could argue that Nehru was a Kashmiri and Prakasam an Andhra, though all were "Aryans". Thus, a Dravidian apologist¹⁹ criticized Jeevanandam falling prey to "the trick of the Brahmanas" and went on to accuse that Jeeva was serving the cause of Hindi and Marwari imperialism²⁰. As Jeevanandam refused, the DMK also refused to support the Communists. Thus, the close Communist friend of Periyar Jeevanandam became "Dravidian enemy". While Periyar was burning Ramayana and Anna was criticizing "Kamba Ramayanam", he approached Puranas in literary aspect, thus, when they were burnt, Jeevanandam opposed it and he gave new interpretation to Kamba Ramayana. The Swadeshi type of communism attracted many, like Dravidian movement. During 1950-60, the communists started shedding their radicalism, whereas, the Dravidanadu protagonists increasing their separatist pitch. While the former had been agnostics, but not atheists, the latter already been vouchsafed for their rabid atheism, particularly, anti-Hindu stance in their propaganda and demonstration.

Periyar and Ramamurti - love-hate relationship

Periyar always criticized P. Ramamurti like anything²¹, when he contested from Tanjore in 1952. Incidentally, in the same year, when Ramamurti got married, he presided over, as it was an inter-caste marriage and that too, a ritual-free wedding referred

to as a 'self-respect' (suyamariyadai) marriage. As the Communist wanted to contest elections, they also changed their stand about India as Union of States with a right to self-determination with a right to secede. On February 11, 1952, Ramamurti referred to "the right to secede from the union on the basis of language, culture and contiguity of territory," in the presence of Periyar²². When it attracted nation-wide publicity, he had to retract. Under the circumstances, Jeevanandam approached DMK for support, the DMK leaders demanded the support for the "dravidastan" in writing, as they were campaigning with high rhetoric pitch of "*If at all, we get, we would get only Dravidanadu (Dravidastan), otherwise, sudukadu (crematory ground)*". In fact, they declared that they oppose the Indian Constitution enacted without considering the aspirations of Dravidians in an autocratic way and therefore, they would not contest elections also. Jayakanthan recorded the misunderstanding between the two ideological groups, in his characteristic way²³, "*Among the Communists the view was held that the DMK men were clowns, opportunists and loudmouths. They were agents of Tamil or southern capitalists, secret friends of the Anglo-American imperialist, subversive and destructive infiltrators into working class politics, and representatives of the lumpen proletariat. Any favourable appraisal of the DMK was simply non-existent among Communists*".

"Dravidastan" compelled Andhra to break away from Madras State, then, followed by Kerala and Karnataka (1952-1956)

The rhetoric "Dravidanadu or Sudukadu", definitely roused the regionalism and incited people to get linguistic fanaticism. As the Dravidian protagonists and Tamil separatists had been stressing for separate nation including the areas of Kerala, Karnataka and Andhra, the respective language speaking people started responding accordingly. Potti Sriramulu started agitation with his fast unto death and died on December 15th 1952. This made Nehru to announce the formation of the Andhra State on December 19th 1952 and it was formed on November 1st, 1953. The linguistic formation of States took place in 1956 with the formation of Kerala and Karnaka. Thus, the "Dravidastan" was reduced to "Tamilnadu". Whether, the linguistic demand of state formation

had been due to the influence of the Communism or otherwise is not known, as the Communists themselves renounced such idea and joined the mainstream contesting elections and ruling Kerala and west Bengal during 1967-69.

Even in 1957 elections DK and DMK were at loggerheads

The DMK resolved to contest elections consequent to the decision taken at the 1956 conference held at Trichy, though it was not recognized by the Election Commission²⁴. From 24 February to 14 March, 1957, the second by-elections were held. It had to change its Dravidian facade to socialist, as it was involved in the anti-constitutional activities and also necessitated to compete with Congress, hitherto branded as Brahman party. DMK relegated DK considerably and Periyar supported Kamraj before the elections in October, 1956 and during the DK executive meeting, it was announced²⁵: *"Since Mr. Kamaraj has done his best to serve the Tamilians, since he has changed Acharyar's educational system designed to perpetuate the caste system, since he has conferred many jobs and many benefits on Tamilians in the educational and other spheres and since the Brahman and DMK people are trying to oust him from power, it has become the duty of all Tamilians to support Mr. Kamaraj and his followers in the election."* When the DK decided to support Kamraj, the Congress had split with Rajaji forming Congress Reform Committee (CRC). DMK could win only two seats and the winners were M. Karunanidhi and Anbazhagan. When Kamaraj became CM on April 14, 1954 and Periyar supported him as "rule of a True Tamilian"! The Communists were reduced to 4 from 17 seats they held.

The Communist "Right of Self-determination of Nations with a right to secede" haunting and daunting Dravidian protagonists

The 1957 elections exposed the political dichotomy of Dravidian ideology in dealing with national issues. The change in paradigm shift noticed in the politics of the Communists made them to think carefully. Thus, they continued to play both policies as exhibited in their speeches, writings and actions. Dravidologists proceeded with the separatist discourses, as could be noted from Murasoli Maran. The "dravidastan" demand was maintained in

Maran's series in Murasoli. Later in 1957, it was brought out in the form of a book, "Why the happy Dravidastan is needed?" (En vendum Inbat Travidam)²⁶. The note of C. N. Annadurai and foreword by Nedunchezhiyan to the book prove their separatist stand. The language used had been so caustic, sarcastic, and blasphemous and so on. How these Dravidian ideologists had been imbibed with Lenin's propagation of "Right of Self-determination of Nations with a right to secede" and the formative western principles of "nation-state" hypotheses and theories could be noted. Without seriously concerning about the consequences and implications, they tried to whip up the passion of Tamil speaking people, thus, distancing other language speaking people and making them enemies, oppressors, suppressors and aggressors. In contrast, M. P. Sivaganam writings presented similar views, but, without any separatist ideology²⁷.

Communism, Dravidian ideology and anti-Brahmanism

During the material period, the political ideologists had been in a dilemma in attacking and supporting Brahmans, who were directly and indirectly influencing and connected with them. While the Simpson group Brahmans was supporting DMK, the TVS group Congress and Communists themselves. Here, as the DK was isolated, they had been vehemently against the Brahmans. The DMK, of course, tactfully encouraged the DK to carry out the campaign, as they helped them in other way. How they had beaten the Communists with the same stick is too well-known to be repeated here. Though, both the Communists and the Dravidian ideologists used to give sermon about egalitarianism and utopian society, they promoted casteism only with the domination of Mudaliars, Chettiyars, Pillais, Reddys, Naidus and other business, trade and industrialists. Of course, cinema field also helped them a lot for their promotion of ideology, though, the dominant producers, directors and actors had been Brahmans.

Congress turning to "Socialism", Communists becoming second position in politics, but, Dravidians sticking to "Dravidanadu (1950-60)"

The linguistic formation of states in 1953 or the political reduction through the decreasing boundaries of "Dravidastan" proved the infirmity

and futility of their ideology. Congress in the Avadi Session 1955 declared that they wanted to build up a socialistic pattern of society in India. With the Five year plans, economic development and progress were targeted by the national politicians and industrialists. On the other hand, the DK and DMK were indulged in erasing of Hindi letters on the boards (01-08-1950), breaking Pillaiyar idols (27-05-2016), erasing Hindi letters in the railway stations, (01-08-1953), opposition to Rajaji's education policy (01-08-1955), burning the pictures of Rama (01-08-1956), erasing "Brahmanal" word on the boards of hotels (05-05-1957 / 30-12-1957), burning Constitution - burning pieces of paper with these articles written on them (26-11-1957) and so on. Incidentally, all these were carried on the "Aryan-Dravidian race hypotheses and theories". Periyar was perhaps changing his stand with M. P. Sivagnanam, when he expressed about the decentralization of powers without any separatist demand in his letter dated 26-01-1956 to him²⁸. When the DMK brought out its manifesto in 1956, there was no mention about "dravidanadu", but, demanded only decentralization of powers to the states. On 22-11-1958, he clarified this in "Dravidanadu", in his own rhetoric style. That Communists stood second to Congress in the first general elections proved that they joined the democratic polity with commitment to voted citizens of India. On the other hand, the Dravidian ideologists had not come out of the separatist tendencies to join the mainstream on the one or other pretext of claimed exclusiveness from Indians. Their slow transition from 1952 to 1957 to 1962 proved wavering mindset to join democratic and electoral processes within the Constitutional provisions. The ideological conflicts expressed and recorded by the involved parties could be noted from their respective publications (Communist²⁹ Dravidian³⁰ and another³¹).

Towards Economic progress and Development

The Dravidian ideologists had begun to understand that the demand of separate state had dragged to a disadvantageous position. As the Communists could dominate politics through electoral democracy, the landlords and industrialists were afraid of them, as their strength was from the farmers and workers. It is well-known that that the Tamil Nadu Congress and DK-DMK parties were

dominated by the landlords and businessmen. As the dominant industrialists had been Brahmans, the Dravidian parties adapted and adopted double roles of supporting them inside and opposing outside. The anti-Hindi, anti-north stances of the Dravidian parties made the investors to think twice to take decisions, in spite of the 1956 and 1961 Five year plans. It is evident that the industrialists preferred Karnataka and Andhra rather than the Dravidian Tamil Nadu and the Communist Kerala. In fact, the Keralites preferred Tamil Nadu than their own Kerala. This created an internal debate about the Communist alliance with DMK. Thus, they diverted to other issues like price-rise and so on. Then, considering the reality of funds coming from the landlords and industrialists, they started flexible and reconciliatory approach. In other words, both had started diluting their ideologists for political ambition and power gains. The Kerala rubber manufacturers had been careful in establishing industries in Tamil Nadu. For example, MRF was manufacturing only balloons in 1946, rubber toys in 1949, tread rubber in 1952-56 and tyres only in 1961. As the Tamil Nadu politics was not favourable to Premier Tyres Limited, they established their factory at Kalamassery, Kerala in 1959. Perhaps, Ashok Motors was the only Company started in Madras in 1948 and continued. Nehru inaugurated the Neyveli Lignite Corporation in 1957 and the Salem Steel plant started in 1959 (initial efforts). While the Congress was having good relationship with the TVS group, DMK were having relations with the Amalgamation group. In other words, the "Dravidians" were having relations with the "Aryans."

Periyar's contempt of court case filed against Nehru, the PM of India (1957)³²

As a PM of India, Nehru had come to Tamil Nadu several times. In 1951, he came to attend the Centenary Celebrations of the Madras Government Museum held at Madras. He came to ICF on October 2, 1955. In 1957 also, he came to visit Trichy. However, when he came in 1958, the DK-DMK showed black flags to him. In 1957, when he went to Trichy with Kamaraj, he visited the house of M. K. Thyagaraja Bhagavathar. At that time, Nehru invited him to join Congress, but, he refused. "The Hindu" dated 10- 12-1957, and in paragraph 5 of the affidavit, he has set out the following extracts of

the speech which he claims as objectionable: "But one of the most remarkable and one of the most foolish agitations that I have experienced in India has recently started in your own State of Madras. This I believe is known as Dravida Kazhagam agitation and the leader of this movement had said something which cannot be forgiven and which cannot be tolerated, Apart from actually talking in an unabashed manner about murder, inviting people to murder others - a thing unheard of in any civilised society he has dared to insult the National Flag and the National Constitution, These are unforgivable offences (cheers).... But, Mr. Nehru said, "I wondered recently, if the Dravida Kazhagam in Madras is not more primitive than any primitive tribe in India (loud cheers)." Already, there was case booked against EVR at that time. So taking this opportunity, he filed a "contempt of court" petition against Nehru. However, his petition was rejected in 1958. Evidently, EVR and his legal group were following the Communist path of litigation with little success.

The inconsistency of the DK-DMK

When Jagajivanram visited Tamil Nadu, they showed black-flags to him in Salem on July 15, 1951, in Coimbatore on July 17 and in Madurai on July 19 1951. Without understanding the significance of first amendment to the Indian Constitution by inserting Article 15(4) that enabled the Governments to provide reservation in education for BC, SC and Minorities, by the term "socially and educationally", he opposed Nehru and Ambedkar. However, when he visited Burma in 1956, he met Ambedkar to discuss about conversion to Buddhism. They opposed Rajaji, but had alliance with him under the banners of Congress Reform Committee (CRS) in 1957 and Swatantra Party formed on June. 4, 1959. In 1957, CRS joined with All India Forward Bloc (AIFB) and contested elections opposing Congress winning 17 seats (CRC - 14 and AIFB - 3). DMK could win only 2 seats.

1. Even though, the Dravidian parties opposed Congress, they could not face Kamaraj, the non-Brahman Congress leader till 1967.

2. EVR could not have any alliance with Ambedkar on any basis to come together politically. In fact, Ambedkar became Central Minister, when EVR was slowly sidelined by the upcoming leaders.
3. In 1951, the DK-DMK cadres had shown the black flags to Jagajivanram expose their "social equality" sloganeering etc.
4. Similarly, EVR's opposition to "Socially and Educationally Backwards classes" of Article 15(4), proved his blind opposition to Congress, but, actually opposing Ambedkar. Ironically, Syama Prasad Mookerjee also opposed it!
5. In fact, the First Constitutional amendment deals with freedom of speech, freedom of trade, upholding land reforms, equality, but, the Dravidian ideologists could not appreciate them judiciously³³.
6. It is also unimaginable that the DK-DMK ideologists opposed Ambedkar and Jagajivanram.
7. As already pointed out, the Communists had been quick enough to shed their violence of armed struggle and follow the democratic polity immediately. Thus, they fought the 1952 and 1957 elections effectively registering their presence at the centre and state levels.
8. However, the Dravidian groups, mainly DK and DMK had been inconsistent, indecisive and separatist about the Democratic polity, electoral politics and economic progress joining the national processes.
9. While the communists become the second largest party at national level and the main opposition party at state level, the Dravidian ideologists turned politicians had been experimenting with politics. In 1952, they were not recognized by the Election Commission and politicians and in 1957, they could win only two seats.
10. The DK under Periyar had been carrying out the anti-national activities, defying the law of the land and prosecuted for the violations with penalties and imprisonment.

Notes & References

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16. B.R. Ambedkar, *BAWS Vol-17 Part-I*, p.406.
17. *Viduthalai*, 27 November, 1951, p.1.
18. Selig S. Harrison, *India: The Most Dangerous Decades*, Princeton Legacy Library, USA, 1960.
19. Kunrathol, *Jeevavukku Bathil (Answer to Jeeva)*, Madras, 1954, pp.25, 31-32.
20. Kunrathol, *Jeevavukku Bathil (Answer to Jeeva)*, Madras, 1954, pp.25, 36-37.
21. "The Communists have their office at a foreign place, Bombay or Delhi," said Periyar, "and they are just as interested in exploiting our country as any of the foreign-controlled parties. Besides, most of the Communist leaders are Brahmans. Ramamurti is a pucca (grade A) Brahman. The editors of *Janasakti*" (Tamil Communist weekly) are Brahmans. Wherever a Brahman goes, into the Communist Party or anywhere else, he wants to support caste distinctions." Selig S. Harrison, *op.cit.* p.186.
22. *Free Press Journal*, Bombay, 11 February, 1952, p.1.
23. R. Kannan, *Anna: The Life and Times of C.N. Annadurai*, Penguin / Viking, New Delhi, 2010, p.192.
24. Robert L. Hardgrave, Jr. (1964-1965). "The DMK and the Politics of Tamil Nationalism", *Pacific Affairs*, 37 (4): 396-411.
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LOCK HOSPITALS AND COLONIAL HEGEMONY IN COLONIAL MADRAS

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In the seventeenth century, the European powers were busy with their imperialistic quest and exploitative thirst, to cater to the needs of Industrial revolution, thanks to the environment created by scientific discoveries throughout the Europe. By this time, the European countries had begun their search for hunting their colonies with the help of newly acquired technologies. There were many tools used for this imperialistic expansion and medical knowledge was one among them. Medicine, not just military superiority, played an important role in the process of subjugation of India, like its other colonies. Preservation of European health, in the new and hostile lands, was the prime responsibility of colonial rulers¹.

In initial stages, especially when the Company sprang up in India, as a commercial body and then as a political master in the subcontinent, it had badly needed the service of western medicine, to preserve the health of its servants, especially Europeans, from the wrath of the hostile climate and tropical diseases, hitherto unknown to them. It was the tropical diseases, not the sword of enemies, which became serious concern to the imperialistic agenda of British², says Arnold in his book, *Colonizing the*

Body; State Medicine and Epidemic Disease in Nineteenth-Century India. Apart from the deadly diseases which were, the outcome of new climatic conditions, there were factors like emotional, psychological and bodily needs of the servants and agents of colonialism, particularly poor soldiers, who came as single male migrants and left behind their spouses and families in their homeland, had invited dangerous consequences to their own life as well as to their imperialistic ventured masters. So the psychological and bodily needs forced the soldiers to look upon prostitutes. The outcome was Venereal Disease as well as its consequences.

Venereal Disease (VD) posed a serious challenge to the British imperialism and for its very survival. So it had to respond with immediate care. It was the spread of VD among the European soldiers due to their 'immoral' activities that prompted Colonial authorities to take preventive measures, both to control and regulate prostitution and established Lock hospitals to attend the medical needs of VD affected soldiers³ and prostitutes.

The British set up the lock hospitals in their cantonments, to check VD, wherein the patients were confined to hospitals till cured. The hospitals were

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called as 'Lock', since patients admitted to these hospitals were subjected to severe restrictions that they were not allowed to go outside, till they were cured⁴.

The first Lock Hospital was established in the Presidency began to function in Trichy cantonment in the year 1805. Boarding and lodging were provided for the women admitted. The inmates were provided a daily allowance, one and half fanams for natives and eight fanams for the Europeans to cover the expenses of clothing, food, medicine, bandages and attendance. The allowance allotted to native women was hardly enough to meet their expenses⁵.

The Colonial administrators did not want to interfere in the caste affiliations, like most of the medical matters, in the lock hospitals too. The so-called 'high caste' prostitutes preferred to be separated from those of what they called 'low castes'. The authorities, therefore, allotted separate wards in the hospital to women depending on whether they were Hindus, Muslims or *Paraiyahs*. After the establishment of Lock hospitals in different cantonments, the Governor-in-Council, in 1809, sought to know about their working since running them cost heavy expenses to the Company. Accordingly, in May 1809, the MMB submitted its report on the working of the Lock hospitals⁶.

The government allowed cantonment authorities to open Lock hospitals, if needed and provided all assistance to erect the buildings or to rent them. In 1813, the cantonment authority at Ooty applied for the establishment of Lock hospital and it was sanctioned. Since the prevalence of VD in Madras was very high, government began to think of starting a Lock hospital at Fort St. George for the benefit of the garrison in other places like Black town and Elephant gate, but people objected to the presence of the hospital, with the fear that prostitutes would 'defile' the area.

The government also rejected the idea of Dalton, a medical superintendent, who established the Lock hospital within the premises of Lunatic asylum. Thus the government was not able to establish a Lock hospital in Madras. At the same time the incidence of venereal infection among the European soldiers at Fort St. George was increasing. In order to regulate the activities of the infected prostitutes, a police force was deployed to apprehend the prostitutes. But these 'brutal' measures proved disastrous to their own

objective. Slowly the number of women in the hospitals began to decline, due to the severe restrictions in the hospital and adopted all fraudulent means to escape from it. For instance, the number of women admitted in the Lock hospitals under the Madras government during the period between 1826 and 1829 was 5816 against 3502 in just one year 1808⁷.

Since the cantonment authorities wanted to bring more infected women to the Lock Hospitals, they demanded more police to deal with the problem. In addition the cantonment authorities proposed to introduce an incentive system whereby police peons would be rewarded according to the number of women arrested. But the Governor-in- council rejected both proposals, citing the financial burdens.

The rules and regulations in force then for the control of venereal diseases among the soldiers were ineffective due to corruption among the Lock hospital staff and the efforts of women at avoidance of law. In order to escape from the hospital personnel, prostitutes used to bribe them or offer them free body services. So in 1833, a new medical code was framed to check the fraudulent prostitutes as well as hospital staff and enabled the officials to punish the guilty. But the benefits that the governments expected did not occur. In fact due to the increase in the incidence of disease, "the money spent for maintaining Lock hospitals became a mere waste", said Scott in his *Colonial Governmentality*⁸.

Hence the Government of India, not satisfied with the working of the institutions, directed the Governor-in-Council, Madras, to order their closure. So the government closed the Lock Hospitals in 1835 in the Madras Presidency.

But due to the closure of the Lock Hospitals, the number of patients infected, particularly European soldiers, increased. In 1840s the cantonment authorities began to appeal to the Government to reopen the Lock Hospitals. After the transfer of power from Company to the British government, the Lock Hospitals were established in the centers, which were closed down in 1835, such as, Bangalore, Bellary, Cannanore, and St. Thomas Mount, Trichy and Ooty⁹.

In 1864, the government of India passed the Cantonment Act which empowered the provincial governments to frame rules for the control of VD in

the cantonments. Once the provisions of the Act were put into operations, strict vigilance had to be maintained on the prostitutes by the Lock Hospital staff and the police. But they achieved little success in reducing the incidence of disease among the European soldiers. Generally, efforts of the government to check the spread of venereal diseases ended in failure¹⁰.

Civil hospitals and dispensaries also treated VD, though those who reported to these institutions for VD were not many. The General hospitals in the Madras city, Triplicane, Vepery, Chindadripet and Black town treated the infected. Once the contagious diseases Act of 1868 came into force, the town of Madras was divided into six health districts-Black Town, Triplicane, Vepery, Royapuram, Chindadripet and St Thome and a health office opened in each district with the incharge Health officer and an apothecary, Health Inspector and *gumasthas*. The main duties of the Health Inspector and *gumasthas* were to bring in prostitutes residing in the districts for medical examination and to produce in court women who evaded law¹¹. Besides, the rule for regulations of Lock hospital was introduced in the year 1868 for the better 'management' of patients¹².

The establishment of the Lock Hospital and the opening of six health centers in Madras were only partially effective in combating VD, particularly syphilis, and benefiting the European soldiers, sailors and the public. The failure of the Contagious Diseases Act (CDA) in Madras is well illustrated in the following table indicating the extent of infection spreading among the European soldiers at Fort St George¹³.

Year	Number of European soldiers per 1000 infected
1870	182.22
1871	173.02
1872	135.13
1873	111.26
1874	164.17
1875	253.81
1876	268.88
1877	273.99
1878	418.64
1879	383.11

The above table shows that despite the efforts from the government, in the form of CDA in 1868, there was a steady increase in the number of European soldiers affected by VD. After the repeal of the CDA in 1888, the prostitutes from the cantonments were expelled. Lock Hospitals opened for them closed or turned into voluntary institutions and rules as related to medical examinations were liberalized. Special attention was paid to cure the affected European soldiers.

Conclusion

The CDA of 1864 and 1868 were failure, says M. Sundara Raj and cited the reasons such as bad implementation and non-cooperation from the both, prostitutes and public. Moreover the Act did not apply to *devadasis*, who had infected in large number by the disease and so posed serious danger. This de-masculinized process of soldiers in the form of VD and the response to tackle this menace through lock hospitals and Contagious Diseases Act of 1864 and 1868 proved failure because of poor implementation and it became a major source of threat to British imperialism itself.

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NON-ALIGNMENT: AN IMPORTANT DETERMINANT OF INDIA'S FOREIGN POLICY - SHIFTING PARADIGMS

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It is the foreign policy of a nation, which determines its relations with a specific nation. Foreign policy is a strategy or planned course of action developed by decision makers of a state vis-à-vis other states or international entities, aimed at achieving specific goals defined in terms of national interests.¹ Foreign policy is never uniquely determined by any one factor or set of factors, but is the result of the interplay of a large number of factors that affect the formulation of policy in different ways in different circumstances.²

The foreign policy of any modern state devolves from implied or explicit references to strategic, economic, and ideological considerations, and aims at the preservation and furtherance of the national interest. But the conceptual sources and political definitions of the national interest vary from country to country, as do the meanings and emphases given to the factors that influence its determination.³

India's foreign policy is primarily determined by its national interests. However, national interest of any country is dependent on a multiplicity of factors like security, both internal as well as external, economic development and the existing international milieu.⁴ Further, the national interest has been interpreted differently by scholars of international relations. The foreign policy of a country is deeply influenced by the domestic correlation of social forces and their material goals. More importantly global alignments exercise a direct impact on a country's foreign policy options.⁵

Important determinants of India's foreign policy are: domestic factors - anti-colonialist attitude of India, political tradition, geopolitical compulsions, security, economic constraints, personal factors, non-alignment factor, Kashmir issue and international environment, and the end of the Cold War and 1998 nuclear explosions of India. The broad basis for nationalist foreign policy was laid in the initial years of the national movement, which coincided with a particularly active phase of British

imperial expansionism. Indian leaders argued that India's interests would be best secured by a policy of peace.⁶

The period between 1920 and 1946 should be considered the time when the fundamental terms of reference for Independent India's foreign policy were formulated. Mahatma Gandhi's influence was the predominant factor in this process. While Gandhiji defined the framework for India's foreign policy, Jawaharlal Nehru fashioned its orientations and details. It would be pertinent to recall their conceptual contributions to India's foreign policy.⁷

A commitment to freedom based on truth, to democracy predicated on safeguarding diversity and individual freedom, and to encouraging reason and impulses of peace in international relations were the terms of reference which Mahatma Gandhi provided for India's foreign relations before the country became independent. Further, Jawaharlal Nehru said in his presidential address to the 1929 Lahore Congress, "Out of imperialism and capitalism peace could never come".⁸

During the independence struggle, well before the emergence of the Soviet and Western blocs, nationalist Indians manifested an abhorrence of military alliances - a stance that also foreshadowed the post-Independence policy of non-alignment. Jawaharlal Nehru was a frequent exponent of the idea that war was the product of fear and distrust.⁹

Nehru's determination to avoid pacts and alliances, which he felt could only lead to war, became apparent in 1946 when he first discussed the type of foreign policy he envisaged for an independent India:

"We propose as far as possible, to keep away from the power politics of groups, aligned against one another which have led in the past to world wars and which may again lead to disasters on an even vaster scale".¹⁰

Nehru added:

"A free India, with her vast resources, can be of great service to the world and to humanity. India

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will always make a difference to the world; fate has marked us for big things".¹¹

This pre-Independence tendency to view the Indian approach to international politics as ethically superior to the West was reflected after 1947 in the habit of regarding non-alignment as a foreign policy with pre-eminent moral qualities and of setting India up as "a moral monitor of the world".¹²

Prior to Independence Nehru had been the architect of Congress 'foreign policy', the only one of the nationalist leaders who had done any thinking about the problems which would have to be faced in India's external relations when freedom came. After independence, Nehru was encouraged to perform this role.

The first substantive indication of the direction of the foreign policy of an independent India was given by Nehru in an address before the first Asian Relations Conference at New Delhi when he remarked:

"For too long have we of Asia been petitioners in western courts and chancelleries. The story must now belong to the past . . . We propose to stand on our own legs and to cooperate with all others who are prepared to cooperate with us . . . The countries of Asia can no longer be used as pawns by others; they are bound to have their own policies in world affairs".¹³

During 1949-50 a viable foreign policy began to evolve. The basic propositions of this policy may be summarized as follows:¹⁴

- 1) Preservation of world peace through peaceful methods;
- 2) Friendly relations with all nations on the basis of mutual respect and complete equality; and
- 3) Pursuance of a policy of nonalignment to accomplish the nation's political, military, economic, and other interests.

The first two elements of this policy are generally accepted as sound principles; indeed, they form the basis of the foreign policy of most nations. The third element of Nehru's foreign policy, the principle of nonalignment, however, has been the subject of both approval and criticism: approval at home and criticism abroad.¹⁵

The foreign policy of the - ancient civilization as well as a young republic-India - reflects deep-rooted historical traditions and memories which are embodied in philosophical and spiritual non-materialistic values. India recounts her folklore and sagas in her religious philosophy and literature, but especially does she revere her heritages of nonviolence from Guatama Buddha, Emperor Asoka, and Mahatma Gandhi.¹⁶ *Panchsheel* was a response to a world asking for a new set of principles for the conduct of international relations that would reflect the aspirations of all nations to co-exist and prosper together in peace and harmony.¹⁷ In a speech at Colombo on 28 April 1954, Jawaharlal Nehru coined the phrase "non-alignment" to describe India's foreign policy.¹⁸

Panchsheel, or the Five Principles of Peaceful Co-existence, come from the five ancient precepts of Buddhism relative to personal behavior,¹⁹ were first formally enunciated in the Agreement on Trade and Intercourse between the Tibet region of China and India signed on April 29, 1954, which stated, in its preamble, that the two Governments "have resolved to enter into the present Agreement based on the following principles:

- i. Mutual respect for each other's territorial integrity and sovereignty,
- ii. Mutual non-aggression,
- iii. Mutual non-interference,
- iv. Equality and mutual benefit, and
- v. Peaceful co-existence".²⁰

To Nehru and many Indians, the principles of *Panchsheel* have real meaning; they constitute a standard of international ethics under which, in return, she hopes for reciprocal affirmations from her neighbor nations. *Panchsheel* principles call for no heavy military expenditures. Notwithstanding the barbed gibes of the scoffers, India uses these principles as a powerful moral force for peace in her foreign policies within the United Nations and without, Nehru told Nikita Khrushchev and Nicolai Bulganin in Calcutta that India would co-operate with all nations in the search for peace. *Panchsheel* principles of co-operation and coexistence, Nehru said, are as old as Indian thought, and since there is no other way today for survival he hoped the spirit of them would fill all the world, India had hoped through *Panchsheel* to preserve the peace and

independence of lands about China by making aggression so odious that the regime of Mao Tse-tung would not dare to chance it.²¹

In Nehru's view, the concepts of *Panchsheel* constitute the ethical alternative to war: the choice is between *Panchsheel* and the hydrogen bomb. These concepts not only give Nehru the courage to stand alone, and the feeling of security when he does stand alone, but they virtually give him no other choice than to chart an independent course in world affairs. He recognizes that consistency forbids India's joining alliances that imply armed rival camps, and forbids India's favoring one nation above another—at least the major rival powers—in her friendships.²²

This policy of independent action, which often infuriates diplomats who would like to have India's support, has earned for India the label of "neutralism", but the traditional sense of this word provides no explanation for India's behavior. "I do not think we are neutral", says Nehru, explaining that neutralism in its relation to war and belligerency means the opposite of belligerency.²³ In Nehru's sense of the term "neutralism," India has adopted a policy of nonalignment, and independent action in her diplomatic relations vis-à-vis her bipolar world.²⁴

Nonalignment as India lives it does not mean submission to evil, passivity of mind, lack of conviction, a listless desire for noninvolvement: it means a "positive and dynamic approach" to world problems, as evinced in her leadership of the Afro-Asian world toward independence, in her exemplary participation in the spectrum of international organs of peace.

Meanwhile, there is also an ideological factor in India's nonalignment that is often overlooked. In answer to the question, "In what sense is Nehru neutral?" this answer is proposed: in the cold war between the free world and Sovietism, India is strictly neutral, that is, nonaligned; but ideologically, in the cross fire between democracy and totalitarianism, India is definitely unneutral, that is, pledged to the democratic processes.²⁵

Panchsheel was incorporated into the Ten Principles of International Peace and Cooperation enunciated in the Declaration issued by the April 1955 Bandung Conference of 29 Afro-Asian countries. The universal relevance of *Panchsheel*

was emphasized when its tenets were incorporated in a resolution on peaceful co-existence presented by India, Yugoslavia and Sweden, and unanimously adopted on December 11, 1957, by the United Nations General Assembly.²⁶

The *Panchsheel*, provided the ideological foundation for the establishment of the Non-aligned Movement.²⁷ In 1961, the Conference of Non-Aligned Nations in Belgrade accepted *Panchsheel* as the principled core of the Non-Aligned Movement.²⁸ Together with Gamal Abdul Nasser and Marshal Josef Tito, Nehru was one of three leaders who created the Non-Aligned Movement (NAM) in 1961 in order to make it possible for nations to cooperate with each other and offer a broad framework for collective dialogue and collective action against the developed countries.²⁹ Nehru's non-aligned foreign policy was an attractive model for most developing countries because it was based on the principles of non-involvement in either of the two alliance systems and an active and independent participation in world affairs. Furthermore, Nehru saw non-alignment between the superpowers at the time of the Cold War as a vital precondition to protecting national interest. Thus, his non-alignment strategy by no means precluded an active stance in Indian self-interest; it became the dominant ethos of India's foreign policy in international affairs.³⁰

Nehru promoted the idea of non-alignment to prove that India was an independent country and had a right to play an international role. However, the Sino-Indian war of 1962 was a watershed for Indian defense planners. In the aftermath, India abandoned its cherished non-alignment policy; cast off the Menon defense strategy, which had left the Indian army helpless before the Chinese invasion; and set out a comprehensive program for military modernization with the help of the U.S. and the Soviet Union. New Delhi's military weaknesses had been exposed and in military defeat the country's international prestige declined.³¹ Nehru's foreign policy based "on global influence without military power" was shattered and India's position and influence among the new non-aligned nations were also affected.³²

Nehru categorically wrote in April 1963 that India's responses would inevitably be affected by

the policies that others adopted toward it. He argued that protection of the country's interest, by force if necessary, was the first charge on its foreign policy, though to the outside world his rhetoric of peaceful coexistence and mutual respect caught the headlines.³³

Jawaharlal Nehru's concept of nonalignment brought India considerable international prestige among newly independent states that shared India's concerns about the military confrontation between the superpowers and the influence of the former colonial powers. New Delhi used nonalignment to establish a significant role for itself as a leader of the newly independent world in such multilateral organizations as the United Nations (UN) and the Nonaligned Movement. The signing of the Treaty of Peace, Friendship, and Cooperation between India and the Soviet Union in 1971 and India's involvement in the internal affairs of its smaller neighbours in the 1970s and 1980s tarnished New Delhi's image as a nonaligned nation and led some observers to note that in practice, nonalignment applied only to India's relations with countries outside South Asia.³⁴

The movement had its origins in the 1947 Asian Relations Meeting in New Delhi and the 1955 Asian-African Conference in Bandung, Indonesia. India also participated in the 1961 Belgrade Conference that officially established the Nonaligned Movement, but Jawaharlal Nehru's declining prestige limited his influence. In the 1960s and 1970s, New Delhi concentrated on internal problems and bilateral relations, yet retained membership in an increasingly factionalised and radicalized movement. During the contentious 1979 Havana summit, India worked with moderate nations to reject Cuban president Fidel Castro's proposition that "socialism" (that is, the Soviet Union) was the "natural ally" of nonalignment.³⁵

Under Indira Gandhi in the early 1980s, India attempted to reassert its prominent role in the Nonaligned Movement by focusing on the relationship between disarmament and economic development. By appealing to the economic grievances of developing countries, Indira Gandhi and her successors exercised a moderating influence on the Nonaligned Movement, diverting it from some of the Cold War issues that marred the controversial 1979 Havana meeting. Although hosting the 1983 summit at Delhi boosted Indian prestige within the

movement, its close relations with the Soviet Union and its pro-Soviet positions on Afghanistan and Cambodia limited its influence.³⁶

The end of the Cold War left the Nonaligned Movement without its original *raison d'être*, and its membership became deeply divided over international disputes, strategy, and organization. During the 1992 Jakarta summit, India took a middle position between countries favoring confrontation with developed nations on international economic issues, such as Malaysia, and those that favored a more cooperative approach, such as Indonesia. Although New Delhi played a minor role compared with Kuala Lumpur and Jakarta on most issues facing the summit, India formulated the Nonaligned Movement position opposing developed countries' linkage of foreign aid to human rights criteria.

The early 1990s demise of the bipolar world system, which had existed since the end of World War II, shook the underpinnings of India's foreign policy. The Cold War system of alliances had been rendered meaningless by the collapse of the East European communist states, the dissolution of the Warsaw Pact, and the demise of the Soviet Union. In the early 1990s, most colonies had become independent, and apartheid in South Africa was being dismantled, diminishing the value of anticolonialism and making it impossible for antiracism to serve as a rallying point for international political action (India and South Africa restored full diplomatic relations in 1993 after a thirty nine year lapse). The Panchsheel (Panch Shila), peaceful resolution of international disputes, and international cooperation to spur economic development which was being enhanced by domestic economic reforms were broad objectives in a changing world. Thus, the 1990s saw India redefining nonalignment and the view of India's place in the world. India also is a founding member of the Group of fifteen, a group of developing nations established at the ninth Nonaligned Movement summit in Belgrade in 1989 to facilitate dialogue with the industrialised countries. India played host to the fourth Group of Fifteen summit in March 1994. At the summit, Prime Minister Narsimha Rao and other leaders expressed concern over new trade barriers being raised by the industrialised countries despite the conclusion of a new world trade agreement. However, Non-alignment is a dynamic policy and

retains its continuing relevance in world affairs by adapting itself to the changing international context and the needs of non-aligned community of nations. Former Prime Minister P.V. Narasimha Rao commented: "The pursuit of nonaligned foreign policy is ever more relevant (today) than ever before. Nonalignment basically consists of the espousal of the right to nations to independence and development, regardless of the bloc phenomenon. Whether there is one bloc or more at a given moment, the urge for a nonaligned country would continue to be to maintain its independence, to take decisions according to its light, not tagging along itself, in advance to others".

Further in the Foreign Minister summit of April 1997 in New Delhi I K Gujral said, "NAM affords its members a forum where they can discuss their common problems, evolve solutions and work out positions in trying to tackle the international problems of peace, security, development, environmental safety, human rights etc. Delhi Conference announced: the UN and the Security Council should become more representative of its increased memberships, non-discriminatory, time bound nuclear and general disarmament should be the objective towards which the movement should endeavor.

Those who doubt its validity must contemplate why what began with a modest membership of 25 is able to boast of a membership of 118 today? Why it that many that opted for alignment has come round to adopt Non-Alignment approach? It cannot be dismissed as merely a fashion or herd mentality of the poor Third World countries. In fact non-alignment was evolved to strengthen the socio-economic and political strategic basis of the new countries. It was though Non-Alignment that they were trying to give meaning and content to their political independence. What says Rasheeduddin Khan, Non-Alignment can still play a positive role in major and continuing global concerns like disarmament, and development is fully correct. According to M.S. Raja, Non-Alignment is a dynamic policy and retains its continuing relevance in world affairs by adopting itself to changing international context and the needs of the nonaligned comity of nations. It is a policy and posture of universal relevance, validity and applicability". Therefore, in the conclusion it can be said that, although the cold war has ended there is no end of justice. In fact cold

war has assumed a new dimension with the recent emergence of Russia as the world is witnessing the ongoing confrontation between US and Russia over issues like eastward expansion of NATO, Kosovo's independence as well the Georgian crisis. As there is the possibility of reappearance of war monger in the scene of world affairs peacemaking become a continuous process must be pursued every time by the NAM. In fact until the world is not free from war and world peace is not guaranteed, the real development of the Third World countries will remain only a distant dream. Further as colonialism has been replaced by the phenomenon or neo-colonialism in the form of economic exploitation by the MNC because of the process of LPG (liberalization, privatization, and globalization) the role of the NAM must play the positive role in making the globalization inclusive and must strive to achieve a faire, just international economic order. Therefore, Non-Alignment has not lost any of its relevance rather it has stood the test of time. It has served the useful purpose of protecting and preserving the interest of the Third World countries well in the past, so it is also expected to serve their interest well in the future to come. NAM can play the most important role in protecting the economic interest of the Third World countries as well as promoting south-south cooperation. Thus the philosophy of NAM is as relevant as ever for the Third World.

Clearly, non-alignment was born out of the difficult external and internal security conditions. However, this great power aspiration floundered on the 1962 debacle. This however, does not signal the failure of non-alignment. Rather, the quest for great power status failed because there was a disjuncture between theory and praxis. The weaknesses in the domestic front coupled with the external volatility of Cold War politics had derailed Nehru's great power vision. Today India is better positioned. It is the third largest economy in Asia and fourth in the world. Also, externally, India does not require to take sides and instead engage both the US and China. However, it is obvious that India's concepts of the manner in which international relations should be conducted, amassed of: *Panchsheel*, nonviolence, non-alignment, neutralism, cooperation with the United Nations, and compassion for freedom and equality for the peoples of Asia.

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HOME RULE: A CAMPAIGN TO DEMAND SELF-GOVERNMENT - THE MUSLIM PRESS AND PUBLIC OPINION IN MADRAS PRESIDENCY

M.S. Fathima Begum*

From 1914 to 1917 the pace was set for the Indian National Movement by Annie Besant. Of Annie Besant's aims in entering Indian politics, probably the most fundamental was the fostering of Indo-British friendship. She firmly believed that educated Indians were ready to govern their country, but above all she wanted to win a substantial advance toward self-government for India because she believed this would draw Britain and India together. She wishes to woo, young Indians away from violence, and from passive resistance which she saw as likely to pass over into violence, since she believed that such methods would embitter relations between the two countries¹.

Within a year after the out-break of the First World War, she launched what the Government itself a vowed as the 'red hot agitation' for Home Rule. Besant's association with the Congress began in 1914, when the twenty-ninth session of the Indian National Congress was held at Madras. This session saw her for the first time on the platform of the great National Assembly. At this congress, Besant supported a resolution demanding self-government for India. The movement aimed at creating the public opinion².

Besant planned to form a Home Rule League with two sections India and English. Dadabhai Naroji agreed to be the general president. William Wedderburn headed the English section and S.Subramaniya Iyer the Indian section. When she propounded the scheme of Home Rule at a private meeting with some leaders at Bombay in September 1915, none but Jinnah and petit received it with favour. In the presidency of Madras many congressmen opposed it on the plea that home owing allegiance to the congress should attempt to rise over it and do things independently. Tilak who was sentenced to 6 years imprisonment for some seditious articles in the *Kesari* and was deported to Mandalay was freed in 1914. The Maharashtra Home Rule league was started on 1st May 1916. Besant saw the advantage of coming to an agreement with Tilak.³

The Muslim Press about Home Rule in Madras Presidency

Jaridah-i-Rozgar, wrote that the president of the Congress in his address told, "India is quite prepared for Home Rule which should be granted very soon". The editor, in traversing the statement of the President that India quite prepared for Home Rule said: "What does he mean by India? if he means that both Hindus and Mussalmans are anxious for self-government. We would, without fear of contradiction, say plainly that it is false. We know that not a single Mussalman can be found in India who does not view Home Rule with adherence, while he admits the blessings of the present government, our brethren should be asked to say what government gave them so much education, Where they have been trained to govern and through which Government they have obtained honour and respect. The editor proceeds to say that self-government for India would be like making a healthy man sick.⁴

Quami Report referring to the address of the president of the Congress wrote that, "The man who declares that he does not desire Independence is a liar, he who says he has no grievance is a sycophant, he who is conscious of no ambition is a base fellow and above all is it true that the individual or nation that has recourse to improper means is an arch rebel. As to Home Rule the fact is we are certainly in accord with the idea, but we are first and foremost loyal servants of the government of Islam and of the rule of faith"⁵.

The enthusiasm born of Home Rule or self-government desire was made. Some people believed that the Muslims were the sons of the sacred soil of India and consequently they were Indians. But it should be observed that what was their historical status according to the philosophy of geography. For instance when Roman conquered France they became merged in the population and the French whereas regards location and the language, the successors of the Romans. It bears some resemblance in the condition of the Muslims of India. The Muslims were merged in the India peoples. The great

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emperors like Akbar and Jehangir tried their utmost to encourage the inter marriages and social inter course with the object of uniting the Hindus and Muslim communities. But the Hindus disapproved the idea for the sake of Home Rule they were endeavoring to show that Muslims were their fellow countrymen.⁶

A correspondent calling himself the Indian Muslim wrote a long letter to *Dravidan* of the 2nd June condemning the aspiration of the Indians for Home Rule. The following observations were made by him. The Indians who were asking for Home Rule in the Congress and the Muslim League were the educated classes who were less in number. The uneducated Indians did not know what was meant by Home Rule. So if Home Rule is granted immediately only the educated classes, who without any self interest went to work for the public was infinite simply small. The grant of Home Rule therefore cannot but benefit a few and submerged many in misery. The fact that the congress and the Muslims league become friends did not mean that all the Indians have become united.⁷

The Quami Report wrote that, "Madras government has in a single attack but the three formidable supporters of Home Rule out of action. They can neither speak with their mouths nor with their heads. For the sake of Hindus an Irish Lady, an Englishman and a parsi have accepted the torture of silence, seclusion and friendlessness. We are not inimical to Home Rule but we do not wish to scratch it before time. It will come of its own accord and in such a manner that the whole world will be amazed at its sudden arrival. We shall be shartled and say: "They come into our house. Be hold God's power", sometimes we look at them and sometimes at our house"⁸.

Among the supporters of the Home Rule agitation whose conduct attracted special notice. M.K.Krishnama Achariyar who had been touring from place to place delivering lectures in praise of Mrs.Besant and in support of her Home Rule propaganda. She herself took part in the proceedings of the provincial conference at Cuddalore and it is now announced that she would preside at a district conference to be held in Coimbatore in the end of June⁹.

The *Mukhbir-i-Dakhan* wrote that an ill-timed agitation had been going on in Madras for a long

time and Mrs. Annie Besant and her supporters have been most persistent in levelling reproaches at the Government. It repeatedly written about the difficulties and disagreeable things connected with Home Rule and had given it as its opinion that India should first of all advance educationally and industrially. Mrs. Annie Besant however made Home Rule the aim of her life and a few of her well-wishers made common cause with her. The editor inviting the attention of his indulgent readers to Lord Pentland's speech at the legislative council on the subject of Home Rule observes. "We regret to find that the apprehension which we entertained from the very beginning, proved to be well founded by the internment of Mrs. Besant, Mr. Mundale and Mr. Wadia on Saturday. Had these people worked for education and civilization, the Hindus would have been greatly benefited. There we hundreds of Hindu manners and customs calling for reform and this field would have afforded more than ample scope for activities of Mrs. Annie Besant and the rest. Their despotism underwent a change and the mystic is suddenly metamorphosed into the politicians. In our opinion politics do not constitute a sin or a crime. They could have made use of this in moderation and fairness but they wanted to establish English liberty and English freedom in India where they would do more harm than good because of differences in religion, nationality and dispositions"¹⁰.

The comforts and facilities which were enjoyed under British rule with those that were likely to be obtained under Home Rule. Indians are aware of the dissensions between the Hindus and Muhammadans from the very beginning. The latter were easily draw their conclusions that when the Hindus were prejudiced against the Muhammadans under the British rule. If god forbid, they be granted Home Rule even for a short time, they would spare no effort in crushing the Muhammadans and depriving them of their rights.¹¹

Jaridah-i-Rozgar in Leader on Home Rule wrote that the Muhammadans unanimously agreed that the Home Rule, self-government or Swaraj plant would never thrive in the Indian climax. The editor referring to his previous articles on this subject observes that unless the essential qualities and national conditions required by the Muhammadans they could not derive any advantage from the grant

of Home Rule. In conclusion the editor told that his articles had been supported by such cogent reasons and well balanced arguments readily understood by the general public that even the opponents said that really India does not yet require Home Rule.¹²

Home Rule never be advantageous to Muhammadans. The desire for Home Rule or self-government is turning the heads of a few short sighted persons and depriving them of their powers of discrimination. It is to find that a few Muhammadan leaders who consider it a matter of prides to Non-Muslim community, entertain mistaken notice that Home Rule would be beneficial for our future and for our co-existence. While referring the speeches of Mrs. Besant at the congress, her views on Home Rule which have frequently appeared in the journal *New India*. All the Muhammadans, non-Brahmans and Indian Christians have unanimously refuted it.¹³

According to *Mukhbir-i-Dakhan*, Mrs. Besant misrepresenting matters to the public by saying that the number of Indians in the public service is very limited and therefore Home Rule is necessary to adjust the disparity. A very longtime is required to satisfy the condition of Self-government.¹⁴

Jaridah-i-Rozgar wrote that the meeting held at the Gokale Hall under the presidency of Sir Subramaniya Ayyar in connection with the cancellation of the passports for the Home Rulers. Among the speakers Yakoob Hasan expressed his personal opinion and said the people of India have been asked to prepare to fight the Germans. "Why should we fight the Germans? The people of India were ruled by an alien Government. The power which

threatens to attack Indians also an alien one. The whole world knows that one of the results of British rule in India is peace and tranquility which she did not enjoy in the part. The editor told that if there is any charge in the form of government would be the ruin of India and perhaps Yakoob Hasan desired by substituting Home Rule for existing administration to see the state of affairs that existed before the advent of British Raj. In conclusion the writer quotes Roosevelt that, "India is not yet fit for self-government".¹⁵

In Besant's view the Rowlatt Act was vastly changed from the recommendations of the report of the sedition committee and contained nothing that a good citizen could object to! Towards the end of 1919 Besant was staying in Southampton. But she sailed all the way to India to attend the Amritsar Congress in order to urge acceptance of Mont ford Reforms proposals. Within three years of her unanimous election as President of the prestigious Indian National Congress Besant stood alone with merely five of her lieutenants against thousands who favoured Gandhiji's plan of Non-co-operation at the Nagpur session of the Congress in December 1920. Besant had turned thoroughly pro-British. While the rest of the country was thus plunged into the Non-co-operation movement she was engaged in preparing for the next stage in India's political advancement. It is imperative to say a word about the Madras Parliament founded by Besant in 1919, the deliberations of this Parliament which met periodically at Gokhale Hall in Madras.¹⁶

The demand for Home Rule was simple and forceful, but it had the great disadvantage of being impossible to satisfy in the short run.¹⁷

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ARE THE COMMUNISTS, TRAITORS OR PATRIOTS IN FREEDOM STRUGGLE? - A HISTORIC REVIEW

V. Prabhakaran*

Introduction

Tamil Nadu grappled many diversified ideas and Communism was no exception. The Colonial British Government was very much active in preventing Communist ideas by all ways. At the time Communism blossomed in Tamil Nadu, the freedom struggle against the British rule became a mass movement. It was a young man from Madras, met Lenin, participated in Communist International and became one of the founding members of Communist Party of India abroad and it was a Tamil communist who first used the word "Comrade" and became one of the founding members of Communist Movement in India.

Aim of this Study

The Present work attempts to investigate the diversified character of Communists in Freedom struggle. This Paper tries to probe the participation of Communists in Freedom Movement and clarify their distinctive roles that they were branded as Traitors rather than Patriots during freedom struggle. The Methodology adopted in this study is chronological and the sources of Documents of the Communist Party of India, Fortnightly Reports, Government Orders, Under Secretary Safe files are consulted.

Communists in Freedom Struggle

The British rule made ferocious repression on people having reactionary thoughts. Hundreds of youth who faced with the draconian repression fled India. The new revolutionary Communist government in Soviet Russia, welcomed these youth to organize themselves on their ideology. The Third Communist International (Comintern) Congress which was convened in Moscow, between 22 June and 12 July

1921¹ attended by four representatives from India, among the four, there was a Tamil revolutionary M.P.T. Acharya.² Mandayam Prativadi Tirumalacharya better known as M.P.T. Acharya, was drawn into the young radical movement and actively associated with the Tamil weekly, *India*. He was charged with publishing seditious articles and his office was raided. He moved to Pondicherry and left for London and associated himself with London India House Group. Later, he moved to Paris and became an important figure in a number of activities of Indian revolutionaries abroad.

By the time he left for Moscow and met Lenin in July 1919,³ probably he was the only South Indian to have met Lenin. Acharya stayed in the Soviet Union for two years and believed Bolshevik form of revolution would uphold the rights of every nation for self-determination. Acharya attended the Second Congress of the Third International in July 1920 with a consultative status. During this period, he, along with M.N. Roy and other five revolutionaries, formed the Communist Party of India in a meeting held in Tashkent. He signed as Chairman, the minutes, and adopted the principles proclaimed by the Comintern and worked out a programme for the CPI.⁴ He also attended the Third Congress of the Communist International in July 1921. When he had differences with M.N. Roy, he moved from Moscow to Berlin and limited his political as well as Communist activities.⁵ Having indulged in revolutionary activities abroad to remove British rule, undoubtedly he suffered all hardship for his longing for freedom.

The Man, who made profound impact in the spread of Communist principles, not only in Tamil Nadu but also in India, was Singaravelu. As an early Communist in Madras and South India, he put

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Madras and Tamil Nadu in the forefront of the history of the growth of Communism and the organization of the working class as a political force in India. In his early career, Singaravelu was a fervent Congress worker and participated in many party activities. Congress launched Non Cooperation Movement in 1920 and asked the people to follow the programme of non-cooperation. Singaravelu toured several places outside Madras and made propaganda about the programmes of the Movement. He was a familiar figure at most of the important political conferences held in several Districts of Tamil Nadu.

Guided by the Communist ideology, Singaravelu attended the meetings launched by workers. He advised them to associate with the Congress and its activities. His activities motivated the workers to participate vigorously in Non Cooperation Movement. Many workers were detained in jails. The notable leaders like Chokkalingam Pillai of Papankulam, V. Ramadurai of Madurai were imprisoned and they later became leading Communist workers.

Singaravelu wrote an open letter to Gandhi, attributing the inglorious end of the Non Cooperation Movement to his incompetent leadership. In an article written by him in the "The Hindu" in May 1922, he had expressed doubts about the correctness of the withdrawal of the Non- Co operation Movement after the Chauri Chaura incident. After this incident, Singaravelu developed more radical thoughts and drifted away from Congress Ideology to Communist Ideology.

Singaravelu participated in the Gaya Session of Indian National Congress as a representative of World Communists. Although he expressed his faith in non violent methods, he declared himself to be a Communist and advocated Marxism from the Congress platform. He said, "Comrades in this hall, fellow workers, and peasants of Hindustan, I have come to speak on your behalf as a fellow worker. I have come here as a representative of the interests represented by the great order of Communists. I have come to tell you the great message which Communism offers to the world workers". His speech earned him the title, "Father of Communist Movement of the South". His motto was 'No Life without Swaraj' and 'No Swaraj without Workers'.⁶ The above resolution

moved in Gaya Congress by Singaravelu but with no desired result.

Singaravelu was the first man who celebrated "May Day" in India, probably in Asia. He arranged a meeting on Tuesday 1st of May 1923, in the beach of Triplicane⁷ and formed Labour and Kisan Party of Hindustan based on Communist Ideology and established contact with communist-minded groups across India. When he became known by his character and ideology, he was asked to preside over the First All India Conference of Communist Party of India in Kanpur in 1925.⁸ When he was in the midst of workers struggle, leaders of other parties like Congress, Justice and the Self Respecters came to respect him and consider the communist principles in their party agenda. Thus Singaravelu believed that the achievement of freedom against British must be in proletarian way.

The Madras Congress Session in 1927 was significant because it could not ignore the demands of the Communists. It passed a resolution on boycotting Simon Commission. More important than this boycott decision, it declared complete independence to be its ultimate aim and this was the first time that the Congress made such a declaration. Leading Communists from all over India attended this session as delegates. Taking this opportunity, CPI Executive Committee met in Madras from December 28 to 30, 1927. All the leading Communists, who had come to Madras for the Indian National Congress Session, organized a secret meeting at Singaravelu's residence. K.N. Joglekar, R.S. Nimbkar, S.A. Dange, Philip Spratt, S.V. Ghate, Shauka Usmani, M.A. Majid and Ayodhya Prasad attended the meeting.⁹ Consequently, they organized workers strikes in protest against the Simon Commission in Madras.

The baton of Communist Movement in Tamil Nadu was taken by Amir Hyder Khan from Singaravelu. It was Amir Hyder Khan who made effort to establish first Communist Party unit in Madras. He contacted revolutionary youth who were dissatisfied with the withdrawal of Civil Disobedience Movement and started an organization called, "Young Workers League", as a nucleus of a Communist Party. Notable youth in the League were K. Bashyam, P. Sundarayya, Khammampati

Satyanarayana, Rajavadivelu and his brother, "Russia" Manickam.¹⁰ He started study circles and formed cells. He kept in touch with official Communist groups in Bombay. He sent S.V Jayaraman to Moscow for training and planned to make Madras, instead of Bombay, as communist centre of India. For his seditious speeches and activities, the British Government convicted him on 14 November 1932 and sentenced to rigorous imprisonment.¹¹ In the course of his trial, he openly vowed that he was a Communist and his aim was to destroy the established system of British Government.¹² He made efforts to bring team work, coordination and joint force of action among communists.

The British Government was always had vigilance on communists activities. The Under Secretary Safe file stated that "The ultimate object of the communist was to overthrow the present form of government and the present economic structure by violence". So it was evident that British Government scared of activities of Communists. So British Government banned Communist Party on 04 August 1934.¹³ During the time of ban, the arrival of S.V. Ghate in Tamil Nadu between 1936 and 1940 played a very constructive role in organizing the communists in the Congress Socialist Party a sub-wing of Congress Party in the State. The Communist Publications like 'New Age' 'Janasakthi' were established which published freedom spirit with Communist ideals. The emergence of leaders like P. Ramamurthy, Jeevanandham, B. Srinivasa Rao, and Baladhandayutham made considerable efforts in speeches and action which brought changes in the attitude of the Indian National Congress and dragged few Congressmen into the Communist fold to fight against British in achieving freedom.

To Check Communist activities, the British Government geared up the vigilance and arrested a number of Communists and Communist sympathizers under conspiracy cases viz., Madras Communist Conspiracy Case, the Coimbatore Conspiracy Case and the Tirunelveli Conspiracy Case. These cases were filed on Communists under charges of "Conspiracy to overthrow the British rule established by law".¹⁴

The change in the Policy of Communists in Second World War took them in awkward situation.

Out of the blue, when Russia was attacked by Germany in June 22, 1941, the character of the War changed all of a sudden for the communists. One fine morning, the people rose to learn from the Communists that the War had developed into a people's war because the people's fortress known as the Soviet Russia had been attacked by Nazis. The International Communist authorities issued direction to the Communists in India that Indian Communists should support the British in War as they had an alliance with the Soviet Union. Accordingly, the Indian Communists changed their policy and supported the War. Now the Communists advised Indian people to join hands with the British as the British had become friend of Russia. The Resolution of the CPI said "The British fights Not an Imperialist War, But a People's War."¹⁵

The co-operation of British and Russia against Nazi Germany benefited Indian communists to a great extent. The Communist Party of India, in their amendments and circulars to party members, recognized the War as a people's war in which the Indian people ought to give support for the common cause. According to their statement of policy, if the members of the Party were free to act, they would devote all their energy to teach the people what the War meant and organize them for self defence and resistance to enemy.

The British Government of India welcomed this statement and decided to give full opportunity to put their intention into practice. The Communist Party of India got its reward and on 26 July 1942, the British Government declared Communist Party of India a lawful Party.¹⁶ In view of this policy change, the Congress Party declared "Communists are Traitors" and other parties acknowledged the same. On the contrary, the removal of ban on the Communist Party and the release of its members were welcomed by pro communists. At a meeting, held on 24 July 1942, the Madras and Southern Mahratta Railway Employees Union, Perambur, S.Mohan Kumaramangalam said that it was now the duty of Indians to co-operate actively in the war and help China and Russia.¹⁷

The refusal of participation in Quit India Movement by Communists further defamed among the Tamil Nadu masses. They termed the 'Quit India'

Resolution 'an abortion' and stated that the Congress should abandon the struggle and develop a love for the British rather than "do or die" strategy against the British.

The release of the communists was welcomed at a meeting, held on 24 July, at the Madras and Southern Mahratta Railway Employee Union, Perambur. On 16 August 1942, the annual conference of South Indian Railway Labour Union a wing of Communist Party was held at Trichy. In this Conference, speeches were made to condemn Quit India Movement and stressed the necessity to aid Russia in their war effort.¹⁸ No wonder the attitude of the Communists was condemned by many and it generated a discontent among the people.

The Navy personnel openly revolted against British and pulled down the British Union Jack and in its place flew the Congress National Flag, the Muslim League Flag and the Red Flag of the Communist Party in Bombay. In support of this revolt, P. Jeevanandam led a protest march against British Government at Napier Park in Chintadripet, Madras. On the same day, the Communist Party of Tamil Nadu unit gave a call for hartal and strike. Comrades P. Jeevanandham, A.S.K. Iyengar, M. R. Venkatraman, T.R. Ganesan, V.S. Somasundaram, Balachandra Menon led a huge procession of demonstrators from Mylapore to George Town. In Perambur, the Communists dared the police when they tried to stop the procession and threatened to shoot them.

The relation between the Interim Provincial Congress Government and Communists became worsen. The Provincial Government wanted to curb the Communist activities and arrested Ramamurthi, N. Sankariah, K.T.K. Thangamani in Madurai Conspiracy Case. The Fortnightly reports stated that there was a raising menace of Communist activities in the Province, in pursuance of the policy of violence and subversion of authority.¹⁹ This led to the promulgation of the Madras Maintenance of Public Order Ordinance, by His Excellency the Governor, on 23 January 1947 to curb Communists.

Traitors or Patriots

There are arguments branding Communists attitude in Freedom struggle as Traitors. M.P.T

Acharya branded as revolutionary rather than nationalistic who took dare effort by joining revolutionaries abroad, met Lenin, formed Communist Party of India abroad to remove British Government. Singaravelu, who presided over the first Communist Party of India Conference believed in "No Life without Swaraj" and "No Swaraj without Workers" had true sense to get rid of British imperialistic rule. The Spirit of Amir Hyder Khan on declaring his aim to destroy British system of Government exposed his thirst for Independence. The Communists grew out as clean leaders of politics who set the life of social and public work with ethics of their Ideology. Almost most of the frontline Leaders, were earlier associated with the Congress Movement, converted themselves to Communist and fought for freedom. Besides Freedom Struggle, the Communist Leaders Singaravelu, P. Jeevanandham, P. Ramamurthi were in forefront in organizing Working Class and Labour movements in Tamil Nadu especially B. Srinivasa Rao who built up the Peasant Movement was regarded as "Hero of Peasants" in Tamil Nadu. On the other hand, the collaboration with the British during the "Quit India" Movement was their greatest mistake. Moreover they failed to link their Movement with the Indian heritage and to acknowledge the genuine possibilities of non-violent action and the positive role of the nationalists.

Last but not Least, The declaration made by P. Ramamurthy, in self defence in Court of Law in Madurai Conspiracy Case was landmark evidence in their True Patriotic spirit. He declared "We are not conspirators; we are fighters, who have dedicated ourselves to the great cause of ending British rule in this country. Our objective is to organize millions of workers, peasants, students, the middle class and the entire people of our country, to intensify our struggle for independence. The Party firmly believes in mass action and not in the method of secret conspirators. If we are accused of conspiracy, we reply firmly that, yes we have conspired with 40 corers of people to achieve our Independence".²⁰ Thus, there were much historic evidences to conclude Communists are True Patriots in Freedom Movement.

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THE ROLE OF TRADE UNIONS IN THE NON-COOPERATION MOVEMENT WITH SPECIAL REFERENCE TO MADRAS - A STUDY

S. Jagajeevanram*

Introduction

The advent and emergence of Mahatma Gandhi on the national scene marked a determined bid to broad-base the nationalist movement and mobilization of the workers and the peasants for the nationalist cause. It was felt that the workers should be organized in to a national trade union and drawn in to the vortex of the struggle for Indian independence. At almost the same time the October revolution in Russia and the formation of the Comintern was an open call to the working class of the world to unite for disposes the capitalist system by the proletariat revolution.

The Indian trade union movement should be viewed with this larger background of the international and the national struggle against capitalism imperialism and colonialism.

Emergence of Gandhiji

Some of the events of the year 1919 greatly disillusioned Mahatma Gandhi and turned him from the position of cooperation to non-cooperation. The passing of the Rowlatt Acts, the Jallianwalla Bagh Massacre and the Khilafat were given a new turn to Gandhiji and Indian nationalist politics. The Anit-Rowlatt Satyagraha of 1919 politicised every section

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of the population of India. Public meetings, rallies were became the order of every day especially on the month of March and April 1919. Meanwhile Gandhiji visited several places in Tamil Nadu and addressed mass meeting.

The intensification of the national liberation struggle began with new actions on the part of the working class of India. From 1918 onwards series of strikes on a fairly large scale, took place in Bombay, Kanpur and Ahmadabad and especially in the madras presidency. These were strikes of spontaneous in character. As the strike campaign gathered momentum trade union began to emerge. They had been organized by nationalist leaders and philanthropists.

The factory workers did not organized struggle for economic demands alone and they did not remain isolated from the rest of the society. They were slowly brought into the vortex of nationalist politics and struggles practiced by the congress activists.

Non-Cooperation Movement

The non-cooperation program as outlined by the Calcutta session and reaffirmed at Nagpur session in December, 1920. Gandhiji was begin slowly drawn in to the Khilafat movement from which platform he was soon to declare non-cooperation against the British government. To support Khilafat movement Gandhi inaugurated the non-cooperation movement on the first day of August 1920. The Khilafat alliance made Hind-Muslim unity powerful.¹

The truly all-India nature of the non-cooperation-Khilafat upsurge is best indicated by its penetration of the south. Of the four linguistic regions of South India, only kamatak remained largely unaffected-its political awaking would come in the 1930s. As elsewhere, the initial appeal to upper and middle class professional groups had only limited success in madras presidency, with only 6 out of 682 tittle-holders surrendering their honours, 36 Tamil and 103 Andhra lawyers giving up their practice, and only 92 national schools were established with some 5000 pupils. The highlight of the madras city movement was rather a labour upsurge culminating in a four-month- long strike at the white-owned Buckingham and Carnatic textile mills from July to October 1921 which received the full support of local non-cooperation leaders like Thiru. Vi. Ka. the government (which after the 1921 elections included

anti-Brahman Justice Party ministers) tried to break the strike by egging on untouchable Anti- Dravidas against caste-Hindu strikers, while the nationalist leadership made a somewhat un realistic bid to link the labour movement with Gandhian strategy by distributing charkhas in place of strike funds. The experience of trying to combine nationalism with a labour movement set an elderly madras lawyer and volunteer organizer, Singaravelu Chettiar, on the road to becoming the first communist in south india.²

Gandhi and Shaukatali arrived at madras on 12 august 1920. Just before the train arrived at 9.30.am, a Very big crowd numbering about 10,000 greeted them. Labour unions were represented by madras electric Tramwaymen's Union, Kerosene Oil Workers Union, Simpson and Co's employees, Union And Government Press Employees' Union. Muslims processions were brought in with flags and inscriptions from different parts of the madras city like Triplicane, Perambur barracks and George Town. A large meeting attended by 20,000 people was held in the beach on the evening of 12th august 1920.³ Gandhi made a long speech explaining his ideas on non-cooperation.⁴ Gandhi and Shaukatali addressed a meeting of laboureres in the madras city in the evening of 15 august 1920 in the beach opposite the high court.

The visit of Gandhi and Shaukat Ali enthused the people of Tamil Nadu. The madras provincial congress committee in the meeting on 15 august 1920 accepted non-cooperation in principle. The Indian national congress session at Nagpur at the end of 1920 confirmed the Gandhian programme of non-cooperation.⁵

As an organization the Indian national congress began to take active interest in the cause of labour from 1919 onwards. Its efforts found concrete expression in the following resolution passed at the thirty-fifth session held at Amritsar in 1919: "the congress urges its provincial committees and their affiliated associations to promote labour unions throughout the country with the view of improving social, economic and political conditions of the laboring class and securing for them a fair standard of living and a proper place in the politics of india".⁶ And this was further strengthened by the following resolution passed by the congress at its Nagpur session in 1920: "this congress at its 'fullest sympathy with the workers of india in their struggle

for securing their legitimate rights through the organisation of trade unions and places on record its condemnation of the brutal policy of treating the lives of Indian workers as of no account under the false pretext of preserving Law and order".⁷

Participation of Labourers

The leading labour leaders - Thiru.Vi.Ka., M.Singaravelu, V.Chakkaraichetti, V.V.Giri, M.S.Ramaswami Ayyangar were all active congress men. Though details are lacking, it is on record that the 1920s witnessed establishment of Labour unions by workers of almost every kind in Tamil Nadu. The office-bearers of several of these were well-known political activists.

Significant aspect of Non-Cooperation movement was the major Labour upsurge in the Buckingham and Carnatic Mills in the Madras city. The strike began in the carding department of the Carnatic Mills on 20 May 1921 over the question of wages.⁸ Thiru.Vi.Ka. intervened and guided the workers. Soon the strike spread to other departments and the mill authorities closed down the mills. The mill management announced that they were withholding the bonus due to all workers and that they should return to work without expecting bonus.⁹ The Madras Labour Union condemned the attitude of the mill management and Appealed to the Madras Government but in vain. Meanwhile, the

workers of the Buckingham Mill joined together on 3rd June 1921 and decided to go on a sympathetic strike unless justice was rendered to the Carnatic Mill workers before 11th June 1921. No positive reply came from the mill management. So the workers of the Buckingham Mill struck work in the morning of 20th June, 1921 in sympathy with the workers of the Carnatic Mills who did not obtain redress of their legitimate grievances.¹⁰

The M.L.U. was facing severe financial crises. The Justice party leader, P.Thyagaraja Chettiar persuaded the labourers to go back to work; he told them that the black legs could be made permanent unless the striking workers returned to work immediately. He assured them that there would allowed to functioned normally so the workers returned to work in September 1921.¹¹ the strike lasted for nearly five months.

The failure of the strike did not kill altogether workers' enthusiasm for the nationalist cause. The work of the Non-Cooperation movement developed the spirit of fearlessness and sacrifice among the people. They lost their regard for the British Government.

It may therefore be suggested that workers contributed their role to the successful transformation of the Indian Nationalist Movement especially the Non-Cooperation Movement into a mass movement in the 1920s.

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BRITISH ADMINISTRATION AND EARLY REVENUE SYSTEM IN TAMIL NADU

J. Amala Thanka Kumai*

Introduction

The Revenue Department is the oldest arm of the Governments existing from times immemorial in the Country. The history of mankind is intimately associated with land relationship. From times immemorial, the Land administration/Revenue administration centered on collection of taxes/land revenue, which was the main source of revenue to Rulers.¹ The village was the basic unit of administration and has remained so throughout the centuries. Land and its people define basic frame work of any civilization. The resources, their ownership and accessibility of land are some of the fundamental constituents of any system which is considered an essential aspect of human societies over the centuries.²

Evolution of Revenue Administration in the Country

A historical analysis of ancient Indian Policy suggests that tax on land played a pivotal part in the evolution and maintenance of the systems of governance. The history of Land administration dates back to the olden days of kings and kingdoms. From times immemorial, land administration is considered as prime domain of the State.

According to classical doctrine, all lands belong to the King / State which can alienate some of it for cultivation and other purposes to individuals.³ Right from the time of Manu, the Land revenue has been a major source of income of the sovereign. During the Mauryan and Gupta periods, the revenue was collected by the paid officials, which resembles the present day revenue administration system. During the Post Mauryan and Gupta periods, the State revenue was collected by donees of Brahmadeya, Devadana, and Agrahara Lands. The donees were feudal intermediaries who passed on a part of the revenue they collected to the King.⁴ During the Sultanates rule the source of revenue was twofold, religious and secular. The former called Zaker was due from the Muslims and Jizya which the non-Muslims had to pay.

The process of revenue administration was started by Sher Shah Suri (1540-45). It was continued and improved upon under the reign of the Mughal Emperor Akbar (1556-1605). Todarmal, greatest revenue expert who started his career under Sher Shah Suri joined in the service of Akbar, is remembered even to this day for evolving a system of revenue assessment and survey, a system which drew a balance between the demands of the State and needs of the subjects.⁵

With the advent of the British in India, the political and economic scenario underwent far reaching changes. The revenue administration was systematized scientifically during British rule by introducing "permanent settlement" (by Corn Wallis - 1793) and Ryotwari system by Sir Thomas Munro - 1802).⁶ The colonial Government out of its interest to administer the country effectively did not make any substantial changes in the land revenue systems but promoted the class of non-cultivating intermediaries. The British inherited the institutional form of agrarian system from the Mughals. The British superimposed a system over the existing pattern in tune with British customs and laws relating to land.⁷ During the British times the Revenue Department was the pivot of Administration. The Collector was the virtual monarch at the district, around whom the entire administration revolved.

The Administration of Revenue

The main sources of revenue at this period were i) Land Revenue ii) Monopoly of salt and opium trade and iii) Customs, tolls, excise etc, called Sair.

Of these the first was undoubtedly the most important and demands our chief attention. The land revenue was collected up to 1772 by two Naib-Diwan⁸. This was almost inevitable at the beginning as the British entirely lacked the knowledge of revenue matters. In order to remove this deficiency "Supervisors" were appointed to study the method of collecting the revenue and obtain knowledge of the local customs and usages in this respect. The

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requisite knowledge was however, confined to the zamindars, who collected the revenues from the riots and the officers in charge of records. None of these were willing to communicate the information to the British officials and so the appointment of supervisors bore but little fruit.⁹

In 1772 the posts of the Naib-Diwans were abolished and the revenue administration was placed under the direct control of the Governor and Council, who thus formed a Board of Revenue. The lands were farmed out by public auction and the assessment was made for a period of five years. A collector and Indian Diwan were appointed in each district to supervise the revenue administration. The result of the system was disastrous from every point of view. Unprincipled speculators made rash bids and succeed in ousting the zamindars in most cases, but they soon found themselves unable to collect the stipulated revenue. Having no permanent interest in the land, the oppressed the ryots in order to exact as much as possible during the period of their tenure.¹⁰

In 1773 a new experiment was tried. A committee of revenue, consisting of two members of the board and three senior servants of the company, was established in Calcutta. The post of the European collector was abolished, and the revenue administration of each district was placed under an Indian Diwan.

In 1781 a new plan was adopted for the administration of revenue. The essence of the new plan was to centralize the whole business of revenue collection in Calcutta. A new Committee of Revenue was set up consisting of four members assisted by a Diwan. The provincial councils were abolished, and although European collectors were reappointed in each district, they had no real powers and were merely figureheads.

In 1786, a rational scheme was adopted. Districts were now organized into regular fiscal units, and the collector in each district was made responsible for settling the revenue and collecting it. At first the whole province was divided into thirty five districts, but in 1787 the number was reduced to twenty three. The committee of Revenue was now reconstituted as a board of revenue with a member of the council as its president, a new officer, chief sheristadar was appointed to deal with the detailed records of land tenure and land revenue.¹¹

District Level Revenue Administration

Originally, prior to Independence the revenue administration at the district level was based on 5-tier system i.e., District, Division, Taluk, Firka and Village Level. With a view to bring the administration nearer to the people and to make all public services easily available to them. The five-tier Revenue Administrative set up at the district level was replaced by a four-tier system by abolishing the existing 320 Taluks and 1450 Firkas and creating in their place 1127 Revenue Mandals consisting of a compact group of 20 to 30 villages each. This change was brought out by the Government by way of amendment

Village Level Revenue Administration

The village was the basic unit of Administration and has remained so throughout the centuries. The system of Village Officers was very ancient. During the time of Hindu regime, the main source of state revenue was land tax. The main duty of the king was to protect the life and property of his subjects. His state must be safeguarded from external threat. For these affairs, the king must have certain revenue and it was mainly collected from agricultural produce. The government's share was fixed and collected on the basis of the fertility of the soil and on the nature of watercourse of the territory. Due to war and other public expenses, sometimes the king's demand was increased.¹² The revenue collection then was undertaken by the government through its village servants and officers. It was collected either by taking a share of the produce or by levying money rent.

Revenue Administration in Madras

In Madras, as in Bengal, the chief administrative problem was the collection of land revenue, which was the main source of the income of the state. Unlike Bengal, however, the British territories in Madras were acquired in different time in different power and had different laws and wages. The administration of land revenue had, therefore to be based on different principles in order to suit the local needs.¹³

In general two different systems were adopted. In the Jagir area and the northern sarkars each village was owned by a number of Mirasdars, who possessed heritable shares, and the principal

persons among them had long been accustomed to act as the representatives of the village.¹⁴ Accordingly settlement of the whole village was made with a committee of the principal Mirasdars in return for the lump sum. An altogether different system prevailed in Baramahal, which was conquered from Tippu in 1799. Here the village head man collected dues from each cultivator, and paid them to the state. Alexander Reed and Thomas Munro studied the details of the system and gradually evolved what is known as the Ryotwari settlement.¹⁵ The essence of the system which was not fully developed till 1855 is that the settlement is made with small farmers who enjoy all rights in the land subject to the payment of fixed revenue which is collected by the state directly by its own servants. The settlement was made and renewed for specified periods, usually thirty years, during which the riot is not liable to be ousted from the land or to pay any additional charge. In this settlement the government share is limited to half the net value of the crop.¹⁶

The two systems describe above were usually adopted, and applied to territories added from time to time by conquest or sessions. But the Ryotwari system found greater favour, especially as the Mirasdari gave scope for the principal people to exert oppression upon the rest of the villages. After the introduction of the permanent settlement in Bengal the system was also introduced in Madras.¹⁷ The poligars in Madras, were correspondent to the Zamindars of Bengal, were more like feudal chiefs with military retainers, exercising extensive judicial and executive authority within their jurisdiction. The settlement was made with them in perpetuity, on the line followed in Bengal, and they were deprived of their military and judiciary powers. So far the experiment was on the whole a success.¹⁸ But there were many parts of Madras which had no poligars and here the government tried to obviate the

difficulty by creating a new class of Zamindars. A number of villages were grouped in to fairly large estate and it was then sold by auction to the highest bidder. The result was extremely unsatisfactory and system was gradually dropped, at first in favour of the Mirasdari and ultimately in favour of the ryotwari system.¹⁹

The ryotwari system soon came to be the recognized form of settlement. But the Zamindari system prevailed in about a fourth part of the province, and the Mirasdari, though officially abandoned, prevails in a few isolated areas.²⁰ Along with the permanent settlement, the judicial system of Cornwallis was also introduced in Madras. The evolution of the administrative machinery followed here nearly the same course as in Bengal.²¹ The province was divided into a number of districts, and each district into Taluks. At first the district Judge was also vested with magisterial and police authorities but these functions were soon transferred to the collector. Gradually the office of the collector became a very important one, and in addition to the duties of a Bengal collector he had important functions in connection with the assessment and collection of land-revenue.²²

Conclusion

The important aim of implementing the zamindari system in the form of permanent settlement in many parts of the territories of the Madras Presidency was to maintain aristocracy India as in England. The Court of Directors had also sympathy with the ancient zamindars. At the same time, maintaining the native aristocracy was supported by the higher authorities of the Home government. In view of these aims, the East India Company believed that the permanent settlement could remedy all the evils in the existing systems. It was finally implemented in certain areas of the Madras Presidency from 1802.²³

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RULE OF GATTI MUDHALIS IN KONGU COUNTRY - A GLANCE

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Gatti Mudhalis, the ruling clan of Kongu region known for their courage and bravery. They were known also for benevolent rule, liberal patronage to art and architecture and maintained a good rule. They were loyal to the emperors and ruled independently sometimes. The word "Mudhali" denotes a respect word because they stood first for all times. They called their father as Mudhaliyar (first person)¹. Hence the word Mudhali seems to denote father or elder and it is more relevant as word of respect than word of relation. Also it is revealed that Gatti meant 'Solidity' and "firmness" and 'mudhali'. Since they were known for their firmness in word, veracity and reliability they came to be called as such².

Gatti called themselves as Indhiran and their dwelling place as Indhiran's place. Therefore they named there sitting mat as "Indhiran Thavesu" and their garland as "Indhiran Maalai".

Earliest References of Gatti Mudhali - Sangam Age (BC.100-200 AD)

The earliest mention of "Gatti" is found in the Sangam literature of *Aganaanooru* (first century) in a list of tribes: Konganar, Kalingar, Karunadar, Gangar and Gattiyar. In sangam poems, however, there is

reference to the "Gattiyar" as a fighting race³. The progress was so quick that by the time this sovereign closed his extended their influence very much in the western part of Tamilagam. The very term, 'Mudhali' in Kongu region came to refer only to these grandees of worth and power. During the reign of Karikala I (30 to 35 AD) there ruled a king called as "Poraduthanai Gatti". Thereafter the king named "Irandam Gatti" ruled during Karikala II's period (81 to 105 AD). Then "Palver Gattiyar" ruled during the period of "Seran Senguttuvan". Ilangovaligal in *Sillappadhigaram*⁴ (25-156:158) mentioned that Cheran defeated the Gatti kings.

The Ruling Territories of Gatti Mudhalis - Tamil Literature

The Gatti reign was having the Kaveri River in the east and the western Ghates in the west as boundaries. For a short time the reign seemed to be extended in the Mysore state also⁵.

There is a mention in the song number 226 of *Aganaanooru* about the king Gatti - I who on hearing the fame of Chola king Thithan, turned back without fighting with him.

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The king Gatti – II reigned during the period of the great poets “Paraner”, “Uruthirakkannanar” etc., His name is found in the poems of Paraner. Another Gatti kings fought against Cheran Senguthuvan during 105 – 159 A.D. This is referred in the “Vanchi Kaandam” of *Silappathigaram*⁶. From these we came to know that the Gatti kings were strong enough during the Sangam period.

The Gatti kings were renamed as Kattaanai parumar in 8th century A.D.⁷. A name “Gattia Saathan” is found in Kolli malai Copper plate. He is supposed to be the successor of Gatti family.

During the reign of Chola king, Sundara Chola (956 – 986 A.D) the army commander got the title “Mudhali”. Hence they are entitled to marry the royal girls because of the Mudhali title. The folk songs of Kongu Mandalam describe the fame of Gatti Mudhalis who ruled all over Poovaniya Nadu⁸.

Extent of Gatti Mudhali's Reign

Gatti Mudhali ruled over Poovaniya Nadu, Vadakarani Nadu, Keezhakarai Poonthurai Nadu and Rasipura Nadu. They extended their reign upto Attur, Erode and Seviyur⁹. They had ruling powers over small villages and big town though they were under the dynasty of Pandiya, Hoysala, Vijayanagar and Madurai. They independently carved some stone inscription in their name of Bhavani, Athani and Ilameswaram. Gatti Mudhalis' reign was divided into three parts that is “Kodi, Dhurgam and Seemai”.

It is mentioned by some historians and in some copper plates, the names Mudhali Kaamindon, Mudhaliyar Gounden, Mudhali Gounden, and Nakkam Mudhali denoting the prominent persons of Kongu Vellala Community. These names represent that they were the first person in the places. In the song script known as, “Ramaiyan Ammaanai” of Tanjore, the phrase “ஈரோடு தன்னில் என்னவொன்னா கடடி மன்னா” is seen. It means that the Gatti Mudhalis of Tharamangalam were having the strength and courage not measurable by anybody.

Their Royal insignia: a combination containing representation of green mat, unwitting garland of flowers and tiger is seen in all of the temples built and renovated by them¹⁰. Local tradition states that the great temple of Tharamangalam was begun to build by Mummudi Gatti Mudhali that he was

succeeded by Siyazhi Gatti Mudhali, and the work was completed by Vanagamudi Gatti Mudhali. Some authorities believe that the modern descendants of Gatti are the Kongu Vellala clans of *Athiyar, Kanavalar, Mazhavar, Narmudiyar, Vadakaraiyar*.

According to a manuscript in the Mackenzie collection¹¹, the founder of the modern Gatti Mudhali dynasty was a valet in the service of Thirumalai Nayakan, the ruler of Madurai Kingdom. The Mackenzie manuscript mentions thirteen Gatti Mudhalis but lists only the following six in order of succession; Siyazhi, Ragunatha, Immudi, Punakkan Vanangamudhi and Kumara¹². Francis Buchanan also mentions “eight or ten Gatti Mudalies”.

The successorship of one of the Mudhali's is detailed in an inscription¹³. A nadukkal of the seventh century mentions Kunra Gatti. Between the period of seventh and twelfth centuries the details of Gatti Mudhalis are not found in any inscriptions. A stone inscription of 1289 A.D by a Madurai king Sadaiyavarman Sundhara Pandiyan, mentions nine Gatti Mudhalis of Tharamangalam¹⁴.

Gatti Mudhalis during the Vijayanagar Regime

During the 16th century the Vijayanagar dynasty was held by the king “Krishna Deva Raya”. He extended his ruling upto Madurai. He appointed Viswanatha Nayak (1529 to 1564 A.D.) as ruler of Madurai. “Ariyanatha Mudaliyar” was working as the native commander of the army¹⁵. He was a native of “Thuthipattu”, near Kanchipuram. He drove out all the men out of the places in Madurai and nearby villages and bought his relatives from Thuthipattu and replaced them in the places. They are “Saiva Mudhalis”. The “Saiva Mudhalis” were the faithful men for the king.

Their rule extended east – west from Thalaivasal to Dharapuram and north – south from Omalur to Karur. Their Chief capital was Tharamangalam while Amarakundhi served as a second capital. The town of Kaveripuram was another center of Strategic importance on the border of Mysore. After the fall of the Vijayanagar Empire, the Gattis became the Palayakarar of Omalur area under Thirumalai Nayak of Madurai in 1623 A.D.

They are appointed as servants in the palace of the Madurai kings. During the “Thirumalai

Nayaks" reign (17th century) in the king's palace (so called Thirumalai Nayak Mahal at Madurai) there worked two brothers: elder was Kumara Mudhali and Gatti Mudhali was younger. The dynasty came to an end in 1688 A.D when Chikka Dhevaraja of Mysore killed the last ruler of the dynasty¹⁶. In this

war, a Kadai clan Vellala chieftain named Vanavasi, allied with the Mysore force. Temples and forts built by the Gattis are seen in Amarakundhi, Attur, Namakkal, Omalur, Paramathi, Salem, Sendhamangalam and Tharamangalam.

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“குல்லைக் கண்ணிவடுகர் முனையது
வல்வேற் கட்டிநன்னாட்டும்பர்” - குறுந்தொகை (பாடல் 1)
கொங்கணார் கலிங்கர் கொடுங்கருநாடர்
பங்களர் கங்கர் பல்வேற் கட்டியர்
வடவொரியரொடுவண்டமிழ்மயக்கத்து ”
- வஞ்சிக்காண்டம் (சிலப்பதிகாரம்)
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பேரிலகும் இருபத்தாறுவிரைடு
மேன்மைமொழி பெற்ற நதிகளும் வரைகளும்
பேசரிய சிற்பம் அமர் கோயிலும்
கட்டிபுகழ்பெரு பூவாணிநாடே”
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வணங்காமுடி முதலியார் நல்லுடையப்பர்
கோட்டை முதலியார் இம்முடிகட்டி முதலியார்
ஸ்ரீமத் முதலியார் நல்லுடையப்பர் இம்முடிகட்டி முதலியார்”
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PUBLIC HEALTH POLICY AND ADMINISTRATION IN COLONIAL INDIA: A HISTORICAL PERSPECTIVE

E. Vijayalakshmi*

The genesis and the evolution of public health in British India and the history of disease prevention in that part of world in the 19th and early 20th century provide a valuable insight into the period that saw the development of new trends in medical systems and a transition from surveys to microscopic studies in medicine. It harbors the earliest laboratory works and ground-breaking achievements in microbiology and immunology. The advent of infectious diseases and tropical medicine was a direct consequence of colonialism. The history of diseases and their prevention in the colonial context traces back the epidemiology of infectious diseases, many of which are still prevalent in third world countries. It reveals

the development of surveillance systems and the response to epidemics by the imperial government. It depicts how the establishment of health systems under the colonial power shaped disease control in British India to improve the health of its citizens.

Instituting of Medical Services

The history of western medicine in India dates back to 1600, when the first medical officers arrived in India along with the British East India Company's first fleet as ship's surgeons. In 1757, the East India Company established its rule in India, which led to the development of civil and military services. A medical department was established in Bengal as far

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back as 1764, for rendering medical services to the troops and servants of the Company. At that time, it consisted of 4 head surgeons, 8 assistant surgeons, and 28 surgeon's mates. In 1775, Hospital Boards were formed to administer European hospitals comprising of the Surgeon General and Physician General, who were in the staff of the Commander-in-Chief of the Royal Indian Army. In 1785, medical departments were set up in Bengal, Madras, and Bombay presidencies with 234 surgeons. The medical departments involved both military and civil medical services. In 1796, hospital boards were renamed as medical boards to look after the affairs of the civil part of the medical departments. In 1857, the Indian Rebellion led to the transfer of administration of India to the Crown and different departments of civil services were developed. It wasn't until 1868 that a separate civil medical department was formed in Bengal. In 1869, a Public Health Commissioner and a Statistical Officer were appointed to the Government of India. In 1896, with the abolition of the presidential system, all three presidential medical departments were amalgamated to form the Indian Medical Services (IMS). After the development of IMS, medical duties for the Royal Indian Army were performed by the Army Medical Department, later called the Royal Army Medical Corps (RAMC).¹

Medical departments were under the control of the central government until 1919. The Montgomery-Chelmsford Constitutional Reforms of 1919 led to the transfer of public health, sanitation, and vital statistics to the provinces. This was first step in the decentralization of health administration in India. In 1920-21, Municipality and Local Board Acts were passed containing legal provisions for the advancement of public health in provinces. The Government of India Act 1935 gave further autonomy to provincial governments. All the health activities were categorized in three parts: federal, federal-cum-provincial, and provincial. In 1937, the Central Advisory Board of Health was set up with the Public Health Commissioner as secretary to coordinate the public health activities in the country. In 1939, the Madras Public Health Act was passed, which was the first of its kind in India. In 1946, the Health Survey and Development Committee was appointed by the Government of India to survey the existing health structure in the country and make recommendations for future developments. The Committee submitted its report in 1946 and the health of the nation was reviewed for Public Health, Medical Relief,

Professional Education, Medical Research, and International Health.²

The civil chief medical officer or the person in-charge of the Indian Medical Department was the Director General, Indian Medical Services, who held the rank of Surgeon General. The Director General was under the orders of the Medical Board. He was assisted by the Deputy Director Generals and a team of administrative staff. The Sanitary Commissioner to the government of India supervised sanitation, vaccination, and vital statistics. The Public Health Commissioner and the Statistical Officer were responsible for public health matters. The functions of the central staff were surveys, planning, coordination, programming, and regulation of all health matters in the country. Provincial medical departments were under the control of the local governments of their respective provinces. Principal advisors to the government were the Inspector General of Civil Hospitals, Sanitary Commissioner for the province, and the Director of Public Health. The Deputy Surgeon Generals/Assistant Inspectors assisted the Surgeon General/Inspector General of Civil Hospitals. Provincial officers were responsible for the organization, direction, and inspection of all health facilities.³

District medical and sanitary arrangements were carried out under the charge of a medical officer called the Civil Surgeon. His duties were to superintend medical institutions and all matters regarding the health of the people. He was required to inspect rural hospitals and dispensaries at least three times a year, perform medico-legal work, and give professional attendance to the superior government officials. He was responsible for sanitary and public health work including vaccinations and vital statistics. The Civil Surgeon was called the District Medical and Sanitary Officer in Madras while in Bombay the Civil Surgeon was only person in charge of the district headquarters. Rural hospitals and dispensaries were under the direct control of the Surgeon General of Bombay. The Deputy Sanitary Commissioners, under the orders of Sanitary Commissioner of Bombay, supervised sanitary work and other public health duties, carried out by the Civil Surgeon in other provinces.⁴

The officers of the Indian Medical Services were mostly military surgeons of European origin who were selected in England. In 1788, Lord Cornwallis, Governor General of India, issued orders

that medical officers were not permitted to join civil services until serving 2 years in the army and the situation changed little during the rest of British rule. In 1835, with the opening of Calcutta Medical College, IMS was opened to the natives of India trained in Calcutta who were selected to serve in Subordinate Military Medical Services or as Assistant Civil Surgeons to serve in sub-divisional civil hospitals. The best of them held minor civil surgeoncies. From 1890 to 1900, ten Indians entered the Indian Medical Services. Later, state medical faculties were established at major provincial headquarters to train technicians who served as Sub-Assistant Civil Surgeons in rural hospitals and dispensaries.⁵

Medical Institutions

The first hospital in India was the Madras General Hospital in 1679. The Presidency General Hospital, Calcutta was formed in 1796. About four hospitals were formed in Madras between 1800 to 1820. To fulfil the growing need for health professionals, Calcutta Medical College was established by an order in February 1835, which was the first institute of western medicine in Asia. Medical College Hospital, Calcutta was formed in 1852. In 1860, Lahore Medical School started in Lahore, Punjab. Afterwards, a network of hospitals was set up throughout India. In 1854, the government of India agreed to supply medicines and instruments to the growing network of minor hospitals and dispensaries. Government Store Depots were established in Calcutta, Madras, Bombay, Mian Mir, and Rangoon. Lady Reading Health School, Dehli was established in 1918. In 1930, the All-India Institute of Hygiene and Public Health was established in Calcutta. In 1939, the first Rural Health Training Center was established in Singur near Calcutta. The total number of public hospitals and dispensaries under the control of the Imperial government of India was about 1200 in 1880 and in 1902, the figure raised to approximately 2500. There was one hospital for every 330 square miles in 1902. The income of public health facilities was 3.6 million rupees in 1880 and about 8.1 million rupees in 1902. Patient turnover was 7.4 million in 1880; that increased to about 22 million in 1902.⁶

Mental Health

Lunate asylums were established for insane persons under an act of 1858. These were under the control of the Civil Surgeon of each respective district. From 1895 to 1900, the average number of

patients in lunate asylums was about 4600. Central asylums were formed in Bengal, Bombay, Madras, United Provinces, and Punjab. Later, Government Mental Hospitals were established at provincial headquarters. Medical officers were encouraged to attend these facilities and conduct research for improving mental health.^(1,4)

Sanitary Work

The history of sanitary work in British India began with the reports of the Royal Commission of 1859. The commission reported in 1863 on the sanitary conditions of the Army. The mortality rate among British troops was 69 per 1000. The commission recommended the establishment of a Commission of Public Health in each presidency and pointed out the need to improve sanitation and prevention of epidemics in civil society for improving the health of the British Army. Under the Military Cantonments Act of 1864, a sanitary police force was formed under the charge of military medical officers to improve military hygiene. To improve civil sanitary conditions, sanitary boards were formed in each province in 1864. Sanitary Inspector Generals later named as Sanitary Commissioners replaced these boards and took over the charge of sanitation. In 1870, the sanitary department was merged with the vaccination department to form a central sanitary department. From 1870 to 1879, sanitary departments were set up in each province. Under the orders of the Governor General of India in 1880, Sanitary Engineers were employed in all major provinces. The local self-government policies of Lord Ripon strengthened the efforts to improve sanitation by increasing the availability of funds at the local level. In 1885, the Local Self-Government act was passed and local bodies came into existence. These were now responsible for sanitation at the local level but the necessary staff was not provided by the Central Government. In 1912, the Government of India sanctioned the appointment of Deputy Sanitary Commissioners and Health Officers with the local bodies and released funds for sanitation.⁷

Vaccination and Vital Statistics

The history of vaccinations can be traced back to 1802 when a Superintendent General of Vaccination was appointed in India after the discovery of the small pox vaccine. In 1827, four European superintendents of vaccination with one Indian vaccinator were appointed to the Bombay presidency. Great efforts were made for vaccination

under the charge of the superintendents of vaccination. In 1870, the vaccination work was transferred to the supervision of the Sanitary Commissioners and their staff. The district public vaccination staff was supervised by the Civil Surgeon except in Bombay where it was under the control of the Deputy Sanitary Commissioners. In 1880, an act was passed for the compulsory vaccination of children in municipalities and cantonments. Small pox was the main target during that period, although vaccinations were also carried out for plague and other diseases. Variolation was also used initially to control small pox. In 1864 and 1865, 556 people were vaccinated in Bengal, the United Provinces, and Punjab while more than 5 million people were vaccinated in the same provinces in 1902 and 1903. In all of British India, the vaccination rate was 2.7% in 1880 and 1881; that number increased to 3.5% in 1902 and 1903. Successful vaccinations at birth were 19.9% in 1880 and 1881 and 39.1% in 1902 and 1903. The budget allocated for vaccination was about 0.7 million rupees in 1880 and 1881. That figure rose to approximately 1.1 million rupees in 1902 and 1903. In 1873, the Birth and Death Registration act was passed. Vaccination and sanitary staff was responsible for the maintenance of vital statistics i.e., the registration of births and deaths. In 1881, the first Indian Factories Act was passed and the first all-India census was held. To control epidemics, special officers, committees, and commissions were appointed.⁸

Plague

There are reports of various plague outbreaks in India but trustworthy information is present about the 1812 outbreak in Kutch that spread to Gujarat and Sind, and lasted for approximately 10 years. A disease having all the symptoms of plague was reported in 1828 and 1929 in Hansi in the Hissar district of Punjab. In 1836, plague was reported to be prevalent in the Marwar state of Rajputana. The first official records date back to 1896 when an epidemic of bubonic plague broke out in Bombay. Initially, it was reported in the port cities of Bombay, Pune, Calcutta, and Karachi. In the first year, it was confined to Bombay except for minor occurrences in other parts of the country. In the second year, epidemics were reported in Bengal, Madras, United Provinces, Central Provinces, Punjab, Mysore, Hyderabad, and Kashmir. It devastated almost the whole of India until about 1899. Up to the end of 1903, that deadly epidemic took the lives of about 2 million people

according to state records but the actual figures might be much more.⁹

Being on the international trading route, there was immense pressure on the British Imperial government of India to control this emergency. The Plague Commission was constituted in 1896 under the chairmanship of Prof. T.R. Frasier, Professor of Materia Medica at the University of Edinburgh. It comprised of members from various departments including J.P. Hewett, Interior Secretary to the government of India, Prof. A.E. Wright, Professor of Pathology at Army Medical College Netley, and others. The report of the Plague Commission in 1904 concluded that the disease was highly contagious and considered human transit as an important source of spreading the disease as they carried the germs with them. The commission recommended necessary preventive measures to disinfect and evacuate infected places, to put a control over mass transit, and to improve sanitary conditions. The commission also suggested strengthening of public health services and development of laboratories.¹⁰

The Epidemic Diseases Act was passed in 1897 and the Governor General of India conferred special powers upon local authorities to implement the necessary measures for control of epidemics. There was a vigorous execution of the act. Haffkine's Anti-Plague vaccine was used and inoculations were made on a large scale that proved useful as reported by W.B. Bannerman, Superintendent of the Bombay Plague Research Laboratory (1897-1900). Professor Lusting's curative serum was also used and found effective as described by the reports of G. Polverine, Officer in-charge of Parel Municipal Laboratory and Col. J. S. Wilkins Special Medical Officer for Plague Operations. Detailed surveillance was carried out with individual case histories; camps and field hospitals were established and various extensive reports were drafted. Five plague committees were constituted to monitor the preventive measures. Noteworthy works include Reports on Bubonic Plague Administration in Bombay by M.E. Couchman (1896-1897); Brig. Gen. W.F. Gatacre, Chairman Plague Committee for the year 1896-97; Sir James MacNabb Campbell, Chairman of the Plague Committee for the year 1897-98; the Municipal Commissioner of Bombay for the years 1898 to 1901; and Capt. J.K. Condon for the years 1896-1899. Maj. E. Wilkinson, Chief Plague Medical Officer, also carried out extensive surveys of the epidemic in Punjab as depicted by his reports on plague

administration and inoculation in the plague infected areas of Punjab and its dependencies (1901-1903).

Leprosy

Leprosy was a big problem in British India. IMS medical officers did enormous amounts of research on the scientific treatment for leprosy. Despite its limitations and hardships, leprosy research in India received worldwide recognition; many Indian remedies for leprosy have been incorporated into western medicine. Because of G.A. Hansen's discovery in 1873 that leprosy is spread by contact, H.V. Carter of the Bengal Medical Department gained an authority over leprosy control in India. He earned great recognition in the central imperial government of India and suggested isolating lepers. He urged the establishment of Leper Asylums in India as these were formed in Norway in those days. After the 1889 Leprosy Bill, the National Leprosy Fund was constituted by the British Empire under chairmanship of the Prince of Wales. A Leprosy Commission was formed to investigate the etiology and epidemiology of leprosy. The Leprosy Commission concluded that leprosy is a disease *sui generis* caused by a bacillus having striking resemblance to tuberculosis. The Commission insisted on the improvement of sanitary and living conditions. However, the government of India passed the All-India Leprosy Act in 1898 and Leper Asylums were established in major parts of the country and forcible segregation of lepers was carried out.¹¹ In 1881, there were approximately 120,000 patients with leprosy in India that decreased to 102,000 in 1921. These were excellent statistics keeping in view the high birth rate in India.

Cholera

Officers of the British East India Company were not familiar with cholera. Before 1817, cholera was confined to Bengal but the 1817-1821 cholera epidemics in India shocked the Company. By the 1830s, cholera was known to be a life-threatening disease to the western world. The British Indian government stuck to metrological theories about cholera after the Constantinople International Sanitary Conference of 1868, believing that atmospheric conditions are the basic cause of spreading the disease. After the 1868 cholera epidemic in India, the Cholera Committee was set up to investigate the causes of the disease. It comprised of the Principal Inspector General of the Indian

Medical Department, Sanitary Commissioner for Madras, and Col. A.C. Silver. The committee suggested improving sanitation, ensuring proper management of festivals, and developing hygienic conditions in institutions like hospitals, jails, and military cantonments. Dr. S.C. Townsend, Sanitary Commissioner for Central Provinces and Berar, also reported his 1868 cholera epidemic investigations.¹²

In the 1860s and 1870s, Dr. James L. Bryden, India's first epidemiologist and government's chief advisor on epidemic cholera, studied cholera extensively. John Murray, who served as Inspector General of Civil Hospitals in North Western Provinces and Bengal, conducted detailed studies on cholera. Although there was evidence of contagiousness, Murray believed that environmental factors precipitated the attacks of cholera, but he gave valuable treatment guidelines for cholera in that period. Surgeon W.R. Cornish, Sanitary Commissioner for Madras, challenged metrological theories about the spread of cholera and carried out detailed surveillance and research work to establish the contagiousness of disease, which is evident from his reports on cholera in Southern India in 1871 and his investigations of cholera outbreaks in H.M.'s 18th Hussars in Secunderabad in 1871 that killed 115 people in 1 month including 20 troops of the Royal Indian Army.¹³ Other significant works include reports from H.W. Bellew, Deputy Surgeon General and Sanitary Commissioner for Punjab, about the cholera outbreaks in India from 1862 to 1881, and the reports of Commissioner Benarus Division about the disease outbreaks in the sub-division of Bulliah and the district of Mirzapore. In the 1890s, metrological theories about cholera were abandoned, as desired by W.R. Cornish. New treatment options evolved along with better prevention methods resulting in the marked decrease in cholera mortality.¹⁴

Malaria

Fever was one of the leading causes of deaths in India. The situation worsened in the early 19th century. This created many fresh water reservoirs for the propagation of mosquitoes. Due to the heavy death toll, economic loss, and risk to the lives of British officers serving in vulnerable areas like Punjab, a lot of research was done for malaria control. In the 1840s, attention was paid to proper drainage and chemoprophylaxis was started with Quinine. Surgeon Major Sir Ronald Ross joined the Indian

Medical Services in 1881. He started to study malaria in 1882. Despite initial failures and hardships, his devotion to research for nearly 2 ½ years earned him great honor. In August 1897, he demonstrated the life cycle of the malarial parasite stating that anopheles mosquitoes carried the protozoan parasites called "plasmodia". He was later knighted and given a Nobel Prize in Medicine in 1902. This discovery opened new horizons in malaria research and shaped the malaria control programs toward a new direction mainly focusing on the eradication of mosquitoes.

In 1900, Christophers, Stephens, and James conducted detailed research on mosquitoes in the military cantonments in Punjab. All-India Malaria Conferences (1900–1909) and Punjab Malaria Surveys (1909–1911) were carried out under the supervision of Christophers. From 1903 to 1908, Capt. S.P. James conducted research on the causation and prevention of malarial fevers. He wrote useful reports for the prevention and treatment of malaria for health care providers. In 1909, the Central Malaria Bureau was formed in Kasauli for malaria control and investigations.¹⁵

Capt. S.R. Christophers and Dr. C.A. Bentley investigated the malaria and black-water fever in Duars in 1911. They reported that it was an area of malaria hyper-endemicity with an endemic index of 50–100% in the district. Black water fever was one of the consequences of hyper-endemic malaria. Large-scale tropical aggregation of labor had an important role in the epidemiology of malaria in the tropics. In 1913, Maj. J.L. Marjoribanks, Deputy Sanitary Commissioner for Western Registration Districts, studied malaria in the Islands of Salsette and drew similar conclusions.¹⁶ Malaria was a major problem in Punjab. After initial works by Christophers, the Punjab Malaria Bureau carried out detailed surveillance and research on malaria. It is evident from the extensive investigations and reports of Chief Malaria Medical Officers of Punjab from 1913 to 1918 that malaria was a major problem in Punjab and extensive work was done for its prevention and control. These volumes are the comprehensive summary of works on malaria control in Punjab in those 6 years. The malarial death rate was 17.15/1000 in 1913, 27.613/1000 in 1915, 14.73/1000 in 1916, and 66.56/million in 1918.¹⁷

Research on malarial vectors i.e., mosquitoes were also performed. After Stephens and Christophers in 1900, noteworthy works on mosquitoes were the *Stegomyia* survey by Maj. McGilchrist in 1912–1913, the Survey of Malaria and Environs in Calcutta by M.O.T. Iyengar, Entomologist to the Department of Malaria Research of Bengal, and the Mosquito Survey in Karachi by Dr. K.S. Mhaskar in 1913. The League of Nations criticized the chemoprophylaxis with Quinine that was practiced on a large scale by the British Indian government. In high-risk areas like some parts of Punjab and the tropics, quinine was made available at special institutions like jails and post offices in small packs that contained 5–7 quinine granules with a price of only quarter-anna. However, it remained so until the introduction of chloroquine and WHO guidelines for the use of DDT.¹⁸

Other Communicable Diseases

In the province of Assam, Indian Officers faced a strange disease endemic called Kala-azar and Beriberi by the natives. An investigation about Kala-azar was carried out by G.M. Giles, Surgeon IMS on special duty in Assam in 1898. He concluded that the disease was ancylostomiasis with slightly different symptoms. In 1899, Surgeon Major Ronald Ross investigated the disease and reported that Kala-azar was an epidemic and communicable disease with symptoms resembling those of malaria except hepatomegaly and splenomegaly. Spleen and liver enlargement observed in these cases by Ross was not a character of malaria. Ancylostomas were found but these do not cause such symptoms. Ross concluded that it was not a malarial fever but a disease microscopically and macroscopically similar, except for the absence of parasites and melanin; and the presence of visceral invasion especially that of spleen and liver. This initial research provided a base for future researchers and the disease was later proved to be visceral leishmaniasis caused by a protozoan *Leishmania donovani*.

T.G. Hewlett studied enteric fever in 1883 and conducted detailed studies on individual case histories and environmental conditions. The Sleeping Sickness commission (1908–1910) was formed to investigate the causes of the disease. Capt. F.P. Mackie studied the disease and preventive measures. Other significant works were on yellow fever by S.P. James in 1913 and on Hookworm disease by Maj. Clayton Lane in 1914. Tuberculosis had long

been recognized as a lethal disease. It was present in India especially in lower socio-economic classes. In 1939, The Tuberculosis Foundation of India was established. As there was no clinically effective treatment available for tuberculosis at that time, tuberculosis sanatoriums were formed in hilly areas to provide a healthy environment and segregation.

The British Imperial government set up and strengthened an organized medical system in Colonial India that replaced the indigenous Indian and Arabic medicine systems. Slow progress in early

years was due to indifference on the part of people and a lack of funds and medical professionals on the part of the government. The people of India resisted the British colonialism, and they were reluctant to support any services by the foreign government. These trends slowly changed as the natives were educated according to the British system. They then decided to serve in Indian civil and military services and lessen their hardships by taking part in government affairs. That is why Indian Medical Services flourished in the late 19th and early 20th century.

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HUMAN RIGHTS AND THE INDIAN CONSTITUTION

C.Chithralatha*

India has a very rich heritage in the sphere of human rights movement which many countries in modern world may not have.¹ Since the days of the Indus Valley Civilization, Indian culture has been the product of a synthesis of diverse cultures and religions that came into contact with the enormous Indian sub continent over a very long stretch of time. As Jawaharlal Nehru observed, there is "an unbroken continuity between the most modern and the most ancient phases of Hindu thought extending over three thousand years". The rights of man have been the concern of all civilizations from time immemorial. "The concept of the rights of man and other fundamental rights was not unknown to the people of earlier periods?". The Babylonian laws and the Assyrian laws in the Middle East, the 'Dharma' of the Vedic period in India and the jurisprudence of Lao-Tze and Confucius in China, have championed human rights throughout the history of human civilization.²

The Indian concept perceives the individual, the society and the universe as an organic whole. Everyone is a child of God and all fellow beings are related to one another and belong to a universal family. In this context Mahatma Gandhi remarks, "I do not want to think in terms of the whole world My patriotism includes the good of mankind in general Therefore my service to India includes the services of humanity".³

The Buddhist doctrine of non-violence in deed and thought is a humanitarian doctrine par excellence, dating back to the third century B.C. Jainism too contained similar doctrines. According to the Gita, "he who has no ill will to any being, who is friendly and compassionate, who is free from egoism and self sense and who is even-minded in pain and pleasure and patient is dear to God". It also says that divinity in humans is represented by the virtues of non-violence, truth, freedom from anger, renunciation, aversion to fault-finding, compassion to living being, freedom from covetousness, gentleness, modesty and steadiness - the qualities that a good human being ought to have.⁴ The

historical account of ancient Bharat proves beyond doubt that human rights were as much manifest in the ancient Hindu and Islamic civilizations as in the European Christian civilizations Ashoka, the prophet Mohammed and Akbar cannot be excluded from the genealogy of human rights.⁵

The Constitution of India is one of the most rights-based constitutions in the world. Drafted around the same time as the Universal Declaration of Human Rights (1948), the Indian Constitution captures the essence of human rights in the Preamble, and in the sections on Fundamental Rights and the Directive Principles of State Policy.⁶

For human life, values are essential. Isolate these values and living becomes more meaningless. The concept of Human Rights is neither entirely Western nor Modern. Rig Veda cites three civil rights that of Tana (Body), Skridhi (Dwelling Place) and Jibhasi (Life). Mahabharata tells about the importance of the Freedom of the individual (civil liberties) in a state.⁷

Concept of Dharma-rights and duties of individual's classes, communities and castes has been delineated in our Scriptures. *Arthashastra* elaborates on civil and legal rights first formulated by Manu which also included economic rights.⁸

In ancient India even a King was enjoined upon to look after the Welfare of his people and guarantee them some rights. The epic Ramayana narrates that even the lowest of the low had a right to criticize the King with impunity. In the Post-Vedic period, the rise of Buddhism and Jainism were certainly a reaction against the deterioration of the moral order as against the rights of the privileged class. Life was more human and liberal in the Post-Vedic era After Buddha. Emperor Ashoka protected and secured the most precious of human rights; particularly the right to equality, fraternity, liberty and happiness Ashoka successfully established a welfare State and made provisions for securing basic freedoms. Ashoka, the champion of civil liberties, allowed even the forest folk in his domain to enjoy security of life, peace of

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mind and enjoy their life on par with other people in the Society. Torture and inhuman treatment of prisoners were prohibited under Ashoka's benign dispensation.⁹

The Muslim invasion of India created a new situation wherein the Muslim rulers or Sultans followed a policy of discrimination against the Hindus. So the significance of Muslim rule in India was counter-productive to harmony, justice and equality. But with the Mughal rulers, especially with Akbar a new era began in the Mughal history of India in the field of human rights as a result of his policy of Universal Reconciliation and Tolerance.¹⁰

These kings really cared for the welfare of their people; there were no written or directive Principles by the normal and Spiritual dictates of man and from the concepts of natural law which was the ruling law.¹¹ When British ruled India resistance to foreign rule manifested in the form of demand for fundamental freedoms, Civil and Political rights for the people. The modern version of human rights jurisprudence may be said to have taken birth in India at the time of the British rule. When the British ruled India, resistance to foreign rule manifested itself in the form of demand for fundamental freedoms and the civil and political rights of the people. Indians were humiliated and discriminated against by the Britishers. The freedom movement and the harsh repressive measures of the British rulers encouraged the fight for civil liberties and fundamental freedoms. The impression created in the Indian minds was that their sacred inalienable human rights and vital interests had been ignored, denied, and trampled upon for the sake of England and the English rulers.¹²

The Indian National Congress which was in the Vanguard of Freedom struggle took the lead in this matter after formation in 1885.¹³ The Swaraj Bill of India, 1895 spoke about freedom of speech, right to Privacy and equality, right to Franchise and punishment for specific offence only.¹⁴

Intellectual elites of India and political leaders of national level struggled to have human rights and civil liberties in India. Like the people elsewhere, Indians struggled and fought for their liberties. In the early years of the 20th century, men like Bal Gangadhar Tilak declared "Swaraj (self-rule) is my birth rights, I will have it". At the time of Montague-

Chelmsford report which led to the enactment of the government of India act of 1919, the Indian National Congress became very active and they pressed for reforms.¹⁵

The British Government made declaration of 20th August, 1917 that the future policies of this Majesty's Government were that of "Increasing association of Indians in every branch of administration and the gradual development of Self-governing institutions with a view to progressive realization of responsible government in British India as an integral part of the British Empire. But dissatisfied with the government of India Act, 1919; Motilal Nehru talked for a Constituent Assembly of the Indian People to draw-up a constitution for this country. The committee set up by the Congress in 1928, under the chairmanship of Motilal Nehru to determine the principles of new constitution of India stated in its report that there should be inserted in the constitution a declaration of rights assuring, *inter alia*, the fullest liberty of conscience and religion.¹⁶ In 1929 the congress adopted at Lahore a resolution on "complete independence" of India.

In 1931, Congress adopted a resolution of fundamental rights, which contained civil liberties and this continued to be emphasized year by year. But the British government paid no serious attention on the demands of the Indian leaders. The Government of India Act 1935, which the British thought, was a great step in the direction of India's advancement towards constitutionalism made no provision for civil liberties and fundamental right.¹⁷ However the "Instrument of Instruction" that was issued to the Governor-General by the British authorities in London provided that the administration of the matter committed to the direct change of the Indian Governor-General-in-Council might be conducted in harmony with the wishes of the British subject.¹⁸ In 1939, the Second World War broke out in which Europe and Great Britain become involved. The constitutional machinery in India was suspended and the nationalist aspirations of Indian people were suppressed. When the war came to an end in 1945, the issue of Indian's Independence was reopened, and after a good deal of negotiations and discussions, a constituent Assembly was set up in 1946.¹⁹

Jawaharlal Nehru, Rajagopalachari, Vallabai Patel, Abul Kalam Azad, Acharaya Kripalani, K.T. Shah, Alladi Krishnasamy Iyer, B.R. Ambedkar, K.M. Munshi were important figures in the Assembly. Hansa Mehta, Durgabai Deshmukh, Rajkumari Amrit Kaur were important women members in the Assembly. Rajendra Prasad was elected president of the constituent Assembly.²⁰

The salient principles of the proposed Constitution had been outlined by various committees of the Assembly, such as Union constitution committee, the union powers committee, committee on fundamental rights and, after a general discussion of the reports of these committees the Assembly appointed a Drafting Committee, on 29th August 1947.²¹ The Drafting Committee, under the chairmanship of Dr. Ambedkar, embodied the decision of the assembly with alternative and additional proposals in the form of a 'Draft constitution of India' which was published in 1948.²² This assembly completed its task in 1949, and the preamble of the Indian constitution drawn up by it stipulated Sovereign Democratic Republic of India.

In 1950 the constitution of India came into effect incorporating part III on Fundamental Rights of Citizens. Promulgation of the constitution by the people of India in January 26, 1950 is watershed in the history of development of the concept of Human rights in India.²³ The Preamble, Fundamental Rights and the Directive principles of State Policy together provide the basic human rights for the people of India. In order to appreciate the concept of human rights under Indian constitution, it is also pertinent to look to the aims and objects of the Preamble.²⁴ The promise of the constitution is contained in the preamble itself in which the people of India solemnly resolved to secure to all of its citizens. The basic feature of the Constitution of India embodies democracy, liberty, equality and dignity of the individuals. Part III of the Constitution of India guarantees to persons certain rights called 'Fundamental Rights' when human rights are guaranteed by a written constitution, they are called 'Fundamental Rights' because a written constitution is the fundamental law of a state.²⁵

The fundamental rights guaranteed in the Indian constitution cannot be easily altered in the case of ordinary laws. It can be changed only by amending the constitution itself.²⁶ Fundamental Rights enumerated in Part III of the constitution, They are:

Right to Equality

It is a cluster of five rights mentioned in articles 14 to 18 under part III of the constitution.²⁷ They include:

Equality before Law (Article 14)

Prohibition of Discrimination on grounds of religion, race caste, Sex or place of birth-(Article 15)

Equality of opportunity in matters of public employment- (Article 16)

Abolition of Untouchability- (Article 17)

Abolition of Titles- (Article 18)

Right to Freedom

Right to Freedom is a group of six freedoms enumerated in the Articles 19 to 22.²⁸ They are as under:

Freedom of speech and expression

Freedom to hold peaceful assembly without arms,

Freedom to form association or union,

Freedom to move throughout the territory of India,

Freedom to reside and settle in any part of the country,

Freedom to practice any profession to carry any trade or occupation.

Right Against Exploitation

Under this the traffic in human beings and forced labour are prohibited. (Article.23)

Secondly employment of children below 14 years of age in hazardous jobs is also prohibited (Article.24).

But the exception is that nothing shall prevent the state from imposing compulsory services for a public purpose.²⁹

Right to Freedom of Religion

The right to religion implies four types of freedoms.³⁰

Freedom of conscience of free pursuit of profession, practice and propagate of religion, (Article 25)

Freedom to maintain Institution for religious, charitable purposes, (Article 26)

Freedom as to payment of taxes for promotion of any particular religion, (Article 27)

Freedom as to attendance at religious institution or religious worship in certain educational institutions. (Article 28)

Cultural and Educational Rights

This right is intended for the religious and linguistic minorities.³¹

This right protects the interest of minorities to have a distinct language, script or culture of their own and to conserve the same (Article 29)

It also confers the right on minorities to establish and administer educational Institutions (Article 30)

Right to Constitutional Remedies

Article 32 of the constitution deals with the right to Constitutional remedies. If and when any of the rights conferred by the constitution is violated, the affected citizen can move the Supreme Court or High Court seeking remedial measures. The right to constitutional remedies for the enforcement of the fundamental rights is a very distinguishing feature of the Indian constitution.³²

In the Indian constitution, the justiciable human rights, broadly speaking, were included in part III, while the non-justiciable social and economic rights were set forth in part IV on the Directive Principle of state policy.³³ The Directive Principles of State Policy are mentioned in part IV of the constitution covering articles from 36 to 51. The Directive Principles of State Policy are not enforceable. Art.37 enjoins the state to apply the Directive principles in making laws. They are enumerated in the constitution in order to certain directive to the central and state Governments so that, by implementing those principles and an egalitarian society can be evolved where political, social and economic equality shall prevail.³⁴

The main emphasis of these directive principles is to ensure the goal of a welfare state for Indian polity where the state has a positive duty to ensure to its citizens social and economic justice and dignity of the individual. What is significant here is that the socialist approach has been incorporated in Art.39-A which enjoins on the state to provide free legal aid to the poor and to take other suitable steps to ensure equal justice to all.³⁵

The Directive Principles too *inter alia* cover certain ideals particularly economic which the state should strive for. Directions to the legislature and the Executive regarding the manner in which the states should exercise their legislative and executive power: and, certain rights of the citizens, which are not justiciable, like fundamental rights, but which the state shall aim at securing by regulation of its legislative and administrative policy.³⁶

It will be seen that the human rights contemplated to be assured to the citizens of this country include the right to free and compulsory primary education; right to adequate means of livelihood; right of both sexes to equal pay for equal work; right against economic exploitation; right of children and the young to be protected against exploitation and to opportunities for healthy development; right to humane conditions of work and maternity relief; consonant with freedom and dignity etc.³⁷ Universal Declaration of Human Rights speaks similar rights. Directive principles of state policy enumerated in the constitution will help to promote the establishment of a welfare state based on democratic and socialist lines.

Indian Constitution and the International Covenants on Human Rights

On 27th day of March 1979, India acceded to the International Covenant on civil and political rights (ICCPR) and the International covenant on Economic, social and cultural rights (ICESCR).

Therefore India is under an obligation "to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present covenant, without distinction of any kind, such as race, colour, sex, religion, language, political or other opinion, national or social origin, property, birth or other status"³⁸ and "to take steps individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization of the rights recognized in the present covenant by all appropriate means, including particularly the adoption of legislative measures".³⁹

Many of the civil and political rights contained in the International Covenant on civil and political

Rights (ICCPR), 1966 are also enumerated in part III of our constitution as Fundamental Rights. These may be called Enumerated or Specified Fundamental Rights. Such rights are following:

- All human beings have the inherent right to life and this right shall be protected by law. (ICCPR; Article 6), (Indian Constitution; Article 21)
- No one shall be held in slavery and the slave trade in all forms shall be prohibited. (ICCPR; Article 8), (Indian Constitution; Article 23)
- Everyone has the right to liberty and security. (ICCPR; Article 9), (Indian Constitution; Article 22)
- Right to equality before the courts and the right to provide legal assistance. (ICCPR; Article 14(1)), (Indian Constitution; Article 14)
- Everyone shall have the right to freedom of thought, Conscience and religion. (ICCPR; Article 18(1)), (Indian Constitution; Article 25)
- Right to freedom of peaceful assembly (ICCPR; Article 21), (Indian Constitution; Article 19(1)(b))
- Right to freedom of association. (ICCPR; Article 22), (Indian Constitution; Article 19(1)(c))
- Right to take part in the conduct of public affairs. (ICCPR; Article 25), (Indian Constitution; Article 16)
- Right to equal protection of law. (ICCPR; Article 26), (Indian Constitution; Article 14&15)

Thus even before ICCPR was adopted in 1966, these human rights, were available to individuals in India as fundamental rights enshrined in part III of the Constitution.

While civil and political rights are contained in the International covenant on civil and political Rights (ICCPR), the economic, social and cultural rights are contained in a separate covenant called the International Covenant on Economic, Social and Cultural Rights (ICESCR). Most of the economic, social and cultural rights have been included in part IV of the Indian Constitution entitled "Directive Principles of State Policy".⁴⁰ The economic, social and cultural rights already found mentioned in part IV of our constitution is incorporated in ICESCR. They are,

- Right to work and take necessary steps to safeguard this right. (ICESCR; Article: 6) (Indian Constitution; Article: 41)
- Right to just and favorable conditions of work, fair wages, a decent life, healthy living conditions, equal opportunity of promotion and rest, leisure and reasonable limitation of working hours and periodic holidays with pay and remuneration for public holidays. (ICESCR; Article: 7) (Indian Constitution; Article: 39(d))
- Right relating to motherhood and childhood. It stresses that marriage must be entered into with the free consent of the intended spouses; special protection for mothers during and after child birth; leave with adequate benefits and children should be protected from exploitation of any kind. (ICESCR; Article: 10) (Indian Constitution; Article: 39(f))
- Right to adequate standard of living for himself and his family. Food, clothing, housing and other living conditions are recognized as the fundamental rights of everyone. (ICESCR; Article: 11) (Indian Constitution; Article: 47)
- Right to education. All kinds of education should aim at strengthening the respect for human rights and fundamental freedoms. As such primary education is freely available to all. (ICESCR; Article: 13) (Indian Constitution; Article: 45)

Though it is recognized both categories of rights are inter related to each other yet there is a vast difference between them, while civil and political rights by their very nature can be directly enforced, economic, social and cultural rights can be achieved only progressively.

Legal Pronouncement over Fundamental Rights

The Fundamental Rights which though unenumerated in part III of the Constitution and recognized by court as distinct fundamental rights and enumerated in the International covenant on civil and political rights are following:

The supreme court of India has also applied the theory of emanation and has availed distinct and independent rights out of the existing fundamental rights. Following are some of the rights which have been evolved by being parts of or having emanated from one or more of fundamental rights:

The Supreme Court observed the following un-enumerated rights as fundamental rights:

- (i) Right to go abroad;⁴¹
- (ii) Right to privacy;⁴²
- (iii) Right against solitary confinement;⁴³
- (iv) Right to human dignity;⁴⁴
- (v) Right to speedy Trial;⁴⁵
- (vi) Right against custodial violence;⁴⁶
- (vii) Right to shelter;⁴⁷
- (viii) Right to free legal aid in criminal trial;⁴⁸
- (ix) Right against delayed execution;⁴⁹
- (x) Right to Health care or Doctor's assistance;⁵⁰
- (xi) Right to pollution free environment;⁵¹
- (xii) Right to know;⁵²
- (xiii) Right to education of a child until he /she attains the age of 14;⁵³

(xiv) The Freedom of Press;⁵⁴

The Mechanism of the "Judicial Review" has been built up in Article 13 (2) of the Constitution which clearly declares any law in contravention of or taking away or abridging the fundamental rights to be void.⁵⁵

The constitution of India being the supreme law in India, India will apply the provisions of the constitution rather than those of the International covenants on Human Rights if they are not in conformity with the Indian constitution. In case of conflict between the provisions of International covenants on Human Rights and the provisions of Indian constitution it is the latter that shall prevail. There is no doubt that the concept of Human Rights is expanding day by day and the people are able to enjoy their basic freedoms with dignity.

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HISTORICAL EVOLUTION OF THE PRESENT JUDICIAL SYSTEM -AN APPRAISAL

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History is a science because it embodies systematized knowledge based on the realities of life. On the other hand, if history were to be viewed as an organic record of life, justice and governance in society, there are many aspects one would like to understand from all available records to be able to learn from past mistake to believe that there is only one history, as there are historians and historians of different skills and persuasions who present history choosing facts selectively and presenting it in a manner to convey the message that they want to, consciously or unconsciously. In this context, one may have to look into many histories or many versions of history and analyze events to know its true meaning and significance. This makes history central to any intellectual inquiry.

Administration of justice is one of the most essential functions of the State. If men were gods and angels, no law courts would perhaps be necessary, though even then the skeptics might refer to the quarrels among gods, particularly in the context of goddesses. The judicial system deals with the administration of the laws through the agency of the courts.

The present judicial system of India was not a sudden creation. It has been evolved as the result of slow and gradual process and bears the imprint of the different periods of India's history. Administration of justice, however, did not form a part of the State's duties in early times. The Dharmasutras and the *Arthashastra* reveal to us a more or less full-fledged and well developed judiciary.

Concept of Dharma (Law)

The Hindu jurisprudence or the legal system (Vyavahara Dharmasastra) is embedded in Dharma as propounded in the Vedas, Puranas, Smrita and other works on the topic. Dharma is a Sanskrit expression of the widest import. There is no corresponding word in any other language. It would also be futile to attempt to give any definition to

that word. It can only be explained. It has wide varieties of meanings. A few of them would enable us to understand the width of that expression. For instance, the word Dharma is used to mean justice (Nyaya), what is right in a given circumstance, moral, religion, pious or righteous conduct, being helpful to living beings, giving charity or alms, natural qualities or characteristics or properties of living beings and things, duty, law and usage or custom having the force of law, and also a valid Rajashasana (royal edict).

Meaning of Dharma (Law)

Mahabharata contains a discussion of this topic. On being questioned by Yudhishthira about the meaning and scope of Dharma, Bhishma states:

It is most difficult to define Dharma, Dharma has been explained to be that which helps the upliftment of living beings. Therefore that which ensures welfare (of living beings) is surely Dharma; The learned rishis have declared that which sustains is Dharma.

Dharma is that which is indicated by the Vedas as conducive to the highest good. Madhavacharya, the Minister to Hakka and Bukka, founder kings of Vijaya-nagar Empire, in his commentary on Parashara Smriti, has briefly and precisely explained the meaning of - Dharma as follows:

Dharma is that which sustains and ensures progress and welfare of all in this world and eternal bliss in the other world. The Dharma is promulgated in the form of commands. Therefore Dharma embraces every type of righteous conduct covering every aspect of life essential for the sustenance and welfare of the individual and society and includes those rules which guide and enable those who believe in God and heaven to attain moksha (eternal bliss).

Definition of Law

Having evolved the concept of enforceability of the law through the institution of kingship, ancient Indian jurists proceeded to define the law. Law was

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recognised as a mighty instrument necessary for the protection of individual rights and liberties. Whenever the right or liberty of an individual was encroached by another, the injured individual could seek the protection of the law with the assistance of the king, however powerful the opponent (wrongdoer) might be. The power of the king (State) to enforce the law or to punish the wrong doer was recognised as the force (sanction) behind the law which could compel implicit obedience to the law.

The conception of Justice and the theory of Dharma

In the Vedic period there is little evidence as to administration of justice or the code of any law followed. The law and religion in the earlier period were hardly distinguishable. The law was considered of divine origin and eternal. Every person was bound by such a law including the king. Besides this the relation between the persons were governed by customary law. Therefore, these laws (Vyavaharas along with religion (dharma) governed the relations of the persons- inter se. Law proper emerges in the society for the first time in works, known as Dharma Sutras.

The Aims of Judicial Administration

The aim of every judicial administration is to be just, honest and make available speedy remedy to the aggrieved persons who as a last resort seek the assistance of the courts. The same was the case with the Hindu judicial system existing in ancient India. The entire judicial administration functioned under the supervision of the king and the courts derived their authority from him.

Conception of Justice under Muslim Law

The judicial structure which existed in India during Muslim rule in India can be studied under the 'Sultanate period' from 1206 A. D. to 1526 A. D. and thereafter under the 'Mughal period' starting from 1526 A. D. and which lasted up to 1680 A. D. The structure of courts which was created by the Sultans resembled to a great extent the judicial institutions which existed in Egypt or Turkey as they recognized the Caliph of Egypt as their spiritual overlord.

The judicial structure also gave due place to the then existing institutions in India, such as village punchayats which served an extremely useful

purpose in the settlement of disputes during ancient India. The judicial administration after the advent of Mughal rules was also based on the same pattern which was then in existence in India except some minor modifications made by the Mughal rulers in view of the needs of the changed circumstances.

Appraisal of the Present Judicial System

The Indian judicial system is based upon the British judicial System. The English judicial system has certain traditions i.e. Rule of law and the administration according to the law, independence of judiciary, justice according to law. The traditions of English judicial system have been found in the present judicial system of India, to a some extent.

The system however has some defects. The most important defect is the number of cases pending in all courts at all levels. Justice delayed is justice denied. The cases are decided by the courts in a very long time due to which the confidence of people shakes.

The problem has been drawing the attention of the Government, and it had appointed several committees and commissions to recommend suggestions for improvement in this regard, but even after the amendment of procedural law, the position has not improved.

The reasons for the increasing of the cases are the less number of courts. Even the vacancies of the judges are not filled promptly by the Government. Another defect of the judicial system of India is the heavy cost of litigation. The heavy court fee which was imposed by the British Government for extracting revenue out of the institution of judiciary, have been continued by the independent India.

Independence of Judiciary and Its Role

The judiciary is the third branch of government along with the legislature and the executive. The term judiciary is used to designate those officers of government whose function is to apply the existing law to individual, case by keeping in view standards of 'fairness' and 'reasonableness' while applying the laws to individual cases. The judiciary is the shield of innocence and safe guardian of Civil Rights. The judiciary is the rule adjudication agency of a political system; the judiciary is the main pillar of democracy.

The judiciary is the guardian of the rights of the citizens, protecting these rights from government or private encroachment. Every citizen looks to the judiciary to protect his rights. Judiciary plays an important role protecting the rights and liberties of the people, settling disputes, interpreting the laws and protecting the Constitution.

The main functions Of judiciary in the modern democratic India are rendering justice, interpreting laws, creating laws, protecting the federation, advising them, government, acting as Court of courts, punishing the individuals for contempt of Court and safeguarding the Constitution besides some other miscellaneous functions or dealing with civil and criminal matters.

Independence or Freedom of Judiciary

The judiciary consists of the magistrates judges charged with the function of the administration of justice. The judges and magistrates sit in Courts in a hierarchical manner. An independent judiciary is the soul of parliamentary democratic dispensation in democracy. The judiciary must be given a special sphere clearly separated from that of the legislature and the executive. It must be given privileges which are not given to other branches of the government and protected against political, economic and influences which would disturb the detachment and impartiality. Judiciary is independent when the following conditions exist:

- (i) The judiciary must have full freedom to administer justice impartially, independently and freely;
- (ii) It must have authority to protect individual freedom and rights;
- (iii) It must have power to check and control the despotic tendencies of the executive;
- (iv) Without fear or favour, judges should, deliver judgments impartially;
- (v) Either the legislature or the executive should not control or interfere with the judiciary.

The independence of judiciary can be secured by providing conditions in which the judges are able to perform their duties without fear or favour.

Independence of Judiciary in India

Independent judiciary is necessary for the maintenance of rule of law and fair administration of justice. Independent judiciary delivers impartial judgments and people get satisfied that justice has been done with them and' consequently no dissatisfaction would prevail among the people. Independent judiciary plays an important role in controlling the arbitrary act of the administration without fear and favour.

Before Independence

During the rule of East India Company, the judiciary was subservient to the executive. The Company gave lesser importance to the judicial independence, fair justice and rule of law. The executive had power to appoint and remove judges.

The agent or Governors-in- Council of a factory of the East India Company had both executive and judicial powers. The Governors-in-Council and the Collectors were to exercise all judicial and executive powers.

Under Chatter of 1726, an attempt was made to make the judiciary independent of the executive control. The judges of the Mayor's Courts were not to be appointed by the Governor and Council. But the Governor and Council could dismiss an Alderman on reasonable cause being shown against him. The Judges of the Mayor's Court were laymen and not expert in law. With -the limited powers, they started their career in' Mayor's Court with a spirit of judicial independence, which resulted in a conflict between the Mayor's Court and the Governor-in-General.

In 1774, the British Crown issued a Charter establishing the Supreme Court of Judicature at Calcutta. The Chief Justice and judges were appointed by the British Crown as the Governor-General-in-Council was appointed. The Chief Justice of the Supreme Court acted independently and the conflict between the Supreme Court and the Governor-General- in- Council reached a very serious stage.

Under Indian High Courts Act, 1861, the British Crown established High Courts. The High Court's derived their authority from the British Parliament and the British Crown and not from the Government

of India. The judges of the High Courts enjoyed powers of superintendence over the lower courts and therefore the judicial administration was improved. Some changes were made in the constitution, jurisdiction of High Courts by the Government of India Acts, 1915 and 1935.

The Government of India Act, 1935 made provision for the establishment of a Federal Court. It was the highest court in British India and the Governor-General was empowered to refer any point of law to the Federal Court for its opinion. The appeals from the Federal Courts could lie to the Privy Council. After independence the Federal Court was named as the Supreme Court of India in Constitution. The evaluation of judiciary in British India indicates that the judiciary got independence step by step slowly and reached to a certain level.

After Independence under the Constitution of India

The independent judiciary is required to maintain the federal nature of the Constitution of India. The framers of the Constitution tried their best to secure independence of the judiciary from the hands of legislature and executive. Of course the Parliaments given the legislative powers, relating to the Supreme Court, but such powers do not affect the independence of the Supreme Court. The Constitution of India has provided several guards to protect the judiciary from the politicians and executives. Independence of the judiciary is the basic feature of our Constitution.

Critical Appreciation

Ancient India

What we have seen so far about administration of justice in ancient India leaves an impression that justice is essentially a normative concept having its place in various spheres like religion, ethics and law, though its ramifications cover social, political and economic spheres. So great is the diversity of its connotations that it becomes difficult so as to lay down its precise meaning. It is, however, for the sake of convenience that justice is necessarily related with the function of judicial organisations. In this direction too, the problem has its own ramifications by virtue of different, even conflicting, interests of the people.

Medieval India

The medieval judicial system had a number of defects. The paucity of suitable lawbooks was one of the serious defects of the administrative system. Muslim Law in India did not grow and change according to the needs and circumstances of the country. It merely reflected the changes of juristic thought in Arabia or Egypt. No Muslim monarch of India after Firoz Tughluq had sought to issue any legal code. We have no idea about the subject-matter of certain regulations issued by Islam Shah for administrative convenience. The reforms of Akbar were not intended to serve as a compendium of law for the guidance of judges. Only, Aurangzeb made an attempt for the codification of Islamic laws and got compiled them in a treatise called *Fatawa Alamgiri* and this proved, of immense help to the judicial officers of the empire. Yet, the judicial officers frequently acted according to the dictates of custom or their own personal prejudices.

Modern India

The High Courts have been empowered to administer justice and to secure the rights and liberties of the people of India. They are interpreters and the guardians of the Constitution. The high courts have played a very important role in the administration of justice. The high courts have maintained the impartiality and independence of the judiciary in India. The high courts occupy a position of respect, dignity and authority in the judicial system. It is hoped that the high courts will keep the tradition of providing fearless and impartial justice in future also and the government will encore. The high courts have gained the confidence of the Indian people and it is hoped that this confidence will be maintained by it in future.

Contemporary India

The Judicature is a national institution which belongs to the people and currently faces double jeopardy-one from within the triune branches of the Administration and the other from the victimised consumers and ideological Challengers. The awesome prospect of the Justice System grinding to a halt or being jettisoned, if a sense of belonging were not injected at both ends, breaks my judicial lock-jaw. Law without Justice is blind; Justice without Law is lame: Law geared to Justice is Order.

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வள்ளுவ நெறியிலிருந்து விலகிச் செல்லும் இன்றைய தமிழக அரசியலும் சமூகமும்

கே. வெங்கடேசன்*

வள்ளுவன்தனை உலகினிற்கு தந்து
வான்புகழ்கொண்ட தமிழ்நாடு என்று திருகுறள் மறையை
எழுதியளித்த திருவள்ளுவப் பெருந்தகையால்
தமிழ்சமூகமும் பெருமைபெறுகிறது. உலகநாகரீகத்தின்
உச்சியில் தமிழர் பண்பாட்டை உயர்த்திய ஒரே நூல்
திருக்குறள் ஆகும். எந்தவொரு நூலும் விளக்காத
பொருளை திருக்குறள் விளக்கும் என்று தேவர் குறளும்,
திருநான்மறை முடிவும், கோவைதிருவாசகமும், நாலும்
இரண்டும் சொல்லுக்குறுதி போன்ற பாடல்வரிகள்
தமிழ்மொழியியல் தோன்றிய நூல்களிலிலே திருக்குறள்
தலைசிறந்த நூல் என்று சான்றளிக்கிறது. மனிதசமூகத்திற்கு
தேவையான அனைத்தும் அடங்கிய அறிவுக்களஞ்சியம்
திருக்குறளாகும். இது ஒரு மறைநூல், இதில் சொல்லப்பட்ட
கருத்துக்கள் யாவும் உலகம் முழுவதற்கும் எக்காலத்திலும்
பொருந்தும். இப்படியொரு சீர்மிகு வாழ்வியல் சட்டத்தை
அளித்த வள்ளுவன் குடிபிறந்த தமிழரின் இன்றைய
அரசியலும், சமூகமும் முரண்பட்டு விலகிச் செல்வதை புதிவு
செய்வதற்கு வள்ளுவப்பெருந்தகையே அடியேனை
பொருந்தருளும்படி கேட்டுக்கொள்கிறேன்.

தூங்காமை கல்வி துணிவுடைமை யிம்மூன்றும்
நீங்கா நிலனாள் பலருக்கு குறள்: 922

அரசனாக இருப்பவன் ஆட்சியாளரும் திறனுக்கான
அடிப்படையான கல்வி, காரியமாற்றலில் காலந்தாழ்வு
செய்யாமை, எதிலும் தெளிவான முடிவெடுக்கும் திறன் இந்த
மூன்றும் நீங்காத தகுதியாக இருக்கவேண்டும் என்று
கூறுகிறார். இதனை பின்பற்றி சோழர்காலத்தில் அரசியலில்
நிற்பதற்கு முதல் தகுதி கல்வி கற்று இருப்பதோடு
கள்ளுண்ணாமையும் சேர்த்து 21 தகுதிகளை
வகுத்தளித்ததை பாராந்தகச் சோழனின் உத்திரமேரூர்
கல்வெட்டு பதிவுசெய்கிறது. ஆனால், இன்றை
அரசியல்வாதிகளுக்கு கல்வி, ஒழுக்கம் போன்றவறை
கருத்தில் கொள்ளாது வயது, இந்தியக் குடிமகன் என்ற இந்த
இரண்டை மட்டும் தகுதியாக அரசியலமைப்புச் சட்டம்
சொல்லுது வள்ளுவச் சட்டத்திற்கு முரணாக உள்ளது.
கி.மு.2ஆம் நூற்றாண்டில் எழுதப்பட்ட திருக்குறளில்
எதிர்காலத்தில் அசர்கள் மட்டுமல்லாது அமைச்சர்
ஆட்சிமுறை வரலாம் என்று 2000 ஆண்டுக்கு முன்னரே
வள்ளுவனுக்கு தெரிந்த காரணத்தால் நிலம் ஆள்பவன்
என்ற சொல்லாடலை பயன்படுத்தியுள்ளார்.

காட்சிக் கெளரியன் கடுஞ்சொல்ல னல்லனென்
மீக்கூறு மன்ன னிலம். குறள்: 386

ஆட்சியாளர்களாக இருப்பவர்கள் எளிமையாக,
குடிமக்களின் நிலைமைக்கு இறங்குபவனாக, அவர்களை
கண்டால் கடுஞ்சொல் பேசாமலும், எளிமையான வாழ்கை
வாழ்ந்து நாட்டு மக்களுக்கு சேவையாற்றும்
ஆட்சியாளர்களை பெற்ற நாடுதான் உலகிலேயே மேம்பட்டது
என்று போற்றுவர். ஆனால், இன்று தமிழ்நாட்டில் மட்டுமல்ல
இந்தியாவில் அரசியல் தலைவர்கள் எளிமையை
குடிமக்களே கண்டடாக பார்க்கிறோம். ஐந்து கோடிக்கு
நலத்திட்ட உதவியை துவக்க வரும் அமைச்சருக்கு எட்டுகோடி
ரூபாய் செலவில் வரவேற்பு புதாக்கைகள், சண்டை மேளம்
என்று எளிமைக்கு ஏமாற்றத்தையே அளிக்கிறார்கள். மேலும்,
மக்களை சந்தித்து கடுஞ்சொல் பேசுவதற்கு கூட நேரமில்லை
அவர்களுக்கு.

செவிகைப்பச் சொற்பொறுக்கும் பண்புடை வேந்தன்
கவிகைக்கீழ்த் தங்க முலகு குறள்: 389

ஒரு அரசியலில் தலைமைப் பதவியில் இருப்பவன்
தன்செவி கசக்கும்படி தன் குற்றங்களை அமைச்சர்களோ,
மக்களோ, பெரியோர்களோ சுட்டிக்காட்டும்போது அதனை
பொறுமையுடன் கேட்கக்கூடிய பண்பு ஆட்சியாளருக்கான
அடிப்படைத் தகுதி என்று வள்ளுவர் வலியுறுத்துகிறார்.
ஆனால் இன்று ஆட்சியாளர்கள் சட்டமன்றத்திலும்,
பாராளுமன்றத்திலும் மக்கள் பணத்தை விரையாமாக்கி
பயனற்ற கருத்து மோதல்களை நாம் பார்க்கிறோம். மக்கள்
பிரதிநிதிகள் எதிர்கட்சி என்ற முறையில் சுட்டிக்காட்டும்
தவறுகளை கேட்க ஆளும் கட்சி பிரதிநிதிகளும் தயாராக
இல்லை.

உண்ணற்க கள்ளை யுனிலுண்க சான்றோரா
ணெண்ணப் படவேண்டா தார் குறள்: 922

கள்ளுடிக்காதீர் மீறி கள்ளுடிக்கும் சமூகத்தை
சான்றோர்கள் மதிக்க மாட்டார்கள் என்று வள்ளுவன் வகுத்த
மதுஒழிப்புச் சட்டத்திற்கு எதிராக இன்றைய ஆட்சியாளர்களோ
கள், சாராயம், போதைப் பொருட்களை சட்டப்படி மக்களுக்கு
வினையோகித்து கொண்டு அவர்களை சான்றோன்
நிலையிலிருந்து கீழுக்குத் தள்ளிவருகிறார்கள். மேலும்,
யார்கூடைய ஆட்சிகாலத்தில் சாராயம் கொண்டு வந்து
விறகப்பட்டது என்று ஒருவரையொருவர் குற்றம் கூறுவதிலே

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பொழுதுபோக்கி, குடிமக்களின் பொழுதை போதையில் ஆழ்த்துகிறார்கள். இதுமட்டுமல்லாது பெண்வழிச் சேரல் என்ற அதிகாரத்தில் அரசாங்கம் அரசன் மட்டுமன்றி பொதுக்குடிமகனும் கூட காமத்தில் இச்சைக் கொண்டு நீதியை, பொதுமக்கள் நலனை கருத்தில் கொள்ளாமல் செயல்படக்கூடாது என்று கூறுகிறார். இன்றைய அரசியல் தலைவர்கள் பலபேர் பெண்கள் தொடர்பான சிக்கலில் ஈடுபட்டு விமர்சனத்திற்கு உள்ளாகின்றார்கள். இவையும் வள்ளுவன் வகுத்த இலக்கணத்திற்கு எதிரானதல்லவா?

வன்கண் குடிசுத்தல் கற்றறித லாள்வியோ
டைந்துடன் மாண்ட தமைச்சு குறள்: 632

இதன் பொருள் குற்றம் கண்டவித்து தண்டிக்கும் மனவுறுதியும், குடிமக்களை பேணிக்காத்தலும் ஆட்சிமுறைகளை கற்பிக்கும் நூல்களை கற்று அதன் வழி ஆட்சியாளரும் போது செய்வனவற்றை செய்து, தவிக்கவேண்டியவற்றை தவிர்த்து, கடமையாற்றலில் முயற்சியடையாமையும் இவைவந்திலும் மாட்சிமைபட்டதே அமைச்சு என்கிறார் வள்ளுவர். ஆனால், இன்றைய அமைச்சரவையில் உள்ள அமைச்சர்கள் நீதிமன்றத்தால் தண்டிக்கப் பட்டபிறகு மேல்முறையீடு செய்து மீண்டும் மீண்டும் அரசுபதவிக்கு வருகிறார்கள். இதை மக்களும் வள்ளுவனின் வழிநின்று எதிர்காமல் ஏற்றுக்கொள்கிறார்கள். மேலும், தலைமையின் கட்டுப்பாட்டில் உள்ள அமைச்சர்கள் செய்யவேண்டியவற்றை செய்யும் திறனற்றுபோய் பதவியை காப்பாற்றிக் கொள்வதிலேயே முனைப்புடன் உள்ளனர். இது வள்ளுவன் கூறும் அமைச்சு முறையின் மாட்சிமைக்கு இழுக்கல்லவா?

அன்பும் அறனும் உடைத்தாயின் இல்வாழ்க்கை
பண்பும் பயனும் அது குறள்: 45

என்ற குறட்பாவை இந்துமுறைப்படி திருமணம் செய்து கொள்ளும் அனைத்து தமிழ் மக்களும் திருமண அழைப்பிதழில் அச்சடித்து விடுவார்கள். ஆனால், இல்வாழ்வு என்பது இருவர் கலந்துவாழும் அறம் உடையது. குடும்ப பெரியோர்களிடம் இணக்கமாக இருந்து பண்புகாட்டுவது என்பதை புரிந்துகொள்ளாது குடும்ப சிக்கலை உருவாக்கி கொண்டு மனமுறிவு ஏற்பட்டு இறுதியில் குடும்பநல நீதிமன்றத்தில் மனமுறிவுகேட்டு வழக்குத் தொடுக்கும் நிலை இன்றைய தமிழ்சமூகத்தில் பெருகிவருவதை நாளேடுகள் வாயிலாக அறியமுடிகிறது. இதுவள்ளுவன் வகுத்த குடும்பச் சட்டத்துடன் முரண்பாட்டை ஏற்படுத்தும் சமூகமாகவே யாம் கருதவேண்டியுள்ளது.

கற்க கசடற்கு கற்பவை கற்றபின்
நிற்க அதற்கு தக குறள்: 391

கற்கவேண்டிய நூல்களை ஐயம்அற கற்று உணர்ந்து அதன் அடிப்படையில் வாழ்க்கை கசடுகளையும் அகற்ற கற்றவைக்கு ஏற்று வாழவேண்டும் என்று கூறுகிறார். கி.மு.2-ஆம் நூற்றாண்டிலிருந்து கி.பி. 2015 வரை தனிமனிதனோ, இந்த சமூகமோ செய்த தவறுகளை கல்விமூலம் கற்ற அறத்தின் வழியே கசடுகளை அகற்றாமல் மீண்டும் மீண்டும் செய்த குற்றங்களை செய்து வருவது நமக்கு அன்றாட நாளேடுகள், தொலைக்காட்சி செய்திகள் வழியே கொலை, கொள்ளை, வழிப்பறி என்று கல்வி கற்றவர்களே செய்கிறார்கள் என்ற செய்து அறிந்துகொள்ளமுடிகிறது. கல்விநிலையங்களிலேயே சாதிய வேறுபாடுகள், ஏற்றத்தாழ்வுகள் என்னும் கசடுகளை இன்றும் நாம் காடமுடிகிறது. இதற்கு உதாரணமாக அம்பேத்கர் சட்டகல்லூரியில் நடந்து மாணவர்களின் மோதலை காட்டலாம்.

சுழன்றும் ஏர்ப்பின்னது உலகம் அதனால்
உழந்தும் உழவே தலை. குறள்: 1031

உலகில் வெவ்வேறு தொழில்கள், அறிவியல் நுட்பத்தால் பல்வேறு மாற்றங்கள் ஏற்பட்டு பொருளிட்டி வாழும் இந்த மனிதசமூகம் இறுதியில் உயிர் வாழ்வதற்கு உணவளிக்கும் உழவனிடமே கையேந்துகிறது. இது எக்காலத்திலும் மாறாத உயிர்வாழ்கை தத்துவம் ஆகும் இதனை 2000 ஆண்டுகளுக்கு முன்னரே வள்ளுவப் பெருந்தகை உழவு என்று தலைப்பிட்டு அதன் பெருமையை உணர்த்தியுள்ளார். ஆனால், இன்று அரசாங்கத்தின் நிலை உழவுத் தொழில் செய்யும் உழவனை அழவைத்து, கடனில் மூழ்கடித்துவிட்டு மற்றத் தொழிலில் அன்னிய முதலீடுகளை வரவேற்று அதற்காக உழவனின் நிலத்தையே கையகப்படுத்துவதை எதிர்த்து போராட்டம் நடத்தும் விவசாயிகள் நிலையை செய்தித் தாள்களின் வாயிலாக அறிகின்றோம். இச்செயல் வள்ளுவன் வகுத்த உழவேதலை என்ற வாழ்வியல் சட்டத்தை விட்டு அரசும், சமூகமும் விலகிப்போகும் போக்கைத்தான் காட்டுகிறது.

மழித்தலும் நீட்டலும் வேண்டா உலகம்
பழித்தது ஒழித்து விடின் குறள்: 280

உலகம் கூடாது என்று பழித்த செயல்களை அனைத்தையும் மனித சமூகம் ஒழித்துவிட்டால் பிறகு செய்த பாவங்களுக்காக இறைவனிடம் முறையிட்டு தலையை மொட்டையடிப்பதோ, சடைமுடியை நீட்டுவதோ, இறைவனிடம் நன்மையை நல்க வேண்டி மன்றாடுவதோ தேவையில்லை என்று வள்ளுவன் பகுத்தறிவோடு வாழ்வதற்கு சட்டம் தந்தான். ஆனால், இன்றும் தமிழ் சமூகத்தில் மழித்தலும், நீட்டலும் ஓய்ந்தபாடில்லை.

கொலையின் கொடியாரை வேந்துஒறுத்தல் பைங்கூழ்
களை கடத்தனோடு நேர் குறள்: 550

நாட்டில் ஏற்படும் சமூதாய இழிவுகளை, குற்றங்களை ஒழிக்க குற்றம் புரிந்தவர்களுக்கு அரசன் கொலை தண்டனை வழங்குவது உழவுத் தொழிலை செய்யும் உழவன் பயிர் நன்றாக வளர களைகளை அழித்து ஒழிப்பதற்கு ஒப்பாகும். நாட்டின் நன்மைக்காக தண்டனைச் சட்டத்தை வள்ளுவன் வகுத்தளித்தான் அன்று. ஆனால், இன்றைய சமூதாயத்தில் உள்ள குற்றங்களை அழிக்கவேண்டிய அரசியல்வாதிகளே குற்றக்களகளாக வான்முட்ட முளைத்து அதற்காக நீதிமன்றத்தை நாடி மக்கள் பணத்தை யே வீண்விரையமாக்குவது வள்ளுவச்சட்டத்திற்கு முரண்பாடானதாகும்.

பிறப்பொக்கும் எல்லா உயிர்க்கும் சிறப்புஒவ்வா
செய்தொழில் வேற்றுமை யான் குறள்: 972

வள்ளுவச் சட்டம் உலக உயிர்கள் அனைத்தும் பிறப்பின் அடிப்படையில் சமம். மேலும், தொழில் அடிப்படையில் வேறுபட்டாலும் அனைவரின் தொழிலும் உன்னதமானதே தொழிலாகும் என்று கூறுகிறது. இதையே இந்திய அரசியலமைப்பும் சட்டத்தின் முன் அனைவரும் சமம் என்றுபோதும், சமூகத்தில் இதனை நடைமுறைப் படுத்துவதில் இன்றைய சட்டம் முரண்பட்டு நிற்கிறது. சாதிக் கலவரங்கள், வன்முறைகள், தொழில் அடிப்படையில் மக்களை இழிவுபடுத்தி கொள்ளும் நிலையை சட்டம் ஒழிக்கவில்லை என்பது வள்ளுவச் சட்டத்திற்கு நேர் நிற்கமுடியாமல் இன்றைச் சட்டம் திணறுகிறது.

உட்கல் படாஅர் ஒளிஇழப்பர் எஞ்ஞான்றும்
கன்காதல் கொண்டு ஒழுகுவார் குறள்: 921

கள்ளுடிப்பவர் சமூகம் பலராலும் வெறுக்கப் படுவதோடு, சான்றோர்கள் என்ற தகுதியையும் இழக்கிறது என்கிறார் வள்ளுவப் பெருந்தகை. ஆனால், இன்று அரசும், சமூகமும் வள்ளுவன் வகுத்த கள்ளுண்ணாமை அதிகாரத்தை கலால் சட்டம்போட்டு உடைத்தெறிந்துவிட்டு சாராயபோதை தள்ளாடிகொண்டு சான்றோன் என்ற தகுதியையும் இழந்துகொண்டு வருகிறது என்பது நாம் கண்கூடாக காணும் உண்மையாகும்.

இதுகாறும் வள்ளுவன் வகுத்தளித்த வாழ்வியல் சட்டம் 1330 (குறட்பாக்கள்) களில் 12 (குறட்பாக்களை) சரத்துகளை மட்டுமே இன்றைய அரசியல், சமூகத்தோடு பொறுத்தி பார்ப்பையில் அடிப்படையிலேயே முரண்பட்டு நிற்கின்றன. இந்நிலை தமிழ் சமூகமும், அரசியல் பண்பாடும் விலகிச்செல்வதையே காட்டுகிறது. திருக்குறளில் பெருமையை வேண்டியளவில் நாம் உணர்ந்திருப்பினும் இங்கு மீண்டும் ஒரு மதிப்பீடு செய்வது பொருத்தமாகும்.

இதுநாள்வரையில் உலகப்பொதுமறை நரிக்குறவர்கள் மொழியான வக்கிரப்போலி உட்பட 34 மொழிகளில் 130 மொழிபெயர்ப்புகள் வெளிவந்துள்ளன. ஆங்கிலத்தில் மட்டும் 40 மொழிபெயர்ப்புகள், தமிழில் 1811 ஆம் ஆண்டு முதல் 2015 வரை நூற்றுக்கும் மேற்பட்ட பதிப்புகள் வெளி வந்தாலும் 64 மட்டும் குறிப்பிடத்தகுந்தவை. உலகத்தில் விவிலியம் என்னும் பைபிளுக்கு பிறகு அதிகமாக மக்களால் வாங்கப்பட்ட நூல் திருக்குறள் என்னும் தமிழ்மறை நூலாகும்.

முதன்முதலில் 1730 ஆம் ஆண்டு திருக்குறளை Rev.Fr.Constantins Beschi (வீரமாமுனிவர்) என்பவர் இலத்தீன் மொழியில் மொழிபெயர்த்தார். போலந்து மொழியில் திருக்குறளை மொழிபெயர்க்கப்பட்டபோது ஏழு நாட்களில் 1,00,000 பிரதிகள் விற்பனையானது (குறளோசை நாளேடு, டிசம்பர் 1999, பக்.13). தமிழ்நாட்டில் 1817 ஆம் ஆண்டு அம்பலவாண கவிராயர் திருக்குறள் மூலத்தை ஓலைச்சுவடியிலிருந்து அச்சில் ஏற்றியது தொபங்கி, 1840ல் பரிமேலழகர் உரைபதிப்பு, 1898ல் ஆறுமுகநாவல் உரைபதிப்பு, 1924 கழக வெளியீடு, 1950ல் தண்டபாணி தேசிகர் உரைக்கொத்து, மணக்குடவர் உரைபதிப்பு, பாரதியார், மு.வரதராசனார், மு.கருணாநிதி குறளோவியம், தமிழக பல்கலைக் கழகங்களில் தமிழ்த்துறையில் திருக்குறள் ஆராய்ச்சி என்று தமிழ் சமூகத்தில் பலபரிமாணங்களில் அவ்வபோது வெளிப்பட்டாலும் வள்ளுவன் வகுத்த வாழ்வியல் சட்டமான திருக்குறள் காட்டிய வழியில் மானுடம் வெளிப்பட்டதாக தெரியவில்லை.

திருவள்ளுவரைப் பற்றி காந்தியடிகள் யான் தமிழ் கற்க விரும்பியதற்கு காரணம் வள்ளுவரின் வாய்மொழியை அவருடைய தாய்மொழி மூலமாக படிப்பதற்கேயாம் என்று கூறுகிறார். இலக்கியத்திற்காக நோயல் பரிசுபெற்ற கவிஞர் ரவீந்திரநாத் தாகூர் அவர்கள் சென்னை வந்தபோது மைலாப்பூரில் உள்ள திருவள்ளுவர் கோயிலை வழிபாடு செய்துவிட்டு உலகம்முழுமைக்கும் திருக்குறள் பொருந்தும் என்று கூறினார். ஏசுநாதரின் மறுபிறவி என்று போற்றப்படும் ஜெர்மானிய தத்துவ அறிஞர் ஆல்பர்ட் ஸ்வைட்சர் சீரிய கோட்பாடுகளின் தொகுப்பான திருக்குறளில் உள்ள உயர்ந்த ஞானம் உலகத்தில் எந்தவொரு இலக்கியத்திலும், மத நூல்களிலும் இல்லை என்கிறார். போரும் அமைதியும் என்ற நூலை எழுதிய ரஷ்ய அறிஞர் லியோ டால்ஸ்டாய் அவர்கள் காந்தியடிகளுக்கு ரஷ்யமொழியில் எழுதிய கடிதத்தில் இன்னா செய்தாரை ஒருத்தல் அவர்நான் நன்னயம் செய்து விடல் என்ற திருக்குறளை பொருடன் எழுதி திருக்குறள் வழிநடக்க உலகமக்கள் அனைவரும் கடமைப்பட்டவர்கள் என்று எழுதியிருந்ததை காந்தியடிகள் பத்திரிக்கையில் வெளியிட்டு திருக்குறளின் பெருமையை பதிவுசெய்துள்ளார்.

உலகப்போர்கள் நடைபெற்ற காலத்தில் ரஷ்யாவில் கிரெம்லின் மாளிகையின் கீழ் உறுதிமிக்க உலோகமான டங்ஸ்டன் கொண்டு ஒரு சிறிய நிலவறை கட்டி அதில் உலகில் தலைசிறந்த அறிவுக்களஞ்சியமாக விளங்கும் நூல்களை அந்நாட்டு அரசாங்கம் இன்றளவும் பாதுகாத்து வருகிறது. இந்த அறையில் முதல் வரிசையில் திருக்குறள் இடம்பெற்றிருப்பது வள்ளுவ வாழ்வியல் சட்டத்தின்

சிறப்பாகும். இவ்வாறு உலகம் போற்றும் உண்ணை வாழ்வியல் சட்டத்தை வகுத்தளித்த தமிழர் வள்ளுவப் பெருந்தை வழியிலிருந்து விலகிச் செல்லும் இன்றைய தமிழ் சமூகமும் அரசியலும் திருக்குறளின் பெருமையை மீட்டுணரட்டும் அது மீண்டும் வள்ளுவன் வகுத்த வாழ்வியல் சட்டத்தில் பொறுந்தி உலகப்புகழ்பெறட்டும்.

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கச்சத் தீவும் தமிழக அரசியலும்

ஆ.சரவணன்*

கச்சத் தீவின் இருப்பிடம்

பாக் நீரிணைப்பு இயற்கை அன்னை இந்தியாவிற்கும் குறிப்பாகத் தமிழகத்திற்கும் அளித்திருக்கும் பெருங் கொடையாகும். கடலின் நீரோட்டத்தை முறைப்படுத்துவதோடு புயல் வராமல் பாதுகாப்பது மற்றும் மீன் வளத்தை நிலையாகப் பெற்றுத் தருவது போன்றவை பாக் நீரிணைப்பின் முக்கியத்துவமாகும். இப்பகுதியில்தான் வளம் கொழிக்கும் கச்சத் தீவு உள்ளது. இத்தீவின் அமைவிடம் பற்றி பல்வேறு வகையான தகவல்கள் உள்ளன. ராமேஸ்வரம் கடற்கரையில் இருந்து 12 மைல் தொலைவிலும்¹ இலங்கையிலிருந்து 10 மைல் தூரத்திலும் இத்தீவு அமைந்துள்ளது. 1874, 1895, 1930 ஆகிய ஆண்டுகளில் இந்திய அளவைத்துறை இத்தீவினை அளந்து அதன் பரப்பளவு 285 ஏக்கர் 20 சென்ட் என்று குறிப்பிட்டுள்ளது. இத்தீவானது கோழிமுட்டை வடிவில் 1.5.கி.மீ நீளமும் 350 மீட்டர் அகலமும் உடையது.²

பெயர்க்காரணம்

கச்சம் அல்லது கச்சன் என்பது ஒருவகை ஆமையின் பெயர் என்று தமிழகராதி கூறுகிறது. அவ்வகை ஆமை நிறைந்திருப்பதால் இத்தீவு கச்சத்தீவு (ஆமைத்தீவு) என்று அழைக்கப்பட்டது. கச்ச-கச்சம் என்ற ஒரு வகை மீன் இப்பகுதியை சுற்றி அதிகமாகக் கிடைக்கிறது. அதனால் அம்மீனின் பெயரால் இத்தீவு அமைந்துள்ளது என்றும் இத்தீவு பசுமை மிகுந்த வளம் மிக்க தீவாக இருந்ததாகவும் எனவே பச்சைத்தீவு என்றழைக்கப்பட்டு பின்னர் அது மருவி கச்சத் தீவாக மாறியுள்ளதாகவும் பல்வேறு கருத்துக்கள் உள்ளன.³

கச்சத்தீவின் வரலாற்றுச் செய்திகள்

நமக்குக் கிடைத்த வரலாற்றுத் தகவல்களின்படி கி.பி. 1605 ஆம் ஆண்டு மதுரை நாயக்க மன்னர்களால் தோற்றுவிக்கப்பட்ட சேதுபதி அரச மரபு மன்னர்களுக்கு அளிக்கப்பட்ட நிலப் பகுதிகளில் கச்சத் தீவும் அடங்கியிருந்தது. தளவாய் சேதுபதி காத்த தேவர் என்ற கூத்தன் சேதுபதி காலத்து செப்பேடு ஒன்று (1622 - 1635) சேதுபதிகளின் அதிகாரம் தலைமன்னார் வரை இருந்ததாகக் கூறுகிறது.⁴ பின்னர் 1822ம் ஆண்டு சேதுபதி ஜமீன்தாரிடமிருந்து கச்சத் தீவினை கிழக்கிந்தியக் கம்பெனியார் குத்தகைக்கு பெற்றிருந்தனர். 1858ம் ஆண்டு விக்டோரியா மகாராணியின் பிரகடனத்தில் கச்சத்தீவு சேதுபதி மன்னர்க்கு உரியதாக இருந்தது என்ற அதன் ஆவணத்தை பற்றி இலங்கையின் அமைச்சரவைச் செயலாளர் பி.பி. பியரிஸ் பின்னாளில் கூறியுள்ளார்.⁵ இச்செய்தி இலங்கை டெய்லிமிரர் பத்திரிகையிலும், இந்தியாவில் இந்தியன் எக்ஸ்பிரஸ் நாளிதழிலும் வெளிவந்தது. 1913 - ல் சென்னை மாகாண அரசுச் செயலர், சேதுபதி மன்னரிடமிருந்து சில தீவுகளைப் பதினைந்து ஆண்டுகளுக்கு குத்தகை எடுத்து மீனவர்களுக்கு குத்தகை விட்டார். அதற்கான குறிப்பில் ஜமீன்தாருக்கு சொந்தமான இராமேசுவரத்தில் வடகிழக்கில் உள்ள கச்சத் தீவு என்று குறிக்கப்பட்டிருந்தது.

கச்சத்தீவு பற்றிப் பல இதழ்களில் வெளியீவந்த கட்டுரைகள் அனைத்திலும் கச்சத்தீவு சேதுபதி அரசர்களுக்கு உரியதென்றும், இராமேஸ்வரம் கிராமத்தை சேர்ந்தது என்றும் தவறாமல் குறிக்கப்பட்டுள்ளது. இந்திய நில அளவைத் துறையினர் 1895, 1930 மற்றும் 1852, 1956

* உதவிப் பேராசிரியர், வரலாற்றுத் துறை, அரசினர் கலைக் கல்லூரி, கிருஷ்ணகிரி-635 001.

ஆண்டுகளில் வரைந்த வரைப்படங்கள் அனைத்திலும் கச்சத்தீவு இராமேசுவரத்தின் ஒரு பகுதியாகவும் இந்திய பகுதியாகவும் சுட்டப்பட்டுள்ளது.

R.L. புரோகிர் என்பவர் இலங்கை பற்றிய அனைத்து தேசப் படங்களையும் தொகுத்து வெளியிட்டுள்ள Maps and Surveys of Ceylon என்ற நூலில் யாழ்ப்பாணப் பட்டின ஆட்சியின் ஒருபகுதியாக கச்சத்தீவு இருப்பதாகக் கூறியுள்ளார். இந்த ஒரு செய்தியை மட்டுமே ஆதாரமாக வைத்துக் கொண்டு இலங்கை கச்சத்தீவை சொந்தம் கொண்டாடுகிறது. மேலும், யாழ்ப்பாணப் பகுதியை சென்னையில் இருந்த பிரிட்டிஷ்காரர்கள் 1796-97 ல் கைப்பற்றி கச்சத்தீவு உள்ளிட்ட பகுதியை ஆட்சி செய்தனர். எனவே, அத்தீவு சென்னை மாகாணத்திற்கு உட்பட்ட சேர்ந்த இடமாகும். இந்திய படம் வரையப்பட்டபோது யாழ்ப்பாணப் பகுதியே சென்னையின் ஆட்சிக்கு உட்பட்டிருந்ததும் குறிப்பிடத்தக்கது.

நூற்றுக்கணக்கான வரைப்படங்களில் கச்சத்தீவு இந்தியப் பகுதியாகவே காட்டப்பட்டுள்ளது. இலங்கைக்கு உரியதாக காட்டப்படவில்லை என்பது குறிப்பிடத்தக்கது. 1921 - ல் இங்கிலாந்தின் ஆட்சியில் இந்தியாவும் இலங்கையும் இருந்தபோது 25-10-1921 அன்று கொழும்பு மாநகரில் இருநாட்டுப் பிரதிநிதிகளும் கூடி, இந்திய - இலங்கை எல்லை நிர்ணயம் செய்தனர். இந்திய சார்பில் காட்டன் என்பவரும், இலங்கை சார்பாக பி. ஹார்ஸ்பாக் என்பாரும் கூடி கொழும்பில் ஒப்பந்தம் செய்தனர். அதிலும் கச்சத்தீவு பற்றி தெளிவாக விளக்காமல் எல்லையை மட்டும் நிர்ணயம் செய்தனர். ஆனால், இவ்வொப்பந்தம் கச்சத்தீவின் தார்மிக உரிமை இந்தியாவிற்கும் சென்னை மாகாண அரசுக்கும் உள்ளதாக தெளிவாகக் காட்டுகிறது.

புனித அந்தோணியார் கோவில்

கச்சத்தீவின் மையப் பகுதியில் புனித அந்தோணியார் கோவில் உள்ளது. இக்கோவில் சுமார் 100 ஆண்டுகளுக்கு முன்னர் இராமநாதபுரம் மாவட்டம், தொண்டி அருகே வசித்த சினிகுப்பன் என்ற மீனவர் தனக்குக் கடலில் ஏற்பட்ட ஆபத்து நீங்க அந்தோணியாரை வேண்டிக் கொள்ள, அதனால் ஆபத்து நீங்கியதால் கோயில் கட்டப்பட்டதாக கூறப்படுகிறது. ஒவ்வொரு ஆண்டும் மார்ச் மாதம் முதல் வாரத்தில் இக்கோவில் விழா நடைபெறுகிறது. தமிழக கடற்கரையில் வசிக்கும் ரோமன் கத்தோலிக்க சமய மீனவர்களும் இலங்கை கடற்கரை பகுதியில் உள்ள சிங்கள மீனவர்களும் ஒன்று கூடி வேறுபாடு இல்லாமல் வழிபடுவர்.

1964ம் ஆண்டு எஸ்திரி - ஸ்ரீமாவோ ஒப்பந்தப்படி இலங்கை அரசால் இந்தியாவிற்குத் திருப்பி அனுப்பப்பட்ட தமிழர்களும்,⁶ இலங்கைவாழ் தமிழர்களும் தங்கள் உறவினர்களையும், நண்பர்களையும் சந்திக்க

இவ்விழாவினை பயன்படுத்திக் கொள்வர். இவ்விழாவானது உணர்வுபூர்வமான விழாவாக காணப்படும். பெரும்பாலும் இக்கோயில் திருவிழா நடைபெறும்போது சிங்கள காவலர்களும் அரசு அதிகாரிகளும் அங்கு பாதுகாப்புப் பணிகளை மேற்கொள்வர். தமிழக அதிகாரிகளோ காவல்துறையோ ஆரம்பம் முதல் அங்கு எந்தப் பணிகளிலும் ஈடுபடவில்லை என்பது குறிப்பிடத்தக்கது. தம்நாட்டுத் தீவான கச்சத்தீவு பற்றி இந்திய அரசுக்கோ தமிழக அரசுக்கோ சிறிதளவு கூட அக்கறை இல்லை என்பதை இது புலப்படுத்துகிறது.

1955, 1956 ம் ஆண்டுகளில் இலங்கை அரசு கச்சத்தீவில் போர்பயிற்சி செய்தது. 1956ம் ஆண்டு இந்தியாவில் நடைபெற்ற பொதுத் தேர்தலுக்குப் பின்பு தான் கச்சத்தீவு பற்றி பாராளுமன்றத்தில் விவாதம் ஏற்பட்டது. இலங்கையின் இராணுவ பயிற்சி முகாமை கண்டிக்காத மத்திய அரசு இருநாட்டு தூதர்கள் பேசும் வரை பயிற்சியை ஒத்திப்போடுமாறு கோரியது. மீண்டும் 1971 முதல் 1974 ம் ஆண்டு வரை அந்தோணியார் விழாவின் போது இலங்கை படைகள் அங்கு முகாமிட்டன. இந்தியா கடுமையான எதிர் நடவடிக்கைகள் எடுக்கவில்லை. சர்வதே விதிகளின் படி.

ஒரு நாட்டின் ஒரு பகுதியை மற்றொரு நாடு தன்னுடைய பகுதி என்று அறிவித்தால், அதனை உரிய நாடு வலிமையாக எதிர்க்காமல் அமைதியாக இருந்தால் அது ஆக்கிரமித்த நாட்டின் உரிமையை வாய்சொல்லில் சொல்லாமல் ஒப்புக்கொண்டது என்றே பொருள்.⁷

மேலும், இரண்டு நாடுகளுக்கு இடையே கடலில் உள்ள தீவுப் பகுதிகள் பற்றி கருத்துவேறுபாடு ஏற்படும்பொழுது எந்த நாட்டின் எல்லைக்கு மிக அருகில் சர்ச்சக்குரிய பகுதி இருக்கிறதோ இந்நாட்டிற்கே அது சொந்தம் என்று கூறுகிறது.

1951 முதல் 1974 வரை பலமுறை இலங்கை கச்சத்தீவினை சொந்தம் கொண்டாடியது. இந்தியா தன்னுடைய எதிர்ப்பினை தீவிரமாகக் காட்டவில்லை. இதுவே இலங்கையின் பலமாக அமைந்தது.

அந்திரா-ஸ்ரீமாவோ பன்டாறநாயகே ஒப்பந்தம்

பாரத பிரதமர் இந்திரா காந்தி அம்மையாரும் இலங்கை அதிபர் ஸ்ரீமாவோ அம்மையாரும் முறையே 26-6-1974 மற்றும் 28-06-1974 அன்று கச்சத்தீவு பற்றி கையெழுத்திட்டனர். அதன்படி கச்சத்தீவு இலங்கைக்கு தாரை வார்ப்பதாக அறிவிக்கப்பட்டது. ஆனால் இன்றுவரை நாடாளுமன்றத்தில் கச்சத்தீவு அளித்ததற்கு ஒப்புதல் பெறவில்லை. எனவேதான் கச்சத்தீவினை இலங்கைக்கு கொடுத்தது செல்லாது என்று முதலமைச்சர் ஜெயலலிதா அவர்கள் வழக்குத் தொடுத்துள்ளார்.⁸

அந்த ஒப்பந்தத்தின் விதி எண் 5 மற்றும் 6ன் படி இந்திய மீனவர்களும், புனிதப் பயணிகளும் கச்சத்தீவுக்கு இதுநாள் வரை வந்து போனது போல் வந்து போகவும், கச்சத்தீவில் மீன்வலை உலர்த்தவும், ஓய்வெடுத்துக் கொள்ளவும் முழு உரிமை உண்டு என்றும், இதற்காக சிங்கள அரசிடமிருந்து எந்தவித அனுமதியோ ஆவணமோ பெறத் தேவையில்லை என்று குறிப்பிடப்பட்டுள்ளது. மேலும், புனித அந்தோணியர் கோயிலுக்கு எந்தவித தடையுமின்றி வந்து செல்லலாம் என்று இலங்கையின் வெளியுறவு அமைச்சர் சூன்சிங் குறிப்பிட்டார்.⁹

பிரதமர் இந்திராகாந்தி கச்சத்தீவினை இலங்கைக்குத் தாரை வார்த்துக் கொடுத்த நிகழ்ச்சியைப் பற்றி இந்திய தேசிய கட்சிகள் மற்றும் தமிழக அரசியல் கட்சிகள் பல்வேறு மாறுபட்ட கருத்துகள் கொண்டிருந்தன. கச்சத்தீவினால் இந்தியாவிற்கு எந்தப் பயனும் இல்லை என்றும் இலங்கையுடன் இந்த சிறு தீவுக்காக எல்லை சிக்கல் தேவையில்லை என்பதனால்தான் கொடுக்கப்பட்டது என்றும் கூறப்பட்டது.¹⁰

ஆனால், 1972ம் ஆண்டு நடைபெற்ற இந்திய - பாசிஸ்தான் போரினால் வங்கதேசம் தோன்றியது. அதனால் பாசிஸ்தான் இந்தியாமீது பழிவாங்க துடித்துக் கொண்டிருந்தது. ஏற்கனவே சீனாவும் இந்தியாமீது பகைமையோடு இருந்த காரணத்தால், தெற்கே உள்ள இலங்கையையும் தேவையில்லாமல் பகைத்துக் கொள்ள இந்தியா விரும்பவில்லை. எனவேதான் இத்தீவினை இலங்கைக்கு கொடுக்கப்பட்டதாக ஒரு பேச்சும் இருந்தது. இந்திராகாந்தி அம்மையாரே கச்சத்தீவினை ஆதாரங்களின்படி இலங்கைக்கு கொடுக்கப்படவில்லை. அண்டை நாட்டின் நட்புக்காகவும், உறவுக்காகவும் சில அரசியல் காரணங்களுக்காகவும் கொடுக்கப்பட்டது என்று கூறியுள்ளார்.¹¹

கச்சத்தீவு தொடர்பான அறிக்கையொன்றை நாடாளுமன்றத்தில் 23-7-1974 அன்று சுமர்ப்பித்தபொழுது அன்றைய தமிழக நாடாளுமன்ற உறுப்பினர்கள் கடுமையாக அரசினை சாடினர். தி.மு.க உறுப்பினர்கள் நாஞ்சில் மனோகரன், இரா சௌயன், பார்வேடு பிளாக் கட்சி உறுப்பினர்கள், பி.கே.முகையாத்தேவர் மற்றும் முஸ்லீம் லீக் உறுப்பினர் எஸ்.எம்.முகமது ஷரீப் போன்றோர் அரசாங்கத்தைக் கடுமையாக விமர்சித்தனர். ஓரிசு மாநிலத்தை சார்ந்த பாராளுமன்ற உறுப்பினர் பி.கே.தேவ் பேசும்பொழுது கச்சத்தீவு தமிழக அரசுக்குச் சொந்தமானது என்றும் ஏற்கனவே அந்தமான தீவுகளின் ஒரு பகுதியாக இருந்த கொக்கோ தீவு பர்மாவுக்கு கொடுக்கப்பட்டதையும், இப்பொழுது கச்சத்தீவு கொடுக்கப்பட்டுள்ளதையும் பற்றி கேல்வி கேட்டார்.¹² ஆனால் காங்கிரஸ் கட்சி உறுப்பினர்கள்

இது இந்தியாவின் அயல் உறவு தொடர்பான செயல் என்று கூறிவிட்டனர்.

1991 - ல் செல்வி ஜெயலலிதா அவர்கள் முதல்வராக இருந்தபோது விடுதலை தினச் செய்தியில் கச்சத்தீவினை திரும்பப் பெற உறுதி பூணுவோம் அதற்காக நாம் எத்தகைய போராட்டம் செய்யும் தயார் என்று உரையாற்றினார். 1997 - ல் முதல்வராக இருந்த கலைஞர் மு.கருணாநிதி அவர்கள் மீனவர் பிரச்சனை மற்றும் கச்சத்தீவு பற்றி பேசும் பொழுது பொறுமைக்கும் ஓர் எல்லை உண்டு என்றும் கச்சத்தீவைத் திரும்பப் பெறும் காலம் வந்துவிட்டது என்றும் கூறினார். ஆனால், இன்றுவரை எந்த ஆக்கபூர்வமான முன்னேற்றமும் இல்லை.

மீனவர் பிரச்சனை

கச்சத்தீவு இந்தியாவில் இருந்து சுமார் 12 கி.மீ. தூரத்தில் உள்ளது. இந்திய - இலங்கை ஒப்பந்தப்படி கச்சத்தீவினை சுற்றியுள்ள பகுதிகளில் இந்திய மீனவர்கள் மீன்பிடித்துக் கொள்ளலாம் என்று இருந்தாலும் இந்திய மீனவர்கள் இலங்கையின் எல்லையில் மீன்பிடிப்பதாக அவ்வப்பொழுது இலங்கை இராணுவத்தினால் கைது செய்யப்படுவர். இலங்கையில் 1974 முதல் 2009 வரை நடைபெற்ற விடுதலைப் புலிகளுக்கு எதிரான போரின்போது இந்திய மீனவர்களின் போர்வையில் விடுதலைப் புலிகள் பல்வேறு தவறுகள் செய்வதாக கூறி இலங்கை அரசு இந்திய மீனவர்கள் மீது கடுமையான கண்காணிப்பில் ஈடுபட்டிருந்தது.¹³ இலங்கை மீனவர்கள் மீன்பிடி தொழில் செய்ய முடியாத வகையில் பல கட்டுப்பாடுகள் இருந்தன. இந்திய மீனவர்கள் மீது இலங்கை இராணுவம் தாக்கும் பொழுதெல்லாம் நாங்கள் இந்திய மீனவர்களை தாக்கவில்லை விடுதலைப்புலிகளை தாக்குகிறோம் என்று கூறிக்கொண்டிருந்தார்கள்.

ஆனால் போர் முடிந்த பின்பும் இந்நிலை தொடர்கிறது. 2009ம் ஆண்டு விடுதலைப் புலிகளின் வீழ்ச்சிக்கு பிறகு இலங்கை அரசு கடலோரப் பாதுகாப்பினை அதிகரித்தது. அப்பொழுது இலங்கை இராணுவம் இந்திய மீனவர்களை கைது செய்து துன்புறுத்தினர். அவ்வாறு நடைபெறும் பொழுதெல்லாம் கச்சத்தீவு பற்றிய போராட்டம் தமிழகத்தில் நடைபெறும். தமிழக மீன்பிடி பகுதிகளை விட இலங்கையின் மீன்பிடி பகுதிகளில் மீனவர்கள் நெடுந்தூரம் சென்று மீன்பிடிக்கின்றனர். இராமநாதபுரம், நாகப்பட்டினம், புதுக்கோட்டை, தஞ்சாவூர், காரைக்கால் போன்ற பகுதியைச் சேர்ந்த மீனவர்கள் பெரும்பாலும் அங்கு சென்று மீன்பிடிக்கின்றனர்.¹⁴ இலங்கையைச் சுற்றியுள்ள ஒரு சில பகுதிகளில் புலி இறா (Tiger Prawn) எனப்படும் ஒரு வகை மீனுக்கு ஐரோப்பிய நாடுகளில் அதிக வரவேற்பு உண்டு.

எனவேதான், அவ்வகை அரிய மீனாக்காக நமது மீனவர்கள் எல்லை தாண்டி அங்கு சென்று மீன்பிடிப்பர்.¹⁵

இலங்கை மீனவர்களின் குற்றச்சாட்டு என்னவெனில் இந்திய மீனவர்கள் விசைப் படகு, பெரும் பைவலைப் படகு, மடிவலை படகு போன்றவைகளை பயன்படுத்துவதால் அவர்கள் மீன்பிடிக்கின்ற பகுதிகளில் மொத்த மீன்களையும் அள்ளிச் சென்று விடுகின்றனர். எனவே, கைவலை போட்டு மீன்பிடிக்கும் இலங்கை மீனவர்களுக்கு எதுவும் கிடைப்பதில்லை என்பதாகும்.¹⁶ இது அவர்களுடைய வாழ்வாதாரப் பிரச்சனையாகும் என்கின்றனர். இதைக் காரணம் காட்டி இலங்கை இராணுவம் பல்வேறு சமயங்களில் இந்திய மீனவர்களை சுடுவதும், படகுகளை கைப்பற்றுவதும், மீனவர்களை அடிப்பதும் போன்ற செயல்களில் ஈடுபடுகின்றனர். கடந்த 30 வருடங்களாக 286 தமிழக மீனவர்கள் இலங்கை கடற்படையால் சுட்டுக் கொல்லப்பட்டதாக ஒரு தகவல் உள்ளது.¹⁷ இருநாட்டு மீனவர்களும் கடலில் சென்று மீன்பிடிக்கும்பொழுது சர்வதேச எல்லை எங்களுக்கு தெரிவதில்லை என்று கூறுகின்றனர். இப்பிரச்சனை இந்திய இலங்கை நாடுகளுக்கு தொடர்ந்து தீர்க்க முடியாத சிக்கலாகவே உள்ளது.

தமிழக அரசியல் கட்சிகளின் நிலைப்பாடு

கச்சத்தீவு பற்றி எப்பொழுதெல்லாம் பிரச்சனை எழுகிறதோ அப்பொழுதெல்லாம் தமிழக அரசியல் கட்சியினர் ஒருவரை ஒருவர் குறை கூறிக்கொள்வார்கள். குறிப்பாக அதிமுக கட்சி திமுக ஆட்சியின் போது தான் கச்சத்தீவு தாரை வாரக்கப்பட்டது என்றும், திமுக கட்சியானது 1991 முதல் பலமுறை பதவியில் இருந்துவரும் அதிமுக அரசு கச்சத்தீவினை மீட்போம் என்று பலமுறை கூறி ஏன் செய்யவில்லை என்றும், ஒருவரை ஒருவர் குற்றம் சாட்டுவார்கள். காங்கிரஸ் கட்சியானது இது அயலுறவு கொள்ளை என்றும் கூறி சமாளிக்கும். மதிமுக, பா.ம.க, இந்திய கம்யூனிஸ்ட் போன்ற கட்சிகள் தி.மு.க., அ.தி.மு.க ஆகிய இரண்டு கட்சிகளுமே கச்சத்தீவின் தார்மிக உரிமைகளை மீட்டெடுக்க எந்த முயற்சியும் செய்யவில்லை என்றும் குறை கூறுவார்கள்.

குறிப்பாக, பிரச்சனை ஏற்படும்போது தமிழ்நாட்டு மக்களிடையேயும், அரசியல் கட்சிகளிடையேயும் அது குறித்துக் கண்டனங்கள் எழும், சட்டமன்றத்திலும் அது எதிரொலிக்கும். ஒருமனதாக தீர்மானம் நிறைவேற்றப்படும். மத்திய அரசு உடனடி நடவடிக்கை எடுக்க வேண்டுகோள் விடப்படும். அத்துடன் ஓய்ந்து விடுவர். பின் மீண்டும் இலங்கை அத்துமீறும்போது மீண்டும் கண்டனக் குரல் பொதுக்கூட்டம், பேரணி, உண்ணாவிரதம் ஆகியவை தொடர்ந்து நடைபெறும். மத்திய அரசுக்கு அழுத்தமான வகையில் நி்பந்தம் கொடுக்கப்படுவதில்லை.¹⁸ பாராளுமன்ற

உறுப்பினர்கள் கச்சத்தீவுக்காக தங்களுடைய உறுப்பினர் பதவிகளை ராஜினாமா செய்வதோ அல்லது விவாதத்தில் நமது பக்க நியாயத்தை அழுத்தமாக பதிவுசெய்வதே நடைபெறுவதில்லை.

தமிழக அரசியல் கட்சிகள் மத்திய அரசினைப் பற்றி கடுமையாக விமர்சனம் செய்யும். தமிழர்ப் பிரச்சனை என்பதனால் இந்திய அரசு கவலைப்படுவதில்லை என்றும் கூறுவர். ஆனால், 2012ல் இந்திய பாராளுமன்ற உறுப்பினர்கள் அப்போதைய மக்களவை எதிர்க்கட்சி தலைவர் சுஷ்மா சுவராஜ் தலைமையில் இலங்கை சென்று அதிபர் ராஜபக்சாவின் முன்னிலையில் தமிழர் பிரச்சினை என்பது தமிழ்நாட்டின் பிரச்சனை மட்டும் இல்லான்ற அது ஒட்டுமொத்த இந்தியர்களின் பிரச்சனை எனவே, அதை சுமுகமாக தீர்க்க வேண்டுமென இலங்கை பாராளுமன்றத்தில் பேசினர்.¹⁹ கச்சத்தீவினை எப்படியாவது மீண்டும் இலங்கையிடமிருந்து திரும்பப்பெற வேண்டும் என்று ஜெயலலிதா பிரதமர் நேரேந்திர மோடிக்கு கடிதம் எழுதினார்.²⁰

முடிவுரை

1974ம் ஆண்டு கச்சத்தீவினை இலங்கைக்கு கொடுத்ததன் மூலம் இலங்கையுடன் இணக்கமான கூழல் ஏற்படும் என்ற நம்பிக்கை இருந்தது. ஆனால், இலங்கையில் நடைபெற்ற தமிழர்களுக்கெதிரான இனப்பிரச்சனை மற்றும் அதனைத் தொடர்ந்து நடைபெற்ற விடுதலைப் புலிகளுடன் போர் போன்றவை இந்திய இலங்கை உறவுகளில் அவ்வப்போழுது விரிசல் ஏற்பட காரணமாகிவிட்டது. குறிப்பாக தமிழக மீனவர்கள் மீது இலங்கை இராணுவம் தாக்குதல் நடத்தப்படும் பொழுதெல்லாம் கச்சத்தீவினை திரும்ப பெற வேண்டி தமிழகத்தில் குரல் எழும். ஆனால், அயல்நாட்டு கொள்கையினைத் தீர்மானிப்பதில் மத்திய அரசுக்குத் தான் அதிகாரம் உள்ளது. எனவே, தமிழகத்தில் ஏற்படும் கச்சத்தீவு பற்றிய போராட்டங்களை மத்திய அரசு பெரிதாக கண்டுகொள்வதில்லை. ஒரு சிறிய பகுதிக்காக இந்தியா, இலங்கையின் வர்த்தகத்தை இழக்க விரும்பவில்லை. மேலும், போர்த் தொடுத்து இலங்கையைப் பணிய வைத்தால் பின்வரும் காலங்களில் இந்தியாவிற்கு எதிராக உள்ள அயல்நாடுகள் குறிப்பாக சீனா, பாகிஸ்தான் போன்றவை இலங்கையில் ஆதாயம் பெற்று இந்தியாவின் பாதுகாப்பிற்கு அச்சுறுத்தல் ஏற்பட வாய்ப்பாக அமைந்துவிடும். எனவே, இந்தியா இலங்கையைப் பகைத்துக் கொள்ள விரும்பாது. கச்சத்தீவு விவகாரத்தை தமிழர்கள் உணர்வு பூர்வமாகவும், மீனவர்களின் வாழ்வாதாரமாகவும் பார்க்கிறார்கள். ஆனால், இந்தியா பாதுகாப்பு ரீதியாகவும் வர்த்தக நோக்கிலும் பார்ப்பதால் கச்சத்தீவினை இப்போதைக்கு திரும்ப பெற வாய்ப்பில்லை என்றே தோன்றுகிறது.

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DEVELOPMENT OF DEPRESSED CLASSES EDUCATION IN MADRAS PRESIDENCY WITH SPECIAL REFERENCE TO JUSTICE PARTY

S. Vadivel*

Tamil Nadu was the composite Madras Presidency during the British rule in India. The British had direct control of administration without intermediary assistance of Rajas or Zamindars. This was in contrast to Northern and Central India where the English had no real control of the administration. In 19th century, Madras Presidency was a much more developed state in the field of dams were being constructed and development of modern system of irrigation was in full swing, railways and post office and other fields when compared to other provinces. The another important development system is Education. The modern system of education had already established its roots and people were enlightened about democratic values. In Madras Presidency, the Brahmins, ritually superior to other castes, appropriated the colonial services for their livelihood. The inequality between the Brahmin and non- Brahmin castes gave rise to social conflict and required policy measures right from the British colonial administration. The British colonial rule had its own interests in meeting the non-Brahmin

demands as a means of reducing the hold of Brahmins over the government administrative machinery. The British colonial rule brought certain social changes in Tamil social system. The Justice Party, officially the South Indian Liberal Federation, was a political party in the Madras Presidency of British India. It was established in 1916 by T. M. Nair and P. Theagaraya Chetty as a result of a series of non-Brahmin conferences and meetings in Madras Presidency. The Justice Party's period in power is remembered for the introduction of caste-based reservations, and educational and religious reform. In opposition it is remembered for participating in the anti-Hindi agitations of 1937-40. The party was responsible for creating Andhra and Annamalai universities and for developing the area around present-day Theagaraya Nagar in Madras city. The Justice Party and the Dravidar Kazhagam are the ideological predecessors of present-day Dravidian parties like the Dravida Munnetra Kazhagam and the All-India Anna Dravida Munnetra Kazhagam, which have ruled Tamil Nadu.

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THE ROLE OF SWARAJYA PARTY IN MADRAS PRESIDENCY WITH SPECIAL REFERENCE TO HARIJAN MOVEMENT AND AGRARIAN AGITATION

R. Muthukumaran* & Mutharasu**

The "Congress - Khilafat Swarajist Party" better known as the "Swarajya Party" was formed on December 31, 1922 at Delhi. After the withdrawal of Non-co-operation Movement, to camps emerged in the Congress Party known as pro-changers and no-changers. The pro-changers, led by C.R. Das and Motilal Nehru, formed the Swarajya Party. The origin of the Indian National Congress may be traced from the Madras Mahajana Sabha. Later, Madras became the venue for the Third Annual Session of the Indian National Congress, in 1887 which helped for the growth of nationalism in the Madras Presidency. Emergence of Gandhiji and his principles of Sathyagraha and Non-violence made the people of the presidency to participate in the Non-Cooperation Movement and other nationalistic activities vigorously. Likewise, Congress leaders took active part in Harijan Movement and the Agrarian Agitation. This movement could enlist new supporters to the Congress which was able to strengthen its position further. Rajagopalachariar

took an active part in it. The Pro-Gandhians campaigned for opening up of temples to Harijans. Thus through such protests and programmes, the Swarajists revived the Indian Nationalism. Gandhiji's approval to Swarajists' demand for Council-Entry brought the Pro-Gandhians and the Swarajists close together. The Congress became united; the Swarajists' principle of contesting elections to fight for Swaraj was accepted by the No-changers, after having learnt a lesson which took for them nearly 11 years. Since there was no need for a separate party with identical views for identical purpose, the Swarajya party merged with Congress in 1934. The Swarajists who espoused the constitutional way of approach and showed the utility of the Council to demand for Constitutional Reforms, displayed to the British, the constitutional knowledge that the Indians possessed and their readiness to decide the destiny of their country. The Swarajists influence in the National Movement could never be less valued.

DEVELOPMENT OF THIRUCHIRAPPALLI UNDER THE WOMEN NAYAK RULERS - A STUDY

M. Viji***

The Madurai Nayaks started ruling from around 1529 till 1736, the region of many parts of modern Tamil Nadu, and Madurai was their capital. The Nayak rule had a remarkable achievements not only in extending their empire but by their artistic nature they developed many arts, cultural and administrative reforms, revitalization of temples they had a unique structure.

The Madurai Nayak dynasty consisted of 13 rulers, of whom 9 were kings, 2 were queens, and 2 were joint-kings. The most noteworthy among these were the king, Tirumalai Nayak, and the queen, Rani Mangammal. Mangammal was the daughter of

Tupakula Lingama Nayaka, a general of Madurai ruler Chokkanatha Nayak (1659-1682). Although Chokkanatha married Mangammal early, she became the principal queen only later on after his efforts to wed the daughter of the Thanjavur ruler Vijayaraghava Nayaka had failed. Chokkanatha died in 1682, after that she took over the crown. Mangammal was less often at war than her predecessors had been, but she did not escape the usual conflicts with her neighbors. The Madurai kingdom had enemies all-around; the Marathas, Mysore army, Mughal army with the Deccan Sultans and frequent interludes by the Thanjavur kingdom.

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Mangammal was an efficient and popular ruler and her memory is cherished even today in the rural areas of Tiruchirappalli district. Mangammal worked industriously at civil administration, trade and industry paying special attention to irrigation and communications. Many irrigation channels were repaired, new roads were constructed, and avenue trees were planted. The highway from Cape Comorin was originally built during the time of Mangammal and it was known as Mangammal Salai. She built many public works, notably the Choultries for pilgrims. Mangammal was Hindu but nevertheless she was tolerant of other religions. She endowed both temples and mosques, and she was friendly with Christian missionaries and their converts. In

1701, she made village grants to a Dargah in Tiruchirappalli. Christian Missionaries enjoyed greater freedom in carrying out their works.

After Mangammal's death (circa 1705) which is shrouded in mystery, Managammal's grandson Vijaya Ranga Chokkanatha Nayak came to power. When Ranga Chokkanatha died in 1731, he was succeeded by his widow Meenakshi, who acted as Queen-Regent on behalf of a young boy she had adopted as the heir of her dead husband. She had only ruled a year or two when an insurrection was raised against her by Vangaru Tirumala, the father of her adopted son, who pretended to have claims of his own to the throne of Madurai.

GENESIS OF RURAL ADMINISTRATION IN THE TAMIL COUNTRY

S. Murugavel*

Classical literature of Sangam Age gave more information about the origin of Rural Administration. The Word *Manram* has been explained by the commentator *Naccinarkkiniar* as the open place in the centre of the village where all people meet under the shade of a tree (*urukku naduvayella-rumirukkum marattadi*). It was the common public place also called *Padiyil*, *Padiyam* or *Paduvil* usually with the tree of the region or the banyan in the centre. It was a place which was used by the shepherds, as a result of which they were probably called *Manradis*. It was a place where the social festivities of the village were conducted with mirth and enthusiasm. Sacrifices to the gods were made at that place. The *Manram* was so important that it

was considered that is capture and ploughing with asses was symbolic of the conquest of the village. It served as a public place for more serious activities also. The Kosar, for instance, are said to have met in the *Podiyil* under the banyan tree for the discussion of common affairs. The kings used to go to the *Manram* for the transaction of public business, such as administration of justice. The Cola king Killivalavan had ordered the sons of his enemy Malayaman to be thrown to the elephant. When the order was about to be executed, Kuvur Kilar, the poet interceded on their behalf and appealed to the king for mercy, pleading that a strange fear had overtaken them and they were standing at the Mantu in bewilderment.

THE DEVELOPMENT OF LOCAL-SELF GOVERNMENT UNDER THE BRITISH RULE IN MADRAS REGION - A STUDY

P. Ganesan**

The local self-government in India of today owes very little to local self-government that existed in Ancient and Medieval India. At the same time, it must be remembered that the conception of local self-government was not alien to the people of India. Generations succeeded generations. Dynasties were over-thrown. Invasions came in quick succession, the map of India changed its color frequently but

local self-governments survived. In tracing the development of local self-government under British rule it is to be noticed that until about 1850 government was mainly engaged in conquests and in taking measures for the consolidation of its authority in this territories conquered. There was neither time nor inclination to attend to nation-building services like public health and sanitation,

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education, roads and so on. It was in the last decade of the rule of the East India Company and in the period immediately following the establishment of the direct rule of the Crown that consideration was paid though on a small scale to the supply of these services. Policy decisions were taken from time to time in regard to the services to be supplied, the administrative agency to be set up and the methods to be adopted for the purpose. There was progressive development in the decisions taken and they are all embodied in State documents like Mayo's Resolution of 1870 on decentralizations, Lord Ripon's Resolution of 1882, the report of the royal commission, the Government of India Resolution of 1915, the Report of Montagu and Chelmsford on Constitutional Reforms (1918) and the Government of India Resolution of 1918. Provincial Legislatures gave effect to several of these decisions through the various Acts they passed especially those enacted about the years 1865, 1871, 1884, and 1919-20.

The British system of administration in India was highly centralized and bureaucratic. The district was the most important unit of administration and it was in charge of a Collector (or Deputy Commissioner as he was styled in some provinces) who was an agent of the Central Government. There

would have been nothing inconsistent with administrative tradition as it developed in the country-and it would have caused no surprise-if he had been entrusted with the administration of the new local services also. As a matter of fact in the early days the responsibility for them was entirely his in rural and to some extent in urban area. But it was soon considered desirable to give him the help of a local committee or board in his administration of local services. These Committees or Boards, presided over by the Collector, became a distinguishing feature of local self- government in the beginning and remained for a long time. No such committees were deemed necessary in the Collector's administration of non-local or State services. A difference thus arose between the agency set up by government to administer non-local services, and that set up for local services and this difference continued till 1947. The result of this development was that in every locality-in the days to British rule-a village, a town or a district-there was a dual governmental agency, one to administer the local and the other to administer the non-local services. One of the controversies in the field of public administration at present is whether the dual agency should be abandoned.

INDIRECT ELECTORAL SYSTEM IN MEDIEVAL TAMIL NADU - A STUDY

V. Kathiresan*

During the days of the Pallavas in the north and the Pandyas in the south the organization in charge of the affairs of the townships in which the owners of lands were predominantly Brahmans had taken a definite shape and was known as the Sabha or the Maha Sabha. In the Pallava territory there were about twenty Sabhas at work in the eighth 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, Kuram, Venkunram, Videlvidugu- caturvedimangalam, Anbil, Perumbuliur, Manali, Avaninarayana-

caturvedimangalam, seyapuram, Muttai, Pulvanur, Tenganudi, Tiruttani, Adanbakkam, Tiruvallam, Ukkal, ect. Almost simultaneously the Sabhas had developed in the Pandya country also. About their actual constitution and working we get many useful details. An inscription of Maranjadaiyan at Manur in the Tiruenelveli district gives an insight into the working of the autonomous village assembly in that Brahmadeya village. The inscription says that the Mahasabhaiyar of Mananilainallur, a brahmadeya in Kalakkudinadu, having proclaimed a general body meeting by beat of drum and having assembled in the sacred govardhana.

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PERIYAR: THE METAPHOR OF TAMIL NATIONALISM

P.J. Biju Joseph*

Periyar E.V. Ramaswamy (1879-1973) left a massive imprint on modern Tamil's thought, culture, language and politics. Perhaps northern states were embroiled with communal tension, south stood away from that radiation of communal problems. Position of women in Tamil Nadu was comparatively better than the women of north India. All these development indicators in Tamil Nadu are because of a person who ignited the minds of Tamil's based on rationalism and secularism. The image of Periyar and his contribution done to the Tamil society is commendable. Periyar's role in bringing up Tamil

Nationalism would be appropriate and a recollection of Periyar's ideology in the awakening of Tamil Nationalism sought importance. Periyar expressed his stand on Tamil Nationalism through his writings, speeches and articles. Periyar is an icon, the profounder of perpetual principle for Tamil as well as for all those who were subjected in to domination in the name of religion, societal value, superstitions etc. He was and He is one of the hopes for millions of downtrodden still lives in the mind and soul of Tamils even though he was criticized by some Tamil nationalist.

FIRST GENERAL ELECTION IN THE MADRAS PRESIDENCY

G. Paranthaman**

The Government of India Act of 1919 was of importance, for it raised the Executive Council with some additional members to the position of a separate body with a distinct responsibility. Elections to the legislative council were based on property qualifications. The Governor appointed ministers from among the members of the Council, subject to the authority of parliament. Moreover the Governor could exercise discretionary powers in financial matters. The Act prevented a split within the Congress between the Brahmins and Non-Brahmins. Before the enactment of this Act there were differences between the Brahmins and Non-Brahmins in the Congress. As the Government of India Act gave communal

representations in the legislature, the Non-Brahmin leaders of the Congress Party forgot their differences with the Brahmins. As per the provisions of the Government of India Act of 1919 the Government announced elections to be held on 30th November 1920. The Indian National Congress abstained from contesting it. The Congress issues a manifesto demanding the people to boycott the election. Besides, as the Congress Party had a lot of Volunteers apart from monetary power, they even took steps to refrain the voters from polling. But these attempts proved to be a failure. On the other hand, the non-contest of Congress men gave an opportunity to the Justice party to check the Brahmin influence.

ROLE OF MADRAS MAHAJANA SABHA IN THE FREEDOM MOVEMENT

K. Suguna***

The first organisation in the Madras Presidency to agitate for the rights of Indians was the Madras Native Association which was established by publicist Gazulu Lakshminarasu Chetty in 1849. This organisation did not survive for long and was eventually disbanded. Madras Mahajana Sabha was an Indian nationalist organisation based in the Madras Presidency. Along with the Poona Sarvajanik Sabha, Bombay Presidency

Association and the Indian Association, it is considered to be a predecessor of the Indian National Congress. Madras Mahajana Sabha was considered to be a unique and holy organisation which has paved the way for India's national freedom by the South Indians. The members of the Sabha felt the necessity of creating an organisation at All India level to relieve and free the nation from the clutches of British rule and solve the problems of Indians.

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GENESIS OF 1921 POLITICAL CLUB OF MADRAS - A STUDY

M. Joseph Raj*

Anticipating certain developments in the future India of their dream, the members of the 'Madras Parliament' discussed and passed a few important bills such as "The Madras Panchayats Bill", 'Elementary Education Bill', 'Religious Education Bill' and above all, 'The Commonwealth of India Bill' in 1916. The work of the 'Madras Parliament' contributed a great deal to the fostering of a sense of responsibility among the people and to prepare them to assume the reins of self-Government.

During the period of the non-cooperation movement a Club where members could discuss political matters was founded in Madras under the name '1921 Political Club', with branches in Bombay and Calcutta. Annie Besant, V. S. Srinivasa Sastri, V.S Ramaswami Sastri, C.P. Ramaswamy Aiyar and B. Shiva Rao were its leading members. After prolonged discussions on the then prevailing political situation in India, the Club felt the imperative need for drafting a Swaraj Constitution to be presented to Parliament for its acceptance. A resolution of this effect was passed by the Club on 5 June 1922: "It is necessary for Indian constitutional reformers to formulate proposals for a scheme of Home Rule which shall include complete political autonomy and responsibility in the central Government excluding foreign affairs, army and navy".

The first session of the National Conference was held in Delhi under the presidentship of Tej Bahadur Sapru on 22 February 1923. It was attended by 231 members and ex-members of the central and provincial legislatures, 19 members of the now defunct Home Rule League and an elected

representative each from the 1921 Political Club of Madras, Bombay and Calcutta. The conference, after prolonged discussions, resolved to summon a National Convention to draft a Swaraj constitution based on the principle of Dominion status. A second session of the Rational Conference was held in Delhi in February 1924. Besant and Srinivasa Sastri were elected General Secretaries of the conference. This conference requested the Government that : "immediate measures may be taken for the establishment of full responsible Government in the provinces and the transference of all Departments at present administered by the Governor-General-in-Council to a Cabinet responsible to the elected legislature, except foreign affairs, including relations with the Indian states, and the defence of the country, suitable provision being made to place the latter department under the control of the Indian legislature as early as practicable".

Madras spearheaded the cause of the proposed National Convention. B. Shiva Rao initiated a series of discussions on the convention in the '1921 Political Club'. The Club directed that the National Convention should discuss the following vital issues the demand for the transfer of complete responsibility in the central Government except regarding Defence and Foreign affairs; complete provincial autonomy ; complete power of the purse; abolition of the Council of the Secretary of State; removal of the control of the Secretary of State over the decisions of the Government of India and the central legislature; and power to revise the Government of India Act of 1919.

THE MILITARY THOUGHTS OF THIRUVALLUVAR: A STUDY

G. Thangarajesh**

Thiruvalluvar was a Tamil poet who composed *Thirukkural*, one of the famous classics of Tamil literature. It is not merely a treatise but a treatise on the art of living to the entire humanity. His works are more relevant today than ever before as the ethics and morality which he describes in the form of 1333 couplets in the 133 chapters divided into three categories called Aram (general ethics), Porul (political

principles), and Kama (happy married life). The work deals with the challenges men and women have to face in worldly affairs. This apart, one can conveniently arrange the political ideas contained in the *Kural* under six heads, namely Individual and Community, Importance of the State and Science of Politics, Essentials of a Good State, Qualities and the Duties of the Ministers, Qualities and the Duties

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of the Ruler, and War, Peace and Diplomacy. Moreover, the importance of the military as depicted by the Thiruvalluvar can be realized from the fact that among the six essentials for a prosperous state, the first and the foremost one is the importance of having an adequate army, followed by the industrious people, ample food, resources, wise and alert ministers, alliance with foreign power and dependable fortifications. There are some operations that should be prolonged. But at the same time, there are some operations that demand promptness. Aggressive actions, whenever it is feasible are good. Where it is not likely to be successful try other means to attain your objects. Before launching an operation, all the five elements that will make for the success or defeat should be thoroughly considered and not to be left untackled. These five elements are as follows: 1) Equipment, 2) Strength of forces, 3) The favorableness of time and space, 4) The opposite of time and space and 5) The nature of the opinion. An army can gain esteem by the splendor of its appearance though it may lack courage and strength. An army can be victorious if it does not have the

following things: a) Diminution of strength, b) Aversion to its authority and c) Poverty. The army full of soldiers without a strong leader is not at all an army. It will soon disintegrate. It will not last for long. A King who is fond of aggression and those who avers aggression must require defence. A country has defence if it has crystal clear water, plains, mountains and beautiful shady forests. The fortress must have the following four essential qualities Viz., Height; Breadth; Strength; and Finally inaccessibility. Unlike other ancient classical works, verses in Thirukkural are not addressed to the king or his ministers alone. It is not a hand book primarily meant for the king, but a treatise on the art of living equally useful to the common people. Thiruvalluvar represents a rare combination of qualities like idealism, realism, spirituality, democratic and whatnot. When looking at his ideas on the military aspects, one is astonished over the effectiveness of its worth to the 21st century politicians of the world. If countries follow the military thoughts of Thiruvalluvar set out in the *Thirukkural*, then there will be no single threat one can face in the world.

CONTRIBUTIONS OF THE NAWABS OF CARNATIC - A STUDY

T. Shafeeque Ahmed* & H. Munavrjan**

The Nawabs of the Carnatic ruled the Carnatic region as deputies of the Nizam of Hyderabad with Arcot as the Capital. They ruled Carnatic region from 1698 AD to 1855 AD for about 150 years. The Nawabs patronized learning and literature. Many of them had great love for Arabic and Persian literature. The Nawabs of Carnatic established a large number of educational institutions. They gave importance to religious as well as secular education. The art and architecture of the Nawabs' period was distinct from the Indian style. The Turkish style of arches, domes, lofty towers or minarets and decorations using the Arabic and Persian scripts were followed. They also added colours to their buildings by using marble, red and green sand stones. This paper traces the contributions of the Nawabs of Carnatic in social, literature, Education, art and architecture. Arabic language was patronized by the Carnatic Nawabs as their religious language. Nawabs of Carnatic

established a large number of educational institutions. These institutions imparted education in Quran and Arabic literature, Persian language and Islamic traditions called Hadees.

Moreover, the Nawabs of Carnatic gifted vast acres of land to several Hindu Temples and Churches. The Nawabs' period in the Carnatic region saw an outburst of cultural activity in the fields of social, educational, literature, art and architecture. The Nawabs built magnificent forts, palaces, gates, public buildings, mosques, etc. The Nawabs treated Hindu and Muslim populace as equals and redressed their grievances without the coordination of caste, creed and colour. They employed Hindu soldiers, officials, fine arts experts, musicians, singers, dancers, etc. Thus the Nawab of Carnatic sowed the seed of communal harmony in the Tamil Country which continued to flourish even to this day.

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ROLE OF PRESS AND PUBLIC OPINION OF PEOPLE DURING BRITISH RULE

V. Sheeja*

The beginning of the press in Tamil Nadu can be traced to the sixteenth century. It was the Christian missionaries who introduced the press in Tamil Nadu. In 1573, the Holy Bible was the first book that was printed. In 1875, Richard Johnsan, a government servant started the first English paper in the Madras Presidency. The *Government Gazette* and *Madras Gezette*, *The Madras Courier* were the three important weeklies published in Madras. *Tamil Magazine* was the earliest Tamil periodical published by the Christian Religious Tract Society in 1831. A Tamil Weekly named *Dinavartani* appeared in 1856. In 1874, Gazulu Lakshmanarasu Chetty published *The Crescent*, the earliest Hindu periodical of Madras. Followed by this, a newspaper, *The Native Public Opinion* was published. It became popular due to the efforts of Madhav Rao and Dewan Bahadur Ranganadha Mudhaliar.

The establishment of University of Madras, Bombay and Calcutta necessitated the publication of books at a faster rate. In 1860, Gantz Brothers started *The Madras Times* with its office at Broadway, Madras. However, the year 1875 witnessed the growth of Indian press. Four hundred and seventy five newspapers and periodicals were in circulation during this period. Of these, 50 were published in English and the rest were in various vernacular languages. The largest published papers were in Bengali, next came Bombay followed by Madras and Punjabi.

The opposition of the people of Madras to the vernacular Press Act of 1878 resulted in the starting of *The Hindu*. It was started by a band of six enthusiasts, namely, G. Subramania Aiyar, T.T. Rangachari, P.V. Rengachari, D. Kesava Rao Pant, N. Subba Rao and M. Viraragavachari. In 1882, the *Swadesamitran* was established by G. Subramania Aiyar and it became a leading newspaper which

supported all progressive causes in the Madras Presidency.

Periodicals were started with a view to raise the status of women and improve their education. Among these, *The Maharani* (1887) was the earliest. It was followed by *The Madarmitri* (1889) and *The Chakhara Vartini* (1905). The journals such as *Saiva Udaya Bodhini* (1882) and *Indumatachritirutti* (1883) exposed the cause of Hinduism. Moreover, the journals like *The Vivekachintamani* (1902) worked for the development of the literature, art and culture.

The twentieth century witnessed the emergence of papers in vernacular languages in Tamil Nadu. Tamil papers like *Ananda Bodhini*, a monthly from Madras, *Ananda Vijayan*, a monthly from Coimbatore, *Ananda Vikatan*, a monthly from Madras, *Bharata Mitran*, a weekly from Tanjore, *Desabhandu*, a weekly published from Madras, Tuticorin and Tirunelveli, *Desabhimani*, an Anglo-Tamil weekly from Cuddalore, *Dravidabhimani*, a weekly from Salem, *Dravidian*, a daily from Madras, *Indian Emigrant*, an Anglo-Tamil monthly from Madras, *Jananukulamr*, a weekly from Tanjore, *Kudiarasu*, a weekly from Erode and Coimbatore, *Kumaran*, a weekly from Karaikudi, *Lokapakari*, a weekly from Madras, *Madras Adi Dravidian*, a fortnightly from Royapettah, *Mahajana Nesan*, a weekly from Coimbatore, *Nava India*, a fortnightly from Tanjore, *Tamilian*, a weekly from Madras, *Panchayat*, a monthly from Madras, *Sutandiran*, a weekly from Madras, *Tamilnadu*, a weekly from Salem, *Vaisyamitran*, a weekly from Madras, *Vijaya Vikatan*, a bi-weekly from Madras were very popular during the first three decades of the 20th century. Most of the dailies and weeklies published public opinion about the administration of the British government.

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RANI VELU NACHIYAR: THE THIRD RANI OF SIVAGANGAI

B. Muthamilselvi*

Sellamuthu Vijaya Regunatha Sethupathy (1749-1762) of Ramanathapuram married Muthaathaal Nachiar of Sakkanthi near Sivagangai. Velu Nachiyar was born to them. The parents took proper care in her education and trained her in the administration of the country. They taught her in the martial arts of ruling a kingdom and she was trained as a woman soldier. The young princess Velu Nachiyar was married to Muthu Vaduganatha Thevar, the second Rajah of Sivagangai (1750-1772). During the reign of Muthu Vaduganatha Thevar, Rani Velu Nachiyar assisted her husband in the administration of the Sivagangai kingdom. Pradhani Thandavaraya Pillai acted as "Friend, Philosopher and Guide" to them. Maruthu brothers served in the palace of Sivagangai.

In anticipation of the attack on the capital Sivaganga by the combined forces of the Nawab and the Company, Pradhani Thandavaraya Pillai shifted the capital temporarily to Kalayarkoil which was surrounded by thick and dense forests. The Rajah with many of his followers fell dead in the Kalaiyarkoil battle. But Rani Velu Nachiyar and her daughter princess Vellachi Nachiyar fled to Dindukkal, where they were joined by their two able servants Vella Marudu and Chinna Marudu. They placed themselves under the protection of Haidar Ali. The Nawab renamed Sivaganga as Hussain Nagar. Meanwhile in Sivaganga, Thandavaraya Pillai organized opposition against the Nawab. He sought the aid of Hyder Ali for the restoration of the state to the house of the former ruler. The Mysore chief promised aid for the liberation of the Marava States. Meanwhile the Court of Directors of the East India Company in London, England in their letter dated 6th May 1781 disapproved the expedition into Sivaganga.

Gopala Nayakar, the Poligar of Virupakshi gave asylum to Sivagangai Rani her daughter and

also to Thandavaraya Pillai. He introduced them to Syed Sahib, the Captain of Dindugal Fort who was also brother-in-law to Hyder Ali Sahib. The Rani of Sivaganga sought military aid from Hyder Ali Saheb to drive out Arcot Nawab from Maravar territories. He forwarded the request of Rani of Sivaganga to Hyder Ali Saheb to consider it favourably. Velunachi spent seven years in exile at Virupakshi. After the death of Thandavaraya Pillai the Maruthu brothers became prominent.

The Maruthus with a small force obtained from Syed Sahib, the General at Dindigul, desolated the Nawab's territories. Mallari Rayan, the Nawab's representative in Madurai was killed while blocking the Maruthus' army. Later the army of the Maruthus reached Mutthanental, where the country people joined Velunachi and Maruthus amidst great rejoicing. The Maruthus fought vigorously and scattered the Nawab's army. Upon their advance to Sivaganga, the inhabitants joined them and the rebellion spread. The ill-disciplined forces of the Nawab stationed in waited towns offered no resistance. The Rani accompanied by the Marudhu brothers entered Sivagangai and Vellachi, the daughter of Vaduganatha Thevar was proclaimed Queen of Sivaganga and the Marudhus assumed the charge as ministers. The Nawab could not send additional troops to Sivaganga due to preoccupation caused by the invasion of Hyder Ali.

The daughter and sole heiress of the Rani was married to one Venkamma Periya Udeiya Tevan; and bore to him an only daughter, who died young leaving no issue. The Princess herself demised not very long afterwards; and in 1800 the Rani died, under somewhat suspicious circumstances. The line of Seshavarna Tevan thus become extinct; and the Marudus were left in sole possession of the country.

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WOMEN'S FRANCHISE AND WOMEN'S INDIAN ASSOCIATION (1917-1926)

S. Gajalakshmi* & M. Thilakavathy**

The Women's Indian Association (WIA) was formed in 1917. The women who formed this organisation decided to name it the "Women's Indian Association" because membership was open to both Indians and Europeans. Annie Besant became the first president with Margaret Cousins, Dorothy Jinaraja dasa, Malathy Padwardhan and Ambujammal as honorary Secretaries. The WIA encouraged non-sectarian religious activity and spurred their various branches to set up adult classes for literary however, been politically active from the beginning. Meetings were held all over India of women's Organisations and of provincial and district Congress conferences to express support for women's franchise. Behind the scene Margaret Cousins, Dorothy Jinarajadasa and a few Indian and British women worked hard to make their case. Margaret himself told Millicent Fawcett, a leader of the British suffragette movement, that the Indian women must put up a strong case to the Franchise Committee. Women's Organisation argued that Indian women were already in Municipal Councils and other local bodies. Annie Besant and

Sarojini Naidu went to England to present evidence before the joint parliamentary committee while local branches of WIA held meetings, passed resolutions and forwarded them to London. The Bombay Women's Committee for Women's Suffrage sent a telegram to London, "Women ask for no favour but claim right and justice. If the vote is denied it will mean serious check to women's advancement in India". The joint Parliamentary committee finally agreed to remove the sex qualification but left in to the provincial legislatures to decide how and when to do so. Franchise was of course extremely limited. Women could vote only if they possessed qualifications of wifehood, property and education. Madras had the largest number of women voters, 8.46 percent of the total voters. Women fought for the right to vote and stand for elections and step by step managed to get it through their persistent efforts. Reservation by itself electoral politics but in all process which influence and violate upon policy evolution and political decision making at all levels.

THE CRITICAL STUDY OF THE GENERAL ADMINISTRATION OF MADRAS PRESIDENCY (1937-1957)

D. Padma***

The rule of law is the foundation of any democratic society and the judiciary is the graduation of the rule of law. The beginnings of the Madras city police could be seen as early in 1659 when the East India Company had no political designs but only a profit-making motive. The genesis of the mofussil police starts where the history of the Madras city police in the nineteenth century ends and became a model for other police Forces in India in 1859. The Police administration began in early British days had many advantages. In the matter of detection of burglaries Madras stood first. The

attention of the Government of India was drawn in December 1888, in examining provincial police administration reports, an "Increase of Crime in Northern India and an apparent want of success on the part of the police in dealing with Crime The High Court was the highest court of civil as well as criminal law. It had both Original and appellate jurisdiction, the former being confined to the city of Madras". Under the High court there were District judges, subordinate judges and District massifs to dispose of civil work, and session's judges and magistrates to dispose of criminal work. Village massifs and

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village panchayat courts also disposed of civil suits. The year 1937-1957 was comparatively peaceful but by no means uneventful. There was a good development in the administration of justice and Law and order due to the reorganization and establishment of additional courts, the extension of the system of Honorary Magistrates and the creation of the new grade of Sub-Inspectors. The growth of local self-government was a move in the direction of democracy. The most significant development since

1937 to 1947 has been the increasing growth of centralized police power directly under the control of the Prime Minister and the Home Ministry in New Delhi. Before Independence the police remained essentially Provincial institutions of authority and Control through in response to the emergence of wider political movements and to provincial autonomy in 1937 these were beginning to be some centralized direction of intelligence work.

MAYOR S. SATYAMURTHI AND HIS CONTRIBUTIONS AS SWARAJIST

T. Akilandeswari*

Sundara Sastri Satyamurthi (19 August 1887-28 March 1943) was an Indian Independence activist and politician. He was acclaimed for his rhetoric and was one of the leading politicians of the Indian National Congress from the Madras Presidency, alongside S. Srinivasa Iyengar, C. Rajagopalachari and T. Prakasam. Satyamurthi is regarded as the mentor of K. Kamaraj, Chief Minister of Madras state from 1954 to 1962. He plunged into politics at an early age winning college elections and eventually emerging as one of the foremost leaders of the Indian National Congress and a doyen of the freedom movement. S. Satyamurthi joined the Indian National Congress, when he was a young man. In 1919 Satyamurthi was chosen as a delegate, when the Congress decided to send its representative to the Joint Parliamentary

Committee to protest the Montagu-Chelmsford reforms and the Rowlatt Act, at the age of thirty two. He actively participated in the Civil Disobedience and Quit India Movement. Moreover, Satyamurthi was one of the leading lights of the Swarajists who laid the foundation for parliamentary democracy in India, the others being Chittaranjan Das and Motilal Nehru. It required extraordinary courage of conviction to take a view opposed to Gandhi, who had captivated the entire nation, which in the 1920s was not for participating in legislative politics. Satyamurthi was the President of the provincial wing of the Swaraj Party from 1930 to 1934 and the Tamil Nadu Congress Committee from 1936 to 1939. He was a member of the Imperial Legislative Council from 1934 to 1940 and Mayor of Madras from 1939 to 1943.

KRISHNAMURTI'S PHILOSOPHY OF EDUCATION

M. Sathyalingam**

J. Krishnamurti is basically a philosopher who is also deeply concerned with right education. To him, there is no difference between philosophy and education. The aims of both are one and the same: to bring about a fundamental and instantaneous change in man and society by setting human mind absolutely and unconditionally free. What the philosopher teaches to the elderly, the educator teaches the same to the young. A true teacher is also a philosopher. He is not only knowledgeable but also wise. A philosopher loves truth and not ideas and theories. Philosophy is

understanding life holistically, directly and instantaneously. It is living life not as conceived by thought but as it truly is. A true teacher or a philosopher 'directs' the student towards the true living, at the very beginning of life. He catches them young and teaches them the art of living life unconditionally by keeping their minds free and fresh. Krishnamurti devoted his life to the task of keeping the young minds uncluttered by thought. He taught them to love truth or life without being caught in the network of thought. Writing to the students, he said, "Life is what is

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happening at this instant, not an imagined instant, not what thought has conceived. So it is the first step you take now that is important. If that step is in the right direction, then the whole life is open to you. Right direction is not towards an ideal, a predetermined end. It is inseparable from that which is taking place now. This is not a philosophy, a series of theories. It is exactly what the word philosophy means—the love of truth, the love of life. It is not something that you go to the University to learn. We are learning about the art of living in our daily life”. The teachers as well as the parents have a great role and responsibility in educating the children and bringing about a new generation of human beings. The parents have to really love their children. They should not try to fulfill their desires and ambitions through them. The children are not the psychological extension of the parents. They are independent and unique beings. They should be

allowed to grow and flower in real freedom, happiness and goodness. As Khalil Gibran puts it, “Your children are not your children; they are the sons and daughters of life’s longing for itself; they came through you and not from you. You give them your love but not your thoughts”. The teachers have to transform themselves before transforming the student. It is not enough if the teachers impart knowledge to the students. They should understand the truth and help the student to understand it. They should live as human beings without images and labels. They should be ‘alone’ without any identification. To be alone means to be undivided. To be undivided is to be one with all. Unless the teachers are philosophers, education cannot accomplish the task of changing man and society radically and fundamentally. Educating the educators is the primary and the urgent need of the hour.

தமிழகத்தில் 1947 வரையிலான பத்திரிக்கைச் சுதந்திரமும் சட்டங்களும் ஓர் ஆய்வு

அ. தீர்த்தகிரி *

பொதுமக்கள் கருத்தை உருவாக்கும் பணியினை பத்திரிக்கைகள் செய்வதால் மக்களாட்சியின் இரட்டைக் குழல் துப்பாக்கி என்றும், மக்களாட்சியில் மக்களின் உரிமைகளை காக்கின்ற பணியை செய்வதால் காவல் நாய் என்றும், மக்களாட்சியின் உயிர் மூச்சு என்றும் சிறந்த மக்களாட்சி நாடுகளில் நான்காவது தூண் என்றும் பத்திரிக்கைகளை அழைப்பர். தமிழகத்தில் முதன் ஆங்கில செய்தித்தாள் மெட்ராஸ் கூரியர் அக்டோபர் 12, 1785-ல் ரிச்சர்டு ஜான்சன் என்பவரால் வாரப் பத்திரிகையாக வெளியிடப்பட்டது. இதனைத் தொடர்ந்து, 1795 ராபர்ட் வில்லியம்ஸால் மெட்ராஸ் கெசட், கவர்ன்மெண்ட் கெசட்; வெளிவந்தன. 1831-ல் கிருஸ்துவசமயச் சங்கம் தமிழில் தமிழ் பத்திரிகை (அ) தமிழ் மகனின் வெளியிடப்பட்டது. இவ்வாறு வெளிவந்த பத்திரிகைகள் அவ்வப்போது அரசாங்கத்திற்கு எதிராக செயல்பட்டதால் ஆங்கில தலைமை ஆளுநர்கள் பத்திரிகைகளை கடுமையான சட்டங்கள் மூலம் கட்டுப்படுத்தினர். 1795 டிசம்பர் 12-ம்நாள் பத்திரிக்கைத் தணிக்கைச் சட்டம் அமுல்படுத்தப்பட்டது. இதற்குளுக்கான ஒழுங்குமுறைச் சட்டம்-1799-1798 ல் இந்திய கவர்னர் ஜெனரலாக பெறுப்பேற்ற வெல்லெஸ்லி பத்திரிகைகளைத் தன் கட்டுப்பாட்டின்கீழ் வைத்திருக்க 1799-ல் இச்சட்டத்தை கொண்டு வந்தார். அரசுக்கு எதிரான செய்திகளை வெளியிட

சென்னை, பம்பாய் போன்ற பகுதிகளில் பத்திரிக்கைகளுக்குத் தடைசெய்தார். பின்னர் ஆட்சிக்கு வந்த லார்டு வேலஸ்லிங்ஸ் பத்திரிக்கைகளுக்கு சுதந்திரம் வழங்கினார். சென்னையில் 18-19ம் நூற்றாண்டுகளில் பத்திரிகைகள் அதிகமின்மைக்கு காரணம் 1880 வரை பொதுக்கூட்டங்களோ, பொதுமான பத்திரிக்கைகளோ இல்லை. மேலும் பொதுவாழ்வில் ஆர்வம் கொண்ட இயக்கங்கள் தோன்றவில்லை. 1844-ல் சென்னை மாநிலத்தில் இந்தியர் ஒருவரால் தொடங்கப்பட்ட முதல் பத்திரிகை கிரஸெண்ட் என்பதாகும். இது காசனு லட்சுமி நரசு செட்டியார் வெளியிட்டார். 1855-ம் பி.பெர்சிவல் என்பவரால் தினவர்த்தமானி எனும் தமிழ் வாரப் பத்திரிகைத் தொடங்கப்பட்டது. இது ஆங்கில அரசின் ஆதரவையும், மக்கள் செல்வாக்கையும் பெற்றுவிளங்கியது. 1857 முதல் இந்திய சுதந்திரப் போரின்போது இந்திய பத்திரிக்கைகள் இந்தியரின் விடுதலை உணர்வை தூண்டின. இதனை அடக்குவதற்காக 1857, ஜூன் 13-ல் கானிங்பிரபுவால் அச்சகங்கள் கட்டுப்பட்டுச் சட்டம் கொண்டுவரப்பட்டது. இதன்படி புத்தகங்களையும் பத்திரிக்கைகளையும் கட்டுப்படுத்துவது இதன் நோக்கமாகும். கானிங் பிரபுக்கு பிறகு வந்த வைஸ்ராய்கள் லார்டு எல்ஜின், சர்ராபர்ட் மேபியர்,

* உதவிப்போலீஸியர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, தருமபுரி

வில்லியம் டேனிசன் ஆகியோர் 1862 முதல் 1864 வரை பத்திரிக்கைகளில் தலையிடவில்லை.

1878-ல் ஹிந்து பத்திரிகையை தொடங்கிய சுப்பிரமணிய ஐயரும், அரசின் அடக்குமுறைகளை வெளிப்படுத்தினார். 9 1878-ஏப்ரல் 1 முதல் சேலத்திலிருந்து வெளியான சுதேசமிமாணி என்னும் பத்திரிகை தாயிமொழி பத்திரிகை சட்டத்தை எதிர்த்தது. 1882-ல் முதல் 1916 வரை பத்திரிக்கைக்கு முக்கியமான காலமாகும். 1882-ல் சுதேசமித்திரன் ஜி.சுப்ரமணிய ஐயரால் தொடங்கப்பட்டு தமிழ்நாட்டு செய்திகளுக்கு முக்கியத்துவம் அளித்தது. இப்பத்திரிகை மிதவாதிகளுக்கு ஆதரவாக தேசிய உணர்வுடன் செய்திகளை வெளியிட்டது. 1882-ல் ரிப்பன் பிரபு ஆட்சிக்கு வந்த உடன் 1857-ம் சட்டம் 1878 தாயிமொழிப் பத்திரிக்கை சட்டமும் இவரால் தள்ளுபடி செய்யப்பட்டது.

1900-ல் சென்னையில் சி.எ. நுடேசன் என்பவர் இந்திய ரெவ்யூ என்னும் பத்திரிக்கைத் தொடங்கினார். 1907-ல் சுப்ரமணிய பாரதியாரால் இந்தியா என்ற இதழ் தொடங்கப்பட்டு தீவிரவாத கருத்துக்களை வெளிப்படுத்தினார். இப்பத்திரிகை சுதேசி மற்றும் சுயராஜ்ய இயக்கங்கள் சென்னையில் பரவ பெரும் தொண்டாற்றியது. 1908, 1910 ஆண்டுகளில் ஏற்பட்ட கடுமையான பத்திரிகைச் சட்டத்தால் பாரதி பாண்டிச்சேரிக்கு தப்பிச் சென்று அங்கிருந்து பத்திரிகையை வெளியிட்டு வந்தார்.

1916-ல் சி.நுடேசன் என்பவர் நீதிகட்சி தோற்றுவித்து பிரிட்டிஷ் ஆட்சிதான் இந்தியாவிற்கு உகந்தது என்று தன் கருத்தை பரப்ப தமிழ், தெலுங்கு, ஆங்கில மொழிகளில் பத்திரிகைகள் பரப்ப 1917-ல் ஜஸ்டிஸ் (ஆ), ஆந்திர பிரகாசிகா (தெ), திராவிடன; (த) வெளியிட்டார். 12 1917-ல் திரு.வி.கல்யாண சுந்தரனாரால் தொடங்கப்பட்டது தேசபக்தன் பத்திரிக்கை ஆகும்.

அன்னிபெசன்ட் அம்மையார் தனக்கு கருவியாக பயன்பட்ட நியூஇந்தியா பத்திரிக்கையினாலும் இந்தியாவை சுதந்திரம் நோக்கி நடைபோட வைத்தார். காந்தியின் தத்துவங்களையும் கருத்துக்களையும் மக்களிடையே பரப்ப ஆந்திர கேசரி டிபிரகாசம் 1922-ல் சுயராஜ்யியா என்னும் பத்திரிக்கையை சென்னையில் ஆரம்பித்தார். 1922-ல் சேலத்தில் வார இதழாகத் தமிழ்நாடு பத்திரிகையை டாக்டர்.

ப. வரதராசலு தொடங்கினார். 1930-ல் எஸ்.எஸ். வாசன் ஆனந்த விகடன் தலையங்கங்கள், கருத்துப் படங்கள் எல்லாமே உரிமைப் போருக்கு உரமூட்டுவதாக இருந்தன. 1930-ல்திரு.சங்குகணேசன்; 'சுதந்திரசங்கு' தோற்றுவித்தார். இது பொதுமக்களுக்கு தேசிய உணர்வை ஊட்டி விடுதலைப் போராட்டத்தில் தீவிர பங்கு கொண்டது. 1931-ல் பேனாமன்ன் , பத்திரிகை உலக ஜாம்பாவான், பத்திரிகை உலகபிரம்மா, என்றெல்லாம் அழைக்கப்பட்ட தெ.க.சொக்கலிங்கம் காந்தி என்ற பத்திரிகையும், வந்தே மாதரம் என்ற பத்திரிகையும் நடத்தினார். பெரியார் குடியரசு. புரட்சி விடுதலை போன்ற தமிழ் பத்திரிகைகளும் ரிவோல்ட், ஜஸ்டிஸ், மாபான், ரேஷனலிஸ்டு ஆங்கில பத்திரிகைகளும் தொடங்கி சமூக, சமய சீர்திருத்த கருத்துக்களை பரப்பியும், ஆங்கில அரசுக்கு எதிரான சில கருத்துகள் மட்டும் எதிர்த்தும் வந்தது. குறிப்பாக குடியரசு இதழின் நோக்கம் ஆங்கில ஆட்சியை இந்நாட்டை விட்டுவிட குடியரசை நிலைநிறுத்த வேண்டும் என்பதாகும் என்று குறிப்பிட்டுள்ளது. 1942-ல் திராவிடநாடு என்ற பத்திரிகையை அறிஞர் அண்ணா தோற்றுவித்தார். 1946-ல் ம.பொ.சிவஞானம் தமிழ் முரசு எனும் பத்திரிகை மூலம் தமிழர்களுக்கு தன்னாட்சி உரிமை வேண்டும் என்று கருத்து வெளியிட்டார்.

ஆங்கிலேயர் ஆட்சியின்போது இந்தியாவில் 18-ம் நூற்றாண்டிலிருந்து தோன்றிய பத்திரிக்கைகள் ஏராளமாக இருந்தாலும் பத்தொன்பதாம் நூற்றாண்டில் தமிழகத்தில் குறைவாகவும், இருபதாம் நூற்றாண்டில் சுமார் ஐம்பதிற்கும் மேற்பட்ட பத்திரிக்கைகள் தோன்றியது. இந்தியாவில் மக்களாட்சி மலர்வதற்கு தமிழகப் பத்திரிக்கைகள் பெரும் பங்காற்றியது. இதற்காக கடுமையான சட்டங்களையும் அனுபவித்தது. இவ்வாறு பத்திரிக்கைகள் பெரும்பாலும் கருத்துக்களை சுதந்திரமாகவே வெளிப்படுத்தியது. 1947 இந்திய விடுதலைச் சட்டம், இந்திய அரசு சட்டம் 1950-ஜனவரி 26-ல் நடைமுறைபடுத்தியதில் அரசியலமைப்புச் சட்டம் 13 மற்றும் 19-வது சட்டப்பிரிவுகள் உரிமைகளுக்கு உத்தரவாதம் அளித்து இந்தியப் பத்திரிகைகளின் உரிமை மற்றும் சுதந்திரத்தைப் பாதுகாத்து வருகிறது. இத்தகைய பேராப்ட குணத்தையையும், நேர்மையையும் இன்றைய தலைமுறைப் பத்திரிக்கைகள் கடைப்பிடித்தால் மக்களாட்சி நாடு சிறந்து விளங்கும்.

நீலத்திறைக் கடலில் சுதேசிய கப்பல்

K. Radhika* & L. Amsa*

18ம் நூற்றாண்டின் இறுதியில் பாளையக்காரர்களின் நிலைமை பற்றி, இக்காலத்தில் திருநெல்வேலி மக்கள் எழுச்சிக்கு புகழ் பெற்றவர்களாக திகழ்ந்தனர். இவர்கள் காலனி ஆதிக்க எதிர்ப்புணர்வைப் பறைசாற்றிப் பவர்களாகவும் இருந்தனர். தமிழ்நாட்டில் சுதேசிய இயக்கம் முக்கியமாக நெல்லைச் சீமையில் தான் தீவிரமாக வேரூன்றியது. அதன் மூலபுருஷர் அந்நியக் கப்பல் எதிர்க்கப்பல் கம்பெனியை உருவாக்கிய வ.உ.சிதம்பிரம் பிள்ளை ஆவார். வ.உ.சிதம்பிரம் பிள்ளை தூத்துக்குடியில் பிரிட்டிஷ் இந்தியா ஸ்டீம் நேவிநேஷன் கம்பெனியை எதிர்த்து இந்தியர்களின் கூட்டு முயற்சியால் சுதேசி ஸ்டீம் நேவிநேஷன் கம்பெனியை 1906ம் ஆண்டு அக்டோபர் 16ம் நாள் துவக்கினார். பங்கொன்றுக்கு 25 ரூபாய் வீதம் 40,000 பங்குகள் சேர்ந்து 2 லட்சம் ரூபாய் முதலுடன் இந்தக் கம்பெனி நிறுவப்பட்டிருக்கிறது. 1907 ஆம் ஆண்டு ஜான்மாத இறுதிக்குள் இரண்டு கப்பல்கள் எஸ்.எஸ். காலியா (Gallia) மற்றும் எஸ்.எஸ். லாவோ (Lawoe) தூத்துக்குடிக்கு வந்து சேர்ந்தன. நீலத்திறைக் கடலில் சுதேசிக் கப்பல் கம்பெனி தூத்துக்குடியிலிருந்து கொழும்புவிருப்ப பயணத்தைத் துவக்கியது. வேறு இரண்டு கப்பல்களையும், இந்தியர்களின் சரக்குகளை ஏற்றிச் செல்வதற்கு உரிய ஏற்பாடுகள் செய்தார். சுதேசி ஸ்டீம் நேவிநேஷன் கம்பெனி எனப் பெயர் கொண்ட அந்நிறுவனத்திற்கு வ.உ.சிதம்பிரம் பிள்ளை செயலாளராக இருந்து மூன்று ஆண்டுகள் கம்பெனியின் நிர்வாகத்தை வெகு சிறப்பாக நடத்தி வந்தார். வ.உ.சிதம்பிரம் பிள்ளை அவர்களின் அனைத்து வகையான முயற்சிகளுக்கும் பாரதியின் சுதேசமித்திரன் இந்தியா போன்ற பத்திரிகைகள் தொடர்ந்து ஆதரவு அளித்து வந்தன. பல்வேறு வழிகளில்

ஆங்கில இந்திய நீராவிக் கப்பல் கம்பெனி, சுதேசி நீராவிக் கப்பலுக்கு இடையூறுகள் கொடுத்தாலும் ஆங்கில இந்திய நீராவிக் கப்பல் போக்குவரத்து கம்பெனி உருவாக்கி கொண்டிருந்தது. இதற்கு முன் மாதிரியாக நாம் எடுத்துக் கொள்ள வேண்டுமானால் தூத்துக்குடி-கொழும்பு கப்பல் வழித்தடத்தில் தன்னுடைய தன்னாதிக்கத்திற்கு நேரடியான முடிவை எடுத்தது. ஆங்கில இந்திய கப்பல் போக்குவரத்து கம்பெனி முதல் வேலையாக அதனுடைய சரக்கு மற்றும் பயணிகளின் கட்டணத்தை வெகுவாக (கணிசமாக) குறைத்தது. இதன் முக்கிய நோக்கம் சுதேசி கப்பல் கம்பெனி பயணிகளை கவர்வதற்காக இத்தகைய செயலை செய்தது. சுதேசக் கம்பெனியின் வளர்ச்சியை தடுப்பதற்கான அனைத்து முயற்சிகளும் ஆங்கிலேயர்கள் மேற்கொண்ட போதிலும் வணிகர்களின் மிகுதியான வாடிக்கையாளர்களின் ஆதரவையும், பயணிகளின் ஆதரவையும் ஈர்த்துக் கொண்டிருந்தது. 1906-08ஆம் ஆண்டுகளில் தென்னிந்தியாவில் குறிப்பாக திருநெல்வேலி மாவட்டமும் தூத்துக்குடி துறைமுக நகரமும் சுதேசி இயக்கத்தின் மீது மையம் கொண்ட தேசிய இயக்க நடவடிக்கைகளின் முக்கியமான மையப்பகுதியாக உருவெடுத்தன. இந்தியாவில் ஒரு நிலை நாட்டப்பட்ட ஆங்கில வணிக கப்பல் கம்பெனி போக்குவரத்திற்கு நேரடியாக சவால் விடும். மேலும் சாவல் விட்டு எதிர்த்துப் பல்வேறு இடையூறுகளுக்கும் இடையில் நீலத்திறை கடலில் சுதேசி நீராவிக் கப்பல் போக்குவரத்து கம்பெனி வெகு சிறப்பாக தூத்துக்குடிக்கும், இலங்கைக்கும், இடையில் வணிகத்திலும் பயணிகளை கவர்வதிலும், சிறந்து விளங்கியது. சுதேசி நீராவிக் கப்பல் போக்குவரத்து கம்பெனி எனும் சுதேசிக் கப்பல் போக்குவரத்து நிறுவனம் ஆகும்.

பாளையக்காரர்களின் வளர்ச்சியும் பிரிட்டிஷ் அரசின் விளைவுகளும் (திருநெல்வேலி மாவட்ட பாளையக்காரர்கள்)

ஆ.குருசாமி**

நாயக்கர் காலத்திலிருந்து பாளையக்காரர்களின் வளர்ச்சி நிலையும், பிரிட்டிஷ் அரசின் வளர்ச்சி நிலையும், அவற்றால் உண்டான பயன்களையும் நோக்கினால், இலட்சுமணநாயுடு அவர்கள் கவர்னராக இருக்கும் காலம் வரை மதுரை, திருநெல்வேலி, இராமநாதபுரம், திருச்சிராப்பள்ளி முதலிய மாவட்டங்களை ஆண்டு வந்தனர் என்பது பற்றி வரலாறுகள் தெரிவிக்கின்றன. அப்பொழுது பழைய பாண்டியர்கள் பெயருக்கு மட்டும் அரசர்களாக விளங்க இருக்கிறார்கள். கி.பி 1404 கி.பி 1558 இடையில் பாண்டிய நாட்டின்

தலைமையகமான மதுரை, மற்றும் திருநெல்வேலி, இராமநாதபுரம், திருச்சிராப்பள்ளி போன்ற பகுதிகள் நாயக்கர்களின் ஆளுகைக்கு உட்பட்டு இருந்தது. அக்காலத்தில் பாண்டியர்கள் பெயருக்கு மட்டும் அரசர்களாக இருந்து வந்ததாக வரலாறுகள் தெரிவிக்கின்றன. மேற்சொறிய தமிழக மாவட்டங்களில் கலங்கலும், சச்சரவுகளும் அடிக்கடி நிகழ்ந்து வண்ணமிருக்க அவற்றை சீர்படுத்த ஆசனத்தை தலைவர்களையும், திசைக் காவலர்களையும் நியமித்தனர். இச்செயலின் வழி நாயக்கர்களின் பாளையப்பட்டுகள் வளர்ச்சி நிலையினை அடைந்தது.

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SOCIAL AND ECONOMIC HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

EFFECTIVENESS OF PUBLIC SERVICE DELIVERY SYSTEM: PERSPECTIVES FROM TAMIL NADU

H. Munavarjan*

At the outset, I place on record the sincere and deep sense of gratitude and thank the Executive Committee as well as the members of the Tamil Nadu History Congress for the honour and prestige they have done to me electing me to preside over the Socio-Economic History Section in the 23rd Session of the Tamil Nadu History Congress being held at Periyar University, Salem from 30th September to 2nd October 2016. The honour that I have received is indeed a great generosity on the part this august body to permit me to present my work on the social history of Tamil Nadu.

Delivery of various public goods and services is one basic responsibility of the State. Though with expansion of the market many services are available in the private sector but some of the core services will continue to be delivered by the State only, because of nature of such services. The State has a very important role to play in making available some essential public goods and services, which ensures certain minimum level of well-being to everyone in need of those.¹ Financial and other resources under command of the State are always limited and, therefore, the services are to be delivered efficiently and effectively to ensure desired level of well-being to all the citizens and within as short time as possible. The society has various forms of discrimination and deprivations, which should be reduced and, therefore, the resources should be so allocated that there is justice and equity in the outcome of all public services. It is even more important to ensure that services are delivered effectively and efficiently for attaining desired outcome.²

The bureaucracy in India has expanded substantially after independence with the introduction of many welfare activities for improving the socio-economic status of the citizen. However,

the bureaucracy has failed in transforming itself by developing right attitude and responsiveness towards the citizen and in perceiving that they have obligation in reaching various public services to the citizen as their right. State interventions in transforming the society, have therefore, not achieved desired results when seen from the point of view of the outcome for the citizen. There is a wide diversity in the provision of public services in India. In some states one can go miles without seeing a functional school or public health centre, where roads are poorly maintained, and electricity has not yet been introduced. In contrast, a few states provide public services to all in an efficient manner. Tamil Nadu, one of the remarkable states, developed its social commitment to delivering services effectively. The state is distinguished from most other states both in terms of the quality of services and in the number of people that these services reach. For example, Tamil Nadu is among the top states when it comes to full immunization of children, availability of primary schools, primary health centres, ante-natal care for pregnant women and many other aspects of public service delivery. Such services are physically and socially accessible to an overwhelming majority of the populations.

Public Service – Conceptual Framework

Public service is a service which is provided by government to people living within its jurisdiction, either directly (through the public sector) or by financing provision of services. The term is associated with a social consensus (usually expressed through democratic elections) that certain services should be available to all, regardless of income.³ Even where public services are neither publicly provided nor publicly financed, for social and political reasons they are usually subject to regulation going beyond that applying to most

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economic sectors. Public policy when made in the public's interest and motivations can provide public services.⁴ Examples of public services are the fire brigade, police, Royal Air Force and paramedics. Public services are seen as so important that for moral reasons their universal provision should be guaranteed. They may be associated with fundamental human rights. The volunteer Fire Department and Ambulance Corps are institutions with the mission of servicing the community. A service is helping others with a specific need or want. In modern developed countries, the term "public services" often includes electricity, education, health care, public security, transportation, housing, public schools, town planning, waste management, etc.

The provision of public services is a key task for government. People care about public services and depend on them being delivered well. Public services provide the most common interface between people and the state, and their functioning shapes people's sense of trust in and expectations of government. At a national level, public services underpin human welfare and economic growth. Public services need to be delivered with integrity, centered around citizens, and responsive to their needs, particularly the needs of the most vulnerable. Promoting greater transparency and enabling ordinary citizens to assess the quality, adequacy and effectiveness of basic services, to voice their needs and preferences and to become involved in innovation offers an opportunity to enable better use of public funds, and improve service delivery.⁵

Public services account for a large proportion of government budgets, but increased spending has often not been matched by improvements in outcomes. In the worst case, public services can be bedeviled by corruption which leads to money intended for books, dispensaries, medical supplies and infrastructure being siphoned off by officials or private contractors.⁶ Around the country, children still leave schools are unable to read and do basic arithmetic and the quality of healthcare remains uneven. Data show that just increasing resources, equipment, financial or personnel does not guarantee that the quality of education or health care will improve. The quality of service delivery is critical. Even where the integrity of public resource flows can be secured, approaches to public service

delivery designed for a previous age struggle to respond to present day needs driven by complex challenges, such as those created by aging populations, chronic health conditions, mega cities and poverty and inequality.

Public services are traditionally organized in a way that puts the public in a passive role, as the recipient of a standardized service. This contrasts with innovations in other areas of life such as retail, travel and media where people are used to giving feedback on the goods and services they receive, and playing an active role in making choices. Citizens are connected like never before and have the skill sets and passion to solve problems. Local people often knew what the solutions to problems in their area, but are rarely empowered by bureaucratic processes, instead facing public services which may be impersonal, irrelevant and inefficient. Governments are experimenting with redesigning parts of the system so that citizens can play more active roles as a user community for public services. This can mean participative processes and forums, community monitoring and citizens' budgets or new forms of commissioning. Technology and open data enable a different kind of participation. Open government data allow anyone to write a citizen-facing application using government data, creating new interfaces to government, and opening up new possibilities.⁷ However, translating information into action is a difficult challenge. The relationships between citizens, policy-makers and service providers are complicated and are not easily altered through a single intervention, such as information campaign or scorecard exercise. Therefore particular attention needs to be given to human motivation and incentives. At the dawn of independence, social reform movements competed with the communist movement. The emergence of Soviet Union as a superpower created a perception that the communist movement would expand, in ways that far exceeded the actual strength of the movement. Communists demanded changes to property rights including land reforms and nationalization of industries. Governments were reluctant to do these, but they had to counter the popularity of the communist movement among the poor by offering concrete alternatives to the poor. This happened through the policy of expanding public services in rural India,

initiated by Kamarajar in 1954. His policy crystallized an alternative based on the demand of social reform movements, and he clearly established the popularity of serves among common people. The policy priority continues to hold sway in Tamil Nadu and the commitment to incessant public action started in the 1970s. Since then, people have taken action when services are not available or functional and thus create pressure on the government to deliver. Unlike in the past, traditionally oppressed communities are now able to engage in action, forcing those in positions of power to ensure that basic services are socially accessible to all.

The culture of protest is in-turn explained by crucial socio-political transformations that improved common people's ability to engage in action. People of Tamil Nadu are more assertive and demanding and this became the reason why governments are forced to be more responsive to demands of common people. For instance, politicians such as MGR's regime saw an impressive expansion of public services and the common people understood that a functional road, bus service or water delivered at home made to their lives. The resultant demand for public services was felt in the corridors of power when they started asserting themselves without the need for an intermediate organization. The expansion of decentralized public action did precisely this in Tamil Nadu, and thus made services a major social priority.⁹

In Tamil Nadu decentralized public action increased dramatically from the 1970s and this is due to changes that shaped action internally and externally. As far as the internal changes are concerned, it is an accepted fact that resources are critical for the success of collective action. Common people in Tamil Nadu lived under crushing poverty, which made it challenging to invest time and effort in mobilizing people. In addition, there were restrictions on their education and other avenues to gain skills that are critical for effective mobilization. These factors started changing demonstrably in the post-independence era. Among them, reservation had a major impact in expanding and public employment among historically marginalized communities. People with stable jobs were able to engage in protest or at least support such efforts in their communities. Similarly, with the spread of education, a cadre of young people came up in a

large number of villages who had the requisite skills to understand the complex administrative mechanism that allowed them to represent the demands of their communities. Along with improvements in resources, there was also a major cultural transformation in the state. The great social movements of the past laid the foundation for it by asking marginalized communities not to accept their fate and to rebel against the unjust nature of contemporary society. Many of these movements had great orators, song writers, actors and other artists who had immense cultural impact. These movements nudged people who were subjected to a long history of oppression to rebel against injustice. Officials and Panchayat presidents who started facing increasingly assertive people often argued that people who were once 'soft' had started becoming 'hard'. This was at times attributed to the influence of Periyar, himself a great rebel. In places where the communists were powerful, officials argued that people were 'communist minded', meaning that they cannot be taken for granted anymore. These changes at the level of the individual and community created greater impetus for action, and they were complemented by external changes that made collective action more feasible.¹⁰

When referring to the external changes, public action is greatly influenced by the context in which it happens. In general, one can expect action to increase if people feel that a protest is likely to succeed. Similarly, protests will decrease if those who engage in them feel that they will be retaliated against, and suffer adverse consequences. There were many changes in Tamil Nadu that proved to be conducive to greater levels of public action over the last few decades. To begin with, children of large landlords started moving to urban areas, making it impossible for them to exercise direct control that their ancestors did. In addition, Tamil Nadu is one of the most industrialized and urbanized states in India, thanks to which there are many urban job opportunities for the common person. Even if these were poorly paid, they offered an alternative to people who were engaged in protests, thus making it more difficult to suppress a protest by denying jobs that their lives were dependent upon.¹¹ There were also changes in the context of organization, especially through the great social movements, which had created a framework of support for activists across

the state. For example, protests often lead to legal cases and without the support of lawyers, those engaged in protest might face stiff penalties. The great movements had created a network of lawyers who supported activists, which made it a lot easier for village level organizers to emerge. Politically, the change from colonial administration to adult franchise also presented unprecedented opportunities. As people became organized, they were able to use the power of their numbers to make demands for their support. In the early years of independence, this was difficult for historically oppressed communities. As they started organizing, they were able to assert themselves and political parties had to accept this reality even more as political competition increased in the state. These and other factors made it more likely that public action will yield positive results, and that people engaged in them will not suffer adverse reaction that they would have met with decades ago.

Public Health Care Services in Tamil Nadu

In 1978 India was a signatory to the Alma Ata declaration, undertaking to provide "Health for All" by the year 2000.¹² With that deadline at hand, the country can in fact point to significant improvements in health status. When compared with All-India statistics, health status in Tamil Nadu is considerably above average and has also seen significant improvement. Health infrastructure in Tamil Nadu has also been fairly good compared to other states, and this has had a benefit in terms of relatively low costs for outpatient treatments.¹³ The health care system in Tamil Nadu includes the large private sector despite the provision of free or low cost health care services in the public facilities. While there is certainly a need for greater investment in developing health infrastructure, Tamil Nadu has in fact improved this infrastructure considerably over the last few years. The government has achieved more success with the development of autonomous bodies. In particular, there are three such bodies in Tamil Nadu: the Tamil Nadu Medical Services Corporation (TNMSC), the Tamil Nadu Blindness Control Society (TNBCS) and the Tamil Nadu State AIDS Control Society (TNACS).

Tamil Nadu ranks among states of India with a 'relatively' good quality of health care services – especially on maternal and child health care services.

A notable achievement of women's healthier position in the state has been that over 90 per cent of the deliveries take place under institutional care whereas at the country level "even 60 per cent of the deliveries could not be institutionalized so far".¹⁴ The Maternal Mortality Rate (MMR) defines the number of maternal deaths in the age group of 15-49 per one lakh live births and it has been treated as one of the important indicators of women's access to healthcare. The MMR in Tamil Nadu is comparatively lower than all over India. It is in the range of 150 to 200, according to data from the Vital Events Survey of 1995, 1996, 1997 and 1998 conducted by DANIDA TNHCP. During the last two decades, Tamil Nadu has achieved a significant stabilization of population growth and has brought down MMR substantially.¹⁵

Availability of reports and research papers on access to drugs in government hospitals and hence on access to medicines is rather limited. Cameron et.al (2009) show that the median availability of critical drugs in public health system was about 30 per cent in Tamil Nadu, 10 per cent in Haryana, 12.5 per cent in Karnataka, 3.3 per cent in Maharashtra and 0 per cent in West Bengal.

A recent study on Tamil Nadu and Bihar by Selvaraj et al (2010) shows that the mean availability of the basket of Essential Drug List (EDL) drugs in Bihar on the day of survey was 43 per cent and in Tamil Nadu it was 88 per cent. In Rajasthan, Lalvani et al (2003) point out that the EDL was inadequately implemented, resulting in only limited availability of these drugs. Within a state inequity in access to medicine is a further point of concern. Studies also showed that the procurement models of Delhi and Tamil Nadu particularly improved the access significantly in the two states. (Chatterjee, 2009). Survey by Ramesh Govindaraj and Gnanaraj Chellaraj (2002) reveals that the public sector distribution of drugs is reasonably efficient in Tamil Nadu and Karnataka, while it was grossly deficient in UP. In addition, there is a wide variation of differences in the functioning of the Integrated Child Development Services (ICDS) in Tamil Nadu and North Indian states. Thus Tamil Nadu is considered as a state that has considerably done well in health indicators across the board and also in access to

medicines. Special attention has been given to storage of drugs at district level, while keeping the inventory management in full swing.¹⁶ However, autonomous agencies like Tamil Nadu Medical Services Corporation (TNMSC) may incur difficulties if the authorities working are political appointees and do not have authority to take independent decision, which is why many state governments are not able to adopt such a system (Lalitha, 2005)

Tamil Nadu had already witnessed progress in the health status of the population because the institutional health care system in the State has been considerably strengthened in terms of specialities and equipments.¹⁷ It has gained momentum especially in maternal and child health. Outstanding progress in health status of the State has been achieved through wide spread growth of health institutions with the combined efforts of people's health awareness, effective implementation of Family Welfare Programmes and the active involvement of National Rural Health Mission (NRHM).

Education and Mid-Day Meal Scheme Services in Tamil Nadu

Tamil Nadu is one of the most literate states in India.¹⁸ It has performed reasonably well in terms of literacy growth during the decade 2001 – 2011. The state's literacy rate increased from 73.47 per cent in 2001 to is 80.33 per cent in 2011, which is above the national average.¹⁹ In actual numbers, total literates in Tamil Nadu stands at 52,413,116 of which males were 28,314,595 and females were 24,098,521 as per 2011 Census. This clearly proves the fact that the Tamil Nadu Government has fulfilled the dreams of late K.Kamaraj in the education front. The state has 37 Universities, 454 Engineering Colleges and 566 Arts and Science Colleges, 34335 Elementary Schools, 5167 High Schools, 5054 Higher Secondary Schools and 5000 Hospitals.

In addition, it is to be noted here that there is a general disparity in rural urban literacy rate. The literacy rate in urban areas is considerably higher in the state than in rural areas. The difference in the levels of literacy between males and females was significantly higher in rural areas than in urban areas. In Tamil Nadu, about 75 per cent of male and 61 per cent of female were literate in rural areas and 87 per

cent of the male population and 80 per cent of female population were literates in urban areas.²⁰ A survey conducted by the Industry body ASSOCHAAM ranks Tamil Nadu top among Indian states with about 100 per cent Gross Enrolment Ratio (GER) in primary and upper primary education. Thus, Tamil Nadu has been placed in a comfortable position in the case of children education. The positive demographic transition and various welfare measures for school children in the state have contributed to this progress.²¹ Tamil Nadu at present has 69 per cent reservation in educational institutions for socially backward section of the society, the highest among all Indian states. It is also gratifying to note that the State Government strongly advocates women's education and its policies are oriented towards opening up all possible avenues for the educational advancement of women.

It is important to note here that educational development go hand in hand along with the Mid-Day Meal Scheme programme in Tamil Nadu which was initiated by Kamarajar and was expanded considerably during the rule of the AIADMK in 1983.²² It feeds over a fifth of the state's population as the food is being served through about one lakh centres attached to 55,000 schools apart from anganwadis. Ever since its inception there has not been a single major complaint. Off and on at some places shortcomings surface, however, they usually turn out to be due to some minor negligence.

Public Distribution System Services in Tamil Nadu

Tamil Nadu Government is implementing Universal Public Distribution System (PDS) and no exclusion is made based on the income criteria. The Government has made this system 'poor friendly' by ordering rice at free of cost under public distribution system to all eligible card holders from 1st June, 2011. Tamil Nadu Civil Supplies Corporation procures rice and other essential commodities required for PDS from Food Corporation of India and through tenders. Distribution of commodities through fair price shops is being carried out by Tamil Nadu Civil Supplies Corporation and the Co-operative societies. According to the website of the Tamil Nadu Civil Supplies Corporation (TNCSC), there are over 33,220 Fair Price Shops (FPS) serving 1.98 crore families in

Tamil Nadu; out of these, 31,232 are run by Cooperative Societies, 1,394 by the TNCSC and 596 by women's Self Help Groups. Essential commodities including rice, wheat, sugar and kerosene are supplied under the PDS in Tamil Nadu. The state government issues family-ration cards based on the needs and preferences of the families. Antyodaya Anna Yojana (AAY) Scheme Cards are for the poor who are eligible for 35kg rice per month, Rice Cards for those who prefer to buy rice along with other commodities, Sugar Cards for those who prefer additional sugar instead of rice, and No Commodity Cards who do not wish to buy any PDS commodities.²³

The Special PDS was introduced to protect people from the sharp increases in prices of essential commodities like toor dal, urad dal, palmolein oil and fortified flour. Police personnel are issued separate cards while transgender people living in groups are issued family cards. While the Poverty Line (PL) itself remains a contentious issue in the country, many who are eligible for BPL (Below Poverty Line) cards based on the existing definition are issued APL (Above Poverty Line) cards which denies them access to subsidies meant for their income group. District Collectors, the Civil Supplies department, Co-operatives and TNCSC officials are responsible for monitoring PDS commodities at godowns, and also conducting inspections during transportation to shops and distribution from them.²⁴ According to the Civil Supplies Department, all ration shops in Tamil Nadu would get a Point-of-Sale system to curtail pilferage as well as a GPS-based system to track the details of commodities sent from godowns to shops, the quantity received at shops, and delay in transit. The pilot project has been proved successful in Ariyalur and Perambalur districts and will be extended across the state in a phased manner. Easy access to information on the stocks available and effective grievance redressal mechanisms will help empower people and enable them to check unfair practices at fair price shops, leading to improved access to the PDS.²⁵ Thus, the system of universal Public Distribution System followed in Tamil Nadu with its effective and diligent mechanism of implementation has contributed to a great extent in stabilizing the food grain price even during the drought years.

Public Transportation Services in Tamil Nadu

The public transport system plays a vital role in the overall development of a State. The State Transport undertakings play a vital role in this task by providing an economic and efficient system through a variety of services, viz. Town, Mofussil, Ghat and Express services as well as Inter-State services to neighbouring States of Andhra Pradesh, Karnataka, Kerala and Puducherry. Almost every habitation in the State is connected by bus services. Besides there are around 200 railway stations and over 100 train services connecting the state to almost all major cities of India.²⁶ The demand for bus services were on the rise in the State with the Tamil Nadu State Transport Corporation serving 30 per cent of its population on an average every day. The Government has increased the number of buses to more than 20,000 and in Chennai city alone 2,966 buses operated every day. As against the 30 lakh passengers a day, buses in Chennai city had 45 lakh passengers and the number of passengers using the public transportation system in Tamil Nadu had increased from 1.64 crore to 1.95 per crore per day in the last two years.

Compared to neighbouring states in Tamil Nadu the fare was the lowest as far as the public transport is concerned. On a daily basis, the public transport is used by over millions of travellers with various destinations and purposes. The public transport system in Kerala and Tamil Nadu which caters to the needs of 31.3 per cent and 25.5 per cent of the workers in these states are relatively much larger than in most metros like Delhi, Chennai, Kolkata and Bengaluru where the public transport systems cater to the needs of 24.7 per cent, 22.4 per cent, 25.5 per cent and 24.6 per cent of the work force.²⁷ The transport system of the Chennai city is user-friendly, eco-friendly and also gives proper coverage with connectivity. Apart from this, for providing services to the citizens and visitors with ease and on time, several flyovers at important roads and junctions are constructed. For making the environment clean, the transport vehicles which release black fumes in large amount are banned and CNG is the preferred fuel for the vehicles. Hence, Chennai being an automobile capital of South India gives the populace with best means of local transport, saving time and money of the travellers.

Besides the above means of transport, there are some other facilities for the transportation which includes maxi cabs, mini private bus, suburban railway network, etc. These transportation services can be opted at the time of travelling within the city or to the connecting regions of Chennai.

Conclusion

From the above analysis it can be clearly stated that the Social Welfare Department of the Government of Tamil Nadu had always ensured the welfare of the poor, the down-trodden, women, children, senior citizens and trans-genders. Their health, nutrition, education, protection and development have been improved through various Social Welfare Schemes. They have also been provided with innumerable opportunities and facilities to live a dignified life. The Dravidian movement, which championed the causes of educating the people and eradicating superstitions, began in Tamil Nadu. In addition, it aims to uplift socially repressed deprived communities and drew considerable support from the middle classes for their efforts in this matter. The movement was committed to social justice which led to the expansion of reservations for the deprived communities. Tamil Nadu now has 69% reservation in educational institutions, the highest among all Indian states. India has a human development index calculated as 0.619, while the corresponding figure for Tamil Nadu is 0.736, placing it among the top states in the country. The life expectancy at birth for males is 65.2 years and for females it is 67.6 years. Poverty in the state dropped from 51.7% in 1983 to 21.1% in 2001. The World Bank is currently assisting the state in reducing poverty.

The Government of Tamil Nadu had introduced a number of novel schemes which have won for the State of Tamil Nadu accolades and appreciation of the entire nation including dignitaries from many parts of the world. The area specific programmes introduced by the Government of Tamil Nadu have warded off a number of social evils, vouching the secured well being of vulnerable sections of the society. Equitable and universal

distribution of government resources for perpetuating accelerated growth of the entire society into a healthy and prosperous human resource base, ensures a life mutually comfortable. At an era where both men and women are forced to take up employment to make both ends meet, innumerable opportunities and financial assistance schemes have been provided to women for increasing their literacy levels by pursuing higher education and securing good employment opportunities. The State is interested in the welfare of trans-genders and have formulated various welfare schemes enabling them to move in the society with their heads held high due to the introduction of schemes like sanction of margin money and sanction of bank loan which are implemented through the Transgenders Welfare Board. Thus the government of Tamil Nadu is extending its best and special services to the children, women, senior citizen and other vulnerable sections of society to secure economic development, equality, social rights and social justice.

To conclude, it can be stated that Tamil Nadu in Southern India developed a policy priority to delivering basic public services such as schools, child care, mid-day meals, public distribution, public health and other services. Unlike in most parts of India, these services tend to function remarkably well in Tamil Nadu, making a huge difference to the lives of people. Thanks to these services, much fewer children tend to die within the first five years or women at birth. The life expectancy of people has increased and the state has avoided major epidemics such as plague that have affected even well-governed states such as Gujarat. The availability of meager pensions, mid-day meals and highly subsidized food grains also go a long way towards reducing people's sense of vulnerability towards the most basic needs of life. Without doubt, Tamil Nadu has made major contributions to people's lives by providing a wide-range of well-functioning services.

**With this, I conclude my Presidential Address.
Many thanks for a patient listening.**

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IMPACT OF CHRISTIANISATION AS ROMAN CATHOLICS IN PONDICHERRY - (1674-1954) - A PURVIEW

P. Charles Christopher Raj*

Introduction

Pondicherry came to be known to the Roman mercantilists as Poduke in the first century of the Christian era. Arikamedu excavations show that flourishing maritime commerce existed and it had discontinued during the third century A.D¹. As years passed various European traders tried to reach Pondicherry but due to natural difficulties they were not able to reach Pondicherry, except the Dutch and the French. During the reign of King Francois I, he encouraged his traders to undertake long voyages. These traders together with them took the missionaries for the fulfilment of sacrament privileges in their voyages². The missionaries' zeal paved them to adapt to the acquaintance of the new place of Pondicherry and they started their evangelical work as said in the Bible, *Go and preach the Gospel of Lord*³. Thus started the work of Christianisation at Pondicherry and evangelical task came into force through the Capuchins. Later, the Jesuits were serving for sometime at Pondicherry but the whole credit of Christianisation of Pondicherry goes to Missionaire Etrangere de Paris, MEP⁴. My article tends to bring out the impact of Christianisation as Roman Catholics on the facets of Society, Economy, Literature and Religious.

Westernisation

In Indian sociology the term Westernisation refers to the changes brought forth in the society during the European administration. The changes contemplated under this term covers lifestyle relating to rationalism, humanitarianism, secularism, habits of eating, entertainment, reforms in knowledge through learning new language of English and were able to follow liberal ideas that fit the taboos of the society⁵. The epoch of Pondicherry, experienced the Westernised ideas brought by the French in terms of Religion, Cultural and Social values. The French who were ruling Pondicherry for nearly two hundred and ninety years left their legacy in terms of all the aspects which became

the trend-setter for the future generation to come through the spread of new faith - *Christianity*.

Christianisation as Roman Catholics

Christianity as a faith, which was far removed from the traditional 'animism' practised by the people of Pondicherry brought changes not only in the forms of worship and basic religious faith, but it also changed their day - to - day life and social or group behaviour. The missionaries, charged with a revivalist fervour in a decadent society were perhaps too puritanical in many respects. Some even thought that mere reading the Holy Bible will give them salvation from every difficulty and therein undermined the need for the general or material education of the new converts. For their zealous goodness to the people who followed Christianity the missionaries tried to bring them out from their ancient traditional social structure and build a new way of life based entirely on the tenets of Christianity⁶. Particularly, the Capuchins who came to Pondicherry intended to establish a Chapel in order to spread the spiritual ideas of Christianity which was non - ritualistic and liberal to be accepted by a huge mass. A great luminary appreciating the adaptation of Indian Culture as an Italian Jesuit named *Robert de Nobili* pointed out to his superiors that the religious faith should never be confused with the civil customs. According to him, to follow Christian faith does not imply to eat beef, to drink wine, to wear sandals made of leather and as such become outcasts in the society of India for he followed the ascetic life of *munivar*, dressed in saffron and wooden staff, abstained from meat, fish, eggs and wine, followed only vegetarianism marked his brow with sandal paste and wore the sacred thread across the breast as the Brahmin did⁷. This shows adoption of new faith without many disturbances to the customs and tradition of Tamil society. Similarly other missionaries left no stone unturned to eradicate those unwanted beliefs, practices and superstitions.

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Impact on Social Structure

Francois Martin who came to Pondicherry as the administrator of the French East India Company brought the missionaries who belonged to Capuchin Order such as Father Friar Ephrem and Xenon⁸. They started a friary and catered chiefly to the religious needs of the Europeans and Eurasians. The simplicity of the Roman Catholic missionaries and the non-ritualistic ideals attracted many local inhabitants which in turn brought to the new faith of Christianity. Tanappa Mudaliar, a convert to the new faith was baptised with a new name Lazaro Motta, came forward to donate a piece of land wherein the Capuchins were able to build a chapel by giving the name St. Lazar⁹. From the Mudaliar community many wanted to follow the new faith and ultimately a good number of inhabitants began to fill the chapel. Gradually the missionaries were able to impart the importance of the Holy Bible and the goodness present in it. The fishing hamlet traversed to leave behind the age old practices and the structure of the society changed. In the initial days the followers of the new faith were ostracised by their fellowmen and then relatives were forced to leave the villages making their abode in the chapel and the missionary monasteries. So the missionaries had the intention to construct a larger abode for the driven away sheep and they made the shelter in the Shepherd homes (God's). The convert Catholics also faced major challenges as results of drastic decay; decline, disarray and paralysis, there were also open ecclesiastical warfare between other sects of Christianity. Capuchins started running a monastery were able to see many people turning to new faith and by A.D 1787 the Roman Catholic Christians in India were one lakh and among them 17,000 were fisher folk dwelling on the beaches between Pondicherry and Karaikal¹⁰. The European society in Pondicherry made the advent as cross-national society. Some soldiers of the French were able to marry the women of the new faith. The communal structure of the society of Pondicherry was changed because of religious conversion during the colonial period. Conversion was insisted by Ordinance. One sixteenth of the population of the town was Christian¹¹. An ordinance of 12th February 1747 ordered all those, who had slaves in their houses to

educate them in Roman Catholic Religion and to make them administer the sacrament of baptism within one year. The Tamils belonging to higher castes hated to embrace Christianity¹². But, during the occupation of the British, the population of Pondicherry became thin especially the new faith belonging to weavers, Merchants and Washer-men left the town for their jobs in Tamilnadu. Reconstituting Pondicherry administration the French missionaries made the inhabitants to accept the new faith as Christian was appointed as Dubash and his name was Kanakaraya Mudaliar¹³. From the diarist point of view on 30th November 1745 there was an event in the village of Reddiarpalaiyam to the east of Ozhukarai, a church has been constructed by Kanakaraya Mudali and he has placed some holy statues in the church also invited without distinction all the Brahmans, Vellazhas, Komuttis, Chettis, goldsmiths, weavers, oil-mongers and people of other sectors for the feast. All the arrangements were made according to the religious order of each caste. Meals for Europeans and Tamils also was cooked and served with kindness shows that integrity and secularism started prevailing in the eighteenth century. Newborns were given name from the Old Testament or New Testament. But the child gets also a call name or pet name which was quite indigenous and very often a Hindu name¹⁴. Pondicherry Christians were accepted due to the Roman Catholic ideas for it had been imposed from the Synod of Diamper¹⁵. Society had overcome hurtful customs in the name of comfort and humanity, and opened new avenues for adding to the material welfare of the people. They have taught native races the value of untouched resources and the waste of uneconomic habits. There has been no boon that could be given that they have not given, and in their delivery of a religious message they have ever counted that any gift made to the intelligence, comfort, cleanliness, neighbourliness, earning capacity, or any other means of social welfare, was a part of their work and an honour to their Master, who went about doing good. The missionary had gone where cannibalism was openly practiced and has abolished it, slavery has yielded to his persuasion on a hundred mission fields; infanticide has become a crime wherever his hold has been established, woman has been raised from the position of a chattel to that of a companion to man in the ratio

that his message has been adopted, and woman owes more to the missionary than to any other active factor in the world of affairs¹⁶. Customs that have been a torture to the flesh and signs of subservience have been abolished; worship has been turned from the insanities of mutilation and ascetic denial to the sweet reasonableness of praise and prayer and the help of fellow-man. The missionary establishes the virtue of fellow-trust in his convert and makes him a man worthy of trust. Upon this virtue the solid fabric of a better order of society is built, and from the ranks of the missionary's pupils governments and commercial houses select men for their trustworthy agents¹⁷. The growth of the Christian community in the midst of a native population strengthens the bonds of credit and proves by degrees that honesty is the best policy. Administration in the hands of native Christians gives the subjects of law a taste of integrity in government, and raises the demand for the same uprightness among all officials¹⁸.

Literature

The French missionaries, took literature as an instrument of Christianisation, especially their Christian missionaries formed a niche among the local population and nurtured their language, culture, accustomed with the local customs, manners and traditions. They learned the language of the native people not to fulfil their potential needs but their intellectual and made great contributions to its development. The French literature projected its reflection in the Tamil literature by 17th century, with the help of La Fontaine's, acquaintance with Francois Bernier, philosopher and scholar of the period and brought out Indian fables and tales particularly the Jatakas stories from Mahabaratha, Panchathantra and other myths of India¹⁹. Rev. Fr. Dominique de Valence compiled French – Tamil Dictionary at Pondicherry. This compilation contained about 12,450 entries alphabetically which dated back to 1734. This work happened to be the source reference for the missionaries, who wanted to learn the Tamil language. Meanwhile Abbe Bignou, Custodian of the Manuscripts of the Royal Library in Paris in 1718, purchased all the chief works of literature from India and Indo-China and asked Etienne Fourmout, a Professor of College Royal to draw up a list of work. Travellers and Roman Catholic missionaries stationed in South India and Bengal

with great interest started purchasing books especially Fr. Calmette obtained copies of Rig Veda, Yajur Veda and Sama Veda²⁰. Fr. Pons who showed great interest in classical Sanskrit literature, epics, puranas, vyakarana, nataka, alankara, Vedanta and nyaya. He was the first Sanskrit Grammarian in India, who authored Sanskrit Grammar written in Latin based on the *Samksipatasara* and Latin translation of the *Amarakosa*²¹.

By the year 1747, Pondicherry was filled with almost one-sixth of the local population as Christians. Many missionaries were able to train themselves and gain mastery over the Tamil language. A copy of the book entitled *Grammaire pour apprendre la langue tamoule vulgairement appelee le malabare* was found in Bibliotheque National and it was written and brought out by P.de la Lane in 1728²². Fr. De Bourges, well known French priest who sacrificed himself in collecting the manuscripts and grammars from Paris brought out a copy of *Dictionnaire Tamoul – Francois* which is still preserved at *Bibliotheque Nationale Paris*²³.

Missionaries MM.Mousset and Dupuis brought out *The Dictionnaire Tamoul-Francois* in 1858²⁴. The noteworthy role is that of Fr. Beschi, who showed much interest in Tamil literature. His own works *Saduragarthi* and *Paramathaguru Kathaigal* were published by the Catholic Pondicherry Mission Press in 1845²⁵. His works were re-worked by Fr.Dupuis especially Kodun Tamil Grammar of Beschi to Sen Tamil Grammar in Latin in 1843. In 1851, Pondicherry Missionary press published a book entitled *Le Rev.P.Beschi et le Tembavani* and in 1863 he published the *Grammaire Francaise-Tamoule* which was considered as the most remarkable work published in a European language by a European²⁶. In 1827, E.Martinet published his three volumes of *Dictionnaire de prononciated Tamoule figure en francais*. The Tamil pronunciation was experienced in French phonetics²⁷.

Education of Girls

The background of the missionaries had consequences for the education of the converts Not only did this difference manifest itself in the establishment and planning of primary schools for the children of the converts but it also showed itself

in the higher education for the young converts. Generally it can be said that at least in the early 19th century the Protestants were more energetic in establishing primary schools whereas the Catholics were more energetic in establishing centres of higher education²⁸.

The training of the local clergy is the priority of *M.E.P* society. It demanded the education of youth in general, particulars of girls who will become mothers and as such, they have an important role and influence on priestly vocation of local boys. In the year 1843, the Administrator of Karaikal, Mgr. Bonnard, *M.E.P*, the Apostolic Vicar of Cormandal Coast, with the help of Cluny sisters set up a Needle work centre. Three schools were opened in 1844 and three workrooms for Indians and downtrodden, one orphanage for girls was opened²⁹.

Commitment to Local Church and Adaptability

One of the outstanding features of *M.E.P* was their commitment to local church. The training of indigenous clergy has been the priority of *M.E.P* missionaries. They took keen interest in all round development of the rural poor, especially in their faith formation. The interest shown by *M.E.P* in fostering the indigenous culture and traditions are praise worthy. They encouraged promoting local vocation to priesthood and religious life. Their principles were 'Be good to the natives, protect them by every means possible. Inspire them with the love of God and love of Mary³⁰.

Local Inhabitant became Priest

In the French mission for instance the two first native priests were ordained from the Pondicherry seminary in 1788. The Roman Catholic missions were particular about who they would accept to be trained for priesthood; they did not want any outcastes and were not very interested in recruiting low-caste students for the seminary. This was further example of the policy just mentioned: the missions wanted to build on already existing social and religious patterns. The young students at the seminaries who graduated as catechists came to the villages as assistants to the Jesuit priests. In the French Jesuit mission there were two groups of

catechists: the *catéchistes sédentaires* and the *catéchistes ambulans*. The first group of catechists stayed more or less permanently in the villages to which the missionary had travelled to visit his outlying congregations. They were usually recruited among the upper echelons of the village and their job was to lead the congregation in prayer, commemorate the saints' days and mediate in troubles³¹. Throughout the 19th century the French mission concentrated on educating high-caste pupils for the ministry. This was consequence of what we have been discussing before: the Roman Catholic mission generally felt that the high-caste priests could combine the high status of high caste with the high status of priest, thereby ensuring that the mission was considered worthy and powerful in the local community. The pupils at the Seminary in Pondicherry were educated in the subjects used in Europe: Latin, Church History and Philosophy. They were trained to study the books published by the mission in Tamil and did not study any other language: not English, not German, not even French³².

Conclusion

The French showed great interest in promoting the new faith, i.e. Christianity, apart from their economic trade and commercial motives. The missionaries who have completed their evangelical mission for over and above three centuries to bring enlightenment towards mind and soul. Their self-less service paved way for the welfare of the population of Pondicherry, leaving behind their native homes and shedding their blood and sweat to the spreading of the new faith as well as eradicating the superstitious beliefs and rituals of the inhabitants and giving their life a civilized meaning. Christianisation as Roman Catholics has brought forth the gradual development of the Church throughout the Colonial areas of the French.

According to the statistics of the Catholic Directory of India, the total population of the Roman Catholics in Pondicherry are about 3,48,864 and the priests stand at 201. There are women as nuns numbering around 1820³³, projects that the inhabitants of Pondicherry accepted the new faith of Christianity.

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A FISHING VILLAGE BECAME SPACE POWER

T. Asokan*

"The soul of India lives in its villages", said Mahatma Gandhi. Nearly 640 000 villages are in India as of 2001. But not all of these villages reach prominence – only very few. Thumba is one such village that reached prominence because of its geographical position. Thumba is a fishing village situated 12 kilometres north of Tiruvananthapuram, Kerala. Large amounts of a medicinal herb with white flowers called *Thumba* used to grow in abundance, hence the name. The entire village is flat at sea-level and the ground near the coast is made of tan-coloured beach sand. This is in stark contrast to the rest of the village where the ground is made of white sand. The village did not attain significance till the 1960s when the first sounding rocket – Nike Apache, made in USA – was launched (21st November 1963)¹. The facility was called Thumba Equatorial Rocket-Launching Station (TERLS) and was dedicated to the United Nations on 2 February 1968. Over the years, the Indian space programme became well developed, and Thumba laid the founding stones for the space programme.

In the beginning, Indian space programme, particularly the development of sounding rockets, depended on Western countries such as USA, the United Kingdom, and France. There was, still is, a widespread belief that rocket technology was developed by the West. On the contrary, the seeds

of the technology were sown by countries like India and China.

Evidence indicates that the Chinese utilised rockets in warfare in the year 1232 AD. The second half of the eighteenth century witnessed Indians using war rockets. The documents are not clear whether Indians indigenously developed the gunpowder or they borrowed the technology from outside the country, especially China. The reason for this is that the history of the development of firearms is poorly documented.

One of the European works, *Sketches Chiefly Relating to the History, Religion, Learning and Manners, of The Hindoos* (1790) by Quintin Crawford, describes Indian Rockets as:

It is certain, that even in these parts of Hindostan that were never frequented either by Mohammedans or Europeans, we have met with rockets, a weapon which the natives almost universally employ in war².

The available Western sources indicate that Indians, particularly Tipu Sultan and his contemporaries, used the war rockets against their enemies. In the second half of the eighteenth century, Hider Ali and his son Tipu Sultan ruled Mysore state. Both were maintaining war rockets. The former had 2000 war rockets; the later had 5000. Another source

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is available at Wallops Flight Facility at Wallops Island in the east coast of Virginia in USA. That was a painting depicting Tipu Sultan's Rocket Technology. This was rightly pointed out by Dr. Abdul Kalam when he was in USA during the 1960s.

Here, I saw a painting prominently displayed in the reception lobby. It depicted a battle scene with a few rockets flying in the background....It turned out to be Tipusultan's army fighting the British. The painting depicted a fact forgotten in Tipu's own country but commemorated here on the other side of the Planet³.

William Kirkpatrick translated and annotated the *Select Letters of Tippoo Sultan* (1811), which reveals the organizational structure of an Indian rocket unit in 1793. At that time there were 48,000 fighting men in Tippu's army. These troops were divided into twenty-seven *kushoons* (brigades). Attached to each *kushoon* was one *jowk*, or one company of rocket-men. Each *jowk* of rocket-men comprised 39 soldiers, making a total of 1026 rocketeers. Tippu's army had at least 1944 rockets; bullock carts and camels also transported rockets.

Another Englishman stationed in India during this period, Captain Charles Gold, gives a different number of rocket-men, or rocketeers, in Tippu's army. According to Gold's *Oriental Drawings* (1806), Tipoo had sixteen *kushoons*, each with 200 rocketeers; the total comes to 3200 rocketeers. It is interesting to note that if there had been twenty-seven *kushoons* (Kirkpatrick's figure) with 200 rocketeers, the figure agrees with the 5000⁴ rocketeers usually ascribed to Tippu's army.

There is no disputing the fact that Tippu's forces used rockets more extensively than previous Indian rulers. According to a list of the ammunition captured by the British at Srirangapattanam on 20 May 1798, there were 9000 filled rockets of different sizes and 700 empty rockets⁵.

Indian war rockets may have been simple, but they impressed eighteenth-century British soldiers so much that the East India Company made enquires to find anyone who knew how to make them. Evidently the Company entertained the idea of making copies and retaliating against the Indians, but no expert could be found. A handful of these implements had already been sent back to England as war trophies. Around 1801, William Congreve, a

colonel in the British army, heard about these weapons and clearly examining from that time until his death in 1826. He devoted himself to the design, testing and production of a variety of rockets for military purposes. So it is obvious that the British borrowed the technology from Indians.

Modern space technology was formally inaugurated when Sputnik 1st was launched by the erstwhile USSR in 1957. USA soon followed suit, so did other European countries. For developing countries like India and China, space programmes were considered a dream project. Despite the pressing need to address various basic needs of the people, such as poverty alleviation and education, India showed much interest in developing a space programme for its own.

Meanwhile, the UN Committee of the Peaceful Uses of Outer Space which was established in 1959⁶ passed a resolution recommending the creation and use of sounding rocket launching facilities, especially in the equatorial region and the southern hemisphere. There were wide gaps in the world coverage of sounding rocket sites. The Committee, therefore, urged the establishment of a sounding rocket launch station on the magnetic equator under UN sponsorship⁷.

In this milieu, Indian National Committee for Space Research (INCOSPAR) was established in 1962 under the aegis of Department of Atomic Energy⁸. INCOSPAR was founded by the eminent space scientist Vikram Sarabhai, who is considered as the father of Indian space programme⁹. Chitnis, another scientist, was appointed its member-secretary. The prime task of INCOSPAR was to select a place for the launch of sounding rockets.

A survey was conducted on India's west coast. By mid-1962, Chitnis was delegated the responsibility locate a site on the west coast suitable for setting up a sounding rocket launch station¹⁰. The magnetic equator passed quite close to the town of Quilon (now called Kollam) in Kerala. He visited, among others the fishing village of Thumba, not far from the airport. He examined the suitability of various sites along the coastal belt from Trivandrum up to Alleppey (now called Alappuzha). One of those trips was with an American team from NASA's Wallops Island sounding rocket facility. The position of the magnetic equator was determined during this

visit in the end; the decision was in favour of Thumba. Although it was not directly below the magnetic equator, sounding rockets launched from Thumba would be able to probe phenomena associated with it, such as the equatorial electrojet¹¹. Thumba was the preferred choice over Quilon area because fewer people needed to be rehabilitated and there was less fishing activity. The latter was also an important consideration because spent stages from the sounding rockets would fall into the sea. Thumba had the added advantage of an airport close by so that people and material could be flown in when needed¹².

The credit for carrying out the land acquisition with tact and sensitivity goes to the collector of Trivandrum, K. Madhavan Nair, and the bishop of Trivandrum, the Right Rev. Dr Peter Bernard Pereira. Since the fishermen were Christians, the words of the bishop carried much weight. Instead of the thatched huts they had occupied, brick and mortar houses were built for them at a site nearby. Not only did the Catholic Church help in securing the land at Thumba, they also agreed to vacate the St Mary Magdalene's Church which fell within the area to be acquired. This church and its parsonage became the first laboratories and offices of the space programme.

The church was first built by St Francis Xavier in 1544 AD, through which he spread Christianity throughout the southern coast of India. Work on the present church was started with the ecclesiastical consent of Bishop Abillus of Cochin Diocese at the beginning of 19th century¹³.

In 1962, His Excellency Dr Peter Bernard Pereira, Bishop of Thiruvananthapuram, took the noble decision to dedicate the land under the Pallithura Parish including the St Mary Magdalene church to the cause of setting up the Indian Space Programme at Pallithura, Thumba. The church has been preserved and is currently maintained as a space museum.

R.D. John, who took charge of civil works at Thumba and later became the Department of Space's chief engineer, heading its Civil Engineering Division. He recalls flying down to Trivandrum with Chitnis in January 1963. When he asked for a copy of the project report, Chitnis gave him a single sheet which listed various works totalling just Rs. 15 lakh.

John thought it a small job and expected to complete in six months and wondered what he could find to do after that. However the space programme blossomed and construction became an unending affair.

At the end of the year 1962 a group of scientists including R. Aravamudan, Pramod Kale and A.P.J. Abdul Kalam went to Goddard Space Flight Centre in Wallops Island in USA to learn the techniques of the sounding rockets and its launching. They were back in India and preparing for the first launch of a sounding rocket from Indian soil. Aravamudan wrote this vivid account of those days: "Coming straight from NASA, both Trivandrum and Thumba proved to be a shock. Our facilities at Thumba consisted of one launcher, a church and some old fishermen's dwellings—a very far cry indeed from the luxury in terms of equipment and facilities which we had got used to at Washington DC and Wallops Island. At Trivandrum, too, it was difficult to get convenient accommodation, and food was a problem, unused as we were to Kerala cooking. Even getting to the office and back was very tough, since we had to rely on KSRTC buses (the Kerala State Road Transport Corporation's city bus services). Every morning, we would walk up to the railway station, eat breakfast at the canteen, pick up some packed lunch and take a bus. We would pay 90 paise and the bus would take a long winding route through Kazhakuttam and Pallithura. It would take us almost an hour to reach TERLS. At Thumba, we sat in the church building, which we shared with generations of pigeons. All those facilities which Sarabhai had talked of were still very much a dream"¹⁴

However, when I visited Thumba, in 2006, the environment had totally changed. The facilities have become well developed. Travel between Trivandrum and Thumba has made easier with improved frequency of buses. Library, canteen and within-campus transport facility, to commute between Thumba and Velli Hills, are remarkable. The related infrastructure has become world class.

The whole complex at Thumba – including the TERLS, the space Science and Technology Centre (SSTC), the RPP, the Rocket Fabrication Facility (RFF), and the Propellant Fuel Complex (PFC) – were merged together to form the integrated Space Centre, which was later christened the Vikram

Sarabhai Space Centre. Although there are many Scientists like Chitni, Aravamudan, H.G.S. Murthy, R.D. John, Pramod Kale, A.S. Prakasa Rao, B. Ramakrishna Rao and A.P.J. Abdul Kalam who played

prominent roles in the development of space science in India, Vikram Sarabhai played the pivotal role and christening the integrated centre with his name is the perfect tribute paid to the great scientist.

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PARIS FOREIGN MISSION SOCIETY : BEGINNING OF MODERN EDUCATION IN CUDDALORE

S.Chinnappan*

The MEP (Missions Etrangères de Paris – MEP) Society was started in the year 1658 for the purpose of Evangelisation and the upliftment of the downtrodden. From 1776 A.D. until 1965 A.D. 331 MEP Missionaries had come to the Archdiocese of Pondicherry and Cuddalore. They took strenuous efforts for promoting the cause of education in Cuddalore. The following sources have been utilized for the purpose of the study: *Historic Des Missions De L'Inde*, Paris by Adrian Launay, *Societe Des Missions Etrangères 1891-1893*, 1905, *Precis d histoire de la mission de Pondicherry* written by Lafreney J, translated and edited by P.A. Sampath Kumar & Andre Carof, This paper attempts to outline the contributions of Christian Missionaries of Paris

Foreign Mission Society (Missions Etrangères de Paris – MEP) with its headquarters in Pondicherry in the field of education in Cuddalore District.

The MEP always played an important role in the field of education. Wherever the Church was established, schools for boys and girls were also started. In fact, the priests of the mission took keen interest in the matter of education¹. The oldest existing religious institution here was the Roman Catholic Church which was an offshoot of the famous Madura Mission of the Jesuits founded by the devout Missionary Robert De Nobili, in 1606. Later the Carnatic Mission with headquarters at Pondicherry was founded by the French Jesuits in 1700. Pondicherry was also at that time the centre of the

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Jesuit "Carnatic Mission" that extended from the shores of the Kavery river to the boundaries of Orissa. In 1773, when the Society of Jesus was dissolved under orders of Pope Clement XIV, the small group of the Paris Mission was asked to take over the Carnatic Mission to which, for good measure were added the parts of the Madurai and of the Mysore Missions which did not come under the Padroado jurisdiction. In course of time, when the Society of Jesus was restored in 1837, the Jesuits recovered the Madurai Mission. In course of the 19th and 20th centuries, the MEP went on calling and helping other societies and congregations who came to join in the task of evangelization and were entrusted with parts of what was originally the Pondicherry Mission²

The ecclesiastical territory under their jurisdiction was carved into a Vicarate Apostolic in 1836, Cuddalore which was originally under the Vicar Apostolic of Madras was transferred to the Pondy Mission jurisdiction in 1843.

In 1844 Bishop Bonand (1796-1861) convened and directed the "First Synod of Pondicherry" and the second Synod (religious Conference) with his priests in 1849. The Synods in their deliberations, underscored two major issues of importance. The first was that of educating the boys and girls of the towns and villages, the second and the most important was that of the formation and maintenance of Indian Clergy³.

During this period, the air was very much abuzz with talks of education and educational reforms. Lord William Bentinck administered a major break through in this regard. His reforms were added upon by the Wood's Despatch of 1854. Accordingly the University of Madras was created in 1857⁴. The Directorate of public Instruction was to extend a blanket control over the schools of the province. Most importantly, the system of grants-in-aid was ushered into encourage private and indigenous enterprise in the field of education.

The Paris Foreign Missionaries in all piety were prudent too, not to let this propitious hour slip through their fingers. Hence, it was the constant pre-occupation of Mr. Bonand to find ways and means to start an educational institution. He sought and sought untiringly and he passed away leaving his dreams unfulfilled but certainly not his efforts

futile. The thread was rightly picked up by Mgr. Godelle, the Successor of Mgr. Bonand and an educationist in his own right⁵.

Mgr. Godelle (1861-67) the successor of Mgr. Bonand laid much stress on education in his circulars to the priests. On the fine winter morning of 22nd January 1868, St. Joseph's High School, saw the light of the day, born in all humility and modesty with just eight students. The very birth of the school was a triumph of tireless labour⁶

Fr. Renevier, as the first principal, had to make and take many long lasting decisions. He placed the school under the control of the Director of Public Instruction. The programme of studies was to be for matriculation. The school was organized with seven classes as per the requirements of the programme of primary education. The vast bungalow owned by the mission was made use of for the new school⁷.

By the end of the year 1868, the school had three brothers and three lay Indian professors (two for teaching English and one for Tamil). The student strength which stood at a paltry eight on the morning of 22nd January 1868 rose to one hundred and sixty at the 2nd of the year. In August, the boarding house started functioning with fifteen catholic boys who had to pay six rupees towards boarding and school fees. The day scholars had to pay one Rupee per month⁸.

In the Government Examinations held in 1868, one of the students from St. Joseph's stood first. The Deputy Inspector was amazed to see a boy from this infant school stood first, of the boys from the well established and the older District (Zillah) school. The Government developed a soft corner for the newly founded St. Joseph's High School, in view of the performance of students at the Examinations. The Director of Public Instruction appreciating the good work done by the institution, as a kind gesture, bore half the expenses of the first establishment and also of the salaries of the teachers (Rs. 144 per year, per teacher, at that time)⁹.

St. Joseph's High School which was started in 1868, was elevated into a college in 1884 A.D. through the efforts of father Tarbes and was affiliated to the University of Madras. The District-Gazetteer, South Arcot District has recorded that the prime educational institution and the only college in the

District in the 19th century was the St. Joseph's College. Fr. Tarbes died in 1888 and was succeeded by Fr. Bertto who remained at the helm of the "St. Joseph's College till 1904"¹⁰.

During the period, there was an extra-ordinary progress with regard to the Elementary Schools. This progress was the work of one single man, Fr. Thomas Gavan Duffy, who, with the help of his team of excellent co-workers, was to inspite countless people and transform the diocesan village schools landscape. As soon as he landed in the mission Fr. Gavan – Duffy understood the importance of the "little schools". Fr. Drouhin started the movement, setting an example with his school of St. Mary's at Cuddalore where he had, 150 children in 1911. Many fathers followed his example and developed then village schools¹¹.

A primary school was started in 1905 in Thirupapuliur. This was made into a separate High School, by the untiring efforts of Fr. Mariadass. In several villages Elementary Schools were raised into Middle Schools.

What Fr. Gavan Duffy did for the Boy's Schools Fr. Verdure did a lot to promote the Girls' Schools in the diocese. He was the man behind for the development of the Institutions run by the Sisters of Immaculate Heart of Mary at Cuddalore. He helped and guided them to construct new buildings and add new courses. The University of Madras praised several times the quality of education at their schools, Boarding and the Teacher's Training School¹².

After analyzing various sources, it may be concluded that the most important civic function of the MEP has been promoting the cause of education in Cuddalore. It must be remembered that in India, till the time of Lord Dalhousie (1848 – 56), primary education was not considered the responsibility of the state, but rather a matter of choice of individuals. MEP missionaries ensured the knowledge of three R's to every child particularly in the school. The Missionaries of the Paris Foreign Mission Society worked to build a new society heralding equal status and human dignity in Cuddalore during the 19th century.

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A CONTRIBUTION RURAL PEOPLE OF INDIAN EVANGELICAL MISSION

H. Munavarjan* & M.Nagadevan**

Introduction

In order to effectively share the Gospel message with the target people group, a rapport needs to be established with the people. No amount of missionary training can help our missionaries to do this overnight. This means learning the language, culture, world view, customs, family traditions, view of God, religious practices and so on. To do this, our missionaries have to spend time with the people. But keeping the ultimate goal in mind, our missionaries press on untiringly. After a period of time, a bridge of trust is built. The people begin to realise that the missionaries are there to help them and not to hurt them. Once this happens, the Gospel can effectively be preached.

Evangelism can be done in various ways. Open-air meetings, house gatherings, tract distributions or even personal evangelism are some of the ways of talking about Jesus. There are thorns along the path of evangelism. First, the thorn of being misunderstood by the people. This is because certain truths in the Bible are not in vogue in the culture of the people. Second, the thorn of being accused of converting people from one religion to another. Many fail to understand that conversion is the work of the Holy Spirit. This can lead to physical assault or rumour-mongering. But God is at work! He has given and continues to give our missionaries utterance. People have responded to the Gospel message.

Objective of the Indian Evangelical Mission

Primary objective of the Indian Evangelical Mission. To establish a church where no church exists is the foundation of our ministry. This ministry is as old as the Mission itself. Our missionaries are equipped with language learning skills at the Outreach Training Institute (OTI) when they join the Mission. This helps them learn the language (unwritten in most cases) quickly. Coming from drastically different cultures, our missionaries have to cross cultural, language and social barriers to make

contact with the people they are trying to reach. Their message is essentially about Christ's love for the world, the sinful nature of man and the salvation by faith that is available to those who surrender to God. In the course of time, the interested seekers are invited to a prayer meeting where the Word of God is preached. When the people respond to the Gospel, the church is formed. But the task does not end there. Potential leaders are identified and trained to lead their own people. When the emerging church begins to stand on her feet, the pastoral and administrative responsibilities are normally handed over to the nearest evangelical denomination.

Health Care

It seems strange but one cannot deny the truth. In an urban area, where transportation and medical facilities are available in abundance, the need for these is not as acutely felt as in a rural area where these are almost absent. In many mission fields, Malaria and Tuberculosis have yet to be eradicated. For those who are ignorant or cannot afford treatment, the way out is a painful and hopeless end. It was into this situation that IEM felt the need to contribute in some way to help alleviate the suffering of the people among whom we work. The Health care wing of the Field Ministries department consists of one doctor-run clinic in Khammam district of Andhra Pradesh with nursing and laboratory facilities and nurse-run clinics in other mission fields. All missionaries are trained to deal with emergencies. They are even involved in rushing seriously ill patients to the nearest medical facility.

Hostels

Most of our missionaries work in remote places where good educational facilities are nearly absent. So when the people come to the Lord, they desire that their children receive good affordable education. IEM leaders realized this and decided to start hostels for tribal children. This was a bold step because it meant taking the children out of their 'home' setting and settling them in a town far from

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their homes and their people besides facilitating their holistic growth. Like other ministries, we felt that this could not be done alone. So IEM forged partnerships with other agencies who even offered expertise on how to run these hostels. Right now, we have hostels for boys and girls in Krishnagiri(Tamil Nadu), for boys in Dangs(Gujarat), Koya(Andhra Pradesh) for girls and Mayurbhanj(Orissa) for girls. The children are primarily from Christian homes. Missionary couples and single lady missionaries run these hostels. They have a daily schedule which includes prayer, Bible teaching, counselling as well as academic coaching. The children are sent to nearby schools. As a result of this ministry, many children have not only excelled academically but also understood the love of Christ. After all, these precious lives are the future pillars of the church!

Bible Translation

When IEM started sending missionaries into cross cultural situations, the missionaries sincerely used the state language to share the Gospel. Gradually, churches were formed. Our missionaries sincerely shared from the Word in the state language, ignoring the 'heart language' of the people. Even the songs were in the state language. The people could not understand all the truths taught by our missionaries and therefore could not grow in their faith. This opened the eyes of our missionaries. The Gospel must be shared in their mother tongue. So this conviction led the IEM to start the translation ministry in 1980. God has given us faithful men and women who have committed themselves to this ministry. From the hand-writing era to the IT era, God has enabled our Bible translators to travel a long and difficult path because of the support of faithful prayer partners.

Literacy

How can they read unless they learn the language? Go back to the time when as a little child, your babbling turned into comprehensible sounds. Then you graduated to small words and sentences and finally were able to read and write well. It's would have been a long and arduous journey turning literate. But you went through the normal process. In other words, as you grew physically, you also grew mentally, emotionally, socially and so on. But most of the tribal people are illiterate. In other words, they did not have the opportunity to be educated.

Therefore even when they turned adults, they were unable to read and write in their own language because their language did not have a script. Therefore they could only listen and learn which is not the best way to learn. So our missionaries not only translate the Bible but they also teach the people how to read and write. We have Adult Literacy Programmes in some mission fields. This is yet to catch on in all fields. Once the people understand, read and write in their own language, they can grow in their knowledge of God.

Disaster Management

Our world is filled with disasters. Most of them catch us unprepared and they leave us wondering how to cope with such situations. In the course of our ministry, our missionaries have discovered many disasters on the mission fields- some caused accidentally (human error), others caused by people opposed to the Gospel and thirdly because of natural causes like floods, earthquakes and so on. In any case, the need to help the people is primary. Another partner organisation intervened and brought relief. Some of our missionaries have received timely and tested training to deal with disasters. This has led to the formation of a team which will respond immediately to any disaster by contacting the right relief agencies and rushing aid to the affected people.

Field Events

On many of our mission fields, the tribal people have numerous festivals, both cultural and religious. Many of them are harmless while some are in direct contradiction to the Word of God. So when the people turn to the Lord and want to follow Him wholeheartedly, they have to make the difficult decision of breaking away from celebrating these festivals the fun and frolic that is involved. Christianity is not a kill-joy religion. Our missionaries teach them about the celebration involved in major Christian celebrations like Christmas, Good Friday and Easter. Apart from these, they also have Field conventions, Jungle Camps, Women's conventions, Youth conventions and so on where people come together for a short period of time for fellowship, good singing and of course the teaching of the Word. So even as the people enjoy each others presence, they are also learning from the Word and thereby they are built up in their faith.

Developing Local Leaders

Apart from Short Term Bible Schools (STBS), our missionaries are involved in nurturing potential leaders. There could be a few who may have attended a Short Term Bible School but are unwilling to take the plunge. Strangely, the universal trend is a craving for leadership roles. But when it actually comes to taking up the mantle of leadership, there could be a some non-starters. Our missionaries are involved in encouraging them, teaching them, sometimes even rebuking them and admonishing them from the Scriptures to be bold and courageous. Quite often, these potential leaders are 'thrown into the deep' so that they can swim! Gradually, they are lifted. Then they learn from their mistakes and leaders are eventually 'born.'

Forming Worship Groups

When the Word of God is preached, the Holy Spirit works in the hearts and lives of people, convicting them of their sin and leading them to repentance. As this number increases, the people themselves feel the need to gather at regular times for worship and listening to the Word. This happens over a period of time. Normally the believers meet in the missionaries' home. Later it may move to a believer's home. When the number becomes large, they look out for a place or even build a church building where they can worship the Lord together.

The worship group may initially consist of our missionaries and one or two believers. The rest of the people may be just seekers or interested people. It is wonderful to see the number grow. First, we have individual believers. Then we progress to whole families and then the families bring their relatives to the Lord. This is how the worshipping group grows until it finally becomes a full-fledged church.

Ministry to the Children

Our missionaries have recognized this and therefore are involved in a special ministry to children. "I look at these children as MY children," declared one of our missionaries. And that is the relationship that binds the missionaries to the children among whom they work. Further we have discovered that they way to a man's heart is through his children. Our ministry to parents is often through their own children. One of the primary ways of reaching out to children is through the Vacation Bible

School. This is proven to be a powerful way of generating an interest in God's Word besides delving into the lives of these little ones. And little ones learn very fast...much faster than their parents. Little ones also see the light of the Gospel much faster and respond to Christ's love. Another way is through free tuitions. These tuition classes begin with prayer and a time of singing before taking up History, Geography, English and Mathematics!

Urban Challenge

God initiated this ministry in 1998 by sending seekers to our doorstep. He reminded us of our call to be involved in personal evangelism. God himself prepares their hearts and minds. All we do is to share the Gospel with them. They started witnessing to their own family members and relatives and even brought them to our Weekly Bible study, where they were led to Christ. Thus far more than 260 people have accepted the Lord. A majority of them come from Brahmin and high caste Hindu backgrounds. We also have a few nominal Christians and Muslims who have accepted the Lord. God is sending one by one to our existing Bible Study centre and home Bible studies. Some of the pastors send the seekers to our home. We used to conduct 3 weekly Bible Study at believers home. We have started a Sunday evening worship centre at Hanumant Nagar in Bangalore where many new seekers have found Christ. New Believers are introduced to evangelical churches such as Richmond Town Methodist Church, Koramangala Methodist Church. Some people attend CSI churches too. We believe that since God initiated this ministry, He will guide and lead us in the future.

New Fields

If any endeavour has to be successful, it needs to be 'surveyed'. Survey can be likened to buying a plot of land. The aspect of the land needs to be observed and measured. Documents need to be scrutinized and experts consulted before the land is finally bought. Survey is vital to the selection of new mission fields. Before a missionary is assigned to a new area, a team of leaders visit the area, gather information like the geographical location, religious background, culture and language of the people, number of Christians in the region, churches (if any) and whether any other Mission is already working there. Next, the survey team identifies a suitable village where a missionary can be placed. Apart from

church planting, the team discovers whether the target people have the Bible in their heart language. If the area is disease prone, the need for medical missionaries and equipment is identified.

Partnership

IEM was born as a result of partnerships. Our first partners were our prayer partners. Since then we have enjoyed working with World Vision of India, Evangelical Fellowship of India Commission on Relief (EFICOR), Church's Auxiliary on Relief (CASA), Discipleship Centre and so on. Having forged such partnerships, we have found that the people are more responsive to the Gospel. For example, when we dig bore wells in drought affected areas, the response is one of gratefulness to us and thankfulness to God! In this way they realize that we are interested in their personal well being as well as their spiritual well

being. When it comes to disasters, timely help can not only alleviate human suffering but also lead them closer to the Lord. They support the ministry there as a whole. Further, we make every effort to maintain close relationships with mainline churches.

Conclusion

Although IEM is an indigenous Mission working in India with Indian missionaries, we also realize that we are not the only ones doing the work. There are many other Missions within India and around the world who are labouring for the Lord in their own part of the world. And besides upholding them in prayer, we are also invited to send missionaries to our partner Missions. This is called 'seconding'. Indian missionaries are sent with a specific purpose, to work among a specific people group in a specific region.

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CYBER CRIME : EMERGING VIOLENCE AGAINST WOMEN

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Communication revolution, as a web of social life has assumed greater importance in the contemporary scenario of the country. Its technological advances have far reaching consequences. New Information and Communication Technologies (ICTs) have excited considerable popular and expert attention during the past few decades of the twentieth century. In this digital age, ICT is benefiting billions across the world by bridging certain gaps and multiplying human potential in every walk of life. The digital services, growing reach of the Internet, rapid spread of mobile communications) and the wide diffusion of social media have created new opportunities. At the same time, there are certain social, political and economic implications too.

Social Networking and other websites are created and updated for many useful purposes, but they are nowadays been used to circulate offensive contents also. Cyberspace is a new communicative domain, enabled by the convergence and rapid development of telecommunications and computing. India is witnessing a steady increase in the number of cyber crimes. As per the United States report on Internet and Computing Trends, Indians are the second largest sharers of personal information over the internet next to Saudi- Arabians.

Cyber crime is a global phenomenon. With the advent of technology, cyber crime and victimization of women are on the high besides posing a major threat to the nation and its economic security. In cyber space, women are found to be victims of harassment via e-mail, cyber-stalking, cyber defamation, morphing, email spoofing, hacking, cyber pornography and cyber sexual defamation, cyber flirting and cyber bullying. Despite India being one of the very few countries to enact the IT Act 2000 to combat cyber crimes, yet issues relating regarding to women still remain untouched in this Act.

Since cyber-crime is emerging as a challenging threat for the advancement of India, this research attempts to highlight the cyber crimes

against women and how they can best be managed and eliminated..

Cyberspace and Dimensions of Cyber Crime against Women

Cyber space is a short hand for the web of consumer electronics, computers and communication networks that interconnects the world. The term first appeared in William Gibsons science fiction, 'Neuromancer' published in 1982¹. This cyber space is "the total interconnectedness" of human beings through computers and telecommunications without boundaries on the physical geography. Social media tools such as Face-book, You-tube and blogging sites have become part of daily use in the lives of millions of people in Asia. As of June 2016, Asia has more than 1,792,163,654 internet users more than any other region of the world accounting for 49.6% of internet users worldwide². Internet penetration rates are only 44.2% in Asia particularly amongst the youth who constitute world's fastest growing and largest segment of social network users in the world³. As of 2015, India was the third-largest online market with more than 198 million internet users, ranked only behind China and the United States and declaring itself as a market not to be ignored on the global stage. Of the millions of internet users in India, 38 percent of those who use the internet at home or at work come from the 25-34 age brackets, a percentage which was higher than any other age group surveyed. Furthermore, men dominated internet usage with 61 percent to women's 39 percent⁴. Social media apps were ranked as the most popular mobile activity, followed by photo uploads, mobile video and mobile shopping. The growing reach of the Internet, the rapid spread of mobile information and communications technologies (ICTs) and the wide diffusion of social media have paved new opportunities and enabled various efforts to address violence against women. Unfortunately, they are also being used as tools to inflict harm on women and girls.

Cyber crime means "*Crimes targeted against women with a motive to intentionally harm the*

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victim, using modern telecommunication networks such as the Internet (Chat rooms, emails, notice boards and groups) and mobile phones (SMS/MMS). Information technology has expanded over the last two decades and has become the axis of today's global and technical development. With numerous advancement of the internet, crime rate using internet has also multiplied its roots in all directions. The expanding reach of computers and the internet has made it easier for people to keep in close touch though they are distant. However, the means that enable the free flow of information and ideas over long distances also give rise to a worryingly high incidence of irresponsible behavior. The World Wide Web allows users to circulate content in the form of text, images, videos and sounds. The widespread circulation of such content is particularly harmful for women. In the recent years, there have been numerous reports of women receiving unsolicited emails often containing obscene and obnoxious language. Cyber-crime against women is on an alarming stage and it may pose as a major threat to the security of a person as a whole. The vulnerability and safety of women is one of the primary concern of any criminal and penal law, but unfortunately hapless women are still defenseless in cyber space.

Amongst the various cyber crimes committed against individuals and to the society at large, those crimes which are specifically targeting women are mentioned hereunder⁴: –

Harassment via E-mails is not a new concept. It is predominantly similar to harassing through letters. Harassment includes blackmailing, threatening, bullying and even cheating via email.

Cyber-stalking is one of the most talked about net crimes in today's modern world. The Oxford dictionary defines stalking as "pursuing stealthily". Typically, the cyber stalker's victim is new on the web and inexperienced with the rules of netiquette & Internet safety. Their main targets are mostly females, children, emotionally weak or unstable, etc.

Cyber Pornography is yet another threat to the female citizens. This would include pornographic websites; pornographic magazines produced using computers (to publish and print the material) and the Internet (to download and transmit pornographic pictures, photos, writings etc). Pornographic materials can be reproduced quickly and is also cheap on new media

like hard disks, floppy discs and CD-Roms. Internet has provided a medium for the facilitation of crimes like pornography.

Defamation Cyber tort including libel and defamation is another common crime against women in the net. This occurs when defamation takes place with the help of computers and / or the Internet. E.g. someone publishes defamatory matter about someone on a website or sends e-mails containing defamatory informations to all her friends.

Morphing is editing the original picture by unauthorised user or fake identity. It is done by down trading female's pictures by fake users. These pictures are edited and then posted/uploaded on different websites by creating fake profiles.

Email spoofing it shows its origin to be from a different site other than actually where it originated. This is a technique which uses the spamming technique with the latest technological advancements. Falsification of name / or e-mail address of the originator of the mail is usually done by e-mail spoofing and is also called as phishing. As such, cyber-attack on a woman leaves her more traumatized than her male counterpart. As could be visualised, attacks against women are carried out to destroy their personal reputation, create fear for physical safety and also monetary losses. On the contrary, men are targeted more for illegal economic gain. Victimization of women includes both physical and psychological abuse. With the growth of internet based society, the concept of victimization has taken a turn more towards emotional abuse. The male-metted-out physical tortures have in the recent times, become more hi-tech emotional tortures having the victims brutalized, horrified and even during them to commit suicides in some cases. These tortures are not physical done, but are inflicted due to cyber assisted emotional torture, unique to women alone.

Cyber Crimes against Women

India has been witnessing growth of cybercrimes and watches helplessly, the perpetration of cybercrime against women. There is a worrying statistics that goes on to suggest that nearly 13 per cent of the cases are targeted against outraging or blackmailing women. Over the years, cyber crimes reports have risen by nearly 69.0 per cent. The number of cases reported in the year 2014 was 9,622⁵. However,

the advent of the social media over the years has also been used as a tool by many to revenge against women. The term 'cyber crime against women' in India is mostly used to cover sexual crimes and sexual abuses in the internet, such as morphing the picture for the purpose of pornography, harassing women by sexually blackmailing/harassing mails or messages etc. or cyber stalking⁶. While cyber crimes range from frauds to hacking, the police across the country receive several complaints from women complaining of blackmailing. Instances are that many women who have been divorced have lodged complaints on their former husbands who blackmail them on the social media. Most of the cyber crimes are reported for greed/financial gain accounting for 18.0% (1,736 out of 9,622 cases) followed by insult to the modesty of women (6.2%) (599 cases), fraud/illegal gain (5.1%) (495 cases), sexual exploitation (3.7%) (357 cases) and personal revenge/settling scores (3.0%) (285 cases). A total of 9,622 cases were reported under the cyber crimes (which includes Information Technology Act, offences under related sections of IPC and offences under Special and Local Laws (SLL)) as compared to 5,693 cases registered during the previous year (2013) which shows an alarming increase of 69.0% over the previous year⁷.

There are reported cases, which speak of the position of cyber stalking in India. To mention a few, in June 2000, a man was arrested by the Delhi Police for assuming the identity of his ex-employer's wife in a chat channel by encouraging others to telephone net. The victim who was receiving obscene telephone calls during night from a stranger lodged a complaint with the police. The accused was then located "on line" in the chat room under the identity of the victim and was later traced through the telephone number used by him to access the internet⁸. In a case of Manish Kathuria who was arrested by the New Delhi Police for stalking an Indian lady, Ms Ritu Kohli by illegally chatting on the Web site MIRC using her name. He used obscene and obnoxious language and distributed her residence telephone number, inviting people to chat with her on the phone. As a result of which, Ritu kept receiving obscene calls from strangers and they promptly talked flintily dirty with her. In a state of shock, she called the Delhi police and reported the matter. In another case, an engineering and management graduate, facing prosecution in a dowry

harassment case, was arrested by Delhi police for sending obscene e-mails in his wife's name to several persons⁹.

Recent Indian incidents revolving around cyber pornography include the Air Force Balbharati School case. A student of the Air Force Balbharati School, Delhi, was teased by all his classmates for having a pockmarked face. Tired of the cruel jokes, he decided to get back at his tormentors. He scanned photographs of his classmates and teachers, morphed them with nude photographs and put them up on a website that he uploaded on to a free web hosting service. It was only when the father of one of his girl classmate featured these obscene materials on the website objected and lodged a complaint with the police, upon which action was taken¹⁰. In another incident, in Mumbai, a Swiss couple gathered slum children and then forced them to pose for obscene photographs. They would then upload these photographs to websites specially designed for paedophiles. The Mumbai police arrested the couple for pornography. The 'Times of India' reported that, a Delhi-based beautician told the police that her photograph was flashed on a porno portal along with her mobile number¹¹.

Recently, a 21-year old woman Vishnupriya in Tamilnadu committed suicide near Salem on 23rd, June, 2016 reportedly after police failed to take action on a complaint she had filed on her morphed images she had spotted on Facebook¹². The official statistics of NCRM shows that, crimes against women have come down in Tamil Nadu in 2015 when compared to the previous year. From 6,325 cases reported in 2014, the number of cases had gone down to 5,847 in 2015. This follows the national figures that have also declined from 3,21,993 to 3,09,549. Tamil Nadu was the only State to record a downtrend in cyber crimes last year. The NCRB data for 2015 shows that there was a 20 per cent spike in the number of such cases – from 9,622 in 2014 to 11,592 last year. But in Tamil Nadu, the figures dropped from 172 to 142. While the national figures show a 41 per cent increase in the number of people arrested in connection with cyber crimes, Tamil Nadu recorded a four per cent increase¹³. Consequently, the number of cases registered in connection with offences against women had risen from just four in 2004 to 40 in 2013. Out of 17,060 complaints related to cyber crimes received across the State in the last 10 years, only a meager 779 of them are registered.

INTERNET OFFENCES

	No. of petitions received on cyber crime in Tamil Nadu in the last 10 years	No. of petitions on crime against women	No. of cyber crime cases registered in the last 10 years	No. of cyber crime cases on crime against women
2004	341	76	15	4
2005	467	98	30	9
2006	554	103	18	6
2007	581	97	34	10
2008	539	100	45	5
2009	699	154	96	11
2010	1,359	204	96	20
2011	2,165	278	90	20
2012	3,309	501	114	29
2013	4,066	683	139	40
2014	2,980	262	102	28
Total	17,060	2,556	779	182

Sources: *The Hindu, September 25, 2014

*Report of National Crime Record Bureau, 2014, Government of India

The data showed that the complaints had been increasing steadily since 2004 when only 341 complaints were received by cybercrime cells across the State, to 467 in 2005, 554 in 2006, 581 in 2007, 539 in 2008, 699 in 2009, 1,359 in 2010, 2,165 in 2011, 3,309 in 2012 and 4,066 in 2013. The corresponding figures with respect to complaints connected with cyber-crimes against women were 76 in 2004, 98 in 2005, 103 in 2006, 97 in 2007, 100 in 2008, 154 in 2009, 204 in 2010, 278 in 2011, 501 in 2012, 683 in 2013 and 262 until August 2014¹⁴. In this age of internet, effective use of the technology was important to tackle the menace of increasing crimes against women. The Tamil Nadu Government introduced two bills in the Legislative Assembly to amend the Tamil Nadu Act 14 of 1982 and bring offenders involved in cyber crime and sexual offences against women under the Act¹⁵. The bills seek to empower the state to arrest offenders involved in cyber crime and sexual offences against women for their first offence as well, bringing in stringent laws to check such crimes. The Goondas Act currently provides for the arrest of habitual offenders. Two cases pertaining to a Facebook page containing obscene pictures of girls were registered on the complaints of NGOs. The accused was detained under Goondas Act (Tamil Nadu Act 14 of 1982). This is the first case where a Cyber law offender had been arrested for offences under Information Technology Act, 2000 and Protection of Children from Sexual Offences (POCSO) Act, 2012 and was detained under Tamil Nadu Act 14 of 1982 after the Act was amended in 2014 to include cyber law offenders¹⁶.

Judicial Protection to Women

India is one among very few countries to enact IT Act 2000 to combat cyber-crimes. This Act widely covers commercial and economic crimes which are clear from the preamble of the IT Act but it is observed that there is no specific provision to protect security of women and children. However, there are a few provisions covering some of the crimes against women in cyber space under IT Act. This Act and its latest amendment in 2008 have the following drawbacks. There exists no statutory definition explaining the term cybercrime in any law in the respective countries. In India, this term was earlier used under Section 66 of the IT Act, 2000 but has now been replaced by the insertion of a new section, as such the word "hacking" has been dropped by the IT (Amendment) Act, 2008¹⁷.

The Ministry of Home Affairs has issued an Advisory to the State Governments and Union Territory Administrations on Cyber Crimes. The State Governments have been advised to build adequate technical capacity in handling cyber crimes including technical infrastructures, cyber police stations and trained manpower for detection, registration, investigation and prosecution of cyber crimes. Cyber forensics training lab has been set up at Training Academy of Central Bureau of Investigation (CBI) to impart basic and advanced training in Cyber Forensics and Investigation of Cyber Crimes to Police Officers associated with CBI. In addition, Government has set up cyber forensic training and investigation labs in the States of Kerala, Assam, Mizoram, Nagaland, Arunachal Pradesh, Tripura, Meghalaya, Manipur and Jammu & Kashmir for training of Law Enforcement and Judiciary in these States. Government has decided to provide a centralized citizen portal through Crime and Criminal Tracking Network and Systems (CCTNS) for registering online cyber crime complaints. The Ministry of Home Affairs has also in-principle approved to set up an Indian Cyber Crime Coordination Centre (ICCCC) to fight against cyber crimes in the country and establish an open platform for victims to lodge cybercrime complaints with the protocol for resolution such as online crime reporting, to support and coordinate electronic investigations of cybercrime, assist the law enforcement agencies in criminal investigations etc¹⁸.

The Government has also directed the intelligence agencies to identify potential recruits and keep them under surveillance.

National Commission for Women (NCW) set up in 1992 under the National Commission for Women Act, 1990, registers complaints under various heads on Acid attack, attempt to rape, bigamy, cyber crime, desertion, divorce, maintenance, dowry death, dowry harassment, female infanticide, harassment at workplace, molestation, outraging modesty of women, sexual harassment at workplace, etc. It has an online complaint registration system which provides for speedy and easy registration of complaints on commission's email address from any part of India or the World¹⁹. Thus, Police departments of various states and women organizations have made the complaint registration process accessible easier. As a consequence, the complaints can even be registered through e-mail, post or on the websites of the concerned department.

Strategies

While the new digital and Internet technologies are beneficial to women in activities like self-expression, networking and professional activities, yet cyber victimization poses an underexplored barrier to their participation. Hence, following suggestions are given to overcome the problem.

- Avoid furnishing personal details such as family background, sharing of photograph with people with whom you are socializing, your private moments etc on social websites like Facebook, Google+, Twitter as these can well be easily misused.
- Always create two online presence- one for social networking and the other, official. Prefer using dummy profile presence while in internet.
- Need to adopt Uniform Law worldwide as cyber crime is not only a national problem but a universal problem. There is also a need to adopt specific laws on jurisdiction and international co-operation.
- Address issues on awareness of tools and services online and digital literacy and training for girls and women.

- Spread the understanding around on how privacy affects girls' and women's use of mobile phones
- Safety and privacy audits of apps to prevent risks and increase confidence in usage.
- Develop technology solutions to protect girls' and women's privacy
- To avoid being victimised in cyber-crime, one should not engage in conversation with strangers. People on the other end of computer may not be those whom they claim to be. We must keep our passwords protected and avoid storing sensitive material on the computer as they can be accessed by a hacker. If anything seems out of place or wrong, contact the law enforcement agencies immediately.

Conclusion

The Internet is one of the fastest-growing areas of technical infrastructure development in all nations. In 1995, less than 1 per cent of the world's population was connected to the Internet. The number has since then grown to 40 per cent, with over three billion unique Internet users. According to Intel's 2013 report, women and the web estimates 450 million new female Internet users useonline²⁰. There have been numerous technological advancements over the last decade. Social media has its own positive and negative impacts and is spreading its territory vigorously like a forest fire. In the current era of online processing, critical information and details are mostly available online and prone to cyber threats. Individuals access the internet to gather and share informations with others no matter where ever or howfar they are.

The technological development is beneficial as well as harmful. The growing reach of the Internet, rapid spread of mobile information and communication technologies (ICTs) and the wide diffusion of social media have presented new opportunities and enabled various efforts to address Violence against Women and Girls (VAWG). Many websites and blogs provide security tips for the safety of women and children in the net. Despite so, cybercrimes against women are on the rise. The NCRB report reveals that a large number of people arrested in cyber crime cases were either relatives or friends of the victims. Disgruntled employees and

business rivals also form a good chunk among the arrested. The problem can, at best, be solved only when the victim reports back immediately or even warns the abuser sternly about taking legal actions.

In India, the Government has taken various steps in the form of awareness, training, legal framework, emergency response and implementation of best practices to prevent occurrence of such cybercrimes. Yet, communication tools offered by new technologies are being misused by both men and women to assert dominance, manipulate, terrorize, humiliate and silence. The Internet clearly facilitates acts of violence, sexual and other offences both online and off-line and provides easy access to victims for trafficking and other forms of exploitation. Indian laws regarding data privacy, offensive communication through Internet and digital communication technology and jurisdictional issues

in cases of crimes committed through ICT and DCT still needs development. However, we should have holistic view of their problems and initiate policy formulations and implementations to prevent women from being victims of Cybercrime. The need of the hour is to follow multi-level approach such as preventive measures through public sensitization and consciousness-raising, promotion of safeguards for safety and equality on the Internet for women and girls and putting in place and enforcement of sanctions to combat violence against women and girls. Above all, to counter cybercrime against women in India, not only stricter penal reforms are needed but also a change in education system is a huge requirement. Such change cannot come from within a single block of society but people, government and NGOs etc. need to work together to bring forth commendable changes.

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ROLE OF WOMEN FOR SECURING FRANCHISE RIGHT IN TAMIL NADU

M. Glory Bai*

Introduction

Franchise right is the basic political right of a citizen. That basic political right was denied to the women till 1921. Tamil Nadu was the pioneer state which provided franchise right to women in 1921. Followed by Tamil Nadu many states granted that right to women. To secure the franchise right women played a vital role. The role of Dr. Annie Besant and Mrs. Sarojini Naidu were considered as noteworthy.

The political status of women can be defined as the degree of equality and freedom enjoyed by women in the shaping and sharing of power. In a patriarchal form of society men dominate the political arena, men formulate the rules of political game and men define the state of evolution. As a whole the political life is structured according to male norms.¹

The role of women's mainly as a mother and house wives. So many restrictions were put on her to come out of home.² They were considered as unfortunate to involve in politics³. Women also find it hard to participate in politics due to limited time available to them because of their dual roles on the productive and reproductive spheres⁴. Women possess subordinate status throughout the world but the nature of subordination differ from country to country.⁵ The involvement of women in politics is mainly denied due to lack of proper education. Education alone helps women to raise question, reflection, action and knowledge.⁶

In a democracy the right to franchise is the basic right of political power, but it is surprising that in a majority of countries women did not enjoy the right to vote until the end of Second World War (1939 – 1945). There are great regional disparities in this regard. In most of the developed countries women enjoyed the right to vote from the early 20th century. In England, women were given the voting right in the 1918 and in USA it was given in 1920.⁷

The role played by the women of Tamil Nadu in getting their electoral rights was note worthy. Tamil Nadu was the pioneer state where the Women's

Indian Association was established under the presidentship of Dr. Annie Besant at Adyar on May 8, 1917 stands to secure equal civil and political rights.⁸ Its objectives were to secure for women the right to vote for Municipal and Legislative Council on the same terms as it is or granted to men to secure for women the right to be elected as members on all Municipal and Legislative Councils, to help women to realize that the future of India lies largely in their hands.⁹

In 1917 Dorathy Jinarajadasa joined as the Secretary of Women's Indian Association under the able presidentship of Dr. Annie Besant. Joining of Doraty the Secretary added additional colour to the Women's Indian Association for the demand of franchise. Entry of an Irish lady into the Women's India Association gave an impetus to the Women's Franchise Movement in India.¹⁰

In 1919, the South Borough Franchise Committee visited India, for further study about franchise. A women's deputation led by Annie Besant and Sarojini Naidu voiced the committee for women's suffrage on equal terms with men. The committee accepted the petition and interviewed a few provinces. After making a thorough study the committee reported that women should be totally excluded from the franchise. The committee suggested that the social customs in India were not conducive for granting franchise to women and as such suffrage would be premature.¹¹ The committee simply appreciated the efforts of Women's Indian Association and recommended that women franchise should be reconsidered in the next revision. By seeing this the member of the women's Indian Association and women's delegation who had worked vigorously for female franchise were very disappointed with the committee's recommendation. When the Joint Select Committee met in England, Annie Besant and Sarojini Naidu appeared for it.¹² Sankaran Nair the only Indian member of South Borough Committee asked the Bombay Committee to send a delegate along with Annie Besant and Sarojini Naidu. The Bombay Committee elected

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Herabai Tata as a delegate and she with her daughter Mithan Tata went to England.¹³

The cry of Annie Besant, Sarojini Naidu and Herabai Tata was supported by the Indian leaders like B.G. Tilak, V.J. Patel, U.P. Madhava Rao, Jinnah and Yakub Hasan. With the support of the leaders the demands of women were represented to the joint select committee. The committee passed the Govt. of India Bill in 1919 without mentioning the women's franchise. But one of its provisions allowed the provincial legislation council to settle the votes for women.¹⁴

In Madras the Justice Party won the election in 1920. As soon as the Justice Party had formed the Govt. the Women Indian Association under the able Presidentship of Annie Besant demanded the govt. to pass a resolution regarding the vote for women. So Diwan Bahadur M. Krishnan Nayar passed a resolution in the Madras Legislative council to remove the sex disqualification of women. The resolution was passed on April 1, 1921. In response to this resolution the Govt. of Madras was pleased to make a regulation called the Madras Electoral sex Disqualification Removal Regulation. Based on this regulation women got equal right with men regarding franchise.¹⁵

Madras is the pioneer province, which granted the voting right to women in 1921. Followed by this the Legislative Council of United Provinces granted the voting right to women in 1923, Cochin and Travancore 1923 Bengal in 1925, Central Province in 1927. Finally Bihar and Orissa in 1929 and completed the enfranchisement of the women of British India.¹⁶

After the voting right Dr. Muthulakshmi Reddy became the first women legislator of Fort Saint George, Madras and the first women vice president of the Legislative Council in the world.¹⁷

Conclusion

The Right to franchise for women was an epoch making event in the history of India. Followed by Dr. Muthulakshmi Reddy many women occupied top most places in Indian politics. Their Contributions are noteworthy one. Framers of our constitution also quoted adult franchise without any segregation. Thanks to the pioneers who strived their level best to brought such great thing for the welfare and wellbeing of women. Now woman is second to none. She is ranking topmost level in all fields.

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NOMADIC NARIKURAVAR CHILDREN'S HEALTH PROBLEMS IN TIRUNELVELI, TAMIL NADU

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The Narikuravar were the nomadic group of people believed to have migrated from the states of Rajasthan,¹Gujarat² and Maharashtra³around 400 years ago to South India. They were the non-food producing group, listed in the category of economic specialization as peripatetic nomads associated with nature and it's by-products, settled all over South India. In Tamil Nadu they preferred to live in the hilly regions. When the British Government passed the Forest Protection Act, they were naturally pushed towards the plains and developed contact with the settled communities. In the beginning the Narikuravar community did not find any place to reside after a day's toil in Tirunelveli city. They made tents as dwelling places on the road sides and lived on pavements.

The Social Change and Development (SCAD), the Non-Governmental Organization (NGO) at Cheranmahadevi identified the problems of this community and began to work for them. The authorities of the Government in Tirunelveli purchased lands from the private parties and allotted it as a colony for this community at Pettai. This colony was created in 2004, with the combined effort of SCAD as well as the government. Out of 242 families and 1200 total population identified in 2013⁴ only 200 families and 911 people of this community are staying here as on 31 December, 2016. Other families migrated permanently to places of their choice like Vallioor and to other places nearby.⁵

S.No	Age Group	Male	Female	Total
1	Senior citizen	29	14	43
2	Adult	213	221	434
3	Children	260	174	434
	Total	502	409	911

Source: Saranalayam Survey Report, Open Shelter Programme for Street Children as on 31 December, 2016.¹

Narikuravar community in Tirunelveli is one of the vulnerable communities in Tamil Nadu. There are many issues which lead to their disadvantaged conditions. Poverty, illiteracy, ignorance, unemployment, negligence and violations of their

rights, crimes committed against this community etc., are the crucial issues affect their health and well being. The other major issues which confront them are disease and discrimination.

Children's Health Problem (below 18 Years)

S. No.	Name	Age	Gender	Problem
1	Ajay Kutty	13	M	epilepsy, nerve disorder, mentally retarded
2	Abilash	11	M	epilepsy by birth, seizure
3	Chellakili	17	F	mentally retarded
4	Karthika	17	F	Hepatitis
5	Venkatesh	12	M	Hepatitis
6	Jeyalakshmi	18	F	tuberculosis, cyst
7	Sakthi (died)	4	F	chicken pox
8	Saranya	17	F	Hypertension
9	AbiVaijyanthi	11	M	dental problem, oral allergy, teeth disorder
10	Muthumari	1	F	viral fever

Epilepsy, Seizure and Mentally Retarded

Many children are suffering due to epilepsy problem. Ajaykutty, a 13 year old son of Rathi is bedridden from birth. He has nerve weakness and no mental growth. He is excreting urinals and motion on bed. Their house smells always. Though the doctors identify the problem and advise her to go for aborting the baby in prenatal stage, but she and her husband Ajayan neglect that advice to have a heir to their family.¹Ajayan brother of Udayan is husband to Latha. They have three children. Their first son Abilash (11) has epilepsy from birth. This small boy endures the problem of seizure.²When young mothers are neglected and deserted by their husbands they are depressed and mentally retarded. Chellakilli (17) is one such case.

Hepatitis

Karthika (18) second daughter of Meena, suffers from jaundice for four years. She has delivered one son at the age of sixteen with medication during pregnancy. Meena's son Venkatesh (13) is a school going boy is suffering due to jaundice problem.³

Tuberculosis and Polio attack

Jayalakshmi (18) is suffering due totuberculosis. Some cysts formed in her jaw because of this problem. Few children in the colony suffer

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due to polio attack. Those who get affected are unable to walk.

Chicken pox

Many children died due to chicken pox. Four year old daughter of Chinraj (22) died due to this disease. All the inner parts of her body like mouth, intestine and stomach got affected. She was fed with liquid food for few days and died later.⁴ A girl of one year old also died recently due to chicken pox. Though there is a belief prevailed that the severity of chicken pox will increase with allopathic medicine, they consult allopathic doctors and use all tablets prescribed by them.

Hypertension, Fever and Dental problem

Saranya (17) suffer as a result of hypertension during pregnancy. Vethavalli's two years old son get severe viral fever. They consult a private doctor in Tirunelveli town and get recovered.⁵ Children in this colony are very often suffering from fever, snot, sneezing, cough etc during rainy season.⁶ Children suffer due to dental problem also.

Other issues

Narikuraver men and women are fond of children. Parents and grandparents hold their tender babies carefully in hand.⁷ At the same time there is no health care and attention towards babies and children. Small babies crawl around kerosene stove while preparing food. Mari's one year old child's foot bone has been broken since the baby goes under the cycle wheel.⁸ No proper treatment is given to that wound. It shows their negligence towards children. Small children and babies are suffering from mosquito bite due to the logging of rainwater around their tent. Chinraj's one year old son's whole body is full of mosquito bite marks. They apply neem leaves paste to cure mosquito bite.⁹ They believe and follow some superstitious methods to cure the diseases. A piece of fishing net is tied around the neck of a baby believing it as good for health.¹⁰ Infant mortality rate is more among this people. Hence the children are the high risk category regarding the health is concerned.

Reasons for their ill health and diseases

The environment, where the Narikuraver living is not conducive to live. Their houses and the

worshiping places meant for temple are surrounded by mud and dirty water during rainy season. There is no proper drainage system in their areas. They do not have separate toilet facilities in houses. Their living places are dirty and prone to diseases.¹¹ They do not keep their surroundings clean and maintain their houses clean. Except in few houses all are dumped with dirty clothes and bundles. They keep inside their houses the blood soaked clothes as bundles for many generations called as "Sami Mootai (god's property)."¹² They rear pet animals like dog in houses and keep birds like "Kowthari" in small cages. They do not clean their excretion properly. They dry the horns of the cow and bones of "Viruvu" in front of their houses to make some ornaments and sell them as "NariKombu," (horn of fox), a symbol of luck. Flies are enormous and they roam all around their surroundings since it smells.

They do business in unhygienic surroundings. They stay, wander and spend their time through places like drainage, garbage dumps, public toilets, corridors, pedestrian path, transport terminals and in heavy crowded areas. The place where they sit for business is untidy and unsanitary. They spread all their business articles in filthy cloth. Many young mothers are doing business leaving their babies on the pedestrian lane. They never bother about their health and hygiene.

They are unclean always.¹³ They do not brush their teeth and take regular bath.¹⁴ Most of them wear very dirty clothes without washing. Many of the adults and children do not cut their hair and apply oil. They throw their snot (nasal fluid) and spit out where ever they sit and even inside their houses and do not wash their hands.¹⁵

They eat everyday very poor quality of food. They do not have balanced, nutritious and healthy diet. They love to eat non vegetarian food. They buy breakfast from the local sellers. The sellers often bring unsold food items from the hotel and sell them in their colony at higher rate.¹⁶ They do not have the practice of taking lunch. They eat the breakfast items even for lunch. They drink coffee and tea very often. They cook and eat only at night. Young mothers, ladies and men to cook in front of their houses around 6 p.m. They prepare their food with kerosene or clay stove.

If they are unable to hunt any items they collect the waste items like intestine, liver and head of hens from the butcher shop and prepare dishes out of them. They prepare and eat food in unhygienic manner. Flies sitting and roam all around their cooking items. The whole family drinks while eating at night.¹⁷ Ladies and men drink in day time also. So, many of them are addicted to alcohol. They drink to forget their hungry feelings. Since they roam for business most of the time, they eat all available food items nearby. They are unable to have food in time. Though they have many ailments in their body, they are unable to be cautious on food. Believing it as good for health, some men drink the raw blood of bates. Sometimes they drink the cold blood of the animals like goats and buffalos while sacrificing.

Parents give very little attention towards their kids. Children eat all food available in open unhygienic places and drink impure water Small children roam almost half naked in houses, streets,

and bus-stand. And they wear untidy dresses. Flies roam all around their babies. Child marriage is considered as part of their tradition. Protection of their girl children from outsiders attributes the reasoning for child marriage they say. But child marriage is also one of the important reasons for their ill health and diseases.

Four members belonging to same family suffer from chronic jaundice. This may be due to marrying members belong to close family circle, intake of irregular unhygienic food and addiction to intoxicating liquor etc

Conclusion

Hence unhealthy environment, improper accommodation, insanitation facilities, lack of good quality food, child marriage, lack of awareness about health and hygiene, intoxication, nomadic way of life etc., are the reasons for their ill health and diseases.

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IMPACT OF IMPERIAL DOMINATION ON THE SOCIAL REFORMS IN INDIA

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Introduction

Anthropologists often refer to the body of ideas that people share as ideology, which basically influence the human behavior. An ideology is a set of ideas that constitutes one's goals, expectations, and actions. An ideology can be thought of as a comprehensive vision, as a way of looking at things, as in common sense and several philosophical tendencies or a set of ideas proposed by the dominant class of a society to all members of this society. The main purpose behind an ideology is to offer either change in society, or adherence to a set of ideals where conformity already exists, through a normative thought process. During the period of 17th and 18th century Europe was known as the Age of Enlightenment, science and logic became new sources of belief for many people living in civilized societies, which drove the development of European capitalism and then colonialism, influences people's beliefs, values, and ideals in many present-day, large, civilized societies. The emergence of ideas about universalizing principles that sprang from the enlightened and generous age was nourished by Knowledge from the expanding colonial context. As according to Professor Irfan Habib what is overlooked is simply that many of the fundamental ideas that came to us from the west in the footsteps of colonialism. The British Empire in Colonial India during the eighteenth and nineteenth centuries was one of the testaments of imperial achievement during an age of world-wide European Intellectualism cum Imperialism, which indicates the creation and maintenance of an unequal economic, cultural, and territorial relationship, usually between states and often in the form of an empire, based on domination and subordination, caused for ideological as well as financial reasons said by Robert Young. The emergence of English East India Company as a political power in India in the mid 18th century, hastens the process of transformation from feudalism to the next higher stage in social development. Marx has explained it as the annihilation of Asiatic society,

and the laying of the material foundation of western society in Asia, and created in its place modern bourgeois society through the rise and expansion of capitalism.

Imperial dogmatism and self-assuredness were only strengthened by certain ideas and pseudo-scientific theories. The first of these was the idea of race superiority. James believed that the white races are superior to the black or yellow, was a basic assumption of the confident imperialism of the 19th century. But later on the imperialist argument based on the White man's special right to rule was given a moral and humanitarian cover. Ethical Imperialism emphasized the humanitarian task of bringing about good government, education, material improvement and morale elevation of the colonial peoples under the White man's care; a premise taken from Rudyard Kipling famous poem, *The White Man's Burden* shows that it is morale duty or you can say a burden of white Englishmen to civilize the backward people like Indian. In this context the British in India were quite conscious of being a master race. As the British defined their own identity as a nation in opposition to the World outside, so too more generally, did they as Europeans, under the influence of the ideals of Enlightenment, announce their own pre-eminence as a modern and civilized people? The East was always described through the forms of western iconography.

British Attitude Towards India

British imperial ideology for India was the result of contemporary intellectual and political crosscurrents at home. Sometimes, sub-imperialism of the men on the spot regarded by some as the "real founders of empire and pressure from the rule-in sort, the crisis in the periphery-led to adjustments and mutations in the functioning of that ideology. As such, the East India Company's involvement in India after 1757, and the construction of a British Indian dominion were closely tied to the scholarly research and intellectual debate of those Britons there, and

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laid the grout he expansion of the Company into Indian politics brought company's servants into contact with a range of Indian informers and texts that would, in a form that was highly mediated by British translations and interpretations, ranks and intellectual levels- soldiers, officials, political leaders, merchants, missionaries, historians, poets and philosophers etc. They were confronted with a strange and distant land, whose people and social conditions, political economic practices, art, religions, and learning were quite different from anything in Britain. Several schools of imperial historiography are integral to understanding the political nature of the empire itself but these historiography changed as the empire changed and in many ways there was a symbolic relation between the Britain and India. Perhaps, it is not at all ironic that the writer who noted that who control the past controls the present, who controls the present, who controls the future, was British India born. Towards India in 1765 – 1858, is a study of complex body of thoughts and opinions relating to India and derived from Individuals, groups, and the British public at large. It is a study of various intellectual tendencies, Mercantilism, Orientals, Evangelicalism, Conservatism, Utilitarianism, Liberalism, Romanticism and Rationalism as these affected British views of India. It reveals the quality of British thought and opinion about India, the degree of ignorance, self interest and knowledge that appeared in Britain's understanding.

Mercantilism

Enlightenment thinkers, such as David Hume and Adam Smith, comes to determine the rationale of the East India Company in its political expansion in late 18th century and early 19th century India. Adam Smith's advocacy of retaining the conquests of the East India Company, what he calls territorial acquisitions, has largely been left fallow by intellectual historians working on Smith, as well as historians of modern India, all of whom have been concerned with general theoretical reflections on Empire, as well as the latter's institutional expressions. The term mercantilism would only be anachronistic to try and describe its meaning for seventeenth and eighteenth- century commentators on the science of wealth. Adam Smith's the wealth of nations has been seen as the founding text for the free trade principles of "laissez-faire", replacing the narrow minded economic nationalism of mercantilist

doctrine, and opened a path for communicating a variety of Englishmen with Indian, that in helped in transmitting rational ideas among the dogmatic people. Proponents of laissez-faire and corporate welfare principles however continued to agree on the importance of empire and trading supremacy to the health of the economy. At one level, of course, this is simply a justification for the question of colonies in which raw materials are shipped to the mother country in exchange for the gift of civilization. James Stuart's Inquiry into the Principles of Political Economy criticized mercantile theory and said it is better idea to make free network for the purpose of avoiding social ills. Two recent studies that do take note of A. Smith's argument are able to do so only by distorting Smith did not categorically reject European rule over non-European territory, arguing, for instance, against the East India Company's exclusive territorial claim, that the 'territorial acquisitions of the East India Company are the undoubted right of the Crown, that is of the state and the people of Great Britain . On the other hand SuitaSen. in Empire of Free Trade also cites the same lines of Smith, to argue that, In specific reference to India, Smith believed that the pernicious monopoly should be abolished in favor of free trade. Yet, in view of the economic competition with other European nations, the Company should retain not only its territories in India but also its revenues as the 'undoubted right of the crown that is the State and the people of Great Britain.

Orientalies

The first school of thought that emerged in the writing of empire is perhaps best described as British Orientals. The Orientals scholars proved must dominant during the early modern contact between India and the Great Britain. They were dominant in this intellectual realm from the late 16th century until the early 1800s. By virtue of the fact that Orientals was the first scholars to record early interactions between Europe and Asia, they were very important to these two fields of history and established many of the early terms of reference between the two cultural groups. Arnold Toynbee, among others, helped universalized the notion of Intelligentsia by assigning to it the function of mediator between cultures. The intelligentsia arises, says Toynbee, in any community that is attempting to solve the problem of adapting its life to the rhythm of an exotic

civilization to which it has been forcibly annexed or freely converted. Indeed, some contemporary scholars have argued that *Orientalism* is also embedded in how western civilization looks at eastern culture that much of what is thought about the East is untrue and is actually an insidious way of creating the false dichotomy of us versus them. The *oriental* is an integral part of European material civilization and culture. *Orientalism* expresses and represents that part culturally and ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles. *Orientalism* is a style of thought based upon an ontological and epistemological distinction made between the Orient and the Occident. Some scholars like Eugene Irschick have argued that contrary to the supposition of Edward Said that *Orientalism* was a knowledge thrust from above through the power of the Europeans; it was produced through a process of dialogue in which the colonial officials, Indian commentators and native informants participated in a collaborative intellectual exercise character. To Warren Hastings the Indians were weak in body and timid in spirit. Their civilization was full of grave defects, vice, crime, superstition, injustice and anarchy, and they needed British protection against Indians and Europeans alike. Having asserted the superiority of the British and the inferiority of the Indians, then imperial spokesmen could arrive at the obvious conclusion. Under British rule Indians were not only happy, but in a progressive state of happiness. It had recognized the British responsibilities in India, had transferred Britain's best qualities there in the form of men and principles, and were now governing the country for the benefit of its people. Imperial sentiment, at its most enthusiastic, involved the conviction that Britain was now showering on India the blessing of British liberty, British character, and the British constitution.

The 18th century was the age of reason, of Enlightenment. Late in the century, the belief that the west had discovered the secret of progress through the employment of reason put India in the category of static or semi-barbaric cultures. Based on this conviction two views were formed as to how Indian society was to be redeemed and reclaimed for civilization. John Shore, who was governor general after Lord Cornwallis, and Charles Grant, his friend,

represented the evangelical viewpoint expressed in the latter's observation on the state of society among the Asiatic subjects of Great Britain. Grant argued in the observations, the application of Christianity and Western education to change what he thought was a hideous state of Indian society. Evangelicalism started its crusade against Indian barbarism and advocated the permanence of British rule with a mission to change the very nature of Hindustan. William Warburton, bishop of Gloucester, in a sermon preached in 1766, urged caution on the missionary enthusiasts. No lasting conversion of Indians could be expected until these barbarians have been taught the civil arts of life. In India the spokespersons of this idea were the missionaries located at Srirampur near Calcutta: but at home its chief exponent was Charles Grant. The principal problem of India, he argued in 1792, was the religious ideas that perpetuated the ignorance of Indian people. This could be effectively changed through the disseminations of Christian light, and in this lay the noble mission of British rule in India. To convince his critics, Grant could also complement the relationship between the civilizing process and material prosperity, without any accompanying danger of dissent or desire for English liberty. His ideas were given greater publicity by William Wilberforce in the parliament before the passage of the Charter Act of 1813, which allows Christian missionaries to enter India without restrictions. The evangelicals believed that the future prosperity of the British nation and the future happiness of the Indians themselves depended upon complete Anglicization of Indian Society. Let us Endeavour to strike our roots into the soil, and Wilberforce, by the gradual introduction and establishment of our own principles and opinions; of our laws, institutions, and manners; above all as the source of every other improvement, of our religion, and consequently of our morals.

The racial arrogance was not limited to the functionaries of imperialism. It ran in the English blood and laughed all political difference to scorn. Englishmen tried to justify through explaining their superiority of race, first on Religion and then science, were popular in the 19th century Britain, and both were pressed into service. The contemporary command decided that Britain must rule the waves, the sands and the plains because the English race

was the elect of all according to scientific principles. But the spiritual energy of the English race, partially suppressed by the 18th century emphasis on reason. European perceptions of India and those of the British especially, shifted from unequivocal appreciation to sweeping condemnation of India's past achievements and customs. Imbued with an ethnocentric sense of superiority, British intellectuals, including Christian missionaries, spearheaded a movement that sought to bring Western intellectual and technological innovations to Indians. Interpretations of the causes of India's cultural and spiritual backwardness varied, as did the solutions. Many argued that it was Europe's mission to civilize India and hold it as a trust until Indians proved themselves competent for self-rule. The immediate consequence of this sense of superiority was to open India to more aggressive missionary and proselytizing activity in Bengal. Initially British in India were conscious that any attempt to convert Indians to Christianity promised to subvert the very foundations of civil peace by offending the most deeply entrenched religious prejudices. Therefore company's administration had endeavored to maintain a sense of continuity with the past. However Hastings's Oriental Policy was abandoned by Lord Cornwallis, who went for greater Anglicization of the administration and the imposition of the Whig principles of the British government. Lord Wellesley supported these moves, the aim of which was to limit government interference by abandoning the supposedly despotic aspects of Indian political tradition and ensuring the separation of powers between the judiciary and executive.

The diffusion of the message of a superior civilization was the heart of imperialism. Christianity was the source and life of this civilization. So the propagation of the Christian message had to go hand with the extension of empire. It was the duty of the English race to convey the benefits of its civilization to those who did not possess them. By the middle half of the 19th century, it was openly preached by many that Christianity demanded an empire and that the cause of the one was the cause of the other. The authority of the British crown is at this moment the most powerful instrument, under providence, of maintaining peace and order in many extensive regions of the earth, and thereby assists in diffusing

amongst millions of the human race, the blessing of Christianity and civilization.

Utilisation

Liberal and humanitarian attitudes towards India first appeared in the social intellectual movement of the late 18th century, at the same time when conservatism and imperialism were the primary British reactions to India. The Liberal and humanitarian attitudes were the result of deep-seated changes occurring in the ideals, social habits, and institutions of a western nation. Begging in the late 18th century classical liberalism becomes a major ideology in European intellectual surface; a lay philosophy most clearly identified with civil liberalism, free market and representative government, coincided with the transformative effects of the industrial revolution in Britain. This ideology followed by the EIC's personnel till 1857 in their administration.

David Ricardo's contribution to Economics especially his doctrine of rent helped to give Utilitarianism a great vogue in England in the first half of the 19th century. Advocators of the *Laissez-faire* maintained that the unrestricted functioning of a free economy would guarantee the greatest good for the greatest number of people. Utilitarian thought swept through all disciplines in the first half of the 19th century and history was no exception. As a result a new historiographical school of thought grew from the political and philosophical ideas of utilitarianism, which itself grew to prominence in the mid nineteenth century, and that was based in the philosophical and scientific enquiries of the British Enlightenment.

The men like James Mill, James Stuart Mill were admitted into the executive government of the company were intimately connected with Indian affairs on utilitarian line from 1819. James Mill was at the very centre of power and in a position to carry into practice the principle of Utility as he had expounded it in his *History of British India*. Mill accepted a British company's responsibility to continue governing India but not any political institution for it. What India needed for improvement, he argued in a Benthamite line, was an effective schoolmaster, i.e., a wise government promulgating good legislation. It was largely due to his efforts an Indian

Penal Code under Lord Macaulay drew up in 1835 on the Benthamite model, which paved the way for a uniform social life in India for future. Some of the early dispatches on education, which had drafted, preached the world of utility, but for the main part of his career his duties were confined to handling the political relation with the Indian states. Edward Starchy and M. Elphinstone, both the officials discussed the applicability Bentham's theory of law to Indian Circumstances.

Along with utilitarian, Thomas Macaulay's liberal vision that the British administrator's task was to civilized rather than conquers; set a liberal agenda for the emancipation of India through active governance. Trained by us to happiness and independence, and endowed with our learning and political institution, India will remain the proudest monument of British benevolence, visualized C. E. Trevelyan, another liberal, in 1838. It was in this atmosphere of British liberalism that Utilitarianism, with all its distinctive authoritarian tendencies, was born. Jeremy Bentham preached that the ideal of human civilization was to achieve the greatest happiness of the greatest number. Good laws, efficient and enlightened administration, had argued, were the most effective agents of change; and the idea of rule of law was a necessary precondition for improvement. However during the first half of the nineteenth century along with racial arrogance, there was also a liberal optimism, as expressed in Lord Macaulay's ambition to transform the indolent Indian into a brown sahib, European in test and intellect-but not quite a European; he would be browner than sahib, to use AshesNandi's cryptic expression.

In London, readily available newspapers appearing to an increasingly literate middle class for creating widespread political support for social reform. As a result the Company's governors and officials like Bentinck, Metcalf, and Dalhousie, influenced by utilitarian-liberal ideology, took several steps to refresh Indian Society and passed several legislations for the purpose of elevating social obscurantism. But pointed out that social reform was the consequence of well meaning humanitarianism not of liberalism. During the years of the imperial flush and vigor several names leap to attention towards the imperial idea. All of them were liberals by political affiliation: perhaps also liberal by the tenor and drift of their intellect. There was Sir

Henry Maine, Sir FitzamesStephen who expounded an interesting mélange of liberal-imperial ideas in his liberty, equality, fraternity. Then there were Henry Sedgwick and John Seeley who looked at the empire from the top of the liberal fortress and were pleased with the view. It was basically Liberal Imperialism, not a freak of British politics. It commanded the support of a large intellectual circle of liberal men. The contradiction between their radicalism and their love of liberty at home and their burning with in imperialism abroad was not hidden from the eyes of the best of them. In a land mark study, Anthony argued that European theories of civilization and commercial progress were closely related to enlightenment critiques of earlier Roman ideologies of universal lordship. Thus, enlightenment attacks on early modern European empires as cruel and rapacious tyrannies become the lurching-off point for new theories of liberal imperialism in the nineteenth century.

The Utilitarian's differed from the liberals in significant ways, respectively with regard to the question of Anglicization. This was the time that witnessed the Orientals Angelicas' debate on the nature of education to be introduced in India. While the liberal lord Macaulay in his famous education minute of 1835 presented the strong case for the introduction of English Education, Utilitarian's like Mill stilled favored vernacular education as more suited to Indian needs. In other words, dilemmas in imperial attitudes towards India persisted in the first half of the 19th century. Although gradually the Anglicizes and Utilitarian's having their day, the old dilemmas were not totally overcome. The official discourse on the proposed reform of Sati was, therefore, grounded in a scriptural logic that its abolition was warranted by Ancient Hindu texts. The dilemma definitely persisted in the mid nineteenth century, in spite of Lord Dalhousie's determination to take forward Mill's vision of aggressive advancement of Britain's mission in India.

Conclusion

It is conventional in textbooks on the history of ideas to identify the eighteenth century with the Age of Reason. However, Horace Walpole had a different view; writing in the middle of the century he said: A century had now passed since Reason had begun to attain that ascendant in the affairs of

the World to conduct which it has been granted to men six thousand years ago. During company's hundred years rule the intellectual life of Indian people began to undergo revolutionary changes influenced by western ideas of Rationalism and Humanism. Along with racial pride, Christian aggressiveness was the most unattractive aspect of imperialism. But the impact of Christianity produced one wholesome result: it gave rise to humanitarianism.

In fact, humanitarianism was a product of two forces: rationalism and evangelicalism. The enlightenment of the 18th century had made its own contradiction to the imperial attitude. There was a widening of interest and people began to look outwards. The study of mankind stimulated the rise of Utilitarianism and the spread of the humanitarian feeling. As scientific discoveries revealed nature and its secrets, there was greater confidence in Human spirit. Rational explanations rather than blind faith would henceforth guide the material and spiritual life in West. Science had made men look forward to future with confidence.

India will soon be influenced and have a taste of supremacy of science at the battle of Plessey. Basically when an idea has matured, its vibrations are unstoppable. Suddenly a fresh new wave began blowing all over the world. Authority of reason, instead of religion had become supreme. Suddenly the aim of life completely transformed. Basically the concept of rationalism and humanism of Europe reached in India in the 19th century through the writing of Philosophers and scholars who not only influenced not only the Englishmen but also the Indian educated class, which in turn carried out several social and cultural reform missions and tried to establish an egalitarian society in India. Now the political ideas of the philosophers of the enlightenment were based on the assumption that human institutions started justifying on the basis of Reason. The rationalist was arguing passionately against what they considered irrational institutions and developed an exaggerated view of the power of the legislators to shape the future of the world. As its impact a tendency of transplanting English

constitutional law and right of equality and liberty by the Governors of the EIC through the means of legislation and codification were appearing in India which revolutionized Indian society. It has by now been well acknowledged that imperial powers legitimized their claim over foreign territory not only through promises of political and economic benefit but also on the basis of civilizing discourses which were informed by Enlightenment notions of universal human and civil rights. But the Company's Legislative Council recoiled from a plethora of social issues which reflected immemorial custom'. For concerns raised by the first reports of female infanticide, cases of adultery and practices ranging from hook swinging to polygamy among Kulim Brahmins, the Council deferred to the educational process. Very early in the nineteenth century the Company realized that remedies for cases that might have been addressed in the DwainAdult or civil courts would be more effectively confronted by an extension of vernacular and female education.

The intellectual quest to shape the future of Indian society, which was based on this dual struggle, remained ambivalent, often contradictory, its attitude towards tradition and modernity. In the development of cultural-ideological struggles the formation of a community of intellectuals, distinct from the intelligentsia, cutting across regional, religious and caste barriers was of crucial importance which was facilitated by the colonial rule. During the course of the nineteenth century the intellectual were brought together, either in opposition or in unity, in a series of struggle over socio-cultural issues between the debate over the abolition of sati, infanticide, child marriage, widowhood etc. The early formation of the community was around socio-cultural organization and voluntary associations established by colonial officials and ideologues which served as channels of disseminations of colonial culture and ideology, reflected initial intellectual ferment in colonial India. The relationship between indigenous cultural tradition and intellectual transform in colonial India was mediated by the process of acculturation, occurring through an active intervention of state institutions, voluntary organizations and religious orders.

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CHILD LABOUR IN COTTON FIELDS OF SALEM DISTRICT

A.F. Lilly*

Salem has been called Rajeshraya Saturvedi Mangalam, Nageeswaram, Kilivanam, Seralam and Sela Nadu since time immemorial. It has been spiritual and cultural centre, commercial centre, military and administrative headquarters and has found unique place in history. Salem city is the district headquarters, and it is the fourth largest city of Tamil Nadu, after Chennai, Coimbatore and Madurai¹. The district has a preponderance of child labour. In the rural areas children were predominantly employed in cultivation on the land owned by their family since their parents were not in a position to have paid labourers, and sometimes they worked in others lands to earn wages either as money or in kind. They were employed in agricultural lands to help during sowing, weeding and harvesting².

A hill tribe of Salem district found in the mountains of Arunootrumalai, Bodhi malai, Kalrayan, Kollimalai, Pachaimalai, Palamalai and Servarayan, were "simple, loved to speak only truth and their mode of living was rude and primitive"³. They were agricultural people engaged in hill cultivation. They were employed in plantations and forest labour. They were poorly clad, ill-fed and their standard of living was quite low. There was also much of illiteracy among them. Illiteracy was the root cause of the backwardness of the hill tribes. Modernity and progress had also brought venereal diseases among these unsuspecting and native people. They easily fell victims to the greed of people from plains. The unscrupulous moneylenders of the plains took

advantage of the Malaiyalis' timidity and ignorance. The hill tribes were also heavily indebted to the money lenders of the plains owing to frequent droughts. As the lands could not be alienated to the people of the plains their debts were rarely repaid⁴. Loans would be given at 25 to 30% rate of interest and when the debtors fell inevitably in arrears, the moneylenders would collect the dues by appropriating the cattle and grain. Even the children were used to be taken as hostages and made to serve the moneylender until the loans were paid, which meant virtual slavery. Official sources admit that it would be very difficult to get the tribe out of moneylenders' clutches unless their economic conditions improve.

Child labourers are mostly concentrated on cotton fields in Attur region. After Gujarat and Andhra Pradesh, Tamil Nadu is the largest cottonseed producing state in India. In Tamil Nadu, the production takes place mainly in Attur taluk in Salem district and Kallakuruchitaluk in Villupuram district which accounts for nearly 95% of the total cottonseed produced in the state. In recent years due to scanty rainfall and severe pest problems the area under cotton seed production had declined in the state. In 2006-07 nearly 9,000 acres were under cottonseed production in the state⁵. This had dropped to 5,000 acres in 2009-10⁶. Raasi, Nuziveedu, Monsanto and Nath Seeds are some of the branded companies which produce seed crops in Tamil Nadu. Nearly 60% of the area under cotton seed

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production in this state is controlled by a single company, Raasi, one of the leading seed companies in India, based in Attur region of Salem in Tamil Nadu⁷.

Tamil Nadu has many similarities with Gujarat in the way the cotton seed production is concerned. As in Gujarat, the cottonseed production in Tamil Nadu is largely dependent upon migrant labourers they come from Villupuram, Vellore, Theni, Cuddalore Perambalur and Tiruvannamalai areas of Tamil Nadu. Migrant labours (both adults and children) constituted more than two thirds of the total work force. As in Gujarat, seed farmers in Tamil Nadu were dependent upon middlemen/agents (labour contractors) for recruiting migrant labour⁸.

A "new form of child labour", which has recently come into existence in cotton seed producing areas of Tamil Nadu; children are pressured to combine both school and work. During the last two years 2009 and 2010 the cottonseed growers in Puttur in Salem District encouraged school going children to take up cross-pollination work as a part time activity. They were used in cotton fields for cross pollination in BT-Cotton plants⁹. Cross pollination is the transfer of pollen grains from the anther of a flower from one plant to another plant. It can be done easily by the children because of their nimble hands and height. Stamen is plucked by the children. So in cotton fields children were utilised by the farmers. Though cottonseed was intended to be a part-time activity, children actually worked six hours including travelling time to the field, which was the same amount of time they spent in school. Over a period of time many of the children became overwhelmed with both school and work and often dropped out of school in order to continue working in the cottonseed fields. In 2009-10, nearly 77.8% of the workers engaged in survey farms were hired labourers. Tamil Nadu had shifted from large-scale commercial farms cottonseed production to small family based farms. The total number of children (below 14 years) employed on cottonseed farms declined by 25% since 2006-07¹⁰. Since 2007, many developments have occurred which have a bearing on the nature and magnitude of child labour in the cottonseed industry in India. Through, International NGOs, the Government, international organisations like ILO, UNICEF, UNDP, media and social investors, a great deal of awareness has been created about the problem of child labour in this industry¹¹.

Recently, six migrant girl child labourers working in BT cotton pollination fields in Chitteri village and found wandering in Thalaivasal bus stand were rescued by revenue officials¹². Inquiry revealed that they were from a tribal hamlet in Jamunamarathur in Tiruvannamalai district and were involved in the cross-pollination work. It was also revealed that they were forced to work for long hours, provided food only twice a day and were also lodged at a steel-roofed room¹³. Since they could not bear the working conditions, they decided to leave without informing the employers.

Officials raided cotton fields engaging child workers and rescued seven children, including four girls, who were less than 14 years of age, in Thalaivasal block of Salem district. Representatives from child protection organisations inspected cotton fields in Navakurichi, Navalur, Vengalur, Varagur and Siruvachur in Thalaivasal block. Four girls and three boys, all hailing from Karumandurai in Salem district and from Vellimalai in Villupuram district respectively were found engaged in cross-pollination works¹⁴. As most of the child workers were from Javadu Hills in Tiruvannamalai and Villupuram districts, non-functioning of schools was a factor for child labour in these areas. Instead of rescuing them from agricultural lands, it is desirable to stop migration, for it would give more productive results.

It is said, when the officials spotted child workers engaged in cotton fields in Salem district, the farmers accepted that they were very well aware of child protection laws and the stringent punishment for employing them. They claimed that the non-availability of workers in local villages has forced them to bring children of downtrodden families from other districts, as the highly labour-intensive work needed to be continuously carried out for 45 days without a break and locals were not ready for the work, even if paid well. The angry farmers protested against the officials' move to take away the girl children, and demanded supply of labourers for them to stop employing children and some parents claimed that they were land owners and therefore their children had the right to work in the field. They further claimed that the law does not give them food and shelter and stated that only if they work, they will get food. The instances indicated the fact that the officials find it hard to explain to the parents or the land owners, the importance of educating the children in addition to

their emphasis on the governments' financial assistance to the deprived children and also about the enforcement of law on deviant cases.

In Tamil Nadu, particularly in Salem most of the parents of child labourers in rural areas are illiterate. Their standard of living is very low. In most of the households the adult members rarely get around the year employment and they have a large number of children to look after. Even if they get employment, the wages are meager. Therefore, they find it difficult to fulfill the needs of the large family. They either pledge their children or encourage their children to take up job to assist them. In some cases, the adult gets addicted to alcohol and loses interest in working for the family and that results in sending their younger ones to go for jobs. This is the common domestic scenario at the below – poverty line families. So unless and until the economic standards are improved, the parents would not think about giving education to their children.

Enquiries revealed that most of them were class V dropouts and a few had completed only class II. They were engaged in some work or the other for the past two to four years in various districts across the State. The children also said that their parents were employed for a daily wage between Rs.160 and Rs200. A doctor from the Primary Health Centre in Siruvachur conducted age tests on the seven and confirmed that they were less than 14-years of age. They were lodged at Government and NGO run homes and their parents were informed¹⁵. Meanwhile, a Revenue Inspector lodged a complaint with Thalaivasal police that three farmers were involved in child trafficking for the purpose of child labour for farm work. Police registered a case under Section 365 (abduction for wrongful confinement) and 267 (slavery) of the Indian Penal Code¹⁶. This was possibly the first time in the country that a case was registered against farmers for employing child labourers¹⁷. After rescuing 17 child workers from agricultural fields in Thalaivasal block of Salem district, officials focussed on reintegrating them with their families.

The study revealed that production centres were relocated and expanded to new areas such as Karumandurai Hills in Salem district owing to rise in production cost, mainly labour cost, and companies opting for shift from large to small farms. New production centres were remote tribal locations where most of the seed growers were small and marginal

farmers mostly dependent on family labour. The survey estimated that there was a drop in child labour in the state from 38,700 in 2006-07 to 15,500 in 2009-10. This was due to increase in production area and more families taking up the work. Awareness campaigns and coordinated action by various departments in carrying out raids in cotton fields in the Attur region had led to drop in child labour in cross-pollination work.

It was disconcerting to note even on the International Day for Girl Child on October 11, 2013, that eight girl child workers were rescued from cotton or other agricultural fields in Salem. They had never been to school. All were from Pudur village in Javadu hills in Tiruvannamalai district where there was no hospital and school. The girl's parents had a few cents of land in which millets were cultivated and during off- season they worked in nearby agricultural fields¹⁸.

The girls had not been provided with even a wee bit of awareness on the benefits of education. A 10 year old girl who claimed she was paid Rs.200 per day confessed that the girls were ignorant of what happened at school nor they wished to attend it. She also added that it could be two hours walk through a hill area to reach the school in the foothills. But they had never been there nor their parents had ever mention about it¹⁹. There were around 50 families in their village and none of children went to school. On being questioned whether they would attend school if one was opened in their village, they replied that they only wanted to go for work and earn for their parents²⁰.

Two boys, aged 12 and 13, from Kundanivillage in Javadu Hills, who were in Don Bosco Anbuillam when interviewed, said that they had to walk more than three km to get a bus to reach school. They also disclosed that they work along with their parents and were less interested in studies²¹.

The UNICEF had chalked out plans to ensure that child workers were not employed in the cotton fields in rural parts of the district, especially between October and December every year. A survey by the organisation revealed that 463 children were engaged on the fields in Salem district in 2011 and 546 in 2012²². Though statistics were not available for 2013, officials said 22 children were rescued from the fields at Thalaivasal and Pethanaickenpalayam blocks.

More than 100 children were sent home by the farmers themselves fearing action²³.

Migrant child labourers from other districts of Tamil Nadu are employed in cotton fields covering 7000 acres in Salem district. Recently in October 2014, 43 children were rescued in Attur and Thalaivasal block in Salem district. Of late, rescue of child labourers from these areas has been frequently reported in the media.

With issues of child labour in hybrid cottonseed production in the country receiving global attention, a study was jointly conducted by India committee of Netherlands (ICN), an NGO involved in advocacy work on human rights issues, and Stop Child Labour, a coalition of NGOs and trade unions, between July 2014 and January 2015. A team by Davuluri Venkateswaralu, Director of Global Research, Hyderabad, carried out the study in 396 cottonseed farms in six States, including 60 farms in Tamil Nadu, which account for 90 per cent of the total cottonseed production in the country and submitted a report, 'Cotton's Forgotten Children'. Of the total 95,000 acres of cotton production in India in 2014-15, Gujarat has largest area covering 48,000 acres (50 per cent) while Attur taluk in Salem district is the main production centre in the State with about 7,000 acres (7.4 per

cent), followed by Kallakuruchi in Villupuram district and Sitteri in Dharmapuri district²⁴.

Several initiatives have been taken to cover the programmes at the panchayat, block and district level for building protective environment for children and ensuring child rights and child protection²⁵. On the demand side of child labour, nearly one-third of the employers stated that they wanted to help the poverty stricken people by providing jobs to their children. They felt that for this social welfare act they should be commended rather than being criticised. Another important reason for the employment of children was their honesty, sincerity, low wages and greater efficiency that raised their demand above adults.

Salem is socially and economically backward district in Tamil Nadu. Illiteracy, ignorance, poverty, hereditary occupations, unemployment problems are the main causes of child labour in Salem district. Thus prevalence of child labour is very much evident especially in the cotton fields. Apart from the efforts made by the government people from all walks of life should support people's representatives in weeding out this menace. It is the responsibility of citizens not to encourage child labour and provide children a chance to pursue their education.

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IRRIGATION DISPUTES IN TIRUNELVELI DISTRICT (1858-1897)

- A STUDY

T.Chenthamarai Selvi *

Irrigation dispute is a common factor from time immemorial to the present day. It occurs between Nations (India and Bangladesh over the Ganges) States (Tamil Nadu and Karnataka on the Cauvery).¹ Tamil Nadu and Kerala over the Mullaiperiyar dam, between taluks (Kanyakumari and Tirunelveli) between villages and finally between the land holders. Tirunelveli District, the southernmost tip of the Madras Presidency occupies the south - eastern extremity of the India Peninsula. It is surrounded by the Gulf of Mannar on the East, the Travancore state on the south and the Ramnad district on the North.² The Tirunelveli region lies between 80° 9' and 90° 43' north of latitude and 77° 12' and 78° 23' E. The length of this district from north to south is 120 miles and the length from east to west is 75 miles near the Madurai frontier. This district is gifted with natural resources.⁴ It has multifarious significances. The Tirunelveli district is endowed with nearly thirty four rivers which have their origin in Western Ghats. Among them, Tambraparani is the chief river. It irrigates an area of about two lakh acres.⁵

In this District, most of the lands were under the Zamindari village settlement and ryotwari systems. The traditional enmity among the zamindari cropped up in the form of water disputes mostly during the time of cultivation when water would be the main determining factor for the cultivation of the land. During the course of the cultivation it was customary for one set of cultivators to divert the water from others either by force or by unlawful manner for fulfilling their needs. Water dispute, in most cases, reflected in the communal and caste conflicts, because one set of people normally had a better footing in certain places and the weaker section could not be given their rightful water for their cultivation or other needs. Such situations led to the outbreak of communal conflicts in which the properties and other belongings of the weaker section were plundered and were marked by violence as well.

In Tirunelveli district a number of water disputes came to the forefront during the 19th and

20th centuries in different forms. In 1858, an irrigation dispute occurred between the ryots of Alwarkurichi village and the farmers of Ambur over the breaches that occurred in a dam over the river Gadana, one of the tributaries of the perennial river Tambraparni.⁶ Gadana river irrigated the lands of Alwarkurichi, Ambur and other village in Ambasamudram Taluk. There was a small dam over the river from which a supply channel was taken for the irrigation of the fields at Alwarkurichi. Two calingulahs were built in the supply channel for the flow of the surplus water. Besides, two openings in the bund of the channel existed through which also water flowed into the river.

The farmers of Alwarkurichi contended that these openings were breaches which occurred in 1854 and should be closed because they were prejudicial to their interest.⁷ But, the ryots of Ambur maintained that they were not breaches but tombogies⁸ intended for the flow of water to the Gadana river, but for which the irrigation of their village would materially be injured.

Subsequently, the people of Alwarkurichi filed a petition to the Sub-Collector of the Tirunelveli District. He interfered in this affair and conducted an inquiry.⁹ The sub-collector inspected the locality and reported that the openings were breaches and not tombogies. He also observed that it was improbable that a dam like the one under notice was built at a great cost for the irrigation of Alwarkurichi village. There could be three tombogies in the supply channel of Alwarkurichi to secure water for the irrigation of the Ambur village in addition to the calingulahs.¹⁰ He authorized the Range officer to prepare an estimate and decided that the breaches must be closed by the Alwarkurichiryots. Not satisfied with the decision, the Ambur ryots appealed against it.¹¹ Their chief intention of appeal was that for the last fourteen years, this water had flowed through these openings to their village. This message was conveyed to Pennington, the then Collector of Tirunelveli. He issued orders to the P.W.D.

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authorities to find whether they were really breaches or tombogies. The P.W.D. inspected the spot and reported that they were breaches. So, the P.W.D. decided to prepare an estimate in 1864 for closing the breaches. The Amburryots objected to the activities of the Public Works Department. From the authentic records of the case, it was clear that the Amburryots continued to receive water through the alleged breaches for the last fourteen years. The Alwarkuruchiryots admitted that this took place. Finally, both the ryots of Ambur and Alwarkuruchi amicably settled this issue.

In 1874, there arose another irrigation dispute between the inhabitants of Tenthiruperi, Piravur and Angamangalam village over the supply of water through kalingalmadai, a vent in the body wall of the kadamba tank in the Srivaikuntamtaluk of this district. The Kadamba tank was located in the Tiruchendurtaluk and it received water from the supply channel of the Srivaikuntam dam.¹² Before the construction of the Srivaikuntam dam, the Kadamba tank irrigated an area of about six hundred acres of wet land in Tentiruperi, Piravur and Angamanagalam villages from ancient time onwards.¹³ After the construction of the Srivaikuntam dam in 1888, it was found that the water supply from the vent of the Kalingalmadai of the Kadamba tank was insufficient to irrigate the six hundred acres of wet lands.¹⁴ So, in 1874, the P.W.D constructed a new sluice on the western side of the Kalingalmadai.¹⁵ The channel from the new sluices took a circuitous route of about three miles through Tenthiruperi and other villages, before it reached the Angamangalam lands. Hence, the ryots of Tentiruperi and other villages decided to raise the height of the channel and blocked it and urged that water should be supplied by turns. But, the ryots of Angamangalam village were deprived of its fair share of water.¹⁶ Infuriated by this, the farmers of Angamangalam filed a petition to W.Hughes, the chief Engineer for Irrigation.¹⁷ They complain that their paddy – fields did not have sufficient water regularly for cultivation. The Engineer responded to the ryots demanding that they were in a worse position than before the new sluice was constructed. So, they took steps to get the attention of the Revenue Department to order the ryots of Tentiruperi village to give them the complete share of water on certain definite days.¹⁸ In 1895, the appellants represented this matter to A.W.B.Higgins, the then Collector of Trinelveli District, to solve this problem. Following this, on 15th November

1895, the Collector informed the chief Engineer of Trinelveli Division to make arrangement to reopen the vent for the irrigation of the Angamangalamlands. He also demanded that interested ryots who were willing to bear the cost, should make their own arrangements to carry water through the channel to their fields. The P.W.D. without interfering in any existing masonry works, prepared an estimate and the amount was sanctioned. The Collector issued orders to open a channel for flowing water from the surplus water channel of Kadamba tank for the irrigation of their lands. He also informed them that the sluice would be built by the P.W.D as ordered by the Executive Engineer.

But, the ryots of Tentiruperi, Piravur and other villages objected to the proposed arrangement on the ground that their lands were entitled to get water and the Angamanagalam lands were entitled to get only the surplus water. The remaining lands were supplied and some material damage would be caused to them by such a proposal. They gave notice to file a suit against the policy of the government. Under the proposed arrangement, the Angamanagalam lands would also get water supply. At the same time, the lands of the Piravurryots would be affected. Moreover, the government had the right to distribute water. The tenants requested the Executive Engineer to abandon the proposal which was to be carried out on the recommendations at the forthcoming Revenue Settlement. In 1896, the ryots of Angamanagalam made a channel in the Kadamba surplus channel the expense for which was Rs.100. On September 1897, they dug another channel by spending Rs.100.

Finally, the appeal petition was rejected by W.Hughes, the Chief Engineer, for irrigation and stated that it had been ascertained that the existing vent in the weir measured only 4 ½ feet x 7 feet ¹⁹. It was recommended to enlarge it into 9 feet x 9 feet, so that it would give maximum supply of water to one hundred and fifty acres of Angamangalam village. The court admitted that the sluice was more than sufficient to supply the required water for the Thenthirupperi lands. At last, the court ordered that the status quo should be maintained. This sluice was fitted with a screw gearing shutter and the discharge could be perfectly regulated. These orders were based on the consideration that the Angamangalam heads had an equal right to supply water to the deserving Thenthirupperi lands. According to the court's verdict, permission was

given to the ryots of Angamanagalam to open a channel. The district administration authorized the Sub-Collector of the district to look into the matter fairly and avoid further disputes.²⁰

By solving the irrigation disputes, the P.W.D earned the goodwill of the people. It resulted in high

production and the loss of income too was minimized. The agriculturists from the Srivaikuntamtaluk cultivated double crops such as paddy, groundnuts, vegetables, chillies and raggiwich yielded more revenue to the British Government.²¹

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COASTAL TOURISM IN OLD TANJORE DISTRICT - A STUDY

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Introduction

These are the days almost all the countries in the world vie with one another to develop tourism and thereby lure foreign tourists so that they can fill up the coffers of their treasury with foreign exchange. Therefore the more the tourists the more the foreign exchange we can hope for. As this is the case, India should lose no effort to develop tourism. The more tourists to Tamil Nadu it can certainly generate more employment opportunities directly as well as

indirectly. Apart from these the study can help for the growth of international understanding, national integration and brother - hood. The study is an attempt to find out what the Department of Tourism has done in the areas to develop tourism, to study whether the facilities provided by them are adequate and what more to be done to cater to their needs.

Manora Fort

The fort was built by Maratha ruler Serfoji “(1777-1832 CE) in 1814-1815 to commemorate the

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successful advance of the British over Napoleon Bonaparte (15 August 1769 - 5 May 1821) in the Battle of Waterloo in 1815.¹ The fort acted as a residence for the royal family and also as a light house. A stone inscription reads "a friend and ally of the British to commemorate triumphs of British Arms and downfall of Bonaparte".²

Nagore Dargah

Nagore Dargah (also called Nagoor Dargah or Hazrat Syed Shahul Hameed Dargah) is a dargah built over the tomb of the Sufi saint Hazrat Nagore Shahul Hamid (1490 - 1579 CE).³ It is located in Nagore, a coastal town in the South Indian state of Tamil Nadu. Shahul Hamid is believed to have performed many miracles in Nagore, and cured the physical affliction of king Achutappa Nayak, a 16th-century Hindu ruler of Thanjavur. He is locally referred to as Nagore Andavar, meaning the "god of Nagore". Nagore dargah as it stands now, is believed to have been built by ardent devotees of Shahul Hamid, with major contribution from Hindus. There are five minarets in the dargah, with the Hindu Maratha ruler of Thanjavur Pratap Singh (1739-1763 CE), building the tallest minaret. The dargah is a major pilgrimage centre that attracts pilgrims from both Islam and Hinduism, symbolizing peaceful coexistence between the two religions.⁴ The most prominent event celebrated at Nagore dargah is the Kanduri festival, a fourteen-day commemoration of the death anniversary of Shahul Hamid. Common worship practices at Nagore dargah include the presentation of offerings, accompanied by the playing of musical instruments like nadaswaram, atypical of Hindu religious tradition. The Shifa Gunta, a pool within the precincts of the dargah, is considered sacred; pilgrims take a holy dip in it. The hereditary Khalifa (Sufi saint), C selected from among the descendants of saint Yusuf, performs all the official and religious duties of the dargah. The administration and maintenance of the dargah is governed by a committee which operates under a scheme decreed by the Madras High Court.

Velankanni

Velankanni officially spelled as Vailankanni, also spelled as "Velanganni" (due to Tamil to English Transliteration), is a panchayat town in Nagapattinam district in the Indian state of Tamil Nadu. It lies on the Coromandel Coast of the Bay of Bengal, 350 km

south of Chennai (Madras) and 12 km south of Nagapattinam. Once a port that traded with Rome and Greece,⁵ the tiny commercial center gradually lost its importance to the larger city of Nagapattinam. The canal built to link this town with Vedaranyam still lies to the west. The Vellayar, a minor branch of the Cauvery River, runs south of the town and discharges into the sea. The town was among the worst hit by the tsunami caused by the 2004 Indian Ocean earthquake. The town is home to a significant Roman Catholic Latin Rite shrine dedicated to God in the name of Our Lady of Good Health, Basilica of Our Lady of Good Health.

Point Calimere Wildlife and Bird Sanctuary

Point Calimere Wildlife and Bird Sanctuary (PCWBS) is a 21.47 square-kilometre (8.29 sq mi) protected area in Tamil Nadu, South India along the Palk Strait where it meets the Bay of Bengal at Point Calimere at the southeastern tip of Nagapattinam District. The sanctuary was created in 1967 for conservation of the near threatened near threatened blackbuck antelope, an endemic mammal species of India. It is famous for large congregations of water birds, especially greater flamingos.⁶

Point Calimere Wildlife Sanctuary, IBACode : IN275, Criteria : A1, A4i, A4iii⁷ The 7-square-kilometre (2.7 sq mi) core area of this sanctuary has been proposed as a National Park.⁸ Several sites of religious, historical or cultural importance are located within the sanctuary:

Ramar Padam : located on the highest point of land in the sanctuary, is a small shrine containing the stone footprints of Lord Rama. Large numbers of Rama devotees gather here during the second week of April to celebrate Ram Navami Festival.

Navakodi Sitthar Aalayam is a temple in south of the Kodiakkarai village. The history of this temple is the wedding ceremony of Lord Shiva and Parvathy ammaal have been attended by lot many Sitthars at this location. Chola Emperor and Mannar Sarafoji were visited this temple, A small village called "Kanakkar Madam" near this shrine was demolished around 80 years ago and the people who were living there are relocated to Kodiakkarai village and they are still called as Kanakkarmadathiaar's family. A large congregation of devotees from all over Tamil Nadu state to come on special day of Amaavasai/ Pournami to celebrate a special festival here every

year. The greatest lord and the environment give the peace like never ever feel.

Sanyasin Muniaswar Kovil is a shrine between the eastern bank of Muniappan Lake and Kodaikarai Road visited by devotees on all auspicious occasions. On 20 March a special Puja is celebrated here.

Mattumunian Kovil is a small temple in the south of the sanctuary where people worship and offer prayers throughout the year. A major festival occurs here on the 3rd Friday of September.

Modi Mandapam is a shrine located near Ramar Padam where people of all castes worship. Hindu legend says that Lord Vedaraneswarer spends a night here with his consort during January - February. In the first week of March a major festival is held here.

Avulaiganni Dargah is the grave of a Muslim saint located near the road by Ramar Padam. His death anniversary is observed here at the end of November.

Shevrayan Kovil is a shrine to the deities *Shevrayan* and *Soni* located deep in the forests of the northern part of the sanctuary. A small village near this shrine was relocated outside the sanctuary after the creation of Kodaikarai Reserve Forest. A large congregation of devotees from Arcoturai celebrate a special festival here in June/July.

Adivasi Colony is a backwards community of Ambalakars living in ramshackle huts of mud, coconut fronds and palmyrah leaves on the edge of Kodaikarai village. Their traditional livelihood was the collection of non-timber forest products in the areas that are now the sanctuary. These practices are now prohibited but not fully eliminated.

Many of these people catch fish and small prawns in the nearby mudflats and swamps simply by groping in the water with their hands. Some work as day labour in the nearby salt pans. They have little interaction with other communities on the island.

Chola Lighthouse is the remains of a brick and mortar lighthouse near Point Calimere said to have been built by the Cholas more than a thousand years ago. This structure was badly damaged by the 2004 Indian Ocean Tsunami but can still be seen in the intertidal zone near the British lighthouse.

British Lighthouse is a 13-metre (43 ft) tall operating lighthouse built by the British at the tip of Point Calimere in 1890 and can be seen 13 nautical miles (24 km; 15 mi) at sea.⁹

Muthupet Lagoon

Muthupet Lagoon is located at the southern end of the Cauvery river delta on the Bay of Bengal, covering an area of approximately 6,803.01 ha of which only 4% is occupied by well-grown mangroves. The rivers Paminiyar, Koraiyar, Kilaitthankiyar, Marakkakoraiyar and other tributaries of the river Cauvery flow through Muthupet and adjacent villages. At the tail end, they form a lagoon before meeting the sea. The northern and western borders of the lagoon are occupied by muddy silt ground which is devoid of mangroves. The mangroves beyond Muthupet lagoon are discontinuously found along the shore and extended up to Point Calimere. Muthupet mangrove forest was under the control of Chatram Department from 1853 to 1912 (Chengappa, 1918). The Government of the Presidency of Madras Gazette (1937) shows, from 1923 to 1936, half of the revenue obtained from selling mangrove products was paid to the revenue department and the remaining half was spent to maintain the "Chatrams" (Charity homes). The Government declared the Muthupet mangrove forest as revenue forest in February 1937 and accordingly the mangrove forest was handed over to the forest department of the Madras Presidency.

The forest is maintained by Tamil Nadu Forest Department. The entire mangrove forest is divided into Palanjur reserve forest, Thamarankottai reserve forest, Maravakkadu reserve forest, Vadakkadu reserve forest, Thuraikadu reserve forest and Muthupet reserve forest. The word 'lagoon' refers to the shallow salt or brackish water body that lies close to the sea. Muthupet reserve forest covers the lagoon, river creeks and the mudflats. Muthupet (mullipallam) Lagoon is a spectacular natural creation, which is 8 km from nearby Muthupet town and can be reachable only by boat. The lagoon is shallow with the average of 1 m depth. The bottom of the lagoon is formed of silt clay substratum. The tidal fluctuations can be observed well with the exposure of oyster beds and roots during low tide. The tidal fluctuations are playing a major role in dispersing the mangrove seeds. Dense mangroves mostly cover the lagoon shore. The islets

are found on western side which are submerged during high tide. The salinity is the major environmental factor, controlling zonation of Muthupet mangrove forest. *Avicennia marina* is the conqueror of the forest which is found as a single dominant species.

Southern side (mud flat) separates the lagoon from adjacent sea that also leaves a permanent mouth of lagoon with seasonally opened shallow waterways. The width of mudflat is increased from lagoon mouth to the eastern direction. The mudflat looks like a desert in summer, but the presence of dead gastropods under the surface soil layer and the erosion of soil at the centre of mudflat reveal the submergence of mudflat during flood. There is a difference between the lagoon shore and seashore of the same mudflat, in the aspect of distance of mangroves from fluctuating water level. The mangroves have grown close to water level in lagoon side but not in seashore. The reason may be the difference in the nature of fine clayey silt deposition that carried by the rivers. The salt marshes are found as under herb as well as lining the inner side of the forest. In the degraded central part of the mudflat, the soft fine silt is found only around the salt marshes. But, the remaining barren ground is hard (clay) which may due to the erosion of surface silt by wind or floodwater. Thousands of partially decomposed rooted trunks that found on the southeastern side of Muthupet lagoon are indicating the past, indiscriminate exploitation. (100-150 m in width and 5-6 km in length). The density of mangroves in eastern side of Muthupet lagoon is comparatively lower than other areas. Tamil Nadu forest department has excavated several canals across the mudflat. Each main canal which enhances the water movement between sea and lagoon, has several sub canals on either side with a substantial number of mangrove seedlings. The western side is not straight a protruding land pocket has formed an islet like structure. This part of the lagoon lies near to Koraiyar river mouth with small mangrove patches.

Tharangambadi

Tharangambadi, formerly Tranquebar, is a panchayat town in the Nagapattinam district of the Indian state of Tamil Nadu. It lies 15 kilometres (9.3 mi) north of Karaikal, near the mouth of a distributary of the Kaveri River. Tharangambadi is the headquarters of Tharangambadi taluk while its name means "place

of the singing waves". It was a Danish colony from 1620 to 1845, and in Danish it is still known as Trankebar. The place dates back to 14th century. Masilamani nathar (Shiva) temple was built in 1306, in a land given by Maravarman Kulasekara Pandyan I. As of now, this temple is the oldest monument.¹⁰ Until 1620, when the Danes came, the place was under Thanjavur Nayak kingdom. Danish admiral Ove Gjedde felt the place would be a potential trading centre, made a deal with Raghunatha Nayak and built a fort, which is known as Fort Dansborg. "Nevertheless, a jesuit Catholic Church was already in place before that, catering for the Indo-Portuguese community. The Catholic church was probably demolished to build the fort. This fort was the residence and headquarters of the governor and other officials for about 150 years. It is now a museum hosting a collection of artifacts from the colonial era.

Poompugar

Poompugar is a town in the Nagapattinam district in the southern Indian state of Tamil Nadu. It was once a flourishing ancient port city known as Kaveri poompattinam, which for a while served as the capital of the early Chola kings in Tamilakam. Puhar is located near the end point of the Kaveri river, aside the sea coast. It is mentioned in the *Periplus of Erythraean sea*. It is now established by marine archeological research conducted by the National institute of marine archeology, Goa that much of the town was washed away by progressive erosion and floods. Submerged wharves and several meter lengths of pier walls have excavated in recent times have corroborated the literary references to Poompugar. It was rebuilt several times after that. Ancient Pottery dating back to the 4th century BCE have been discovered off shore by marine archeologists east of this town.

Social impact on Tourism

Tourism brings together people belonging to different countries, practicing different life styles, speaking different languages. There is a great mingling of cultures and this naturally has its effects. Some of them are sometimes negative. There is a lot of talk now days about culture shock, and the fact that when people belonging to the more affluent countries come to face with poverty, they feel very uneasy. Indeed this culture shock, in a way, can be used as a valuable means for bringing about a better understanding and a

deeper awareness among the affluent nations of the difficulties and problems of developing countries.¹² The very best way of getting to know another country is to go there, and when vast numbers travel the narrow, rigid boundaries that keep people in compartments naturally tend to get weakened and move towards better international understanding.¹³

Tourism "Passport to Peace"

International travel breakdown the barriers of mistrust and exclusiveness among the nations. It is a major force for peace, understanding and harmony in the world. The face to face meeting of the people erases frontiers between their nations and promotes greater understanding and a keen insight into the common problems. It contributes to an open world and free movement of culture and commerce for the benefit of all mankind. It is a most powerful force in promoting unity in the world.¹⁴ Tourists belonging to various religions and communities frequently visit places like Thanjavur, Kubakonam, Nagore, Navagraha and Velankanni and it ensures a harmonious and peaceful life among them.

Fostering Human Relationship

The guest and host encounters in tourism, helps in understanding the view point of others and

make us realize to live with differences, which is the essence of tolerance and co-existence. The domestic and the foreign tourist come to the coastal region become befriended with the local people.

Tourism and Social Change

Tourism is a service trade and it constitutes demand for services and consumer goods that would otherwise not have been produced. There are many services which are utilized by tourists as well as locals. Construction of hotels, roads, air terminals, water sanitation, power supply, urban planning, creation of shopping and commercial complexes and development of village industry results in cumulative effect in the upliftment of standard of living of locals. The development of tourism in the Thanjavur region of Tamil Nadu tends to change the rural society into an urban one.

Tourism reduces distances between the social classes and different cultures.¹⁵ The cultural and social impact on a host country of large numbers of people, sharing different value systems and away from the constraints of their own environment is a subject being given increasing attention by social scientists and by the planners responsible for tourism development.¹⁶

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ADAMACROSS THE CAUVERY AT POOLAMPATTI (IN SALEM DISTRICT) BY THE MYSORE KING: IT'S IMPACT AND THE TRAGEDY

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Expectations of Cauvery Water in May

It was the middle May, 1701 AD. The place was Elakurichi, located near the northern bank of the river Coleroon (Kollidam, the Cauvery). The wind was blowing exceedingly hard; sometimes violently. Thick clouds were formed in the sky; the sun could hardly be seen for four or five days. The storm came from the western side.

The indications were the forerunners of abundant rains on the western ghats. The result would give rise to the river Coleroon, which flows throughout the kingdoms of Mysore, Madurai and Thanjavur. Throughout India the people expect these rains as impatiently as the Egyptians did the inundation of the river Nile. People in the Cauvery delta region thought the river would rise that year before the normal season, because the winds had begun to blow much earlier than the preceding years.¹ - Thus wrote Jesuit Father Martin to Father De Villette, in 1701.

Weather conditions in Cauvery basin region in May, 1700 and 1800 AD

Now-a-days we expect the north-west monsoon to set by the end of May, followed by rain from the west coast a couple of days later. Summer rains would, of course, fall on the western districts of Tamilnadu, which would cause water flowing into the Cauvery to some extent. But, by the end of eighteenth century and a century earlier, water would come into the Cauvery by or after the 20th of May, as observed by Colonel Alexander Read, the first Collector of the Baramahal and Salem districts and Captain (later Sir) Thomas Munro, Assistant Collector in the same district. Col. Read reported (with regard to his district, in April, 1800) that:

"The hot season which commences in February, continues all March, April, May and part of June, but the heat abates from about the middle of April from which time the weather is more and more cloudy till November..... The westerly winds rise in

April and continue pretty violent a great part of May, when they subside as the rainy season advances till September The first rains have usually fallen these five years between 15th and 28th April and continues with intervals of frequently a week or two till June ..."²

Col. Read's report on weather conforms with the weather conditions prevailed a century earlier in May, 1701, as written by Father Martin. Capt. Munro's experience with the summer rains and on the water level of the Cauvery in May, 1795 also conforms to the weather conditions stated by Father Martin and Col. Read. Munro wrote on May 17, 1795 from Malliguntham, situated a few miles east of Metturdam.

" ... It began to thunder at two o'clock this afternoon, and about four it looked so threatening, that I went out to enjoy the coming storm the view was wild and magnificent; ... the dust of the fresh ploughed fields was everywhere flying up in whirlwinds; and the dark clouds were descending from the distant mountains upon the low woody hills near me. I continued admiring this scene above an hour, when I was driven from my station by the rain which poured down in a torrent, and was followed by a tempest of hail, the second I have seen in this country ..."³

He wrote again on May 17, 1795: "I am now on the bank of the Cauvery, about a mile below Cauverypuram (a town now submerged in the reservoir of Metturdam). The river is about four hundred yards broad here, and is beginning to fill. In a month more it will be even with it's banks, which are twenty feet high"⁴

Alarming statement of Fr. Martin

Father Martin wrote further in his letter of 1701:

" But it was to no purpose the wind blew, the river continuing still dry so that the inhabitants dreaded a general famine. Nevertheless, the rains had fallen in the usual season; and the waters which

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rush from the mountains would have entered the Coloran sooner than ordinary, had not the king of Mysore stopped the course by a prodigious mole he raised and which extended the whole breadth of the canal. His design was to turn off the waters by the bank in order that these flowing into the canals dug by him might refresh his dominions. But, while he thus resolved to make his own lands fruitful and thereby increase his revenues, he was going to ruin the two neighbouring kingdoms, those of Madura and Thanjavur

"The two princes [of Madurai and Thanjavur], zealous for the welfare of their respective kingdoms, were exasperated at this attempt; upon which they united against the common enemy in order to oblige him, by force of arms, to destroy a mole which did them such vast prejudice. They were making great preparations for this purpose"⁵

Irrigation schemes of Mysore king on the Cauvery river basin

As written by Father Martin, the king of Mysore, Chikkadevaraja Wodeyar (1673-1704), had ambitious irrigation plans of construction of a dam across the Cauvery near his capital, Srirangapattanam. Some distance west of Srirangapattanam [near about the the present Kannambadi dam] he raised the dam by means of a prodigious mole upon the width of the Cauvery. He had canals excavated, branching out from the dam on both the sides of the river. The northern canal led to a considerable distance and was named after himself as 'Chikkadevaraja Sagara'. The southern canal was named as 'Deve-naala'. The intention of the king was very clear - to make lands in his dominion fertile, which would fetch more revenue to his treasury. However, his plan would mean to deny water to flow into the delta region of Thanjavur and Tiruchirapalli.

Chikkadevaraja's Dalawai Kumaraiya had earlier constructed an anicut (dam) at Dodda-Belur⁶, 4 miles south west of Kelamangalam (Krishnagiri district), in 1673 on the Sanat-kumara-nadhi, a tributary of the Cauvery. Similarly, Chikkadevaraja's 'gurikar' (representative) at Sathiyamangalam built a dam on the Bhavani river (an important tributary to the Cauvery) near Dananayakankottai in c.1700, according to Dr. Francis Buchanan. But the dam was

swept away by a flood and had ever since been neglected⁷. Also there was a dam constructed in c1590, on the river Bhavani at Kodivery (Gobichettipalayam taluk).⁸

An another dam was built across the Cauvery at Nerinjipettai (Bhavani taluk) [connecting Poolampatti (Idappadi taluk) on the other side of the river] by Ceda Raja, one of the family of Chikka Devaraja of Mysore [in c1700]. It sent a canal to each side of the river; that on the left ran five Malabar hours' journey; that on the right ran three hours journey, watering the fields all the way between it and the river; both have been entirely ruinous from the wrecking down of the dam, which happened at a period beyond the memory of the oldest inhabitant. The Cauvery here used to raise about 26th of May.⁹

In 1853, J.W.B. Dykes wrote:¹⁰

"Rather more than a hundred years back, the Rajah of Mysore ordered that a dam should be built across the Cauvery at Nerinjipet, in the talook of Sankrydroog. Such irrigation was a great blessing to the people. The revenue of the five neighbouring talooks was devoted to this work for three years; the labourers were fed with the grain they themselves had grown, and the dam was built as the pyramids of Egypt had been raised. In the troubled times which succeeded that period, this noble work was probably neglected; it was breached, and has never yet been repaired, which is a matter for regret".

No water flew into the delta region and it's impact

All the dams built, as above, across the Cauvery and it's tributaries were within the dominions of Mysore kingdom as in 1700 AD. There were some anicuts in the other tributaries of Noyyal and Amaravathy. These had the effect of preventing free flow of water into the region of Tiruchirapalli (Madura Naick's dominion) and Thanjavur. It became a reality during the second half of May, 1701 AD, when some water was to flow in a normal pre-monsoon season.

As pointed out by Fr. Martin, the Cauvery water would flow through the canals excavated near the dam built by Chikk Devaraja near Srirangapattanam, during normal rains. If it rains heavily, the water would overflow and pass on into the river beyond Srirangapattanam.¹¹ That would be further stored at

Nerinjipettai / Poolampatti dam and the canals there would receive the surplus water.

War preparations of Madura and Thanjavur Naiks against Mysore

There was a fierce battle between Madura Naik (Queen Mangammal, the regent) and the Maratha ruler of Thanjavur (Shahji) in 1700. Madura won the battle which took place on the banks of Coleroon (Kollidam), near Thanjavur, on a tricky situation. It was a miraculous victory for the Madura Dalavay Narasappaiya. These two rulers had hostilities after the war also. But they united themselves in May, 1701 to face the common enemy of Mysore to save the crisis situation of imminent drought and famine. They started preparing for a war and joint invasion of Mysore. But before they could complete their preparations, they were surprised to see the floods in the river. Let us hear from Fr. Martin:

“The two princes, zealous for the welfare of their respective kingdoms, were exasperated at this attempt [the dam near Srirangapattanam]; upon which they united against the common enemy in order to oblige him, by force of arms, to destroy a mole which did them such vast prejudice. They were making great preparations for this purpose when the river Coloran **revenged** (as was the phrase here) the affront which had been put upon its waters, by captivating them in the manner the prince in question had done During time the rains descended but moderately on the mountains, the mole stood, and the waters flowed gently into the canals dug for that purpose ; but the instant they fell abundantly, the river swelled to such a degree that it broke the mole and dragged it impetuously along” - Thus wrote Fr. Martin in his letter of 1701 ¹²

So, the Cauvery had revenged, with the heavy downpour, in 1701. The mole was dragged along by the heavy floods. The farmers of the delta region expressed their gratitude to the Cauvery, by a sigh of relief...

The fate of the dam at Poolampatti

It goes without saying that the dam across the Cauvery, built by the ‘Ceda Raja’ between Poolampatti and Nerinjipettai was also washed away by the rash floods of 1701. No serious attempt was made by the rulers to repair the dam from its ruins.

But, after 1792, when Salem (and Baramahal) district was ceded to the British, an attempt was made by the Collector, Alexander Read. As a result, a surveyor by name John Mather was deputed to inspect the dam premises and report on the feasibility and estimated cost of the repairs. That surveyor reported to Alexander Read on February 16, 1797.¹³ He said, *inter alia*,

- i. Hyder Ali had an idea of rebuilding the dam twenty years before [which was not carried out].
- ii. repairing the old anicut entirely was out of question [as the left bank of the Cauvery was under the British rule, while the right bank was under Tipu Sultan.
- iii. the left bank canal could be repaired to meet the irrigation needs of the people, by creating artificial island on the rear of the Cauvery by planting bushes and depositing sands for their support. The bushes when grown over a period of two or three years would grow more than the height of the ruined dam; an annual repair to the proposed arrangement might be made as was done at Paramathi [on the left bank of the Cauvery about fifty kilo-metres below].
- iv. the expense would be 1786 pagodas.
- v. the rock near the dam could be used as a back up to the bushes to be raised.
- vi. there were other places where water courses might in a similar manner be drawn from the Cauvery.

But alas! the Fort St. George was not keen to approve the proposal. So the exercise of Alexander Read became futile. However, when Col. Read resigned his postings after the last Mysore war (1799), he made it a point to include the repair work of the ruined dam as one of the items (para 10) in his famous report of April 4, 1800, submitted to the Board of Revenue. He mentioned:

“The height of the country along the banks of the Cauvery is unfavorable to the distribution of its water but it is not impracticable as appear by the remains of an anicut or Dam thrown across Nerinjipete, where it is 400 yards wide.

“ That dam supplied two canals, one on this side which watered 2796 acres and one Tippoo’s side, which watered 800 acres”.

"By a calculation that has been made, the repairing of it would cost 30,000 pagodas."

As said before, the repair work did not find favour from the government.

Later attempts of British government and the Poolampatti site

Between 1800 AD and 1910, a few attempts were made by the government to construct a dam near Poolampatti. Sir Arthur Cotton, the irrigation engineer proposed in 1834 for storage of water for irrigation to the delta region; but the proposal did not take off. In 1856, Major Lawford submitted proposals for the construction of a reservoir near Nerinjipettai / Poolampatti, about 11 miles below the site of the present Mettur Dam; but the proposal was withdrawn later as a proposal for a reservoir was mooted across the Bhavani river valley. In 1904 a project was prepared for a reservoir to be built at a site three miles above Nerinjipettai / Poolampatti at or near the site originally selected by Major Lawford, for a storage capacity of 40 tmcft (thousand million cubic feet) water. That was not accepted by the then Government of India.¹⁴

Eventually, after considering some other schemes and dropping them, a project prepared by

Col. Ellis in 1910 was selected. He gave the following four alternate sites for the dam on the Cauvery:

1. Urachikottai site (near Bhavani town), (2) Nerinjipet site, (3) Navapatti site (1.5 miles above the Nerinjipettai site), and four sites at Sampalli. All these sites were on the right bank of the Cauvery. Finally, the site at Mettur village, which was a hamlet of Sampalli was selected and the dam is a reality as it stands today. The dam is at about 20 kilo-metres from Poolampatti, where the ruins of the dam of Chikka Devaraja's period could be seen even now. The ruined dam provided for irrigation for 2796 acres of land.

Now, it is heartening to note, that the canal projects from Mettur dam scheme, carried out after Independence, irrigates 27,000 acres of land from the left bank of the Cauvery, of undivided Omalur and Tiruchengodu taluks, which included the old Poolampatti canal areas. A 'check dam' has been built about half a kilo-metre away from the old dam site. The check dam helps to provide for regular motor boat service between Poolampatti and Nerinjipettai round the year. The boat jetty at Poolampatti is facing the imposing Palamalai hills, with water spread across the distance and the place is fast becoming a tourist spot.

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THENNATTU THERESA DR. JAYALALITHA

R. Anthony Raj*

Introduction

Dr. Jayalalitha, the Iron Lady of India is also popularly called Thennattu Theresa (The Mother Theresa of South India). Her Cradle Baby Scheme reflects her humane disposition and was launched in Salem in October 1992 with a view to eradicate female infanticide.¹ Likewise a number of pathbreaking initiatives have been launched by Dr. Jayalalitha for the aged public which also show her compassion. This paper details the various projects, welfare measures, acts and rules which have assisted her in achieving the name "Thennattu Theresa".

Salem has, in fact, the dubious distinction of having the lowest juvenile sex ratios of 849 among all the districts in the country.² The incidence of higher mortality among females of all ages due to neglect of their health need and other adverse social factors contributes to a negative sex ratio. The general decline in juvenile sex ratio is surely related to the greater access to better health care that male infants have than female infants do, arising from the general patriarchal norms prevalent in society. Instead of resorting to female infanticide, parents who were unwilling to bring up their female babies could place them anonymously in cradles located in noon meal centres, PHCs, selected orphanages and NGOs.³

The scheme had a short life and following elections and a change of Government in May 1996, it was shelved and the erstwhile regime derailed the scheme. Subsequently, yet during this period the abandoned children were rescued and given for adoption by the adoption agencies. The number of children received during this period 14.7.97 to 13.5.2001 were 10 of which one parent had taken the baby back.

It was later expanded to Madurai, Theni, Dindigul, Erode and Namakkal districts in 2001 when Dr. Jayalalitha became CM of the State for the second term and the number of adoption centres was increased from 11 to 23. It is not only female kids but also male children are received as per the scheme. In

Phase I from 1992 to 13.5.2001 in Salem 150 female babies and Nil male babies were received.⁴ In Phase II of Salem from 14.5.2001 to 30.11.2007, 57 male babies and 6675 female babies were received. In Phase II, it is 109 female babies (30 male babies) in Madurai, 146 female babies (20 male babies) in Theni, 965 female babies (40 male babies) in Dharmapuri, 38 female babies (12 male babies) in Dindigul which were received under this scheme. The babies received are being sent to various adoption centres approved by the Government from where those babies are adopted by eligible couple. The involvement of NGOs in scheme implementation and placement of the babies for adoption was enhanced. Numerous cradle points were opened and frequent public announcements and advertisements in the press popularised the Scheme particularly in districts notorious for the practice of female infanticide. As of March 2009, the figure stood at 3418 babies (486 male and 2932 female)⁵

The 'Cradle Baby Scheme' was extended to Cuddalore, Ariyalur, Perambalur, Villupuram and Tiruvannamalai districts as the 2011 Census had revealed a fall in the child sex ratio in these districts. Female infanticide and foeticide could be the reason for this trend in these districts. These centres cost Rs.47.45 lakhs and each centre will have a superintendent and an assistant nurse, an assistant and other workers. They will have adequate stock of milk powder, medicine and clothes. As many as 188 centres in these districts were equipped with incubators, life-saving drugs, refrigerators, gas connections, bed sheets and clothes for children. The government also organized camps, seminars and conferences to create awareness of female infanticide. In July 2011, 3200 girls and 582 boys had been rescued. Subsequently, 2088 girls and 372 boys were given adoption in the country and another 170 girls and 27 boys were in foreign countries. Non-resident Indians adopted 13 girls and 5 boys. A total of 160 children were handed over to their parents.

Daughter Elimination

The practice of female infanticide in Tamilnadu came to public attention in the mid-1980s.

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Two media articles in the 1980s argued that female infanticide had come to be increasingly practiced over a decade and a half among the Kallars in the Madurai district.⁶ The investigation claimed that about 6,000 female babies could have been poisoned to death in the sub-district of Usilampatti in the preceding decade (Soundarapandian, 1985; Venkataramani 1986; Jeeva et al 1998). In the 1990s, a non-governmental organization(NGO) report brought to public attention the wide spread prevalence of female infanticide in another community , the Gounders in Salem district (Venkatachalam and Srinivasan, 1993)

A temporal analysis showed a decline in infanticide in Dharmapuri and Salem (Bedi and Srinivasan, 2008). Other sources such as the sample Registration Surveys and the National Family Health Survey also suggested a decline in daughter deficit and a report of 2005 submitted to the State Planning Commission based on Primary Health Centre(PHC) records also noted that the number of female infant deaths due to "Social causes" declined from an average of about 3,000 a year between 1995 and 1999 to 372 in 2002, that is, a decline of about 88%.⁷ A number of NGOs like the Indian Council for Child Welfare (ICCW), Village Reconstruction and Development Programme(VRDP) and Poonthalir health and nutrition workers had also noted a decline in the incidence of daughter elimination , especially female infanticide. The Tamilnadu Government of Dr. Jayalalitha announced several schemes to eradicate daughter elimination which include i) the Cradle Baby Scheme which allows families to hand over unwanted female babies to the Government ii) legal action against perpetrators of infanticide and iii) the Girl Protection Scheme which provided financial incentives to families with only daughters.

Decline in Daughter Elimination

Information from the overall decline in post-birth deficit and the number of babies handled over to the Cradle Baby Scheme allows us to provide an idea of the contribution of the Scheme in preventing and reducing the incidence of infanticide. The post-birth daughter deficit fell from an annual short-fall of about 4,500 during the period 1996-99 to about 1,800 in 2003 and thus there is a decline of about 2,700. In the six and half years between May 2001 and Nov.2007, on an average the scheme received about

370 female babies per year. These figures suggest that the Cradle Baby Scheme may have directly accounted for about 14% (370/2700) of the reduction in post-birth daughter deficit observed between 1996-99 and 2003.⁸ Thus, while the bulk of the reduction in female infanticide may be attributed to other measures undertaken at the same time, the figures clearly support the idea that the Cradle baby Scheme also plays an important role in preventing infanticide.

A Well Appreciated Scheme

The scheme of Dr. Jayalalitha was appreciated not just in India but across the world. Many girls were saved from the clutches of death and were later given adoption; they grew up in families and received good education and are leading a prosperous life. The Cradle Baby Scheme and the awareness created by the Government had, the desired effect in these districts. The child sex ratio in the State was 1000:942 as per the 2001 Census and the figure became 1000:946 in 2011 Census. But Cuddalore, Perambalur, Ariyalur, Villupuram and Tiruvannamalai witnessed a negative trend.

Handing over the babies to this scheme is a more human option than murder and that scheme offers the potential of a better life for unwanted babies.

The scheme was not a permanent solution but acted as only a temporary safety valve and would be discontinued the day female infanticide stops.⁹ Instead of certain death, they (female babies) now have secure lives.¹⁰

A pragmatic view, given the deep-rooted nature of son preference and daughter aversion, is that the scheme offers a humane option to infanticide, neglect and abandonment, to be exercised in the last instance to protect the newborn female.

The Union Budget, 2015 had reflected these initiatives of Dr. Jayalalitha such as Beti Bachao/ Beti Padhao schemes and TamilNadu had already taken these in the form of Cradle Baby Scheme and the Girl Child Education Scheme launched two and half decades ago.

Social Security Schemes for Ageing Population

The Social Welfare Department of the Government of Tamilnadu under the able guidance of the Hon'ble Chief Minister Dr. Jayalalitha had

always ensured the welfare of the senior Citizens. Their health, nutrition, education, protection and development have been improved through various social welfare schemes. They have also been provided with innumerable opportunities and facilities to live a dignified life.

The Honourable Chief Minister of Tamilnadu during her successive tenures had introduced a number of novel schemes which have won for the State of Tamilnadu accolades and appreciation of the entire nation including dignitaries from many parts of the world.

Support of Government for Old Age Home

The old Age homes in the State have a funding pattern of Rs. 2,00,000 per year per Home with the strength of 40 inmates as Grant-in Aid. Rs.40,000 has to be met by the institution as institutions share. Age should be 60 and above. The Scheme is valid upto Dec.31, 2020.

Scheme for Old Age Pension

Indira Gandhi National Old Age Pension Scheme (IGNOAPS) sponsored by State is for old aged persons who are 65 years and above, belonging to households belonging to households below poverty line and 60 years and above for persons affected by leprosy, blindness, insanity, paralysis and loss of limb. It is Rs.400. Per month and it is valid upto Dec. 31, 2020. As per reports available, the number of beneficiaries covered under the IGNOAPS in Tamilnadu with details of men and urban and urban and rural area-wise separately is as follows: Men: 339944; Women: 578436; Rural: 627206; Urban: 291174; Total: 918380.

On 6 June, 2011, Dr. Jayalalitha launched Old Age Pension Scheme as part of the fulfilling the AIADMK Government's poll promises. The CM personally presented the amount to seven beneficiaries and the scheme would benefit 23.65 lakh people in the State. Dr. Jayalalitha had issued orders to double the old age pension from Rs. 500 to 1000.

Integrated Complex of Special Homes

The aim of the scheme is to ensure that destitute and abandoned senior citizens are provided with better quality care and protection in order to reduce their vulnerabilities, thereby creating an

opportunity to live in a safe environment. The elders can share love and affection with the children in the home. This interaction is expected to fulfill the emotional needs of the elderly. In each integrated complex, 25 children and 25 senior citizens are accommodated. The aim is to have an integrated complex of special homes for each block of the State. Initially 64 integrated complexes of special homes, two in each district have been established through NGOs. An amount of Rs. 2.75 lakh per unit is provided by the State as non-recurring expenditure. An amount of Rs.18.40 lakh per year per unit is provided as recurring expenditure to be shared in the ratio 75:25 between the Government and the NGO. Apart from NGOs, it is proposed to include the corporate Houses as part of their corporate social responsibilities.

Other Schemes - Annapurna Scheme/ Free Food Grains Scheme

Under the Annapurna Scheme, the elderly who are not covered by the social security pension schemes are provided with 10 kg of food grain every month. The Government of Tamilnadu is implementing a free rice scheme for the BPL families through the Public Distribution Scheme. Under this Scheme every BPL household is given 30 kg of rice every month. All the elderly covered by the public distribution system will benefit under this Scheme.

Free dhoti/saree is also provided for destitute old age pensioners.

Another scheme of providing hotmeal at the noon meal centre to all the beneficiaries of social security pension schemes is being implemented in the State. The beneficiaries who take food at the noon meal centres are given 2 kg. of rice every month, while the pensioners who do not take food at the centre are given 4kg or rice every month.

Conclusion

The Cradle Baby Scheme had played a role in bringing down the incidence of female infanticide in Tamilnadu. However, where girls are born and their survival is at stake because they are unwanted, schemes like the Cradle Baby Schemes can potentially work towards protecting the best interest of the newborn. Till such time as parents eagerly embrace the birth of daughters it will have to remain one of the strategies to tackle daughter elimination.

Thus Dr. Jayalalitha had surpassed Mother Theresa in compassion to the deprived and preventing the death of many a girl child and thus becoming the alternate mother of hapless Tamil girls. Also the

Government headed by Dr. Jayalalitha had introduced innumerable schemes for the aged citizens. Thus Dr. Jayalalitha qualifies for being called "Thennattu Theresa".

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EDUCATIONAL INSTITUTIONS IN KARNATAKA UNDER THE IMPERIAL CHOLAS

K.M. Subramaniam*

Though universal education an important feature of the recent centuries is not to be found in medieval southern Karnataka, the chela rulers who were great scholars themselves took to the promotion of education seriously.

Educational endowments

Educational endowments in the form of land grants were made for the maintenance of educational institutions and food for the ascetics who underwent religious studies. The earliest reference to such grants is dated 991 AD of Rajaraja wherein Somarasi Bhattaraka of Isvara lineage as the head of education and other village activities."

Primary Education

The most important progress, In primary education was noticed among the engravers who could compose verses and passages and engrave by themselves. The Soladevanahalli record- in Kannada dated 1029 AD of the 18th regnal year of Rajendra Chola-I was written by a *mahamatra* Ajavarmmaya's son who is known as the emperor of Sasana expressions. Malla described-as a Kavirajabandhava i.e., poet and friend of poets and

composer of the famous Belaturu epigraph³ dated 1057 AD of Rajendra Chola-II's reign rendered his writing in a poetic form of high quality, simple, direct and full of pathos. The whole composition is fascinating due to the use of metres like *akkaram* and *lalitaorittam*", one of the best records in Kannada language and literature. In 1057 AD an inscription⁵ from Hirehadagali, Bellary district praises about its composer Demarasa who was knowing four scripts viz., Tilu (Telugu?), Tivula (Tamil4), Kannada and Nagra and likewise several lithic record⁶ help us to know diversified interest of engravers and their multilinguism. Primary education also covered, learning of languages. Thus a record⁷ dated 1290 AD from Mysore register a grant of 6 *gadyanas* the maintenance of a school teacher who had to teach is boy students, Nagari, Kannada, Tamil and Grantha scripts (Nagara-Kannada-Tigularya manodisuva balasikseya upadhyayara livitakka). The sculptors apart from being skilled engravers also had the capacity to construct fine building. E.B. Havel' remarks thus: "The craftsmen being versed in national epic literature always figured in the history of India as missionaries of civilization, culture and religion."⁸

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Learning arts like singing and dancing was considered as an essential part of education for the ladies and even for men. In the pidariyar temple at Kolar remunerations was granted to a dancing master (*nattuvan*), to teach dancing girls. For conducting these performances there was a stage in-charge for conducting songs, dramas and other entertainments which took huge *mandapams* or halls and palaces referred to in inscriptions-v. The school master (*uvattz*) was exempted from levies and no labour was extracted from his family members-t.

Higher Education

Agraharas, *mathas* and other centres of learning imparted, instructions in disciplines like *vedas*, *vedangas* etc. Mini colleges were attached to the temple of Pidariyar for giving in higher education and arrangements were made for teaching *vyakarana* (grammar), *purana* (mythology) and *yamala* and a lecturer was appointed for this purpose.¹³

The teachers (*bhatta*) were endowed with lands and money i.e., *bhatta-uritti*¹⁴ for the development and propagation of universal education.

The sacred temples in the Chola period formed a centre of learning adjusting to the needs of the people. It is interesting to quote in this connection C. Sivaramamurty¹⁵ in the following words: The temple was one of the greatest institutions created by the Indian genius. It was the hub on which revolved the life of the village. The temple provided for the education of the scholar, monument of the public, the cultivation of art and aesthetic sense and for the piety of the worshippers. The temple as can be gathered from the inscriptions a great centre of various activities."

Centers of Higher Learning

People of the Cola times in Karnataka were well versed in the study of vedasw (Rig, Sama and YajurVeda) and institutions were set up in Agara¹⁷ for learning Sastras and various other branches of knowledge. Sugattur or pugattur in Sidlaghatta taluk of Kolar district was a famous educational centre for learning Tamil literature¹⁸.

Philosophical Education

Philosophical education like *Kalagama* and *Sivagama* was known to the religious recluses. Mantras, hymns and other vedic texts were recited:

during the worship of deities, an instance of oral education. Epics and puranic stories inscribed on the temple walls helped as a yearly book and visual education. The heroic instances and murals depicted some aspects of folk-literature. The *acharyas* of temples at times acted as teachers. The Jaina basadis were sufficiently financed by the Chola government who were carrying on classes for the poor.

The *agraraharas* of Malavur or Malurpatna in Channapatna taluk of Bangalore district, punganur or Honaganur, Alur etc., were centers of learning in Karnataka during the sway of the Cholas. The *Agraharas* were mostly inhabited by Brahmin scholars who were the main exponents of education. The position of these settlements in Karnataka culture and society is explained by A. Venkatasubbiah in the following words:

"Instead of the hermitage situated near the town or village we now meet with settlements of Brahmins situated in the village itself. If the Brahmins thus settled were eminent teachers and their number was not small, the village or town inhabited by them would acquire much renown.²¹

The *ghatikasthanas*, an institute of advanced learning in medieval Karnataka was also called by the same name in Tamilnad which is said to have spread from Karnataka. The earliest reference to the 64 *kadiqaitiaualam*²³ or *ghatikasthanas* in Karnataka under the Cholas is found in an undated record palaeo graphically assigned to the 11th century. The *ghatikasthana* of Herijerapatnae²⁴ was a leading educational institution and the only of its kind noticed in the *Nidugal* country during the rule of the Chola chiefs who were the feudatories of the Imperial Cholas.

Conclusion

It is evident from the above study that learning, teaching and making provision for advancement of the cause of education was considered a holy act during the period under study. In this connection Prof. K.A.N. Sastri²⁵ has stated thus about the significance of literacy in medieval Karnataka.

"Though the pursuit of higher education was then as now necessarily concentrated in particular centres which commanded the resources in men and material required for it, the results of such a study

were evenly spread all over the country; men possessed of the highest learning to which they had access at the time, the most cultured and refined intellectuals, went to live in villages and all over the countryside, where they took an active and constant

part in guiding the daily lives of their less enlightened countrymen. Education in all its stages was vitally connected with all social life and institution and was productive of more abiding and tangible benefit to the people than appears in our own days."

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ROBERT DE NOBILI'S PROSELYTISM IN TAMILNADU WITH SPECIAL REFERENCE TO MADURAI - A STUDY

Pandikkani*

Introduction

In the year 1606 a young Italian Jesuit, Roberto de Nobili (1577-1656), was sent to the strategic inland town of Madurai in southeast India. Within two years this fledgling missionary began utilizing a new approach to evangelizing high caste Indians. In so doing, he incited a storm of protest and controversy. The missiological issues raised by the de Nobili case remain unsettled and provoke heated discussion even today.

Early Life

Robert de Nobili was born in Rome in 1577. He was the first son of an Italian nobleman who was a general in the papal army. When at the age of seventeen - a year after his father's death - Robert

announced his intention to enter the Jesuit order and to become a missionary to Asia, the family objected. Robert's folly, his family members insisted, was in choosing the Society of Jesus. That path offered few possibilities for ecclesiastical advancement and position. After a period of orientation and language study, and the usual delays, Robert de Nobili embarked for India in April of 1604. More than a year later, May 1605, he arrived in Goa, a Portuguese island off the southwest Indian coast.¹

First Missionary Experience

Robert immersed himself in studying their culture and the Tamil language.¹ Possibly Robert de Nobili would have spent his entire missionary career working with these people and thus would have

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remained on the outer fringes of India's life, but his superior Alberto Laerzio asked him to move to the city of Madurai, five days' journey inland.

Robert de Nobili's Missionary Method

Robert de Nobili a brightly gifted, highly educated and zealous man came to be in charge of the Mission in Madurai in Tamilnadu. Nobili is considered as the real founder of the Catholic Madura Mission. He was the first Jesuit to work under the Archbishop of Cranganore. Nobili reached Madurai which was the centre of Tamil culture, along with Fernandez in 1606. Madurai was then under the Nayak ruler Krishnappa whose reigns saw the beginning of Nobili's endeavours for the Christianity².

Robert's Hindu Culture Life

He moved from the missionary compound into a hut in the Brahman quarter of the city and shaved his head except for a small tuft of hair. He spoke only Tamil, hired a Brahman cook and houseboy, and became a vegetarian. He abandoned the black cassock and leather sandals of the Jesuits for a saffron robe and wooden clogs. To cover the "nakedness" of his forehead, he put sandalwood paste on his brow to indicate that he was a guru or teacher. He referred to himself not as a priest but as a *sannyasi*. Eventually, he ate only with Brahmans, and for a brief period he also wore the Brahman thread of three strands of cotton cord draped from the shoulder to the waist as a sign of rank. He bathed daily and cleansed himself ceremonially before saying mass. Closely following the social habits of Brahmans. Robert's first Hindu convert was the Sudra schoolmaster. By the end of 1608, just two years after arriving in Madurai³. Nobili had baptized at least ten young men of caste. As his circle of disciples expanded, he became friends with a Brahman Sanskrit scholar named Sivadarma who, after considerable hesitation, permitted de Nobili to see and study the Vedas and the Upanishads. As a result, Robert de Nobili is thought to be the first European to study Sanskrit and even to see the Hindu sacred writings.

Nobili opened the portals of the church prince, pauper, brahmin and low caste. Encouraged by the first fruits of his labour, Nobili built a new church in 1610. Nevertheless his adaptation method led to opposition even from his co-workers and

ecclesiastical authorities and nearly landed him in the jaws of the inquisition.

Criticism to Nobili's Accommodations

The young missionary's innovations, including acceptance of the caste system, detrimental to the spirit of the gospel. Fernandez warned that Robert's innovations would unravel the existing work in Madurai and ultimately would jeopardize Christian work across India. Fernandez made a trip to the coast to talk to priests there. Then, he wrote a denunciation of Robert's activity and sent it to the Archbishop. Soon, the entire Jesuit mission in South India was debating the wisdom of de Nobili's approach⁴. Many of Robert's friends and even members of his family in Rome were dismayed when they heard of the extent to which he was adapting himself to Indian customs.

Official Condemnation

Two years elapsed before Robert de Nobili's methods were officially condemned by a member of the church hierarchy in India. That censure was issued by Nicolau Pimenta, newly appointed Papal Visitor to the provinces of Goa and Malabar. Pimenta declared that Roberto's accommodations went too far. Pimenta's condemnation represented a serious obstacle to the continuation of de Nobili's strategy. Both Pimenta and Robert wrote detailed reports to the General. Communications between Rome and Goa were painfully slow, and so another two years passed before a reply came. In the meantime, nearly twenty of Roberto's disciples had lapsed, and his supportive Superior, Laerzio, had been replaced by Pero Francisco.

The letter from the Jesuit General arrived in August of 1613. It indicated that de Nobili's methods were in error on three counts: (1) the use of the Brahman thread, the sandalwood paste mark, and the wooden clogs, as well as his denial that he was a *Parangi*; (2) the adaptation of Hindu ceremonies such as the baths; and (3) the separation from his missionary colleague Fernandez.

Fr. De Nobili faced several difficulties while carrying out his missionary work. Some of his own religious colleagues accused him of restricting his apostolic mission to high class Brahmans and introducing racism and casteism in Christianity. Some

of the Catholic priests also argued that allowing the local Christians to use a sacred thread around neck, sandalwood paste on forehead and a tuft of hair on head was against the principles of Christianity. Many a time, his religious superiors had to even conduct probes to find out whether De Nobili was conducting himself against the tenets of Christianity⁵.

Nobili's contribution to Theology

His approach to theology and theological language was in the context of his encounter with Hinduism as a *missionary*. Sanskrit was for de Nobili an opening into the heart of the religion of the Hindus, namely its scriptures. Reading and learning Hindu scriptures was also part of his encounter with Hinduism and the culture of the Hindus though it was marked by a strongly apologetic slant. It was not a blind negative apologetic. If he found valid and beautiful elements and insights in them, he would appreciate and accept them.

His Literary Works

The credit for composing prose in Tamil language for the first time goes to Fr. Robert De Nobili. De Nobili wrote a lot in three Indian languages, Tamil, Telugu and Sanskrit as well as three European languages, Italian, Portuguese and Latin. In 1656, one priest mentioned in his letter that the Indian scholars used to get astonished by De Nobili's mastery over so many languages. Some of his literary works are still available for scholars to study and appreciate De Nobili's intellect. These books are considered as important treasures of Tamil language⁶.

His Achievement in Madurai

Nobili sacrificed his assets and soul to spread Christian religion and simultaneously they put an

effort to develop the dialect of Madurai. Number of Hindu Brahmin were converted to Christianity. People mingle the western culture. Education system well developed. As the people started to read Bible, people left their ill omens. So also in Madurai, besides poverty, illiteracy and ignorance, many social evils such as female infanticide, child marriage, liquor and narcotics gambling, temple prostitution extravagance city demonralisation, rural backness etc were prevented by Nobili's effort.

Last Day

Mylapore is believed to be the place where St. Thomas was martyred. He spent the last eight years of his life in the city of Mylapore, an important pilgrim centre for Christians. Fr Robert De Nobili who propagated Christianity on a large scale in south India, found a final resting place in Mylapore. Until he breathed his last, Fr De Nobili used to wear saffron cassock. Towards the end of his life, he had also started fasting. Though his eyesight had become weak, he continued improvising his books with the help of his disciples. This great missionary breathed his last on January 16, 1660 at the age of seventy nine⁷.

Conclusion

Robert de Nobili was innovative in his expression of indigenizing and accommodating the Hindu Brahmin culture. He could open the door of India to Christ and many caste Hindus including Brahmin accepted Christianity. It was great achievement on his part. He had contributed a lot to the Indian Christianity Theology and ignites the thought to pass on next generation.

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THE MATRILINEAL SYSTEM OF NANJINAD VELLALAS

T.Anitha*

The Nanjinad Vellalas, a Tamil speaking caste group, seem to have migrated from the Tamilnadu and settled down in Nanjinad. Nanjinad comprises Thovala and Agasteeswaram taluks of then Travancore. With the reorganization of states in 1956, the district of Kanniyakumari was added to the Madras state, the present Tamilnadu, and thereby Nanjinad became an integral part of that state.¹ Several families from Pandyanadu and Coramendal coast migrated to that land cleared the jungles and settled there. The term 'Nanjinad' means the land environed by Nanja lands or country fortified by natural barriers. The names of present day villages like Azhagiapandipuram, Kulasekharanputhur and Cholapuram indicate the supremacy of the Pandya, Chera and Chola kings over this land. Tradition traces that the last Kuravan ruler of Nanjinad insisted upon his marriage with a girl of a Mudaliar family. Indignant at his proposal, the Mudaliar people decided to revenge the Kurava ruler. They pretended to agree to the alliance. They erected huge granite pandal with mechanism for its sudden collapse at a signal. On the appointed day, Kuravan and his people came and were seated in the pandal. The Pandal collapsed when the signal was given and all the Kuravas including their ambitious ruler were killed. The remaining of the granite structure is found even today at the village of Kurathiyara. In the later part of history this tract of land became the bone of contention between Travancore and the Pandya rulers. In 1116 A.D. Travancore defeated Raja Simha, the Pandyan ruler and annexed Kottar and Nanjinad. After becoming the citizens of Travancore, the people of Nanjinad accepted the matrilineal system of inheritance. Yet it is not a pure matrilineal system in the real sense but a midway of Tamil and Malayalam culture. Nanjinad retained the character of the Hindu customs unimpaired. The Hindu religion expressly defines the institutions of caste. According to Edger Thurst on the Vellalas were essentially agriculturists and thrived on the output of their cultivation. The Tamil word Velanmai means agriculture.² The word Vellela is derived from Velanmai. It shows that Vellalas

were originally cultivators of the paddy fields. The Vellalas were the largest land owning caste in the district. They were employed in several government departments. The law of inheritance so far related to Nankudama (property of the women) and Ukanthudama (property right by love), patrilineal while in all other respects they followed matrilineal system.³

Marumakkathayam System

The family comes into being as a result of marriage; it is also continued through marriage. Thus marriage has important implications for the family. The matrilineal system of inheritance is considered to be peculiar in Kerala. According to the law of succession and inheritance the people of Kerala are divided into *marumakkathayees* and *makkathayees*.⁴ Those who traced their inheritance through the mother are *marumakkathayees* and the others through their father are the *makkathayees*. Kashtriyas, Ampalavasis, Nairs, Ezhavas and Nanjinad Vellalas came under the former category and all the other Hindus, Christians and Muslims except for a few of their sub-castes came under the latter.⁵ It is a form of hereditary succession or other inheritance through which the subject's female relatives are traced back in a matrilineal line. The word '*Marumakkal*' means nephews and nieces. The word has been coined due to the unusual relationship between uncle and his nephews and nieces. This peculiar system built upon women.

The *marumakkathayam* was introduced among the Vellalas by Koda Varma in 1106 AD or at the latest by 1116 AD because of the Venad ruler of the early 12th century AD was Koda Varma.⁶ According to Elamkulam, P.N.Kunjan Pillai the *marumakkathayam* system of inheritance was originated in Travancore in the early part of the 14th century AD.⁷

It gave protection to women compared to their counterparts in patrilineal families. Padmanabha Menon in his memorandum presents the *marumakkathayam*, family as a *taravad* consisting

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of a group of persons, male and female, all tracing descent from common ancestors, living under the control and management of the eldest male who is called *karanavan*. In the simplest form a family would consist of mother and children living together with their maternal uncle that is mother's brother who is the *karanavan*.⁸ In its complex form it would consist of a mother and her children, on the female line, however distant, all living together under the control of the common *Karanavan* who would be senior in age to all other male members of the family. To succeed to the position of the *Karanavan* was a birth-right recognized by customary law of the *marumakkathayam* concept. *Karanavan* enjoys a two-fold capacity, viz the temporal and the spiritual. In the former, he manages the family properties, maintains the junior members and represents the *taravad* in transactions, if any, with strangers. In the latter capacity, he presides over religious duties which are incumbent on the *taravad*.⁹

Generally, among the Nanjinad Vellala's children lived with their father, but when they grew strong enough to work, they were called back by their *Karanavan* to work on the lands of the *taravad*. The *Karanavastanam* was a far birthright of the senior most man of the *taravad*, it was liable to be forfeited for reasons recognized under the customary law for the removal of the *Karanavan*. A *karanavan* can be removed on a decree passed by a competent court when he habitually mismanages the affairs of the *taravad*. The usual complaint against the *karanavan* is that he has used the *taravad* income for his personal affairs.

Cross Cousin Marriage

With the advent of the *marumakkathayam* system of inheritance cross – cousin marriage was practiced among the Nanjinad Vellalas. In *marumakkathayam* communities the children belong to the class of their mother, and hence the marriage of the sons to their direct nieces is strictly prohibited. On the other hand, matrimonial alliances were effected between the children of the man with those of his own sister which was a common practice among them. The cross-cousin marriage was a device to avoid payment of high bride price and to maintain the property of the house hold intact. Cross cousin marriage was not only keeps the families together

but also prevents fragmentation and alienation of property.¹⁰

Polygamy and Polyandry

Monogamy is not strictly observed by the Nanchinad Vellalas.¹¹ The influence of the *makkathayam* and *marumakkathayam* custom may have been responsible for this practice. The rich Vellalas practiced polygamy. While others resorted to polygamy only when their wives suffering from incurable disease, mental infirmities and physical ill – health which made them incapable of discharging their conjugal and house hold duties.

Polyandry was one of the important practices within the *marumakkathayam* system. It was commonly believed that polyandry and matriarchy were related to each other and the *marumakkathayees* were generally polyandrous. Polyandry was an extremely simple and loose form of sexual union which depended for its continuance on the free will of both the parties concerned. The sambandham form of marriage was interconnected with this practice. The practice of two or more brothers keeping a common wife was a corrupt form of polyandry. It was generally practiced by Nairs, by polyandry was never practiced by the Nanjinad Vellalas.¹² In a *Marumakkathayam* Vellalas house hold, mother and her children brothers and sister and other relatives on the female line live together. In such a household if the elder brother or *Karanavan* took his wife to the *taravad* house after marriage it was customary with that woman to discharge all the household duties without the slightest demur. The prime duty devolved on her was to cook and to serve it to all the members of the household including the younger brothers of her husband.¹³

Widow Re-Marriage

The adoption of the *marrumakkathayam* system greatly foliated the introduction of re-marriage of widows. The remarriage among the Vellalas is generally resorted to only in hard cases, where the widow is young of age. It is to be noted that there arose a convention that widow remarriage did not occur in high ranked families.¹⁴ Moreover, the remarriage of a widow was not celebrated with the formalities associated with the usual marriage;

only a modest feast was given to the participants in the ceremony. The remarriage of a widow was called a *sambandham*. The practice of *sambandham* consists in the solemnization of an open remarriage on presenting red cloth to the widow by a man concerned at an auspicious time of a specified day in the presence of their close relatives. For the purpose of remarriage the widow should either be a woman who has lost her husband by death or a woman who has been legally divorced from her husband.¹⁵

Ukanthudama and Nankudama:

Thus, the first marriage of the verified Vellalas is purely of the Pandya type, and the second is the *sambandham* of the Malayalees. The law of inheritance, so far as it relates to *nankudama* and *ukanthudama* is of the Pandya-makkathayam system but in all other respects it is the *marrumakkathayam* of the Vellalas.¹⁶ Among the Vellala *marumakkathayees*, the males were entitled to a small portion of the property whether ancestral or acquired. This was motivated by love and affection. This mode of giving property was known as *ukanthudama*. This privilege was extended to a divorced woman and her children. If more than one

fourth of the property is to be given in this manner permission of all heirs had to be secured. In case the widow is too old without issue and not eligible for remarriage, she was entitled to maintenance out of her husband's property. A divorced woman also is similarly entitled to maintenance. This mode of giving property is called, *nankudama*. *Nanku* means women. Therefore *nankudama* is not claimable by a widow if at the time of her husband's death she does not live with him. When a widow remarries or accepts a *sambandham* the second husband has to execute a deed called *etuppu* agreeing to pay her either on his death or divorce a sum of money. The *ukanthudama* from the first husband in this case will not go to the sons of such a woman. Even though *ukanthudama* and *nankudama* are beneficial provisions, the *marumakkathayam* system among Vellalas were not helpful in avoiding litigations based on property.

Though the Nanjinad Vellalas followed the *marumakkathayam* system of inheritance, they made it flexible as to adjust this system to the *makkathayam* system of their Tamil counterparts. The right of *ukanthudama* and *nankudama* undoubtedly points to the Vellalas being *makkathay*.

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IRRIGATION SYSTEM UNDER RAJENDRA CHOLAI WITH SPECIAL REFERENCE TO KARNATAKA

N.Velu*

The imperial Cholas played an active role in giving impetus to agriculture and the success achieved by them was due to provision of adequate irrigational facilities. The abundant tracts of agricultural areas in Karnataka were productive. In those times it was considered a munificent and holy act on the part of the administration and society to build canals lakes, tanks, wells etc. There is ample proof to indicate the highly advanced nature of technical skill in the execution of irrigation works as seen in a reservoir of 16 miles width with sluices at Gangaikondacholapuram executed the reign of Rajendra Chola-I which really improved the standards of living of the subjects in the Chola empire¹. It was the Tamils under the Cholas who introduced a new principle key, to control a river at the head of its delta and the anicut is the contribution of the Cholas².

Karikala Chola is known for construction of a hundred mile embankments on the Kaveri connected with the main channels for irrigation and extending upto Talakad, south of Mysore. The Bidirur grant³ of

the Ganga King Bhuvikrama dated S 556, Tuesday 10th lunar day mentions about Karikala Chola as Karita Kaveritira i.e., one who has caused the construction of banks to the Kaveri. The study of the irrigation problem is mainly connected with their name-endings, types, construction, repairs on maintenance and cost. The tank works gave an impetus to the promotion of agriculture and helped to counteract the extremes in the climate by maintaining an equitable temperature⁴. The total number of tanks existed during the Chola period in Southern Karnataka are thirty out of which five were excavated and a few repaired as revealed from the study of Chola epigraphs:

Statistical Account of Tanks & Lakes Centre

Sl No.	Name of King Ruling	No. of Tanks constructed	No. of Tanks excavated & repaired
1.	Rajaraja Chola-I (985-1014)	3	1
2.	Rajendra Chola-I (1012-1044)	10	1
3.	Rajadhiraja - I (1012-1054)	4	-
4.	Rajendra Deva - II (1052-1064)	-	-
5.	Rajmahendra (1062-1065)	1	-
6.	Vira Rajendra (1063-1070)	-	-
7.	Kulottunga Chola - I (1070-1120)	4	3
8.	Vikrama Chola (1118-1135)	2	-
9.	Rajendra Chola - III (1246-1268)	1	-

4	VIII TC-Sr. Dt-Md	Balsamandi	Balamurtintha of Balligola (existing)	Excavation of the lake and sluice construction	Magada and Magave's son palaga-seni's son Sakaya	Rajendra Chola's 940, 1027 CE	Ec. VISA, Sr. 78.
5	VIII TC-Ct Dt-Kl	Ovipalli	Managurandali	-	Chelvarasa made a grant of lands under the tank	Rajendra Chola-I 1015 CE	Ec. X, Ct. 153.
6	VIII TC-Hg Dt-Mys	Balamura	Selva Samantirani	-	-	Rajendra Chola-I 9 th Reg. year 1020	Ec. III/RA, Hg 54.
7	VIII TC-Ht Dt-Bn	Jodi Dalasigere	Tank at Tanai	-	Racoda some grant for the tank by a woman Maniyabbe and Nivungunda's son	Rajendra Chola's 945-1023 CE	Ec. IX, Ht 10.
8	VIII TC-CB Dt-Kl	Maramahalli	Arapama eri	Excavation of the lake and sluice construction	Magada and Magave's son palaga-seni's son Sakaya	Rajendra Chola's 940, 1027	Ec. X, CB 15
9	VIII TC-Nl Dt-Bn	Soladevanahalli	Banapura or Vanapuram	-	Nityavindaseni bought 12 Khadugas of rice land under the tank and gave it as a devabhoga	Rajendra Chola's 10 th Reg. year 1020	Ec. IX, Nl 1.
10	VIII TC-Ct Dt-Kl	Eramantepalli	Selva Samantirani	Built a tank and sluice (namba)	Selva's son	Rajendra Chola 1030	Ec. X, Ct 159.
11	VIII TC-Bg Dt-Kl	Nanchurath	Tank at Tanai	Construction of lake along with a sluice	Isurandi-Solaraja, the chief of Isurandina 300	Rajendra Chola 1035	Ec. X, Bg 7.
12	VIII TC-CB Dt-Kl	Nandi	Sluice to the west of the confluence of Paraiya Nandi	Construction of sluice	Members of Iruganda Solay Perumirai Samayam of Paraiya-Nandi in Kalvarayadu	Rajendra Chola 22 nd Reg. Year 1033	Ec. X, CB 19
13	VIII TC-Ht Dt-Bn	Kadugodi	Parandur	Construction of tank with three sluices	Rajara Velan the grandson of Samai-sadu in Tadigalali alias Vikkinama Solai-Mandalam	Rajendra Chola's 32 nd Reg. year 1043	Ec. IX, Ht 142.
14	VIII TC-Ct Dt-Kl	Dagupalli	Pallavikrama in Mandupalli of Koyya-Koromadu and North Ponnalimaru	Construction of two tank & sluice and leveling the ground	Rajendra Chola Ponnalemaraya a Chola Feudatory	Rajadhiraja-I, 30 th Reg. year 1047.	Ec. X, Ct 30.

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Names

The tanks were named in as below:

Kere⁵

Samudra⁶

Eri⁷

Katte⁸

Kuttai⁹

Tirtha¹⁰

Most of the tanks built were named after the place¹¹, dynasty¹², merchant organisation¹³, hills¹⁴, builders¹⁵, chiefs feudatories¹⁶, villages¹⁷ etc.,

Types

The Samudra which was rarely built in the Chola times was applied for big water formations and the lesser ones were quated to Kere or eri the most common one. Katte which was generally met for washing clothes was an outflow of an eri or lake. The term tirtha usually stood for holy and natural water-formations by the side of pilgrim centers rarely used for irrigational purposes.

The literary sources refer to the prosperity of the Chola country due to Kaveri and a number of tributaries and in their absence channels and tanks were utilized to store up water.

Most of the tanks were excavated along with a sluice (tumbu)¹⁸ of considerable size. The construction of canals and channels (vayakkal & nerilu)¹⁹ was so facilitated that the waters were thoroughly distributed to the four corners of the village. We learn from the inscriptions that the channels touched almost every house which was marked by boundary stones. Wells also dug out for irrigational purposes.²⁰

Cost of Construction

Regarding the cost of construction of tanks, the lithic records are silent and it is difficult to come to a definite conclusion based on the dimensions of the tank.

Purpose

The tanks were built initially for philanthropic and religious purposes though ultimately for cultivation. The lands generally allotted for cultivation were helped with irrigation. Sometimes the assembly granted lands, permitted to be irrigated

by the tanks and wells of the locality. An inscription²¹ of Rajaraj dated 1007 states that the assembly of Vandur alias Solamadevi Chcharuppedimangalam gave permission to have the lands (granted to God Jayangonda Sola Vinnagar alvar) irrigated from the tank and wells of the village Manalur, a portion of Nigarili Solapuram. Also the members authorized the pujaris of the temple to receive Suttukkadan (a gift of interest?) along with the share of the produce of the irrigated lands.

Tanks were built for the consecration and worship of the deity²². In rare instances we notice a woman Manniyabbe²³ daughter of a local official granting land under the Nelligere tank so as to facilitate the uncultivated lands to produce more crops and on the other hand to maintain the constant flow and utility of the tank. This charity was undertaken by the lady for the Brahmins and ascetics to achieve personal merit. It so happened that on the death of one's own family members, lands were granted along with a tank excavated by the side of it²⁴. The ruler at times personally attended to the excavation of tanks. The famous suttur record²⁵ of Rajendra Chola-I dated 1032 states that the King ordered to provide land for the maintenance of the tank (bittuvatta). This settlement was finally made as a gift (dharmastithi) by the (mahajanas) and the Samaya conferred with all the titles of Srotriayagrama.

Tanks were also generally built for the prosperity of the kingdom which served as a boon for the agriculturists. Renovation of the tanks was another major work undertaken by the citizens²⁶. A detailed inscriptional study of the Colas reveals the fact that paddy was the chief crop raised under the tanks²⁷.

Officials engaged in Tank Improvement Programme:

The following are the person or persons involved in the construction of tanks as noticed from the Chola inscriptions:

Rulers²⁸.

Officers²⁹.

Imperial officers³⁰.

Assembly members³¹.

Feudatory chiefs³².

Mercantile Associations³³. (Nanadesis)

Village munda³⁴ and gaudas³⁵.

Individual³⁶

Inhabitants of the nadu³⁷

Tank Planning

Regarding the technical aspect of construction of tanks (eri), the Chola inscriptions are silent but it can be conjectured as a first step, waste lands were cleared by removing the shrubs and leveling the ground. The Dalasanur inscription³⁸ of Vikrama Chola-I dated 1127 mentions that the order of mandalika the local officer (gamunda) reclaimed 350 Kuli of land below the big tank of (Tiladanur-pperieri-kil-kkadu Vettikkambarattu.....)

The water from the tank was taken out by digging channels (vayakkal) of considerable size and a sluice gate (tumbu) for controlling the channel water³⁹. In exceptional cases where level of land was too high for channeling the water, small streams (Malaikollai) were cut through these tanks for the high lands⁴⁰.

A few inscriptions referring to the boundary of the villages and houses in a village explicitly mention the big channels surrounding them⁴¹.

Wells are not referred to frequently. There is a solitary inscription⁴² of Rajaraja dated 1007 which states that the lands were irrigated from the wells of the village.

Maintenance

Tank irrigation was the most popular in most parts of southern Karnataka in Chola times though a correct estimate cannot be made about the number and size of the tanks. A sample survey based on epigraphical references⁴³ reveals that Kolar and Mysore districts had the highest number of tanks constructed and in existence than the other three districts. Regular attention was given by the Cholas for the maintenance and upkeep of the existing tanks and the damaged ones promptly repaired. There are

inscriptions⁴⁴ which state the complications involved in the breached dams. Tanks often breached to heavy rains etc. and had to be set right⁴⁵. The Bommuru record⁴⁶ in Tamil of Kulottunga Chola-I dated 1102-03 mentions that the King's mandalika Poman-Iraman alias Virudarayabhayankara-Marayan, who was the adaikkaran of the village, repaired the breaches of the lake which had fallen into repair for 200 years (prior to this year) and left The monetary problem was more involved in the construction of tanks. Generally lands were granted for the maintenance (bittuvatta) out of the revenues of such grant. The mahajanas were held responsible for the upkeep of the maintenance of a tank cash payment was also in large amounts⁴⁷ or on pro-rata⁴⁸ basis. Taxes were like the bittu and Kattu⁵⁰ for the maintenance of tanks from water-cess (nir-Kuli)⁵¹.

Fines constituted another source of income for the maintenance of tanks. Any damage caused to the tanks or irrigational works was considered as a crime. A record from Malurpatna dated 1014 of the 3rd regnal year of Rajendra Chola mentions temple authorities were granted permission to levy of 50 Kalanju of gold on those who obstructed them to lands irrigated. References to water-disputes are not known in the Chola period. Most probably they were settled by the village officials themselves.

Based on the instances mentioned above, it can be summed up that the individuals and the state co-operated in making arrangements for irrigation in the following ways: (1) Assigning huge money on the desilting of existing lakes. (2) Renovating the old ones and digging out new tanks for a uniform supply of water for all the channels. (3) Many fallow lands were brought under cultivation soon after the construction of lakes. Thus the efforts, undertaken by the imperial Cholas, especially during the reign of Rajendra Chola-I made Karnataka (Kaveri Delta) as a fertile centre for cultivation and made the belt sufficient for Rice Production.

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6. Ec., X, ct.138 - Selva Samuttiram
7. Ec., III (R), Nj.348.

8. Ec., X, Ct.30; Ec., X, K1.75
9. Ec., IX, Bn. 100 P.15, 1.11 (Text) – Unangimaran Kuttai
10. Ec., VI (R), Sr. 78 – Balamuri tirtha
11. Banapura or Vanapuram tank – Ec., IX, N1.37, dated 1033
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13. Sivakere – Ec., VI (R), pp.44
14. Ec., X, BP.16 dated 1096 – Nanadesiyam tank
15. Ec., X, CB.25 – Periya Nandi
16. Ec., X, CB.13.
17. Ec., X, CT.30.
18. Ec., III (R), Hg. 32.
19. Ec., IX, Cp. 128 dated 1007; Ec., X, CB.19, dated 1033.
20. Ec., IX, Cp.132.
21. Ec., IX, Cp.132
22. Ec., VI(R), Sr.78, dated 1012-13 – Balamuri tirtha of Bellegola built by panchavan Marayan, the Chola general of Rajaraja – I.
23. Ec., IX, Ht.10 dated 1023
24. Ec., IX, Ct. 153, dated 1015 – Mangatandalli tank.
25. Ec., III (R), Nj.215.
26. Ec., X, Mb. 208 dated 1000.
27. Ec., IX, N1.37, dated 1029 – Rice was cultivated under the Banapura tank.
28. Ec., III (R), Nj.215.
29. Ec., VI (r), Sr.78.
30. Ec., IX, Cp. 132.
31. Ec., X, Ct. 30; Ibid., Bg.7.
32. Ec., X, Bp.16; Ibid., IV(ii).
33. Ec., III (R), Nj.348.
34. Ec., IX, Ht. 142.
35. Ec., X, Ct. 138.
36. Ec., IX, Ht. 140a
37. Ec., X, K1. 186
38. Ec., X, CB.19 dated 1033.
39. Ec., V(R), TN. 192 dated 1040-41.
40. Ec., V(R), TN. 227. 230; Ibid., III (R), Nj. 213.
41. Ec., IX, Cp. 132.
42. The figures district wise are :

Kolar	- 13
Mysore	- 9
Bangalore	- 5
Mandya	- 3
	<hr/>
Total	30
	<hr/>
43. Ec., X (i), Bp.9, P.76(Text)
44. Ec., IX, Ht. 139.
45. Ec., VI(R), Sr. 67.
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THE DYNAMICS OF PROTESTS AGAINST ELITISTS IN TAMILNADU - A BIRD'S EYE VIEW

K.Murugan*

Elitists were an upper most social class in the society who occupied top layer in the social stratification through power, money, intelligence etc., and they are considered in a special way as superior and treated as the highest stratum of the society and enjoyed all privileges. Elitists tend to favour social system such as meritocracy, technocracy and plutocracy as opposed to radical democracy, political

egalitarianism and populism. Elitists believe only a few "shakers and movers" truly change society rather than society being changed by the majority of people who only vote and elect the elitists into power. To elitists, the public is abjectly powerless and can be manipulated only by the top group of the elitists¹. Whatever may be the form of Elitism is nothing more than that discrimination and they are not only self-

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centered but also exploitative in nature. In India the studies on suppressed have also become popular to a certain extent for the last three decades. Barring a few, others have simply treated suppressed protests against elitists in an episodic manner. The purport of this paper is to draw the attention to the issues related to protest against the elitists in Tamil Nadu from time immemorial.

The suppressed dissents, protests and sometimes organized movements against elitists can be classified under the following categories:

1. Protest against Caste.
2. Protest against Economic Exploitations.
3. Protest against Socio-Economic inequality.
4. Protest against the Prohibition of temple entry.
5. Protest against Socio-Political, Cultural inequality.

1. Protest against Caste

The elitist view of history is that caste system ensured social harmony in the Indian society and there was no protest against caste discrimination. This is quite contrary to truth because in Tamil literature we find a lot of reference to severe condemnation of caste distinctions. Thiruvalluvar clearly stated that all are equal by birth but they differ among themselves due to their avocations². Thirumular advocated in Thirumanthiramone Caste and one God³. He had no respect for worldly Brahmins. "They" according to him, "have no truth, Special Wisdom, Bhakti or Knowledge of God, but are fools mad after gluttonous eating". Kapilar Ahaval, a medieval Tamil poem on caste, finds fault with the Brahmins for creating the four fold caste system. In one of the poems, Kapilar asks some pertinent questions and finally states that there is only one Caste and one God.

Does it rain only for some and not for others?

Does the wind exclude some while it flows?

Does the sun decline to warm some?

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

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

Wealth, Poverty, Blessings of the virtuous life and Deaths are not different to all the earth born.

There is one caste and one community.

Birth and Death are one for all.

The God we worship is also one.

He states that only by character man becomes high and low in caste and not by birth as Brahmins think. Tamil Siddhas were vehement critics of the caste system. Majority of them, it is believed belonged to the low castes. Sivavakkair makes a scathing attack on caste system. To him Temple worship, Idolatory, Pilgrimages, Holy bathings, the Chanting of Vedas and Rituals of the Brahmin priests are all devoid of use and meaning. Pampatti Siddhar declares that we would set fire to caste discriminations. Baddiragiar yearns for the day when casteism would vanish. In the modern period, spiritual leaders like Muthukutti, Vallalar and Narayana Guru strove hard for the establishment of social equality.

Dissent did not develop into protests and movements because fear of economic power, social status and political authority of the higher castes acted as effective checks.

2. Protest against Economic Exploitations

In the medieval period, when feudal oppression was in full swing, dissent and protest manifested in several forms as is evident from inscriptions. In the Chola period, according to Vanamamalai, these protests took various forms like suicides, refusal to pay taxes and in some cases, riots. An inscription from Adurthurai speaks about the domination of Brahmin landlords and government officials over the 98 Idangai castes. From the inscriptions we know that a mass meeting of the 98 castes was held and it was decided not to pay any tax levied by the Sabha and King's officers. Protests during the Vijayanagar period were against the bureaucrats. In these protests even the traditional rival groups of Valangai and Idangai communities were forced to share a common platform when they were confronted by the Pradanis, Vanniars, landlords of Reddi, Vellala and Brahmin castes who formed a united front against them. From two identical inscriptions dated 1427 found at Aduthurai and Kilapaluvur, we learn that these two groups decided to oppose not only the coercion of the officials like Pradanis, Vanniars and Jivithakarars but also of the Brahmin and Vellala landlords if they colluded with the government officials.

Colonial government's economic and revenue policies were not only self-centered but also harmful

to the lower peasantry. Hence unorganized peasant protests were a common phenomenon. As early as 1802, The Agriculturists of Krishnagiri district were also exploited and humiliated by the British. The village revenue accountants, *Kanakkar*, collected more taxes than prescribed but receipts for payments were also not issued. The equal tax amount was demanded from the barren lands also. The *takkaviloans* sanctioned by the Government were not disbursed to the villagers. So, the farmers belong to Krishnagiri District shows their protest in an organised manner. Their main grievances were proper measurement and survey of land, fixation of land tax on the basis of the quality of land, return of the excess taxes collected, and punishment of the erring accountants who ignored the interest of the farmers⁴. Matters regarding to this, the farmers from Denkanikottai and Hosur were jointly organised a general body meeting of the farmers to discuss their issues and decided to send a representation committee consisting of thirty in numbers to Madras. In Madras, the committee of thirty members represented their grievances on behalf of their villages to the Commissioner of Revenue in a peaceful manner. Instead of redress their grievances the British Government reacted very sternly and arrested the thirty members unsympathetically. On hearing the news, thousands of farmers assembled in a place which is 10 miles away from Royakotta. Farmers demanded the release of 30 members. The assembly of farmers refused to disperse. Many thousand more farmers were also joined the agitation. Mr. Cophen, Collector of Royakotta proposed to depute many battalions to take action against the agitating farmers. In the meanwhile, the imprisoned 30 farmers were released by the agitators, who were in possession of 150 country rifles, swords and arrows. But they did not indulge in any violence. The agitation spread to Palacode village and all the areas in and around the Bara Mahal, and lasted till 1810 A.D. This agrarian resentment in Krishnagiri region was a significant factor in freedom struggle⁵. In 1827, the peasants of Sirkali expressed their protest against the heavy taxation by refusing to cultivate their lands. Both peasants and artisans of Chengalpet district faced police firing in 1854 when they protested against inequitable taxes. The peasant movements in Tanjore in the 1950s and 1960s deserve special mention

because these movements were organized on a class basis rather than on caste basis. Innumerable protests of these sorts need to be studied.

3. Protest against Socio-Economic in Equality

Awareness on socio-economic inequality provided a conducive atmosphere for organized movements. In this connection upper cloth movement and Muthukutty's religious reform movement can be cited as examples. In the erstwhile Travancore state, women belonging to low castes were prohibited from covering their bosoms. Nadar women struggled hard to get their legitimate rights. With the help of the missionaries they achieved their goal. Lower strata of society in Travancore besides suffering from social inequality were also economically suppressed. As many as unbearable taxes were imposed on them. They were also forced to render compulsory labour not only to the government but also to the high caste landlords. Muthukutty organized the suppressed communities against social injustice. In his mission he encountered oppression from the government as well as high castes. It is not wrong to state that the religion preached by Ramalingam Adigal reflects suppressed consciousness in abundant measure. Narayana Guru's Ilava movement⁶ brought about substantive changes in the lives of Ilavas, now an advanced community but remained marginalized for centuries. C. Iyothoe Thass⁷ and Rettamalai Srinivasan initiated the Adidraida movement⁸, which in future culminated in securing rights to the marginalized. In the post independence period many movements demanding socio-economic equality have occurred. These movements are to be viewed as manifestations of suppressed consciousness.

4. Protest against the Prohibition of Temple Entry

Lower castes in Tamilnadu had no right to enter agamic temples. In the closing years of the 19th century, Nadars in the southern districts of Tamilnadu clamoured for the right to enter such temples. The Varnsharama Dharma ideology was so strong that all castes other than Nadars formed a united front to oppose the Nadar claims. The causes and consequences of the temple entry movement requires an indepth study because it represents a clash between the old Varnashrama Dharma ideology and modern idea of social equality.

5. Protest against Socio-Political, Cultural in Equality.

Twentieth century Tamilnadu has seen a lot of organized movements. The Justice Movement and the Self Respect Movement were born in an atmosphere where relative deprivation in social, economic and political fields forced the Non-Brahmin majority to forge a Dravidian identity in order to secure its rights. These movements have brought about substantial changes deserving a suppressed historiographical treatment.

Suppressed dissent was present from time immemorial. Relative deprivation, awakening on the part of the suppressed groups, presence of counter ideologies and appearances of charismatic leaders acted as determinants of Suppressed protests. These factors sometimes worked together. In some cases even an individual factor induced social protests. Followers of some of the movements rallied under common ideologies as well as flags. Historical writings in majority of the cases have ignored the masses in the history making process. North, South dichotomy, linguistic chauvinism, caste prejudices

and colonial interests have resulted in the production of distorted historical writings.

In this connection, it is pertinent to note that works on Vaikom Sathyagraha based on North Indian and South Indian sources depict two different pictures. It is common knowledge that Periyar was the key player in the Vaikom Sathyagraha. But the Congress mouthpiece, the "Young India", saw to it that Periyar did not find a place in its columns. It is believed that Varnashramites were against giving Periyar his due place. The result was that Gandhi was depicted as the hero. An attempt to impose the mainstream ideology on the Tamil society was regarded by Periyar as an invasion on Tamil culture. Insurance of giving colour to Periyar's activities by the high caste-controlled contemporary press are numerous. History written from the suppressed angle alone can rectify this defect. For writing the history of the suppressed sections, traditional sources are not sufficient. One has to record into the unrecorded sources available in the form of oral history, folk literature and folk arts the need of this hour.

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SOCIAL CONDITIONS OF DHARMAPURI

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Dharmapuri is one of the earliest settlements of Tamilnadu. The present Dharmapuri District was then a part of the Salem District. During the British rule in the country and even till 1965 Dharmapuri was one of the Taluks of Salem District. The Dharmapuri District was formed as a separate District on 02/10/1965 with its Headquarters at Dharmapuri. It

is located between latitudes N 11.47° and 12.33° and longitudes E 77.02° and 78.40°. The total geographical area of Dharmapuri District is 4497.77 Sq.Km, i.e. 3.46% of Tamil Nadu. Dharmapuri was called as Tagadur during the Sangam era. "Thagadu" refers to Iron (Iron ore). "Oor" refers to Place. The name Tagadur is changed to Dharmapuri after the Sangam

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Period, possibly during Vijayanagar empire or Mysore empire period. Still the name Tagadur is in use among the people of Dharmapuri.

Society

Dharmapuri region sustained and nurtured ancient civilization. The archaeological excavations conducted at the places of Hill Fort of Rayakottai and Dharmapuri asserted that there might have been prehistoric Dravidian settlement in this region. Archaeologists found out a variety of iron tools implements and burial urns. From this discovery itself we can conclude that in the prehistoric period, Hinduism had its existence in Dharmapuri region. The present social and cultural landscape of Dharmapuritaluk is the result of a succession of people living in a dynamic environment for more than 5000 years. Each group of people has left their distinctive imprint on the landscape in the form of material remains.

The people who settled at Dharmapuri are Dravidian stock. But they divided among themselves in the caste issues which are prevailing in the entire Tamil Nadu. The rulers from the Sangam Pandya to the period of Tipu Sultan gave a steady social life to their subjects. In that, Hinduism and its culture was the connecting force among them. Thus dynastic changes did not break the socio cultural continuity of this people.¹ As the division between the people of various professions become stronger, these professions and the stigma attached to them gained religious recognition. The result of such social division automatically created various shades of culture. In course of time, there surfaced conflicts between these various socio cultural forces. During the thirteenth century Islam first came to this region. The trade relation with the Arabs and the formation of Madurai Sultanate in the thirteenth century had caused the spread of Islam in this region². The people who were discontented with the social set up and cultural values accepted this new religion³.

Islam neither imposed social values of Arabia nor perpetuated the existing values of this region. The consequence of the acceptance of this new faith was the birth of new socio cultural value. Islam that began to make its presence felt in the fourteenth century did not become dormant with the change of times. The fact remains that since the fourteenth century A.D, it has continued to remain an important

phenomenon that keeps affecting the socio, cultural and even political life of the people. Moreover, Islam did not bring about a total change in society, since it was not backed by political rule. The Imperial Cholas, who ruled from the later part of ninth century, were interested in art and architecture, buildings, forts and temples and many economic welfare schemes. But they did not take efforts to liberate the low castes. By the medieval period these social evils created a series of conflicts in society with dominance and exploitation of the upper caste Hindus from one side and rigor of monarchy on the other, the low caste Hindus in particular could not change their conditions for the better. We can identify at least three major external forces, which were responsible for bringing about the long awaited social change in this region.⁴

The advent of Christian missionaries in 1692 resulted in mass conversion. These missions were established schools and hospitals. The converts gained status in society. As a result the awakening was of the social structure. As was the case with Islam, Christianity too could not root all the social evils, in spite of the latter being religion of the British regime. It is probable that Dharmapuri being a part of Chola country following the Hindu religion, the Britishers could not effect a total change here. The next important factor was liberal education. The reason why the Britishers succeeded in popularizing the liberal education in this region was that it promised to give a new language and a more useful education with a much wider acceptance of this education, there was a rethinking about the worth of the local culture and its values. The people having gained awareness, they began to demand certain changes. The third important factor was the rule of the British officials like Munro brought major changes in society. They began to voice the grievances to the Madras Presidency Government on behalf of the people. Thus interference was responsible for many social changes. Abolition of the feudal services and the temple entry 101 proclamation in 1936 was a few important social changes brought about by this external phenomenon. Information on the social life of Dharmapuri is available in abundance. The inscriptions found in Dharmapuri throw much light on the social customs and institutions of the age. The customs and

traditions which continue to be in vogue at the present day are of immense value in elucidating aspects of the social history of the past.

Throughout its known history the people were divided and subdivided into a number of castes and sub castes, the hierarchy that these castes formed one over the other placed the lower castes at a greater disadvantage and the upper castes made the best use of their status in society. Brahmins, Vanniyar, Vellalars, Adi-dravidas, Kuravas, Kuyavers and Vaisiyas were the early settlers of the Dharmapuri region. The society in the beginning was free from social divisions based on castes. However it was after the advent of the Ariyans in the South that a rigid caste system evolved.

Social Habits and Custom

The question of dress is pertinent at three junctures. When we look at the various castes, we will also have to keep in mind the fact that the people belonging to various communities were identified by a particular dress. Secondly, when we speak of the economic condition of the people, we will also have to imagine at least three different styles of dressing. While caste remained upper most in the mind of any individual, dress often preserved the caste barrier. The poor had only one set, those moderate two and wealthy three or four per year. And finally this question becomes relevant at the level of sex. In general the common men wore dhoti, wrapped around his middle, without a shirt but they hung a towel from one shoulder. Rich women wore a Chelai (Saree) of eight yards; poor women wore a saree of five yards. With regard to the state of present day dresses, it is sufficient to say that post independent India witnessed mass scale unification in matters of dress. Earlier while dress indicated one's sex, religion and state, today surprisingly one or two or all these three facts have changed. We can see that irrespective of any of these social markers, people dress as they like. This is mostly a city trend that does not spare the present Dharmapuri region too.

Ornaments

Women from rich families wore a variety of ornaments made from many materials and metals. To say the least, this custom only reflected the gaudy and typically Indian tastes of this sex. Usually the head, ears, nose, waist, legs or toes were places from

where ornaments hung. It is very likely that their waists fingers and necks too were covered with ornaments. The ornaments were made of precious metals, stones and glass which they used at all times.

Houses

As in case of dress even here economic factors determined the type of houses in which one lived. It was not obligatory for someone to be in a particular type of house for the simple reason that he or she belonged to a specific community. As is always the case houses here too were meant to be convenient shelters for families. Poor people lived in Cadjan houses mud huts which were thatched with cadjan leaves. The upper middle class lived in houses built with unburnt or burnt bricks. The roofs were either thatched or tiled. The upper class lived in houses built with burnt bricks and wood. This house had a common plan inspite of their varying sizes. There was a drawing room, store, bed room and kitchen⁶.

From the various sources, we can understand that the upper class lived in joint families. These houses consisted of four blocks built in a quadrangle. The central courtyard was common to these blocks. The house on the whole was so big that it could accommodate nearly 150 to 200 members. Often the flooring was given a coating of cow dung. The houses of Brahmins stood in a block arranged in double rows facing one another. The Sudra houses for made compact block houses. The castes which were large in number had their own District quarters.

The unique feature of the society in Dharmapuri was the joint family system. The family, the smallest unit of the social fabric functioned as an established institution. The family was well integrated homogenous and stable. Since the entire family shared the pleasures and pains, the mental ability was arrested. The father exercised dominant authority over the family and women occupied a subordinate position. They were hospitable, went to the temples, participated in domestic functions and treated the husband with respect. The practice of the Muslims kept their women in inferior position as their religion inculcated female modesty. The income of all the persons of the family were added to the general pool of the family and expenditure was met. The command of the elder was unquestionable in the family. The system of inheritance and succession

were widely prevalent among the Hindus. The eldest son retained the personal effects of his father and with the consent of his brothers retained his house but the value was deducted from his share in the property. Among the Vellalas and Mudaliars, the lineages were traced through the male members and the properties of the deceased naturally went to the sons. The western ideas of family and family life had very little impact on the traditional concept of the Hindus. Western education, ideas, customs and manners did not create an enduring impression on the people, as a result they remained true to their old heritage and culture.

Water was often scarce. Each community had wells for exclusive use. Rich people dug well in the backyard of their houses. The wells used by upper castes were out of bounds for the other castes. We can understand the living conditions of the people of this region better through the following account⁷. As is the case with dress in case of houses too some basic changes have set in one important reason for the change in the design of houses is the change from the joint family system. House being built for a single family, much sophistication is desired of course, we do not see the earlier wood work dominating the present day house construction. Modern houses are built with cement. Housing today is the major concern of the government, private bodies as well as individuals. Thus we can see modern houses being built in plenty.

Renovation and demolishing existing ones and building more modern ones in their places is the order of the day in Dharmapuri.

Food Habits

Rice was the staple food at all times of the day. The rural Brahmins and Vellalar preferred a cold supper at night and earned a reputation for frugal habits. They were forbidden to take meat or liquor. Over the century the agriculturists, labourers and artisans took Kanji or cold rice water in the mornings. In keeping with certain customary social norms men were served food first and they ate in brazen vessels. Rice and curry were put in them with the help of ladies made of bamboo for a handle and coconut shells for the actual container. They set on mats spread on the floor while eating.⁸

It is interesting to note how this rice was processed through indigenous methods. People bought paddy beat it lightly in order to soften it then, they dried it in the sun and beat it or threshed it in the mortar still the husk came out, while they ate mostly the brown rice that's still had the bran. As this task was tiresome rich women employed maid servants for the purpose. While the husk met with a variety of uses like fuel and the burnt husk was used as tooth powder. The bran, though very nutritious, was fed to fowl and cattle. It is interesting to contrast the present day practice of this region with the above account. The first point to note is that the tedious work of processing rice is nearly extinct in this region. For the amount of labor involved in processing if spent in another effort would yield high returns. Thus rice is often bought from open markets, and ration shops. The second point to note is that rice is not just a necessity alone. It is taken for taste and often for status too with the dissemination of a variety of information about best tasty and nutritious food, the food habits of these people have changed remarkably. We can note these changes in both the method of preparation and services. In brief, today more time and money is spent in making both the process of cooking and eating, interestingly and costly. This change has finally linked various communities. Thus today it is not always possible to tell from food served in a house one's social status or community or regions in which one lives. If at all there can be indication of such features than one can guess the social status from the variety of food served and types of vessels used. However the thing to note here is that the vegetarian, non vegetarian food habit distinction holds good to a large extent even today.

Marriage

Marriage, customs and ceremonies differed from caste to caste and community to community in the talk and they also observed certain marriage taboos. The ceremony presented an integrated compound of vedic rituals, tribal customs, rites and formalities. Though Kalavuvalli or love marriage was theoretically and aesthetically present, they were not given the liberty to select their partners even among their own caste. Inter caste marriage was never accepted and if any person resorted to he was expelled from the community. The people were married

at an early age. The parents of the girl invited their son-in-law and daughter to the house and entertained them for several days during the first year of marriage and during festivals. In the subsequent years they sent rice, coconut, jaggery and plantains as gifts. Child marriage was common and a girl of five to nine years was given to a man of sixteen or sixty. The wedding ceremonies varied from caste to caste. The typical Brahmin marriage was celebrated for five days

and it was marked by distinct stages namely, Kasiyathirai (Pilgrimage by the bride groom to Kasi) Kankana (exchange of threads by bride and bride groom) Kanniyadana (gift of virgin) and 125 MongalasutraDasana (fastening the sacred thread round the bride's neck). Polygamy was unknown among the Vellalas and the chastity of their women was jealously guarded. They employed Gurukkal of their own caste during marriage¹⁰.

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AN INTRODUCTION OF VACCINATION AND THE ESTABLISHMENT OF CIVIL HOSPITAL IN TIRUCHIRAPPALLI CITY, 1787-1857 - A CASE STUDY

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Introduction

The central purpose of this research paper is to explore the first variolation against small pox in South India, trace the role of native surgeon's service rendered to natives, document the existence of civil hospital prior to 1857, compulsory vaccination, development of public dispensaries and civil or public hospitals understand the contribution of British to eradicate the diseases in Tiruchirappalli.

The general practice of East India Company was that whenever a ship was chartered and sent to the East, a surgeon was included in the crew. In such a way, Edward Whiting, came to Madras as the first surgeon. Later the relocation of European medical institutions in the form of hospitals in India began to appear in the second half of seventeenth century in India. According to Frayer's *Travel the*

first hospital in India appears to have been built at Goa in 1664 by Edward Winter in Cogan's house for the treatment of sick soldiers. And it was originally designed for the use of garrison and men of the Company's ships.

From last quarter of the eighteenth century, Madras too began to witness development of some mechanisms to administer medical facilities. The Madras Medical Board was constituted on 14th April, 1786 which designation was changed from Hospital Board. The Monegar Choultry Hospital was for long time only institution available for the poor sick of North Madras. The British started institutions like the Ophthalmic Hospital, Leper Asylums, Lunatic Asylums and hospitals for Women and Children throughout the Presidency for the natives to prevent them from diseases in course of time on 31st July,

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1801 the British East India Company's Madras Governor has come up with a treaty with Azum-ul-dowlah Bahadur Nawab of Carnatic. With this the entire civil and military government of the Carnatic has been exclusively vested in the company forever. Therefore Trichinopoly became part of the British India.¹ Even before that there British made Cantonment in heart of the city. The decline of the Poligars and that British Cantonment was the major reason for the annexation of the city.

Before 1800 the efforts to prevent small pox in the British controlled parts of south India were at best sporadic. As the cow pox vaccine had not yet reached India, variolation was the only way to provide some protection against the disease. Variolation was well-known and widespread technique in part of Bengal and eastern India, but it was much rarer and strange in the areas subject to the government of Madras.

The treatments against small pox were started by the eighteenth-century in India. Before the discovery of cow pox vaccine inoculated with variolous matter known as variolation was most widespread preventive vaccine against the disease. This practice was first introduced in (at) Bengal. The small pox prevention in early colonial south India was one of the regions where variolation was virtually unknown. Most notably, the campaign against small pox in south India began as a deliberate attempt to introduce and promote variolation.

In the southern part of the Presidency, the earliest efforts to combat smallpox were around the military headquarters in Trichinopoly. The earliest specific variolation in the territories subject to the rule of Madras government came from Trichinopoly. In 1787, when it was reported to medical board that Nicol Mein Head Surgeon of the first Battalions of Europeans at Trichinopoly that who inoculated twenty of soldiers through the method of Baron Dimsdale and give hopes of the best success, after a Malignant kind of small pox appeared there.²

When news of Mein's achievement reached the Madras on 10th December 1787, a general order was immediately issued recommending inoculation to every place where troops stationed and to all soldiers who had not had the disease.³ 'This order indicates that the technique of variolation generally

mastered by the surgeons attached to the East India Company's army and courts. Mein has sent variolous matter to physician general for the purpose of inoculation (such as) to all stations. On 21 st December 1787, significantly, he has inoculated the European officer's children including infant of 9 months and about 2 years old successfully.⁴

It was, however, not till 1800 and beyond that substantial progress was made around Trichinopoly before introduction of Vaccination. James Richardson was appointed as the Head Surgeon at Trichinopoly by the company in 1794. On 25th August he reported that he had inoculated 225 persons of different descriptions for the smallpox and it was successful.⁵ Having had not one casualty as has in great measure done away the prejudices of the natives against this practice, which was an unusual achievement at those days. Mr. Maura Choury Pillay, who was Native inoculator of southern division worked under Richardson to inoculate the natives at Trichinopoly. He has been allowed at 10 star pagodas for the beneficial to the cause of humanity.⁶

The enthusiasm for variolation was ended with the help of cowpox vaccine. Edward Jenner's cowpox vaccine was prominent invention for saving the human beings. Late in 1802 the cowpox vaccine reached Madras and the government immediately redirected its proclamation to promote vaccination instead of variolation. After that practice of vaccination was extending and preserving the beneficial to the territories like Trichinopoly under the presidency appointed the surgeons for diffusing the diseases.

The evolution of Public Health in British India was witnessed the development of new trends in medical system of India. The establishment of health systems under the colonial power shaped mortality and diseases control in British India to improve the health of its citizens. The concept Public Health is young which blossomed in India essentially after the advent of Europeans especially the British.

India had doctors of the early days were exponents and repositories of indigenous medical knowledge. But the diagnosis and the treatment of illness had been considered as personal matter between the doctor and the patient. Even the best physicians were helpless before the terrible

visitations of plague, cholera and smallpox which killed thousands of thousands in India. The British only accustomed to initiate an independent health service, compulsory vaccination and public hospitals gradually changed the health of natives.

According to the Trichinopoly District Gazetteer and Manual there was a hospital at Trichinopoly prior to 1857. But no records regarding the Trichinopoly hospital, originally the civil hospital and public dispensary of the district are traceable previous to 1857. However, the Public Consultations volume no. 259 contains details on explores the origin of hospital at Trichinopoly on 19th December was following; "Repaying to Mr. Richardson, Head Surgeon at that station, the sum of fifty pagodas advanced by him for the construction of a shed for the accommodation of Native patients, while under inoculation for the smallpox."⁷

This is the only one record that proves the existence of hospital at Trichinopoly. And the garrison was also built by the British in the collectorate for the prisoners. Here the garrison surgeon and native dresser were appointed by the Medical Board. Their duty was maintaining the health of prisoners. This is the first jail at Trichinopoly was a building which was situated on the eastern boulevard, though it was used for the purposes of a lock and a leper hospital, but before it was lunatic asylum of the southern division.⁸

The public dispensary was started at Trichinopoly in the year 1842. It was the part of southern division of Madras Presidency which was functioned from the dwelling house as a rent of rupees 30 per month. This was also known the civil hospital of Trichinopoly. The hospital was situated in a central part of the Cantonment, has good accommodations and a fine large area of compound at the bottom of which near the Wooyacundan Canal (Puttur Nulla) of irrigation which was convenient for convalescent patients and others to bath on. Moreover the indoor and pauper patients were treated and provide food also for their recovery.⁹

Role of Native Surgeon Mauselomony

Mauselomony was posted on 1853 as a Native Surgeon at Trichinopoly civil hospital by the Government. Apart from the native practitioners he was considered as the first native surgeon of this

station, where he served till his death. During his career, he had been working for the patients only and he was also expired by them. He was rewarded by the British official for his praiseworthy kindness and taking caring of the patients.

Mauselomony was salaried 100 rupees per month for his service. His performed a great, many arduous duties amongst them attends at civil hospital, he undertakes unaided and without receiving any remuneration.¹⁰ In 1850's Trichinopoly being a large and populous station in southern division. He had many calls daily to attend and also his extents visits over five miles in every direction of Trichinopoly.

In the year 1855, Harris, the civil judge Trichinopoly, sent report to Government about the service of native surgeon Mauselomony. He noted, 'He possesses numerous and most flattering testimonials from all classes of residents at Trichinopoly. He has greatest confidence and skill in his treatment. Two of my children were recovering successfully by his skillful treatment'.¹¹ Moreover, Harris was also benefited by Mauselomony. Harris had partial deafness, when he was living England, but it was not curable even by the most in reputed aurist of England. The incalculable service of Mauselomony to Harris, this distressing evil disease was well cured.

Unfortunately, he died on 25th December, 1855 at Trichinopoly. The immediate cause of his death was the fatal disease of cholera. It was spread over from patients when he treating them. He was honored and considered following as; Mauselomony was most meritorious, excellent in unbounded confidence man as a surgeon. He had great skills to treat patients, immersed and unceasing exertions for in his profession amongst others.¹²

Conclusion

The people of Trichinopoly were benefited by British through their medical aid. Without the British and western system of medicine India could never understood the disease and its treatment. And British also introduced the medical education and institutions for further improvement of the health of people. So the western medicine was one the notable legacy of British into India.

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PERIYAR'S PROPAGANDA FOR PROPERTY RIGHTS OF WOMEN —A WAY TO WOMEN'S EMPOWERMENT

S. Ramesh*

A galaxy of social revolutionaries and a few reform minded elites emerged in the nineteenth century to weed out societal obstacles that stood in the way of women's emancipation and development. Of all the reformers, Periyar E. V. Ramasamy (E. V. R.) alone attacked for the first time, the ideological basis of the "enslavement of women" in society. E. V. R. worked for the cause of women during his seven decades of public service with well disciplined supporters and followers. His papers and organisations came to his defence against vituperative attacks and brickbats. It is a well known fact that to retrieve the "marginalized section" (women) of the society from the "dominant culture", E. V. R. took up the cause of women as his life mission right from the day when he entered the public service. Through propaganda tour and platform speeches and through social organizations E. V. R. courageously met the forces of orthodoxy and reactionaries.¹

E. V. R. did not accept the notion that women in society have been the real stumbling block to progress. On the other hand, he strongly viewed that if the right to education, property owning and inheriting rights are given to women, they would not wish to confine their lives to the kitchens, bedeck themselves with jewels and end up with innumerable problems of marriage.

E. V. R. in his long crusade against injustice singled out women. He thought against child marriage, devadasi system, unequal marriage alliances, widowhood, ignorance and illiteracy of women. In his struggle against women inequality he advocated property inheritance right for women on par with men. He considered the biological otherness of women will not stand in the way of women exercising equal rights with men. The catch words of his propaganda included like this "women are not baby producing machines", "women are not bedroom commodities", "women subordination to men a shame on society". E. V. R. served the society almost like a representative of women cause. Therefore, it is no denying fact that he is considered to be a great pioneer in the cause of women welfare and empowerment in the twentieth century and in the years to come.

E. V. R. wanted to reinforce his ideology on women rights through platform and press media. Through propaganda tour and platform speeches, and through the social organizations like Self - Respect Movement and Dravidar Kazhagam. E. V. R. courageously met the forces of orthodoxy and reactionaries. At a Tirunelveli district Self-Respect Conference held on November 28, 1927, E. V. R. as President, pleaded with the Government "to give equal rights to women like men to inherit or possess property as that would make them economically

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independent. On that occasion, among other resolutions, the following two resolutions were passed to that effect.

1. "In Hindu families where the widows refused to remarry, they should be given right to property of their deceased husbands".

2. "Properties in Hindu families should be equally distributed between men and women without any sex discrimination"

E.V.R. emphasized the need once again in his editorial in *KudiArasu* in December, 1929 thus; "Like men", the women should have property rights and like women, the men should have all virtues and good character and laws enforcing these should be made without any delay.²

The Self-Respect philosophy of E.V.R. refers to the assertion of one's individuality against exploitation, discrimination and injustice. According to him, if the women do not have the right to property that would be against their self respect. Hence, while speaking on the occasion of a marriage in July 1930, at Virudunagar, E.V.R. thundered, "The parents of this bride should give a share of their property to her. Like men the women too have right to property and right to work. If not, how will the women live with self respect in the society?"³ E.V.R.'s followers set an example to others by adhering to the ideology of the Self-Respect Movement. E.V.R. praised highly a bridegroom who in his marriage held in September 1939 at Nagercoil registered a property worth of Rs. 5000/- in the bride's name.⁴ Even, E.V.R. appealed to the Central Government to pass social legislations aiming at establishment of social equality in the society. Among other reforms, he added, the Government could introduce a legislation giving equal property rights to women like men.⁵

E.V.R. showed keen interest to focus the meetings in which thoughts related to women welfare were touched. In October 1930 in Madras under the Presidentship of T.R. Venkatarama Sastri and in the presence of former Advocate - General -and Law Member of the Madras Government, Narayana Kurup, a great gentleman addressed large gatherings in which the problems and rights to women had been focused. In the meeting a consensus was arrived at regarding the need to give women the right to own and inherit property, the right for alimony and the

widows' right to the property of their deceased husbands even after remarriage. E. V.R. gave wide coverage to this meeting in his newspaper *KudiArasu* thus: "It is the duty of those who work for the liberation of women to see women shedding fear and servile attitude that stand in the way of their securing their right to property."⁶

E. V. R. did not fail to criticize the government if the latter hesitated to support any legislation regarding social nature. Harbilas Sarda introduced in the Central Legislative Assembly in 1932 a bill for securing right to Hindu widows over the property belonging to their husbands. It was opposed even by the Government on the ground that the three Hindu members who took part in the debate were against it. E. V. R. enraged over the stand taken by the Government. He expressed his views in *Dravidan* thus; "The objection of the Government to this bill has no doubt caused much dissatisfaction to all persons. It is indeed regrettable that, while the Government should help the progress of the country by accepting at least bills introduced in the Legislative Assembly for effecting social reforms. Though they do not grant all facilities for such reforms, at least, they should not have opposed the bill while sympathizing with its object in words".⁷ In fact, E.V.R. had an unflinching faith in the British Government in India that they alone could introduce reforms, and did not expect anything from the *sanatanists* and orthodox reactionaries. E.V.R. realized that the denial of some rights to women such as right to own or to inherit property, right to widow remarriage, and the right to divorce would lead to other social evils like prostitution. Hence, to eradicate these ills from society, he stressed the need to attend those ills by passing social legislations.⁸ While detailing some of the rules and regulations for the conduct of Self-Respect marriages, E. V. R wrote in *Puratchi* in June 1934 thus: "As per the old marriage system the women did not have the right to property. They did not have equal rights with men in the family, whereas the Self-Respect marriages are based on the recognition of equal rights of women in owning or inheriting property and also in sharing rights equally with men in running the family".⁹

In 1937, the Government of India passed the Hindu Women's Rights to Property Act in the Central Legislative Assembly. E.V.R. commended this act in

the editorial of *KudiArasu* thus: "The Bill that forwarded by Bhagawan Das was at last put into an Act against strict orthodox opposition and at least it has established the necessity of Hindu women's right to property on a firm ground".¹⁰

At a marriage held at Kanchipuram in June 1940, E.V.R. as a common man urged the need to give women an equal share in the family property like their male counterparts. He said that "If we give a share of our property to our daughters, the daughter-in-laws will also bring in their share of property to our family. In such a case, there will not be any profit or loss in the family."¹¹ Thus, E.V.R. drawn the attention of the masses to the point that the people should recognise the rights of women to property.¹²

E.V.R. advocated enlightened ideas even long before the developed countries enabled their women to attain legitimate rights in society. In the first Self-Respect Conference held at Chengleput under the Chairmanship of W.P.A. Soundarapandian in 1929 he adopted new policy guidelines to empower women. The resolution stated that "This conference resolves that women should be given equal rights with men for property and for the privilege of succession and the rights and facilities to be employed in any profession or job, and that necessary steps should be taken by the government to employ a greater number of women teachers in schools including primary schools".¹³ Another resolution stated that the age for a girl's marriage

should be above sixteen, and that if the husband or the wife disliked the alliance and wanted the marriage to be cancelled, he or she should be given the right to get it conceited; that widows should be helped to get married again and that widows should be given the right to choose their partners without attaching any importance to religion or caste.¹⁴

The activities of E.V.R. yielded positive results also. After the revolutionary propaganda initiated by E.V.R., a lot of young girls entered into the professional courses and job opportunities. This progress of women was mainly attributed to E.V.R.'s propaganda.¹⁵ Women police personnel started becoming popular only after 1980. But even in 1931 itself, E.V.R. stated that women should enter police and military departments and serve the cause of the nation.¹⁶

He gave certain practical suggestions to empower women. He advocated that all teaching jobs in schools must be given to women, and in the job-oriented institutions like nursing schools, polytechnics and engineering colleges the training for women should be given. He made a beginning in this respect in Tiruchirappalli. The first exclusive Women's Engineering College in Asia was also established by K. Veeramani in Thanjavur. Therefore, E.V.R. not only preached the ideology of women development but also established proper human resources development programmes for attaining this goal long before many others had thought about it.¹⁷

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IMPLEMENTATION OF MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE SCHEME IN KRISHNAGIRI DISTRICT - A STUDY

S.Vishvabharathi*

Introduction

India got independence from England in 1947. At that time of independence, the socio- economic structure of free India was very worst condition, because the England fully exploited the Indian economy. The rural Indian economy was completely ruined. In many aspects economic policies are the major ones. This paper focusing on the Socio Economic Impact of Mahatma Gandhi Rural Employment Guarantee Scheme in Tamilnadu with Special Reference to Krishnagiri.

Rural Development Schemes in India

Rural Development is concerned with economic growth and social Justice.¹ The rural Development involved improvement in the living standard of the rural people by providing adequate and quality social services and minimum basic wages. The present strategy of the rural development mainly focuses on poverty alleviation, better livelihood opportunities, provision of basic amenities and infrastructure facilities through various programmers of wages and self employment.² On the basis of the above criteria the Central Governments and State Governments have been implementing so many rural development programmers since independence. According to Jawaharlal Nehru the community development programme was "the process by which the efforts of the people are united with those of the government authorities to improve economic social and cultural condition of communities to integrate these communities in to the life of the nation and to enable to contribute fully to national progress³.

Community Development Programme

The following were the important community development programmes of Government of India for the rural development Applied nutrition programme, Pilot Intensive Rural Employment project (PIREP), The SFDA and MFALDA, Tribal area development programme (TADP), Desert Development Programme (DDP), The training of rural

youth for self employment (TRYSEM), The National Rural Employment Programme (NREP)⁴.

The Mahatma Gandhi National Rural Employment Guarantee Scheme – An Over view

In 2004 parliament election Indian National Congress get 145 seats, but not in a position to form government at centre. The Indian National Congress with support of regional parties and with outside support of left parties formed coalition Government at centre. The United Progressive Alliance (UPA) coalition Government passed the National Rural Employment Guarantee Act in 2005. It came in to effect, on a pilot basis, in February 2006 in 200 economically most disadvantaged district of the country and later from's April 2008 onwards, it intended to cover all the districts in the country. The act has been implemented in three phases since 2006, providing 448 billion days of employment over the period of three years. About Rs.34,600 crores has been spent on wages, indicating the gigantic size of the programmes intended to benefit the poor and huge investment that has been made in it.⁵ Later it was renamed as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) on 2 Oct 2009. The main objective of the Act was to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in a financial year to every house hold whose adult members volunteers to do unskilled manual work.⁶

Coverage and Salient Features of the Scheme

The Act was notified in 200 districts in the first phase with effect from February 2nd 2006 and then extended to additional 130 districts in the financial year 2007 – 2008. Adult members of a household those who are willing to do unskilled manual work, may apply for registration. The Gram Panchayat will issue a job card, which will bear the photograph of all adult member's and it should be issued within 15 days of application. The minimum days of employment house to be least for fourteen. Employment will be given within 15 days of application for work, if not daily unemployment as

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per the Act, has to be paid liability of payment of unemployment allowance is of the state. Work should ordinarily be provided within 5 km radius of the village. Wages are to be paid according to place rate or daily rate. At least 1/3 of beneficiaries should be women who have register and requested work under the scheme.⁷ Work site facilities such as creche, drinking water, should to be provided.

The Guidelines of Tamil Nadu Government for Implementation of the Scheme

According to the guidelines the working hour for a employee is eight hour and wages for it is Rs. 148, working opportunities and wages would be given equally to all eligible men and women. The maximum time limit for distribution of wages is fixed as 15 days. The works have to approve by the Grama Sabha, after that would be carried out through the Grama Sabha.⁸ Contractors and machines are completely banned and proper maintenance of records is also one of the guidelines.

Implementation of Mahatma Gandhi National Rural Employment Guarantee Scheme in Krishnagiri District

Krishnagiri District was formed as the 30th separate district of Tamil Nadu on February 2004 by carving out five taluks and ten blocks of the erstwhile Dharmapuri district. "Krishna" refers black and 'giri'

refers to hill. It was said that the Krishnagiri region was under the rule of the mighty Vijayanagara Empire Krishna Devaraya in 15th century and hence it might also have been named after him. As per 2011 census, the Krishnagiri district has a population of 18,79,809. There are 10 Panchayat unions, seven town Panchayats and 874 Revenue villages and five Taluks names Krishnagiri, Hosur, Pochampalli, Uthankarai⁹.

Socio – Economic Background of Krishnagiri District

According to 2011 census, literacy rate of Krishnagiri District is 63.2%. Hence the district is very backward educationally. Krishnagiri District has different Geographical set up. The Geographical set up and monsoon decides the agriculture condition of the land. The important crops of Krishnagiri District are paddy, maize, ragi, banana, sugarcane, Cotton, tamarind, coconut, mango, groundnut, Vegetables and flowers. The district has an excellent scope for agri business. Quarry leases are being granted in patta lands. Public works department wing is operating sand quarry in riverbeds. The Krishnagiri District has 2,02,409 hectares of forest land which constitutes 39% of the total geographical area. With regarding to industry the only area Hosur has developed as a industry hub¹⁰. The major companies are opened their branches at Hosur.

S.No	Year	Krishnagiri	Kaveripattinam	Veppanapalli	Bargur	Mathur	Uthagarai	Hosur	Shoolagiri	Kalamangalam	Thalhy	Total
1	2008-09	45	72	33	41	27	52	18	88	102	119	597
2	2009-10	71	108	58	63	42	89	33	110	121	161	856
3	2010-11	64	100	62	43	32	61	7	99	95	138	701
4	2011-12	151	178	170	257	225	180	75	141	151	243	1771
Total		331	458	323	404	326	382	133	438	469	661	3925

*The table shows the work carried out in Krishnagiri district from 2008-2009 financial years to 2011 -2012 financial years.¹¹

The following works were carried out throughout the district; Formation of new ponds, Renovation of existing ponds, kuttais, kulams, ooranies and temple tanks, Formation of village roads repairing the village roads, renovation of irrigational canals, Formation of farms kuttais and construction of toilets in rural areas, Water conservation and water harvesting, renovation of traditional water bodies, including de-

silting of tanks and flood control and protection works including drainage in water logged areas.

Socio – Economical Impact of Mahatma Gandhi National Rural Employment Guarantee Schemes in Krishnagiri District

Most of the people are living in rural areas. Their main occupation is agricultural and its allied

works. Many women in rural areas expressed their happiness that the scheme was very helpful in many ways as follows.

- ♦ Promoting self confidence, among women.
- ♦ Women were part of decision making.
- ♦ Women control over resources
- ♦ Reducing economic burden of the family.
- ♦ Increasing family income.
- ♦ Asserting self independence.
- ♦ Making an improvement in standard of a living.
- ♦ Reliance on money lender came down.
- ♦ Radical transformation of power relation's between women and men.
- ♦ Reducing rural poverty.
- ♦ Preventing migration to urban areas
- ♦ Altered the power balance between the landless poor and their employers.¹²

Conclusion and Suggestions

The World Bank brief statement on Mahatma Gandhi National Rural Employment Guarantee Scheme praised the Indian Government and implementation of Mahatma Gandhi National Rural Employment Scheme in India. The World Bank Report, as part of India Development update revealed that MGNREGS has acted in the absence of crops and weather, a insurance to poor farm house held in some states. The World Bank also released a volume on the scheme based on research done in 2009 and 2010.¹³ The main reason for the high poverty in rural area lives in the fact that India is still largely an

agrarian economy. Of the rural poor, 41 percent are informal agriculture labourers and 22 percent are self-employed farmers with tiny land holdings. Hence the Mahatma Gandhi National Rural Employment Guarantee Scheme is a need of time in India. The MGNREGS is the continuation of earlier wage employment programmes aiming to eradicate poverty and unemployment by providing legally guaranteed 100 days of employment to each rural household.

The most outstanding feature of the scheme was unlike existing social welfare programmes, is a law whereby any adult willing to do unskilled manual labour at a statutory minimum wage is entitled to being employed on public works within 15 days of applying for work in rural areas. Each rural household's eligible for up to 100 days of employment in financial years. It is thus a legally on force able right with tremendous potential for providing food security and creating durable community asset for sustainable development of rural areas. In Krishnagiri district the scheme has made an outstanding impact on socio-economic life of the people. After implementing the scheme there was much progress in standard of rural people. The rural labour force in Krishnagiri were able to get work within their localities. A real change was made in rural areas of Krishnagiri district, and a real substitute for agricultural labours. On the other hand the programme also have certain shortcomings viz of irregularities in payments, Irregularities in number of working days, low payment of wages, not providing drinking water, absent of first aid box, not providing special facilities for infant child, long distance from their residence, allegation against the implementing authorities.

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SOCIAL, POLITICAL AND HUMANITARIAN IMPACT OF CYCLONE THANE WITH REFERENCE TO CUDDALORE

S.Kamala Devi*

Introduction

A natural disaster is the occurrence of an abnormal or infrequent geophysical, atmospheric or hydrological event that affects vulnerable communities or geographic areas, causing substantial damage, disruption, and perhaps casualties and leaving the affected communities unable to function normally. A disaster is an extreme disruption of the functioning of a society that causes widespread human, material, or environmental losses that exceed the ability of the affected society to cope with its own resources. From an economic perspective, however, a natural disaster can be defined as a natural event that causes an obstruction to the functioning of the economic system, with a significant negative impact on assets, production factors, output, employment, consumption and human resource. This paper focuses mainly on the major impacts caused by the Cyclone Thane in Cuddalore District.

The name of Cyclone Thane

which hit the coast of Tamilnadu on the morning of 30th December 2011, was coined by Myanmar. Thane in Burmese means eagle¹. According to the Indian Meteorological Department, cyclones originating in the Indian Ocean and the Bay of Bengal are named by eight countries - India, Bangladesh, Pakistan, Sri Lanka, the Maldives, Myanmar, Oman and Thailand. The procedure for naming cyclones has been laid down by the World Meteorological Organisation (WMO) and the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP)². The procedure came into effect in 2004. The names are taken from lists drafted in advance by WMO committees. The eight countries have prepared a list of 64 names for cyclones, which are announced by rotation.³

Meteorological History of Thane

A depression formed over southeast Bay of Bengal in the evening of 25th December, 2011 and

lay centred about 1000 km southeast of Chennai. The cyclone Thane was detected early and IMD issued warning much in advance. The first IMD warning was issued on December 25 2011. There were precautionary alerts from IMD from December 25 onwards (five days in advance) and the cyclone movement was then closely monitored by administration of Cuddalore and Puducherry with the help of IMD. It gradually moved north-northwestwards and intensified into a deep depression in the early morning of 26th December, 2011 and into a cyclonic storm 'THANE' in the same midnight. It then moved west-northwestwards and intensified into a severe cyclonic storm in the afternoon and into a very severe cyclonic storm in the evening of 28th December, 2011.⁴ The district administration conducted an emergency meeting on December 29 morning at the respective districts. Specific tasks were assigned to district and sub district functionaries such as PWD, Electricity Board, Water Board, Fire, Police, etc. NDRF battalions were alerted on December 29 itself and it arrived from Arakonam in the evening to Cuddalore. It then moved west-southwestwards and crossed north Tamil Nadu & Puducherry coast between Cuddalore and Puducherry within 0630 and 0730 hrs IST of 30th December, 2011 with a wind speed of 120-140 kmph. After landfall, the system rapidly weakened into a severe cyclonic storm over north coastal Tamil Nadu at 0830 hrs IST of 30th and into a deep depression around noon and into a depression in the same evening over the north Interior Tamil Nadu.⁵ It weakened further and lay as a well-marked low pressure area over north Kerala and neighborhood in early morning of 31st Dec. 2011.

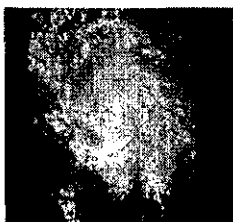
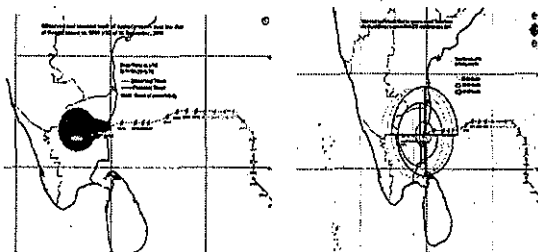
Early Warning System and Thane

The weather bulletin further warned that extensive damage may be caused to houses with thatched roof and huts along the coast. Tidal wave with height reaching over one meter above astronomical tide could inundate the low lying areas of Chennai, Thiruvallur, Kanchipuram, Cuddalore, Villupuram and

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Nagapattinam districts of Tamil Nadu and Puducherry, when the storm crosses the coast. Great Danger Signal Number Eleven has been hoisted at Puducherry and Cuddaloreports(This number is warning for disconnecting the weather forecast and telecommunications), while Great Danger Signal number nine has been hoisted at Chennai and Ennoore ports.⁶

As a precautionary measure, the administration had cut the power supply on 29th evening both in Cuddalore anticipating the damage and for preventing electrocution. The administration also advised vulnerable population to stay in the earmarked shelters. The food and water was supplied to the evacuated people by the Government agencies as well by the community leaders. During the day the administration addressed gathering at various vulnerable villages taking the help of head men, religion heads, divisional officers, etc.⁷. The administrative authorities of Cuddalore inspected coastal villages on morning of December 29 and alerted villages not to venture out to sea and not to sleep in thatched huts during night hours and not to station their vehicles under tree. Cyclone is a natural hazard, which can neither be prevented from occurring nor can it be controlled or modified.



Source: Bulletin No. BOB 05/2011/35-NASA's Aqua satellite MODIS instrument captured this visible image of Cyclone Thane on Dec. 30 at 0818 UTC (3:18 a.m.)

Over View of the Vulnerability of Cuddalore

The cyclone made a landfall over Cuddalore and Puducherry on the morning hours of December 30, 2011, with a wind speed of 145-150 km per hour, causing loss of 53 human lives (41 in Tamil Nadu and 12 in Puducherry) and massive property damages⁸. Approx. 7500 people in Cuddalore were provided shelter in community halls. Some of the people after seeing the intensity of the cyclone and high tides (storm surge) evacuated on their own to safe shelters near Chidambaram Taluk (Killai and Parangipettai areas).⁹ Transport provisions were arranged by District authorities for such evacuees.

Devastating Impacts of Cyclone Thane

The districts affected by the recent floods and the extent of damages district-wise were as depicted in the table below:

State	affected Districts	affected Villages	affected Deaths reported	Houses fully damaged	Houses Partially damaged
Tamil Nadu	Cuddalore	901	41	73292	275925
Puducherry	Puducherry	17	7	9789	8645

(Source Government District Administration / IAG / NGO Reports)

With wind speeds in excess of 140 kmph, the consequence of cyclone Thane was a second Tsunami (Tsunami occurred on 26th December).¹⁰ for people living in this coastal district of Tamil Nadu State, India. A day after the tropical storm 'Thane' left a trail of devastation along Tamilnadu's northern districts and Puducherry, a coastal city about 150 km south of Chennai.. The number of deaths in Tamil Nadu's Cuddalore district alone touched 29.

Human Lives Lost:

S. No.	Name of Taluk	Total
1	Cuddalore	12
2	Panruti	11
3	Kurinjipadi	4
4	Chidambaram	9
5	Kattumannarkoil	1
6	Vridhachalam	4
	Total	41

National Institute of Disaster Management June, 2012

Deaths in Cuddalore occurred mainly due to electrocution, falling of trees and collapse of house or walls. A large number of cows, goats and buffaloes were killed in many villages.¹¹

Loss of Cattle

Cows	Bullock	Buffalos	Goat	Grand Total
76	7	14	246	343

National Institute of Disaster Management June, 2012

Loss of Poultry

Hen	Duck	Quail	Total
52938	285	6200	59423

National Institute of Disaster Management June, 2012

Damage to Agriculture Sector

The cyclonic storm had totally ruined Cuddalore district posturing a huge challenge to the administration. Hundreds of acres of standing crops also been lost due to the thrashing rains as the cyclone moved away. Massive damages to crops, mainly to cash crops such as cashew nuts, banana, coconuts, sugarcane were reported from both Tamil Nadu and Puducherry. Severe damage to paddy and other crops was also reported¹². Cuddalore district ranked first in terms of cashew production with 24,302 tonnes (47.0 per cent) and had the highest cashew productivity of 810 kg / ha among cashew growing districts in the state.¹³ Almost the entire tree cover of Cuddalore district was ravaged including the entire cashew nut trees and jack fruit trees that were the backbone of the majority of the people's livelihood options. The cyclone has resulted in extensive damage with the loss being estimated at over Rs 2,000 crores.¹⁴ The major Cashew trees (23,500 ha) in the blocks of Panruti, Annagramam, Vridhachalam, Cuddalore and Kurinjipalai were either completely uprooted or partially uprooted. In addition, the branches were also damaged with complete leaf shedding. It has been observed that 77.43 percent of total farm land cultivated under the cashew has been damaged by the cyclone in December 2011. Out of 30349 hectares, 23500 area of cultivation has been damaged¹⁵.

Details of Damage to agriculture sector

Sl. No.	Crops	Total Area damaged (Ha)
1	Paddy	70271
2	Groundnut	2274
3	Black Gram	7000
4	Sugarcane	6833
5	Coconut	939
6	Cotton	110
7	Oil Palm	46
	Total	87473

Damages to Horticulture and Plantation Crops

Cyclone 'Thane' caused extensive damage to Horticultural crops in the 11 districts. Perennial horticulture crops like Cashew, Jack etc were damaged to an extent of 36,517.08 Ha. and affected the livelihood of 70366 farmers¹⁶. In Cuddalore 38155.58(Ha) of area affected and 51327 farmers were affected. The crop damage assessment was taken up on war footing manner and a compensation of Rs.41.48 crores for horticulture crops was disbursed to the affected farmers. Towards rehabilitating the livelihood of affected farmers, Hon'ble Chief Minister has announced a special package for horticulture crops for Rs.724.96 crores¹⁷.

Damages to Power Supply

The cyclone was accompanied by rains and gale that uprooted thousands of trees, knocking down electric poles, transformers, transmission towers, snapping power supply in several areas¹⁸. National and State Highways were completely blocked. Power supply was severely affected. Water supply was affected mainly due to power failure. Fuels (petrol, diesel, etc.) shortages were reported on 30th itself due to power failure and short supply. It took nearly a month to bring back electric supply throughout the district.¹⁹

Damage to Houses

Hundreds of houses were smashed to varying degrees, electric posts deformed out of shape and transformers traumatized by the very strong winds. Thatched houses were completely damaged mainly in the most affected region of Cuddalore, Panruti, Kurunjipadi and Chidambaram Talukas in Tamil Nadu. Semi concrete buildings and fully concrete were also damaged. The Cyclone had destroyed more than 75,000 thatched huts in Cuddalore alone.²⁰

S. No	Name of Taluk	Huts		Tided Houses (severely damaged)	Total
		Fully damaged	Partly damaged		
1	Cuddalore (Rural)	49511	-	26835	76346
2	Cuddalore (Town)	302	16094	15833	32229
3	Panruti	18545	50650	26153	95348
4	Kurinjipadi	3058	39799	10916	53773
5	Chidambaram	1362	82556	16458	100376
6	Vridhachalam	413	6883	-	7296
7	Kattumannarkoil	101	175	10	286
8	Thittagudi	228	-	-	228
	Total	73292	196385	96205	365882

Source : National Institute of Disaster Management JUNE, 2012

Essential Commodities were scarce in Cuddalore

Essential commodities such as water, milk, kerosene and petroleum products have gone scarce in Cuddalore district following the disruption in the supply chain due to road blocks caused by uprooted trees. Supplies of drinking water were being maintained through tankers mobilized from Chennai, Trichy, Thiruvanamalai, Perambalur and Dharmapuri. Though there has been arrangements made for drinking water by the local administration, residents were found searching for water in the affected districts. Residents were scampering for water all over the district because they could not get protected water supply from municipal taps and private tanker supply. The civic body could not maintain the supply line owing to power failure and so was the case with private suppliers. Even mineral water supply was not available. Milk was in short supply and Aavin booths went dry. Private milk booths reported no supply and people were seen scurrying from one vendor to another. There were long queues at petrol bunks and a separate line was seen with persons carrying bottles and cans²¹.

Damages to Infrastructure of Electricity Board

People also have suffered complete power shutdown, leaving the entire district in darkness. In Cuddalore the situation was very bad as the total electricity system was paralyzed for more than 10 days. ²²According to the estimate, at least 45,460 electric poles, Transforms 4500 Nos, High level towers 27Nos, Electric line or wires 12,100kms across

the district have been damaged and considerable number of transformers rendered non-functional. Landlines (including fax) were not working at district head quarters, but mobile phones (including internet) were reported to be working, though the network was very poor²³.

Damage to Fishing Boats and Accessories

Fishing Boats have been damaged in the Coastal villages of Cuddalore District, creating a detrimental impact on coastal communities and their activities, particularly fishing. This has in turn affected their livelihood to a great extent. In this context, a group of ten villages (Thazhanguda, Sonankuppam, Sothikuppam, Rasapettai, Chithiraipettai, Thammanampettai, Pettodai, Reddiarpettai, Samiyarpettai, ChinnurPudupettai). Most active fishermen at sea and fishermen engaged in net mending, auctioning and marketing activities on the seashore, have suffered loss of life, health or property. Maximum damage to fishing boats has been recorded in the case of catamaran, wooden and FRP boats, in that order. Widespread damage caused by recurrent cyclones has upset the economy of the fishing communities anchored in these villages²⁴. The loss and damages to boats, nets and fishing craft have made fishing impossible without rehabilitation for several fishing families. Households participating in fishing and related activities like fish processing and fish marketing have been severely affected. The workers in fishing industry were the worst hit as they belong to the below poverty line (BPL) categories.

Reponse and Relief Measures in the Post Thane Cyclone

Gratuitous Relief

- Tamil Nadu Chief Minister released Rs. 150 crore towards immediate relief works.²⁵
- Ex-Gratia payment to families of deceased persons. - Rs. One Lakh per deceased
- Ex-Gratia payment for loss of a limb or eyes - Rs.35,000/- per person (disability is between 40% and 75%) -Rs.50,000/- per person (when the disability is more than 75% duly)
- Grievous injury and hospitalization for more than a week Rs.7,500/- per person .
- Relief for the old, infirm and destitute, children. Rs. 20/- per adult, Rs. 15/- per child, per day.Rs.1,000/- for loss of clothing per family and Rs.1,000/- for loss of utensils / household goods per family.
- For agriculture crops, horticulture crops and annual plantation crops. Rs.2,000/- per hectare in rainfed areas-Rs.4,000/- per hectare for areas under assured irrigation -Perennial crops Rs.6,000/- per hectare for all types of perennial crops.
- Contributed 8 Kgs of wheat or 5 Kgs of rice per person per day - subject to the availability of stock in the State.
- For repair/replacement of boats, nets and damaged or lost Rs.2,500/- (for repair of partially damaged)
- Rs.7,500/- (for fully damaged traditional crafts(all types) plus net). (b) Input subsidy for fish seed farm - Rs.4,000/- per hectare.
- Assistance for repair / restoration of damaged houses²⁶
- Pucca house Rs.25,000/- per house
- Kucha house Rs.10,000/- per house
- Huts: damaged / destroyed Rs.2000/- per hut.
- After the devastating “Thane Cyclone”, Tamil Nadu Government approved construction of 90,000 Concrete houses in rural areas which would replace the existing thatched roof huts²⁷.
- Sanction has been accorded by the Government for the scheme called ‘replanting in Thane cyclone affected areas’ for restocking of the affected coastal areas in Cuddalore and Villupuram districts with tree species like teak, casuarina, eucalyptus etc., over a period of four years commencing from 2012-13 at a cost of Rs.14.96 crores. ²⁸
- Provision of emergency supply of drinking water in rural areas and urban areas ? Provision of medicines, disinfectants, insecticides for prevention of outbreak of epidemics.
- Medical care for cattle and poultry against epidemics
- Evacuation of people affected /likely to be affected ? Hiring of boats for carrying immediate relief & saving life.
- Provision for temporary accommodation, food, clothing, medical care, etc. of people
- Air dropping of essential supplies.
- 2000 electricity board workers from other districts were engaged for power restoration in Cuddalore²⁹.
- A flood control room has been opened in the Collector’s Office, Cuddalore with a direct/line phone similarly flood control rooms are opened in Divisional and Taluk officers also.

Lessons Taught by the cyclone of Thane

By three methods we may learn wisdom: first, by reflection, which is the noblest; second, by imitation, which is the easiest; and third, by experience, which is the bitterest.” Confucius

The cyclone “Thane” was reported timely, regarding timing and location of its land fall and the early warning was very helpful for preparation to face the situation. But people did not evacuate to safe shelters before the weather conditions deteriorated. This approach of ‘wait and see’ might have become very costly, had there been greater storm surge than what was observed during Thane. The community can be taught to be better prepared through awareness, training and community involvement in planning for such disasters. While poor maintenance of cyclone shelter remains one of the issues for people not moving easily to such

shelters, a long absence of any severe cyclone affecting these areas has also been widely cited to be the reason for not believing that the cyclone's impact can be so damaging.

The other issue which was noticed was the lack of crop insurance in place in many areas. The areas where cashew nut tree plantation (PanruttyTaluk) was heavily damaged, though this area was not very near to the coast, there is a realization among farmers that that they should have gone for crop insurance, as these crops take 6-7 years for full growth after cashew plantation. The Government can plan for some subsidy to promote insurance policies in such cases so that the financial burden is shared and the farmers have a responsibility and need not wait for the relief from the Government sector all the time, after such disasters.

More than two crore trees were uprooted by cyclone Thane in the Cuddalore district and their removal would take more than six months due to various reasons including shortage of manpower. The process of disposal had been hindered by the shortage of woodcutters and lorries required to transport them. The trees uprooted include jackfruit, mango, banana, coconut and cashew trees among others. The uprooted trees, including those in houses, roads, streets and by lanes, were cleared

but they had been dumped at several places for final removal.

But, the respondents report that the Government did not assist in providing basic needs to the commons. The Government action in the pre and post Thane cyclone is not satisfactory. The farmers report that the loss for house and land is not given properly. Besides, the farmer's registers that Government action is slow, there is problem in loss estimation and officials expect bribe for relief funds. The government authorities have to realize the duty in assisting the poor farmers when they suffer due to natural disaster. The farmers expect additional relief funds, free saplings, free manure, no land tax for ten years and agriculture loan for lands. Irrespective of farm size, majority of the farmers expect the above demands from the government.

This study has been carried out in order to identify the effect of the 'Thane' cyclone especially agriculture damages, settlement damages, transport damages, communication damages and biological damages due to cyclone affected places of Cuddalore. In the case of disaster risk reduction, it requires functioning enforcement of building codes, land-use planning, environmental risk and human vulnerability monitoring and safety standards.

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SOCIO ECONOMIC IMPACT OF INDUSTRIALISATION IN TAMILNADU

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Industrialization produces steel, it produces power. They are the base. Once you have got the base, It is easy to build. The strategy governing planning in India is to industrialize and that means the basic industries being given the first place.

-Jawaharlal Nehru

Tamil Nadu has been consolidating its position as one of the leading industrialized States of India. The Government of Tamil Nadu has been instrumental in providing a pro-active and dynamic policy environment, which has enabled it to attract huge investments facilitating employment generation and raising the standard of living of people in the State. The State Government is constantly working towards realizing the twin objectives of providing employment to the people through rapid industrialization of the State and balanced growth

by dispersal of industries to all parts of the State. Notwithstanding the current global slowdown, Tamil Nadu has been a fore-runner in attracting large number of domestic and foreign investors and considered a table an investor friendly and transparent in decision-making.

Tamil Nadu has many industries which strengthen the economic Structure of the State. Further, Tamil Nadu is one of the leading industrial states of India and earns lot revenue from the industrial products. With skilled and highly educated man power and an excellent infrastructural support, the State of Tamil Nadu is the fifth largest economy in India. The major reason for the development of industries in Tamil Nadu is policy of self reliance. Dependence of foreign aid has been reduced to the minimum. Earlier, India was depending on American

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food aid to overcome the food shortage. Besides the food grains, India was also dependent on capital goods import. In order to avoid the excessive dependence self-reliance as objective has taken place in 'Planning'. During the first two five year plan, the objective of self-reliance could not due consideration. But after that in all five year succeeding plan self-reliance became most important.

Social Justice and Social Security

The major impact of industrialization is the principles of 'Social Justice'. The development of Multi National Companies offered not only employment but also provide good package of salary. It improves the living standard of the weaker sections, particularly the landless, scheduled caste, and scheduled tribes. Besides this, it is also meant to reduce the inequalities in the assets distribution, particularly in rural area and meant it to reduce the regional inequalities. This objective of social justice took place in planning after the second five year plan. The liberalization policy in India has changed the existing various welfare, labour laws which provides social security measures such as minimum Wages Act, Apprentices Act, Contract labor (Regulation) Act, Employees Provident Funds and Miscellaneous Provision Employees State Insurance Act, Equal Remunerations Act, Factories Trial Act, Industrial Employment (Standing Orders) Act, Payment of Bonus Act, Payment of Gratuity Act, Trade Union Act etc.

A major measure brought under implementation by the Government recently is pension for industrial workers covered by the Employees Provident Fund law. However, these benefits are accessed largely by organized workers. This means that only 10 per cent of the total workforce benefits from this. Certain categories of people working in the unorganized sector or provided some minimal security benefits. In addition, the Life Corporation of India has implemented Group Insurance Schemes for unorganized labor in 23 different occupations. A Social security Fund has been created from its own resources and from the Government of India.

Progress in Science and Technology

The structural and institutional changes have taken place during the period. These are the direct result of our attempt at modernization. The rising

share of industrial sector to national income, increase in quality of the product through application of modern technique diversification of industries, etc. is the result of modernization. A Science and Technology effort has been rapidly changed into various departments after the new economic policy. The constraints of basic resources like land, water, minerals and sources of energy can be overcome only by productivity-raising innovations.

Impact on Employment, Income and Living Standards

Expansion of employment opportunities has been an important objective of new economic policy. There has been a significant growth in employment over the years. However, a relative higher growth of labour force has led to an increase in the volume of unemployment from one Plan period to another. The earlier Five Year Plans concentrated on macro-economic factors and development of agriculture and industrial sectors. These were seen as labour-intensive industries expected to raise the levels of employment. From the Sixth Plan onwards, the concentration has been on specific beneficiary and employment oriented programmers. The approach to the Ninth Plan is to create an environment with skills, technologies, markets and a higher rate of economic growth to expand employment. The crux of the problem is that the rate of growth of employment in the economy has been lower than the rate of growth of the labor force owing to the rapid population growth.

Impact on Prices of Essential Commodities and Services

The devaluation of rupee has increased the costs of import of oil, fertilizers etc., and thus pushed up the prices of all commodities in the domestic market. Further, the economic reforms have substantially reduced the subsidies on petroleum products. The cross-subsidy pricing has been abandoned. Of all the petroleum products, the price of which affects the costs in agriculture, transport and freight; and kerosene which is used by poorer sections, have been raised.

Impact on Agriculture

On the other side of the matter, there is a long list of the worst of the times, the foremost casualty being the agriculture sector. Agriculture has been and still remains the backbone of the Indian economy. It plays a vital role not only in providing food and

nutrition to the people, but also supply of raw material to industries and to export trade.

Impact on Transport Service and Communication

Before economic reforms, subsidized public transport system used to provide cheaper and convenient link for movement of people. To pave way for privatization, the public transport services have been reduced after 1991 especially in many States. The Tamil Nadu Transport Corporations have been turned into sick units by breeding inefficiency and withdrawing/reducing services and subsidies. The media misguided people with false propaganda that private transport services would be more efficient and competitive in comparison to public transport services made the people accept privatization.

Corporate Investment in Tamil Nadu

Tamil Nadu is placed at a comfortable position in attracting corporate investment in 2004-05. It reveals that the growth of fixed capital expenditure in private corporate sector in the State is gaining momentum. There is a remarkable pick up in the investment activities of sectors like infrastructure, engineering, chemicals, metal products textiles etc. The new economic policy also affected the agricultural product. The growth rate of agricultural production increased to considerable level. The new economic policy has given a chance to raise the foreign capital investment. The new economic policy has been criticized by the economists, leaders, statesman on the following grounds. The main aim of the new economic policy was to bring down the budgetary deficit. But it could not lower down the budgetary deficit. Creation of employment

opportunities was the main thrust area of the new economic policy. This was not achieved rather unemployment has increased. After the implementation of the policy the real income of the poor class has declined. That means this policy could not be effective in order to increase the real income of the poor people. As this policy encouraged the foreign technique and technology the traditional caste based occupation was destroyed. That means this policy helped to create unemployed labor force by utilizing the capital intensive technique. This new economic policy gave a scope to the foreign investors to invest in India. It may prove harmful to the interest of the country in the long run. Due to the new economic policy, instead of increasing the rate of capital formation in agricultural sector, it has declined. It may be harmful in the long run.

When India achieved independence in 1947, the national consensus was in favor of industrialization process that was referred as not only as the key to economic development but also to economic sovereignty. In the subsequent years India's industrial policy evolved successfully through a complex process in which Jawaharlal Nehru and Mahalanobis played key role. After carefully evaluating the needs of future India Jawaharlal Nehru laid a strong foundation for Industrial development. With the support of intellectual slave Mahalanobis blue print for industrialization was created. Nehru was influenced by socialistic pattern of economy. Specific priorities for industrial development were laid down in the successive five year plans to promote the economy as well as to build a solid industrial base.

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HISTORY OF THE CHROME TANNING INDUSTRY IN MADRAS

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Introduction

Chronologically the birth of Leather in India dates back to 3,000 years B.C. The innate strengths, innovative technology and marketing strategies have converted the comparative advantage of India into a commercial success making the country a cynosure of Leather and Tanning in the Global Leather Map. The English word for tanning is from Medieval Latin *tannâre*, deriv. of *tannum* (oak bark), related to Old High German *tanna* meaning oak or fir (related to modern *Tannenbaum*). This refers to use of the bark of oaks (the original source of tannin) in some kinds of hide preservation.¹

In ancient history, tanning was considered a noxious or "odoriferous trade" and relegated to the outskirts of town, amongst the poor. Indeed, tanning by ancient methods so foul smells; tanneries are still isolated from those towns today where the old methods are used. Ancient civilizations used leather for water skins, bags, harnesses and tack, boats, armour, quivers, scabbards, boots, and sandals. Tanning was being carried out by the South Asian inhabitants of Mehrgarh between 7000 and 3300 BC.² Around 2500 BC, the Sumerians began using leather, affixed by copperstuds, on chariotwheels. Skins typically arrived at the tannery dried stiff and dirty with soil and gore. First, the ancient tanners would soak the skins in water to clean and soften them. Then they would pound and scour the skin to remove any remaining flesh and fat. Next, the tanner needed to remove the hair from the skin. This was done by soaking the skin in urine, painting it with an alkaline lime mixture, or simply allowing the skin to putrefy for several months then dipping it in a salt solution. After the hairs were loosened, the tanners scraped them off with a knife. Once the hair was removed, the tanners would "bate" (soften) the material by pounding dung into the skin, or soaking the skin in a solution of animal brains. Bating was a fermentative process which relied on enzymes produced by bacteria found in the dung. Among the kinds of dung commonly used were those of dogs or pigeons.³ Sometimes, the dung was mixed with water

in a large vat, and the prepared skins were needed in the dung water until they became supple from bacterial enzyme action, but not too soft. The ancient tanner might use his bare feet to knead the skins in the dung water, and the kneading could last two or three hours.

This combination of urine, animal feces, and decaying flesh made ancient tanneries malodorous. Children employed as dung gatherers were a common sight in ancient cities. Also common were "piss-pots" located on street corners, where human urine could be collected for use in tanneries or by washerwomen. In some variations of the process, cedar oil, alum, or tannin was applied to the skin as a tanning agent. As the skin was stretched, it would lose moisture and absorb the agent. Leftover leather would be turned into glue. Tanners would place scraps of hides in a vat of water and let them deteriorate for months. The mixture would then be placed over a fire to boil off the water to produce glue. A tannery may be associated with a grindery, originally a whetstone facility for sharpening knives and other sharp tools, but later could carry shoemakers' tools and materials for sale.⁴

Historical Perspectives

Tanning as a process has evolved over time. The practice and skill evolved first. Understanding of the underlying chemical principles followed later in the development of the art and science of tanning. The discovery of tanning with plant and organic materials may have been accidental. With increasing demand for aesthetic appeal and softer types of leathers as well as the need for reduction in process time, alternative tanning methods and post tanning operations had to be developed through laboratory experimentation. The discovery of chrome tanning in 1858 is a landmark in leather processing. Although many alternative mineral materials have been explored, chromium based tanning methods in the manufacture of light and softer types of leathers have stood the test of time. The uniqueness of chromium (III) based tanning materials in leather processing has been much discussed⁵. The chemistry

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of chrome tanning has been extensively investigated and reviewed ⁶.

Chrome tanning: Origin of Speciality

Chrome tanning is easy to practice; but it calls for a deeper understanding, if the activity is to be managed better. Special features of chromium (III) as tanning salt originate from the d³ electronic configuration as well as the known aqueous chemistry of the metal ion. The stability of the octahedral ligand field geometry of d³ ion, cationic potential of the trivalent chromium, hydrolytic behavior of aqua complexes of Cr (III), stability constants of hydroxy bridged polymers of the metal ion and charges and sizes of molecular species in chrome tanning salts make the tanning method unique.

It is generally known that carboxyl sites in collagen, the leather making protein, bind chromium. Predominantly, side chain carboxyl residues of side chain amino acids, aspartic and glutamic are implicated in the chemistry of chrome tanning. Aqua complexes of chromium (III) also exhibit acid base dissociation behavior around pH values of 3.5-4.0 in aqueous media ⁷. The process sequence of pickling-chrome tanning-basification has evolved over time, but involves selection of conditions based on scientific principles.

Post tanning processes for chrome tanned leather: ease of operations

Basic chromium sulphate (BCS) salts employed for tanning afford a high degree of hydrothermal stability to the resulting leather ⁸. Therefore, mechanical as well as post tanning operation on wet blue leathers can in principle be carried out at higher temperature, without the danger of dimensional stability of the matrix. Chrome tanned leather can be effectively dyed to rich shades using simple and acid dyes. Since chrome tanning renders the collagen fibers cationic, the use of anionic fat liquors to lubricate the fibers and render leather soft is easier. Chrometanning is primarily a molecular event between collagen and chromium (III) salts. Chrometanned leather lacks substance or solidity. A need for fibre compaction of final leathers has demanded the use and application of retanning methods. The use of syntans to fill up the void spaces in chrome leather is now a common commercial practice. Large numbers of posttanning auxiliaries

suited for chrome tanned leathers as substrates have been developed and are in commercial use already.⁹ The performance of chemical formulations employed in posttanning operations in leather sector has been optimised for chrome tanned leather as substrate.

Chemistry of Chrome Tanning

Although the chemical principles involved in chrometanning have been extensively investigated and are well understood, an insight into the molecular basis of chrome tanning is still under investigation¹⁰. General beliefs that the metal ion serves to introduce coordinate covalent cross links in collagen¹¹. Both intra- and inter-molecular cross links have been envisaged. As to whether the metal ion blocks the sites of enzyme-substrate binding or it deactivates the enzymes responsible for degradation of collagenous matrices or the conformation of collagen-chrome complex disfavors enzymatic degradation of chrome tanned leather is not yet known. A deeper and molecular level understanding of chrome tanning is emerging currently.

Molecular basis to chrome tanning: Emerging Theme

It has now been shown that different molecular species present in basic chromium sulphate salts afford to collagen varying degrees of dimensional stability against heat as well as enzymatic degradation by collagenase. A case for chromium induced long range ordering and assembling of collagen molecules has been made based on recent experimental results. Since a penta fibrillar assembly of collagen presents certain molecular features and polar channels of 7-8 unit dimensions, a need to revisit the reported concepts in the mechanism of chrome tanning has arisen. That some specific chromium (III) species present in basic chromium sulphate salts may seem to alter the conformation of collagen, as observed from circular dichroism data, is of interest¹².

Improving chrome tanning practices based on scientific approaches

A study involving reaction of dimer, trimer and a tetramer of chromium (III) species with rat tail tendon fibres reveals that the stability afforded by different species of the metal ion varies with the structure of the complex. A speciation based approach is necessary, prior to any fundamental

understanding of the chemistry of tanning. True scientific solutions to the problems faced by the tanning industry are feasible only if science of tanning is better understood. For instance, a relatively lower degree of utilisation of chromium in chrome tanning needs to be understood in terms of a correlation of molecular structure of Cr (III) species with its affinity to collagen under conditions of tanning¹³. If such a structure-affinity correlation existed, it may be possible to devise technologies for directing the synthesis of basic chromium sulphate towards the preferential formation of high affinity species.

Although alternative and easier methods of better management of chromium may be available, a sound and basic understanding of the chemistry of chrome tanning based on a molecular approach may enable paradigm shifts in tanning technologies based on chromium. The current levels of understanding of chrome tanning may support the development of alternatives to currently used chrome salts and application methods. Chrome tanning can be rendered more efficient based on the current understanding of the method.

Is total replacement of a tanning system feasible?

The stability of chrome tanned leather against wet heat needs to originate from the increase in long range order induced by the tanning molecule as well as changes in heats of hydration of tanned fibres. Where as hydrothermal stability of a collagen fibre may be more easily influenced, molecular events involved in tanning with a particular salt or material are not easily reproduced with an alternative tanning system. In other words, through a combination of organic and mineral tanning it may be possible to match the shrinkage temperature of chrome-tanned leather as in the case of aluminum-mimosa method¹⁴. However, it may not be possible to match the chemical character of the chrome tanned collagen fibre with respect to charge and molecular stability using alternative methods of tanning. Matching the functional properties of a tanning system with another is feasible and has been achieved in many previous examples¹⁵. Nevertheless, replacing chromium by another tanning system without changes in the molecular compositions and mechanisms does not seem possible.

Knowledge gaps in developing total alternatives to chromium in tanning

Tanning is more easily described than defined. It has been possible to compare the performance of leathers produced by different methods of tanning and develop practical guidelines for tanning. Each type of tanning method seems to involve different sites in collagen. It is hardly feasible to reproduce all the features of chrome tanning with another material. The emerging insight into the molecular basis and definitions of chrome tanning reveals that different forces may be involved in a stabilization of collagen against wet heat and enzymes. An assembly of interactive forces may seem to participate in the stabilization of collagen during tanning. Changes in secondary, tertiary and quaternary structures of collagen during tanning seem likely. Site specificities in the reactions of the tanning species with collagen sites are not well understood. For instance, a given chromium(III) complex may bind to different side chain carboxyl site of collagen but with varying influence on the structure of the collagen assembly as well as stability against heat and degradation by enzymes. The mechanism of chrome tanning has not yet been understood to the required level of resolution for basing the development of alternatives to chromium as a tanning salt on sound and scientific rationales. On the basis of current knowledge, only functional alternatives to chromium (III) salts as tanning systems seem feasible. The development of a chemical alternative to chromium as a tanning system would call for deeper understanding of several and complex issues. The molecular basis to tanning needs to address various events occurring in a unit dimensions. Long range ordering induced by the metal ions in molecular assemblies of collagen as well as the changes in surface charges are likely to influence macro properties of the resulting leather significantly. Especially the interactions of chrome tanned leather with post tanning chemicals are likely to be strongly influenced by surface charges and energies. A suitable theory of tanning needs to explain various observations made at molecular as well as macro dimensions. Alterations in the various hierarchical levels of ordering of collagen and connective tissue fibres need to be explained by a suitable theory of tanning. Most theories of tanning do not address

the changes in structures at varying levels ranging from a unit to micron level dimensions. Different theories have been proposed for vegetable and mineral tanning systems¹⁶. Organic and inorganic systems seem to implicate different types of interactions to afford stability to collagen. Depending on the types of interactions involved, the stability of the resulting leather also seems to vary with the nature of the tanning system. Some attempts have been made to develop a unified theory and explain the mechanism of tanning with widely differing materials based on some elementary steps; as for instance changes in hydration behavior¹⁷. It is not clear whether a unified theory is feasible and realistic and if so, would such a theory enable the development of alternatives to chromium as tanning system? It seems that such a development is highly unlikely. In the event a unified method needs to be based on factors other than process chemistry.

Motivating factors favoring search for alternatives to chromium as a tanning material

There has been an ongoing search for alternatives to chromium as a tanning material¹⁸. The primary motivation for such a search has been due to environmental concerns associated with the discharge of unused chromium and the potential problems in the safe disposal of solid wastes containing the metal ion. Life cycle analysis of chrome tanned leather has not yet been carried out scientifically, but there is sufficient ground to raise questions against the disposal of used chrome tanned leathers through incineration. Since chromium is not a renewable resource, alternative systems are necessary for industrial applications; especially if the metal ion plays a critical role in tanning industry.

Search for inorganic alternatives to chromium as tanning systems

The use of alternative mineral tanning salts based on aluminium, titanium, zirconium, iron, and silica has been proposed and attempted with varying degrees of success¹⁹. Total replacement of chromium by other mineral tanning salts has been attempted without much commercial impact. Any serious changes in tanning would call for significant alterations in both beam house and post tanning operations. A phenomenological approach has been

adopted to locate alternatives to chromium as a tanning material. Inadequate attention has been paid to matching the chemical features of Cr (III) which render BCS as a mineral tanning salt.

Search for organic alternatives to chromium as a tanning system

Reports have been made that it is possible to match the dye ability as well as softness of chrome based leathers using organic tanning systems in place of chromium (III)²⁰. Such methods have involved alterations in post tanning operations. Functional properties of final leathers in terms of softness, crises or-dyeing and fullness of leather have been matched. A serious viable alternative system should ensure also cost effectively and greater environmental security compared to chrome tanning. Most of the alternatives based on organic systems have been associated with higher input costs per unit area. In spite of the significant amount of work in this direction, commercial scale adoption of alternative methods has been limited. There have been claims of eco tanning²¹. These claims are based on a perception that vegetable tanning materials are biodegradable. Although the biodegradation of vegetable tannins is feasible, the influence of biocides on the biodegradation of such tanning materials is not well defined. Eco-criteria for the selection of a tanning system should be based on life cycle analysis as well as the eco-benign nature of all necessary chemical inputs.

Preparatory Steps prior to Tanning

Skinning

The actual tanning process begins with obtaining an animal skin. When an animal skin is to be tanned, the animal is killed and skinned before the body heat leaves the tissues. This can be done by the tanner, or by obtaining a skin at a slaughterhouse, farm, or local fur trader.

Curing

Preparing hides begins by curing them with salt. Curing is employed to prevent putrefaction of the protein substance (collagen) from bacterial growth during the time lag from procuring the hide to when it is processed. Curing removes water from the hides and skins using a difference in osmotic pressure. The moisture content of hides and skins is greatly reduced, and osmotic pressure increased, to the point that

bacteria are unable to grow. In wet-salting, the hides are heavily salted, then pressed into packs for about 30 days. In brine-curing, the hides are agitated in a saltwater bath for about 16 hours. Curing can also be accomplished by preserving the hides and skins at very low temperatures.

Beam house operations

The steps in the production of leather between curing and tanning are collectively referred to as beam house operations. They include, in order, soaking, liming, removal of extraneous tissues (unhairing, scudding and fleshing), deliming, bating (including puering), drenching, and pickling.²²

Soaking

In soaking, the hides are soaked in clean water to remove the salt left over from curing and increase the moisture so that the hide or skin can be further treated.

Liming

After soaking, the hides and skins are taken for liming: treatment with milk of lime (a basic agent) that may involve the addition of "sharpening agents" (disulfide reducing agents) such as sodium sulfide, cyanides, amines, etc. The objectives of this operation are mainly to:

- Remove the hair and other keratinous matter
- Remove some of the interfibrillary soluble proteins such as mucins
- Swell up and split up the fibres to the desired extent
- Remove the natural grease and fats to some extent
- Bring the collagen in the hide to a proper condition for satisfactory tannage

The weakening of hair is dependent on the breakdown of the disulfide link of the amino acid cystine, which is the characteristic of the keratin class of proteins that gives strength to hair and wools (keratin typically makes up 90% of the dry weight of hair). The hydrogen atoms supplied by the sharpening agent weaken the cystine molecular link whereby the covalent disulfide bond links are ultimately ruptured, weakening the keratin. To some extent, sharpening also contributes to unhairing, as it tends to break down the hair proteins²³.

The Indian Leather Industry – 6th largest in the World²⁴, is one of the major established manufacturing industries in the modern as well as traditional sector. It is an indigenous industry in which the country is well endowed with an affluence of raw materials, skilled manpower, innovative technology, increasing industry compliance to international environment standards and the dedicated support of the allied industries.

The Chrome Tanning Industry in Madras

The earliest chrome tanning experiments in Madras was made about 1902 by the German firm Messrs. Carl Simon Soehne. It was stated that the results were not encouraging, and probably it was on account of the unfavorable reports made by this firm that the Madras Chamber of Commerce was led about this time to express an adverse opinion as to the possibilities of chrome tanning in Southern India. Later on a Parsi from Bombay by the name of Talhati endeavored to arouse the interest of Madras tanners by lectures on chrome tanning and by demonstrations at a small tannery in Thangal, a suburb of Madras. He however failed to raise the necessary interest and capital to continue his efforts. About the same time 1902–03, Mr. Chatterton, turned his attention to the possibilities of chrome tanning, and also about the same time a Mr. Chambers, who had for several years previous been connected with the leather trade in Madras, was endeavoring to obtain Government support and to interest leading Madras mercantile firms in the possibilities of the chrome tanning industry in Madras²⁵.

Vegetable tanning

Vegetable tanning uses tannins (a class of polyphenol astringent chemicals), which occur naturally in the bark and leaves of many plants. Tannins bind to the collagen proteins in the hide and coat them, causing them to become less water-soluble and more resistant to bacterial attack. The process also causes the hide to become more flexible. The primary barks processed in bark mills and used in modern times are chestnut, oak, redoul, tanoak, hemlock, quebracho, mangrove, wattle (acacia; see catechol), and myrobalans from *Terminalia* spp., such as *Terminalia chebula*. Hides are stretched on frames and immersed for several weeks in vats of increasing concentrations of tannin. Vegetal-tanned hide is not

very flexible and is used for luggage, furniture, footwear, belts, and other clothing accessories.

Chemistry of chrome tanning

Chromium (III) sulfate has long been regarded as the most efficient and effective tanning agent. Chromium (III) compounds of the sort used in tanning are significantly less toxic than hexavalent chromium. Chromium(III) sulfate dissolves to give the hexaaquachromium(III) cation, which at higher pH undergoes processes called oblation to give polychromous(III) compounds that are active in tanning, being the cross-linking of the collagen subunits. The chemistry of is more complex in the tanning bath rather than in water due to the presence of a variety of ligands. Some ligands include the sulfate anion, the collagen's carboxyl groups, amine groups from the side chains of the amino acids, and masking agents. Masking agents are carboxylic acids, such as acetic acid, used to suppress formation of polychromous (III) chains. Masking agents allow the tanner to further increase the pH to increase collagen's reactivity without inhibiting the penetration of the chromium (III) complexes²⁶.

Collagen is characterized by a high content of glycine, proline, and hydroxyproline, usually in the repeat -gly-pro-hydro-gly-.²⁷ These residues give rise to collagen's helical structure. Collagen's high content of hydroxyproline allows for significant cross-linking by hydrogen bonding within the helical structure. Ionized carboxyl groups are formed by hydrolysis of the collagen by the action of hydroxide.

This conversion occurs during the liming process, before introduction of the tanning agent (chromium salts). The ionized carboxyl groups coordinate as ligands to the chromium (III) centers of the oxo-hydroxide clusters. As chrome-tanned hides and skins are called wet blue, other forms of tanning like the ones based on alum, zirconium, titanium, iron salts, or a combination thereof, lead to skins known as wet white. Wet white is also a semi finished stage like wet blue, but is much more ecofriendly. The shrinkage temperature of wet white varies from 70 to 85°C, while that of wet blue varies from 95 to 100°C.

Conclusion

A large proportion of the chrome tanned leather produced in the world today is of bovineorigin. In this area, there will be a major change in the available raw material. The completevalue of the hide will be realised in the future, making the packer's most valuable byproducteven more so. Only that portion of the hide that becomes leather will be tanned. Theremainder of the corium will go to alternative uses. In the next twenty five years or less, fooduse is likely to be a major outlet. This change will not, of course, have great impact on the small skin tanner. However, therewill also be major changes in the processing of leather as we know it today. Those changesare not likely to be in terms of new chemistries for tanning, but in improved process control. These changes will improve consistency and quality for all types of animal hides and skins.

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BAY OF BENGAL PROGRAMME TO DEVELOP THE INDIGENOUS CRAFT AND UPLIFT THE FISHERFOLK IN MADRAS PRESIDENCY

T.Seethalakshmi*

Introduction

The Bay of Bengal Programme (BOBP) is an Inter-Governmental Organisation mandated to enhance cooperation among member-countries (India, Bangladesh, Maldives and Sri Lanka.), and to provide technical and management advisory services for sustainable marine fisheries development and management, with a view to focus on small-scale and artisanal fishers in the Bay of Bengal region, and also focused on helping the member countries in sustaining fisheries production and ensuring livelihood security for millions of fisher folk in the region.

With a view to develop the indigenous crafts and uplift the level of fisherfolk, Bay of Bengal Programme was started. The objective of the Bay of Bengal Programme is to improve the living standards

of fisherfolk, by catching more fish, by securing a higher price for fish; by lowering the cost of operations.¹

The Bay of Bengal Programme (BOBP) was started in 1979 with headquarters in Madras. This Programme aims to improve the lot of fishermen community with the help of experts drawn from far and wide. The BOBP tries to fulfill one or more of these objectives in its pilot projects which are carried out at various locations in the programme regions. These projects initiated modern technology and methodology in the areas of fishing crafts, fishing gear, fish handling and utilization, coastal aquaculture and extension.²

In 1974, an expert mission mounted by the FAO/ UNDP Indian Ocean Programme (IOP) visited countries bordering the Bay of Bengal. The Mission

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was sponsored by the Swedish International Development Agency (SIDA). The Mission concluded that the Bay of Bengal region – which had a large impoverished fisheries population and substantial under exploited fisheries resources – needed development support. It recommended specific project for traditional fisheries, fishery technology and resource surveys.³

The existing non-mechanized or traditional crafts of Tamil Nadu can broadly be classified into two categories (a) *catamarans*, and (b) canoes which are usually called outrigger canoes or masula boats.⁴

The fishing craft in use are primitive and inefficient. The characteristic sea-fishing craft on the East coast is the *catamaran*.⁵ Though the fishermen are hardy and adventurous, they are unable to go out far from the coast in their primitive crafts – the *catamarans* and the *dhoni*.⁶ The heavy surf on the East Coast prevents small boats or canoes, being employed throughout the year. The only boats are the so-called Masula boats. But on the West Coast the usual fishing vessels are crank canoes (dug-outs) the largest of which do not exceed 32 feet in length, 3 feet in width and 2 ½ feet in depth.

Catamaran

Catamaran is made by tying securely 3 to 5 logs of soft wood at the two ends with coir and synthetic ropes.⁷ There are two sizes in *catamarans*, large ones of about 8 mt length and smaller ones of 3 to 5 metres in length, depending upon the number of logs and the type of fishing for which the *catamaran* is put into use and different names are given depending on the gear used and the length of the Centre logs even though they are basically similar. *Chinnamaram*, which has three log *catamaran* used along with *Periamaram*. *Periamaram* which has four log *catamaran* used to operate *Thurivala* (boat seine, a primitive type of midwater trawl net) the “*edavalai*”, “*Madavalai*” and “*Pynthavalai*”. *Irukkamaram* which has a five log or a four log *catamaran* is used for operating drift nets (locally known as “*Irukkavalai*”) and bottom set nets; *Thundilmaram* has a five log *catamaran* used for the line fishing. *Kolamaram* which has a seven log *catamaran*, the biggest of the raft *catamarans* used for a ‘kola fishing’ to

capture flying fish. *Kolamarans* may hoist sails on two masts, otherwise all *catamarans* are single masted.⁸ The crew size in larger *catamarans* is about three to four persons and smaller ones carry one or two persons. The gear used from this type of crafts are gillnets, hooks and lines.⁹

There is no room in *catamaran*, canoes or boats. Only small nets could be carried.¹⁰ The farthest limit is the ten fathom, at a distance of five to seven miles from the coast. Very often when only one kind of net is taken out in the expectation of finding shoals of a particular species of fish, and shoals of another species appear the fishermen are unable to catch any fish at all. Owing to the smallness of the boats again, the duration of each trip is short, and ordinarily fishermen never stay out at sea for more than 24 hours.

Catamaran forms the major fishing craft in all the districts except in Pudukottai and Ramanathapuram where plank built boats are predominant. In Ramanathapuram and Pudukottai District *catamarans* are not suitable to venture. Because the surf of the sea is frequently rough. Hence it is not able to use *catamaran*. In the *catamaran*, fishermen put their nets in the sea in a particular fishing ground for fishing locating the nets with buoys as a mark of identification. When the motor boats go in this area, all the nets are rotten and can not be identified the location and nets. This loss is not bearable to the poor *catamaran* fishermen. Hence most of the *catamaran* fishermen can not concentrate in Ramanathapuram area. In Kanyakumari District most of the fishermen are relatives and friends, especially all belong to the same community. Hence they have great understanding between them whereas in Ramanathapuram and Pudukottai, the boat owners are rich men who employ cooli workers. They do not bother other community fishermen, i.e. *Catamaran* fishermen. Rameswaram is the main Centre of machine boat, which are brought from different parts of the State also. More over there may be frequent quarrel between the machine boat and *catamaran* fishermen, and the *catamaran* fishermen are not able to fight against the mighty machine boat fishermen, who are numbered more in this area. Hence *catamaran* found in these areas

are very little. The poor fishermen only use *catamaran* in Ramanathapuram and Pudukkottai. In Ramanathapuram and Pudukkottai areas plank built boats are predominant and in Ramanathapuram dugout canoes are used more, because these canoes are suited for the fishing in these areas.¹¹

Sails are traditionally made of cotton. At present the synthetic materials for packing are modified and used by the fishermen for sail. Most common among these are polythene sacking material and heavyblack sheeting. Both materials have the initial advantage of cheapness and availability but both have disadvantages.

Canoes

The canoes which are usually called country crafts consists of plank built boats, masula boats, and dugout canoes. Except dugout canoes all the other types of country canoes are of plank built boats with or without ribs. There are different sizes ranging from 22' to 38' in length. However, the popular ones are of 30' which are generally sailing canoes. These crafts carry an average complement of 4 persons. But the bigger ones carry up to 15 persons, especially when they are operated for conch or pearl diving. These crafts with sleek lines can travel at a speed of about 12 knots taking advantage of the favourable wind.¹²

Mechanised Boat

To explore the potentialities of the fishing wealth of the seas of Madras State and to increase the catches, power fishing vessels, mechanised boats; luggers and canoes were engaged in fishing operations with improved gear like nylon, Gill nets and Trawl nets.¹³

Under the Expanded Technical Assistant Programme of the Food and Agricultural Organisation the services of six foreign experts were made available to the Madras State by the Government of India for the improvement of indigenous crafts.. Mr.G.S.Illugason of Iceland, the Food and Agricultural Organisation Fishery Engineer, had trained fishermen in this State in the handling of mechanised boats and the use of nylon gill nets.¹⁴ Mr.Paul Zeiner of Norway and Mr.M.K.Rasmussen of Denmark, Naval Architects, made efforts to improve trawl operations. They also set up the

specifications for a boat building yard at Madras. The Harbour specialists, Mr.C.G.Bjuke and Mr.C.R.Bjuke of Sweden, carried out detailed investigations for preparation of fishing harbour projects at Cuddalore, Nagapattinam, Tuticorin and Leepuram. Counterpart assistants were provided for the experts to assist in the investigations and for getting trained to carry on the work after the period of their assignment with the experts. The Additional Director made the best use of the investigations conducted by the Experts for improving the boat designs, crafts and tackles and for increasing the efficiency of fishery in the State.

Mechanization programme of the State started in 1954-55 with the active co-operation of the Government of India, Food and Agriculture Organization, Indo-Norwegian Project and the State Government.. The Special Officer, Craft and Tackle had successfully designed a 24 footer boat fitted with 5 H.P. Engine, which was capable of a speed of 8 knots. It was found very useful to employ these small vessels side by side with the motor fishing vessels, in the deep sea fishing operations. On many occasions, six footer sharks had been hooked while operating with these small luggers.¹⁵

With a view to improve the operational efficiency of the *catamarans*, it was planned to fit outboard motors (OBM), it was planned to fit outboard motors to the *catamaran* fishermen during 1981-82. After trials at Royapuram, yamaha outboard motors of H.P. range of 8.10.was found suitable. As a pilot measure, Fibre Glass Reinforced Plalstic Boats (18') with In-Board Engines or Out-Board Motors with out-boat motors and Fibre Glass Reinforced Plalstic Boats (25') with in-board engines were fitted and supplied to the fishermen to improve their fish catches and earnings.¹⁶

The first materials known in boat building was wood. But there are disadvantages especially in tropical waters. In the course of time, steel, aluminium and fiberglass took its place in the place of wood. But here again, there are disadvantages. Steel is sensitive to chemical attacks and is quite heavy, and both aluminium and steel are susceptible to galvanic action – a considerable draw back in tropical waters. Only fiberglass is immune to these problems.¹⁷

Fiberglass reinforced plastic boat is a composition of the polyester group of resins, fiberglass, catalyst and accelerator liquid, and is light, strong, resilient, insensitive to chemical influence, free from attack of marine borer and other insects, and facilitates removal of underwater growths. It is easy to repair, unaffected by saltwater or electronic action and will not warp. Painting is not necessary, and maintenance cost negligible. Its lifespan is considerably longer than other materials.¹⁸

Kanyakumari District ranks top with regard to the total number of mechanized crafts with about 590 boats to its credit in 1978 than other districts in Tamil Nadu. In Kanyakumari District the Educational status among the fishermen are more than the other coastal areas. They were aware of the introduction of mechanized boat. More over when Tmt.Lourdammal Simon, belongs to Kanyakumari District, assumed as Minister for Local Administration and Fisheries during the year from 1957 to 1963, most of the fishermen from Kanyakumari District applied for the sanction of mechanized boats and got sanctioned more mechanised boat to Kanyakumari District. During her period long term and short term loans were given through Fishermen Co-operative Societies for buying mechanised boats. Knowing the privileges, many fishermen from Kanyakumari District applied for mechanised boat and got sanctioned. More over the prawns are caught more in Kanyakumari District and Madras areas. In Madras area, the mechanised boats are venturing for catching prawns to nearby States such as Andhra and Orissa to meet the floated population of Madras city.¹⁹

Modern Gears

The sea coast from Pamban in Ramanathapuram district to Kodiakkarai in Thanjavur district is characterised with sandy shallows, with depth not exceeding 8 fathoms with intermittent muddy stretches and coral reefs. There are rocky patches found in depths varying from 7 to 40 fathoms in the Gulf of Mannar region and up to 60 fathoms particularly in Kanyakumari District.²⁰ More over in these areas, the variety of fishes are caught more in the particular gears. The nature of the coast ie the bottom of the sea along the coastline is generally of loose sand with small detached rocks in many places.

In these areas, some kind of fishes are caught in the trawl nets and gillnets abundantly. For example, in gill nets (local name *Chevul valai*), scoliodon, pampus, Ribbon fish and Mackerel, and in drift nets (local name *vazhi valai*), Sardines, Skates and Rays, Anchovies, cat fish, Thrissoctes, Sharks, Rastrallinger, and Perches. In shore or beach seine (local name *Karai Valai*), Anchoviella, Thrissoctes, Sardines, Leiognathus and Chirocentrus and in Boat seines (local name *odam valai*), Scianoids, Clupeids, Tichurru, Polynemus, Pampus, Leiognathus and Shrimps. In Hand Line (local name *Kitta Thoondi*), Cybium, Caranx, Polynemus, Chirocentrus dorab, serranus, and Carcharius., and in Long Line (local name *Ayirangal Thoondi*), cat fish, dog fish and carcharius.²¹

To improve the catching efficiency of the traditional gears, BOBP has introduced high opening bottom trawling in Tuticorin, Rameswaram, Mandapam and in Palk Bay waters of Tamil Nadu. These trawls catch good quantities of food fish and reduce the pressure on shrimp. To encourage the mechanised boat operations to take to diversified fishing methods, other than shrimp trawling, 25% subsidy was given to the fishermen for the purchase of gill nets and other diversified fishing gear.²²

Tamil Nadu Marine Fisheries Regulation Act of 1983

The Tamil Nadu Marine Fisheries Regulation Act of 1983 aims to providing conditions for smooth and rational exploitation of the marine fishery resources both by mechanised and country craft sector. The Tamil Nadu Marine Fisheries Regulation Act 1983 which was passed on 5th January 1983 aims to achieving these objectives.²³

Under the Regulatory Act, all *catamarams* and other country crafts are permitted to conduct fishing only upto three nautical miles from the coastline and mechanised boats are allowed to conduct fishing beyond this limit. The mechanised fishing vessels should leave the notified place of berth or anchoring only after 5 a.m. and report back at the notified place of berth concerned not later than 9 p.m. and such mechanised fishing vessel shall remain at the notified place of birth or anchoring till 5 a.m. of the following day. All deep sea fishing vessels are exempted from the above mentioned regulations. All vessels should be registered with Fisheries Department and licences

taken from the fisheries department. All Regional Assistant Directors of Fisheries are designated as the authorised officers to implement the Act.²⁴

Conclusion

The application of Science and Technology in fisheries, especially construction of machine boats and nylon nets have created an epoch in the annals of fisheries in Tamil Nadu. By the introduction of new modern trawler with necessary facilities such as GPS, Fish Finders etc., remarkable changes occurred in fisheries.

In the ancient days in Tamil Nadu primitive type of boats were used for fishing which were found to be suitable for catching fishes in small scale. In the modern days technical improvement in all walks of life reflected in the field of fishing. This made it possible to introduce modern boats and nets. With a view to facilitate acquisition of technology relating to operation of fishing vessels, Indian Fishing enterprises may permit to employ foreign technicians for limited duration, with an arrangement to provide training to Indian counterparts about the up-to-date technology in this field.

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FROM FEMALE INFANTICIDE TO FEMALE FOETICIDE IN TAMIL NADU

K.Velmangai*

Though the Vedic literature gives a plenty of information to prove that the women enjoyed a lot of freedom during the ancient period, their position and status in the house and the society began to decline owing to their nefarious activities and physical weakness. In the early times of Tamil Country female infanticide as a problem was not practiced.¹ There are no early references about this evil practice in the Tamil Country. It was only because of that the Tamil Country was not very much affected during the Muslim invasions. But at the same time certain tribes of Tamil Country had practiced male and female infanticide to control the population in their tribal area, particularly the Todas of Nilgris.²

The birth of female children was not welcomed in the society except in the families of devadasis and professional prostitutes. Their birth was marked by indifference and no anxious enquiry was made. No greetings or welcome to the new comer was made and the new born female child was considered as an intruder on the scene. Sorrows and sufferings were the expression recorded on the scene. Normally the relatives hesitated to visit the family in the event of the birth of a female child.³

When a woman delivered female children successively, then the woman would be discarded from the house and the man who was responsible for the birth of female children would marry as much number of women as possible till he would get male issues. In many cases, wife or wives who delivered female children successively were deserted along with their children who became destitute. At last the deserted women and their children became the victims of all sorts of social evils such as prostitution.

After the female child was born, preparations were made to kill the innocent soul. In many cases, the mother's breast was smeared with the preparation of the juice of datura or the mudar plant (*Asclepias Gigantea*) or the poppy, and the infant had to drink that deadly poison with its first draught of milk. In some cases, it was customary to dig a hole and fill it with milk, and place the new born infant in it in order to drown the

same. But most of the new born babes were buried alive. In addition to that, many female children were killed by strangling with the umbilical cord.⁴ The father of the female child had a major share of its murder.

Since the father has to give his daughter in marriage before she attained puberty, he had to 'hunt' for a suitable husband for his girl above his rank in caste and status. If a girl remained unmarried till puberty, it was a disgrace to her father. Therefore the father of the girl had to search for a suitable husband for her daughter at any condition put forth by the parents of the bridegroom. Many parents became paupers after conducting the marriages of their female children.⁵

Dr.P.Nagoorkani, a Researcher from Madurai viewed that the Popular Justice Ministry in Madras Presidency was responsible for shaping the public opinion against all the evils associated with women. The liberation of women from the thralldom of cruel practices and traditions formed one of the declared principles of the Justice Party and its Minister.⁶ During the successive Dravidian Parties rule, many legislations were brought to end many evils connected with women. However, Female infanticide was first noticed in Tamil Nadu only during 1980s. During that period it was found that the Madurai District was prone to this evil.⁷ The first major reporting of Female Infanticide in Tamil Nadu appeared in the *India Today* on 15th June 1986. The report of S.H. Venkatramani dealt with incidence of female infanticide in Madurai district.⁸ But afterwards it was found that the killing female infants were practiced through out Tamil Nadu. Madurai, Dharmapuri and Salem were referred as prone areas of the practice of female infanticide.⁹ The practice of female infanticide can be dearly noticed from the deaths of female infants within 7 days of their birth.

Tamil Nadu was the first State to openly acknowledge the existence of female infanticide. Successive governments could do little to penetrate the social structure. The practice of female infanticide is not confined to some remote villages but is well

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established, spread over a geographical belt comprising at least eight districts: Dharmapuri, Salem, Namakkal, Dindigul, Madurai, North Arcot, Theni and Thiruvanamalai in Tamil Nadu.

The practice of female infanticide is in vogue among the Piramalai Kallars, Vanniars, Gounders and KonguVellalars, who now occupy a much larger geographical area than their eight districts mentioned above. The Vanniars in Dharmapuri District and Dalits in general, who are not known to have indulged in it even until two decades ago, are now practicing this notorious crime.

Female Infanticide in Usilampatti Taluk

The Taluk of Usilampatti in Madurai District in Tamil Nadu shot into national notoriety in the 1980s for the extreme form of violence against women, the female infanticide and it became a byword for it. The Infanticide is slowly being replaced today by female foeticide, ably assisted and abetted by a medical profession that has lost its scruples and professional pride.¹⁰ The vast majority of the population of Usilampatti is Kallars, who had been categorized as Criminal Tribes by the Colonial British regime. Usilampatti was, like all stereotyped dominant gender systems in India. Certain forms of patriarchy associated with the culture of the Brahmanical castes were literally unknown in Usilampatti. Kallars were a hardy labouring community with the exception of a few families at the very top of the social ladder. The women also shared agricultural work almost equally with men. The women were accorded high status in the Kallar society. The origin stories of clans and the important position occupied by female deities in the Kallar pantheon give us an insight into the traditionally high status accorded to women. Two of the clans or Nadus are claimed to be founded by women, who have been deified and occupy a dominant position among Kallar gods. These are the Nadu of Pappapattifounded by "Kothipanai Ochchayi" and that of Karumathur founded by Pechiamman. Such a community, where women had traditionally enjoyed relatively greater rights and freedoms suddenly came hurtling down and metamorphosed into a barbarously misogynistic society with rampant female infanticide and foeticide.¹¹

Two Sets of Villages in Madurai District: Low and Higher Sex Ratios

In the Madurai District Nattamangalam Kovilankulam Panamoopanpatti, Kethuvarpatti, Sirupatti, Kalluthu, Pappapatti, Eramarpatti, Alligundam, Meikilarpatti, Eravarpatti, are the places notified, where the practice of female infanticide is rampant. These places have registered very steep decline in the sex ratio since 1950s. At the other end of the spectrum, there are other villages in the Madurai with very high sex ratio. The ones with the highest sex ratio as per 1981 census are Poosalapuram-1147, Vandapuli- 1094, Muthunagaiapuram-1080, Boothipuram-1075, Sempatti-1075, Sindhupatti-1,059, Athamkaraipatti- 1049, Vandari 1046, Perikattalai 1040 and Kethuvarpatti-1036. The two sets of villages present contrast. They seem to drastically differ from each other in their economic structure, patterns of economic change in the few decades, and in the prevailing value system. Most of the villages in the second list, ones with high sex ratio, are interior villages, poorly connected by road and transport systems, very arid and poverty stricken, with traditional, semi-tribal values still surviving. On contrary, the villages in the first list, ones with very low sex ratio, are closer to urban centres, fairly well connected by road and transport systems, with good proportion of land under irrigation and rapidly undergoing changes in economic structure and value system. Thus, it is found that only those villages, which are having the urban contacts, fell victim to this practice. Similarly, the sex ratio lower in the landholding household than in the landless ones.¹²

According to Statistics collected by the Madurai Kamaraj University Sociology Department, the practice of female infanticide in drought prone areas around Usilampatti in Madurai district is continuing unabated and in 1990 the evil had taken a toll of about 200 female infants. The efforts of various voluntary and Government agencies to stop this obnoxious practice had not yielded results and it had spread from Usilampatti to other parts as well.¹³

Efforts for Prevention

Efforts of various voluntary and Government agencies to stop this obnoxious practice in Madurai areas had not yielded results. It had spread from

Usilampatti to Nilakottai. Right from the early stages of pregnancy people around the women talk to her at length of the suffering and an aversion for the female baby in her and giving her the courage to kill it. Sometime female babies are sold which orphanages take. Even female infants were handed over to the police stations in this region. The Andipatti All-Women Police Station received two female infants. Two poverty stricken couples left their just born in police custody at the police station instead of resorting to the widespread practice of female infanticide. In the same way in Periyakulam General Hospital Ramayee from Maravapatti in Andipattitaluk had handed over her third girl child to police station instead of killing the child.¹⁴ This change is definitely a heartening change of rigid attitudes.

In Madurai District, the practice of female infanticide is not a traditional custom. The only reason cited for the chilling crime is the growing dowry demand and the despair it causes among families. It is said that the first daughter generally escapes but the second and subsequent girls are seldom spared. There are women in this region who advise how to kill newborn babies without any sense of shame. The economic condition, unemployment, illiteracy among village women and increasing wedding expenses are reasons for such a drastic action. Without economic progress, the killing of female infants would continue in this area.

Dindugul and Salem Districts- Practice among all Castes

In 1986 when the practice of female infanticide in Madurai District of Tamil Nadu first received the major media attention, the focus was on the caste group of Piranmalai Kallars. Later in 1992, the female infanticide was found to be widespread in Salem District. There the Gounder community was considered to be the one practicing it, and it was believed by the many that the practice did not exist among the other castes. But the truth is that the other communities are also practicing the female infanticide. The practice seems to be widespread among the poorer and socially disadvantaged communities including the Thevars, Vanniyars and the Dalits. For instance of 124 cases of female

infanticide in Dindigul Health Unit Centre, as many as 82 or slightly over two-thirds, were accounted for by the Piramalai Kallars, other Kallars, Thevar, Parayar and Pallar households. The Dalit households belonging to the Pallar arid Parayar groups accounted for 46 of these deaths or around three-eighths of all female infanticide deaths in Dindigul Health Unit Centre. Similarly the Vanniyar and Dalit households are also practicing female infanticide. The Data from Salem Health Unit Centre records for 1994-1995 show that Vanniar households account for nearly half of all the female infant deaths. The other castes accounting for a sizeable number and proportion of female infanticide deaths include various Dalit groups and Gounders.¹⁵ The Dalit groups and the Gounders account for around 10 per cent each of all the female infanticide deaths. Hence, it is clear that though the practice was initiated by the Piramalai Kallars and Gounders in their respective areas of numerical and social dominance, now other communities also practice the evil.

A study was conducted for the State Social Welfare Board in 1993.¹⁶ It covered about 300 women in the three districts. These were all mothers whose girl children were victims of this practice. Preliminary analysis of the rate of infant birth and deaths presented a graphic picture. Between 1988 and 1992, the IMR of female babies- in Usilampatti Block was consistently higher than that for male babies, the average being 72.8 for boys and 126 for girls.¹⁷ Even more surprising, the number of female births in the block was lower than the number of male births, leading to a suspicion that the elimination process begins even before birth. In Konganapuram Block, Salem district, the number of girl infant deaths in 1990-1991 was much higher than that of boys, though male births were higher. Nearly 60% of female infant deaths took place within 7 days of birth, suggesting infanticide.¹⁸ In the Public Health Centres records, it was registered a majority of female infants were stated to have died due to social causes.

The practice seemed to be spreading outwardly, from the Vellala Gounder community in which it is alleged to have originated.¹⁹ There also seemed to be a change in the methods used, with a shift to female foeticide, particularly in the prosperous belts of Salem and Periyar districts.

Salem and Dharmapuri Districts

In respect of several standard indicators of health and education, Tamil Nadu is a comparatively better performer among the various States next only to Kerala in terms of literacy rate according to the 1991 Census. Its infant mortality rate for 1995 as per SRS data stood at 56 per 1,000 live births, and only three states had a lower IMR. The state has a good network of primary schools and comparatively better rates of enrollment and retention. Its birth and death rates do not compare badly with those of many major states. Yet the practice of female infanticide has been reported to exist in the state and its occurrence officially admitted. Data from the Census of 1991 on sex ratio (defined as females per 1000 males) for both the general population and the juvenile population (0-6 age group) are highly unfavorable to women in several blocks and districts of Tamil Nadu. While the average sex ratio of the general population of Tamil Nadu as a whole is much higher at 974 as against the national average of 929, it was only 937 in Salem District and 942 in Dharmapuri District. Salem District has, in fact, the dubious distinction of having the lowest juvenile sex ratio of 849 among all the Districts in the country.²⁰

In Salem and Dharmapuri Districts the infant mortality rate has alarmingly floated around 70 to 85 deaths per 1000 births during 1995-2000. The NGOs and Police got tough with perpetrators of female infanticide in the hinterlands in Salem and Dharmapuri, who adopted new techniques to kill the infants.²¹ In a study conducted in 1995, documentation was done about the practice of female infanticide even among tribals, Dalits and Muslims in Salem and Namakkal though it originated in the Kallar community.

At present multipronged approach has been adopted by the Salem district administration to combat female infanticide and carry the message to the target groups. The service of woman NSS volunteers as well as the spouses of the top brass are requisitioned and used. After organizing a series of seminars and workshops on creating awareness among the people to prevent female infanticide, now the campaign has been taken virtually to the doorsteps of the people, particularly to those villages where the obnoxious custom of dispensing with female children in inhuman manner still exists.

To achieve the goal of eradicating this evil practice, 125 woman NSS volunteers from the Sarada College for Women and the Government College for Women launched the door-to-door campaign in the endemic villages of Mookkanur, Reddiyur, Thottiyannur and Kulandaiyankattur, located over 35 km from Salem. This movement was supported by the Government. The Volunteers approached the womenfolk in the homesteads which had already reported female infanticide, and where pregnant woman and eligible couples were there.

The volunteers drove home the point that the infanticide and foeticide were a crime and punishable under law. If they had already got two children either of the spouses should undergo sterilization or non-scalpel operation or condom to avoid one more child.

The volunteers highlighted the various welfare schemes launched by the Government, the pre-natal and post natal care, need for taking nutritious food, spacing child birth, and so on. They tried to establish a good rapport with the villagers by staging skits on these issues. The issue of eradicating female-infanticide was being given top priority in the district administration of these infanticide and foeticide prone districts. All the pregnant women were now being registered and monitored till the delivery. There was no room for any untoward incident, moreover who committed the offence was now acting as a deterrent.²²

The practice is grounded in a complex mix of economic, culture and social factors. Dowry, poverty and expenditure on girls were claimed to be the primary reasons. The strong desire for a male child to perform the last rites for the parents, or to keep inheritance intact, the belief that only sons can take care of parents when they are old, as well as social pressure which is very intense in a rural community, were the other factors.

To conclude, it was the British who first documented the practice of female infanticide in India. It was only in 1992 that the Government of Tamil Nadu formally acknowledged the existence of female infanticide. It was the first state in the Indian Union to do so, although the practice is prevalent in more than 10 states. Contemporary cases of female infanticide in Tamil Nadu is reported in the districts of Madurai, Salem,

Dharmapuri. In 10 of the 21 blocks in Madurai District, of which Usilampatti block is one, the sex ratio was below 900. Nearly 600 female births in the Kallar group are recorded in the Usilampatti Government hospital every year. Of these, an estimated 570 babies vanish with their mothers. Hospital sources estimate that nearly 80 percent of these vanishing babies—more than 450—become victims of infanticide. About 70 per cent (450 out of 570) of infant girls fall prey to infanticide. In Karimangalam Block of Dharmapuri District, female infanticide has been prevalent for the past twenty years. It is deplorable that Dharmapuri District has been rated as the highest in female infanticide.

Even today the so-called educated people kill their female child in the womb itself by abortion after confirming the sex through the technology of amniocentesis. Law does not punish them or society never considers it as a crime or sin because abortion is recognized by law and the society. Today female infanticide is an universal phenomenon and modern advanced technology has been utilized to reinforce discrimination against the female foetus, and preference for male children still exists. The presence and prevalence of the evil in Tamil Nadu was unearthed by social organization, press and the Government as late as 1988.²³ Thus it is horrible to record that the wastage of infant life in India and in Tamil Nadu is large.

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SELF-RESPECT MOVEMENT TOWARDS THE EMANCIPATION OF WOMEN

C. Gopikrishnan*

The Self Respect Marriages could be successfully undertaken in an atmosphere where the status of women was raised on par with men. Their emancipation also lies in relieving them from the age-old traditions and other irrational chains of bondage and exploitation. Right from the launching of the Self Respect Marriage (SRM), it decried the godly colour and religious sanction given to women as slaves of men, besides challenging other historical and mythological fallacies narrating the necessity of women's subjection to men in the society.

In fact, the Self Respect Marriage (SRM) insisted on equality of women with men in all matters including education, right to property inheritance and in securing government jobs. It encouraged widow-remarriages and discouraged prostitution in any form including *devadasi* system. Child marriages were condemned and the need of increasing women's marriageable age and their right for divorce were advocated.¹

The Self Respect Marriage (SRM), even before it underwent a shift in its ideology from free thinking to atheism had women's education taken as a principal plank of propaganda in the columns of *Kudi Arasu*. While delivering a lecture on women's duty at a Girls' School in Erode in 1925, Thirupathiripuliur Srilashri Sivashanmuga Maignana Sivachariya Swamigal, a sympathiser of the Self Respect Marriage Self Respect Marriage (SRM) said that education alone would raise the status of women in society. It would make them conscious, duty minded and happy citizens, he added.² Thiruppur K.V.Venkatachalam Pillai also wrote on the same lines in his article on women's education in the *Kudi Arasu*.³ E.V.R. under whose Presidentship the South Indian Social Reformers' Conference was held in Madras in 1928, spoke in his Presidential address that, the education of women was essential to establish an enlightened society.⁴ One of the resolutions of the First Provincial Self Respect Conference was that women teachers would be more capable of imparting education to the primary school children and so the Government of

Madras thereafter should consider it a viable alternative in the recruitment of women as teachers.⁵ Similar resolutions were passed at the second and third provincial Self Respect Conferences held in 1930 and 1931 respectively. It was followed by other district and taluk level associations and meetings.

To propagate and to put its ideals into practice, the Self Respect Marriage (SRM) began to give women activists a fair chance and their contributions secured a sufficient place in the columns of *Kudi Arasu*. Until her death in 1933, Nagammai, wife of E.V.R. seemed to be a symbol and representative of the women's cause. In a message, after her death, E.V.R. had confessed that she helped him to a great extent on his social reform work.⁶ Tiruchi Neelavathi, Kunjitham, R.Ran-ganayaki, Valliammal and a host of others tried to fill the void created by Nagammai's death. At a free school at Kilpakkam in Madras in 1934, Kunjitham, a trained graduate teacher, spoke about the benefits that education bring in for women. In the course of her speech she said, "free, liberal, rational and scientific education alone would break the chains of bondage from which the women suffered".⁷

The Indian National Congress that insisted on women's participation in the national movement, advocated women's education. The Madras Seva Sadan and Women's Indian Association whose headquarters were in Madras, devoted themselves for the cause of women's education, though comparatively on a limited scale. The Justice Party which was in power from 1921 to 1936, seemed to have taken a sympathetic attitude towards women's progress as part of its welfare programmes. Such a favourable atmosphere made easier the work of the Self Respect Marriage (SRM) which was for all practical purposes an ally of the Justice Party in Tamilnadu.⁸ Despite the efforts of these organisations in the 1930's; that too in cities where the literacy rate would be slightly higher, the women literacy rate showed a desperate record far behind men with a wider margin.

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On the other hand, the Brahmanophobia policy of the Justice Party hardly succeeded in curtailing the percentage of admission of Brahmin students in professional educational institutions like Lady Willington Training Centre, Madras. During the period 1924 - 1925, only 11 per cent of the students admitted in the above centre belonged to the Brahmin community.⁹ But by 1933-1934, the percentage of admission of Brahmin students in the centre could not be arrested and it increased to 36 per cent. The reason attributed to this state of affairs was lack of non-Brahmin aspirants for un-dergoing teachers' training.¹⁰ But the Self Respect Marriage (SRM) on its own tried to set the matters right to an extent by establishing and sponsoring several non-formal and private institution; and centres to impart education to the needy girls and women. In memory of late Nagammai, Reading Centres at Tuticorin and in several parts of Tamilnadu were established in 1933.¹¹ In 1935, the self-respectors under the leadership of Kanadukathan V.S. Shanmugam had decided to establish by June 1935, a "Development League for Women" to which Neelavathi, was made the Secretary. It was declared that, among other aims and ideals the proposed body might work for the literacy of girls and women.¹² With much more interest and enthusiasm, the self-respectors at Kulasekarapatnam in Tirunelveli district formed a Women's Literacy League in 1943. Its aim was to unearth, increase and utilise the literacy and the social reform zeal among women in the district. HA. Maniammai who later became the wife of E.V.R. who led the *Dravida Kazhagam* after the death of her husband responsible for the emergence of this League.¹³

The Self Respect Marriage (SRM) took strong exception to the Government of Madras which did not pay sufficient attention to enforce the Sarda Act effectively in the Presidency and to its timidity in dealing with the law breakers.¹⁴ As a result of this, the Self Respect Marriage (SRM) was obliged to carry the propaganda against the evils of child marriage continuously in spite of the Government's legislation to that effect. In 1931, a Tamil novel entitled, "Mohana Ranjini or Social Emergence," written by M. Seethalakshmi, a self-respector, vividly portrayed the causes and effects of the child marriages besides explaining how such marriages

were detrimental to human growth and culture.¹⁵ But, according to the Census of India of 1931 "(Madras), the, incidence of child marriages, comparatively speaking with the other provinces was very few among the non-Brahmins in the Tamil districts and it was more among the Depressed Classes and Brahmins.

The 1931 Census report also brings to light the increase in the proportion of widows in the Madras Presidency as a result of young girls marrying bridegrooms much older than their age and due to taboos attached to remarriages.¹⁶ Being fully aware of the evils that accrued to the girls' widowhood, the Self Respect Marriage (SRM) attributed the mental, physical and moral degradation occurred to such girls to their pre-puberty marriages (some of them resulting in the death of boy-husband) and unequal marriages entered with father-like greedy and wealthy widowers. The Self Respect Marriage (SRM) strongly criticised those marriages.¹⁷

The Self Respect Marriage (SRM) deplored the plight of the young widows who were denied in their communities, of their opportunity to remarry and to lead a contented life like other women. In Chickathamboor village in Tiruchi district in 1920, a young Adi-Dravida widow who had a son had developed an illicit contact with a man of her own community. When she was threatened by her son and by her deceased husband's brothers, she fled away with her mate. She was brought back, tortured and kept in confinement without food and water for several days. This was pointed out by the Self Respect Marriage (SRM). Further, the Self Respect Marriage (SRM) appealed to all Adi-Dravida people, not to resort to such inhuman behavior and to treat the frustrated young widow with sympathy and concern.¹⁸

E. Sivam, the *Kumaran's* Assistant Editor also published a book *Vishalakshi or the Unbridled Lady* on the same lines.¹⁹ In 1932, the Tamilnadu Anti-purohit League, an auxiliary body of the Self Respect Marriage (SRM) under the Secretaryship of S.M.S. Paramshivam took efforts to establish at Uraiyoor, Tiruchi, a Widows' Home to protect the unfortunate" widows from social ostracism and neglect.²⁰ When the Self Respect Marriage (SRM) found the young widows who were put to untold sufferings at the hands of the orthodox reactionaries, took pity on

them and attacked consistently, of course, through its media organ, responsible for it. But when it Self Respect Marriage (SRM) found that there occurred a considerable change in the attitude of such people who were hitherto blocking the remarriage of the young widows, it encouraged and praised them. In 1939, a self-respector from Tirunelveli district, by name, S.P.V.P. Balasubramaniam, under the title "liberty to the widows of the Sengunthar community-A Plea" in the *Kudi Arasu* appealed:

Sisters, at seven of our South Indian Sengunthar Conferences held previously, to get rid of the pathetic condition from which our young widows suffered, we passed resolutions, to the effect that such victims would remarry and in that case, the community would not trouble them by ostracising them. Now, my dear sisters, you have every right to remarry anyone of your choice without fear of being banished from the community. As a result of such progressive resolutions passed by the Self Respect Marriage (SRM) at its meetings many widows have been rehabilitated in Tirunelveli district.²¹

Through stage also, the Self Respect Marriage (SRM) made efforts to attack this evil. In 1940's M.R. Radha, a popular stage and cinema actor and a disciple of E.V.R., staged dramas like, *Vimala* or the *Tears of a Widow* in several parts of the Thanjavur district. This had not only supplemented Self Respect Marriage (SRM)'s propaganda but also helped to enlarge its image even among illiterates to some extent.²²

Another evil practice that had crept into the society from the *Itihasa* days was the *Oevadasi* system. Though in proportion to the total women population of the Madras Presidency, this was practiced by a very small number of people and proved a source of hindrance to hapless women who aspired to live with dignity, respect and freedom. *Devadasi* system began with a noble intention of enlisting the services of the devoted women well-versed in dancing and singing from a particular community, for the cause of serving God at His altar, as His wife till death. This system, over the years had degenerated into a system that gave room for the practice of prostitution inside and outside the premises of the temples.²³ Dr. (Mrs.) Muthulakshmi Reddy strongly opposed this system both in and

out of the Madras Legislative Council. The agitation conducted by the Women's Indian Association and the speeches of Mahatma

Gandhi during his South Indian tour in 1927 had also caused a favourable public feeling on this matter in the province.²⁴ In spite of all this, but for the work of the Self Respect Marriage (SRM), with the co-operation of the Justice Party in power, a legislation to abolish *Devadasi* system in the Madras Presidency would not have been passed as early as 1929.

From 1912 onwards, Manekji Dadabai and Mudhokar brought out three bills to suppress the *Devadasi* system in the Central Legislative Assembly. But the Government of India was reluctant to take up this issue.²⁵ The Government of Madras, reflecting similar attitude in 1926, wrote to the Secretary, Government of India, expressing its unwillingness to consider the issue thus: "... interference by police in a system recognised by courts of the Hindu law seems neither advisable nor desirable. Further adoption by *Devadasis* is not by itself an offence and prosecution is therefore difficult"²⁶ Reacting to a resolution moved by V. Ramdas Pantulu in the Madras Legislative Council in 1927 to abolish the system and to the general public feeling in support of its abolition, the Secretary to the Government of Madras in a letter to the Secretary to the Government of India, once again expressed his displeasure against such moves that involved practical difficulties.²⁷ Dr. (Mrs.) Muthulakshmi Reddy while advocating the need to abolish the system suggested to the Government that, the practical difficulties that would result after the abolition of the *Devadasi* system could be easily got rid of, if the lands granted to them were enfranchised and instead a levy of quit-rent be imposed without transferring the property rights. Accordingly, a bill was passed at last, with the Ministerial party extending its support. Orthodox people like S. Satyamurthy, Swami Venkatachala Chetti and C.N. Muthuranga Mudaliar opposed the bill.²⁸ The Self Respect Marriage (SRM), on the other hand criticised the Justice Party for its timidity in passing the bill even before 1929. While wholeheartedly supporting the genuine efforts of Dr. (Mrs.) Muthulakshmi Reddy, the Self Respect Marriage (SRM) declared that it would work for the

successful implementation of the legislation in Tamilnadu.²⁹ At a Self-respector Women's conference held at Ponnore in North Arcot district, under the Presidentship of Rajalingam in the year 1942, among other resolutions a resolution to remove the *Devadasi* system from practice in Tamilnadu was passed.³⁰

Expensive marriages running into several days and the dowry claims-had-kept-women a liability to their parents in particular and to the society in general. The Self Respect Marriage (SRM) being fully aware of these evils that traditional practices produced, opposed them. It Self Respect Marriage (SRM) advocated simple and inexpensive marriages and declared that there was no sex discrimination against women as both men and women were equal in every respect. To earn public sympathy for the distressed plight of such women and their families, it brought out several instances of women who were suffering and who were tortured due to dowry claims by the men folk in the columns of *Kudi Arasu*. A book entitled, *Women's Marriage* written by M. Chinniah Chetty, a self-respector, had extensively exposed how the gifts given by the parents of the brides at the time of their daughters' marriage at a huge cost, and the dowry claims of the bridegrooms and debt incurred as a result of it, had put the brides' families to untold miseries. This book was widely published by *Kumaran*.³¹ In fact, since majority of the self-respect marriages were conducted among fairly well-to-do families, the dowry claims and the evil consequences accrued from them did not seem to attract much attention of the Self Respect Marriage (SRM). Hence its propaganda against such widespread evil at that time was limited.³²

Undeterred by this, the Self Respect Marriage (SRM) however believed that an increased number of women participation in the movement would alone help in taking up the cause of women more vigorously. As a result, more number of women writers had started contributing articles to the media, espousing the ideals of the Self Respect Marriage (SRM). Though the formation of a separate wing for women did not materialise, a few women's gatherings, meetings and conferences at the district and local levels were held in various parts of the Tamil region. At the second Provincial Self Respect Conference held in Erode in 1930, the privilege to preside over the women's

conference went to Dr. (Mrs.) S. Muthulakshmi Reddy. In the same conference, Guruswamy Kunjitham was made one of the Executive Members. Indirani Balasubramaniam and S. Neelavathi were the two women who were appointed for the Self Respect Marriage (SRM)'s thirteen member Executive Committee of the third Provincial Self Respect Conference held in 1931 in Virudhunagar. The joining of C.N. Annadurai in the Self Respect Marriage (SRM) in 1935 had brought a marked change in the techniques adopted to popularise it. It was due to his efforts, at Thuraiyur in Tirchi district the third Self Respect Conference was held in 1937. Under his Presidentship, the entry fee for women in the conference was abolished, deliberately to encourage more women participants in such self-respect conferences.³³ A resolution to this effect was passed at the Tamilnadu Social Reformers' Conference held in Madras on 22nd December 1940 under the Presidentship of C.N. Annadurai.³⁴

The popularity of the Self Respect Marriage (SRM) reached its peak during its anti-Hindi agitation launched in 1938-'39. The women's participation in this agitation had even surpassed the participation of women during national movement in Tamilnadu. At the Tamilnadu Women's Conference held in Madras on 13th November 1938 under the Presidentship of Neelambigai alias Neelakkanniammiar, the conference endorsing the resolution passed by the Madras Thyagarayatiagar Women's Development Association, conferred the title "*Periyar*" (the Great-man) on E.V. Ramasami in recognition of his selfless service to the Tamils.³⁵ Not only Sanskrit literature, even Tamil literature which depicted women as subordinate to men were not spared. At two of his public meetings held at Kancheepuram and Thirupathur in 1943, E.V.R. decried the condition of women as tribal whereas Kannagi was honoured as the symbol of chastity and modesty.³⁶ On the other hand, in the same year, C.N. Annadurai made a virulent propaganda against Sita, the heroine of Ramayana, in the columns of *Dravidanadu* under the tide *Kambarasam*. Impressed by C.N. Annadurai's presentation and interpretation, the youth section of the self-respectors, more out of style and fashion than out of conviction started quoting the article in their propaganda against sanskritic Hinduism.

Further the Self Respect Marriage (SRM) from 1930's by pursuing a method of 'deplore and educate', had encouraged articles and books on women. In the process, the authors or writers portrayed women as pitiable beings in contravention of their fundamental rights. C.N. Annadurai's, *Parvathi*, B.A. a novel serialized in his *Dravidanadu* in 1943 made a breakthrough from the traditional approach and treatment given to the story. The heroine-centred novel of his had depicted the heroine, well- educated, service-minded, heroic and a rational character who boldly fought against social evils and exploitation.

As for the voting rights for Women and their recruitment in all Government, private and Municipal bodies on par with men, the Self Respect Marriage

(SRM), though did not work much for their success from its inception, however, upheld these ideals. Whenever self-respectors and sympathisers of the Self Respect Marriage (SRM) happened to be in profession and in position and were given power in recruitments, they tried to make use of % that opportunity to a large extent and passed resolutions at least to that effect.³⁷

In all, peripherally the Self Respect Marriage (SRM) had showed a definite sense of commitment towards women's cause and surpassed the efforts of other organisations and social reformers who worked for their welfare. The Self Respect Marriage (SRM) felt the need to prescribe rationalist and atheist solutions in the struggle to change the status of women in society, atleast socially.

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SOICO -CULTURAL PROFILE OF IRULAR COMMUNITY IN TAMIL NADU

K.Senthilkumar* & C.Gobalakrishnan**

Introduction

India is a land of numerous cultures and people. The term "tribe" means a group of people that have lived at a particular place from time immemorial. The tribal people reside in approximately 15% of the country's area. Indian tribals primarily reside in various ecological and geo-climatic conditions ranging from plains, forests, hills and inaccessible areas, scattered throughout India. According to Article 342 of the Indian Constitution, at present, there exist 697 tribes recognized by the central government. These Indian tribal groups have been recognized to reside in more than one state. More than half of the Indian tribal population is concentrated in the states of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. The tribal population is an integral part of India's social fabric and has the second largest concentration after that of the African continent. The population of tribal communities scheduled in the Constitution of India is known as Scheduled Tribes (STs) was 10.42 crore (1 crore = 10 million) as per 2011 census and accounts for 8.6 % of the total population. 5.24 crores are men and 5.18 crores are women, accounting for 8.41 % and 8.82 % respectively.

Table No. 1 - Total Population, Scheduled Tribe Population-India, Tamil Nadu and Dharmapuri District in 2001 and 2011 Census

Year	Place	Sex	Total Population	Scheduled Tribes
2001	India	Persons	1028610328	84326210
		Male	532156772	42640829
		Female	496453556	41685411
	Tamil Nadu	Persons	62405679	651621
		Male	31400909	328917
		Female	31004770	322404
2011	India	Persons	1210569753	104545716
		Male	623121843	52547215
		Female	587447730	51998501
	Tamil Nadu	Persons	72147030	794697
		Male	36137975	401068
		Female	36009055	363629
2011	Dharmapuri	Persons	1290530	60609
		Male	665884	30863
		Female	624646	29746

Source: Census of India 2011

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The formation of Krishnagiri district, framed out of Dharmapuri district as 30th district of Tamil Nadu on February 9, 2004

Rural and Urban Composition of Tribal Population in India

The Census of 1971 recorded 36,408,514 Scheduled Tribes population in India which increased to 104,545,716 in 2011 Census. The growth of Scheduled Tribes population in this period is 187.1 percent. Majority of Scheduled Tribes population are residing in rural areas of the country. The percentage of rural scheduled tribes population was 96.48 in 1971 which decreased to 90 percent in 2011. Very small percentage (3.52%) of scheduled tribes population was residing in urban areas in 1971 which has improved to 10 percent in 2011. This shows that tribals are migrating to urban areas in search of employment.

Table No. 2

Proportion of Scheduled Tribe Population in India 1971-2011 (in %)

Census Year	Proportion of Scheduled Tribes to Total Population		
	Total	Rural	Urban
1971	6.8	8.3	1.2
1981	7.8	9.5	2.0
1991	8.1	10.1	2.3
2001	8.2	10.4	2.4
2011	8.6	11.3	2.8

Categories of Tribal Communities in Tamil Nadu

Based on Characteristics like certain primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness, the Government of Tamil Nadu has so far identified 36 communities as tribals of Tamil Nadu. The lists of 36 Tribal communities are given as follows. They are sparsely located throughout the districts of Tamil Nadu.

1. Adiyar, 2. Aranadan, 3. Eravallan, 4. Irular, 5. Kadar, 6. Kammara (excluding Kanniyakumari district and Shencottah taluk of Tirunelveli district),

7. Kanikaran, Kanikkar (in Kanniyakumari district and Shencottah taluk of Tirunelveli district), 8. Kaniyan, Kanyan, 9. Kattunayakan, 10. Kochu Velan, 11. Konda Kapus, 12. Kondareddis, 13. Koraga, 14. Kota (excluding Kanniyakumari district and Shencottah taluk of Tirunelveli district), 15. Kudiya, Melakudi, 16. Kurichchan, 17. Kurumbas (in the Nilgiri district), 18. Kurumans, 19. Maha Malasar, 20. Malai Arayan, 21. Malai Pandaram, 22. Malai Vedan, 23. Malakkuravan, 24. Malasar, 25. Malayali (in Dharmapuri, Vellore, Tiruvannamalai, Pudukkottai, Salem, Namakkal, Villupuram, Cuddalore, Tiruchirappalli, Karur and Perambalur districts), 26. Malayekandi, 27. Mannan, 28. Mudugar, Muduvan, 29. Muthuvan, 30. Palleyan, 31. Pallian, 32. Palliyar, 33. Paniyan, 34. Sholaga, 35. Toda (excluding Kanniyakumari district and Shencottah taluk of Tirunelveli district), 36. Uraly. The above said 36 tribal communities are categorized into three groups.

a. Category I : Those who migrated to the hilly areas of the northern part of the Eastern Ghats in Tamil Nadu from the adjoining plains around 16th Century and mingled with the local inhabitants of those tribes: Malayalies of ITDP areas.

b. Category II : Those who originally belong to or had migrated to the part of Western Ghats lying within Tamilnadu : Primitive Tribes (i). Todas, (ii). Kothas, (iii). Kollunaikens, (iv). Kurumbas, (v). Panias, (vi). Irulars (vii). Kadars, (viii). Sholagars etc.

c. Category III : Others to be found in the hilly areas and plains of other districts.

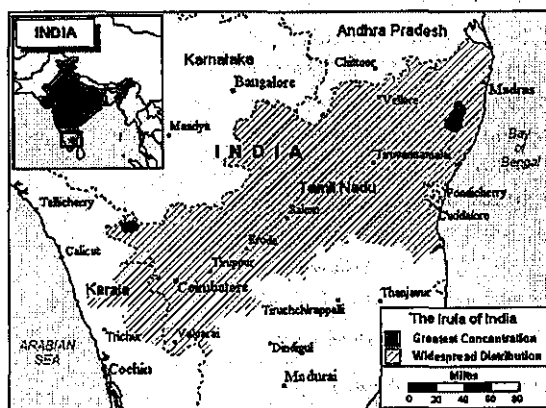
Irulars in Tamil Nadu

One of the largest tribes in Tamil Nadu is Irular, they are dravidian tribe found in the states of Tamil Nadu, Kerala, Andhra Pradesh (Chittoor) and Karnataka. The word 'Irular' derived from Tamil word called "Irul" which means 'darkness'. 'Irular' means those who are in darkness. Curly hair and dark complexion is their prominent feature. Irulars speak Tamil dialect. They are socially, economically and politically backward. Their socio-economic living conditions have been marked by poverty, illiteracy, ignorance and lack of social and economic security. They struggle hard for their bare necessities. Since most of them are illiterate they have not been able to come out of pathetic living conditions. Overall the living conditions of irulars are unstable and pitiable.

It is of great importance to find out the major cause for their under development. According to Tamilnadu government there were 36 identified tribal communities; Irulars form the largest tribal group. Total population of Scheduled Tribes in Tamilnadu is about 6.5 lacs in 2001. There is decrease trend in population of the Irula tribes. Now there are only 23,116 Irula households in Tamil Nadu (Census, 2011). Irulars were mainly concentrated in north-eastern part of Tamilnadu - Chengalpattu, Kanchipuram, Thiruvannamalai, Thiruvallur and Villupuram district. Beside Salem and Dharmapuri, few Irula found in Western Ghats of Nilgiri hills; art, music, dance and religion are essential parts of their lives. These Irulars were adept in handling snakes and work as guides in the forest. Early 20th century anthropological literature classified the Irulas under the Negrito ethnic group.

The Irular, scheduled tribal community of south India has been facing several socio-economic problems since last two decades. Earlier the Irula tribes were hunters and they have known for their special expertise in snake trapping. They earned their livelihood by catching the snake, snare, rats, selling firewood, honey and its bee wax. Indian Government banned the export of snake skins in 1976, under Wildlife (Protection) Act, 1972 due to that Irula tribe lost a major source of income and their occupational life has been affected and they forced to work as agriculture 'coolie'. Their life - style is slowly changing from their original forest dweller existence to the mainstream.

Fig. 1. Geographical Spread of Irular Tribe in Tamil Nadu



a. Life Style: Living in forests, they used to hunt and procure forest resources. They were descendants of gypsies. Subsequently they began to live in huts made of bamboo and slowly learnt the art of cultivation. Irulars had to look on helplessly when licensed contractors were going on a deforestation spree. Due to scarcity of bamboos, they began to build huts with soil and stones. When the hills were occupied by the people of the valley, Irular drew back to interior woods. When natives made inroads to their settlements, Irular shifted their forest bases from one to another and in this process cultivation too underwent transition. Ragi, mustard, grains and pulses are the main cultivation. There are Irular landlords, who own 5 to 10 acres of land. But due to shortage of rains, cultivation of grains is becoming less. They used to change the land of cultivation although they don't shift their houses. Even this practice is under revision now. Cattle-breeding is another source of income. Wild resources like honey, frankincense, firewood and the like are also collected. Earlier rice was consumed only during festivals. Now due to the lack of cultivation, rice has become their staple food. Beef is not consumed by Irular. But meats of chicken, goat, pig and fish are favourites. They cook once a day for supper.

b. Birth Ceremony: There are many Irular customs and observances involved from the birth to death of a person. When pregnancy approaches a tent is erected near the woman's house. Elderly women who are well versed in magic are to attend the pregnant woman. When the child is born, the child's aunt takes a glass of water and sprinkles it on the child. For seven days nobody will go out of the tent and none will be allowed to enter the tent. Food will be sent to occupants in the tent. On the seventh day child will be named and it is a big ceremony. The name will be the name of grandfather or grand mother. Rangan, Nanjan, Marutan, Kalimuthu, Kalithamma, Vaduki,

Muruki are some common names. For three months relatives other than the immediate parents, should not touch the child. Those three months are taboo or termed as unholy. Those days the mother should eat and take rest without doing any work while the father will attend to all work.

c. Marriage Ceremony : Marriage is fixed for girls within the age limit of 12 -18 whereas boy's age is from 14-24. People from the same clan within the Irular tribe do not intermarry. Marriages are fixed with in the family by the parents. Bride prize has to be given to girl's house in the form of cash or cattle. Marriage is arranged in the presence of tribal chief. The marriage ceremony takes place in the ancestral home where the village god is installed. An elder called Guruvan presides over this. Marriages that do not have the acknowledgement of a local panchayat are considered invalid.

Conclusion

The socio-cultural profiles of the Irular community are very unique in nature and that should be preserved. Nowadays the Irular people began to migrate to the nearby urban areas in search of better and continuous employment. This type of migration should be stopped among this tribal community otherwise they will lose their socio-cultural identity. Therefore the following measures should be taken on a war foot basis.

- Better connectivity of road as well as communication system should be ensured to this community.
- Proper education facility along with vocational courses should be provided in the premises of Irular community.
- Self employment programmes as well as skill development programmes should be conducted at the regular intervals.
- Better health facility should be established in their localities.

Notes & References

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GROWTH AND CONSOLIDATION OF THE TUTICORIN PORT AFTER INDEPENDENCE

K.Marimuthu*

Tuticorin New Port, situated at 8°45 North latitude and 78° 13 East longitude, is in the State of Tamil Nadu. It is the southernmost port of India, strategically located in the south-eastern tip of the country. The Port is close to Sri Lanka and has easy access to the main shipping channel between East and West across the Indian Ocean.¹ Climatically, the place is tropical, with minimum temperature of 20° C and maximum of 35 °C. The annual rainfall is about 640 mm. The rise of spring tide is 1 m. The main sea distances of Tuticorin from some connected ports are (in nautical miles)-Calcutta: 1,383, Paradip: 1,220, Visakhapatnam: 995, Madras: 730, Cochin: 236, Colombo: 142 and Singapore: 1,820. The road distances from some cities are (in kms)—Madras: 580, Bangalore: 643, Trivandrum: 218, and Cochin: 316.²

The erstwhile old port of Tuticorin was the biggest intermediate port in the country, with trade of over 1 million tonnes, passing through it annually during the late fifties. The main imports were fertilizers, food grains, coal, coke, and general cargo.

The main exports were salt, onions, cement, sennal leaves and palmyrah products.³ The entire cargo was handled in midstream. With the rapid industrialization of the country after independence, the traffic potential in this southern most part of India expanded substantially. Further, the location of the Tuticorin Port, sheltered by Rameswaram and Sri Lanka in the north and south east respectively from cyclones and storms, promised a safe harbour.⁴ The Port is open to traffic throughout the year.

The Madras Government, at the instance of the Tuticorin Port Trust, wanted to arrange for necessary technical examination. Quotations were obtained from Messrs. Rendall, Palmer and Tritton for conducting a preliminary investigation which was estimated to cost about £ 5,000, and the Madras Government asked the Government of India either to bear the entire cost of the investigation or at least half of it. After a few more discussions between the two Governments, it was decided to postpone the question for a further period of 2 or 3 years.⁵

Table 1
Tonnage of Imports and Exports and Revenue Receipts and Expenditure⁶

				Passenger traffic*				
Year	Imports in tons	Exports in tons	Total in tons	Embarked	Disem- barked	Total	Revenue Receipts	Expenditure
							Rs.	Rs
1950-51	2,90,837	2,28,017	5,18,854	2,437	6,507	8,944	6,81,054	6,25,435
1951-52	2,70,032	2,45,462	5,15,494	524	3,665	5,189	7,08,740	7,75,315
1952-53	2,80,482	2,42,660	5,23,142	2,011	5,751	7,762	7,56,898	4,78,119
1953-54	2,54,468	2,08,091	4,62,559	478	884	1,362	8,83,035	6,51,767
1954-55	2,27,082	2,92,588	5,19,670	183	205	388	10,90,856	10,00,989

* Mostly between Ceylon and Tuticorin

Though under the Government of Madras, the day to day affairs of the Port are carried out by a Port Trust, with the assistance of a Port Officer and Secretary. The annual trade of the Port is in the region of about 5,00,000 tons of cargo. In view of the importance of this Port, investigations were made as to explore the possibility of converting Tuticorin into a Deep-Sea Port where steamers can be worked alongside.

In November 1950, the question was again taken up. The Government of India stated that in view of their commitments, it would not be possible to provide funds for any large scale expenditure at Tuticorin nor did they consider it necessary to carry out the technical examination long before the possibility of taking up any schemes. The question was, therefore, left to be commented upon by the late ShriNanjundiah, Officer on Special Duty for Minor Ports.⁷ Similar effort was made in 1954 in vain this project was not taken up.⁸

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The development of a proper harbour at Tuticorin was referred, in 1955, to the Sethusamudram Canal Project Committee under the chairmanship of A. Ramaswami Mudaliar. This Committee recommended the development of Tuticorin as a deep-sea harbour along with the Canal Project.⁹

In 1962, the preliminary works for the construction of a deep sea harbour were started. The project envisaged construction of four alongside berths, with the first stage to accommodate vessels with 9.14 m draft. The estimate for the project was Rs 46.95 crores. The schemes for the construction of an oil jetty (Rs. 1.25 crores) and the coal jetty (Rs. 2.97 crores) were sanctioned subsequently.¹⁰

The conception and planning of layout, design of maritime structures and execution were done completely by Indian Engineers, without any consultancy from abroad. The construction of marine work was inaugurated by Lal Bahadur Shastri, the Prime Minister of India, under the Presidentship of K. Kamaraj on the 5th November 1964.¹¹

The scheme consisted of two long break waters, north and south, including an eastern arm with the length of 4103 meters and 3888 meters respectively and 1275 meters projecting in to the sea. It is a matter of pride that at the moment, the north break water is the single longest breakwater in the world. The marine terminals are in the form of alongside wharf adjoining the eastern arm of south break water to cater to four berths located in the natural deep waters. This is an all weather port requiring little maintenance dredging.¹²

Debt of Gratitude to the Architects of the Major Port

From the preliminary works to the commissioning of the scheme, the following engineering experts from the Tamil Nadu State Public Works Department pioneered the planning, designing and execution of the scheme, entirely with the indigenous know how.

1. J. I Copi Pillai - Chief Engineer and Administrator - 2-05-1963 to 30-11-1967
2. P. Sivalingam - Chief Engineer and Administrator - 14-12-1967 to 22-04-1969
3. D. Ambrose - Chief Engineer and Administrator - 23-04-1969 to 24-04-1972

4. D. I Paul - Chief Engineer and Administrator - 23-06-1972 to 30-04-1978¹³

Tuticorin, a Major Port

Tuticorin Port was declared the 10th major port of India, with the commissioning of the temporary oil mooring berth at north breakwater, on the 11th July 1974. The first time alongside berths were inaugurated by H.M. Trivedi, the Union Minister of State for Shipping and Transport on the 2nd December, 1975 and the remaining two berths were commissioned in December 1976.

Consequent on the decision of the Government of India to integrate the Tuticorin Port Trust (Minor Port) and the Port of New Tuticorin and to extend the provisions of the Major Port Trusts Act, 1963, to the Integrated Port, the Government of India, in the Ministry of Shipping and Transport, issued notifications in the Gazette of India Extraordinary, dated the 1st March, 1979, declaring the Port of Tuticorin (Minor Port) to be a Major Port with effect from the 1st April, 1979, and also issued notification for the unification of the Tuticorin Port Trust and the Port of New Tuticorin with effect from 1st April, 1979. The unified Port will be called the Port of Tuticorin. The Government of Tamil Nadu Transport Department, permitted the Chairman of the Tuticorin Port Trust to hand over the assets and liabilities of the Tuticorin Port Trust, constituted under the Tuticorin Port Trust Act, 1924, to the Chairman of the Tuticorin Port Trust, constituted under the Major Port Trusts Act, 1963. Action was, therefore, initiated to hand over the assets and liabilities of the Tuticorin Port Trust formally to the Major Port authorities.¹⁴

Having regard to the fact that the administration of the Tuticorin Port Trust was in existence for the past 55 years from the year 1924 onwards, it was considered fitting to have a small function on the eve of the integration of both the Ports, a historic event. All the officers and staff of the Tuticorin Port Trust, besides senior officers from the Port of New Tuticorin, participated in the function held on the eve of the merger of both the Ports on the evening of the 31st March, 1979. Though this historic occasion of the merger of both the Ports was welcomed by one and all, some of the senior officers and staff of the Tuticorin Port Trust, who have been working for a long period in the Port Trust, say 20 to 30 years,

had a feeling of nostalgia over the past in spite of the fact that the integration of the Ports was in their interests as well as in the interest of the Port-users.¹⁵

Though the then administration of the Minor Port handed over assets and liabilities of the Minor Port to the Major Port authorities, the Minor Port, called the Extension Port after merger, was expected to play its useful role for a long time and to work for the betterment of the people of this area and the nation. The officers and staff of the Tuticorin Minor Port were overwhelmed with memories of the past and were joyful over the birth of the new Port Trust of Tuticorin.¹⁶ They left the venue of the function with reminiscences of the past, and with the pledge to work with more vigor for the prosperity of the Integrated Port.¹⁷

Construction of Permanent Oil Jetty

The contract for the construction of a permanent Oil Jetty was awarded to M/s. Foundation Corporation of India in July 1976, and the jetty was completed, except the first bay of the approach jetty which was damaged unfortunately in an accident. By providing a temporary steel bridge across the gap, the oil jetty was commissioned in April 1980. A revised estimate for Rs. 125 lakhs as against the original sanction of Rs. 97.50 lakhs was sanctioned by the Government. An expenditure of Rs. 114.55 lakhs was incurred on this work up to the 31st March, 1980.¹⁸

Construction of Coal Jetty

The work of construction of Coal Jetty, at an estimated cost of Rs. 297 lakhs was awarded on contract to M/s. Foundation Corporation of India, in December 1978. The contractors completed all the preliminary works such as mobilization of labour, materials at site, and diversion of oil pipelines. After some initial setback, the piling work was commenced in April 1980. An expenditure of Rs. 89.67 lakhs was incurred upto the end of the year 1979-80.¹⁹

Dredging the Approach Channel to -10.98 meter level

The work of dredging the approach channel to -10.98 meter level at an estimated cost of Rs. 262 lakhs, was split and awarded under two contracts - one to M/s. Dredging Corporation of India and the other to M/s. Andhra Civil Construction Company - in December 1979. The contractors mobilized the drilling

rig and all craft required for the execution of the work.²⁰

Construction of additional Staff Quarters

The construction of 6 units of Type V, 10 units of Type IV, 52 units of Type III, 60 units of Type II, 184 units of Type I and one Dormitory Block, at an estimated cost of Rs. 87.10 lakhs, was completed, and all the quarters were occupied by the eligible and essential Port employees in August 1979. An expenditure of Rs. 91.69 lakhs was incurred on this work.²¹

Construction of additional Floors to Administrative Building

The work of construction of additional Floors to the Administrative Building, at a value of Rs. 29.77 lakhs, was awarded on contract in February 1980. The preliminary works were in progress in 1979-80. Laying of 22 KV 3 core High Tension Under-ground Cable and erection of Transformers etc. at the wharf, the laying of 22 KV 3 core high tension underground cable and erection of transformers etc. at the wharf, at an estimated cost of Rs. 22.85 lakhs, were completed and put into use in the year under review.²²

Laying of Asphaltic Paving over the Wharf

The laying of asphaltic paving over the wharf area, at an estimated cost of Rs. 8.35 lakhs, was awarded on contract. About 90 per cent of the work was completed over the third and fourth berths and about 50 percent of the work was completed over the first and second berths in 1979-80. An expenditure of Rs. 6.31 lakhs was incurred on this work up to the 31st March, 1980. During 1979-80, three numbers 3-ton and two numbers 6-ton Wharf Cranes at a value of Rs. 106.24 lakhs, were supplied and commissioned at the wharf by M/S. Braithwait & Co. Ltd., Calcutta. Six numbers Forklift Trucks of 3-ton capacity, at a value of Rs. 15.00 lakhs, were supplied by M/s. Voltas Ltd., Madras. The total number of Forklift Trucks rose to 18.²³ Orders were placed with M/s. Central Inland Water Transport Corporation Ltd., Calcutta in December 1970 for the supply of two numbers of 15-ton bollard pull Harbour Tugs at a contract value of Rs. 124.00 lakhs. The delivery period of both the tugs, viz., October 1972, was extended to June 1977 and September 1977 respectively. The contract value was subsequently revised to Rs. 235.85 lakhs and

the delivery period further extended to August 1979 and August 1980 respectively. 82 per cent and 65 per cent of the fabrication of the first and second tugs respectively were completed. Meanwhile, the firm came up with a request for further escalation in cost and indicated a revised price of Rs. 462.20 lakhs against Rs. 235.85 lakhs. The contract for the construction and supply of one tug of 30-ton bollard pull was concluded with M/s. Garden Reach Shipbuilders and Engineers, Calcutta in March 1978. The erection of hull was completed and that of superstructure was in progress. A revised estimate for Rs. 250 lakhs as against the original sanction of Rs. 180 lakhs was submitted to the Government for sanction. The tug was expected to be delivered in March 1981 as per the revised time schedule. The progressive expenditure on this tug to the end of 1979-80 was Rs. 139 lakhs.

Traffic of the Major Port Tuticorin

In 1974-75, the year Tuticorin was declared as a major Port, the Port's traffic was a little over 1 MT. Over the next seventeen years, traffic rose by six times reaching the figure of 5.9 MT in 1991-92. In 1981-82, of the total cargo of 26.8 lakh tonnes, the main component was 10.45 lakh tonnes of coal, followed by 4.7 lakh tonnes of POL. The other imports were finished fertilizer (2.3), food grains (2.0), cement (1.7), and fertilizer raw material (2.0). Important item of export was salt (1.5) and other general cargo (1.3).²⁴

In 1991-92, predominant import was coal (31 lakh tones), followed by POL (8), fertilizer (3) and fertilizer raw material (3), miscellaneous liquid cargo (2), timber logs (2) and other cargo (2), making total import of 5.1 MT. Export was 7.7 lakh tonnes. The commodities were sugar (1.5), general cargo (2.7), food grains (0.7), granite stone (0.7), salt (0.5) and cargo carried by sailing vessels (0.6).²⁵

Thus in Tuticorin, the pattern of traffic has remained more or less the same over a decade. Thermal coal and POL products are the most important cargo. There had, however, been sharp drop in salt cargo as this was being sent to their destinations by railway instead of coastal vessels. Some years back, coal would come from Calcutta to Tuticorin and salt would be sent to Calcutta in the same vessels as back cargo. Now almost the entire coal came to Tuticorin from Haldia and the colliers

go back empty to Haldia as salt was diverted to railways. An important development was growth of container traffic. In a number of TEUs, the traffic in containers in the Port was 1989-90: 14,115, 1990-9: 20,206 and 1991-92: 27,670.²⁶

Five Year Plans

Construction of the harbour, berths and other facilities of the Port, was done under different Five Year and Annual Plans, starting mainly from the Third Five Year Plan.²⁷ During the Third Five Year Plan (1963-66), the Annual Plans (1966-69) and the Fourth Five Year Plan (1969-74), the main schemes executed by TPT were related to the construction of four alongside berths and ancillary facilities, started in 1963. In the Fifth Five Year Plan (1974-78), these works were continued.²⁸ The original estimate for these works amounted to Rs. 22 crores. The revised estimate came to Rs. 47 crores. In addition, construction of a permanent oil jetty was taken up. A 30 tonne bollard pull tug was procured from GRSE, Calcutta, at a cost of Rs. 2.5 crores. The balance capital dredging of the approach channel continued. Construction of a coal jetty was taken up.²⁹

Under the Sixth Five Year Plan (1980-85), the main continuing scheme was construction of the four berths and provision of ancillary facilities. Construction of oil jetty was completed in April 1980 at a cost of Rs. 1.25 crores. A coal jetty was constructed in December 1982 at a cost of Rs. 2.97 crores. Capital dredging in most of the approach channel up to -10.98 m level was completed in 1983. Construction of two general cargo berths, at a cost of Rs. 11 crores, was undertaken in 1981 and completed in 1984. Additional warehouses were constructed at a cost of Rs. 1 crore. Two diesel locomotives and a pilot launch were procured (Rs. 1 crore). Two marine unloading arms were provided (Rs. 53 lakhs). Improvements were made in Zone B with additional warehouses, cargo sheds, tower lights, stack yards, etc., (Rs. 50 lakhs).³⁰

Under the Seventh Five Year Plan (1985-90), capital dredging of the approach channel continued. Construction of a second oil jetty, at a cost of Rs. 11 crores, was started. Conversion of the existing meter gauge railway line into broad gauge in the marshalling yard of the port area was taken up (Rs. 1 crore). Existing water supply and sewerage

arrangement were replaced (Rs. 50 lakhs). A 30 tonne bollard pull tug was acquired during this period at a cost of Rs. 6 crores. Container handling equipment such as top lift trucks were acquired (Rs. 77 lakhs). In the Annual Plan Period of 1990-91, the continuing schemes included capital dredging and construction of second oil jetty.³¹

Relevant Issues for Development

Tuticorin Port depends mostly on coastal import of thermal coal from Haldia for the TNEB plant at Tuticorin. It is necessary that the future projection and tie-up with the exporting port are firmed up and modern facilities provided for handling this cargo. As the projection of crude oil import might not come through in the near future, it was necessary that other cargoes were channelized through this Port. In this context, development of a modern container terminal at Tuticorin was desirable. Tuticorin was ideally situated for development as a container transshipment centre, particularly between USA and Europe and Bay of Bengal ports like Chittagong and Chalna in Bangladesh, Colombo in Sri Lanka and Calcutta, Paradip, Vishakapatnam and Madras in east coast of India.³²

An important necessity for the Port was to have broad gauge railway line. In this connection, Board of Trustees of TPT observed that it would be necessary for the Tuticorin Port to link itself with the national broad gauge system, synchronizing with the broad gauge work now being undertaken by the Southern Railway.³³ The Trustees expressed the view that with the broad gauging of railways, the Port could get linked with various trading centres in the country and thus attract considerable amount of container cargo and helping container movement as well.

Another important issue was regarding dredging the approach channel of the Port. The issue was examined in consultation with the Development Wing of Ministry of Surface Transport. It was felt that a technical study should be conducted by expert agencies in the matter of identifying the right technology and equipment for carrying out the work and related infrastructure. DCI had initiated action to identify and engage a suitable agency in this regard. The deepening of the approach channel was also linked to yet another question, i.e., whether the

Port should restrict the deepening to 30 ft or go further to different levels as a one-time measure, keeping in view the prospects of development of trade through the Port. This needed a specialized study on economics of ship transportation to Tuticorin under different draft condition, benefits etc. These issues were required to be studied expeditiously.³⁴

Passenger Ferry Service

After the Cabinet approval for the commencement of passenger service between India and Srilanka in the recent past, an MoU was signed between India and Srilanka for operation of Passenger Ferry Service between Tuticorin- Colombo and Rameswaram and Thalaimannar. Commencement of the passenger service was a boost for tourism development, business, trade and cultural development of both countries. The distance between Tuticorin - Colombo is about 152 nautical miles. It would take approximately 10 - 12 hours to cover the distance. Based on the direction by the Ministry of Shipping, the Tuticorin Port Management created appropriate infrastructure for the proposed passenger service. Priority berthing, exclusively for Passenger Ferry Vessel was arranged at Additional Berth I (Berth No.5) and 9th Berth.

Elaborate discussions, with all the stake holders, were conducted to understand the statutory requirements and passenger requirements in order to augment the facilities. The Passenger Terminal, spread over an area of 3816 sq.m, consisted of the following amenities

1. 300 Sq.m. Hall for arrival passengers
2. 710 Sq.m. Baggage halls for outgoing (Departure) Passengers
3. 4 cabins for immigration formalities
4. 4 Counters for Customs Checking
5. 612 Sq.m. Customs waiting halls
6. 516 Sq.m Customs examination hall
7. 70 Sq.m. VIP Lounge
8. Facilities for modern canteen, Launch/Snack bar, hall for cabin passengers, agent's room
9. Facilities for Medical Examination and First Aid
10. Facilities for Child Care

11. Fire Fighting Equipments
12. Officers cabin for Immigration, Customs, CISF, and Public Health & Port Authority
13. X-ray baggage screening facilities
14. Rest Rooms for Men & Women
15. Communication and Public Address facilities
16. Camera Surveillance system
17. Uninterrupted power supply system
18. Separate parking facility

Quality Management System (ISO 9001:2008)

Tuticorin Port Trust has the proud record of adhering to International Standards of Infrastructure and Operation. It was the First Major Port in India to implement a Quality Management System when the concept of ISO was new in the Port Sector. Its efforts were rewarded in 1996 when it was accredited by the then ISO 9002:1994 Standard. The Quality Management System, practised in the Port assiduously since 1996, has helped in the re-orientation of its procedures, processes and policies towards meeting the twin objectives of streamlining its functioning and achieving optimal customer satisfaction. The Port was certified for adhering to the revised standard in April, 2003 and subsequently, under ISO 9001:2008 in April, 2009.³⁵

Quality Policy

The Port, as part of its commitment to fulfil its obligations to the society on Environmental Management, implemented an Environmental Management System under ISO 14001: 2004 Standard from July, 2003.

Environmental Policy

Tuticorin Port is committed to Environmental Safety in its activities through implementation of Environmental Management System for continuous improvement and legal compliance. The Port's Environmental Policy conveys its commitment to introduce and continuously improve an efficient and sustainable Environmental System, conforming to legal requirement, promoting maritime trade with sustainable pollution control and reduction of waste and creation of environmental awareness in the Port Community.

Storage Facilities

Open Area for Cargo Stacking Facilities

Open space for stacking bulk cargo and containers is available inside the security wall to the extent of 5, 53,000 sq.ms. The open area can accommodate around 30,000 tonnes of bulk cargo either for import or export and 2500 containers. In addition to containers, the open area inside the wharf is used for temporary stacking of bulk cargo such as coal and sulphur. Tuticorin Port has a vast open land of about 2,158 acres outside the main gate. Cargo godowns, with a capacity of stacking 36,000 tonnes, have been put up in this area by Tamil Nadu Warehousing Corporation. The Port has also permitted a number of other agencies to put up godowns and warehouses in order to augment the import and export trade through the Port. Open lands are also used for stacking of timber imported through the Port as well as granite for export.³⁰

Breakwaters and Layout Evolution

The layout of Tuticorin Port was conceived, designed and executed using indigenous expertise and technology. After studying various options available like caissons, the final selection was in favour of rubble mound breakwaters due to reasons of lesser cost, availability of good quality stones, simplicity in construction without involving specialized equipments and easy availability of local labour. The layout was so evolved as to provide tranquil harbour basin and before implementation, the layout was checked for its tranquility against the principal wave directions in the hydraulic models of Central Water and Power Research Station (CWPRS), Pune, during the year 1964-65.

The hydraulic model studies were conducted for wave directions of East North East, East South East and South East, coinciding with the refracted waves from deep water arising due to monsoon conditions in the deep water. The sea conditions in Tuticorin are such that Tuticorin is well protected against a direct cyclonic effect due to the presence of the island of Sri Lanka on the east about 150 km.

The rubble mound breakwaters were designed for the following marine conditions:-

Deepwater Wave height (H _o)	: 4m
Wave period (T)	: 10 s

Chart Datum (LWOST) : 0.0m
HWOST : + 1.07m

Refraction Coefficient (Kr) K 0.80 Specific Gravity of rubble 2.65 Unit Weight of rubble

Formation (with 40% voids) : 1.60T/Cum
Specific weight of sea water: 1.03

The breakwater cross-sections, after hydraulic studies for different depth, were tested in wave flumes at CWPRS for 8', 10', 12', 13' and 15' wave heights for both over-topping and non-overtopping conditions. The North Breakwater (NBW) was especially designed for overtopping conditions for the reason that the jetties provided on the lee side of the breakwater, should not get affected due to overtopping conditions. The adequacy of the breakwater sections tested in wave flume were, however, during the actual execution, slightly modified to suit the site conditions and within the overall design framework and the modified sections were again tested for adequacy before execution. However, the section of the South Break Water (SBW) between Ch. 2500 m to 3800 m designated as Eastern Break Water (EBW) was designed with a parapet wall with crest elevation up to +7.03 m over the rubble mound. During the model studies, it was also observed that the breakwater, with crest level at 4.65 m, would overtop only with continuous wave of over 12' high.

The Technical Advisory Committee (TAC), constituted for the Tuticorin Port during a review meeting in August, 1973, considered that occurrence of 3.96 m wave height in Tuticorin being extremely limited, the crest of the breakwater can be limited to the sections as constructed i.e., the NBW at +4.65 m level, the SBW at +4.65 m level and the EBW at +3.65m level for operational reasons and to oversee the function of the breakwaters for the external wave conditions in the cyclonic periods for 5 years. Consequent to the decision, the construction of parapet wall over the EBW was deferred. During the watch period of 5 years and another 14 years totaling 19 years, there was no adverse effect due to the cyclonic storms that normally passed between Pamban and Tuticorin till the storm that passed directly over Tuticorin on 13.11.1992. The previously recorded storm affecting Tuticorin was observed in the year 1961 i.e., before physical planning of the major port.

Effect of Storm

The day of cyclone overpass on 13.11.92, was a rainy day and the total rainfall recorded in the Port Observatory was 36.1 mm. Even though the Port did not have wave height recorded, the wave height observed at the peak time, from the observations from the ships' captains present within the harbour at the time of cyclone, was about 4 m with a storm surge of 0.5 m to 1.0 m. The unusual coincidence of wave set up, generated by the cyclone and the storm surge, aggregating to a height of about 4.5 m to 5.0 m, and might have been the cause for such a quantum of overtopping on the eastern arm of SBW. A sheet of about 1 to 1.5 m thick water passed over the VOC wharf, tossing the stacked container boxes here and there. The B.T road atop the Eastern Breakwater and the formation stones (10-70 kg.) got dislodged for a depth of about 0.3 m - 0.5 m. There was a breach at the junction of the approach arm and the VOC wharf, causing temporary suspension of the road transport to the VOC wharf and vice versa. In the eastern breakwater, armour stones were disturbed in three locations, for lengths of 20 m to 30 m up to the water level.

A few concrete blocks at the entrance pier heads were found slid, causing minor damages, and blocks around the rubble nose of the north breakwater. On account of cyclone, navigation remained temporarily suspended to ensure safety of vessels. Meteorological Data collected from the Port's Observatory, with stage by stage detail during the passage of the storm, is given in Table 1. However, it is worth noting that the storm which crossed the west coast of Sri Lanka, developed into a concentrated low pressure and moved directly over Tuticorin within a short span of eight hours. Following the storm, it was reported by the Captain of one of the ships, which was tied up in the berth, that a surge of water to about 1 m occurred coinciding with the high tide in the afternoon. The external wave height off the breakwater was also reported to be around 4.2 m.

Strengthening of Breakwaters

The damages caused to the breakwaters and rubble nose were assessed, soundings taken along the slope of the breakwater and initial studies at the site with experts were referred to the CWPRS, Pune, for wave flume studies for the strengthening and remedial measures. In the CWPRS, the wave that could have occurred during the storm was hindcasted

with the available data such as synoptic charts and storm tracks from the Indian Meteorological Department, Pune. Flume tests were conducted on the cross sections of the breakwaters/pier heads to evolve suitable armouring system, with rock boulders or concrete blocks/tetrapods. It was then decided that a storm surge of about 0.5 m would have occurred coinciding with the high water level during the passage of cyclone on 13.11.1992 and the external wave height would have been around 4.2 m.

To strengthen the existing breakwater for protection against future storms of similar magnitude, the CWPRS proposed the Eastern Break Water to be provided with the curved parapet, with top elevation at +5.65 m, with 10T concrete blocks on the sea side (with slope 1:2) and 6T blocks on the lee side (with slope 1:1.5). The parapet would be a monolith, with a roadway of 6.5 m wide and a lip on the road over breakwater and with necessary drainage arrangements. The section was found to be safe with 1% damage to the 10T and 6T concrete blocks for HWL of +1.07 m and 4.2 m waves, with 0.5 m storm surge, with certain overtopping conditions. However, the cross section as such was found stable for storm duration.

Table 2 - Meteorological Data on 13.11.1992

Time In hrs	Maximum wind speed	Direction	Atmospheric Pressure	
			12.11.92	13.11.92
	Kmph		mbs	mbs
08.00	53.0	N	1010.8	1004.8
09.00	78.0	N	1010.0	1004.7
10.00	70.0	NE	1010.5	1005.2
11.00	74.0	ENE	1010.4	1004.3
12.00	68.0	ENE	1009.0	1003.1
13.00	69.0	ENE	1008.6	1002.1
14.00	80.0	ENE	1007.8	1000.2
14.25	102.0	ENE	-	-
15.00	98.0	ENE	1006.6	997.4
15.25	103.0	ENE	-	-
16.00	100.0	ESE	1006.1	996.2
16.10	113.0	ESE	-	-
17.00	90.0	SE	1006.8	996.1
18.00	70.0	SE	1007.0	998.9
19.00	70.0	SSE	1007.8	1000.3
20.00	54.0	SSE	1008.5	1001.9

With regard to roundhead rubble nose portion of the north breakwater, the CWPRS suggested dismantling the end portion of about 5 m of the concrete roadway and to provide a suitably dressed berm, with 12T concrete blocks as armour units, with a slope of 1:2 and Accordingly, the 12T concrete blocks were placed in all the quadrants of the roundhead and the concrete capping/roadway reconstructed suitably after placing the concrete blocks.

The section so constructed, was previously studied by the CWPRS in wave flume for waves of 3.8 m and 4.2 m, with storm surges of 0.5 m and 1.0 m. With 3.8 m waves, there was practically no damage at all water levels. With 4.2 m waves, there was no damage at low and high water levels. However, with the storm surge and high water, there was damage to the main armour by way of disturbance to the blocks placed in slope but the lee of the rubble nose was not affected. As such, modified sections were again tested in the wave flume and the acceptable section communicated for execution.

The strengthening measures to the EBW (with curved parapet wall cum roadway) and to the rubble nose of the NBW were taken up and executed before the onset of the monsoon of the year 1994.

After Independence, the Government of India realized the need for another port in Tuticorin, as a result of which the work was started in Tuticorin in 1963 and the entire work was completed in 1974. Officially this port came into being in 1979 and also became the 10th Major port in India. This Chapter analysed why the second port was established in Tuticorin, and the appointment of various committees, its recommendations and financial allocation to this project during the Third Five Year Plan.

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TRADE, URBANIZATION, INDUSTRIES AND THE IMPACT OF RAILWAYS IN COIMBATORE DISTRICT (1757-1947)

M.Mohamed Fathima*

Introduction

Coimbatore is a manchester of Tamilnadu. It is also a industrial centre. Therefore most of the productions were exported from this region. The merchants were involved in trading activities. Some of them sold their goods within the country that is called internal trade and other big merchants class involved in external or overseas trading activities.

The machinery of internal trade was directed by certain classes and caste people. First among them were the Chetties. They were sub divided in to various groups such as the Telugu Komatis, the Tamil Nattukottai Chettis, Beri- Chettis etc. They exported in every commodity particularly in money, cloth and jewels to other country. The commercial trading activities were most important occupation to them. Commercial transactions were generally regulated to agents. They were dispersed all over the country. In Coimbatore rich merchants were resided mostly in villages. They collected commodities for export from the neighborhood and send them to their agents at different places. The people purchased goods from the market and fulfilled they needs. It was periodically throughout the country. Markets were held on certain fixed days once or twice a week in every village. A number of markets were established in several parts of the country. The bazaars were built at convenient place of resorts.¹

External Trade

India had trade relation with the countries of south East Asia, Central Asia, and West Asia and even with European nations during 13th to 15th centuries. India exported textiles, drugs, spices, precious stones, wood and a variety of luxury items. In 1813, the monopoly of the East India Company over trade with India was abolished. The composition of India's foreign trade was on traditional line. In 1858, India's administration was taken over by the British crown. The new phase began in the history of India's external trade. Because of the transport communication the rapid growth of external trade

was improved. The availability of transport communication and the rapid growth of cash crop cultivation the external trade were increased.²

The main commodities of trade in Coimbatore were cotton, coal, dyes, grains, pulses, hides, skin, leathers, metals, manganese, wood, spices, salt, sugar, oil and oil seeds. Since 1936, market commodities were considered of representatives of the traders. The Madras commercial crop market act of 1933 was provided better market for the chief commercial crops of the district. Coimbatore was more or less self sufficient in the matter of food grain. Rationing in urban area was introduced in Coimbatore in 1944. In December 1947 rationing was discontinued in the whole state. In the year 1949, it was again introduced in Coimbatore on account of the extraordinary rise in prices. Some of the restrictions were imposed on the movement and distribution of various articles like sugar, jiggery, groundnut, kerosene oil and other oils, onion, chillies etc.³

Urbanization

Urbanization is a population shift from rural urban areas, "The gradual increase in the proportion of people living in urban areas, and the way in which each society adopts to change." This was closely linked to modernization and industrialization. It occurs as individual, commercial fight, social and government action. It reduced the time and expense of commuting and transportation and also improved opportunities for jobs, education, housing. In Coimbatore district urbanization was prevailed because of the development of industries. People were moved rural to urban areas for the employment opportunities from the industries. Introduction of Railways and the development of transportation was increased the market facilities. Bhavani, Dharapuram, Erode, Karur, Udumalpet and Kollegal were the chief marketing areas in Coimbatore district.⁴

Industry

Coimbatore was the most highly industrial area in Tamilnadu. There was 47 percent of people were

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depended on textile trading activities. Because of Coimbatore had large textile industries like handloom and mill made industries.⁵ The rest of 63 per cent of peoples were depended on agricultural activities.

Textile Industry

The large scale textile industry was developed in this district due to the cotton cultivation. Coimbatore was considered as one of the most important textile centers in India. There were 36 cotton spinning and weaving mills situated in and around Coimbatore. There were 10 weaving and spinning mills in the taluks of Erode, Palladam, Pollachi and Udumalpet. It is interestingly noted that more than 46000 workers employed above mentioned industries. Those mills were depended upon steam power. The concentration of a large number of textile mills in this region had led to the establishment of industrial unit.⁶

Silk rearing, Spinning and Weaving

This industry was carried in almost all the villages of Kollegal Firka. About 35000 families were engaged in it. About 7000 acres were grown with mulberry and the output of silk in the year 1935 was 1,11,000lbs, the sericulture experts estimated that the reeling of first quality silk a day at 60 tolas, 75 tolas of second and 90 tolas of third quality. To prepared one acre of mulberry a recurring cost of Rs. 21-9-0 was necessary. To rear cocoons the expenditure was 47-0-0. The experts said that the 210lbs of Mysore cocoons and 245 lbs of cross bred cocoons raised on an acre of mulberry. It brings an income of Rs.59-1-0 at Rs.0-4-6 per lbs in Mysore cocoons and Rs.67-8-0 from cross bred cocoons at Rs.0-4-8 per lbs. it gives a net profit of Rs.12-1-0 in case of pure Mysore cocoons and 20-8-0 for cross bred cocoons. It was reported that the price of cocoons in 1936 was Rs.0-3-6 per pound. The average cost of producing Mysore quality silk was Rs.4-3-7.

Weaving industries in Bhavani Taluk

The following places like Bhavani Town, Chinnamolapalayam, Dalavaipalayam, Pudupalayam, Osapatti, Kannadipalayam, Nallamoopanaur, Urachikottai, Servakaranpalayam, Periyamolapalayam, Pudur, Appakudal, Karattupalayam, Kandiampatti, Peramiyam, Kattupalayam, Karuppanayakanpalayam, Sangarandampalayam were engaged weaving manufacture.⁷

Paper, Oil mill and Iron industry

This was attempted near Dhalli in Udumalpet taluk. Sri Appavu trained in Warda school. He started the paper manufacture business near Udumalpet. Oil pressing from gingelly, castor and groundnut seeds was done by Vaniyars. Margosa oil was extracted on in Kangayam. The oil was sent to Madurai, Dindigul, Devakottai and other places in Chettinad. It was used to hair and taking bath by the poor people.⁸ Iron was smelted near Sennimalai, Mulanur and other places in Coimbatore. Some of the industries had come in to existed on a small scale were poultry-breeding at Ramanathapuram and bee-keeping at Avanashi, Coimbatore and Ramanathapuram. There was also some scope for manufacturing paper from grass, bamboo, etc available from the reserved forests in the Udumalpet taluk.⁹

Small scale industry

The hand spinning was the most ancient industry in this district. It flourished on a large scale because of the availability of Karunganni variety of cottons. The systematic efforts made by the industry was developed by the All India Spinners Association. It was found in Palladam, Avanasi, dharapuram and Gobichettipalayam.¹⁰

Handloom was an important occupation of a large scale number of people. In ancient days it depended upon the handspun yarn later it was on the mill-made yarn. It was engaged less than 63,700 workers were involved in this district.¹¹ The chief communities engaged in this occupation were Devangas and Kaikolla Mudaliar, Seda Chetties, Jangamaandis and Catholic Christians. All the looms in this district were fitted with fly shuttle or fly shuttle slay.

Metal industry was carried on in Anuparapalayam. The Kannarchetties were engaged in the manufacture of vessels of different descriptions. This industry was once in a flourishing condition later it slowly dwindling because of the competition of porcelain and aluminium vessels.

Basket was made by bamboo. The Chukleers of Kollegal taluk were carried basket making on a large scale at Thimmarajapuram. They got a license from forest contractors. They give three annas for a bundle or 20 bamboos. This was the occupation of medar class of people in Coimbatore town. One basket was sold at 8 annas.¹²

Palmyra palms were carried by Shannar and Chuckler. The fiber was prepared in Sivagiri, Perundurai, Kunnattu, Kanakkapuram and Vedakkuru. The industry was carried on only for six months rest of the year the workers were engaged in tapping trees for sweet toddy.¹³ The palmyra jiggery was a very coarse product. They were purchased by the agents of Parry and Company for the preparation of spirits, sugars and sweets. Jaggery was also produced from coconut toddy.¹⁴

The spinning and woolen of wool into cumblies was done by the Kurumbar in a few places in Coimbatore district. Mostly this work was done by women. Cading was done by a stringed bow and spinning was done on laps with the help of spindles. The woolen patties were also stitched in to small bags.¹⁵ Coir yarn was made in Coimbatore by Pallas and pariahs. This was one of the few industries practiced as a subsidiary occupation by some group of people. No large capital was required or elaborates machinery used for the manufacture of ropes.¹⁶

Carpet making was carried out in Bhavani town and the surrounding. The number of looms engaged this industry. There were 2000 looms engaged in the entire taluk and nearly 800 to 1000 families were employed. In this industries monthly output was sum of Rs.50,000. The weavers had woven the carpets in their own houses. They had their own loom. Mat making was carried in Hampapuram two miles south west of Kollegal. About 200 parivaras and 100 Adi Dravidas engaged to mat manufacture. The process of mat manufacture was made by KoraTeeds. Each mat was sold at 3 annas. The average income of a person per day was 2 ½ annas.¹⁷

Road Transport

The district has a network of roads traversing it in all direction. There is one national Highway and there are four State Highway's in Coimbatore district. These five and many of the major district roads are managed by the Highway Department. The rest of the major district roads are managed by District Board.¹⁸

Inter district roads and Trunk roads

Both Coimbatore and Madurai districts stressed the importance of this road as an inter district communication and in the latter district

bridging has been completed with the exception of one stream at mile 1/7 of the road and a number of culverts. This was estimated to cost Rs.60,000.

There are four sections of trunk roads running through this district namely, the Madras- Calicut road in 74 miles, the Trichinopoly- Coimbatore Road in 55 miles, The Coimbatore- ootacamund road in 20 miles and the Coimbatore- satyamangalam- Hasanur road in 65 miles. In the year 1923 the superintending engineer of the Public Work Department were required to inspect the trunk roads and all works costing above Rs.50,000 situated within the jurisdiction of the district boards.¹⁹

Impact of Railway

The potential of Railway for India was clear to Dalhousie who had worked with Gladstone at the Board of Trade in London during the railway fever of the 1840's railway was the key to the spread of English power. The construction of Railway during the second half of the 19th century and the colonialization of the Indian Economy, pulling all its erstwhile isolated segments inside the net of British laissez-faire.²⁰

Coimbatore district was well-fit to cotton and groundnut cultivation. These goods were exported to other countries through in railways. The important cities were linked by rail-road.²¹ In 1800, there were no roads, but merely tracks, there was not even a cart in the district, Pack-bullocks, Ponies and basket-boats were the only carriers.²² All imported commodities were dear, but export trade was insignificant and only in valuable articles, such as ghee and spices. Grain could not be moved. Storage was no necessity. The peasants, who were compelled to sell in order to meet the state demand and others, were ruined in prices during the time of famine as well a non-famine period. Agricultural labourers were suffered.²³

The land value increased wherever the railway lines were in easy reach. It was reported that there was tenfold increase, since the building of the madras and Southern Railways. No doubt, commercial crops such as turmeric, plantains and fruits were brought into cultivation in large areas,²⁴ 'to move is to produce'. The development of Railways caused to price-rise, growth of tanning industry and

plantations, ²⁵Bhavani became an out-agency for passengers and goods and was served by Tirupur station and Palani station. Mettupalayam station served the out-agency for parcels and goods at Aravankodu at Kothagiri (Nilgris). Tirupur and Pollachi station served the out agency of Palladam and Valparai (Anamalais) respectively, Kollegal was

an out-agency and served by Madhur station on the Bangalore-Mysore line.²⁶

Conclusion

Coimbatore is considered as one of the most important trading and textile centre in Tamilnadu. The development of textile industry is mainly due to the abundant growth of cotton and introduction of railway to this district.

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TOURISM SCENARIO IN TAMIL NADU: GOVERNMENT POLICIES AND STRATEGIES

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Introduction

Tourism has become a global phenomenon in the last 30 years. Better and faster means of communications have resulted in a massive movement of people throughout the world drawing them closer through experiencing and appreciating one another's culture and life-style.¹ According to

united nation world tourism organisation, international tourism arrivals have been increased from 278 million in 1980, 527 million in 1995, and currently it is increased to 1133 million in 2014 and earned the foreign exchange of US\$ 1245 billion. UNWTO has been said that, international tourist arrivals in worldwide are expected to increase by

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3.3% a year between 2010 and 2030 to reach 1.8 billion by 2030. Apart from this India playing a vital role in the world tourism market and becoming very largest tourism industry in the world. According to recent report, witnessed a positive growth in foreign tourist arrivals, which is reaching by a level of 7.70 million against 6.96 million during the year 2013 in the growth rate of 10.6% and earned the foreign exchange of US\$ 197.00 (in million). India's share in the global tourist arrivals and earnings remained quite insignificant at 7.68% of the world arrivals and the percentage of share of tourism receipts is 0.68%.² In this way the tourism sector is predicted to grow at an average annual rate of 7.9% from 2013 to 2023. This gives India in the third rank among the world countries with the fastest growing tourism industries over the next decade. In the concept of Indian tourism, the state of Tamil Nadu is one among the top most tourism destination and it contributes large revenue to the government through air by the foreign tourists. The policies and schemes for tourism in the state give major developments and attract tourist's vehemently.³

Indian Tourism – At a Glance

Indian tourism industry is a better source for earning foreign exchange. It's have world's highest mountains, spectacular coastline, tropical forest, wildlife, lagoon backwaters, ancient monuments, forts and historical places with ancient civilization and culture, going back to 5000 years are the best symbol of Indian tourism products.⁴

India is the seventh largest country in the world and it also the second most popular country. The development of tourism in India is a fascinating subject and the first step have been taken to promote tourism in India was made in the year 1945. Under the chairmanship of Sir John Sargeant, Govt. of India formed a committee to promote tourism in 1945 namely Sargeant committee. Based on his reports Government have taken initial steps to promote and implements various measures to develop tourism in the country.⁵

After that in 1982, the Govt. of India introduced tourism policy in the country to the betterment of tourism promotion and its development. The 1982, tourism policy of India, conversion of the many attractions for tourism into a reality through

well planned, well defined and fully integrated national programmes. Later on, the 1982, policy paved a way for National Action Plan for tourism in May 1992 and it included a set of strategies for achieving a phenomenal growth in tourist arrivals, foreign exchange earnings and employment generation through tourism.⁶ In recent years, Indian tourism has developed considerably as a whole but its growth and development differs from place to place and from one country to the other. But looking into different conditions prevailing in different countries, it is not worth while here to compare other tourist countries with India. But it is a fact that the number of tourist visiting India has been increasing year by year.⁷ Therefore, India receives foreign tourist in the annual growth of 7.70 million against 6.96 million during the year 2013 in the growth percentage of 10.6% and earned the foreign exchange of US\$ 197.00 million. Its growing trend in the tourism sector from the world market generates employment to the people and maintain good developed infrastructure in the country.⁸

Tourism in Tamil Nadu

Tamil Nadu is a wonderful tourist place for many reasons. It is a multi-destination state and it is situated at the southern peninsular India. It has excellent hill stations like Ooty, Kodaikanal, Yercaud, Elagiri, Javvaddhu hills, Kolli hills, Sirumalai hills, Valparai and Topslip. It has silvery cascades in Courtallam, Hogenakkal, Thirparappu, Monkey falls, Thirumurthi falls, Akasa gangai and Papanasam. It has excellent National Parks like Guindy National Park and Anamalai National Park and also wildlife sanctuaries in Mudumalai, Kodaikarai, Kalakkad, Mundanthurai and Berijam and it has botanical gardens in Ooty, Kodaikanal and Coimbatore.⁹

Tourism in Tamil Nadu has blooming in the world tourism market. The main reason for that UNESCO selected and offered world recognition to five places in the state namely Mamallapuram, Thanjavur, Darasuram, Gangaikonda cholapuram and Nilgiri Mountain Railway. Among the world heritage sites of Tamil Nadu, the Domestic and Foreign tourists vehemently attracted and it reached up to global level.¹⁰ In attracting the foreign tourist to Tamil Nadu, the Government has declared "Special Tourism Areas", in the year 1992 to three places in Tamil Nadu. The "Special Tourism Areas" is considered as

Kanchipuram, Mamallapuram and Tranquebar. This also shows the recognition in the contributions of tourism industry to overall growth in economy and allocating it priority, attention and importance, needed to reach its ultimate potential. From the platform of 1992, "Special Tourism Areas" in every year the Government implements policies and various schemes to promote and develop tourism in the state.¹¹ Therefore, in the year 2014, Tamil Nadu is ranked first both in Domestic and Foreign tourist arrivals in India. The state has emerged as a "Medical Tourism Hub" due to the availability of world-class medical facilities and expertise at affordable costs. In the current scenario, many steps are being taken to further enhance the tourist arrival and to maintain the top position in both Domestic and Foreign tourist arrivals.¹²

Tourist Arrivals in Tamil Nadu:

The tourism sectors in Tamil Nadu have been seeing a tremendous growth in the last few years. Despite the recession, the tourism industry has shown notable growth in the tourist visits in Tamil Nadu. Hence, the following table shows the Domestic and Foreign tourist's arrival in Tamil Nadu from 2011 to 2015 and also shows the annual growth rate with increasing trend.

Domestic and Foreign Tourist Arrivals in Tamil Nadu (2011-2015)

Year	Domestic Tourists	Foreign Tourists	Total	Growth Rate Percent
	(In millions)			
2011	136.75	3.30	140.05	-
2012	184.13	3.56	187.69	34.01
2013	244.23	3.99	248.22	32.24
2014	327.55	4.65	332.21	33.83
2015	333.45	4.68	338.13	1.78

Source: Department of Tourism, Govt. of Tamil Nadu.

The above table reveals the growth of domestic and foreign tourist flows in Tamil Nadu from 2012-2015. It has been seen clearly identified that tourist growth is in increasing trend from 2012 to 2015 shows the recent tourist's traffic in Tamil Nadu.¹³

Tamil Nadu Tourism Development Corporation (TTDC)

To promote tourism in Tamil Nadu through the means of transport, hotels and fairs the government

formed Tamil Nadu Tourism Development Corporation Limited (TTDC) under the Companies Act, 1956, from 1st July 1971. Initially it started five tourist bungalows at Madurai, Ooty, Tiruchirappalli, Kanniyakumari and Tiruchendur. The corporation is also acquiring luxury coaches for arranging conducted tours.¹⁴ The Corporation owned chains of hotel in India namely "Hotel Tamil Nadu" and Boat houses in the state to promote tourism and attract tourists.

The corporation made a modest beginning by taking over five tourist bungalows and two coaches. At present, it has 54 Hotels and a fleet of 17 coaches and also established Youth Hostels at Hill Resorts in Ooty, Kodaikanal and Yercaud. TTDC operating Boat houses at Muttukadu, Mudaliarkuppam, Pitchavaram, Yercaud, Kodaikanal, Courtallam, Uthagamandalam and Pykara. Two banana boats were purchased during the year 2014-2015 and put into operation at boat house of Mudaliarkuppam. Every year the corporation conducted tourist fair in Pongal season and recently it conducted in the theme of "TOURISM AND COMMUNITY DEVELOPMENT".¹⁵

Tourism Policies and Strategies

Tamil Nadu runs in a systematic manner and position in order to develop tourism in the state. The tourism policy was first formulated in the year of 1992 by the then chief minister of Tamil Nadu to enrich the tourism and its promotion.¹⁶ Apart from this, the tourism policy of 2001-2002, gives the major fillip in the development of tourism in the state with highest budget allotment of 17 crores by the government. After that the tourism becomes one among the largest industry in Tamil Nadu and policy and schemes are highly benefited to tourists.¹⁷

Recognizing the importance of Tourism, Government is giving a major fillip to the Tourism Sector. Tourism Department's aim is to achieve the top position in both domestic and foreign tourist arrivals during 2015. It is rightly enunciated in the "Vision Tamil Nadu - 2023" document released by Hon'ble Chief Minister during March 2012. This document envisages an investment of Rs.10, 300 crores in Tourism and Hospitality sectors through Government and Private investments by 2023. It also targets foreign tourist arrivals of 150 lakhs by 2023.

To realise the objectives of “**VisionTamil Nadu-2023**” the following development strategies are being adopted :

- Positioning Tamil Nadu as a “All Seasons-All Budget Tourist Destination”.
- Highlighting the Tourist Security andTourist Friendliness in the State.
- Promoting Tamil Nadu Tourism brand”Enchanting Tamil Nadu - Experience Yourself”. A special marketing campaign ‘Destination Tamil Nadu 2015-16’ will be conducted in all potential regions in India and abroad through print, electronic andother forms of publicity.
- Communicating the Tourist Infrastructurelike best road, rail and air connectivity andthe facilities available for tourists.
- Identifying and developing lesser known tourist centres to decongest thepopular destinations.

- Creating employment opportunities through tourism growth.
- Participating in Fairs, Festivals and Travel Marts.
- Connectivity Improvement and Signages.
- Continuous research and planning to evolve new tourism products.¹⁸

Conclusion

Tourism in Tamil Nadu is considered, one among the major industry and yielding large revenue to the state. Comparing to Indian Tourism Tamil Nadu was ranked first while in domestic and foreign tourist’s arrivals. It gives the tourists immense pleasure and acted as a stress buster. The Government initiates various plans and policies to promote tourism in the state. “Vision Tamil Nadu 2023” was the major strategy which is implemented by the Government in its policies is the greater achievements. In this plan, well infrastructure and employment opportunities were maintained and also promoting Tamil Nadu Tourism brand “Enchanting Tamil Nadu – Experience Yourself”.

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CASTE TAMIL CINEMA : A CRITICAL REVIEW

V. Murali*

The 21st century can plausibly be described as the 'first age of mass media' (Cinema as a popular medium of entertainment is now more than a century old. Comparatively only recently has society realized cinema's great potential as an instrument of entertainment, instruction, motivation, and construction.

Tamil cinema is a powerful medium of cultural expression and it functions as a social, cultural, political, and economic institution. It has a tremendous impact on the lives of people by shaking and shaping the foundations of the society. Through cinema one can enter and study the cultural traits of the society: for example the caste system, its origin, its structure, and its function and influence can be understood just going through the Tamil cinema.¹

The evolution of cinema as a mass culture was not a sudden phenomenon, he says. When cinema was at its nascent stage, it was seen as the best platform to spread and share intellectual thoughts. In the 1930s, the industry was a melting-pot of literary and music activities. Leading poets, Tamil scholars and Carnatic musicians took to cinema to gain popularity. But progressively, films earned a stigma that made many dissociate them from the medium.²

In the year 1935 when the film 'Anthanar' came out as a hit, the writer and journalist Kalghi Krishnamurthy wrote in his journal that the trees, buffalos, and goats acted well. The situation worsened when color entered the cinema and the songs and lyrics shifted the industry to outward values rather than the inner values that were found in other traditional media.³

Tamil nationalism, formerly known as the Dravidian Movement, can be traced in its political identities, right from the beginning of the 20th century. It included all the four major Southern Indian languages. This identity of the Dravidian nationalism was made of many like-minded organizations and movements against Brahmins who formed a distinct racial and cultural identity of North India.⁴

According to film scholars, much of why it happens has its roots in history and changing political situation in the society. Film historian Theodore Bhaskaran observes that Tamil film narratives have constantly changed according to the political climate.

"The early Tamil movies made in the 1930s and 1940s unambiguously depicted caste. The criticism and mockery of the Brahmins in movies came with the rise of Dravidian parties. Along with it emerged the 'casteless' hero and 'casteless' movies. Glorification of caste-communities is a trend that emerged only in the nineties."⁵

To foreground the study of caste in Tamil films and to link it with the rise of 'castegestapo' networks that execute honour killings and murders as a reaction to 'inter-caste love dramas' in Tamil Nadu, let me narrate a political incident that occurred in Tamil Nadu - that of the formation of a socio-political movement against Dalit assertion in December 2012. In bringing together groups belonging to the intermediate castes and repeatedly referring to them as 'non-Dalit' organizations, the attempt hit out at sections of Schedule Castes and demanded dilution of the law aimed at curbing anti-Dalit atrocities. Dalit youth were accused of fomenting social tension as they ensnared girls of other communities with their bogus proclamations of love. 'They wear jeans, T-shirts and fancy sunglasses to lure girls from other communities' were the phrase of contempt. This was organized immediately after the Dharmapuri caste violence against the Dalits in November.⁶

This is a welcome stand to take considering there have been very few mainstream Dalit stories and characters in the more than 100 years of Indian cinema. The more powerful explorations of caste issues have been in parallel films and in the south, though there too they come intertwined with larger themes of poverty, rural feudalism and exploitation.⁷

One wonders, why films such as *Ejamaan*, *Devar Magan*, *Kilaku Chimailey* that praise caste and pay the least amount of respect to the

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constitution become blockbusters. This has been my question for a long time. *Kabali*, *Madras* and *Aatakathi*, directed by Pa Ranjith are successful commercial films and stand exactly opposed to the dominant movies that I have referred to above. The techniques used in Ranjith's films will explain the ways in which caste hindu themes in films have been accepted by the masses. In this writing I try to understand the basis for the success of these two different types of films. In the process I explain how Pa Ranjith's technique can really be a headache to dominant film makers and in particular to those caste Hindus who are well aware of dalit politics."

In this contest, the paper sees to study, critically, a component of popular contemporary Tamil cinema, especially foregrounding" the films *Kadhal*, *Veyil*, *Paruthiveeran* and *Subramaniapuram* F produced from ilie years 2004-2008 to read it differently against itself, while departing from a general critique of the film, so as, to recover the portrayal of subaltern subject's men and women as critical interventions.⁹

Dalits have been criticizing that these movements are led by caste Hindus (in particular brahmins) and they mobilize dalits under the banner of class and not caste. In other words caste for them is only about their leader's domination and the rest of the concern is primarily about class.¹⁰

Our academicians too have largely democratized this rogue caste system by theorizing that caste is changing. This has led many to draw similarities between caste and class without problematizing caste. I seriously don't understand how one can even compare caste and class. Caste is a rogue system that survives only through domination, oppression, and does not subscribe to democratic values at all. Nobody apart from brahmins and caste hindus love this system. Class is completely different to caste; it can have lower class, upper class, middle class and it is not static like caste. Watching Tamil films like *devar magan* or others taken in praise of the village feudal caste system and reading social scientists, sociologist, etc work in praise of village panchayat only makes one think whether these armchair intellectuals have stolen their theories from these films.¹¹

Over the last few years, Tamil filmmakers have reduced ilie poor neighbourhoods of Chennai to a

place bubbling with gangsters and anti-social elements. Pa. Ranjith's second feature titled *Madras*, starring Karthi and Catherine, compensates for it by providing a rich, pulsating account of life in the slums. It marks a superb comeback for Karthi after a string of duds. The film is set in *Vyasarpadi*, a place that is home not just to gangsters but also to IT professionals, hip-hop loving youth, football enthusiasts, die hard romantics, working men and women.¹²

The poor neighbourhood is portrayed not as a place that is beyond reformation, but as an inevitable part of me city that actually keeps it going. It is place from which me affluent middle and upper middle classes get their cheap labour and the politicians ... their muscle.¹³

On the surface, it is a standard story of revenge: *Kaali* (Karthi), a techie who has a cushy job, tries to avenge the death of his friend, *Anbu* (*Kalaiarasan*) by his political opponents. The site of a conflict is a 30 feet wall, on which a portrait of the revered leader is painted. The rival faction (of which Anbu is a member) has been trying to 'take back' wall in vain for years. Caught into this war of egos between the leaders of the two parties, Anbu loses his life. The rest of the film is about whether *Kaali* avenges the death of Anbu by killing the one of theirs.

The film brings into the narrative all aspects of life in the slum: impact of political opportunism, daily conversations, the way youth pursue the opposite sex, the effect of police brutality and so on. The women, for instance, are not your typical victims of domestic abuse from a drunk husband, but defy stereotypes. The female protagonist, *Kalaiyarasi*, for instance, is not a cut out, a girl who merely falls in love with *Kaali*. She is politically conscious, doesn't believe in the Divine and, in a way, 'reforms' *Kaali* when he bays for the blood.

'*Madras*' is a film about Dalits and their way of life. In Tamil cinema, the perception about culture and the lifestyle of Dalits has been distorted to a great extent. The people of North Madras have been shown as violent people with no great ideas. However, North Madras is a place where the youth love hip-hop and where Michael Jackson, football and Bob Marley are popular. The popular culture of

Black people has caught up in North Madras. Majority of the youth are educated, hard working and upwardly mobile. The audience, I think, like this film because it celebrates the vibrant cultural life of those living in North Madras.¹⁴

However, the film is much more than that. It is an account of what happens (or is rather happening) when political ideology is stripped of its emancipatory ideals that it claims to pursue and manifests itself as a mere turf war affecting the life of people in complex ways. It is a film that identifies political parties as an extension of the egos of their leaders. It examines how and why they systematically promote and maintain a culture of violence.

The conversations between Kaali and Kalaiyarasi are not regulated by middle class decency, but are marked by what some would call the working class 'loudness'. When Kalaiyarasi says that she loves Karthi, he replies with a simple, 'then kiss me'. Same is the case when Anbu, who, despite

living in a small space with his kid, still shares a raunchy intimacy with his wife.

But it is precisely the 'loudness' that brings some freshness to the conversations and makes it enjoyable.

Rarely does one gets to see a Tamil film that reflects the social reality so closely and sketching a detailed account of life that the middle and the upper middle class know little about. Full marks to Pa. Ranjith for that.

Conclusion

So we the present generation should try to remove dalit from the caste category and try to uphold the dalit category above individual caste references. In other words the category dalit should allow every scheduled caste to accept the prevalent discrimination and hierarchy in among Scheduled castes. And we should discuss this not as a tamil caste but as a dalit.

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ADMINISTRATIVE ASPECTS OF WEAVER'S CO-OPERATIVE SOCIETY IN TAMIL NADU - A STUDY (1947-1990 AD)

J.Lenin Albert*

Introduction

Co-operative form of organization is an indispensable instrument in a planned economy of our democracy. Co-operation is of basic importance in the development of the Nation. The role of Co-operative becomes crucial. The success of any plan depends upon the growth of a co-operative spirit.

Thus Co-operative Society was a great need for thousands of weavers all over the country¹. It was felt that many of the ills of the weavers could be cured by the Co-operative remedy. But this was challenging as it involved disbursal of finance and provision of marketing facilities to handicraftsmen working in their own scattered homes, therefore Co-operative societies

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of weavers were chiefly for providing credit. Unfortunately, at the beginning most of these societies fared badly. The earliest attempt of having a full fledged weavers society was the Co-operative union at Kanchipuram Started in 1905.²

In a Socialistic pattern of Society, Co-operation is the only means to help a weavers who values independence in his profession. ³ This paper is an attempt to analyse the Administrative aspects of handloom weavers' Co-operative Society in Tamil Nadu, during the year 1947 -1990 AD.

Reasons for the establishment of Co-operative Societies

The weavers had always been the disposal of finished products. The small weavers were under the clutches of big men and the latter were unwilling to give the former equal treatment. The masters ill-treated the poor weavers the small weavers could not be relied upon to any large extent to work their own salvation." The important problems faced by the weavers were: (a) indebtedness to master weavers and sowcars (b) difficulty in obtaining yarn at reasonable prices (c) difficulty in marketing handloom products (d) low margins of profit and wages (e) poor credit worthiness of the weavers.³

The first weavers' Co-operative Society in Madras State

The first weavers' Co-operative Society in Madras was organized in 1905 at Conjeevaram. But its progress was far from encouraging for three decades. There were only 21 societies in 1919-20. Their numbers increased to 63 in 1927-28; but they could do little work. The Economic Depression of the early thirties affected them badly and their number fell to 29 in 1934-35. The weavers evinced little interest or faith in co-operation as a means of self-improvement. This lack of interest was partly due to a functional defect in the weavers' societies of the day. The societies were mostly credit organization. They gave only cash loans and left the members to produce and sell goods on their own risk. The members could not undertake such risks readily because of fluctuations in the yarn and cloth market. The progress of the societies was slow, the best society not being able to cover more than 13 percent of the weavers in the locality. In 1934-35 the annual transactions of all the societies amounted to

Rs.5 lakhs only, while the annual production and sale of handloom cloth in the province was estimated at about Rs.5 crores.⁶

A Short history of the Madras State Handloom weavers' Co-operative Society

Formation

The initial attempt made in Madras State in 1905 to organize weavers on Co- operative lines did not meet with any success as many of the societies that were then started had to be liquidate mainly due to the disloyalty of the members themselves who deserted the society when trade was brisk and looked to it during times of stress the efforts to organize societies however continued and with the establishment of the Madras State Handloom Weavers' Co-operative Society Limited in 1933) to Coordinate and regulate the work of the primary weavers' Societies, there was a steady expansion in the activities of the Primary Societies. The number of primary Societies increased gradually the result that on 14th September 1953 the number of Primary Weavers' Co-operative Societies which were affiliated to the State Society increased to 1195 with a loomage of about 2.17 lakhs. The Madras State Handloom Weavers' Co-operative Society Limited was reconstituted on 14th September 1953 with the formation of a separate Apex society for weavers' co-operative Societies in the Andhra State.⁷

Working of the Madras State handloom Weavers' Co-operative Societies

The Madras State Handloom Weavers Co-operative Society was started in 1935 in order to give an impetus to the development of the primary weavers Co- operative Societies affiliated to it. Its main functions are to procure yarn and make it available for the affiliated societies at uniform and reasonable rates; to give technical advice to the primaries in the production of handloom cloth that can be easily marketed, to secure contracts for the production of goods for supply to merchants as for export abroad, to purchase a part of the output of the primaries and market the goods through its various emporia and depots throughout the State and outside it and to give financial help. This society was recently reconstituted restricting its area of operations to the Residuary Madras State and the seven taluks of the Bellary districts which have been

emerged with Mysore, Consequent on the formation of the Andhra State. This reconstituted Society Consists of 530 primary weavers Co-operative Societies having in their fold 1,08,882 looms, besides other members. It has a share capital of Rs.6,12,858. In the division of the assets and liabilities of the composite State Handloom Weavers' Co-operative Society as between the reconstituted Society and the Andhra Handloom Weavers' Co-operative Society, the reconstituted Society has been given assets and liabilities amounting to Rs.96,22,021 and Rs.63,08,325 respectively. It plays an important part in providing work to a large body of weavers by arranging to market a part of the production of the weavers Co-operative Societies affiliated to it. Government of India have sanctioned a sum of Rs.124.9 lakhs for financing several schemes for the promotion of handloom industry out of the cers levied on mill cloth.⁸

The chief function is to help in the disposal of goods produced by the primaries. It maintains a network of emporia and depots in the State, where the goods are sold to consumers at reasonable prices. Depots have been opened outside the State also to tap the Inter State Markets Depots are also opened in other countries like Colombo, Singapore, Kuala Lumpur, Aden and Bangkok and the goods are sold through agents in Rangoon.⁹

Management

The management of the society vests in a Board of Directors consisting of 21 members of whom 3 are the nominees of Government. The primary weavers' Co-operative Societies are represented in the Board by 12 Directors at the rate of one for each district where there are weavers' Co-operative Societies. The Management is responsible for the proper administration of the Society and for carrying out the objects referred to above. They are assisted in their work by an Executive Committee consisting of members elected from among the Board or Directors. The day-to day affairs of the Society are being attended by the Business Manager. The Society raises the finances required by way of share capital from members, loans from State Co-operative and Reserve Banks on the security of the assets of the society and subsidies and loans obtained from the Government.¹⁰

Progress of the Madras State Handloom Weavers' Co-operative Society

The number of members of the Madras State Handloom Weavers Co-operative Society on 30th June 1953 was 1479 while it was 8604 at the end of the year 1952. The reduction is due to the removal of 'B' class share holders. The share capital of the Society however rose from Rs.4.86 lakhs to Rs.8.36 lakhs. The purchase and sale of finished goods on outright basis amounted to Rs.92.39 lakhs and 103.33 lakhs respectively as against Rs.96.88 lakhs and Rs.86.19 lakhs respectively in the previous years. The Society purchased 34,674 bales of yam for Rs.278.43 lakhs and sold 35,295 bales to the primaries for Rs.280.08 lakhs. Its reserve fund and other reserves on the last day of the year amounted to Rs.58.88 lakhs. Its borrowings stood at Rs.88.32 lakhs. Its working capital was Rs.155.56 lakhs. The society worked at a net profit of Rs.0.4 lakhs.¹¹

The Society has 1002 members on its rolls with a paid up share capital of Rs.6.14 lakhs at the end of the year 1954 as against 952 members and a share capital of Rs.6.08 lakhs on the last date of the year 1956. The purchase and sale of finished goods on outright basis amounted to Rs.107.36 lakhs and Rs.139.61 lakhs respectively. The Society purchased 10,329 bales of yam valued at Rs.105.19 lakhs and sold 10746 bales for Rs.109.11 lakhs to the primary societies. The reserve fund amounted to Rs. 5.09 lakhs on 30.06.1956 and its borrowings stood at Rs.1 0.21 lakhs, while its working capital was Rs.85.16 lakhs. The Government sanctioned an interest free loan of Rs.10 lakhs to the Madras State Co-operative Bank to be loaned to the Madras State Handloom Weavers' Co-operative Society and guaranteed the repayment in full. This amount was repaid by the society. Another sum of Rs.10 lakhs had since been sanctioned to the society through the Madras State Co-operative Bank on similar terms. The Society worked at a profit, of Rs. 3.57 lakhs during the year 1957¹².

There were 807 primary societies with a membership of 1.41 lakhs and a paid-up share capital of Rs.70.68 lakhs at the end of the year. The value of goods produced by them was Rs. 454.68 lakhs and they marketed goods worth Rs.561.06 lakhs. A sum of Rs.111.21 lakhs was paid as wages to the weaver members.¹³

The weavers' Co-operative Societies continued to play an important role in the rehabilitation of the weavers and the development of the industry by implementing the various schemes formulated by the Government with the aid of cess fund allotments provided by the Government of India. The Government of India provided a sum of Rs.1 00.51 lakhs for the year 1955-56 for the implementation of the several schemes evolved with the concurrence of the All-India Handloom Board and the state Government sanctioned a sum of Rs.63.94 lakhs out of this allotment from cess fund for implementing the cess fund schemes. The Madras State Co-operative Bank was provided with a sum of Rs.23.98 lakhs for financing primary societies through the co-operative central banks.¹⁴

In the year 1960, there were 1,050 weavers Co-operative Societies, with 2.16 lakhs members and a paid up share capital of Rs.1.1 0 crores. Out of 4.66 lakhs looms registered in the State, about 2.08 lakhs looms were in the weavers' societies. The societies produced handloom goods of various varieties valued at Rs.9.36 crores and effected sales amounting to Rs.9.80 crores and paid wages to an extent of Rs.2.46 crores to their members.¹⁵

Performance of Handloom Industry in Tamil Nadu (Co-operative Sector)

During 1976-77 and 1977-78, 120 and 81 new Primary weavers' Co-operative Societies were organized covering 37,516 and 22,500 handloom weavers respectively. Handloom cloth production in 1977-78 was 592.3 million metres of which the Co-operative sector accounted for 14.9 percent. Production of handloom cloth increased by 4.5 percent in 1977-78 over the previous year and the rising trend in production was mainly due to the avowed policy of the central and State Governments to strengthen the industry through Co-operative action. Sales as a percentage of production improved from 87.5 percent in 1976-77 to 96.8 percent in 1977-78. On the export front also the performance was good. The value of goods exported rose by 31.5 percent. However as against the targeted production level of 11 million metres of controlled varieties of handloom cloth in 1977-78, the Co-operatives were able to produce only to 46 million metres leaving a sizeable gap.

An important promotional measure undertaken during the year 1979 was the setting up of four Intensive Handloom Development Projects with 5,000 looms each at Salem, Erode, Kancheepuram and Madurai and two Export Production Projects at Kurinjipadi and Karur with 1,000 looms each.¹⁶

As on March 1978, there were 946 Primary weavers Co-operative Societies in which 2.07 lakhs looms were working. During the year 1978, a total expenditure of Rs.824 lakhs was incurred by the Government for the implementation of the various handloom development schemes.

For the year 1977-78 the Reserve Bank India extended a total credit accommodation of Rs.14 ,86.11 lakhs to all weavers Co-operative Societies, through 12 co-operative Central Banks besides another amount of Rs.750 lakhs to the Co- optex through the Tamil Nadu State Co-operative Bank. The total production of the primary weavers Co-operative Societies during 1977-78 amounted to Rs.40 crores.¹⁷

On 30th June 1960, there were 1,0056 weavers' societies in the State and nearly 45 per cent of the looms were within their fold. On an average, their total monthly production amounts to Rs.77 lakhs and their sales to Rs.83 lakhs. The society which was composed of weavers' Co-operatives helps these societies in the supply of yarn and the sale of their finished goods. With the aid of the cess fund, various measures had been taken for assisting weavers and improving the handloom industry.¹⁸

Spinning Mills

To ensure proper supply of yarn at chapter rates, the society has sponsored a spinning Mill in South India with 16,000 spindles with an authorised capital of Rs.45 lakhs. The State Society paid Rs.15 lakhs and the primaries Rs.17.57 lakhs towards the share capital of the Mills. Arrangements for the Mill going into production are in progress at Tinnevely. Another Mill is being sponsored at Srivilliputhur with 12,000 spindle.¹⁹

Working Centres

(i) Dye Factories

There are 5 Dye factories for supply of coloured yarn to the primary societies. It is mainly for the

excellence of the coloured fabrics, the Handloom Industry has survived so far the completion. The Dye Houses have established a reputation for dyeing fast shades and standard varieties. In addition there are about 133 approved dyers, who undertake dyeing at scheduled rates for the primaries according to combinations approved by the state Society and at the rates fixed. Besides the above, there are proposals to mechanize a part of the processing at the centres.

Weaving Factories

The state Society is running two weaving Factories, where Frame and improved types of looms are installed for the production of standard varieties. The object of these factories is mainly to make new and elegant designs which can be easily marketed. These serve as models for the primaries to follow. Training is also given for weavers, who evince interest in the production of new varieties in the factories. Besides there are within the State 3 pattern weaving Factories run out of cess Fund producing samples of new fabrics to suit the changing tastes of the consumers.²⁰

Collective Weaving Centres

Collective weaving Centres were originally started by the State Textile Commissioner during 1942-43 to give employment for weavers and to relieve their distress during slump periods. These Centres have been transferred to the state Society in 45. The State Society is running five centres at Salem, Tirunageswaram, Sankarankoil, Mandavalli and Washermanpet, the latter two being recently started to standardize exportable varieties.

Yarn and Cloth Processing Centre, Erodu

The equipment of the factory consists of a bleaching unit, a 5 bowl finishing calendar and one felt calendar. The capacity is about 10,000 yards per day per shift of 8 hours. Besides processing the goods produced by the production units of the state society and the primary weavers Co-operative Societies, productions of weavers outside the Co-operative fold were also being processed."

Provision of working capital for weavers co-operative Societies

For the year 1981-82 the Reserve Bank of India sanctioned a total cash credit accommodation of Rs.2,481.88 lakhs to all weavers Co-operative societies

through 13 Co-operative Central Banks and Rs.2,200.00 lakhs to the Co-optex through Tamil Nadu State Co-operative Bank towards working capital for production and marketing activities. The total production of the primary weavers Co-operative societies during 1981-82 amounted to Rs.86.77 crores. During 1981-82 130 new primary weavers Co-operative societies were set up in Tamil Nadu and 43,042 weavers from the private sector were enrolled as members in the new as well as the existing weavers Co-operative Societies. This includes 23 Industrial Weavers Co-operative Societies set up for loomless weavers at a total cost of Rs.111.89 lakhs. Seven of the new Industrial weavers Co-operative societies were set up exclusively for AdiDravida Handloom weavers and exclusively for the women Handloom weavers.²²

Provision of concessional finance to Handloom weavers Co-operative Societies

The 'NABARD' scheme of extending concessional finance to the Handloom Weavers Co-operative Societies at 2 1/2 percent less than the bank rate is being continued during the year 1984-85 also. The total credit limits sanctioned by the Reserve Bank of India for the year 1984-85 in respect of primary weavers co-operative societies and the Apex society are given below.

1984-85 (Rs. IN CRORES)

1. Primary Weavers Co-operative Societies	56.25
2. Apex Society	50.00+20.00
	(Festival season)

In order to enable the financing banks to pass on NABARD performance at 7.5 percent to the primary weavers Co-operative Societies, Apex Society an interest subsidy of 3 per cent to the District Central Co-operative Banks and 1 per cent to the Tamil Nadu State Co-operative Bank. For this purpose, the Government have sanctioned Rs.100 lakhs during the year 1984-85.²³

In the year 1989-90 there were 1,677 primary weavers Co-operative societies as on 28th February 1990. The target for 1989-90 was to bring 15,000 weavers into the co-operative fold and against this target, 39,000 weavers have been admitted. For the year 1989-90 the Government had sanctioned a sum of Rs.50.00 lakhs as state participation and Rs.15 lakhs as share capital loans under the scheme of Co-

operativisation. This amount has been utilized to assist 337 Co-operative societies and 7,200 members.²⁴

Conclusion

Tamil Nadu ranks first in the country in the achievement of the co-operative coverage of handlooms. There are still poor loom has weavers working under the master weavers in the private sector.

Government intends providing a package of assistance to these weavers in terms of share capital assistance and state participation in the weavers co-operative societies, No doubt many of the ills of the weavers could be cured by the co-operative remedy. Hence it is very clear that the progress of the handloom weavers entirely depends upon the progress of the handloom weavers co- operative societies.

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RECLASSIFICATION AND RECONSTITUTION OF THE SPECIAL VILLAGE PANCHAYATS IN TAMILNADU (2004-2006) – AN ANALYSIS

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Introduction

The present work is an attempt to analyze the down gradation of reclassification of Town Panchayats as special Village Panchayats and reconstitution of Special Village Panchayats as Town Panchayats in Tamilnadu local bodies administrative structures in 2004-006.¹ The spirit of Panchayati Raj is decentralization of powers into gross root levels. The Government of India implemented 73rd and 74th Constitutional Amendments in 1992 which makes the Constitutional mandate of devolution of powers between central government and local bodies.²

In Tamilnadu government, the down gradation of Town Panchayats into village Panchayats in order to enable them to access central funding for Rural Development Programs are called as Special Village Panchayats, through the reclassification of Town Panchayats in 2004. But due to many practical difficulties and some legal infirmities again the Special Village Panchayats are reconstituted as Town Panchayats within the short span of two years in 2006.

Chronological Development of Town Panchayats

Town Panchayat is the body of government for areas in transition from 'rural' to 'urban'.³ Tamilnadu is the first state to introduce such a classification in urban local bodies.⁴ The Tamilnadu state has 529 Town Panchayats⁵ in 2011. The Town Panchayats were conferred with individual administrative powers and unique functional characters have been in existence for over a century.⁶ They are divers of economic growth and offer opportunities for social and economic development of people. They have necessitated special attention to the civic needs of the people of the Town Panchayats. The Town Panchayats adopt well devised accounting and auditing procedures and the service delivery to the public has been better. They are categorized on the income criteria and population. Executive officer is the higher authority as in case of Town Panchayats. Town Panchayats are formed under the Madras Panchayats Act 1950 as Class –I Panchayats.⁷ They got Town Panchayat status under Tamilnadu Panchayats Act 1958. Till 1981, the Town

Panchayats were under the administrative control of Directorate of Rural Development. During 1981 Indian Government constituted a separate Directorate for the Town Panchayats with the nomenclature of 'Directorate of Town Panchayats'.⁸ However, the administrative control of the Directorate of Town Panchayats continued to be with the Rural Development Department at the Secretariat as they were governed under the Tamilnadu Panchayats Act 1958.⁹

Following the introduction of 73rd and 74th Amendments to the constitution of India in the year 1992, all the Town Panchayats were reconstituted under the Tamilnadu District Municipalities Act, 1920 and treated as transitional area. i.e. an area in transition from rural area to an urban area. Necessary Amendments were brought on to the Tamilnadu District Municipalities Act, 1920 for this purpose and a separate chapter in respect of town Panchayats was inserted in the said Act. Consequently, though the nomenclature 'Town Panchayat' remained unchanged. The administrative control of the Directorate of the Town Panchayats was brought under the Municipal Administration and water supply department at the Secretariat.

In 2004, under Tamilnadu Panchayat Act, 1994, 561 Town Panchayats were re-classification as Special Village Panchayats and brought under Rural Development Department. In the same year 50 Town Panchayats reclassified as third grade Municipalities.¹⁰ Under this Amendment to section 3B of the Tamilnadu District Municipalities Act 1920. Separate chapter under the caption of "Special Provision relating to Special Village Panchayats" in the above said Act notified by an ordinance vide Government Gazette extra ordinary No.251 dated 1.10.2004¹¹. Further the Act enacted was notified vide Government Gazette extra-ordinary No.309 dated 13.12.2004 for administrative purposes separate orders were also issued.

Reclassification of Town Panchayats as Special Village Panchayats

Tamilnadu had 636 Town Panchayats on 1st April, 1996 got reduced to 611 Town Panchayats following the down gradation of 25 Town Panchayats

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into Village Panchayats in 1998, by the suggestion of first State Finance Commission with the concurrence of the respective council. The agony of Redeploying of personnel in the same or to the other Town Panchayats was undesirable. In fact, many of those who retired during the process of reclassification could not get their pensioner benefits. The second state Finance commission and so studied the issue by following the criteria of income and population. The study revealed and recommended the measures and cautioned that the exercise of reclassification has to be done before 2001 local body elections and also before 2001 census report.

But the Government didn't implement on the report till May, 2004. Suddenly, in June 14, 2004, the Tamilnadu government at one stroke has downgraded all 561 Town Panchayats except 50 as 'Special Village Panchayats'. There by ignoring the Constitutional mandate for formation of Nagara Panchayats or Transitional areas in each state. In the first read of Government Orders were issued for the reclassification of 561 out of the 611 Town Panchayats which were governed by the Tamilnadu District Municipalities Act, 1920 as village Panchayats under Tamilnadu Panchayats Act, 1994, with effect from June, 2004.¹² The Village Panchayats so reclassified from Town Panchayats are called as Special Village Panchayats.¹³

The remaining 50 Town Panchayats are continued as such, with a changed nomenclature as Third-Grade municipality by amendments to the Tamilnadu District Municipality Act, 1920. The reason behind the decision was to enable them to access central funding for rural development programs. On the other hand, by remaining under urban, all the 561 Town Panchayats stand to get assistance from National slum Development Programme (NSDP) and Swarna Jayanthi Shahari Rozgar Yojana Schemes (SJSRY). But it couldn't enrich as the Government of India proceeded on Below Poverty Line survey.

Defects in the Reclassification as Special Village Panchayats

The Third State Finance Commission which is seized of the issue had an in depth study on the reclassification of Town Panchayats.¹⁴ The government which should have studied the issue in

totality preferred to downgrade Town Panchayats as Special Village Panchayats resulting the utter chaos.

Report of the Third State Finance Commission

i) Even though government have ordered that the existing arrangements would continue for the allocation of funds under NSDP and SJSRY schemes to special village Panchayats, no money would be passed on to them.

ii) In the District hearing held at various centres, the elected representatives have focused the unfortunate situation in which the special Village Panchayats has almost come to a level of stand still with no elections for casual vacancies and no fund from urban related schemes. They also informed that funds received from rural share not in proportion to the needs.

iii) In the same vein, the Director of Special village Panchayats who participated in the interaction with third State Finance Commission has stated that the department could get only meager fund under NamadhuGramam. She has also stated that funds were denied for reclassified special village Panchayats by Tamilnadu urban Development project (TNUDP) since the scheme fund is primarily means for urban areas.

iv) Moreover, it has been brought to the notice of the commission that when it was under urban, Director of Special Village Panchayats has also stated that wholesale down gradation led to the disappearance of transitional areas which the Constitution mandate for creation.

v) Thus Third State Finance Commission which analyzed that piecemeal approach will not solve the problem. Moreover the reclassification suffers from legal infirmities. While the special village Panchayats are governed by Tamilnadu Panchayats Act, for levy of taxes and used charges, urban rates have been ordered to be adopted. Thus the four grade classification of Special Village Panchayats by Second State Finance Commission appears to be illogical.

vi) In fact, the Executive officer in Grade II of Special Village Panchayats is in the clerical cadre. At least supervising level staff will be more acceptable. The Second State Finance Commission's classification of Grade II and Grade I on basis of

income is also marginal.

Recommendations of the Third State Finance Commission

In the light of the above analysis, the Third State Finance Commission recommends the following: The Commission concurs with the decision of Government in reconstitution the 561 Special Village Panchayats into Town Panchayats by its order.¹⁵ And that its continuance as transitional body shall be ensured.

1. All the census towns may be classified as urban to avoid different classifications.
2. Government should periodically examine reclassification of village Panchayats to Town Panchayats of particularly around the major urban centers.
3. The present classification of four grade among Town Panchayats may be brought down to three grade and that all Grade II may be upgraded as Grade I Town Panchayats.

Reconstitution of Special Village Panchayats as Town Panchayats

Reconstitution of 561 Special Village Panchayats as Town Panchayats under the Tamilnadu District Municipalities Act, 1920 – Orders issued.¹⁶ Representations were received about the practical difficulties being faced by the Special Village Panchayats under the new set-up and requesting to reconstitute them again as Town Panchayats under the Tamilnadu District Municipalities Act, 1920.¹⁷

- i) In the government letter second read the District collectors as Inspectors of special village Panchayats were requested to issue notice and obtain the resolution of the councils of the special village Panchayats as to whether they would like to revert to the status of erstwhile Town Panchayats under Tamilnadu District Municipalities Act, 1920, or whether the Special Village Panchayats would like to be treated as (ordinary) Village Panchayats.¹⁸
- ii) The Director of Special village Panchayats in the Government letter third read has informed the following position.

Sl No.	Details of Resolution Passed by Special Village Panchayats	Number of Special Village Panchayats
1	To become Town Panchayats	506
2	To remain as Special Village Panchayats	17
3	To become Municipalities	02
4	To leave the decision to Government	07
5	To become Village Panchayats	11
6	Did not conduct meeting and pass any resolution	18
	Total	561

The Special Village Panchayats were informed that they could only between becoming Town Panchayats or (ordinary) Village Panchayats and that if they failed to pass any resolution, it will be interpreted that they have no objection to being reclassified as Town Panchayats. The Director of Special Village Panchayats has requested to issue notification on reconstituting 561 Special Village Panchayats as Town Panchayats under Tamilnadu District Municipalities Act, 1920.¹⁹

iii) The government after considering the views of the various Special Village Panchayats has decided that all the 561 Special Village Panchayats be reconstituted as Town Panchayats and that necessary Amendments to the Tamilnadu Panchayats Act, 1994, the Tamilnadu District Municipalities Act 1920 and Rules be brought forth immediately.

iv) The government accordingly direct that all the 561 Special Village Panchayats be reconstituted as Town Panchayats, Consequently, a new chapter namely "CHAPTER 1-B TOWN PANCHAYATS" has been inserted in Tamilnadu District Municipalities Act, 1920 by the Tamilnadu Municipal Laws (Amendment) Ordinance, 2006, for governing Town Panchayats.

The President and members of Special Village Panchayats who are holding office shall be deemed to be the Chairman and members of Town Panchayats shall continue to hold office up to the date on which their term of office would expire.²⁰ According to Clause (b) of the said Section all the employees and the provincialized of such Town Panchayats shall continue to serve under the Town Panchayat under this Act.²¹

Finally, the appended notification for the Constitution of the 561 Special Village Panchayats as Town Panchayats is published in the Tamilnadu Government Gazette on 14th July 2006.

Conclusion

With the aim to foster democratic participation to involve villagers in the development of the administration of Local Self-Government, state introduced such re-classifications as Special Village Panchayats. But within a short span of time (2004-2006) this system was failed due to lack of fiscal powers and authorities to perform the functions. Thus Government should execute any new

implementations only by pre-planning and analyzing the far-reaching results of concern department, which may prevent waste of time and energy and money of the Government. The Government realized that any new schemes implement at first, in a selected villages for experiment. Later as per the result of that experience it may implement further more villages then it will be proved the practical problems and functions of modified forms of the reclassification. But intellectually by realizing the potential of the urban areas the government has made a determined effort to reconstitute the Special Village Panchayats again as Town Panchayats for the effective local administration.

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கான் சாஹிப் வாய்க்கால் - ஒரு வரலாற்றுப்பார்வை

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வரலாற்றின் எல்லை குறுகி நமது சமூகத்தின் வரலாறு ஆய்வு செய்கின்ற பொழுது அது சுவாரஸ்யமாகவும் அதிக பயனுள்ளதாகவும் அமைகின்றது. நாம் வாழுகின்ற ஊர், கிராமம் மற்றும் நகரம் போன்றவற்றில் பல வரலாற்று அடையாளங்கள் நாம் அறியாமலேயே மறைந்திருக்கின்றன. இந்த வரலாற்று நினைவுச் சின்னங்களின் சுவாரஸ்யமான வரலாறு ஆய்வு செய்யப்படும் பொழுது அது சுவாரஸ்யமானதாகவும் பயனுள்ளதாகவும் அமைகின்றது.

கடலூர் மாவட்டம் சிதம்பரம் அருகே உள்ள கான் சாஹிப் வாய்க்காலின் வரலாறும், சிறப்பும் அந்த பகுதியில் வாழும் மக்களுக்கே தெரியாமல் இருக்கக் கூடிய சூழலில் இந்த ஆய்வுக் கட்டுரை அந்த வாய்க்காலின் வரலாற்றையும் சிறப்பையும் ஆய்வு செய்யக் கூடிய ஒரு முயற்சியே ஆகும்.

வரலாற்று ஆய்வாளர் செ.திவான் அவர்கள் மருதநாயகம் என்ற தன்னுடைய நூலில் வீராணம் ஏரிக்கு கிழக்கே கான் சாஹிப் வாய்க்கால் அமைந்திருப்பதாகவும் அதை மதுரை ஆளுநராக இருந்த மருதநாயகம் என்ற கான் சாஹிப் அமைத்துத் தந்தார் என்கின்ற தோனியில் செய்தியை பதிவிடுகிறார். இந்த செய்தி பல வரலாற்று சிறப்புமிக்க கேள்விகளை எழுப்புகின்றது. முதலில் பெயர் ஒற்றுமை இருக்க கூடிய காரணத்தினால் மட்டுமே அந்த வாய்க்கால் மருதநாயகம் என்கின்ற கான் சாஹிப்பால்தான் அமைக்கப் பெற்றது என்று கூறிவிட முடியுமா? மேலும் கான் சாஹிப்தான் இதனை அமைத்தார் என்றால் எந்த வருடம் எந்த சூழ்நிலையில் அவர் அந்த வாய்க்காலை அமைத்து இருப்பார் என்ற தேடலே இந்த கட்டுரையின் நோக்கம்.

ஆற்காட் நவாப்பின் சிறந்த படைத் தளபதிகளில் ஒருவரான கான் சாஹிப் வரி வசூலுக்காக நியமிக்கப்பட்டார். அவர் வரி வசூலின் போது சிதம்பரம் நோக்கி வந்தார் அங்கு வாழும் மக்களின் வறுமையும் மற்றும் வரி செலுத்த முடியாத காரணத்தையும் அவர் அறிந்தார். இந்த இரு பிரச்சனைகளுக்கும் தீர்வு காண்பதற்காகவே அங்கு வாய்க்கால் ஒன்று வெட்டப்பட்டது. இந்த வாய்க்காலினால் மக்களின் வறுமையும் ஒழிந்தது. இவற்றால் வரி வசூலும் சேர்ந்தது. நாட்டு மக்களின் குறைகளை தீர்ப்பவராகவும் நாட்டின் ஒரு சிறந்த ஆட்சியாளராகவும் கான் சாஹிப் திகழ்ந்தார்.

கான் சாஹிப் வாய்க்கால் விவசாயிகள் சங்கத்தின் தலைவர் சையத் ஷாஹ் முதல்வரார் சக்காப் என்பவரை சந்தித்த போது அவர் கூறியதாவது. இந்த வாய்க்கால்

மதுரையின் ஆளுநராக இருந்த மருதநாயகம் என்ற கான் சாஹிப் என்பவரால் தோற்றுவிக்கப்பட்டது என்று கூறியது மட்டும் இன்றி அந்த வாய்க்கால் எவ்வாறு, எக்காரணத்திற்காக தோற்றுவிக்கப்பட்டது என்ற காரணத்தையும் கூறினார்.

கால்வாய் அமைப்பதற்கான காரணம்

கான் சாஹிப் வாய்க்கால் விவசாயிகள் சங்கத்தின் தலைவர் மேலும் இவ்வாறு கூறினார்.

சிதம்பரத்தை இரு பிரிவுகளாக தென் சிதம்பரம் மற்றும் வட சிதம்பரம் பரித்து ஆராய்ந்த கான் சாஹிப் சிதம்பரத்தின் தென் பகுதி எப்பொழுதும் நீரில் மூழ்கி இருப்பதை அறிந்து மக்களால் விவசாயம் செய்ய முடியாததை உணர்ந்தார். இவற்றால் வரி செலுத்த முடியாததையும் அறிந்தார். அப்பகுதியை விட்டுவிட்டு வட சிதம்பரம் வரி வசூலுக்காக சென்ற கான்சாஹிப் அப்பகுதி மக்கள் நீரின்றி விவசாயம் செய்ய முடியாமல் வறுமையில் வாடியதையும் அறிந்தார். ஒரு பகுதி மக்கள் நீரினால் அவதிபடுவதையும் மற்றொரு பகுதி மக்கள் நீர் இல்லாமல் வாடுவதையும் பார்த்த கான் சாஹிப் அதை சரி செய்வதற்காக வாய்க்கால் ஒன்றை அமைக்கும் திட்டத்தை ஏற்படுத்தினார். இவற்றால் நீரினால் பாதிக்கப்பட்ட மக்களுக்கு வடிகால் ஆகவும், நீர் இல்லாமல் அவதிப்பட்ட மக்களுக்கு பாசன வாய்க்காலாகவும் இத்திட்டம் அமைந்தது. கான் சாஹிப்பின் இத்திட்டம் செயல்படுத்தப்பட்டு சிதம்பரத்தின் புலியங்குடியிலிருந்து கறைக்காட்டு சாவடி வரைக்கும் அமைக்கப்பட்டு வெள்ளாற்றில் கலக்கும்படி செய்தார். இவற்றால் அப்பகுதியில் விவசாயம் பெருகியது மட்டுமின்றி சிறு தொழில்களும் வளர்ந்தது மற்றும் உள்நாட்டு போக்குவரத்தும், ஏற்றுமதி, இறக்குமதி ஆகியன இவ்வாய்க்காலின் மூலம் நடைபெற்றது.

சான்றுகள்

சிதம்பரத்தில் உள்ள மக்களின் வாழ்வாதாரம் மேன்மை அடைவதற்கு கான் சாஹிப் வாய்க்கால் தான் முக்கிய காரணமாக விளங்கியதுதென்று அங்கு வாழும் மக்களின் கருத்துகள் ஆகும். இந்த வாய்க்கால் மூலம் அங்கு வாழ்ந்த மக்களின் வாழ்க்கை எவ்வாறு மேன்மை அடைந்தது என்று தெளிவுபடுத்தும் விதமாக அம்மக்களின் வாய் வழிச் செய்திகள் மற்றும் விவசாயிகள், விவசாயிகளின் சங்கங்கள் மட்டுமின்றி நேர்காணல்கள், ஆவண காப்பகங்கள் இடமிருந்து பெறப்பட்ட சான்றுகள் ஆகியன இந்த கால்வாய் எவ்வாறு அங்கு வாழ்ந்து கொண்டிருக்கும் மக்களுக்கு பயனுள்ளதாக இருந்தது என்று தெளிவுபடுத்துகின்றது.

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, இசுலாமியக் கல்லூரி, வாணியம்பாடி.

வாய்வழிச் செய்திகள்

சிதம்பர பகுதியில் தலைமுறை தலைமுறையாக வாழும் மக்களின் வாய்வழிச் செய்தியாக பதிவு செய்யப்பட்டவைகான் சாஹிப் வாய்க்கால் எங்கள் ஊரில் அமைக்கப்படவில்லை என்றால் எங்களின் நிலை மிகவும் மோசமானதாக இருந்திருக்கும். ஏனென்றால் எங்கள் பகுதியான தென் சிதம்பரம் ஒவ்வொரு பருவ காலங்களிலும் அதாவது வருடம் முழுவதும் நீரில் மிதக்கும் பகுதியாகவே இருந்தது. இந்த அவல நிலையை மாற்றி அமைத்தது தான் கான் சாஹிப் வாய்க்கால் இந்த வாய்க்கால் எங்களுக்கு வடிகாலாக அமைந்தது. இவற்றால் நாங்கள் எந்தெந்த பருவத்தில் எந்தெந்த பயிரிட வேண்டுமோ அதனை தக்க சமயத்தில் பயிரிட்டு விவசாயம் செய்ததோடு எங்களின் வாழ்க்கையும் மேன்மையடைந்தது. இதற்கு இந்த வாய்க்கால் தான் முக்கிய காரணமாக விளங்கியது.

மற்றொரு பகுதியாக விளங்கிய வட சிதம்பரத்தில் வாழும் மக்களின் இந்த வாய்க்கால் பற்றிய கருத்துகள் என்னவென்றால் எங்கள் பகுதி மிகவும் வறண்ட, நீர் நிலைகளும் இல்லாத பகுதி சரியான பருவத்தில் மழைகளும் கிடையாது. நாங்கள் வானம் பார்த்து வாழ்ந்த மக்கள் ஏனென்றால் நாங்கள் மழை பருவத்தில் மட்டும் தான் விவசாயம் செய்ய முடியும். மற்ற பருவங்களில் எங்கள் பூமி காய்ந்த வறண்ட பூமியாகவே இருந்தது. இது போன்ற எங்களின் நீருக்கான ஏக்கங்களுக்கும் மற்றும் இந்த அவல நிலையையும் மாற்றியமைத்து கான் சாஹிப் வாய்க்காலே ஆகும். வருடம் முழுவதும் நீருக்காக ஏங்கி கிடந்த எங்களுக்கு இரண்டிற்கு மூன்று போகம் என்ற நாள் கணக்கில் வருடம் முழுவதும் நீரை கொடுத்தது கான் சாஹிப் வாய்க்கால் இவற்றால் நாங்கள் வருடம் முழுவதும் பருவத்திற்கு ஏற்றாற் போல் விவசாயம் செய்தோம்.

விவசாய சங்கங்கள்

சிதம்பரத்தில் கான் சாஹிப் வாய்க்கால் அமைக்கப்பட்டதின் மூலம் அப்பகுதியில் விவசாயங்கள் பெருகின, விவசாயிகள் மகிழ்ச்சி அடைந்தனர். இவற்றால் அப்பகுதியில் வாழும் விவசாய மக்களை மேம்படுத்துவதற்கும், விவசாயங்களை பற்றி எடுத்து கூறுவதற்கும் அங்கு விவசாய சங்கங்கள் தோற்றுவிக்கப்பட்டது. கான் சாஹிப் வாய்க்காலின் பெயரிலேயே ஒரு விவசாய சங்கம் ஆரம்பிக்கப்பட்டது. அதுதான் கான் சாஹிப் வாய்க்கால் பாசன விவசாயிகள் சங்கம் இந்த சங்கத்தின் மூலத்தான் அன்று முதல் இன்று வரை அங்கு வாழும் மக்கள் மனதில் விவசாயம் பற்றி விழிப்புணர்வை ஏற்படுத்தியது. எனவே அங்கு விவசாயம் அழியாமல் இந்த வாய்க்கால் பாதுகாத்து வருகின்றது. இப்பகுதியில் வாழும் விவசாய மக்களுக்கு இன்றும் நம்பிக்கை உட்கும் விதமாக கான் சாஹிப் வாய்க்கால் திகழ்கின்றது.

நேர்காணல் மற்றும் ஆதாரம்

சிதம்பரத்தில் வாழும் மக்களின் கான் சாஹிப் வாய்க்கால் பற்றிய வாய் வழிச் செய்திகள் மட்டுமின்றி நேர்காணல் மூலமாக ஆதாரங்கள் திரட்டப்பட்டுள்ளது. அவற்றுள் கான் சாஹிப் வாய்க்கால் தொடங்கிய இடம் முதல் முடிவு பெறும் இடம் வரை அந்த வாய்க்காலை நேர்காணல் மூலம் பதிவு செய்யப்பட்டுள்ளது.

இந்த வாய்க்கால் ஆரம்ப இடம் முதல் முடிவு பெறும் இடம் வரை இடைப்பட்ட பகுதிகள் அனைத்தும் விவசாயத்திற்காக பாசனங்கள் செய்யும் வகையில் அமைக்கப்பட்டுள்ளது.

இந்த வாய்க்காலின் மூலம் விவசாயம் மட்டும் இன்றி சிறு சிறு தொழில்களும் நடைபெற்றதற்கான ஆதாரங்கள் உள்ளன. அவற்றுள் மண்பாண்டம் செய்தல், செங்கல் சூலைகள் அமைத்தல், மீன் வளர்ப்பு போன்ற தொழில்கள் நடைபெற்றதற்கான ஆதாரங்களும் உள்ளன.

ஆவண காப்பகங்களிடம் இருந்து பெறப்பட்ட ஆதாரங்கள்

சிதம்பரத்தில் உள்ள ஆவண காப்பகங்களிடம் இருந்து பெறப்பட்ட சான்றுகளின்படி கான் சாஹிப் வாய்க்கால் சிதம்பரத்தை சுற்றி உள்ள சுமார் 60 முதல் 70 வரையிலான கிராமங்களை இணைக்கின்றது.

இந்த வாய்க்கால் யாரால் தோற்றுவிக்கப்பட்டது எந்த சூழ்நிலையில் தோற்றுவிக்கப்பட்டது. எந்த வகையிலான தொழில் நுட்பத்தை கொண்டு துவங்கப்பட்டது என்பதற்கான ஆதாரங்கள் உள்ளது.

இது மட்டும் இன்றி இந்த வாய்க்கால் எந்த இடத்தில் துவங்கி எங்கு முடிவு பெருகின்றது என்பதற்கான வரைபடங்களும் ஆவண காப்பகங்களிடம் இருந்தும் பெறப்பட்டு உள்ளது. இது போன்று கான் சாஹிப் வாய்க்காலைப் பற்றி நாம் அறிந்துகொள்ள ஏராளமான சான்றுகள் உள்ளது.

அமைப்புகள்

தொடக்கம்

கான் சாஹிப் வாய்க்கால் தென் சிதம்பரத்தில் புளியங்குடி என்ற இடத்தில் இராஜன் வாய்க்காலின் கிளை வாய்க்காலாக தொடங்குகின்றது. இதற்கு ஆதாரமாக ஆவண காப்பக சான்றுகள் மற்றும் நேர்காணல் சான்றுகள் உள்ளன.

முடிவு

இந்த வாய்க்கால் வட சிதம்பரத்தில் கரைக்காட்டுச் சாவடி என்ற இடத்தில் வெள்ளை ஆற்றில் கலந்து முடிவு பெறுகின்றது.

வாய்க்காலின் மொத்த தூரம்

இந்த வாய்க்கால் சிதம்பரத்தை சுற்றிலும் சுமார் 60 சிற்றூர்களை இணைத்து 37 கி.மீ தூரம் பயணிக்கின்றது.

இதன் பாதைகள் :

இந்த வாய்க்கால் தென் சிதம்பரம் புளியங்குடி என்ற இடத்தில் கில்லை வழியாக புதுப் பூலாமேட்டில் கிளை வாய்க்கால் இணைப்போடு பக்கிரி வாய்க்கால், பூசப்பட்ட வாய்க்கால், பீ வாய்க்கால், ராம வாய்க்கால், தெற்கு வெளி வாய்க்கால், மானப்பாடி வாய்க்கால், தொட்டி வாய்க்கால், புது வாய்க்கால் வடக்கு மற்றும் தெற்கு, கணக்காப்பட்டு வாய்க்கால், நடராஜபுரம் வாய்க்கால், வசப்புத்தூர் வாய்க்கால், பிச்சாவரம் வடக்கு வெளி வாய்க்கால், பிச்சாவரம் முதலியார் வாய்க்கால், நஞ்சை மகத்து வாழிக்கை கிணத்து பி வாய்க்கால் உள்ளேரி, பெரியன்ன வாய்க்கால், அலமாரி வாய்க்கால், பள்ள கோயில் வாய்க்கால், வீரன் கோயில் வாய்க்கால், நா கொண்ட வாய்க்கால், கீழ்ச்சாவடி வாய்க்கால் ஆகியன வழியாக சிதம்பரத்தை சுற்றிலும் சென்று வெள்ளாளத்தில் கலக்கின்றது.

வாய்க்காலின் சிறப்பு

இந்த வாய்க்காலின் சிறப்பு என்னவென்றால் சிதம்பரத்தை சுற்றியுள்ள அனைத்து கிராமங்களையும் இணைக்கும் விதமாக இந்த வாய்க்கால் ஓடுகின்றது. இதன் மற்றொரு சிறப்பு என்னவென்றால் இந்த வாய்க்காலுக்கு கிளை வாய்க்கால்களாக குமர்ச்சி மற்றும் புதுப் பூலாமேடு என்ற இடங்களில் சேர்ந்து ஓடுகின்றன. அதுமட்டுமே இன்றி இந்த வாய்க்கால் புதுப் பூலாமேடு என்ற இடத்தில் இரு அடுக்குகளாக ஓடுகின்றது. அதாவது இராஜன் வாய்க்கால் மேலடுக்கிலும் கான் சாஹிப் வாய்க்கால் கீழ் அடுக்கிலும் குறுக்கும் நெடுக்குமாக ஓடுகின்றது.

இந்த வாய்க்கால் சுமார் 37 கி.மீ ஓடுவது மட்டும் இன்றி சிதம்பரத்தை சுற்றிலும் ஆங்காங்கே இதன் கிளைகளாக சில வாய்க்கால்கள் பிரிகின்றது. அவற்றுள், பக்கிரி வாய்க்கால்-3 கி.மீ, பூசப்பட்ட வாய்க்கால்-1.5 கி.மீ, பீ வாய்க்கால்-1.5 கி.மீ, ராம வாய்க்கால்-2 கி.மீ, தெற்கு வெளி வாய்க்கால்-2 கி.மீ, கணக்காப்பட்டு வாய்க்கால்-5 கி.மீ, நடராஜபுரம் வாய்க்கால்-3 கி.மீ, வசப்புத்தூர் வாய்க்கால்-2 கி.மீ, பிச்சாவரம் வடக்கு வெளி வாய்க்கால்-2 கி.மீ, பிச்சாவரம் முதலியார் வாய்க்கால்-4 கி.மீ, இதுபோன்ற கான் சாஹிப் வாய்க்காலில் இருந்து ஏராளமான வாய்க்கால்கள் பிரிந்து இந்த வாய்க்காலின் சிறப்பை வெளிப்படுத்துகின்றது.

சமீபகால பிரச்சனைகள்-கழிவுநீர் மற்றும் குப்பைகள்

சிதம்பரம் மக்களின் விவசாயத்திற்காக 18ஆம் நூற்றாண்டில் வெட்டப்பட்ட இந்த வாய்க்கால் தற்பொழுது

அப்பகுதியில் வாழும் மக்களின் கழிவு நீர் வாய்க்காலாக பயன்படுத்தப்பட்டு வருகின்றது. நகர்புறங்களின் கழிவு நீர்கள் மட்டுமின்றி கிராமப்புறங்களின் கழிவு நீரும் தற்பொழுது இந்த வாய்க்காலில் தான் ஓடுகின்றது. இது மட்டுமின்றி சிதம்பரத்தின் பேருந்து நிலையத்தின் அனைத்து குப்பைகளும் தற்பொழுது இந்த வாய்க்காலில் தான் கொட்டப்பட்டு வருகின்றது மற்றும் அங்கு உள்ள திரையரங்கம், சிறு சிறு கடைகள், வீடுகள் ஆகியவற்றின் குப்பைகள் எல்லாம் தற்பொழுது இந்த கால்வாயில் தான் கொட்டப்பட்டு வருகின்றது.

பராமரிப்பின்மை

இந்த வாய்க்காலில் கழிவு நீர் ஓடுவதும் மற்றும் குப்பைகள் கொட்டுவதும் மட்டும் இன்றி ஒரு சில கிராமப்புறங்களில் கால்வாய் இருப்பதற்கான அடையாளமே இல்லாததுபோல் அங்குப் பராமரிப்புச் செலவுகளும் முப்பதற்களும் உண்டாகி அந்த கால்வாயின் அடையாளத்தையே மாற்றி உள்ளன. இது போன்ற பராமரிப்பின்மையால் இந்த கால்வாய் அவல நிலையில் உள்ளது.

மண்ணரிப்பு

இந்த கால்வாயில் ஆங்காங்கே மண்ணரிப்புகள் ஏற்பட்டு கால்வாயின் தோற்றத்தையே மாற்றி உள்ளது. அதாவது 40 மீட்டர் அகலமும் 8 மீட்டர் ஆழமுமாக இருந்த இந்த கால்வாய் காலப்போக்கில் மழையின் காரணத்தாலும், ஆடு மாடுகள் மேய்ப்பதன் காரணத்தாலும் இந்த கால்வாய் மண்ணரிப்பால் இதன் கரைகளும் சிறுந்தன. இதன் ஆழமும் மூடப்பட்டன. இதே நிலை ஏற்பட்டால் வருங்காலத்தில் கால்வாய் இருந்ததற்கான அடையாளமே இல்லாமல் போய்விடும் போல் இருக்கின்றது.

ஆக்கிரமிப்புகள்

இந்த வாய்க்காலில் தற்பொழுது ஏற்பட்டுள்ள பிரச்சனைகளுக்கு இடையில் புது விதமாக மற்றொரு பிரச்சனை என்னவென்றால் இந்த வாய்க்காலின் கரைகள் ஆக்கிரமிப்புகள் செய்யப்பட்டு வருகின்றது. அதாவது இதன் கரைகளை நகர்புறங்களில் உள்ளவர்கள் சிறு சிறு வீடுகள் கட்டி ஆக்கிரமித்துள்ளனர். அதே போல் கிராமப்புறங்களில் உள்ளவர்கள் நிலங்களாக பயன்படுத்தி வருகின்றனர். இது போன்ற பிரச்சனைகளும் இந்த வாய்க்காலில் ஏற்பட்டுள்ளது. இவை அனைத்து பிரச்சனைகளையும் இந்த கால்வாய் சந்தித்து வருகின்றது.

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தொழிற் குடிகளும் சாதியப் பண்பாடும்

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சாதியச் சமூகத்திற்கு முந்தைய நிலையில் இருந்த சமூக அமைப்பில் மக்கள் பல்வேறு தொழிற் குடிகளாகவே வாழ்ந்து வந்தனர். பேரரசு இல்லாத இக்காலகட்டத்தில் கூட்டு உழைப்பும் அதன் வழி பெறப்பட்ட உற்பத்தியும் அவர்கள் குழுவைப் பாதுகாப்பதற்குப் போதுமானதாக இருந்தன. வேளாண்மையோடு தொடர்புடைய தொழில் உறவுகள் மற்றும் அதற்கான கருவிகளை உற்பத்திச் செய்யும் கொல்லர், தச்சர், கல்தச்சர், கயிறு திரிப்போர், சாணைக் கல் செய்வோர் முதலானோரும் பிறத் தொழிற் குடிகளும் தொடக்க கால வேளாண்மை சமூகத்தில் இருந்தனர். இவர்கள் குறித்த பதிவுகளைச் சங்க இலக்கியங்களில் நாம் பார்க்கலாம். மாங்குடிகிழார் என்னும் புலவர் புறநானூற்றில் முக்கியமான குடிகள் பற்றிக் குறிப்பிடுகையில்,

துடியன் பாணன் பறையன் கடம்பன் என்று
இந்நான்கு அல்லது குடியும் இல்லை

(புறம். 335:7-8)

என்று குறிப்பிட்டுள்ளார். இனி, சங்ககாலத்தில் வழங்கப்பட்ட தொழிற் குடிகளின் பெயர்கள் சிலவற்றினைப் பார்ப்போம்:

வேட்டுவர் குடி (நற்.189:7), ஆயர் குடி (தூல்.பொருள். அகம்.23), கானவர் குடி (நற். 65:6), உழவர் குடி (அகம். 30:8), பரதவர் குடி (அகம். 10:10), நுளையர் குடி (அகம். 366:11), எயினர் குடி (அகம்.79:14), மறவர் குடி (அகம்.35:6), குறவர் குடி (அகம்.13:4), கணியன் (கலி. 2-6), கூளியர் (புறம்-23), பார்ப்பார் (புறம். 34-3), கோடியர் (புறம்-29), புலையர் (கலி. 55-18), ஆறலைக் கள்வர் (பொரு. 2), பொருநர் (புறம்.18-1) முதலான பல குடிப் பெயர்கள் சங்க இலக்கியத்தில் இடம்பெற்றுள்ளன.

சங்கஇலக்கியம் குறிப்பிடும் இழிசனர், இழி பிறப்பாளர் என்ற பதங்கள் குடிபெயர்களைக் குறிக்கவில்லை. காரணப்பெயராக அதுவது ஒருவர் செய்த தவறான செயலைச் சுட்டுவதற்காகவே பயன்படுத்தப்பட்டுள்ளது. இப்பதம்

எல்லோருக்கும் பொதுவாகப் பயன்படுத்தப்படுவதாகும். நிலம் சார்ந்த தொழில் உறவுகள் வழி மனிதர்களை அடையாளப்படுத்துதல் என்ற வகைப்பாடுதான் பண்டைய தமிழ் பண்பாட்டு மரபாக இருந்தது.

தொழில் குடி மரபின் வர்க்க குணாம்சம்

தொழிற் குடிகளில் இருந்து சாதிய தொழிற் உற்பத்தி முறை எவ்வாறு உருவாக்கப்பட்டது என்பது குறித்த ஆய்வுகள் பல தளங்களில் நிகழ்ந்துள்ளன. உற்பத்தி வளர்ச்சியில் ஏற்பட்ட பண்டைய நிலவுடைமைச் சமூகத்தில் அரசும் அது கட்டிக் காத்து வந்த சாதிய முறைகளும் 'மநு' நூலை அடிப்படையாகக் கொண்டே உருவாக்கப்பட்டன. மநுவின் சாதியப் பகுப்புகள் சிறையா வண்ணம் வைதீகர்கள் அதிகாரத் தலைமையில் இருந்தபடி கவனித்து வந்தனர். அவ்வாறு கட்டமைக்கப்பட்ட சாதிய அடுக்குகளில் வாழும் மக்கள் தங்கள் தொழில் சார்ந்த உறவுகளுடன் தங்களுக்கான பண்பாட்டு அடையாளங்களைக் கொண்டிருந்தனர். இப்பண்பாட்டு அடையாளங்களின் நிகழ்த்து வடிவங்களாக அவர்கள் மேற்கொண்ட சடங்கு முறைகளும், வழிபாட்டு நடவடிக்கைகளும் உருவாக்கிக் கொண்ட கடவுள்களும் இருந்தனர். இச்சாதியப் பண்பாட்டு முறைகளையும் அது சார்ந்த வழிபாட்டு முறைமைகளையும் வைதீகப் பண்பாட்டுத் தலைமைகள் கட்டுப்படுத்தின.

பல்வேறு குறுநிலத் தலைமைகளுக்கு கட்டுப்பட்டிருந்த சங்ககால தொழிற் குடிகள் தங்களுக்கான பண்பாட்டு நடைமுறைகளில் பெரிய அளவில் அடையாள முரண்பாடுகள் அற்று இயங்கின. இக்காலகட்டத்தில் நிலம் சார்ந்த உற்பத்தி முறை பெரிய அளவில் வளர்ச்சியடையவில்லை. மாறாக மூவேந்தர்கள் குறுநிலத் தலைமைகளின் நிலப்பரப்பை கைப்பற்றுவதும் அதன் வழி தங்கள் எல்லைகளை விரிவுபடுத்துவதும் என்ற நடைமுறைகள் தொடர்ச்சியாக நடைபெற்றன.

* தமிழியல் ஆராய்ச்சி மையம், சென்னை- 24.

நிலமும் உற்பத்தியும் அதன் வழி வளர்ச்சி பெற்ற வாணிபமும் வரி வசூலிப்புகளும் அரசை வளப்படுத்தின. மேலும் போர்களின் வழி புதிதாக கைப்பற்றப்பட்ட நிலப்பகுதியும் அதன் வழி பெறப்படும் செல்வங்களும் அரசை மேலும் மேலும் பேரரசு நிலைக்கு உயர்த்தியன. தொழிற் குடியினருக்கு விதிக்கப்பட்ட வரிகள், ஏற்றுமதி இறக்குமதி பொருட்களுக்கு விதிக்கப்பட்ட சுங்க வரிகள் குறித்து சங்க இலக்கிய நூலான பட்டினப்பாலை சிறப்பாகப் பதிவு செய்கின்றது. மேலும் பண்டமாற்று வாணிபம் அன்று நடைமுறையில் இருந்தது. உப்புக்கு - நெல் என்ற முறைகளில் பண்டமாற்று நடைபெற்றதையும் அறியலாம். சங்ககால காகசன் பல இன்று கிடைத்துள்ள நிலையில் வர்த்தகம் பற்றியும் அக்கால வரி விதிப்பு முறைக் குறித்தும் அறிய முடிகின்றது.

குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை என்ற திணை அடிப்படையில் சங்ககால தொழிற்குடிகள் அடையாளப்படுத்தப்பட்டன. ஒவ்வொரு திணை மரபுக்கும் ஏற்றார்போல் அவர்களின் தொழில் அமைந்திருந்தது. இத்தொழில் ஒழுக்கத்தில் உயர்வு - தாழ்வு இல்லை. அவரவர் வாழும் நிலத்தின் தன்மைக்கேற்பவே தொழில் முறை உறவு அமைந்திருந்தது. நிரை கவர்வதும், அதனை மீட்பதும், கவர்ந்த நிரைகளைப் பாதிடு செய்து கொள்வதும் மழையில்லாக் காலத்தும் நில உற்பத்தி இல்லாத காலத்தும் நடைபெற்ற நிகழ்வாகவும் அப்பகுதி மக்களின் வாழ்வாதாரமாகவும் இருந்தது. இதன் தொடர்ச்சியாக குழுச் சண்டைகள் முதலானவை நடைபெற்றாலும், நிரைக் கர்வதல், மீட்டல் என்பது ஒரு குழு ஒழுக்கமாக இருந்தது. பாதிடு செய்வதில் எந்த சாதிய வேறுபாடுகளும் கடைபிடிக்கப்படவில்லை. பண்டைய வேட்டைச் சமூகத்தின் தொடர்ச்சியாகவே இதனைப் பார்க்கலாம்.

இது போன்றே சங்ககால வள்ளல்கள், மன்னர்கள் முதலானோர் பாணர்களுக்கும், புலவர்களுக்கும் பரிசில் நல்கும் பொழுதும் எவ்வித அடையாள வேறுபாட்டையும் பார்ப்பதில்லை என்பதை இங்கு கவனத்தில் கொள்ள வேண்டும். தலைவி உடன் போக்கில் கூட தாய் 'தலைவி எவ்வாறு வாழ்க்கை நடத்துவான் என்றும் அவள் சிறு பெண்போல தானே விளையாடிருந்தால்' - என்றும் தான் வருத்தப்படுவாள். எல்லா நிலப்பகுதி மக்களையும் தம் மக்களாகவே பார்த்த மரபு நீட்சியின் விளைவாகத்தான் 'யாதும் உனரே என்ற...' என்ற சிந்தனை உருவானது.

சங்ககாலத்தில் வர்க்க ஏற்றத்தாழ்வு இருந்தது. இருந்தபொழுதும் சாதிய ஏற்றத்தாழ்வும் இழி நிலையில்லாமையும் சமூகத்தில் தனி மனிதனுக்கான சுதந்திர உணர்வைத் தந்திருந்தது. இதனால்தான் பாணன், துடியன், கடம்பன் எல்லோரும் சம நிலையில் இருந்தனர். வழிபாட்டு மரபிலும் ஏற்றத் தாழ்வு இல்லை.

சங்ககாலத்தில் ஒவ்வொரு திணைக்கும் ஏற்ற தொழில்களும் அத்தொழில் செய்பவர்களாக பின்வருபவர்களும் அடையாளப்படுத்தப்பட்டனர்:

குறிஞ்சி - வெற்பன், குறவர், குன்றவர் (தேனழித்தல், கிழங்கு அகழ்தல், கிளி கடித்தல்)

முல்லை - இடையர், ஆயர் (வரகு, திணை கொய்தல், நிரை மேய்த்தல்)

மருதம் - ஊரன், உழவர் (நெல்லரிதல், வைக்கோல் துவைப்பித்தல், களைப் பறித்தல்)

நெய்தல் - பரதர், நுளையர் (நீன் விறற்ல், உப்பு விறற்ல்)

பாலை - எயினர், மறவர் (நிரைகோள், கூறையாடல்)

இத்தொழில் குடிகளுக்கிடையிலேயே பொதுமைப் படுத்தப்பட்டவர்களாக குயவர்கள், கலைஞர்கள், கொல்லர்கள் முதலானோர் இடம்பெறுவர். இவர்களை ஆட்சி செய்யும் தலைமையும் அதனைப் பாதுகாக்கும் வீரர்களும் இன்றியமையாதோர் ஆவர்.

புராதன தமிழ்ச் சமூகத்தில் ஆரம்பத்தில் கூட்டு வாழ்க்கை முறையே நிலவிவது. உள்ளோர், இல்லார் என்ற பேதம் இருக்கவில்லை. கிடைத்ததைப் பகிர்ந்து உண்டனர். அல்லது பட்டினி கிடந்தனர். உணவுக்காக மிகவும் கஷ்டப்பட்டனர், அலைந்தனர். உணவு தேடுதலில் கூட்டாக ஈடுபட்டனர். தலைவரும், வீரரும் சமமாக இருந்து உணவு உண்டனர். கள் அருந்தினர், இறைச்சி சாப்பிட்டனர், ஆடினர், பாடினர். அவர்களின் எளிய உணவு முறைகள் பற்றிய பாடல்கள் குறிஞ்சி பற்றிய சங்க காலப் பாடல்களிற் காணப்படுகின்றன.¹ என ஆய்வாளர் சி. மௌனகுரு குறிப்பிடும் கருத்து இங்கு நோக்கத் தக்கது.

சங்ககால திணைச் சமூகத் தொழில் குடிகள் பேரரசு காலகட்டத்தில் ஒருங்கிணைக்கப்பட்டன. மலை - காடு - நிலம் - துறைமுகப்பட்டினம் இவற்றை ஒருங்கிணைத்த ஒற்றைத் தலைமை ஆட்சியாளராக சேரர்கள், சோழர்கள், பாண்டியர்கள் வளர்ச்சி பெற்றனர். இவர்களுக்கும் இத்தொழில் குடி சமூகத்திற்குமான இணக்கமான உறவினையும் காலப்போக்கில் ஏற்பட்ட வைதீகத் தாக்கத்தையும் முழுமையாக சங்க இலக்கியப் பாடல்கள் பலவற்றில் காணலாம்.

சங்ககால சமூகத்தின் வீழ்ச்சியும் பல்லவர் கால சாதிய சமூகத்தின் தோற்றமும்

பல்யாகசாலை முதுகுடுமி பெருவழுதி செய்த வேள்விகள், தானங்கள் ஒரு புறம் என்றால் போரில் வெற்றி பெற்ற மூவேந்தர்கள் செய்த 'கள வேள்வியும்' மறுபுறம்

நடைபெற்றது. அந்தணர் குடியிருப்பு, அவர்களின் பண்பாட்டுச் செயல்பாடுகள் முதலானவற்றைப் பற்றிய பதிவுகள் சங்க இலக்கியத்தில் விரிவிட உள்ளன. சான்றாக 'மலைபடுகடாம்' பேசும் அந்தணர் குறித்த பதிவுகளை இங்கு குறிப்பிடலாம். காலப்போக்கில் ஏற்பட்ட சங்ககால சமூகத்தின் வீழ்ச்சியும் களப்பிரரின் எழுச்சியும் சமண - பௌத்தக் கருத்தியல் ஊடாக பண்டையத் தமிழ்ச் சமூகத்தினை பயணப்பட வைத்தது. இக்காலகட்ட இலக்கியங்களும் சமூக நீதி நெறிகளும் சமூக சட்டதிட்டங்களை வழங்கும் கோட்பாடுகளாக வளர்க்கப்பட்டன. பல்வேறு தொழிற் குடிகளை இணைத்து புதிய சமூக இயக்கத்தில் கொண்டு செல்ல இச்சட்டதிட்டங்களும் அது சார்ந்த கல்வியும் இன்றியமையாத ஒன்றாகியது. திருக்குறள், நாலடியார், இன்னா நூற்பது, இனியவை நூற்பது என கல்விப் புலம் சார்ந்த பாட முறைமைகள் சமூக மயமாக்கப்பட்ட பாடத்திட்டங்களாக உருவாக்கப்பட்டன. பிராமண மாணவர்களுக்கான ஒழுக்கவிதியைப் பேசும் நூலாக 'ஆசாரக்கோவை' எழுதப்பட்டது. இந்நூல்கள் தனித்தனியாக அன்று வாசிக்கப்பட்டாலும் பிற்காலத்தில் தொகுப்பு மரபில் இவை நீதி நூல்கள் வரிசையில் வகைப்பாடு செய்யப்பட்டன. இந்நூல்கள் வழி அன்று உருவாக்கப்பட்ட மாணவர்களின் அறிவுப் பரப்பானது சமூகத் தலைமைக்கானதாக வடிவமைக்கப்பட்டது.

களப்பிரர்களைத் தொடர்ந்து வந்த பல்லவர் காலத்தில் பல்வேறு தொழிற் குடிகள் சாதிய அடையாளத்திற்குள் கொண்டு வரப்பட்டன. அதாவது வர்ணம் - சாதியாக மாற்றம் பெற்றது. இது உற்பத்தித் துறையில் பல்வேறு தாக்கங்களை ஏற்படுத்தியது. எந்தெந்த குடிகள் யார் யாருக்கு உழைக்க வேண்டும் என்ற சட்டதிட்டங்கள் வகுக்கப்பட்டன. இவ்வாறு பேரரசுக்கான உற்பத்தி முறையை ஒழுங்குபடுத்த வைதீகர்களின் மனதுதம் சட்ட திட்டங்கள் உதவின. பல்லவர் காலத்தில் வடபகுதியில் இருந்து பிராமணர்கள் அழைத்து வரப்பட்டு குடியமர்த்தப்பட்டதை அவர்கள் வெளியிட்ட செப்பேடுகள் வழி அறியலாம். உதயேந்திரம் செப்பேடு - 63 பிராமணர்களுக்கும், இரண்டாம் நந்திவர்மனின் செப்பேடு 108 பிராமணர்களுக்கும் மேலும் தண்டநாதோட்டம் செப்பேடு 308 பிராமணர்களுக்கும் பிரம்மதேய தானம் கொடுக்கப்பட்டது பற்றி பதிவு செய்கின்றது.² பிற நிலப்பகுதிகளில் இருந்து பிராமணர்கள் அழைத்து வரப்படுவதும் அவர்களுக்கு தமிழக நிலங்கள் தானம் கொடுக்கப்படுவதும் அதன் வழி வைதீக கருத்தியல் தமிழகத்தில் பரப்புவரை செய்யப்பட்டதும், இங்கு வாழ்ந்த தொழிற் குடிகளின் வாழ்நிலையை கேள்விக்குள்ளாக்கியது.

சங்ககாலத்தில் பார்க்கமுடியாத சில சாதியப் பெயர்களை சிம்மவர்மனின் விழுவட்டிச் செப்பேட்டில்

பார்க்கலாம். சான்றாக, கன்னார், சக்கிலியர், நாவிதர் என்ற பெயர்களைக் குறிப்பிடலாம்.³ மேலும் இச்செப்பேட்டில் தொழில் குடிகள் அவர்கள் செய்யும் தொழிலால் சுடப்படுவது கவனிக்கத் தக்கது. முறையே அவை, 1. கடைகளுக்கு அனுமதி அளிப்பவர்கள், 2. கயிறுகளால் காரியம் செய்வோர், 3. நில புலங்களை அளப்பவர்கள், 4. கண்காணிப்பவர்கள், 5. கம்பளி வியாபாரத்தில் ஈடுபட்டவர்கள், 6. கடைகளால் வாழ்க்கை நடத்துபவர்கள், 7. கிணறுகளைத் தோண்டும் இடங்களைக் காட்டுவோர், 8. நெசவாளிகள், 9. திருமணம் நடத்துவோர், 10. கைவினைஞர்கள்.

மேற்கண்ட செப்பேட்டின் வழி அறியப்படும் தொழில் குடிகள் பற்றியக் குறிப்பில் அவர்களுக்கான சாதிப் பெயர்கள் பற்றிய பதிவுகள் இல்லை. சான்றாக 'கிணறுகளைத் தோண்டும் இடங்களைக் காட்டுவோர்' என்றே ஒரு தொழில் பிரிவு மக்கள் அடையாளப்படுத்தப்படுவதும் அவர்களைக் குறிக்க சாதியப் பெயர்ச் சொல் இல்லாமையையும் இங்கு பார்க்கலாம். இருப்பினும் இவர்கள் எல்லாம் சாதிய அடையாளத்திற்குள் கொண்டு வரப்படுகின்ற காலகட்டத்தில் மேலே பார்த்த பல தொழில் பிரிவினர் சாதிய வகைப்பாடு செய்யப்பட்டனர் என்பது புலனாகும். மேற்கண்ட தொழில் பிரிவு மக்கள் செலுத்த வேண்டிய வரிகளை எல்லாம் பிரம்மதேயமாகச் செய்து அந்நிலத்துப் பிராமணர்களுக்கு அளிக்கப்பட்டதாக செப்பேடு கூறுகின்றது.

தமிழ் நிலத்திற்கு தொடர்பில்லாத வடபகுதியில் இருந்து வந்த பிராமணர்களின் வளமான வாழ்வுக்காக மேற்கண்ட தொழிற் குடிகள் எல்லாம் உழைக்க வேண்டி இருந்ததை இதன் வழி அறிந்து கொள்ள முடிகின்றது. பிற்காலத்தில் அத்தொழிற் குடிகள் எல்லாம் சாதிய பண்பாட்டு அடையாளத்தினை ஏற்று, தங்களுக்கு மதுதர்மம் விதித்த சாதியக் கடமைகளை கேள்வி இன்றி செய்யுமாறு கட்டுப்படுத்தப்பட்டனர். பிரம்மதேய தானங்கள் பல அந்நிலத்தில் இருந்த உழைக்கவாழ்ந்தவர்களுக்கு அளிக்கப்பட்ட நிலையில் நிரந்தர வாழ்விடமற்றவர்களாக பல்வேறு தொழிற் குடிகள் அன்று இருந்ததை அறியலாம்.

சோழர்கால சாதியப் பண்பாட்டு நடவடிக்கைகள்

பல்லவர்களைப் போன்றே சோழர்களும் மறு சட்ட ஆதரவாளர்களாகவே இருந்தனர். சோழர்காலத்தில் செழித்து வளர்ந்திருந்த சாதிய முறையில் பல்வேறு புதிய புதிய சாதியக் கூறுகள் உருவாக்கப்பட்டு வளப்படுத்தப்பட்டன. இக்காலகட்டத்தில் ஏற்படும் சாதியப் பிரச்சனைகளை மக்கள் தங்கள் சாதிய அமைப்பின் வழியே தீர்த்துக் கொண்டனர்.

சோழர் காலத்தில் பல சாதியினர் சேர்ந்து ஒரு சங்கம் அமைத்துள்ளனர். இன்று செயல்படும் தொழிற்சங்க

சம்மேளனம் போன்று இதனைக் கருதலாம். இவ்வாறு அமைத்த சங்கங்களின் பெயர்கள் வருமாறு: 'ரதக்காரர்கள், கீழ்கலனை, அஞ்சுவண்ணத்தார்' போன்றவையே அவை. ரதக்காரர்கள் குறித்து முதலாம் குலோத்துங்கன் காலக் கல்வெட்டு குறிப்பிடுகின்றது. பல தொழில் செய்த கைவினைஞர்களை ஒன்றாகச் சேர்த்து 'ரதக்காரர்கள்' என அழைக்கப்பட்டனர். இதில் தச்சர், கொல்லர், மணிவினைஞர், தட்டார், ஓவியர், வண்ண கம்மியர் போன்ற தொழில்களைச் செய்பவர்கள் இருந்தனர். இவர்கள், 'அறு வகைத் தொழில் நால்வகை ரதக்காரர்' என்று குறிக்கப்படுகின்றனர். இவர்களுக்கு முதலையே கொடிச் சின்னமாக இருந்தது. அக்கசாலையையும் தங்களுடைய ஆளுகையின் கீழ் வைத்திருந்தனர். பிராமணர்களும், சத்திரியர்களும், வைசியர்களும் தேவையானப் பொருட்களை ரதக்காரர்களிடமிருந்தே பெற்றனர். சோழர் காலத்தில் உருவாக்கப்பட்ட கலைச் சிறப்பு வாய்ந்த சிற்பங்களை வடித்துக் கொடுத்த பெருமை இவர்களையே சாரும்.⁴

சோழர்காலத்தில் பல நகரங்கள் உருவானதற்கு வணிகச் சங்கங்களும் கைவினைஞர் சங்கங்களும் உதவியுள்ளன. பெரும்பாலும் ஒவ்வொரு நாட்டுப்பிரிவினும் ஒரு நகரம் இருந்துள்ளது. சிதம்பரம், சோழர் காலத்தில் சிறப்படைந்த ஒரு நகரம். இதை நகரமாக்கப் பல கைவினைஞர்களும் வியாபாரிகளும் அங்கு குடியமர்த்தப்பட்டுள்ளனர். அவ்வாறு குடியமர்த்தப்பட்டவர்கள் வியாபாரிகள், வெள்ளாளர், சங்கரப்பாடியார், சாலியர், பட்டணவர் இவர்களுடன் தச்சர், கொல்லர், தட்டார், கோலியர் ஆகியோர்களும் ஆவர். இவர்களுக்கென்று தனித்தனி வீதிகள் அமைத்து குடியமர்த்தினர். சாலிய நகரத்தார் வாழ்ந்த வீதியை செய்சிங்க குலகாலப் பெருந்த தெருவு என்றும், ஆடு மேய்க்கின்ற இடையர் வாழ்ந்த பகுதியைத் திரிபுலன சுந்தரப் பெருந்தெருவு என்றும், சிற்பிகளும் கைவினைஞர்களும் வாழ்ந்த பகுதியை நாற்பத்தெண்ணாயிரம் பெருந்தெருவு என்றும் பெயர் வைத்துள்ளனர். தஞ்சையில் நகரத்தார் தெருக்கள் இருந்துள்ளன.

இவ்வாறு பல்வேறு தொழில் குடியினர் கோயில் நகரத்திற்கு சேவை செய்வதற்காக குடியமர்த்துவது, பிரம்மதேய நிலம் எனில் அங்கிருந்த தொழில் குடிகள் அப்புறப்படுத்துவது முதலான செயல்பாடுகளை அரசர்கள் வைதீகர்களின் நலனுக்காகவே செய்து கொடுத்தனர். சோழர் காலகட்டத்தில் இரு வேறுபட்ட சாதியத் தொகுதிகள் தங்களுக்குள்ளாக அணி பிரிந்து வலங்கை - இடங்கை என்ற அமைப்பை ஏற்படுத்தி அதிகார மட்டத்துடன் இணைந்து செயல்பட்டமை யாவரும் அறிந்த ஒன்றுதான். இடங்கை வகுப்பினரின் பூர்விகம் குறித்த சில செய்திகள் மூன்றாம் குலோத்துங்கன் கல்வெட்டு ஒன்றில் உள்ளன. காசியபரின்

வேள்வியைக் காக்க அக்கினிக் குண்டத்திலிருந்து இவர்கள் தோன்றினார்கள் என்றும், பிறகு சோழ அரசன் அரிந்தமன் காலத்தில் சோழ நாட்டில் குடியேறினர் என்றும் அக்கல்வெட்டு குறிப்பிடுகிறது. வைதீக மயப்பட்ட அரசாட்சி தங்களை எப்படி சுரண்டுகிறது என்று அறியாமல் பல்வேறு தொழிற் குடியினர் சாதியப் பிளவில் நின்றுகொண்டு தங்களுக்குள் எவ்வாறு முரண்பட்டிருந்தனர் என்றும், இதனை அவர்களுக்கான பொது எதிரியான வைதீகர்கள் எவ்வாறு பயன்படுத்திக் கொண்டனர் என்பதும் வரலாற்றின் பல பகுதிகளில் தெளிவாகத் தெரிகின்றது. புராணங்களையும் தொன்மக் கதைகளையும் அடிப்படையாகக் கொண்டு இவ்வாறு பல்வேறு சாதியப் பிரிவினர் தங்கள் நிலையைப் பெருமையாகக் கருதிக் கொண்டனர் என்பதும் முக்கியம். இன்று வரை இப்போக்கு தொடர்கிறது.

பிற்கால சாதிய நிலைமைகள்

முதலாம் சடையவர்மன் சுந்தர பாண்டியனின் (கி.பி. 1257) தில்லைக் கோயில் கல்வெட்டு 200 வேலி நிலத்தை 121 வேதம், சுருதி படித்த அந்தணர்களுக்கு பங்கிட்டு வழங்கியது பற்றி குறிப்பிடுகின்றது. மேலும் இவர்களுக்குப் பணியாற்ற மருத்துவர், அம்பட்டர், கணக்கர், தச்சர், குயவர், கொல்லர், உவச்சர், முடிதிருத்துவோர், பாடக் காப்பான், பேறு பார்க்கும் மருத்துவச்சி, வெட்டியான் போன்றோர் பிரம்மதேயத்திற்கு நியமனம் செய்யப்பட்டு அங்கே குடியமர்த்தப்பட்டனர் என்ற செய்தியையும் அறிய முடிகின்றது.⁵

பிற்காலப் பாண்டியர் காலத்தில் அறியப்படும் சாதிய ரீதியான வரிகளாக, இன வரி, இடையர் வரி, கம்மாள் பேறு, தட்டார் படி, பறையர் பேறு, வன்னிய வரி முதலானவை உள்ளன. இவை அக்காலகட்ட தொழிற் குடிகளையும் அவர்களின் தொழில்களையும் அடையாளப்படுத்தி விதிக்கப்பட்ட வரிகளாக உள்ளன. பாண்டியர்களைத் தொடர்ந்து வந்த நாயக்கர் மற்றும் ஐரோப்பியர் ஆட்சிகளும் சாதியத்தாலும் பல்வேறு உபசாதிகளாலும் வளப்படவே செய்தன என்பது வரலாறு. தமிழ் நிலத்திற்குத் தொடர்பில்லாத பாப்பணர்கள் இங்கு வாழ்ந்த குடிகளுடன் தொடக்க காலத்தில் எவ்வாறு சமரசம் செய்து கொண்டனர் என்பது முக்கியம். பிற்காலகட்டத்தில் சாதிய வளர்ச்சிப் போக்கில் எல்லா தொழிற் குடிகளையும் தம் கட்டுக்குள் கொண்டு வந்த அவர்கள் தொடக்க காலத்தில் எவ்வாறு இருந்தனர் என்பதற்கான சான்றுகளை சங்க இலக்கியத்தில் பார்க்க முடிகின்றது.

சங்ககால குடிகளும் மனுவையப்பட்ட சாதிய முறைகளும்

புலவர் மரபினராகவும், வேதம்-வேள்வி செய்யும் மரபினராகவும், யானையைப் பழக்கும் பாக்களாகவும், சங்கு

அறுப்பவர்களாகவும் என இவ்வாறு தமிழ் நிலத்தில் அவர்களின் தொடக்ககால தொழிற் பிரிவு நிலையை அறிந்து கொள்ள முடிகின்றது. இதனை நாம் சங்கப் பாடல்கள் வழி கவனப்படுத்த முடியும். உற்பத்தி - கடின உழைப்பு முறைமைகளில் இருந்து விடுதலையான வாழ்நிலையில் வாழ்ந்த பிராமணர்கள், தமிழ் அறிவுப் புலத்தில் நிலைப்பெற்றிருந்த பாணர்களைப் போல் தமிழ்ப் புலமை மரபினைக் கற்று அரச அதிகாரத்துடன் தங்களை தொடர்புபடுத்திக் கொண்டனர். இதற்காக இவர்கள் தென்னக வட்டார மொழியான தமிழைக் கற்றனர். பாணர்களை அடியொட்டி இவர்கள் பெற்ற அறிவு என்பது அவர்களுக்கான தனித்த புலமை அடையாளத்தை உருவாக்காததால் தான் சங்கப் பாடல்களில் பாணர் - புலவர் பாடல்களைச் சரியாக வகைப்படுத்திப் பார்ப்பது கடினமாக உள்ளது. இதன் தொடர்ச்சியாக வேள்வியின் வழி அரசனை தங்கள் கட்டுக்குள் கொண்டு வந்தனர். அறிவுத் துறையும் அதிகாரமும் மெல்ல மெல்ல அவர்கள் கட்டுப்பாட்டிற்கு வந்தது. நாளடைவில் வடபுலத்தில் இருந்து இறக்குமதி செய்யப்பட்ட மருதர்ம சாஸ்திரம், அர்த்த சாஸ்திரம் ஆகிய நூல்கள் அரசனின் அதிகாரத்திற்கு சட்ட வடிவம் கொடுக்கப் பயன்பட்டன. அரசையும் தமிழ்ச் சமூகத்தையும் முழுவதும் தங்கள் வசம் பார்ப்பனர்கள் கொண்டு வரவே மேற்கண்ட நூல்கள் பயன்பட்டன. இன்றளவும் பயன்பட்டு வருகின்றன.

நான்கு வர்ணக் கோட்பாடு - சாதிய அடையாளம் இரண்டு குறித்தும் மருதர்மத்தில் புதிது உள்ளது. மேலும் தீட்டு குறித்து மரு முன்னெடுக்கும் சாதியத் தாய்மை வாதமும் சாதியக் கட்டுக் குலையாமல் இருக்க அகமண முறையும் தமிழ்ச் சமூகத்தில் அமுத்தம் கொடுக்கப்பட்டது மரு காலத்திற்குப் பிறகே எனலாம்.. ஒவ்வொரு சாதிக் குமான பண்பாட்டு அடையாளமாக மரு கூறுவதை இனிப் பார்ப்போம்.

1. ஓதுதல், ஓவித்தல், வேள்வி செய்தல், செய்வித்தல், தானம் கொடுத்தல், தானம் பெறுதல் இவை ஆறும் அந்தணர் செய் தொழில்.

2. படைக்கலம் ஏந்தல், உலகாளல் = கூத்திரியன் தொழில். (பிராமணர்கள், கூத்திரியர்கள் வாணிபம் செய்து பிழைத்தபோதும், உடல் முயற்சியும் பிறர் தயவை நாடத் தக்கதாயுமுள்ள விவசாயத் தொழிலை மேற்கொள்ளக் கூடாது.)

3. வாணிபம், விவசாயம் = வைசியர்.

4. பிழைப்புக்காகவும், மறுமை நலத்திற்காகவும் அந்தணர்தம் பணியேற்று நடத்தல் = நாலாம் வருணத்தார் (கூத்திரன்) கடமையாம்.⁶

(1) தீண்டப்படாத சாதியினரின் தொழில்களாக மரு பின்வருவனவற்றை வரையறை செய்கின்றது.⁷

- குடும்பாண்டி = அவைகளில் மணியடித்துக் கொண்டு, அனைவரையும் போற்றி செய்து கொண்டு, பிச்சையெடுத்துப் பிழைப்பது.

- செம்படவன் = ஓடம் விடுகின்ற தொழில்.

- சைரந்திரன், மைதிரியன், மாக்கவன் (நை சாதியினர்) = பிணத்தின் ஆடையைத் தரிப்பர், எச்சில் உணவைப் புசிப்பர்.

- வைதேகன், சைரந்திரன் = ஊருக்கு வெளியே குடியிருக்க வேண்டும்.

- பாண்டு சோபாகன் = மூங்கில் வேலை செய்வது.

- ஆகிண்டிகன் = குற்றவாளிகளை அடித்தல், கட்டுதல், மரணம் உண்டாக்கல் இவற்றைக் காவல் புரிதல்.

- அந்தியாவசாயி = இடுகாட்டைக் காத்தல்.

(2) தஸ்யுக்கள் தொழில் மற்றும் இருப்பிடம் பற்றி மரு கூறுவதைப் பார்ப்போம்.

- தஸ்யுவின் தொழிலாவது = எண்ணெய் தேய்த்தல், கை, கால் பிடித்தல், வலைத் தொழில் இவைவே

- அனூலோம, பிரதிலோமர்கள் = துவிஜர்களின் ஏவல் தொழிலைச் செய்து பிழைக்க வேண்டும்.

- கூதர் = தேர்ப்பாகராகவும், அம்பஷ்டர் = இரண வைத்தியராகவும், கைதேகர் = அந்தப் புரக் காவலராகவும், மாகதர் = கடலிலும் கரையிலும் வர்த்தகம் செய்பவராயும் வாழ்வர்.

- கிஷாதர் = மீன் பிடித்தல், அயோகவர் = தச்ச வேலை, மேதன், ஆந்திரன், செஞ்சு = இவர்கள் விற்பனைக்காகக் காட்டு மிருகங்களைக் கொன்று ஜீவிப்பார்கள்.

- கூத்தா, உகரன், புர்க்கசன் = எலி, உடும்பு பிடித்தல்.

- தீக்ஷணன் = தோல் வியாபாரம், வேணன் = இசைக் கருவிகளை வாசித்தல்.

மேற்கண்ட தொழில் பிரிவினர் நகரத்திற்கும், ஊருக்கும் வெளியில் மரத்தடி, தோப்பு, இடுகாட்டின் அருகே, மலை, மலர்ச்சோலை ஆகிய இடங்களில் தங்கள் தொழிலைப் பரையிய இயற்றி வாழ வேண்டும் என மரு சட்டம் கூறுகின்றது.⁸

மேற்பார்த்த சாதியப் பிரிவு முறைகளின் பெயர்கள் எதுவும் அப்படியே தமிழில் இல்லை. எனினும், வர்ணப் பிரிவுகளின் படியும், அதன் தொடர்ச்சியாக பஞ்சமர்கள் என்ற வகைப்பாட்டின் வழியும் தமிழ்ச் சமூகத்தின் உழைப்புகள் பாகுபாடு செய்யப்பட்டதை அறியலாம். செய்கின்ற தொழிலைக் கொண்டு புதிது புதிதாக கலப்பு சாதிகள் உற்பத்தி

செய்யப்பட்டு ஒவ்வொரு காலத்திலும் சாதியப் படிக்களில் வைதீகர்கள் அதனைப் பொருத்தினர் என்பதே வரலாறு. இதனை இன்னும் தெளிவாகக் கூறுவதென்றால் ஒவ்வொரு நிலப்பகுதியில் உள்ள வட்டார தொழில் தன்மைக்கு ஏற்ப அத்தொழிற் குடிகளை, மறு நூலில் கூறப்பட்டுள்ள சாதிய முறைகளை அடியொட்டி புதியப் பெயரில் சாதிகளாக உருவாக்கும் வேலையை வைதீக ஆசான்கள் செய்தனர். அதனை அரசனின் ஆதரவுடன் நடைமுறையும் படுத்தினர். செய்யும் தொழிலைக் கொண்டு ஒவ்வொருவரையும் ஒரு குறிப்பிட்ட சாதியில் இன்று நாம் பொருத்துவது இதற்குச் சரியான உதாரணம்.

முடிவுரை

மேற்கண்ட கருத்துகளைத் தொகுத்தால் சங்ககால தொழிற் குடிகள் எவ்வாறு சாதியத்திற்குள் கொண்டு வரப்பட்டிருப்பர் என்பது இதன் வழி விளங்கும். இதற்கு ஆதரவாக காலந்தோறும் அரசு இணக்கமாகவே இருந்தது. உற்பத்தி உறவுகளில் ஏற்படும் மாற்றமும், போர்கள் மூலம் புதிய நிலப் பரப்புகள் கைப்பற்றப்படுவதும் அதன் வழி புதிய

பண்பாட்டு அடையாளங்களுடைய வேற்று நிலப்பகுதி மக்களுடன் கலப்பு ஏற்படுவதும் தவிர்க்க இயலாத ஒன்றுதான். இதனை மிக எளிதாக 'சாதிய சுத்திரத்தால்' வைதீகர்கள் தீர்த்து வைத்தனர். இந்த நடைமுறைகள் நிலத்தின் உற்பத்தியை பாதிக்காமல் இருந்ததாலும், சுரண்டலுக்கு எளிதான வடிவமாக அமைந்திருந்ததாலும் அரசு தொடர்ச்சியாக இதனை ஆதரித்து வந்தது. பல்வேறு சிக்கல்களுடன் தான் ஒவ்வொரு தொழிற் குடியும் தங்களுக்குப் புதிதாக கட்டமைத்துக் கொடுக்கப்பட்ட பண்பாட்டு அடையாளங்களை விடாமல் பிடித்துக் கொண்டு பயணம் செய்கின்றது. இன்றைய நவீன சமூகத்தில் தொழில் - சாதி அடையாளங்கள் மாறினாலும் வைதீகம் கற்பித்த பண்பாட்டு அடையாளங்களை யாரும் இழக்கத் தயாராக இல்லை. இதுவே தற்கால சூழ்நிலைகளில் சாதிய பண்பாட்டு ஒடுக்குமுறைக்கான போராட்டங்களாக அவ்வப்பொழுது வெடிக்கின்றன. எனவே சாதிகள் ஒழிக்கப்பட வேண்டுமானால் சாதியப் பண்பாடுகளும், சாதிகளை அடையாளப்படுத்தும் கலைகளும் ஒழிக்கப்பட வேண்டும்.

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பண்டைய சமூக பண்பாடு கூறுகளின் வளர்ச்சியில் இராயக்கோட்டை

அ. இராஜன்*

முன்னுரை

உலக நாடுகள் ஒவ்வொன்றுக்கும் ஒரு வரலாறு உண்டு. அவற்றில் சில சமுதாய மக்களின் செய்திகள் வரலாற்று நூல்களில் இடம்பெறும் காலச்சுழற்சியில் 'வரலாறு' என்பதற்கு புதிய விளக்கம் உள்ளன. மக்கள் சமுதாய வரலாற்றில் அரசர்களும் அரசியலிலும் ஏற்கும் பங்கு சிறிய அளவிலேவே மக்கள் வாழ்க்கை அமைந்துள்ளன. அப்படி அமைந்துள்ள மக்களின் அரசாங்க வரலாறு மட்டுமின்றி மக்களின் வாழ்க்கை வரலாற்றையும் அறிவதுதான் சாஸ்சிறந்தது. ஆறில்லா ஊருக்கு அமுகு பாழ் இ கோயிலில்லா ஊரில் குடியிருக்க வேண்டாம் என்று சொல்வார்கள். ஆறுகள் இவ்வூரின் இயற்கை எழிலை உருவாகி இருக்கிறது. அத்துடன் ஆரம்ப காலத்தில் இருந்த

மக்களின் தொழிலை நாகரிகம், பண்பாடு, கால வளர்ச்சியின் மூலமாக இவ்வூரின் வரலாற்றை அறிய முடியும்.

இராயக்கோட்டையின் வரலாறு

கிருஷ்ணகிரி மாவட்ட வரலாற்றில் இராயக்கோட்டை சிறப்பு வாய்ந்தது. பெருங்கற்காலப் பண்பாட்டுக்காலம் முதல் இன்று வரையிலான தொடர்ச்சியான மனித இனத்தின் சுவடுகளை பெற்றிருக்கும் பகுதியாகும்.

அமைவிடம்

கிருஷ்ணகிரி மாவட்டத்தில் தேன்கனிக்கோட்டை வட்டத்தில் அமைந்துள்ள இராயக்கோட்டை கிருஷ்ணகிரியிலிருந்து சுமார் 32கி.மீ தொலைவில் அமைந்துள்ள ஊர். தருமபுரி-பாலக்கோடு- ஓசூர்

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நெடுஞ்சாலையில் சுமார் 25கி.மீ தொலைவில் பாலக்கோட்டிற்கு வடக்கேயும், ஓசூரிலிருந்து தெற்கே சுமார் 35கி.மீ. தூரத்தில் கெலமங்கலத்திலிருந்து கிழக்கே 24கி.மீ தொலைவில் அமைந்துள்ளது. கர்நாடக மாநிலம் மைசூர் நந்திதூர்க்க - சென்னக்கேசவ மலையில் உற்பத்தியாகும் தென்பெண்ணையாறு இராயக்கோட்டைக்கு வடக்கே சுமார் 5 கி.மீ தூரத்தில் பாய்கிறது. எனவே இதைச்சுற்றியுள்ள நிலங்கள் பாசனவசதியை பெறுகிறது. இது மைசூர் பீடபூமியின் நிலத்தட்டு அடுக்கில் அமைந்துள்ளது இம்மலை நிலமட்டத்திலிருந்து 781 அடி உயரமும், கடல்மட்டத்திலிருந்து 3229 அடி உயரம் உடையது. மலையில் கோட்டை சுமார் 6 கி.மீ சுற்றளவுடையது.

பெயர் காரணம்

இராயக்கோட்டையை ராயர் அமைத்ததால் பெயர் மருவி இராயக்கோட்டை என ஆயிற்று. ராயர் ஜெகதேவராயர் மரபினரை குறிக்கும் - சிவ தூருவாசர்மலை என்றும் அழைக்கப்படுகிறது. இதன் உச்சியில் நின்று பார்த்தால் ஜகதேவி தூர்க்கம்(கோட்டை) தெற்கே ஈட்டிக்கல் தூர்க்கம், மேற்குத்தொடர்ச்சி மலை பஞ்சப்பள்ளி மேலகிரி அஞ்செட்டிதூர்க்கம் ஊடே தூர்க்கம், ஓசூர் இடபகுதி (எருதுமலை) உத்தனப்பள்ளி தியாரண தூர்க்கம், வடக்கே சுளகிரிமலை, சல மலை போன்றவை.

இராயக்கோட்டையில் பெருங்கற்காலப் பண்பாட்டின் ஈழச்சின்னங்களில் ஒரு வகையினமாத கல்வெட்டுகள் 10 எண்ணிக்கையில் காண முடிகின்றது.¹ இராயக்கோட்டையை அடுத்துள்ள - கொடூர் - உத்தாங்கல் பகுதியில் கண்டுபிடிக்கப்பட்டுள்ள தொல்பழங்கால ஓவியங்கள் இப்பகுதியின் தொன்மையை காணமுடிகிறது. இந்த ஓவியங்கள் சுமார் 5000 ஆண்டுக்கு முற்பட்டது எனவும், மனித வடிவங்கள். மயில் வடிவம், பறவை வடிவங்கள், குறியீடுகள் போல இருக்கும் ஓவியங்கள் சமீபகால தொல்லியல் கண்டுபிடிப்புப்பாக இருக்கின்றன.²

பெருங்கற்காலப் பண்பாட்டுக் காலமும், கிராமப்புக்காலமும்

கிருஷ்ணகிரி மாவட்டத்தில் கிடைத்த தொல்லியல் தடயங்கள் பெருங்கற்காலம் என்கிற கிரம்பு கால பண்பாடு நிலவிய காலகட்டம் கி.மு.1000 முதல் கி.மு.200 வரை காலமாக கருதுகின்றன.³ சங்க கால தகடூர் நாட்டு வாழ்வியலும், கண்டிர நாட்டு வாழ்வியலும் இராயக்கோட்டை வாழ்வியலுக்குப் பொருந்தும். சங்க காலத்தில் இப்பகுதியில் மக்களின் சமூக வாழ்க்கை ஆதிநிலை மேய்த்தல் சமூகம் மற்றும் வேளாண்மையுடன் கூடிய மேய்த்தல் சமூகம் மற்றும் என இருநிலை பண்பாட்டின் கூறுகளோடு வளர்ந்தது. இந்த இரு பண்பாட்டுச் சமூகங்களின் தலைமையாக

வேட்டுவநிலை அரசு உள்ளதை சங்க இலக்கியம் அளிக்கிறது. வேட்டுவக் குடியினர் முதிர்ந்த நாகரிகத்தையும் பண்பாட்டையும் வெளிப்படுத்திய குடியினராக இருக்கின்றனர். இராயக்கோட்டை செப்பேடு - கல்வெட்டுகளில் மிகவும் தொன்மையானது கந்த சிஸ்ய விக்ரமவர்மன் பல்லவனால் வழங்கப்பட்டது சர் வால்டர் எலியட் என்பவரின் சேகரிப்பில் அடங்கிய இச்செப்பேடு முனைவர் ஊட்டன் என்பவரால் வெளியிடப்பட்டது இது தமிழ் மற்றும் சமஸ்கிருதம் ஆகிய இரண்டு மொழிகளில் உள்ளது. வடமொழியில் பாடல் வடிவிலும் தமிழில் உரை நடை வடிவிலும் உள்ளது. மகேஸ்வரபட்டா மாவலி வாணவராயன் வேண்டுகோலுக்கு இணங்க படுவூர் கோட்டத்தின் மேல் அடையூர் நாட்டில் அமைந்த சூர் என்ற கிராமத்தை தன் பெயரால் கந்தசிஸ்யமங்கலம் பெயரிட்டு வந்தியகோத்தித்து பரவசன கூத்திரத்து மாதவசர்மபட்டர் என்று பெயரிட்டதாக செப்பேடு செய்தியாகும்.⁴

சமூக நிலை

தாம் வாழும் நிலத்தின் இயல்புக்கு ஏற்ப மக்களின் வாழ்க்கைமுறையும் பண்பாடும் அமையும் என பழந்தமிழரின் கொள்கை. காலம் மக்கள் வாழ்க்கையின் பேரிடத்தினை கொண்டது. மக்கள் வாழ்ந்த இடமும் காலமும் அவர்களுக்கு தேவையான முதற்பொருள் என ஏற்றுக்கொள்ளப்பட்டன. உலகிலே தோன்றிய உயிர்பொருள் மற்றும் உயிரில்லாத பொருள்கள் அனைத்துமே முதற்பொருள்களின் சார்பாகநின்று கருங்கொண்டு உலகின்மேல் தோன்றுகின்றன. அவற்றிக்கு கருப்பொருள் என்றும் மக்கள் வாழ்க்கையின் செய்திகளை புலப்படுத்துவது உரிப்பொருள் எனப் பெயர் பெற்றது. ஐந்து நிலத்தின் பாகுபாடுகளுக்கு திணைகள் என்று பெயர் திணை என்னும் சொல்லுக்கு குடி என்றும் பெயர். குடிகள் வாழும் நிலமும் திணை எனப்பட்டது. திணைகள் மக்களின் வாழ்க்கையைப் பற்றியவை.

விஜயநகர பேரரசுக்கு பிறகு நாயக்கர் காலத்தில் மீண்டும் கொந்தளிப்பான சமூக மற்றும் சூழ்நிலை இருந்த நிலையே மைசூர் அரசன் காலத்திலும் ஐதர், திப்பு காலத்தில் மேலும் மோசம் அடைந்தது. காரணம் இப்பகுதியில் ஓயாத சண்டைகளே ஆகும்.

ஆங்கிலேயர் கால சமூக நிலை

இராயக்கோட்டைக்கு உட்பட்ட பாராமகாலை ஆங்கிலேயர் கைப்பற்றிய பிறகு பல்வேறு சமூக நலத்திட்டங்கள் நிறைவேற்றின. அதில் ஒன்று இராயத்வாரி முறை ஆகும். இதில் உழவர்களே நேரடியாக அரசுக்கு வரி செலுத்துவது ஆகும். இடைத்தரகர்களின் செயல்பாடுகள் மற்றும் முறையற்ற வரி விதிப்பு இதன் மூலம் தவிர்க்கப்பட்டது.

இராயக்கோட்டையின் இன்றைய சமூக நிலை

இப்பகுதியில் ஆண் - பெண் பால் சதவீதம் ஓரளவு சமச்சீராக இருக்கிறது. இம்மக்களில் நாயுடு, முஸ்லீம், கிருஸ்துவர், வன்னியர், செட்டியார், முதலியார், ஆரிய வைசியர், ஆதிதிராவிடர், வாணியர், பிராமணர், குளாளர் முதலான இனத்தவர்கள் ஒற்றுமையுடன் வாழ்ந்து வருகின்றனர்.⁵

நெல், முட்டைகோஸ், பீன்ஸ், கத்திரிகாய் போன்ற ஏராளமான காய்கறிகள் விளைவிக்கப்பட்டு அவை ஒட்டு மொத்தமாக சூளகிரிக்கு எடுத்து செல்லப்பட்டு அவை வடமாநிலங்களுக்கு அதிகளவில் ஏற்றுமதி செய்யப்படுகிறது. தக்காளி தமிழகத்திலேயே புகழிடம் பெற்றது. வடமாநிலங்களுக்கும் ஏற்றுமதி செய்கின்றன. சாமந்தி பூ உற்பத்தியிலும், ராயக்கோட்டை முதலிடம் பெற்றது. இப்பகுதியில் ஆண்டிற்கு ஒருமுறை தசரா பண்டிகைக்கு தேவையான பூக்கள் அதிகளவில் விற்பனை செய்யப்படுகிறது. திணை என்ற சொல் நிலத்தை மட்டுமின்றி நிலத்தின் அமைப்பையும், அங்கு வாழும் மக்களின் இயல்பும், அங்கு வாழும் விலங்குகள், பறவைகள், செடி, கொடிகள், மரங்கள் ஆகியவை குறிக்கின்றன. அத்துடன் உழவுப் பயிர் வளரவும் மக்கள் வழிப்பட்டு வந்த தெய்வங்களையும் குறிக்கும். அத்துடன் மொழிக்கும், மக்களுடைய வாழ்க்கைக்கும் இலக்கணப் பெருமை தந்தது பழந்தமிழரைச் சாரும்.⁶

பண்பாடும், நாகரிகமும்

உலக அமைப்பை முதல், கரு, உரி என மூன்று வகுத்து உலகில் வாழும் மக்களின் வாழ்க்கையை அகம், புறம் என்றும் பாகுபடுத்தி இயற்கையுடன் இணைந்த பண்டைய தமிழரின் சிறந்த பண்பாடாகும். குடும்பம், அகப்புற வாழ்க்கை, உணவு, உடை, அணி ஆபரணங்கள், இசைக்கருவிகள், சமயவியல், பொருளாதாரம், வணிகம் பெரும்வழிகள் மூலமாக அவ்வூரின் நாகரிகத்தை அறியமுடிகிறது. சங்க காலம் வரை பொது பண்புடன் நள்ளி நாட்டு சமூக நிலை களப்பரர், பல்லவர் காலத்திற்கு பிறகு பெரும் துன்பத்திற்குள்ளானார்கள். ஆடு மாடு மேய்த்த இச்சமூகத்தின் முக்கிய தொழில் - நடுகற்களில் வேளாண்மை குறித்தும் - ஏரிகளை வெட்டியது - குளங்களை ஆழப்படுத்தியது. வாய்க்கால் பராமரித்தது. குழாய்கள், நீர்பாசனம் செய்தல் - இவர்களுக்கு உதவியாக சோழர், நுளம்பர் அதியன் - அத்தி மல்லர் போன்றோரால் மேற்கொள்ளப்பட்டது.⁷

இப்பகுதி கல்வி வளர்ச்சியில் பின்தங்கியே உள்ளன. 5 ஊராட்சி ஒன்றியத் துவக்கப்பள்ளி-1 நடுநிலை மேல்நிலைப்பள்ளி மேல்கல்வி பயில - கிருஷ்ணகிரி,

தருமபுரி, பென்னாகரம் கல்லூரிகளிலும் தனியார் நிறுவனங்களுக்கும் செல்கின்றன. இராயக்கோட்டையை சுற்றியுள்ள கிராமங்களிலிருந்து ஏராளமாக இந்திய ராணுவத்தில் பணியாற்றுகின்றனர். விஜயநகர, நாயக்கர் காலத்திலிருந்து ஆங்கிலேயர் காலம் வரை இப்பகுதி பல யுத்தங்களை சந்தித்ததால் மக்கள் வீரப்பண்பு நிறைந்தவர்களாக இருக்கிறார்கள் தொழிலாயக்கன் அள்ளி கிராமத்தில் இருந்து ஒவ்வொரு வீட்டிற்கும் ஒரு இளைஞன் ராணுவத்தில் பணியாற்றுகின்றன.⁸

வரலாற்று சிறப்புமிக்க கோபுர கலசமாக ஒளிவிடக்கூடிய பகுதியாக கிருஷ்ணகிரி மாவட்டத்திலே இருக்கிறது. இது இருமலைகளுக்கு இடையே அமைந்துள்ளதால் நற்சொல் இதயம் படைத்தவர்களாகவும் சித்த முனிவர்துருவாசமக ரிஷி குடிகொண்ட தளமாக உள்ளது. 1920 துரேளபதியம்மன் திருக்கோயில் வன்னிமரம் 8 ஆண்டுகளுக்கு மேலாக வைகாசி மாதம் கூத்து நடைபெறுகிறது. வேட்டி கட்டிக்கொள்வார்.⁹ 18 நாட்கள் பாரதக்கதையை நான்தோறும் பகல் 2 மணி முதல் 6 மணி வரை சொற்பொழிவு ஆற்றி பிறகு இரவு 10 மணிக்கு கூத்து மகாபாரதக் கதை விளக்குவர். பண்டைய மரபையும் பாரம்பரியத்தை பாதுகாக்கும் மக்களாக உள்ளனர்.¹⁰ இராயக்கோட்டையில் வாழும் பெரும்பாலான மக்களில் சைவ வழிபாட்டிற்கே முக்கியத்துவம் அளிக்கின்றன.

முடிவுரை

தொன்மை நாகரிகம் கொண்ட தமிழக மண்ணில் பெருங்கற்காலம் முதல் நவீன காலம் வரை தொடர்ச்சியாக மனிதன் வாழ்ந்த இடம், தமிழக பண்பாட்டு வரலாற்றில் இராயக்கோட்டை - அரசியல் பண்பாடு, சமூக - வாழ்வியல் பண்பாடு அடிப்படையில் எல்லா தரவுகளையும் ஒழுங்குப்படுத்தியுள்ளது.

பாணர் கல்வெட்டில் பல்லவர் காலத்தில் கங்கர்களையும் பாணர்களை வெற்றிகொண்ட பல்லவர்கள் - சுதந்திர ஆட்சிபுரிந்தன பல்லவர் மரபுத் தொடர்பான வரிசை ஒழுங்குபடுத்தும்விதமாக ராயக்கோட்டை செப்பேடு கந்தசிஷ்யவர்மனின் செப்பேடு உதவியாக உள்ளது. தமிழக வடஎல்லையாக திகழும் பகுதியாகவும் விஜய நகர பேரரசு ஐதர், திப்பு மற்றும் ஆங்கில பேரரசின் ஆதிக்கம் கொண்டு விளங்கிய பகுதியாக அறியமுடிகிறது.

தகடுர் பகுதியின் மிக முக்கியமான படைமுகாமாகவும் மேற்கண்ட அனைத்து அரசுகளும் நிலைபெற மிகவும் உதவியாகவும் மைசூர் பகுதியின் தமிழகப்பகுதியையும் இணைக்கும் கேந்திரமாகவும் இராயக்கோட்டை விளங்கி இருந்தது. இத்துடன் ஜெகதேவராயனின் தலைநகராகவும், திப்புனின் புகழ் வாய்ந்த கோட்டைகளுள் ஒன்றாகவும் ஆங்கிலேயர்களின் படை முகாமின் தலைமை இடமாகவும் இருந்ததை இவ்வாய்வு வெளிப்படுத்துகிறது.

தமிழ் பண்பாட்டை சமூக வாழ்வியல், பண்பாட்டுத் தளத்தில் இராயக்கோட்டை தமிழ்ப்பண்பாட்டை வெளிப்படுத்தும் கூறுகளை கொண்டுள்ளது. தமிழர் பண்பாட்டு சிறப்பு கூறான, தெய்வ வழிபாடு முறையும் நிறைந்துள்ளன. முகமத்தியர் செல்வாக்கும், முஸ்லீம் மக்கள் நல்லிணக்கத்தைப் பெற்று அனைத்து சமூகத்தினரும் ஒற்றுமையாக வாழ்ந்து வருகின்றன.

இந்திய ராணுவப்பணியில் இம்மக்கள் பெருமளவில் பங்கேற்றுள்ளதையும் உணரமுடிகிறது. இராயக்கோட்டை

தமிழக சிறந்த கோட்டைகளும் ஒன்றாக இருப்பதால் இந்தியத் தொல்லியல் துறையால் பராமரிக்கப்படுகிறது. தரைகோட்டை பராமரிப்பின்றி உள்ளது.

கோட்டை கட்டிய சுவர்களை சேதப்படுத்துவதை தடுக்க ஊர்மக்களின் பயன்பாட்டுக்கு முன்னோர்கள் நமக்கு வழங்கிய நீர்ஆதாரங்களை பாதுகாக்க அரசு நடவடிக்கை எடுக்கவேண்டும். கலை வெளிப்பாடு, தன்மைகளை பாதுகாக்கவும் கூத்து கலையையும் பண்புகளை இழந்து மக்களை கவரும் அறிய செயல்களில் உள்ளதையும் இவ்வாய்வு உணர்த்துகிறது.

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மு. சந்தோஷகுமார் *

முன்னுரை

தமிழக வரலாற்றில் பொற்காலம் என பிற்கால சோழர்காலத்தைக் குறிப்பிடலாம். ஐநூறு ஆண்டுகள் தமிழகத்தை ஆட்சி செய்து பிற்காலசோழர் காலம் மிக நீண்ட நெடிய கால பேரரசு என்பதனால் இக்காலக்கட்டத்தில் சமய, சமூக, பொருளாதார, அரசியல் என அனைத்துத் துறைகளிலும் பல்வேறுபட்ட மாற்றங்களை தமிழகம் சந்தித்தது எனலாம். கல்வி, கலைகளை வளர்த்துவதில் மிகுந்த முக்கியத்துவம் கொடுத்து பேரரசை வரலாற்றில் நிலைநிறுத்தினர்.

சோழர்கால சமுதாயத்தில் வலங்கை, இடங்கை பிரிவினர் சிறப்பு கூறுகளை உள்ளடக்கியதாகும். இதில் பல்வேறு கருத்து வேறுபாடுகள் காணப்பட்டதை இக்கட்டுரையில் பதிவு செய்துள்ளோம்.

சோழப் பேரரசின் காலத்திற்கு முன்னே தோன்றி விசயநகரத்துப் பேரரசர் காலத்தில் தொடர்ந்து வளர்ந்து வந்த ஆங்கிலேயர் அரசாட்சியிலும், பத்தொன்பதாம் நூற்றாண்டின் இறுதியிலும் நடைபெற்று வந்தன. சென்ற நூற்றாண்டில்

இப்பூசல்களின் காரணமாகச் சென்னையின் தெருக்களில் மனித இரத்தம் சிந்தியதுண்டு. இருபதாம் நூற்றாண்டின் தொடக்கத்தில் வலங்கை - இடங்கை வேறுபாடுகள் திடீரென மறைந்துவிட்டன. ஒன்பது நூற்றாண்டுகளாகத் தமிழரின் வாழ்க்கையை அலைக்கழித்துவந்த சமூகக்கேடு ஒன்றன் தோற்றமும் முடிவும் வரலாற்று விளக்கங்காணாத மறைபொருள்களாகவே உள்ளன.

வலங்கை-இடங்கை குலங்களின் தோற்றம்

வலங்கை இடங்கைப் புராணம் என்னும் நூற்சுவடி ஒன்று கர்னல் மெக்கன்ஸி என்பவரால் கண்டுபிடிக்கப்பட்டுச் சென்னைப் ஓலைச்சுவடிகளின் நூல்நிலையத்தில் வைக்கப்பட்டுள்ளது. வலங்கைப்பிரிவில் தொண்ணூற்றொட்டுக் குலங்களும், இடங்கைப் பிரிவில் தொண்ணூற்றொட்டுக் குலங்களும் சேர்ந்திருந்தன என்றும், அக்குலங்களுள் பெரும்பான்மையானவை கலப்புக்குலங்கள் என்றும் அச்சுவடி கூறுகின்றது. கரிகாற்சோழன் வலங்கை-இடங்கைப் பாசுபாட்டைத் தோற்றுவித்தான் என்று ஒரு வரலாறு கூறுகின்றது. வேறு வரலாறும் உண்டு. மூன்றாம்

* உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, தருமபுரி.

குலோத்துங்கனின் நாற்பதாம் ஆண்டு கல்வெட்டு ஒன்றில் மூன்றாம் குலோத்துங்கனுக்குக் 'கரிகாலன்' என்ற பெயரும் வழக்கிலிருந்து வெளிப்படுகிறது.

மூன்றாம் குலோத்துங்கன் காலத்தில்தான் இப்பாகுபாடு வகுக்கப்பட்டதென்றும் சிலர் கூறுவர். இடங்கைப் பிரிவினர் தாம் எப்படித் தோன்றினர் என்பதைப் பற்றிய செய்தி ஒன்றைக் கூறுகின்றனர்.

காசிபமுனிவர் இயற்றிவந்த வேள்விக்கு அரக்கர்கள் பல இடையூறுகளை இழைத்து வந்தனர். அம்முனிவரின் கட்டளையின்படி இடங்கைத் தொண்ணூற்றாட்டு வகுப்பினர் மூக்குண்டத்தினின்றும் தோன்றி வேள்வியைப் பாதுகாத்து வந்தனர். அவர்கள் சோழ நாட்டுக்கு வந்து சேர்ந்தனர். அரிந்தம் சக்கரவர்த்தியானவன் காசிபரோடு உடனிருந்து, வேள்வியை வளர்த்து உதவிய வேதியரைப் பாராட்ட விரும்பினான். அதற்காக அவர்களைப் பல்லக்கில் ஏற்றிச் சென்றான். இடங்கை வகுப்பினர் பல்லக்கின் பின்புறம் அமர்ந்து அப்பிராமணரின் குடைகளையும் மிதியடிகளையும் ஏந்திச் சென்றனர். பிராமணர்கள் கீழே இறங்கும்போது இடங்கையினர் அவர்களுக்கு இடப்புறம் நின்று கைகொடுத்துத் தூங்கிக் கொண்டார்கள். அதனால் அவர்களுக்கு இடங்கையினர் எனப் பெயர் வழங்கி வரலாயிற்று. அப்பிராமணர் திருவெள்ளறை, பாச்சல், திருவாசி, திருப்பிடவூர், ஊற்றத்தார், காரைக்காடு ஆகிய இடங்களில் குடியேறினர். இடங்கையினர் என்று தமக்குப் பெயர் வந்ததையும், தாம் பெற்ற விருதுகளையும் இவர்கள் காடுகளில் இழுந்துவிட்டனர்.

வலங்கையினரைப் பற்றிய வரலாறு மன்னனிடத்தில் இருகட்சியினர் தமக்குள் ஏற்பட்ட பூசல்களைப் பற்றி முறையிடும்போது ஒரு கட்சி மன்னனின் வலப்புறத்திலும், மற்றொரு கட்சி அவனுடைய இடப்புறத்திலும் நிற்கல் மரபு. இன்றும் நீதிமன்றங்களில் நீதிபதிக்கு எதிரில் குற்றம் சாட்டுவர் ஒருபுறத்திலும், குற்றம் சாட்டப்பட்டவர் மறுபுறத்திலும் நிற்பதைக் காணலாம். மன்னனின் வலப்புறம் நின்ற கட்சியைச் சேர்ந்த வகுப்பினருக்கு வலங்கையினர் என்றும் இடக்கைப்புறம் நின்ற கட்சி வகுப்பினருக்கு இடங்கையினர் என்று அழைக்கப்பட்டனர். காஞ்சிபுரத்தில் கீழ்முறை வழக்கில் இருந்தன. அதனாலேயே அந்நகரத்தில் வலங்கை-இடங்கைக் கோயில், வலங்கை-இடங்கை மண்டபங்கள், வலங்கை-இடங்கைத் தேவரடியார்கள் என்ற பாகுபாடு காணப்பட்டது குறிப்பிடத்தக்கதாகும்.

வலங்கை இடங்கை வகுப்பினரின் பூசல்கள்

வலங்கை இடங்கை வகுப்பினரிடையே பல பெரும் பூசல்கள் விளைந்து வந்துள்ளன என்பதற்குக் கல்வெட்டுச் சான்றுகள் உள்ளன. இத்தகைய கலகம் ஒன்று ஏற்பட்ட

செய்தியைத் திருவரங்கத்தின் கல்வெட்டு ஒன்றின் வாயிலாக அறிகின்றோம். அக்கல்வெட்டு முதலாம் குலோத்துங்க சோழனுடைய புதினோராம் ஆட்சியாண்டில் நாட்டப்பட்டது. வலங்கை இடங்கைக் கலகம் அவனுடைய இரண்டாம் ஆட்சியாண்டில் நடைபெற்றது (கி.பி.1077). இக்கலகம் நடைபெற்றபோது கலகக்காரர்கள் கிராமத்தைச் சுட்டு எரித்தனர்.

இக்கலகம் விளைந்த இடம் இராசமகேந்திர சதுர்வேதி மங்கலம் என்ற பிராமணக் கிராமமாகும். அக்கிராமம் நித்த விநோத வளநாட்டுக் காந்தார நாட்டைச் சேர்ந்தது. இப்போதைய பாபநாசம், நன்னிலம், தாலுக்காக்களுக்கு அக்காலத்தில் நித்தவிநோத வளநாடு என்று பெயர் வழங்கி வந்தது. நாட்டின் இப்பகுதியில் ஏற்பட்ட பூசல்களைப் பற்றி செய்தித் திருவரங்கம் கோயிலின் மேல் பொறித்து குறிப்பிடப்பட்டுள்ளது.

வலங்கையினர் மட்டுமின்றிப் பிராமணர், வேளாளர், வன்னியர் போன்ற இதர குலத்தினரும் இடங்கை வகுப்பினர்க்கு இன்னல்கள் விளைத்தனர். ஆனால் பெரும்பாலும் பிராமணரும் வேளாளரும் இப்பிரிவுகளில் பங்குகொள்ளவில்லை.

சிங்கள மன்னன் விசயபாகுவின் பொலன்னருவைக் கல்வெட்டு ஒன்று ஒரு செய்தியைக் கொண்டுள்ளது. அவன் புனிதச் சின்னமான புத்தபகவானின் பல் ஒன்றை வைத்து அதன்மேல் கோயில் எழுப்பினான். அக்கோயிலுக்கு மூன்று கை திருவேளைக்காரன் தலதாயப் பெரும்பள்ளி என்று பெயர்கூட்டி அதை வேளைக்காரனின் பாதுகாப்பில் விட்டுவைத்தான்.

மன்னனுடைய விருப்பத்துக்கு ஒப்புக்கொண்டு, கல்வெட்டில் வலங்கை, இடங்கைச்சிறுதனம் பிள்ளைகள், தனம் வடுகர், மலையாளர், பரிவாரக் கொந்தம் பலகலையுள்ளிட்ட 'திருவேளைக் காரோம்' என்று கையொப்பமும் இட்டார்கள். 'கலனை' என்றால் 'தொழிலாளர்கள்' என்று பொருள்.

முதலாம் குலோத்துங்கன் காலத்தில் சேரன்மாதேவி பக்தவச்சலன் கோயிலுக்கு அளிக்கப்பட்ட சில அறங்களைப் பாதுகாக்கும் பொறுப்பு 'மூன்றுகை மாசேனை' என்ற பெயருள்ள படை ஒன்றினிடம் ஒப்படைக்கப்பட்டிருந்தது. திருவாலீசுவரத்தின் கோயிலும் இச்சேனையின் பாதுகாப்பிலேயே இருந்து வந்தது. தஞ்சை மாவட்டத்திலுள்ள புஞ்சை என்னுமிடத்தில் கிடைத்துள்ள கல்வெட்டு ஒன்று அவ்வூர்த் தேவதான நிலங்களில் சில கோயிலுக்கே உரிமையானவை என்பதை உறுதியாக்கும் பொருட்டுத் திரிகூல சேர்ந்த இடங்கையினர் நால்வர் தீக்குளித்து உயிரை மாய்த்துக்கொண்டனர் என்ற செய்தியைத் தெரிவிக்கின்றது.

பாண்டி நாட்டில் பெருங்குளம் என்ற ஊரில் வலங்கை மகாசேனையினர் குன்றமெறிந்து பிள்ளையார் கோயிலுக்குச் சில நிலங்களை விற்றார்கள். இப்பெரும்படையினில் எட்டுப்பிரிவுகள் அடங்கியிருந்தன.

இக்கல்வெட்டுச் செய்திகளை பாய்ந்து நோக்கில் மூன்று கை மகாசேனை என்பது மூன்று பிரிவுகளாக அமைக்கப்பட்டிருந்ததென்றும், அவற்றுள் 1.வலங்கைப் பிரிவு நிலையான பிரிவு என்றும், 2.இடங்கை என்பது வணிகர்களையும் சில தொழிலாளர்களையும் கொண்டது என்றும், 3.பிரிவு கோயில் பணியாளர்களைக் கொண்டிருந்ததென்றும் கூறப்படுகிறது.

வலங்கை பிரிவினரின் வழிபாட்டுமுறை

வளஞ்சியர் என்ற வாணிகக் குழுவினைப் பற்றி முதலாம் இராசேந்திரசோழன் காலத்திய காட்டுக் கல்வெட்டு ஒன்று விரிவான செய்திகளைக் கூறுகின்றது. வீர வளஞ்சிய சமயத்தைப் பாதுகாப்பவர்கள் இவர்களே என்றும், இவர்கள் வாகதேவன், கந்தழி, வீரபத்திரன் ஆகிய கடவுளரிடம் தோன்றியவர்கள் என்றும், பட்டாரகி (துர்க்கை)யை வழிபடுபவர்கள் என்றும் அக்கல்வெட்டுக் கூறுகின்றது. இவர்களுள் பல பிரிவினர் உண்டு. நான்கு திசைகளின் ஆயிரம் வட்டங்கள், பதினெண் நகரங்கள், முப்பத்திரண்டு வேளாழர்கள், அறுபத்து நான்கு கடிக்கைத்தானங்கள் ஆகியவற்றினின்றும் இவர்கள் வந்தவர்கள். இவர்கள் குழுவில் செட்டிகள், செட்டிப்பிள்ளைகள், கவர்கள், கந்தழிகள், பத்திரர்கள், காவுண்ட சுவாமிகள், சிங்கம், சிறுபுலி, வலங்கை, வாரியன் ஆகியவர்களும் சேர்ந்திருந்தனர். சில சமயம் வலங்கையினர் இடங்கையினர் ஆகிய இரு வகுப்பினருமே நெருக்கடி நிலை ஏற்பட்டனர்.

வலங்கை பிரிவினர் இடங்கைப் பிரிவினருக்கு செலுத்திய வரி சுமைகள்

ஆடுதுறை வட்டத்தில் பிராமணர்களும், வேளாளர்களும் காணியாட்சி கொண்டாடினர். அவர்களுக்கு எதிராக வலங்கை 98 குலங்களும், வழுதலம்பட்டு ஊசுவாடி ஆகிய ஊர் இடங்கையினரும் தமக்குள் ஒற்றுமை உடன்படிக்கையொன்றைச் செய்து கொண்டார்கள். இவ்வுடன்படிக்கையின் அடிப்படையில் பரந்தக நாட்டுக் குடிமக்களான வலங்கை 98 குலத்தினர், இடங்கை 98 குலத்தினர் ஆகியவர்கள் தாம் அரசாங்கத்துக்குக் கொடுக்கவேண்டிய இராசகரம் இறை முறைமையையும், கோயிலுக்கு அளிக்கவேண்டிய வரிகளையும், தாம் தம் நிலங்களின் தரத்துக்கு ஏற்றவாறு நிர்ணயம் செய்துகொண்டனர் என்று வைகாவூர்தி கல்வெட்டுகள் கூறுகின்றன. நிலத்தின் தரங்கள் பின்வருமாறு பிரிக்கப்பட்டன. நெல்வயல்கள், உழவுக்குக்கொண்டு வந்த

தரிசுகள், காடுகொன்று நிலமானவை, கடைப்பூநிலங்கள், இறைப்பு நிலங்கள், வாழைத்தோட்டங்கள், கரும்புத் தோட்டங்கள் என்று பிரிக்கப்பட்டன.

அரசாங்க அதிகாரிகளும் சீவித நிலங்களின் உரிமையாளரும் காணியாளரும், பிராமணரும் அரசாங்கத்தின் சார்பில் வலங்கை இடங்கையினரிடமிருந்து தண்டிய வரியைத் தாமே கையாடி வந்தனர். இச்செய்தியை விருத்தாசலம் கல்வெட்டு ஒன்று தெரிவிக்கின்றது. தஞ்சை மாவட்டம் கொறுக்கைக் கல்வெட்டு ஒன்றும் கூறுகின்ற அவ்விடத்தில் வலங்கை 98 குலத்தினர், இடங்கை 98 குலத்தினர் ஆகியவர்கள் நிலத்தின் அடிப்படையில் வரி விதிக்கப்பட்டனர். அவ்வரிகளின் சுமையைத் தாங்கமுடியாமல் இவர்கள் ஊரைவிட்டு ஓடிவிடவும் எண்ணினர். தம் வருமானத்துக்கு ஏற்ற வரியையே கொடுப்பது என்றும், முறையற்ற வரிகளை எதிர்ப்பது என்றும் இவர்கள் தமக்குள் ஓர் ஒப்பந்தம் செய்துகொண்டனர்.

வலங்கை உய்யக்கொண்டான் குலத்தினர் வறுமை வாய்ப்பட்டவர்களாய் அரசாங்கத்தினிடம் மன்றாடித் தாம் செலுத்தி வந்த வரி விதித்ததைக் குறைத்துக்கொண்டனர்.

வலங்கை இடங்கை மகன்மை என்றொரு வரி தண்டப்பட்டதென்றும் அவ்வரித்தொகை கோயிலுக்குக் கொடுக்கப்பட்டதென்றும் திருவெண்காட்டுக் கல்வெட்டு ஒன்று கூறுகின்றது. முதலாம் குலோத்துங்கனின் கருத்தைக் கவர்ந்திருக்க வேண்டும். அவன் வணிகரின் எதிர்ப்பின் நோக்கத்தை உணர்ந்து சங்க வரியை நீக்கிவிட்டான். 'சங்கந் தவிர்த்தசோழன்' என்று ஒரு விருதும் அவனுடைய பெயருடன் இணைந்தது. கி.பி.1194-இல் வெளிப்பட்ட கல்வெட்டு ஒன்று சோழநாட்டில் சங்கம் வசலிப்பதில்லை என்பதை சுட்டுகிறது. தஞ்சாவூரைச் சேர்ந்த கருத்திட்டைக்குடி கல்வெட்டு சங்கம் தவிர்த்த சோழநல்லூர் எனப் பெயர் பெற்றது. வீரராசேந்திரசோழன் கிறந்து அவனுடைய மகன் அதிராசேந்திரன் பட்டத்துக்கு வந்தான் (கி.பி.1070) அப்போதுநாட்டில் பெருங்குழப்பமும் கலகமும் உண்டாயின.

வலங்கையினருக்கும் கைக்கோளருக்குமிடையே உரிமைகளுக்காகவும், விருதுகளுக்காகவும் பெரும்பூசல்கள் நேர்ந்துள்ளன. சில குலத்தினர் ஒன்றுகூடி அரசியலிலும் அரசரிமைப் பேராட்பங்களிலும் தலையிட்டு வந்தனர் எனக் கல்வெட்டுச் செய்தி ஒன்று தெரிவிக்கின்றது. வட ஆர்க்காடு மாவட்டம், செங்கம் இடபேசுவரர் கோயிலில் இக்கல்வெட்டு அமைக்கப்பட்டுள்ளது. பல குலத்தினர் ஒன்றுகூடித் தமக்குள் ஒப்பந்தம் ஒன்று செய்துகொண்டனர். இக்கல்வெட்டின் காலம் கி.பி.1250 அக்காலத்தில் உயர்ந்த குலம், அந்தணர் குலம் என்றும், மிகத் தாழ்ந்த குலம், அரிப்பர் குலம் என்றும் அறிகின்றோம். அரிப்பர் என்போர் மணலையரித்துப் பொன்னெடுப்போர் ஆவர்.

வலங்கை - இடங்கைப் பிரிவுகளல்லாமல், இரதகாரர் என்று வேறு ஒரு குலப்பிரிவும் இருந்ததாகவும் அவர்கள் அனுலோமர்கள் என்றும் சில கல்வெட்டுகள் கூறுகின்றன. 1. உயர்குலத்துத் தந்தைக்கும் தாழ்குலத்துத் தாய்க்கும் பிறந்தவர்கள் அனுலோமர் எனப்படுவர். 2. ஷத்திரியத் தந்தைக்கும் வைசியத் தாய்க்கும் பிறந்தவர் மாக்ஷியர்கள், 3. வைசியத் தந்தைக்கும் கூத்திரத் தாய்க்கும் பிறந்தவர்கள் கரணீத் தாய்க்கும் பிறந்தவர்கள் இரதகாரர்கள் யாக்குவல்கியர், கௌதமர், கௌடிலியர் ஆகியவர்களின் கூத்திரங்களை அடிப்படையாகக் கொண்டு இந்த இரதகாரர்கள் இன்ன தொழிலில்தான் ஈடுபடலாம் என்று இராசாசிரய சதுர்வேதிமங்கலத்துப் பிராமணர்கள் விதிகள் வகுத்தனர்.

சோழர் காலத்தில் தீண்டாதவர்கள் என்றோ, சண்டாளர்கள் என்றோ இவர்கள் அழைக்கப்படவில்லை. ஆனால், 'புல்லுப் பறிக்கிற புலையர்' தாழ்ந்தவனாகக் கருதப்பட்டான். முதலாம் இராசராசன் காலத்தில் கோயிலில் சந்திவிளக்கு ஒன்று ஏற்றிவரத் தானம் அளித்துள்ளான். புலையன் ஒருவன் திருக்கழுக்குன்றம் கோயிலில் விளக்கு ஒன்று எரிக்க ஏற்பாடுகள் செய்து வைத்தான். வேறு பலரும் கோயில்களுக்குத் தானம் அளித்த செய்திகள் கல்வெட்டுகளில் கிடைக்கின்றன. ஆனால் கோப்பெருஞ்சிங்கன் காலத்தில் திருக்கோவலூர்ப் பகுதியில் மிகவும் இழிந்த நிலையில் வைக்கப்பட்டிருந்தனர்.

மூன்றாம் குலோத்துங்கனின் ஆணை 24-ஆம் ஆண்டு கல்வெட்டு ஒன்று பிறந்தது. கவுணியன் ஸ்ரீகபாடன், ஸ்ரீகிருஷ்ணன், ஸ்ரீகபாடன் பெரியாண்டான் ஆகியவர்கள் கலகம் செய்து அரிநாராயணன் என்ற பிராமணன் வீட்டுக்கு எரியூட்டியதாகவும் அதற்காக அவர்கட்குத் தண்டம் விதிக்கப்பட்டதாகவும் கீழையூர் கல்வெட்டுச் செய்தி ஒன்று கூறுகின்றது. கவுணியன் ஸ்ரீகபாடன் என்பவன் சிவப்பிராமணன் ஆவான். அந்தணருக்கே இக்கோத்திரம் உரியது. பிராமணர்கள் பிராமணரையே எதிர்த்துக் கலகம் விளைத்துள்ளனர். எனவே, பிராமணருக்குள்ளேயே

பூசல்களும், கலங்களும் நேரிட்டிருக்கின்றன என்று கொள்ளவேண்டியுள்ளது.

குடிமக்களின் வரிப்பணத்தைக் கொண்டும் பகைவரிடம் கைப்பற்றிய பொருள்கள், கவர்ந்த தீறைகள் ஆகியவற்றைக் கொண்டும் மன்னர் கோயில்கள் எழுப்பினார்கள். மடங்கள் அமைத்தார்களான அக்கிரகாரங்களையும் நூற்றுக்கணக்கான சதுர்வேதிமங்கலங்களையும் நிறுவினார்கள். கோயில்களிலும், மடங்களிலும் வேதம் முழங்கிற்று. குழல் ஒலி, யாழ் ஒலி, கூத்தொலி, ஏத்தொலி, விழவொலி விண்ணளவுச் சென்று விம்மின. சிதம்பரம் போன்ற நகரங்களில் தெங்கு திருவீதிகள் அமைக்கப்பட்டன. தேவரடியார்களுக்குத் தனித்தனி இல்லங்களும், தெருக்களும் ஒதுக்கப்பட்டன. ஆனால் கிராமங்களையும் ஊர்களையும் அடுத்திருந்த புலையப்படியில், பழங்கூரையையுடைய புல் குரம்பைச் சிற்றில்கள் நெருக்குண்டு காணப்பட்டன. ஆங்குப் பிறந்து வளர்ந்த குழந்தைகள் 'கார் இரும்பின் சரி செறிகைக் கருஞ்சிறார் களாகக் காட்சியளித்தனர். அப்பாடியில் வாழ்ந்திருந்த புலையர்கள்' ஊரில் விடும் பறைத்துடவை உணவு உரிமையாகக் கொண்டு சாப்பிட்டு வரும் தொழில் செய்வார். குடிமக்கள் நெஞ்சில் குமுறல்களும் ஏமாற்றமும், ஏக்கமும் வளர்ந்து சாதிப் பூசல்களாகவும், கலங்களாகவும் கவடுவிட்டுப் பட்டந்தனர்.

முடிவுரை

சோழப் பேரரசு சுமார் ஐநூறு ஆண்டுகாலம் நீடித்த, நிலைத்த அரசியல், பொருளாதார கூறுகளை தொடர்ச்சியாக தக்கவைப்பது என்பது வரலாற்றில் அரிய நிகழ்வு. ஆனால் சமூக ரீதியான எந்த ஒரு பிரச்சனையையும், சிக்கலையும் எதிர்கொள்ளவில்லை என்றாலும் வலங்கை இடங்கைப் பிரிவினர் இடையே உட்பூசல்களை சந்தித்தது, காலப்போக்கில் இருபதாம் நூற்றாண்டின் வாக்கில் இப்பிரச்சனைக்கு முடிவு கட்டப்பட்டுள்ளது. சோழமன்னர்களின் நிர்வாக ரீதியிலான திறமைக்கும், சமூக கட்டமைப்பு எந்த அளவு பலம் பொருந்தியதாக இருந்தது என்பதையும் விளக்குகிறது.

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சோழர்கள் காலத்தில் நீர்வளமும் நீர்ப்பாசனமும் - ஓர் ஆய்வு

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முன்னுரை

சோழ மண்டலத்தின் பெரும்பகுதி காவிரியாற்றுப் பாசனத்தாலும் மற்றப்பகுதிகள் ஏரி, மழைக்கால ஆற்று நீர் பாசனங்களாலும் வளம் பெற்றன. நாட்டின் வருவாய் விவசாயத்தின் அடிப்படையிலே திகழ்ந்ததால் சோழப்பெரு மன்னர்கள் நீர்வளத்தை மேம்படுத்தவும் பாசனமுறைகளை சீர்செய்யும் பலவகை நடவடிக்கைகளை மேற்கொண்டனர். வேளாண்மையே பெரிய தொழிலாக கொண்டிருக்கும் ஒரு நாட்டின் வளம் பெரும்பாலும் நீர்ப்பாசன வசதிகளையே பொருத்து அமையும்.

‘சுறாமை நோக்கி குறிப்பறிவான் அஞ்ஞான்றும்
மாறா நீர்வையக் கணி. - (குறள் 70)’

ஆள்வோன் சுறாமலேயே அவன் உள்ளக்கிடக்கையை அறிந்து ஆற்றுவோன் எப்போதும் நீர்வளம் குறையாத உலகத்துக்கு பூணம் ஓர் அணிகலன் ஆவான் என்கின்ற குறளுக்கேற்றவாறு சோழர்கள் நீர்வளம் குன்றாதவாறு நீர்ப்பாசன வசதிகளை பெருக்கி போதுமான நீர் கிடைக்கச் செய்வதன் முக்கியத்துவத்தை உணர்ந்து ஆட்சிப் புரிந்தனர். சோழ இராச்சியத்தில் மன்னர்கள் பல ஆறுகளையும், ஏரிகளையும் அமைத்துள்ளனர் என்பதுப் பற்றி அவற்றிற்குத் தொன்று தொட்டு வழங்கி வரும் பெயர்கள் மற்றும் ஆதாரமாக இருக்கும் கல்வெட்டுகள் பற்றியும் இங்கு காண்போம்.

நீர்ப்பாசனம்

வான் பொய்ப்பினும் தான் பொய்யாத காவிரியாறும் அதன் கிளைகளாக நிலவும் பல பேராறுகளும் சோழ மண்டலத்தை என்றும் குன்றாத வளம் படைத்த பெருநாடாக்

‘மேதக்க - சோழ வளநாடு சோறுவடைத்து’ என்று புகழ்ந்து கூறுமாறு செய்துள்ளமை அறியக் கூடியதாகும். இதன் மூலம், இந்நாட்டை காவிரிநாடு எனவும் பொன்னிநாடு எனவும் புலவர் பெருமக்கள் கூறியுள்ளனர். நிறைமொழி, மாந்தராகிய இளங்கோவடிகள்,

“வாழியவன்றன் வளநாடு மகவாய் வளர்க்குந் தாயாகி
ஊழியுக்கும் பேருதவி யொழியாய் வாழி காவேரி”

என்று வாழ்த்தியவாறு இப்போராறு பண்டைக்காலம் முதல் சோழ நாட்டைச் செழிப்பித்து வளங்கொழிக்கும் நிலையில் வைத்துப் பேருதவியாற்றி வருதலையாவரும் அறிவர்.

திருவாடுதுறை கல்வெட்டு ஒன்றில் ஒரு பரகேசரி கரிகாலச் சோழன், காவிரியின் கரையை உயர்த்திய செய்தி கூறப்பட்டுள்ளது.¹ இது பற்றிய இவனைப் ‘பொன்னிக் கரை கண்ட பூபதி’ என்று கவிச்சக்கரவர்த்தியாகிய ஒட்டக்கூத்தர் விக்கிரம சோழனுலாவில் புகழ்ந்துள்ளார்.

கரிகாலனின் கல்லணை

கடைச்சங்க காலத்தில் பெருவீரமும் பேராற்றலும் படைத்த விளங்கிய சோழன் கரிகாற் பெருவளிதானை முடத்தாமக் கண்ணியார் என்ற புலவர் பெருமான்.

‘குன்றெனக் குவைஇய குன்றாக் குப்பை
கடுத்தெற்ற முடையின் இடங்கெடுக் கிடக்குஞ்
சாலி நெல்லின் சிறைகொள் வேலி
யாயிரம் விளைபுட்டாகக்
காவிரிபுரக்கும் நாடு கிழவோனே...’

என்று தம் பொருநராற்று படையில் பராட்டியுள்ளார். இதில் காவிரியாறு சோழநாட்டை, வளப்படுத்திப் பாதுகாத்து

* உதவிப்பொருளியர், வரலாற்றுத்துறை, அரசினர் மகளிர் கலைக் கல்லூரி, சேலம்-636008

வருவதையும் அத்தகைய சிறந்த நாட்டைச் சோழன் கரிகாற் பெருவளிதான் தனக்கே உரியதாக கொண்டு விளங்குவதை கூறியுள்ளார்... மேலும்

“காடு கொன்று நாடாக்கி -

குளம் தொட்டு வளம் பெருக்கி” என்று

கடியலூர் உருத்திரங்கண்ணனார் தம் பட்டினப்பாலையில் கூறியிருக்கிறார். அதாவது கரிகாலன் காட்டை அழித்து குளம் கட்டி விளை நிலங்களைப் பெருக்கினான் என்று அவனது பெருமையினை எடுத்துரைக்கின்றார்...

இப்பெருவேந்தனே காவிரியின் இருமருங்கும் கரையெடுப்பித்து அதனை நாட்டிற்குப் பயன்படும்படி செய்து புகழ் எய்திவன் கி.பி. ஏழாம் நூற்றாண்டில் வரையப் பெற்ற புண்ணிய குமாரனுடைய மேல் பாட்டுச் செப்பேடுகளிலும்³, பதினேராம் நூற்றாண்டின் முற்பகுதியில் வெளிவந்த கங்கை கொண்ட சோழனுடைய திருவாலங்காட்டுச் செப்பேடுகளிலும் வீரராசேந்திர சோழனது கன்னியாகுமரி கல்வெட்டுகளிலும், கரிகாலன் காவிரிக்கு கரை அமைத்து அதன் வளைகளிதை தடுத்து நாட்டிற்கு நலம்; புரிந்தமை கூறப்பட்டுள்ளது.

திருச்சிராப்பள்ளி மாவட்டத்தில் உள்ள அல்லூர் வடகுடி என்ற ஊர்களிலும், தஞ்சாவூர் மாவட்டத்தில் திருநெய்த்தானம், திருப்பழனம் என்ற ஊர்களிலும் ஆதித்தன் முதற் பராந்ததன் ஆகிய சோழ மன்னர்கள் ஆட்சிக் காலத்தில் எழுதப்பட்டுள்ள சில கல்வெட்டுகள் காவிரிக்கரையை கரிகாலக் கரை என்று கூறுகின்றன⁴

தமிழகத்தில் கட்டப்பட்ட அணைக்கட்டுகளில் மிகப் பழமையானதும், மிகப்பெரிய தொழில் நுட்பச்சாதனை எனக் கருதப்படுவதும், 2100 வருடங்களுக்கு மேலாகப் பயன்பாட்டில் இருந்து வருவதுமான கல்லணை குறித்து விரிவாக காண்போம்.

கல்லணை ஒரு கற்சிறை

கரிகாலன் அவன் காவிரிக்கு கல்லால் ஆன கரை அமைத்தான் என்பதே உண்மையாகும். கல்லால் ஆன கட்டுமானத்தைக் கட்டி நீரைத் திருப்பி விடுவதை அணைக்கட்டு அல்லது கற்சிறை எனப்பழந்தமிழர்கள் குறிப்பிட்டன. எனவே கரிகாலன் கட்டியது ஒரு கற்சிறையாகும்

செயற்கையான காரை எதுவும் பூசாமல் கற்களை ஆற்றில் நிரப்பியே கட்டப்பட்ட அணை கல்லணை ஒடும் நீரில் ஆற்றின் படுகையில் ஒவ்வொரு கல்லாக போட்டு நிரப்பினார்கள். அவை மணலின் அடியாழத்துக்குச் சென்று அகலமான அடிப்பாகமாக சென்று இயற்கையான அடிதளத்தை உருவாக்கின. அடுத்தடுத்து மேலே போடப்பட்ட கற்கள் இயற்கை சுவர்களாக அமைந்தன. இப்படியாக ஒடும் நீரில் அடியில் மணல்படுகையில் எழுப்பப்பட்டு உறுதியான

கருங்கல் தளின் மீது எழுந்து நின்றது கல்லணை, இந்த அணையின் தொழில் நுட்பத்தை மின்பற்றிதான் ஆர்தர் காட்டன் 1874-ல் ஆந்திராவின் கோதாவரியின் குறுக்கே தௌலீஸ்வரம் அணையை கட்டினார்⁵.

உலகின் தொன்மையான அணை எகிப்து தலைநகர் கெய்ரோவில் காராவி ஆற்றின் குறுக்கே கட்டப்பட்ட சாத் எல் காஃபாரா அணையாகும். ஆனால் அத்தொன்மையான அணை சாத் எல்- காஃபாரா இன்று இல்லை. ஆனால் கிட்டத்தட்ட அதே தொழில் நுட்பத்தில் கரிகாலச் சோழனால் 2000 ஆண்டுகளுக்கு முன்பு கட்டப்பட்ட கல்லணை இன்றும் கம்பீரமாக இருக்கிறது⁶.

சோழர்களின் ஏரிகள், ஆறுகள், குளங்கள்

நீர்வளம் நிறைந்த காவிரி ஆறும், அதன் வாய்க்கால்களும் குறுக்கும் நெடுக்குமாக செல்கின்றன. அந்த கிளை ஆறுகள், வாய்க்கால்கள் ஆகியவற்றின் பெயர்களுையல்லாம், சோழர்கள் கல்வெட்டுகளில் பார்க்கலாம். இயற்கையான ஓடைகளும் ஆறுகளும் இல்லாத இடங்களில் ஏரிகள் வெட்டப்பட்டன. இந்த ஏரிகளைத் தக்கவாறு பேணவும் பாதுகாக்கவும் அவ்வளவு அக்கறை காட்டப்பட்டது என்பதை கல்வெட்டுகள் தெரிவிக்கின்றன⁷.

ஆவற்றின் பெயர்கள் பின்வருமாறு

- ♦ சோழிங்கபுரத்தில், சோழ வாரிதி⁸
- ♦ மதுரை மாவட்டம், ஆணை மலைப் பக்கத்திலுள்ள நரசிங்க மங்கலத்தில் கலியனேரி என்னும் ஏரி⁹
- ♦ சோழபுரத்தில் கள்ளி நங்கைக்குளம்.
- ♦ உத்திர மேரூரில் பல்லவர் சோழபுரத்தில் புகழ்பெற்ற வைர மேகதபாகம், பாசூர் பெரிய ஏரி.
- ♦ தென்னார்க்காடு ஜில்லா உலக புரத்திலுள்ள கண்டராதித்தப்பேரேரி¹⁰.
- ♦ திருச்சிராப்பள்ளி மாவட்டம் திருமடிபாடிக் கண்மையிலுள்ள செம்பியன் மாதேவிப் பேரேரி¹¹.
- ♦ செங்கற்பட்டு மாவட்டம் மதுராந்தகத்திலுள்ள மதுராந்தகப் பேரேரி¹².
- ♦ புதுச்சேரியைச் சேர்ந்த திரிபுவனியிலுள்ள மதுராந்தகப் பேரேரி¹³. இதை வெட்டியவன் கண்டராதித்த சோழன் புதல்வனாகிய உத்தமச்சோழன் இவனுக்கு மதுராந்தகன் என்ற பிறிதொரு பெயரும் உண்டு¹⁴.
- ♦ வடஆர்க்காடு மாவட்டம் பிரமதேசம் என்ற ஊரில் சுந்தர சோழப் பேரேரி, குந்தவைப் பேரேரி என்ற இருபெரும் ஏரிகள்¹⁵, சுந்தரச் சோழனாலும், இவருடைய புதல்வி குந்தவைப் பிராட்டியாலும் அமைக்கப்பட்டவை.

- ♦ முதல் இராஜேந்திர சோழனால் கங்கைகொண்ட சோழபுரத்திற்கு மேற்கே சோழகங்கம் என்ற பேரேரி, இதனை கங்கை நீர்மயமான வெற்றிக் தூண்¹⁶ என்று திருவாலங்காட்டுச் செப்பேடுகளில் புகழ்ந்து கூறப்பட்டுள்ளது.
- ♦ சித்தூர் மாவட்டம் புங்கனூரில் இராஜேந்திர சோழப்பெரியேரி என்ற ஏரியொன்று முதற்குலோத்துங்க சோழன் ஆட்சிக் காலத்தில் வெட்டப்பட்டுள்ளது என்பது அவ்வூரில் காணப்படும் கல்வெட்டொன்றால் அறியக் முடிகின்றது¹⁷.
- ♦ மேலும் தஞ்சாவூர் மாவட்டம் பாபநாசம் தாலுக்காவிலுள்ள முனியூரில் குலோத்துங்க சோழன் என்றதோர் ஏரியும் முதல் குலோத்துங்க சோழன் ஆட்சிக்காலத்தில் அமைக்கப்பட்டது என்ற செய்தி அவ்வூர்க் கல்வெட்டொன்றில் அறியப்படுகிறது¹⁸.
- ♦ ஏரியின் கரையில் இரண்டு பக்கங்களும் கல்அடுக்கி, கற்படை¹⁹ அமைத்து சேதம் விளையாதபடி கரை வலுப்படுத்தப்பட்டது.
- ♦ தென்னார்க்காடு மாவட்டத்தில் சிதம்பரத்திற்கு மேற்கே பன்னிரண்டு மைல் தூரத்திலுள்ள வீரநாராயணன் ஏரியும் இக்காலத்தில் வீராணத்தான் ஏரி என்று அழைக்கப்படுகிறது.

ஏரிகளை ஆண்டுதோறும் ஆழமாக வெட்டி கரைகளை உயரமாகக் கட்டி, மழைக்காலத்தில் தண்ணீரால் நிரப்பி பொது மக்கட்குப் பயன்படுமாறு செய்தவர்கள் கிராம சபையில் உள்ள ஏரிவாரியப் பெருமக்கள் ஆவார்.

இந்த ஏரிகளை ஒழுங்காகப் பாதுகாத்து வரும் பொருட்டுத் தனியாக இறையிலி நிலங்களும் பொருளும் கொடுக்கப்பட்டுள்ளமை குறிப்பிடத்தக்கதாகும்.²⁰

அங்கனம் கொடுக்கப்படாத ஊர்களில் ஏரியினால் நீர்பாய்ச்சப் பெறும் நிலங்களை அனுபவிப்போரிடம் மா ஒன்றுக்கே இரண்டு மரக்கால் விழுக்காடு என்று ஒருவரி வாங்கப்பட்டு வந்தது அவை ஏரி ஆயம் என்று வழங்கப்பட்டது²¹.

கடைச் சங்க காலத்தில் காவிரியும் அரிசிலாறும் சோழ மண்டலத்தைச் சூழிப்பாக வைத்திருந்தன என்பது சங்க காலப் பாடல்கள் மூலம் அறியலாம். தஞ்சாவூருக்கு வடபுறத்தில் ஓடும் வடவாறு வீரசோழ வடவாறு எனவும், திருப்பனந்தாளுக்கு வடக்கேயுள்ள கொள்ளிடப் பேரணையிலிருந்து பிரிந்து வடக்கே ஓடும் வடவாறு மதுராந்தக வடவாறு எனவும், கல்வெட்டுக்களில் குறிப்பிடப்பிடிருந்ததால், இந்த இரண்டாறுகளும், முதற் பராந்தச் சோழனால் வெட்டப்பட்டிருந்தல் வேண்டும்²².

திருச்சிராப்பள்ளியைச் சார்ந்த உய்யக் கொண்டான் மற்றும் கோனேரி ராசபுரத்தில் ஓடும் கீர்த்திமான் ஆகிய ஆறுகள் முதல் இராசராச சோழனாலும், குடமுருட்டி என வழங்கும் முடி கொண்டான் என்னும் ஆறும், கங்கை கொண்ட சோழனாலும்²³, கும்பகோணத்திற்கு கிழக்கே வீரசோழன் என்ற ஆறு, வீரராசேந்திர சோழனாலும்²⁴ காவிரியிலிருந்து குற்றாலத்திற்கு வட பால் பிரிந்து செல்லும் விக்கிரமனாறு விக்கிரம சோழனாலும் சோணாட்டை வளம்படுத்தற்பொருட்டு வெட்டப்பட்டுள்ளன என்பது நன்கு புலப்படும். பேராறுகளின் கிளைகளாகப் புதிய ஆறுகள் வெட்டுவதற்கு இயலாத நிலையிலுள்ள பெரு நிலப் பரப்புகளில் ஆங்காங்கு ஏரிகள் அமைத்து பாசனவசதி செய்தது மேலும் போற்றத்தகுரியது. கோயில் நிலங்களுக்கு சரியான பாசன வசதி இருக்க வேண்டும் என்பதற்காக கோயில் செவிலியே ஒரு புதிய கணங்கு கட்டப்பட்டு பாசன வசதி செய்து தரப்பட்டது.

ஏரிகள் குளங்கள் சீரமைத்தல்

ஏரிகள் மற்றும் குளங்கள் ஆகியவற்றை விரிவுப்படுத்தும் வேலையினை தொடங்கும் பொழுது ஊர்காரார்களுக்கும் கோயிலுக்கும் அந்த ஏரியின் ஆயக்கட்டில் எவ்வளவு நிலங்கள் இருந்தனவோ அந்த ஈவுப்படி தண்ணீர் பங்கிப்பட்டுள்ளது²⁵. விக்கிரமச் சோழன் ஆட்சிக் காலத்தில் ஒரு வாய்க்கால் அநேகமாகத் தூர்ந்து விட்டது. ஆகையால், நெற்குன்றம் சபையால் அந்த வாய்க்கால் மூலம் பெற வேண்டிய தண்ணீருக்கு பதிலாக, பக்கத்துக் கிராமத்துக்கு நஷ்ட ஈடு கொடுத்து அங்குள்ள ஓர் ஊற்றில் இருந்து தண்ணீரைத் திருப்பிக் கொண்டார்கள²⁶.

அதுபோல் இரண்டாம் இராஜராஜன் காலத்தில் திருவாய்ப்பாடி (தஞ்சை மாவட்டம்) மூலபரிசத் கிராமத்திற்கு பொதுவான தரிசு நிலத்தை விற்று அந்த பணத்தை கொண்டு கரை அமைத்து, மேலும் விளையக் கூடிய நிலங்களுக்குத் தண்ணீர் விடுவதற்கு வசதியாக ஒரு வாய்க்காலை அமைத்து வைத்திருந்தனர்²⁷.

தென்ஆர்க்காடு மாவட்டத்தில், சாளுக்கி குலகால சதுர்வேதி மங்கலம் என்று சொல்லப்பட்ட நெமலி என்னும் ஊர்ச்சபை கி.பி. 1010-ல் ஏரிஆயம் என்று தன்னுடைய வருவாயில் ஒரு பகுதியை, உள்ளூர் ஏரியைப் பராமரிப்பதற்காக ஒதுக்கி வைத்தது. இதற்காக, பிராமண ஜாதியை சேர்ந்த ஆண்களும், பெண்களும் இறந்த போது ஒரு சிறுவரி, அதாவது ரு பொன் வசூலிக்கப்பட்டது²⁸.

மேலும் நிலங்களைவிற்பனை செய்த போது, நன்கொடையாகக் கொடுத்தபோதும், அந்த நிலங்கள் இன்ன ஆறு அல்லது இன்ன ஏரியின் நீர்பாய்ச்சலுக்குரியன என்பன பற்றி ஆவணங்களில் குறித்து வைக்கும் வழக்கம் இருந்தது.

முடிவுரை

சோழ மன்னர்கள் தம் ஆட்சிக்குட்பட்ட நாடுகளில் அவற்றின் இயற்கையமைப்பிற்குத் தக்கவாறு பல ஆறுகளும், ஏரிகளும் வெட்டி அப்பகுதிகளை வளப்படுத்திய முறைகளை கண்டோம். இவர்கள் ஆட்சிக்காலங்களில் பொறிக்கப்பட்டுள்ள கல்வெட்டுகள் அனைத்தையும் ஆராய்ந்து பாரப்பின் பல ஆறுகள் குளங்கள் ஏரிகள் புற்றிய செய்திகள் நமக்கு நன்கு புலப்படும். பேராறுகளுக்கு குறுக்கே அணைகள் கட்டித் தண்ணீரை தேக்கிக் கிளையாறுகளில்

விட்டும், ஏரிகளில் மதகுகள் கட்டிக் கால்வாய்களின் மூலமாக வேண்டிய அளவில் தண்ணீரை விட்டும், ஆறுகளும், ஏரிகளும் கரைகளை இடிக்கதாவாறு கருங்கற்களால் கற்படைகள் அமைத்தும் சோழமன்னர்கள் புரிந்துள்ள அருந்தொண்டுகள் போற்றுதற்குரியது. அதுமட்டும் அல்லாமல் நீர்பாசனத்தின் பயனை மக்கள் நன்கு உணர்ந்திருந்தனர். மேலும் விட்டுக் கொடுக்கும் மனப்பான்மையுடன் நீர்பாசனப் பிரச்சனைகளை அணுகினர். இந்த மனப்பான்மை நதிநீர் பங்கீட்டு திட்டத்தை கடைபிடிக்கும் நமது மாநிலங்களுக்கு இருக்க வேண்டும்.

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தமிழகத்தில் இடஒதுக்கீடு : அன்றும்- இன்றும்

க. சபாபதி *

முன்னுரை

பல நூற்றாண்டுகளாக அடக்கப்படும், ஒடுக்கப்படும் இருக்கும் தாழ்த்தப்பட்டவர், பழங்குடிகள் மற்றும் பிற்படுத்தப்பட்டவர்கள் கல்வி நிறுவனங்களில் சேர்வதற்கும், பொதுப் பணிகளில் நியமனம் பெறுவதற்கும் இடஒதுக்கீட்டை அறிமுகப்படுத்துவதில் இந்திய அளவில் தமிழகம் முன்னிலையில் உள்ளது என்றால் மிகையாகாது. வகுப்புவாரி உரிமை ஆணை- ஏன்?

1870 - 1871 - ஆம் கல்வியாண்டில் சென்னைப் பல்கலைக் கழகத்தில் 164 பேர் பட்டம் பெற்றார்கள். அதில், 110 பேர் பிராமணர்கள் அதாவது 67 விழுக்காடு. 1901 - ஆம்

ஆண்டிலிருந்து 1911 - ஆம் ஆண்டு வரை பட்டம் பெற்றவர்கள் 5709 பேர். இதில் 4074 பேர் பிராமணர்கள் அதாவது 71 விழுக்காடு.¹

இதன் விளைவாக அரசுப் பணிகளில் பிராமணர்களின் ஆதிக்கம் உச்சத்தில் இருந்தது புலனாகும்.

1870 - ஆம் ஆண்டிலிருந்து 1918 - ஆம் ஆண்டு வரை சட்டப்படிப்பில் பட்டம் பெற்றவர்கள் 3651 பேர். இதில் 2696 பேர் பிராமணர்கள். அதுபோலவே ஆசிரியருக்கான பட்டப்படிப்பில் பட்டம் பெற்றவர்கள் 1498 பேர். இதில் 1094 பேர் பிராமணர்கள். 207 பேர் இந்தியக் கிறித்தவர்கள். 163 பேர்தான் இந்து பிராமணரல்லாதவர்.

* உதவிப் பேராசிரியர், குதுகலை & ஆய்விப்பல் வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி, தருமபுரி - 636 705.

மக்கள் தொகையின் அடிப்படையில் நூற்றுக்கு மூன்று பேராக இருந்த பிராமணர்கள் சென்னை மாகாணத்தில் கலைத்துறையில் பட்டம் பெற்றவர்களில் 70 விழுக்காடும், சட்டப்படிப்பில் பட்டம் பெற்றவர்களில் 74 விழுக்காடும், பொறியியல் பட்டதாரிகளில் 71 விழுக்காடும், ஆசிரியருக்கான பட்டப்படிப்பில் பட்டம் பெற்றவர்களில் 74 விழுக்காடாகவும் இருந்தனர்.²

1912 - ஆம் ஆண்டில், அப்போதைய சென்னை மாகாணத்தில் டெப்டி கலெக்டர்களில் 55 விழுக்காடு பிராமணர்கள், சப்-ஜட்ஜுகளில் 83.3 விழுக்காடு பிராமணர்கள், மாவட்ட முன்சீப்களில் 72.6 விழுக்காடு பிராமணர்கள்.3 இவ்விவரத்தை கீழ்க்கண்ட அட்டவணைபின் மூலம் அறியலாம்.

வகுப்பு	பெப்டி கலெக்டர்கள்		சப் ஜட்ஜுகள்		மாவட்ட முன்சீபுகள்	
	மொத்த பதவி	விழுக்காடு	மொத்த பதவி	விழுக்காடு	மொத்த பதவி	விழுக்காடு
பிராமணர்	77	55	15	83.3	93	72.6
இந்து பிராமணர் அல்லாதவர்	30	21.5	3	16.7	25	19.5
இஸ்லாமியர்	15	10.5	இல்லை	-	2	1.6
இந்திய கிறித்தவர்	7	5	இல்லை	-	5	3.9
அயிரோப்பியரும் ஆங்கிலேயரும்	11	8	இல்லை	-	3	2.4

1918 - ஆம் ஆண்டில் சென்னைப் பல்கலைக் கழகத்தில் பட்டம் பெற்றவர்கள்⁴ விவரம் கீழ்வருமாறு:

பட்டம்	பிராமணர்	பிராமணர் அல்லாதவர்	மற்றவர்கள்	மொத்தம்
கலை அறிவியல் பி.ஏ.,	10269	3213	1748	15230
கலை அறிவியல் எம்.ஏ.,	389	65	55	509
ஆசிரியர் பயிற்சி	1094	163	241	1498
சட்டம்	48	4	2	54
சுகில் என்ஜினியரிங்	121	15	23	159

கூடுதலுக்கும் நீதிக்கட்சியும்

திராவிட இயக்கத்திற்கு முன்னோடியான நீதிக்கட்சி, 1920 - ஆம் ஆண்டு நடைபெற்ற சென்னை மாகாண சட்டமன்ற தேர்தலில் பெற்ற வெற்றி ஒரு திருப்புமுனையாக அமைந்தது. சென்னை மாகாண கவர்னர் வெலிங்டன் பிரபு, ஜஸ்டிஸ் கட்சியின் தலைவரான சர். தியாகராயரை அழைத்து மந்திரி சபை அமைக்கும்படி கேட்டுக்கொண்டார். ஆனால் கட்சித் தலைவரான சர். தியாகராயர் தாம் மந்திரிப் பதவியை ஏற்காமல் ஏ. சுப்பராயனு டிரெடியரை முதன்மந்திரியாகவும் பனகல் அரசரை இரண்டாவது மந்திரியாகவும் நியமித்தார். முதன் மந்திரி திவான் பகதூர் ஏ. சுப்பராயனு அதே ஆண்டில் மரணமடைந்தார். பி.இராமராய நிற்கார் என்றழைக்கப்படும் பனகல் அரசர் முதல் அமைச்சராக பொறுப்பேற்றுக்கொண்ட பின், 1921 - ஆம் ஆண்டு செப்டம்பர் மாதம் 16 - ஆம் நாள், அனைத்துச் சமூகத்தினருக்கும் அரசுப் பணிகளில் வாய்ப்பளிப்பதற்கான முதலாவது வகுப்புவாரி உரிமை அரசாணையை பிறப்பித்தார். இதுதான் சமூகநீதிக்கான முதல் அடித்தளம். எனினும், அதிகாரிகள் இதனை நடைமுறைப்படுத்தவில்லை.

சுப்பராயன் தலைமையிலான அமைச்சரவையில் அமைச்சராக இருந்த எஸ்.முத்துதாயா முதலியார், சமூகநீதி வரலாற்றில் ஒரு முக்கியமான கட்டத்தை உருவாக்கினார். 1921 - ஆம் ஆண்டில் பனகல் அரசர் தலைமையிலான

அமைச்சரவையால் நிறைவேற்றப்பட்ட வகுப்புவாரி உரிமை ஆணையை செயல்படுத்தும் நடவடிக்கையை முத்தையா மேற்கொண்டார். 1928 - ஆம் ஆண்டு டிசம்பர் மாதத்தில் புதிய ஆணை பிறப்பிக்கப்பட்டது.5 வகுப்புவாரி உரிமை என்கிற கிட்வுத்கீட் முறை நடைமுறைக்கு வந்தது.

இதன்படி, அரசு அலுவலகங்களில் 12 இடங்களுக்கு பணி நியமனம் செய்ய வேண்டுமென்றால், பிராமணர் அல்லாத இந்துக்கள் - 5 பேர், பிராமணர் - 2 பேர், இஸ்லாமியர் - 2 பேர், ஐரோப்பியர் மற்றும் ஆங்கிலேய இந்துக்கள் கிறித்தவர் - 2 பேர், தாழ்த்தப்பட்டவர் - ஒருவர் என்ற விகிதத்தில் பணி நியமனம் செய்ய வேண்டும். இந்த வகுப்புவாரி பிரதிநிதித்துவமானது 1947 ஆம் ஆண்டு வரை நடைமுறையில் இருந்தது.

வகுப்புவாரி உரிமையை ஒழிக்க மேற்கொள்ளப்பட்ட முயற்சிகள்

சென்னை மாகாண முதல்வராக இருந்த பிரகாசம் பந்த்லு வகுப்புவாரி பிரதிநிதித்துவத்தைக் காற்றிலே பறக்க விடும்படியாக புதிதோர் உத்தரவை பிறப்பித்தார். அதன்படி, மருத்துவம், பொறியியல் கல்லூரிகளில் சேர்க்கப்படும் மாணவர்களில் 20 விழுக்காடு மாணவர்கள் தகுதி யின் அடிப்படையிலேயே சேர்க்கப்படுவார்கள் - என்பதே அந்த உத்தரவு.⁶

'தகுதி'யை நிர்ணயிக்கும் அளவுகோலாக மாணவர்கள் பெறும் அதிக மதிப்பெண்கள் என தீர்மானிக்கப்பட்டது. இதன் மூலம் பிராமண மாணவர்கள் தகுதி அடிப்படையிலான பிரிவினும் ஏறாளமான இடங்களை அபகரித்துக் கொண்டனர். மேலும் வகுப்புவாரி பிரதிநிதித்துவ அடிப்படையிலும் அதிக இடங்களை கைப்பற்றிக் கொண்டனர்.

இப்படி - இரட்டைப் பிரிவினும் பிராமணர்களே ஆதிக்கம் செலுத்தியது பற்றி - பேராசிரியர் அன்பழகனார் தமது வகுப்புகளைப் போராட்டம் நூலில் புள்ளி விவரத்தோடு விளக்கியிருக்கிறார். "1946 - ஆம் ஆண்டில் மருத்துவக் கல்லூரியில் சேர்க்கப்பட்ட 387 பேரில் (20 விழுக்காட்டினர்) 67 பேர் 'தகுதியின்' பேரால் சேர்க்கப்பட்டனர். அந்த 67 பேரில் 47 பேர் பிராமணர். மற்றபடி வகுப்பு விசிதாச்சாரப்படி சேர்க்கப்பட்டவர்கள் 267 பேர் - அதில் 49 பேர் பிராமணர்.

1947 - ஆம் ஆண்டு சென்னை மாகாண முதல்வராக ஓமந்தூர் இராமசாமி ரெட்டி பொறுப்பேற்றதும் 'தகுதி' என்ற பித்தலாட்டத்தின் பெயரால் நடைமுறைப்படுத்தப்பட்ட 20 விழுக்காடு ஒதுக்கீட்டு மோசடி முறையை ரத்து செய்தார்.

பிராமண எம்.எல்.ஏ. தென்னேட்டி விசுவநாதம் சென்னை மாகாண சட்டமன்றத்தில் 1947 - ஆம் ஆண்டு ஜூலை மாதத்தில் வகுப்புவாரி பிரதிநிதித்துவ உத்தரவை ரத்து செய்ய வேண்டும் என்னும் தீர்மானத்தினை கொண்டுவந்தார்.⁷ எனினும் அம்முயற்சி வெற்ற பெறவில்லை.

நவம்பர் 21, 1947 அன்று வெளியிடப்பட்ட புதிய அரசாணையின்⁸ படி அரசு அலுவலகங்களில் 14 இடங்களுக்கு பணி நியமனம் செய்ய வேண்டுமென்றால், பிராமணரல்லாத இந்துக்கள் - 6, பிற்படுத்தப்பட்ட இந்து வகுப்பினர் - 2, பிராமணர் - 2, தாழ்த்தப்பட்டோர் - 2, ஆங்கிலோ இந்தியர் மற்றும் இந்தியக் கிறித்துவர் - 1, இஸ்லாமியர் - 1 - என்ற விகிதத்தில் பணி நியமனம் செய்ய வேண்டும்.

மத்திய அரசின் மூலமாக வகுப்புவாரி உரிமையை ஒழிக்க மேற்கொள்ளப்பட்ட முயற்சிகள்

1948 மே திங்களில் மத்திய அரசு அனைத்து மாநில அரசுகளுக்கும் ஒரு சுற்றறிக்கை வெளியிட்டது. அரசு பணி நியமனங்களில், இந்து மதத்தின் கிளைகளுக்குள் அதாவது சாதிப் பிரிவுகளுக்குள் பேதங் காட்டுவது தற்போதைய அரசாங்கக் கொள்கைக்கு மாறாக வேற்றுமையைத் தோற்றுவிப்பதாகும். மாகாண அரசுகள், பணி நியமனங்களில் சாதிப் பாகுபாடுகளை இதுவரை கைக்கொண்டிருந்து வந்தாலும், இனி, செய்யப்படும்

நியமனங்களில் எந்த மாநில அரசுகளும் சாதிப் பாகுபாடுகள் காட்டக்கூடாது என்பதோடு, தாழ்த்தப்பட்ட மக்களுக்கு என ஒதுக்கப்பட்டுள்ள இடங்கள் தவிர்த்து மற்றவற்றை அனைத்து இந்துக்களுக்கும் பொதுவாக வழங்கவேண்டும் என்று அவ்வறிக்கை கூறியது.

சென்னை மாகாண முதல்வராக இருந்த ஓமந்தூர் இராமசாமி மிகுந்த உறுதியோடு வகுப்புவாரி பிரதிநிதித்துவத்தைக் காப்பாற்றப் பாடுபட்டார்.

நீதிமன்றத்தில் வழக்கு

சென்னை துரைராசன், சீனிவாசன் என்ற பிராமண வகுப்பைச் சார்ந்த இருவர் சென்னை உயர்நீதிமன்றத்தில் வகுப்புவாரி உரிமையை எதிர்த்து வழக்கு தொடர்ந்தனர்.⁹

"நாங்கள் பிராமணர்கள் என்பதால் எங்களுக்கு மருத்துவக் கல்லூரியில் - பொறியியல் கல்லூரியில்; இடம் கிடைக்கவில்லை. வகுப்புவாரி பிரதிநிதித்துவம்தான்" அதற்குக் காரணம் என்று வழக்குத் தொடர்ந்திருந்தனர்.

இந்திய அரசியலமைப்புச் சட்டத்தின் 15-வது விதிக்கு வகுப்புவாரி பிரதிநிதித்துவ ஆணையானது இந்திய அரசியலமைப்புச் சட்டத்தின் அடிப்படைக் கொள்கையை தகர்ப்பதாக இருக்கிறது என்று விளக்கமளித்து, வகுப்புவாரி பிரதிநிதித்துவம் செல்லாது என்று மூன்று நீதிபதிகள் கொண்ட அமர்வு 1950 - ஆம் ஆண்டு ஜூலை மாதம் 27 - ஆம் நாள் தீர்ப்பளித்தது.

இந்திய அரசியலமைப்பு சட்ட முதல் திருத்தம் 1951

அன்றைய காங்கிரஸ் மாகாண அரசு வகுப்புவாரி பிரதிநிதித்துவத்திற்கு ஆதரவாக சென்னை உயர்நீதிமன்றத்தின் தீர்ப்பிற்கு எதிராக உச்சநீதிமன்றத்தில் மேல்முறையீடு செய்தது.

உச்சநீதிமன்றமும் சென்னை உயர்நீதிமன்றத்தின் தீர்ப்பை உறுதிப்படுத்தி வகுப்புவாரி பிரதிநிதித்துவம் செல்லாது என்று செப்டம்பர் 1950 - இல் தீர்ப்பு வழங்கியது.

வகுப்புவாரி பிரதிநிதித்துவத்தைப் பாதுகாக்கும் வகையில் அரசியலமைப்பு சட்டத்திருத்தம் வேண்டும் என்ற வரலாறு காணாத கிளர்ச்சி மற்றும் போராட்டமானது சென்னை மாகாணம் முழுவதிலும் தீவிரமாக நடைபெற்றது. இதன் விளைவாக இந்திய நாடாளுமன்றத்தில் 02.06.1951 அன்று கொண்டுவரப்பட்ட இத்திருத்தம், இந்திய அரசியலமைப்புச் சட்டத்தின் 15-வது விதியின் 4-ஆம் உப்பிரிவாக சேர்க்கப்பட்டது.¹⁰ இப்பிரிவு - கல்வியிலும், தாழ்த்தப்பட்ட, பிற்படுத்தப்பட்ட மக்களுக்கு இடஒதுக்கீடு வகைசெய்யும் நிலையை உறுதிபடுத்தியது. இத்திருத்தத்திற்கு, 18.06.1951 அன்று குடியரசுத்தலைவரின் ஒப்புதலோடு நடைமுறைப்படுத்தப்பட்டது.

இந்தத் திருத்தத்தின் அடிப்படையில் தமிழ்நாட்டில் பிற்படுத்தப்பட்ட மக்களுக்கு 25 விழுக்காடும், தாழ்த்தப்பட்ட மக்களுக்கு 16 விழுக்காடும் இடஒதுக்கீடு நடைமுறைப்படுத்தப்பட்டது. மொத்தத்தில் தமிழகத்தில் 41 விழுக்காடு என்றிருந்தது.

கலைஞர் மு.கருணாநிதி தலைமையிலான அரசும்; இடஒதுக்கீடும் - I

ஜூன் 7, 1971 அன்று தி.மு.க அரசு புதிய இட ஒதுக்கீடு ஆணையை பிறப்பித்தது. 11 இதன்படி, பொதுப் போட்டியினருக்கு - 51 விழுக்காடும், பிற்படுத்தப்பட்ட வகுப்பினருக்கு - 31 விழுக்காடும், தாழ்த்தப்பட்ட சாதியினர் மற்றும் பழங்குடியினருக்கு - 18 விழுக்காடும் நிர்ணயிக்கப்பட்டது.

பிற்படுத்தப்பட்ட மக்களுக்கான ஒதுக்கீடு 25 விழுக்காட்டிலிருந்து 31 விழுக்காடாக உயர்த்தப்பட்டது. அதுபோலவே தாழ்த்தப்பட்ட மக்களுக்கான இடஒதுக்கீடும் 16 விழுக்காட்டிலிருந்து 18 விழுக்காடாக உயர்த்தப்பட்டது. இதன் மூலம் மொத்த ஒதுக்கீடு 49 விழுக்காடாக உயர்ந்தது.

எம்.ஜி.ஆர் தலைமையிலான அரசும் இடஒதுக்கீடும்

எம்.ஜி.ஆர் தமிழக முதல்வராக இருந்தபொழுது பிற்படுத்தப்பட்ட மக்களுக்கான இடஒதுக்கீட்டிற்கு ஒரு பாதகம் உருவானது. இடஒதுக்கீட்டிற்கு வருமான வரம்பு ஒன்பதினாயிரம் ரூபாய் என நிர்ணயிக்கப்பட்டு 1978 - இல் ஓர் ஆணை பிறப்பிக்கப்பட்டது. இதன்மூலம் இடஒதுக்கீடு என்னும் சமூகநீதிக்கு பெரும் பின்னடைவு ஏற்படும் மூல் உருவானது.

எதிர்க்கட்சிகளின் ஒருமித்த போராட்டத்தின் காரணமாக எம்.ஜி.ஆர் வருமான வரம்பு ஆணையை திரும்ப பெற்றார். மேலும் இடஒதுக்கீட்டு விழுக்காட்டினை அதிகமாக உயர்த்தினார். பிப்ரவரி 1, 1980 அன்று பிறப்பிக்கப்பட்ட இட ஒதுக்கீடு ஆணை கீழ்வருமாறு இருந்தது.

பொதுப்போட்டியினருக்கு - 32 விழுக்காடும், பிற்படுத்தப்பட்ட வகுப்பினருக்கு - 50 விழுக்காடும், தாழ்த்தப்பட்ட சாதியினர் மற்றும் பழங்குடியினருக்கு - 18 விழுக்காடும் நிர்ணயிக்கப்பட்டது.

அதாவது பிற்படுத்தப்பட்ட மக்களுக்கான ஒதுக்கீடு 31 விழுக்காட்டிலிருந்து 50 விழுக்காடாக உயர்த்தப்பட்டது. 12 தாழ்த்தப்பட்ட மக்களுக்கான இடஒதுக்கீடு ஏற்கனவே 18 விழுக்காடாக இருந்தது. மொத்தத்தில் தமிழகத்தில் இடஒதுக்கீடு 68 விழுக்காடு என்னும் நிலையை எய்தியது.

கலைஞர் மு.கருணாநிதி தலைமையிலான அரசும் இடஒதுக்கீடும் - II

1989 - ஆம் ஆண்டில் கலைஞர் மு.கருணாநிதி மீண்டும் முதல்வரானார். அப்பொழுது மலைவாழ்

மக்களுக்கான இடஒதுக்கீடு குறித்து உச்சநீதிமன்றம் ஒரு தீர்ப்பை வழங்கியது.

மலைவாழ் மக்களுக்கான இடஒதுக்கீட்டை தாழ்த்தப்பட்ட சாதியினரோடு சேர்த்து இல்லாமல் தனியாக ஒதுக்கீடு செய்யப்படவேண்டுமென்று உச்சநீதிமன்றம் தீர்ப்பளித்திருந்தது. தமிழகத்தைப் பொறுத்தவரையில் மலைவாழ் மக்களின் மொத்த எண்ணிக்கையே அப்போது ஒரு விழுக்காட்டிற்கும் குறைவாகத்தானிருந்தது. எனினும் கலைஞர் மு.கருணாநிதி மலைவாழ் மக்களுக்கு ஒரு விழுக்காடு என்றே இடஒதுக்கீடு வழங்கினார். இதன் மூலம் தமிழகத்தின் மொத்த ஒதுக்கீடு 68 விழுக்காட்டிலிருந்து 69 விழுக்காடாக உயர்ந்தது.

மேலும் கலைஞர் மு.கருணாநிதி பிற்படுத்தப்பட்டோருக்கான இடஒதுக்கீட்டிலிருந்து மிகவும் பிற்படுத்தப்பட்ட (வன்னியர்கள், பிரமலைக்கள்ளர்கள், மறவர்கள் போன்ற சாதியினர்) மக்களுக்கு தனியாக 20 விழுக்காடு இடஒதுக்கீடு என்ற மாறுதலைச் செய்தார்.

உச்சநீதிமன்றத்தின் ஆணை

1992 நவம்பர் 16 ஆம் நாளன்று உச்சநீதிமன்றம் மண்டல் கமின் இடஒதுக்கீடு பற்றிய தீர்ப்பில் இடஒதுக்கீடு என்பது 50 விழுக்காட்டிற்கு மிகாமல் இருக்க வேண்டும் எனவும், குறிப்பிட்ட அளவு வருமானம் உள்ளவர்களை இடஒதுக்கீட்டுப் பட்டியலில் இருந்து நீக்க வேண்டும் எனவும், அவர்களுக்கு இடஒதுக்கீடு வழங்கக்கூடாது எனவும் ஆணையை பிறப்பித்தது. ஆனால், மாநில மக்களின் தனிநிலை மற்றும் இயல்புகள் பொருந்தி வந்தால், 50 விழுக்காட்டிற்கு மேலும் இடஒதுக்கீடு செய்யலாம் என அவ்வாணையிலேயே குறிப்பிடப்பட்டிருந்தது.

இந்திய அரசியலமைப்பின் 9ஆவது அட்டவணை

தமிழ்நாடு அரசு, அரசியலமைப்புச் சட்டத்தின் 31-பி பிரிவைப் பயன்படுத்தி, 69 விழுக்காடு இடஒதுக்கீட்டைத் தக்க வைத்துக்கொள்ள, தமிழ்நாடு பிற்படுத்தப்பட்டோர், தாழ்த்தப்பட்டோர், பழங்குடிகள் (மாநில அரசுக்கு உட்பட்ட கல்வி நிறுவனங்கள், நியமனங்கள், பணியிடங்கள் ஆகியவற்றில் இடஒதுக்கீடு மசோதா - 1993 என்பதை சட்டப்பேரவையில் ஏகமனதாக ஒப்புதல் பெற்றுச் சட்டமாக்கியது.

இந்தியக் குடியரசுத் தலைவர் இந்த மசோதாவிற்கு 19.07.1994 அன்று ஒப்புதல் அளித்தார். (1994 ஆம் ஆண்டின் 45-ஆவது தமிழ்நாடு சட்டம்) அரசியலமைப்புச் சட்டத்தின் (76 -ஆவது திருத்த) சட்டம் 1994 -இன் படி மேற்படி சட்டம் அரசியலமைப்புச் சட்டத்தின் 9-ஆவது அட்டவணையில் சேர்க்கப்பட்டு 31-பி பிரிவின்படி அரசியலமைப்புச் சட்டப் பாதுகாப்பினைப் பெற்றது.¹³

உள் ஒதுக்கீடு

மு.கருணாநிதி தலைமையிலான தி.மு.க அரசானது, இஸ்லாமியர்களுக்கு 3.5 விழுக்காடு உள் ஒதுக்கீடாக பிற்படுத்தப்பட்டோருக்கான இட ஒதுக்கீட்டிலிருந்தும்; அருந்ததியர்களுக்கு 3 விழுக்காடு உள் ஒதுக்கீடாக தாழ்த்தப்பட்டோருக்கான இட ஒதுக்கீட்டிலிருந்தும் வழிவகை செய்தது.

முடிவுரை

தமிழகத்தில் பிற்படுத்தப்பட்ட, மிகவும் பிற்படுத்தப்பட்ட, தாழ்த்தப்பட்ட மற்றும் மலைவாழ் மக்களின் சமூக, பொருளாதார, கல்வி மேம்பாட்டிற்கும், வாழ்வுரிமைக்கும் அடித்தளமிட்டது மட்டுமல்லாமல், சமூக நீதியை நிலைநிறுத்துவதற்கும் இடஒதுக்கீடு முறையே அடிப்படை என்பது வரலாற்று உண்மையாகும்.

அடிக்குறிப்புகள்

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தமிழகத்தில் பல்லவர் கால கல்வி நிலை - ஓர் ஆய்வு

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“ஒருமைக்கண் தான்கற்ற கல்வி ஒருவற்கு
எழுமையும் ஏமாப் புடைத்தது”

என்று திருவள்ளுவரும், கல்வி என்பது மனிதனுக்குள் புதைந்து கிடக்கும் ஆற்றலை வெளிக்கொணர்வது என்று விவேகானந்தரும் கல்வியின் முக்கியத்துவத்தை எடுத்துரைத்தது நாம் அனைவரும் அறிவோம். இவ்வாறு பல்லவர் காலத்தில் அனைத்து சமயங்களும் முக்கியத்துவம் கொடுத்துள்ளனர்.

இந்து மதக் கல்வி நிறுவனங்கள்

பல்லவர் காலத்தில் இந்து, பௌத்த, சமண சமயக் கல்வி நிறுவனங்கள் செழித்தோங்கின. இந்துக்கள் அதிக அளவில் கல்வி நிறுவனங்களை நடத்தி வந்தனர். கோவில்களிலும், மடங்களிலும் கல்வி போதிக்கப்பட்டது.

காஞ்சி வடமொழிக் கல்வி

ஏறத்தாழக் கி.பி. 4-ஆம் நூற்றாண்டின் இடைப்பகுதியில் கதம்ப இரசுரபைத்தோற்றுவித்த மயூரசாமன் என்ற பிராமணன், காஞ்சியிலிருந்த கடிசையில் கல்வி கற்கவந்தான் என்று

தாளகண்டா கல்வெட்டுக் கூறுகின்றது. இக்காஞ்சி வடமொழிக் கல்லூரி பல்லவ அரசன் பார்வையில் இருந்தது. தென்னிந்தியாவில் பௌத்தத்திற்குப் பெயர் போன நகரமாகவும் அவ்வாறே சமணத்திற்குச் சிறப்புற்ற நகரமாகவும் வடமொழிக் கல்விக்குப் புகழ்வாந்த கோ. நகரமாகவும் காஞ்சி விளக்க முற்றிருந்தது என்பதைச் சமண, பௌத்த வைதீக நூல்கள் கூறுகின்றன. இக்கல்விச் சிறப்பு கி.பி. 7ம் நூற்றாண்டிலும் குறையாமல் இருந்ததாற்றான், திருநாவுக்கரசர்,

“கல்வியற் கரையிலாத காஞ்சிமா நகர்”

எனப் பாராட்டினார் போலும்,

இரண்டாம் நந்திவர்மன் காலத்தில் சோழிங்கள் (சோழசிங்கபுரம்) மலை கடிசைக்கு மானியம் விடப்பட்டதாகத் திருவல்லம் கல்வெட்டுக் குறிக்கின்றது. இங்ஙனம் கடிசையிருந்த அசலம் (முலை) ஆதலால், சோழிங்கர் மலை “கடிசாசலம்” எனப்பட்டது. காஞ்சியிலுள்ள கடிசை சமஸ்கிருத உயர் கல்வி நிறுவனமாக விளங்கியது. இந்தியாவின் பல்வேறு பகுதிகளிலிருந்தும் மாணவர்கள் இங்கு வந்து

* ஆராய்ச்சி மாணவர், மதுரை காமராஜர் பல்கலைக்கழகம், மதுரை.

** முதுகலை இரண்டாம் ஆண்டு, வரலாறு, அரசினர் மகளிர் கலைக் கல்லூரி, சேலம் - 8.

உயர்கல்வி கற்றனர். உயர் கல்வியைப் போதிக்க கற்றறிந்த பிராமணர்கள் வேலைக்கு அமர்த்தப்பட்டனர். இங்கு பிராமணர், சத்திரியன், வைசியர் ஆகிய பிரிவு மாணவர்களுக்கு மட்டும் போதிக்கப்பட்டது. வேதங்களைப் பற்றிய சிறப்புப் பாடங்கள் சொல்லித் தரப்பட்டன. இந்தக் கடினக் கிரகசின் நேரடி மேற்பார்வையில் செயல்பட்டது.¹

பாசுர் வடமொழி கல்லூரி

பாசுர் என்பது திருப்பாதிரிப்புலியூர்க்கும் புதுச்சேரிக்கும் இடையிலுள்ள பெரிய பாதையில் அமைந்துள்ள சிறுநாள் ஆகும். இங்குப் பல்லவர் காலத்தில் ஒரு வடமொழிக் கல்லூரி இருந்தது. அக்கல்லூரியில் பதினான்கு கலைகள் கற்பிக்கப்பட்டன. பதினாட்டு வகை வித்தைகளும், நான்கு வேதங்கள், ஆறு அங்கங்கள், மீமாம்சை, நியாயம், தர்ம சாஸ்திரம், புராணம், மருத்துவம், வில்வித்தை, இசை, பொருள் நூல் முதலியனவும் பாங்குறக் கற்பிக்கப்பட்டன. இக்கல்லூரி நற்பதற்கு மூன்று கிராமங்கள் தானமாக விடப்பட்டன. பேருர்களிலும் நகரங்களிலும் பிராமணர் தங்கியிருந்த பகுதி பிரமபுரி எனப்பட்டது.²

பெளத்த கல்வி நிறுவனங்கள்

பல்லவர் காலத்தில் பெளத்த மடாலங்கனும் கல்வியைப் பரப்பி வந்தன. காஞ்சிபுரத்தில் நூறு பெளத்த மடங்கள் இருந்ததாக யுவான் சுவாங் குறிப்பிட்டுள்ளார். அங்கிருந்த இராஜனிகாரம் என்ற புத்த மடத்தில் சமஸ்கிருதம் புத்த மதத் தத்துவமும் சொல்லிக் கொடுக்கப்பட்டது. மேலும் மருத்துவம் அறுவை சிகிச்சை, வானநூல், சோதிடம் மற்றும் கைத்தொழில்கள் சம்பந்தப்பட்டவை சொல்லிக் கொடுக்கப்பட்டன. இங்கு சமய விவாதங்களும், சொற்போர்களும் நடைபெற்றன. மாணவர்களில் சிலர் மடங்களில் தங்கியே படித்தனர், சிலர் வீட்டிலிருந்து வந்து படித்து விட்டுச் சென்றனர். பெளத்த சமய மையங்கள் தமிழ்மொழி வளர்ச்சிக்கு சிறந்த பணியாற்றியுள்ளன.

சமணக் கல்வி நிறுவனங்கள்

சமணக் கல்வி நிறுவனங்களும் பல்லவர் காலத்தில் கல்வியைப் பரப்பி வந்தன. தமிழ் மொழி வளர்ச்சிக்காகவும் சமண சமயத்தைப் பரப்புவதற்காகவும் வஜ்ஜிர நந்தி என்பவர் கி.பி. 76ல் மதுரையில் தமிழ் சங்கம் ஒன்றை நிறுவினார். மேலும், பாடலிபுத்திரம், ஜீனத் காஞ்சி, சித்தன்னவாசல் திருமயம், நார்த்தமலை, வேடல் போன்ற பல இடங்களில் சமண மடங்கள் நிறுவப்பட்டிருந்தன. பாடலிபுத்திரத்தில் உள்ள மடத்தில் தான் திருநாவுக்கரசர் சமணராக இருந்த போது தர்மசேனா என்ற பெயரில் தலைவராக இருந்தார். ஜீனத் காஞ்சிபுரத்திலுள்ள சமணக் கல்விச் சபைத்திற்கு சிம்ம விஷ்ணு, முதலாம் மகேந்திரவர்மன் ஆகியோர் ஆதரவளித்தனர். வட ஆற்காடு வேடல் என்ற இடத்திலுள்ள

மடத்தில் ஐநூறு மாணவர்கள் கல்வி கற்றார்கள் இங்கு தமிழ் சமஸ்கிருதம், பிராக்ஷிருதம் ஆகிய மொழிகளில் பாடம் சொல்லித் தரப்பட்டது.

இவ்வாறு, பல்லவர் காலத்தில் இந்து, பெளத்த சமணக் கல்வி நிறுவனங்கள் கல்வி வளர்ச்சியில் பெரும் பங்காற்றின.³

பொதுக் கல்வி

வடமொழிக் கல்லூரிகளை வைத்து ஆதரித்தாற் போலப் பல்லவ மன்னர் தமிழ்க் கல்லூரிகளையும் வைத்து ஆதரித்தனர் என்று கூறுதற்குச் சான்றுகள் இல்லை. ஆயினும், பல்லவர் காலக் கல்வெட்டுகள் உரைநடையிலும் செய்யுள் நடையிலும் இருத்தலைக் கொண்டும், பல்லவக் காலத் தமிழ் நூல்களாகச் சைவத்திருமுறைகளும் ஆழ்வார் அருட்பாடல்களும், நத்திக் கலம்பகம், பாரத வெண்பா திருக்கயிலாய ஞானவுலா முதலிய நூல்கள் இருத்தலைக் கொண்டும், பல்லவர் காலத்தில் தமிழ்க் கல்வி, நாட்டு மொழிக் கல்வி என்ற முறையில் நன்கு சிறந்திருந்தது என்று கொள்ளுதல் பொருத்தமாகும். இங்ஙனம் பொதுக் கல்வி இருந்ததோடு, கல்லாதவர்க்கும் கற்றவர்க்கும் பயன்படத் தக்கவகையில் கோயில்களில் பரதம், இராமாயணம் போன்ற இதிகாச நிகழ்ச்சிகளும் புராணச் செய்திகளும் பொதுமக்களுக்குப் படித்து விளக்கப்பட்டன. கித்தகைய சமய பிரச்சாரத்தினால் பொது மக்கள் இதிகாசங்கள் முதலியவற்றைப் படியாமலேயே நல்லறி பெறலாயினர்.⁴

கல்விமயம், மடங்களும்

சமயப் பெருமக்கள் தங்கியிருந்த இடங்கள் மடங்கள் எனப் பெயர் பெற்றன. அத்தலைவர்கள் சிறந்த கல்விமான்களாகவும் ஒழுக்க சீலர்களாகவும் விளங்கினர். அவர்கள் வாழ்ந்த மடங்கள் மாணவர்க்குக் கல்வி புகட்டும் கலைக் கூடங்களாகவும் யாத்திரிகர், தீக்கற்றவர் முதலியோர்க்குப் புகழிடங்களாகவும் சமயவுண்மைகளை உணர்த்தும் அருள் நிறையங்களாகவும் விளக்கினர். இவை அரசர், சிறைகள், செல்வர் முதலியவரால் அமைக்கப்பட்டவை.

சைவ மடங்களுள் காபாலிக மடம், பாசுபத மடம், களாமுக மடம் எனப் பல தரப்பட்டவை இருந்தன. காபாலிகள் மடம், காஞ்சி ஏகாம்பரநாதர் கோயிலை அடுத்து இருந்தது என்பது மகேந்திரன் வரைந்த மத்த விலாசத்தை கொண்டு உணரப்படும். கொடும் பாணர் முதலிய இடங்களில் களாமுகச் சைவமடங்கள் இருந்தன என்பது கல்வெட்டுகள் கூறுகின்றன. திருக்கச்சி மேற்றளியைச் சார்ந்த மடமொன்று நந்திவர்மன் ஆட்சிக் காலத்தில் இருந்தது என்று கல்வெட்டு கூறுகின்றது. காவிரிப் பக்கத்து வரதராசப் பெருமாள் கோவில் கல்வெட்டில் மடத்துச் சத்த பெருமக்கள் என்ற தொடர் காணப்படுகிறது.⁵

இராசசிம்ம பல்லவன் சைவ சித்தாந்தத்தில் வல்லவன் என்று காஞ்சி கயிலாசனாதர் கோயிற் கல்வெட்டுக் கூறதலை நோக்க, பல்லவ காலத்தில் சைவ சித்தாந்த சாத்திரங்கள் இருந்திருத்தல் வேண்டும் என்பது பெறப்படும். எனவே, அச்சமயக்கல்வி சில மடங்களிலேயும் கற்பிக்கப்படும் வந்திருத்தல் வேண்டும் என்பது தவறாகாது. பல்லவர்கள் காலத்தில் பாண்டிய நாட்டை ஆண்ட பாண்டிய மன்னர் ஆட்சியில் தோன்றிய வேள்விக்குடி பட்டயம், சின்ன மனூர்ப் பட்டயம் போன்ற பட்டயங்களில் வரையப்பட்டுள்ள அகவற்பாக்களைக் காண, அவற்றை எழுதப் பாண்டிய மன்னரால் ஆதரிக்கப்பட்ட தமிழ்ப்புலவர்கள் இருந்திருத்தல் வேண்டும் என்பது தெளிவாகும். பல்லவர் ஆட்சியிலும் பாண்டியர் ஆட்சியிலும் கிராம சபைகள் இருந்து பல் துறைகளிலும் பணியாற்றியதையும், அரசாங்க அலுவலர் பலரிருந்து அரசகாரியங்களை முறைபடக் கவனித்து வந்ததையும் நோக்க, அவர் அனைவரும் கல்விக்கற்ற பெருமக்கள் என்று கோறல் தவறாகாது.

இலக்கியம்

பல்லவ மன்னர்கள் இலக்கிய வளர்ச்சிக்கும் ஆதரவளித்தார்கள். சமஸ்கிருத மொழியிலும், தமிழிலும், இலக்கியங்கள் எழுதப்பட்டன, ஏராளமான பக்திப் பாடல்கள் எழுதப்பட்டன. பௌத்த சமண நூல்களும் வெளியிடப்பட்டன. பல்லவ மன்னர்கள் சமஸ்கிருதமொழி வளர்ச்சிக்குப் பெரிதும் துணை நின்றார்கள். இவர்கள் வெளியிட்ட சில பட்டயங்கள் இலக்கிய நடையுடன் அமைந்துள்ளன. பல்லவர்கள் காலத்தில் மன்னரின் வெற்றிகள் மற்றும் குடும்ப வரலாறு ஆகியவற்றைத் தாமிரப் பட்டயங்களில் எழுதும் முறை இருந்தது. இதற்கு பிரசுரவதிகள் என்று பெயர் தமிழில் இது மெய்க்கீர்த்திகள் எனப்படும். கசக்குடி பட்டயம், தண்டன் தோட்டப் பட்டயம் மேலூர் பாளையம் பட்டயம், கூரம் பட்டயம் ஆகியவற்றில் காணப்படும் குறிப்புகள் உயர்ந்த இலக்கிய நடையில் உள்ளன.⁶

முக்கியமான நூல்கள்

பல்லவ மன்னர் மகேந்திரவர்மன் சமஸ்கிருத மொழியில் மத்தவிலாசப் பிரகசனம், பாகவதாஜீதம் போன்ற நாடக நூல்களை எழுதினார். சிம்ம விஷ்ணுவின் அவைப் புலவரான பாரவி சிரதாஜீனியம் என்ற நூலை எழுதினார். இவரது பேரன் தண்டன் இரண்டாம் நரசிம்மன் அவையில்

புலவராக இருந்தார். இவர் காவியதர்சம், அவந்தி சுந்தரிசுதா, தசகுமார சரிதம் ஆகிய மூன்று நூல்களை எழுதினார். பொதுவாக காளிதாசர், பாரவி, வராகமிகிரர் ஆகியோர் இயற்றிய நூல்களுக்கு மக்களின் பேராதரவு பல்லவர் காலத்தில் தான் கிடைத்தது. காஞ்சி நகரில் இருந்த புகழ்பெற்ற கடிகை சமஸ்கிருத மொழிக்கு ஊக்கம் அளித்து அது தழைத்தோங்க காரணமாக இருந்தது.

விஞ்ஞானம்

பல்லவர் காலத்தில் மக்களிடம் விஞ்ஞான அறிவு வளர்ந்திருந்தது. இந்த உலகம் எவ்வாறு தோன்றியது என்பதைப் பற்றி அறிந்திருந்தார்கள். ஆரம்பத்தில் ஒரே பொருளாக இருந்த உலகம் எவ்வாறு ஆகாயம், நீர், காற்று, நெருப்பு, பூமி என்று ஐந்து பொருள்களாக மாறியது என்று விஞ்ஞான முறையில் விளக்கம் அளித்தனர். இந்த உலகமானது உருண்டை வடிவம் கொண்டது என்றும் அறிந்திருந்தனர். ஆகாயத்தில் தோன்றும் மின்னல், இடி ஆகியவை எவ்வாறு நிகழ்கிறது என்று அறிந்திருந்தனர். மின்னலுக்க பிறகே இடியொலி கேட்கும் என்று தெரிந்திருந்தனர்.⁷

பல்லவர் காலத்திய மக்கள் நீரின் குணங்களை அறிந்திருந்தனர் நீரைச் சூடாக்கும் போது அது ஆவியாகிவிடும் என்றும், அப்படி வெளிவரும் நீராவிக்கு நிறல் உண்டு, என்றும் அவர்களுக்குத் தெரிந்திருந்தது. மனித உடலில் கரு வளரும் விதம் பற்றியும் அது வளர்ச்சி அடையும் ஒவ்வொரு நிலை பற்றியும் தெளிவாக அறிந்து வைத்திருந்தனர். இவை தவிர மனிதனுக்கு ஏற்படும் ஐம்பத்தெட்டு வகையான நோய்கள் பற்றியும் முக்கியமாக இருமல் நோய், மூளை நோய் பற்றி அறிந்திருந்தனர். அவர்கள் கிரகங்களின் பெயர்ச்சி பற்றியும் அதனால் ஏற்படும் நன்மை தீமைகளையும் உணர்ந்திருந்தார்கள். இவ்வாறு பல்லர் காலத்தில் ஓரளவு விஞ்ஞானம் வளர்ச்சியடைந்திருந்தது.

முடிவுரை

கல்வி நிலையினைப் பொறுத்த வகையில் பல்லவர் காலம்போற்றத்தக்க வகையில் இருந்தது. வடமொழிக் கல்வியும், தமிழ்க் கல்வி முறையும் சிறப்புற்றிருந்தன. கல்லாதவர்க்கும் சுற்றவர்க்கும் பயன்படத் தக்க வகையில் பல நல்லக் கருத்துக்கள் பொதுமக்களுக்குப் படித்து விளக்கப்பட்டது. பல்லவர் கால கல்வி முறை இக்காலத்தில் ஏற்ற வகையில் காணப்பட்டது.

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EMPOWERMENT OF WOMEN THROUGH EDUCATION IN KANYAKUMARI DISTRICT FROM 1956 TO 2000 – A STUDY

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Women have a unique position in society, their rights and issues have always been a subject of serious concern. The empowerment of women is the stepping-stone for societal equality. Education and employment are the two significant factors which led to the development of women in society. "Education empowers women to participate in political and social activities. It makes her, to participate in the developmental efforts of her family and the community. The role of women is very important in social, political, cultural and economic life of a country. "A woman is the builder and moulder

of nation's destiny" says by Rabindranath Tagore. Women constitute almost half of the population of the world. To acquire a better quality of life, education is highly essential for women. Education is a potential tool in the emancipation and empowerment of women. Education empowers the women to develop more self-esteem, courage and brings active participation to contribute towards the development of nation. The educated and enlightened women emerged as professionals by means of their education and brought radical changes in the society.

TOURISM DEVELOPMENT IN NAMAKKAL DISTRICT – A STUDY

A.Vijaya***

India is a land of shrines and more so in the south so much, so that there is not even a single village or town without temples. The purpose of the paper is to highlight the importance of the historical monuments in Namakkal district, Tamilnadu, which will explain the cultural, moral and the architectural values of Indian heritage. The historical monuments play a vital role in the tourism promotion. Monuments must be preserved and handed over to posterity as invaluable legacy of the past. Namakkal is called as one of the Thirumoorthisthalams. The great Hanuman of Namakkal is 18 feet in height, Namakkal Fort, Namakkal Rock-cut cave temples dedicated to Ananthasay; and Narasimha, The Garden of Namakkal-"Kolli Hills", Thiruchengode Arthanariswarar Kovil, one of the seven famous

shrines in Kongunadu where lord Shiva and sakthi appear in one form in the main shrine on the hill temple, are the tourist spots in Namakkal district. The tourist's attractive places in Kolli Hills are the famous Arappalliswarar temple, Kollipavai temple and Agash Ganga Waterfalls. Kolli hills is a place known for its sanctity, art and rare medicinal plants. There is a good scope to promote eco-tourism in Kolli hills. These are the potential tourist destinations which, if developed will generate revenue for the government and generate employment for the local people especially for the "Tribals of Kolli hills". Tourism can be improved by careful management of regions of natural beauty and preservation of historical sites and cultural values.

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THE SOCIO-CULTURAL AND RELIGIOUS LIFE OF THE ANCIENT TAMILS

R. Balakrishnan*

Ancient days are considered as the Golden period of Tamils. Ancient literature stands as an example for our ancient Tamil culture. The ancient region of them has been classified into five regions as Kurinji, Mullai, Marutham, Neithal and Paalai. It is based on the physical division of earth. This type of divisions cannot be found anywhere in the world. Our ancient Tamils were specified mostly based on the land and occupation. The archaeological manuscripts and the evidence or sculptures of other nations provides us this information. As per the (cultivable) or physical divisions of five lands, foods, beverages, dressings and occupations has been varied. Ancient Tamils were unique in the language

style and they all depends each other for their occupations. The variation in the ancient culture depends on the basis of occupation and doesn't based on any caste or community. The five different regions of people were totally different in their culture, habitat and life style. They followed a particular principle of serving for the nation. Their life also depends on love and courage. They were subdivided as two classes into "Agam" and "Puram". The first category consists of earning, serving and politics and war period reveals the second category. The policy followed by the first category of people is truth and honesty.

SOCIAL LIFE UNDER RANI MANGAMMAL

G. Sutha**

Social life with its religious practices, caste traditions and conventional distinctions continued without any remarkable change throughout the period. Linguistic traditions, pride, prejudice and geographical barriers led to decentralization and there was struggle for supremacy. After the downfall of the Pandya, the fabric of political unity was completely disorganized and was replaced by the deputies of the rules of Vijayanagar, the Nayaks of Madurai, the poligars ultimately the British. The chief features of the 18th Century which was perpetual warfare all over the region left of room for any profitable social activity. Attempts were made to retain the age old traditions but the stress and strains which were brought about, by the dictators of the time was reflected in the life of the people. The unique feature of society of Madurai Nayak was the joint family system. Family, the smallest unit of the social fabric functioned as an established institution. The family was well integrated, homogeneous and stable. Since the entire family shared the pleasures and pains, mental instability was arrested. The father exercised dominant authority

over the family, and women occupied a subordinate position. The Villages of blocks of houses. The houses of the Brahmins stood in one block arranged in double rows facing one another. The Sudra houses formed a compact block. The castes which were large in number had their own distinct polluting castes like the Illuvars and Shanras lived outside the main villages whereas the Paraiyars lived in the still remote places. The staple food of the rich was rice. The rural Brahmins and Vellala preferred a cold supper at night and earned a reputation for frugal habits. They were forbidden to take meat or liquor. On the contrary the agricultural labourers and artisans took kanji or cold rice water in the mornings. The people different types of wore garments. The common man wore a piece of cloth wrapped around his middle and another around his head. The Marava male wore a lower cloth and upper cloth, turban and handkerchief but a Kallar tied a coarse cloth around his body and a cloth around the woolly curly hair. The Tottiers tied a piece of cloth around their body and a coloured handkerchief around his head.

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WOMEN EMPOWERMENT IN INDIA: A BRIEF DISCUSSION

S. Yasodhamani*

Women empowerment is a debatable subject. At earlier time they were getting equal status with men. But they had faced some difficulties during post-Vedic and epic ages. Many a time they were treated as slave. From early twentieth century (national movement) their statuses have been changed slowly and gradually. In this regard, we may mentioned the name of the British people. After then, independence of India, the constitutional

makers and national leaders strongly demand equal social position of women with men. Today we have seen the women occupied the respectable positions in all walks of the fields. Yet, they have not absolutely free some discrimination and harassment of the society. A few number of women have been able to establish their potentialities. Therefore, each and every should be careful to promote the women statuses.

EDUCATIONAL REFORMS UNDER MAHARAJA SRI CHITRAITHIRUNALBALARAMA VARMA

P.Lekshmanan**

This paper is an attempt to High light of the Education Reforms under Maharaja Sri ChitraiThirunalBala Rama Varma. The accession of his Highness the Maharaja Sri Chitrai Thirunal heralded a spontaneous outburst of educational activity. He had been paying great attention to the opening of schools and colleges. His main motto was to remove illiteracy. Travancore occupied a foremost position in Education. According to the

census of 1931, the number of literate per 1,000 of the population excluding children under five years of age was 289.² Educational reforms was the talk of everywhere and different schemes were tried in different places. H.G.Wells the greatest intellectual affirmed that the most urgent need of the world today was for an overhaul of education to bring it into line with the knowledge that scientific research had made available.

SOCIAL LEGISLATION OF WOMEN RIGHTS

K.Selvakumar***

Protecting women's rights is the key to protecting everyone's rights. The department of women and child development created in 1985 implements the policies and programs relating to women and child welfare. The rights available to woman can be classified into two categories namely constitutional rights and legal rights. The constitutional rights are those which are provided in the various provisions of the constitution. The legal rights on the other hand are those which are provided in the various laws acts of the parliament and the state legislature. The rights and safeguards enshrined in the constitution for women are as follows: The state shall not discriminate against any citizen on the ground of sex (Article 15(1)). The state

is empowered to make any special provision for women. In other words this provision enables the state to make affirmative discrimination in favour of women (Article 15(3)). No citizen shall be discriminated against or be ineligible for any employment or office under the state on the ground of sex (Article 16(2)). Traffic in human beings and forced labour are prohibited (Article 23(1)). The state to secure for men and women equally the right to an adequate means of livelihood (Article 39(a)). The state to secure equal pay for equal work for both men and women (Article 23(39(d))). The state is required to ensure that the health and strength of women workers are not abused and that they are not forced by economic necessity to enter avocations unsuited to

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their strength (Article 39(e)). The state shall make provision for securing just and humane conditions of work and maternity relief (Article 42). It shall be the duty of every citizen of India to renounce practices derogatory to the dignity of women (Article 51-A(e)). One-third of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women (Article 243-D(3)). One-third of

the total number of offices of chairpersons in the Panchayats at each level shall be reserved for women (Article 243-D(4)). One-third of the total number of seats to be filled by direct election in every Municipality shall be reserved for women (Article 243-T(3)). The offices of chairpersons in the Municipalities shall be reserved for women in such manner as the State legislature may provide (Article 243-T(4)).

BASIC ISSUES IN TRANSGENDER

V. Muniammal*

'Transgender' is a term used to describe people who may act, feel, think or look different from the gender that they were born with. The word transgender is used to include many groups of people who share one important "trait" (a way of feeling or behaving) but may not be the same in other ways. The common trait for transgender people is that they call themselves "transgender" and feel that their given gender is not quite right. Sometimes the word "transgender" is also used by people who prefer it to the word "transsexual". A transsexual is a person who has the internal and external bodily features of one sex. But has the irrefutable conviction that he or she belongs to the opposite sex. Generally, together with this conviction there is present a strong desire to alter their physical appearance so that it conforms to that of the desired sex. This may be accomplished by means of hormones and sex reassignment surgery. Asian countries have centuries-old histories of existence of gender-variant males - who in present times would have been labeled as 'transgender women'. India is no exception. Kama Sutra provides vivid description of sexual life of people with 'third nature' (TritiyaPrakriti). In India, people with a wide

range of transgender-related identities, cultures, or experiences exist - including Hijras, Aravanis, Kothis, Jogtas/Jogappas, and Shiv-Shakthis. Often these people have been part of the broader culture and treated with great respect, at least in the past, although some are still accorded particular respect even in the present. We should remember that it is everyone's essential dignity to be called by our chosen name, and it is everyone's right to be recognized as the person we see ourselves to be. Please apologize if you use the wrong pronoun or the wrong name. Everyone understands that transgender youth want to use the restrooms that conform to their gender identity; they have no interest in spying on others using those restrooms. Awareness must need among staff and youth about gender identity. A transformation from the general public is too necessary to resolve that all the problems we discussed above. Apart from that, role of state in positive building towards policy planning and implementation is also very important to solve the basic problems and issues of transgender community. Hants off to Tamil Nadu Government for pioneering the welfare of transgender issues.

EMPOWERMENT AND MAGNITUDE OF HOME MAKER : A HISTORICAL PERSPECTIVE

Sundara Raj. T**

Most countries today consider gender equality and women's empowerment to be essential for development and well being of families, communities and nations. No nation, society and

family can flourish and be happy if fifty per cent of its population, i.e. women and girls, are not respected, free and happy. Not just India, but in most countries of the world, women have been discriminated

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against, excluded from decision making at all levels, marginalized and disempowered. This is so because of the prevalence of patriarchy, a social system in which men are considered to be superior to women and in which, men have more control over resources, decision making and ideology. In patriarchy, violence against women is a part of the system. Women are controlled through violence or the threat of violence. In order to move towards gender equality, we have to empower that gender which is disempowered, i.e. women and girls. One needs to understand **POWER** in order to empower anyone. Power is the capacity or ability to take actions freely and independently, it is the capacity to control or influence others. Power

means autonomy, freedom making your own choices, having a choice. In human societies, power is derived from control over resources and ideology. People who control resources and ideology (people's thinking, belief systems etc.) become the decision makers and controllers of families, communities and countries. Women's empowerment, therefore, would require changing patriarchal thinking and structure's giving women control over resources (natural, human intellectual, financial, inner resources), bringing them into decision making roles etc. Women's, empowerment is not and cannot be separate from the empowerment of nature, empowerment of all marginalized people and countries.

LEGISLATIVE MEASURES AGAINST CHILD MARRIAGE – A POSITIVE RESPONSE IN COLONIAL TAMIL NADU

R. Kalpana Devi Priya*

Child marriage as a practice is not new to Indian society and culture. Child marriages usually take place in rural areas where illiteracy and poverty are widespread. Many factors effectuate child marriages such as ignorance, social customs and traditions, low level of education and considering women as a financial burden. Child marriages have their own repercussions such as health problems to women due to early age pregnancies, further deterioration in the status of women and a vicious cycle of gender inequality ensue. The evil of child marriage was not only harmful for the health and happiness of young children, it was also a sad commentary on the civilization of families. The

women's movement of India at first attempted to terminate the practice of child marriage because child marriage was then widespread in all sections of Hindu society². The motives and compulsions which led to child marriages varied from group to group. While the higher castes considered it a religious obligation and feared social ostracism for non-compliance, lower castes observed that it was necessary to protect their young women from the men of upper groups who have economic power over them.³ There was a general practice in these families to give marriage to their daughters in marriage at an early age in order to avoid economic burden.

SOCIAL PROBLEMS AND ISSUES OF HIV/AIDS VICTIMS

C.Sudalaimuthu**

HIV stands for Human Immune Deficiency Virus. Like all virus it cannot reproduce on its own. In order to make new copies of itself, it must infect the cells of a living organism. It belongs to a special group called retro virus, HIV is placed in the sub group of lenti virus. That include Simian Immune Virus (SIV), Feestality Immune Virus (FIV) where these are animal virus causing disease in monkey,

cat, sheep and goat. The first case of AIDS were diagnosed in the U.S.A. in the year 1981 among young, white, middle-class homosexual men. Some physicians in California and New York came across opportunistic infections unusual among this group of men. These infections did not respond to medication either. These patients did not show usual conditions of illness known to Medical Science at

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that time. Thus, it became evident that a new illness to be treated. This new disease was later named "Acquired Immuno-Deficiency Syndrome". The current paper is dealt with the concepts and misconceptions of HIV/AIDS, Shaking Hands, Sharing a Toilet / Bathroom Etc., Sports Contact, Swimming Pool/Ponds, factors responsible for causing HIV/AIDS and also the researcher analysed and suggested some of the remedies for that. A person with AIDS is in need of both physical care and psychological support from the family, neighborhood and society. Family members and relatives can often give the best care. At home, they are in is in well-known surroundings where they felt

secure. The family members and relatives should be informed about the disease, how it spreads and how it doesn't spread and should know that people with AIDS need to be touched and cared for. Families can better respond to the social and psychological needs of their infected member. Myths and misconceptions prevailing about HIV and AIDS, sometimes brings about negative response to the extent of cases reported in the leading newspapers to disowning of persons by their own family members. Since AIDS does not spread through social contact, there is no need to isolate AIDS patients for the sake of protecting others from the infection.

ISSUES AND CHALLENGES OF HIGHER EDUCATION IN INDIA WITH SPECIAL REFERENCE TO HIGHER EDUCATION IN TAMILNADU

G.K. Yesupatham*

Adequate number of capable manpower is needed for the promotion of economy and industry in any state. In order to produce adequate capable manpower can be produced by the development of higher education is inevitable for men and women in the society. Especially women manpower is indispensable for the overall development of the society, economy and state. Generally developing countries facing so many challenges and problems in the field of higher education. It is very important to study about the condition of higher education, challenges in higher education of women in India in General and Tamil Nadu in particular. Now the time has come to create a second wave of institution building and excellence in the fields of education, research and capability building. India's higher education system is the world's third largest in terms of students, next to China and the United States.

Unlike China, however, India has the advantage of English being the primary language of higher education and research. India educates approximately 11 per cent of its youth in higher education as compared to 20 per cent in China. According to the World Declaration on Higher Education for the 21st Century (1998), higher education is facing a number of important challenges at the international, national and state institutional levels. In general the state of higher education in the ancient India was induced and framed by the religious institutions and dogmas. It has not catered the needs, goals and expectations of the all the sections of the society including women. The socio-religious system prevailed in the society curtailed and avoided many people especially women to get basic and higher education in India.

THE AGRARIAN ECONOMY OF SALEM DISTRICT 1800-1850

P. Selladurai & V. Palanichamy*****

The agrarian economy of Salem district roughly covers western portion of the former Madras Presidency which is now represented by the modern Indian state of Tamil Nadu. In early nineteenth century Salem district is consider in the present Salem

and Dharmapuri districts of Tamil Nadu. This was one of the administrative units in the Madras Presidency in our period. This study concentrates on the agrarian economy which includes the use of land and irrigation system cropping pattern,

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ownership of land, the ryotwari system, land revenue etc. The wide zamindari, mittadari and inamdari areas which existed even after the introduction of the revised ryotwari system. Most studies dealing with the agrarian economy of South India during the early British rule are in the main occupation of irrigation and agricultural system in this region. Most of the landowners were enjoyed all privileges during eighteenth and 19th century. They were controlled

landless labourers to work in their farm. Land less labourers were treated as a slave by their master. Besides the land owners were enjoyed with all resources to getting irrigation facilities and monetary benefits from the government and got tax remission from the government for crop cultivation. During this period agriculture and irrigation pattern was considerably changed in to cash crop cultivation.

HEALTH STATUS OF TODA'S

V. Kunasekaran* & P.Perumal**

Good health is the greatest blessings and is universally recognized as an indispensable quality of happiness for animated beings, in all counties and in all conditions, inquiries, over health from habitual salutation of friends and health and long life is their kindest wish by general consent, fame, rank, wealth and all else which men most do covet and cling to are worthless when compared with health. We would naturally conclude, therefore that health is the most valuable of all possessions. At present government pay more attention to the treatment of individual cases of diseases and for all evading their sufferings, by locating. The source of infection and thus protect the mass from epidemic

and endemic. Nilgiri District there are one District Head quarter, Government Hospital, 5 taluk Hospitals, 28 Primary health Centres. 194 Health sub-centres, 5 Plauge circles in the district. A survey on the health status of the Nilgiris population was undertaken by the tribal research centre, Udhamandalam, during 1984 for which data on different common diseases prevailing in this high altitude region have been collected by age and sex from the hospital records for one year. Although there are number of minor disease in the encountered in the survey only those disorders which occurred at rates above 1/1000 individual is taken into account.

RELATIONS OF LAND LORDS AND AGRARIAN SLAVES IN TAMIL COUNTRY

T. Jadayan***

The landlords in the Tamil country were variously known as Kaniyaticikars, Mirasidars, Mittatars, Zamindars and Inamdars. They possessed extensive lands which they either cultivated directly with the aid of their own labourers or leased them out to tenants who in turn cultivated them on their behalf. The Government of Madras, especially after the advent of Lord Cornwallis wanted to introduce permanent land revenue settlement with a view to encouraging the ancient Zamindars, Mittadars, Poligars and their landlords. They were either due to their sluggishness or inefficiency always in arrears to the Government. Between 1802 and 1805 the failure of the permanent settlement became more noticeable

and the Government in order to realise the large arrears due to them had to put them up for sale. By 1815 many of them were auctioned and for want of proper bidders, many were purchased by Government themselves. In these and many other tracts, the ryotwari system was introduced. The other wealthy and efficient mittas were retained. Many among the Land Lords were so wealthy and they excelled even Englishmen in their extravagance and way of life. Dewan Bahdur Srinivasa Raghava Iyengar, Inspector-General of Registration, Madras, was asked by Lord Cannemera (1886-90), the then Governor of Madras to examine whether the economic conditions of the Madras Presidency had improved

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during the last fifty year. In his Memorandum he has clearly brought out the progress made during the last fifty years of the Nineteenth Century. There were the wealthiest landlords like Raja of Rarnnad, Sivaganga, and Ettiyapuram. The next class of landowners was the Inamdars, who numbered 4,38,659 and held around 8.2 millions of acres, 19 acres each on an average. There were middling agriculturists who also did not suffer much during the time of famines. Just below them were ryotwariproprietors who also did not suffer much owing to little affluence. Taking such a Pattadar having 8 acres of dryland, for example his income would be Rs. 136 per year. Srinivasa Raghava Iyengar ascertained that, one acre of ordinary dryland, which was assessed at Rs. 1-12-0 gave an outturn of Rs. 17 taking good and bad seasons together and 8 acres of such land would give Rs. 136. Deducting Rs. 14 as the Government tax, which was little more than 10 per cent of the gross outturn, there was left about

Rs. 122 for the subsistence of the family of the ryot and for defraying the cultivation expenses, which are estimated at Rs.5 per acre. Out of this, wages of labour amounted to Rs. 3 and what the ryot would have to expend in cash or grain was Rs. 2 per acre or Rs. 16 for 8 acres, when he cultivated the land himself and did not employ hired labour. There was, therefore, left for subsistence about Rs. 106 or Rs. 9 a month. In addition to this, the family would make also something by growing vegetables, keeping a cow for raising dairy produce for consumption etc. all which would leave a margin about the cost of subsistence. The same was the condition throughout the period under review. In short, the conditions of the lower classes who possessed an acre or two together with the landless labourers were far from satisfactory. As Bourdillon rightly pointed out, they never knew their hunger fully appeased. As for the condition of the rich, there was great improvement as they shared the spoils with the English. Regarding the middle class ryot there was slight improvement.

SOCIAL REFORM MOVEMENTS IN TAMIL NADU DURING THE 19th and 20th CENTURIES

A.Manojkumar*

During the Nineteenth and Twentieth Centuries the Hindu Society its social customs and conventions and religious thoughts and practices due to the efforts of various socio – religious Reforms Movements. The social revolution was felt throughout India, including Tamil Nadu and the fundamental causes were the same. The spirit of enquiry created an awareness among the educated, Indians and made them to critically look into the Hindu social structure and religion. To remove the Social disabilities and to reform the religious practice a number of movements were started in North India certain socio-religious Reform Movements, such as the Brahmo Samaj, Prathana Samaj, Arya Samaj, the Theosophical Society and the Ramakrishna Mission established their branches in various parts of South India. Including Tamil Nadu Theosophical Society movements were mainly concentrating upon

religious reforms. In the nineteenth century two social reform movements, the Vaikundaswamy Movement and the Self-Respect Movement. Vaikundaswamy was the founder of the movement. He was born in 1809 in a poor Nadar family in hamlet called Poovancanthoppu near Tharaikkullam in Kanyakumari district of South Travancore. Present called Samithoppu. He was married Paradevathai 1825. Since the people were politically, economically and socially oppressed by the Hindu over-lords. He decried the caste discriminations based on birth and condemned all superstitious beliefs. He exhorted his people for their social rights with self-respect and to remain united. To remove caste barriers he introduced community dining of the people all caste. He asked his disciples to dine with the Harijans to impress upon them the principle of social equality.

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TRADE AND COMMERCE

G.Devaraj*

Padaividu Rajyam was an active centre of trade and commerce. A new mode of payment of commercial taxes paid by the Weavers. It listed the taxes payable by them as tax on industrial products. Commercial groups lived in the place were Chettiya, Kakkolas, kavariyal, Kachchavada-Vaniyar, Sekku-Vaniyar and Senaikkadaiyar. Uravar decided to assign to the temple a fixed amount of money obtainable through the sale of commodities such as pearls, cloth, oil and merchandise of various countries. Mangamai dues on merchandise were paid by the merchant guilds of 56 countries including Padaividu chavadi. Trade was carried on without any disturbance. There was also many bazaars were situated mostly by the side of the popular Temples. Peas says, that fairs were conducted 346 everyday also where they sold

their articles of manufacture. Each small town and village had its own business center. There were strict regulations for the movement of merchandise from one place to another place for sale. The wandering merchants often sold their goods either in the weekly fairs or in bazaars. Excise and custom duties were another major source of income to the society. Ilaivaniyars were another section of the merchants, whose occupation was the cultivation of betel creepers and selling of its leaves. The Banajigas were a vast population of associated traders in the twelfth and thirteenth centuries. Nagarattar was another body of the merchant guild that existed. Besides the indigenous Merchants, there were also foreign Merchants, who had trade contacts with in the Region.

ACRITICALSTUDYOF SOJOURN OF THE VAISHNAVITE SAINT TO SOUTH INDIA AND ITS IMPACT AND THE CONSEQUENCES

K.Shanmugam**

The Indian Saints, rishis and sanyasi like persons used to visit many places as pilgrimage, spreading their message and interact with different sections of people. Thus, when they travel by walk

across the length and breadth of the country, they had met mostly rural people, village and forest dwellers. They had spent their nights with many such people.

ROMAN TRADE CONTACTS IN KONGU

S.Balasubramanian***

Kongu has been a distinct division of the Tamil country, just as the chera, the chola, the pandya and also parts of Salem, Dharmapuri, Tiruchirapalli and Dindigul. The Kongu country lies between these divisions of ancient Tamil country, viz., the Chera, the Chola, and the Pandya countries. Moreover it was centrally located in the southern part of South India. Kongu has been the area of fight between various races and kings of different dynasties, as a result of which many ruined forts and battle reliefs are available in this country. Rude monuments are

many. These are found especially to the west and north of Coimbatore district, and on the slopes of the mountainous tracts. The Moyar valley is rich with them. Virakals and hero stones are found in large numbers. Ancient tombs have been excavated, unearthing potteries and other relics of early ages. Kovai Kilar, M.Arogyasamy, Sadasiva Pandarathar, M.S.Govindasamy, pulavar Rasu, V.Ramamurthy and many other scholars analysed the history of the Kongu region and the origin of the native ruler's etc.,

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MUSLIM SOCIETY IN TAMIL NADU-A HISTORICAL STUDY

A.Idurusgan*

Muslim society in Tamil Nadu contains three major groups. They are the Tamil Muslims, Dakhni Urdu Muslims and Tamil Dakhnis. The elites of each of these groups attempted to push the identities of their respective groups in different directions. In the year 1931, Muslims numbered a million and formed, on an average, about five percent of the total population of the state of Tamil Nadu. The largest concentrations were in the districts of Thanjavur, North Arcot, Tirunelveli, and Ramanthapuram, in that order. Various social groups and classes played a very significant role in the formation of political identities among the Muslims living in Tamil Nadu state. Vital landmarks in their history spanning more than twelve centuries also have a bearing on their political responses and

actions in modern India. The followers of Islam or Muslims living in the state of Tamil Nadu in India were divided among the lines of religious doctrine, class and language. A large number of them spoke the Tamil language. However, in the northern parts of the Indian state of Tamil Nadu, mainly in the city of Chennai, Chengelpet, South Arcot, North Arcot, Salem, and Tiruchirapalli district, a small but substantial section of them spoke the Urdu language. The three prominent social groups among the Muslims living in Tamil Nadu are Tamil speakers (hence known as Tamil Muslims), Urdu speakers (hence known as Dakhni Urdu Muslims), and a third and new sociological category of the Tamil Dakhnis, who share the history of both earlier groups.²

MOOVALUR RAMAMIRTHAM : A SOCIAL CRITIC

M.S.Snehalatha**

Moovalur Ramamirtham involved herself in Congress party, Self-Respect Movement and Dravida Munnetra Kazhagam to serve for the public cause. When she was a Congress worker, she was appreciated by Gandhiji for his service to abolish the devadasi system. Gandhiji personally wrote a letter to her appreciating her social service. Ever since the Self-Respect movement was launched, by E.V.Ramasamy (Periyar), Ramamirtham worked as a sincere and dedicated social worker to eradicate social discrimination like caste, devadasi system, dowry etc. She had the honour to serve the people of Tamilnadu under the leadership of Thiru. C.N.Annadurai. She broke the time old tradition and paved the way of new life for women to start with. She participated in all agitations and other Women's Conference under the leadership of E.V.Ramasamy—a social revolutionary. When she was in Self-Respect Movement, she fought against child marriage, sati,

purdha and she considered that feminine illiteracy was a source of moral danger. She encouraged women's education. Ramamirtham paved the way for social awareness in the minds of women in Tamil Nadu. She ignited the spirit of rationalism among the people which led to the re-estimation of women's image and social status in society. She encouraged women to come out from enslavement and requested them to participate in social issues. She conducted many Self-Respect marriages. Her early life was pitiable. Her sufferings had gone beyond limits. Because of her social service, one would feel and say that no movement could be a mass movement without women's participation, for women occupied fifty percent of the total population of Tamilnadu. Unless women are educated and made aware of their rights and attain independence and independent thinking, one cannot expect a woman to take an active part in the administration.

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WOMEN'S PROPERTY RIGHTS IN TAMIL NADU - A STUDY

A.Sangeetha*

This research paper attempts to give a brief history on the property rights of women in Tamil Nadu. It describes about how women in the early period were denied property and how the scenario changed in the modern times with the introduction of several Laws favouring the rights of women to possess and inherit property. It

predominantly focuses on the various Acts and legal measures adopted on these lines and it further poses questions on why Laws in India are almost always unfavourable to Women. The research paper finally attempts to create awareness on the rights of Women on the whole in every sphere of life.

A COMPARATIVE STUDY OF VEERESALINGAM AND VENKATARATNAM AS BRAHMO SOCIAL REFORMERS

T.Subha**

The purpose of this paper is to analyse the life and achievements of Veeresalingam and Venkataratnam. The Brahmo ideals which took shape in madras city under the combined leadership of Tamil and Telugu reformers began to spread to other parts of South India including Andhra. In the Madras Presidency the Brahmo Samaj was championed by Veeresalingam and Venkataratnam (1848-1939). Both were Brahmos and aimed at eradication of social

evils, but their temperament and approach towards social reforms were different. Veeresalingam's philosophy was action oriented and his life was action packed. He emphasized purity of society in public and held the view of a polluted atmosphere. On the other hand Venkataratnam was more of an idealist temperamentally devotional. He concentrated on the upliftment of the destitute and the devadasis and he emphasized on the purity of the individual.

WOMEN EDUCATION UNDER FIVE YEAR PLANS (1951-1973) - A STUDY

N.MenakaGandhi* & P.Kala******

Education is responsible for the all round development of the individuals. It is also responsible for culture assimilation and provides strength to democracy and secularism. Education constructs the nation at every level, creates self-sufficiency and searches new areas of development. The National Education system practiced through Education is a state subject, this policy provides a National System of Education 10+2+3 pattern system. The policy provides equal opportunities to all. Navodaya Schools have been opened for socially and economically deprived children. Regional imbalances are also being removed. One of the important aspects of a women education policy provided to the government New education policy gave special emphasis to women education, eradication of illiteracy, vocational

curriculum, nutrition and child care courses, home Management etc, are given priority in this regard. The educational achievements of a person substantially affect his outlook as well as his education aspirations for his children. The educated woman realizes the importance and value of education in human life. The importance of women education resource development has started even in the five year plan itself. This plan has pointed out the importance of education in terms of creation of suitable qualitative Man power. Women education in the Indian Government under the Five year plan, were promoted by the government codes, Acts schemes and commissions. It has fast spread and Growth of women education in India.

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RYOTWARI SETTLEMENT IN TAMIL NADU AFTER INDEPENDENCE

M. Senthilkumar*

Until Independence, then, and well after that in Tamil Nadu, intermediaries and owners were bound to the political authority by two major types of tenure or revenue obligation, the Zamindari and the ryotwari, and between these intervened a series of other variations in tenures. These tenurial systems were self-perpetuating served to impose and maintain a semi-feudal structure that and survived into Independence. After the transfer of power and during the transition, many holders consolidated their lands into large tracts or estates. They made sure that they were not dislodged from the pedestal of high authority which they had long enjoyed in relation to their vassals. Thus, in 1948, there were 5092 estates extending over 11439.28 square miles.⁸ These estates included all Zamins, under-tenure and *inams* in the State. Apart from these, there were 13,565 minor

inamdari villages. Many other intermediary systems also obtained in the State at the time of Independence. These estates resisted the effort of the new Government to correct the inequity of the existing land systems. As the estate-owners disposed of vast tracts of land which they could not themselves cultivate, there was a certain amount of neglect in their function. As they did not have to pay large amounts of revenue, there was no incentive to increase productivity. On the other hand, there was inefficient management of these lands with the result that the production of essential commodities began to decline. In the event, the peasants and tenant cultivators were the real sufferers as they had to pay their share of the produce to their immediate masters irrespective of the size of the harvest.

WOMENS EDUCATION IN MADRAS PRESIDENCY FROM 1882-1947 : A STUDY

Anbuselvi**

Education is universally regarded as an instrument of improvement in the status of women. It is considered a step-ladder for occupational and social mobility. Education is the most important element for the development of human being. It helps in developing our knowledge, skills, decision making power etc. For proper development of our country both men and women must have education. The post independence period has witnessed a significant

improvement in women's education. the Southern region had a relatively favourable record in the field of women's education but even here the education gap between boys and girls still persists. General education is very important not only for men but also for women because it is the education that makes men and women living, interesting and intelligent. It also makes a person a good citizen of his society.

RURAL INDEBTED AGRICULTURIST AND RYOTS IN TAMILNADU

K.Kamala***

This article is a focus on the conditions of Indebted Agriculturists and Ryots. Especially, conditions of Agriculturists who were under the hard phases for many years. Agricultural indebtedness is not a phenomenon which has appeared only in recent years. It is a lack which vitiates the study of all economic problems in the country, including agricultural indebtedness as due to required data

and statistics up to the mark. However this article elaborately discusses about status of Agriculturists since 1890. The ryot is a member of a community who follows certain customs and these tie him down in a manner that casual observers fail to appreciate, whose customs were unknown to the other community, that, the Madras ryots were bearing a heavy debt burden at high rates of interest incurred

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mostly for unproductive purposes. Quite apart from the character of the people, agriculture in Tamilnadu, with the exception perhaps of the raising of a few commercial crops, is not a profit-making concern. The agriculturists all the state over is indebted to some extent or other. The problem of rural indebtedness became a matter of grave concern and Government

action for the alleviation of the distress became urgent. The usual remedies for the protection of interests of debtors or for financial aid to them were inadequate to meet the situation as it developed during the period of depression. The extent of indebtedness varies, not only with agriculturist, but also with the personal credit he commands.

TAMIL BRAHMIN SETTLEMENT IN PALAKKAD WITH SPECIAL REFERENCE TO KALPATHY

Raji.M*

During the early centuries of Christian era Kerala had remained as an integral part of Tamizhakam sharing the same language and cultural traditions. The common characteristics of the cultural traditions of ancient south India including Kerala have been further confirmed by the early Tamil classical literature popularly known as 'Sangam Literature'. The entire South India was referred to as 'Tamizhakam' by the Sangam works as well as the contemporary foreign accounts; Kerala had become a separate geographical unit only during the period of Perumals of Mahodayapuram from 9th Century A.D onwards. The migration and the settlement of the Brahmins in

Kerala have decisively influenced course of its history, K.P. Padmanabha Menon is of the opinion that the Brahmins had migrated to Kerala during the 3rd Century B.C. According to William Logan the Brahmin migration to Kerala took place during the 8th Century B.C. Kalpathy is a traditional Tamil Brahmin settlement in Kerala. Vedic recitals and cultural programmes render a unique ambience for the place. The Kalpathy Agraharam (Brahmin settlement) declared as the first heritage village of the state a few years back, is a fusion of the culture and architecture of Tamil Nadu and Kerala.

IN SEARCH OF ARMAGAON (DUGARAJAPATNAM)

N.Poornima**

Armagaon was part of erstwhile Madras Presidency and also called as Dugarajapatnam. In recent times Dugarajapatnam port in news headlines for proposed seaport located in the SPSR Nellore district of Andhra Pradesh. This paper enriches to explain the difference between Armagaon Port and

Shoal. This paper also looked at the historical port and authenticates its potentialities in the present times with the help of interdisciplinary approach and investigation. It provides a valid explanation for new findings.

RIGHT TO EDUCATION - WITH SPECIAL REFERENCE TO SPECIAL EDUCATION FOR THE DIFFERENTLY - ABLED STUDENTS IN TAMILNADU STATE (2010 – 2011)

Jai Beem Rani, J.P.***

The Department for Rehabilitation of the disabled provides special education to the differently abled persons. Pre-schools for speech and hearing impaired children provide pre-education for the

hearing impaired children of age 3 — 5 years. A scholarship is sanctioned to differently abled students to pursue academic and technical education from 9th std. The visually impaired students all

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permitted to engage a scribe. The teacher special training programme was started for the teachers in the special schools. The student studying in special schools are given free travel concession. Little flower

convent provides education through Tamil and English Medium to the visually challenged and hearing — impaired students in Chennai.

EDUCATION-A PATHWAY TO WOMEN'S EMPLOYMENT IN TAMILNADU

D. Sudha*

Tamilnadu is geographically the 11th largest state in India with an area of 130,058 square kilometers accounting for 4% of the national area. It has a long coastline extending up to 1000 kms. Climatically the state falls into a semi-humid and semi-arid zone. Literacy is the key for socio economic progress and it is an important indicator for human development. The literacy rate of India grew to 74.04 percent in 2011 from 12 percent at the end of British period 1947. India currently has the largest illiterate population in the world and the country stand well below the world average literacy rate of 84%. The 2011 census shows that 2001-2011 decadal literacy growth of 9.2 percent, which is slower than the previous decade. Tamil Nadu is one of the most literate states in India. The state performed reasonably in terms of literacy growth during the decade 2001-2011. According to 2011 census literacy rate in Tamil Nadu has been upward trend and is 80.09 percent as per 2011 population census of that,

male literacy stands at 86.77 percent while female literacy is at 73.14 percent. In 2011 literacy rate in Tamil stood at 73.45 percent of which male and female were 83.28 percent and 64.91 percent literate respectively. In actual numbers, total literates in Tamil Nadu stands at 51, 837, 507 of which males were 28, 040, 491 and females were 23,797,016. Some districts in Tamil Nadu have a higher literacy rate such as Kanyakumari (91.75%), Chennai (90.18%), Tuticorin (86.49%), The Nilgiris (85.20%) and Kancheepuram (84.49%). Dharmapuri is the District has the literacy rate of 64.71 percent and stood first from the bottom. The male literacy rate in Dharmapuri is 69.91 percent and the female literacy rate 60.03 percent. There are 13 districts in Tamil Nadu have the female literacy rate below 70% namely Dharmapuri, Ariyalur, Krishnagiri, Erode, Salem, Thiruvannamalai, Perambalur, Namakkal, Karur, Dindigul, Pudukkottai and Theni. In 12 Districts of Tamil Nadu, the gender gap is more than 20 percent.

DYNAMIC AGRARIAN STRUCTURE IN NILGIRI DISTRICT (MODERN PERIOD)

N.Sharmila**

Economic development is otherwise reflected in the multifaceted growth and production to the National income which ensures the standard life of people and also leads to the eventuality peace of the Country. Economic Planning is vital to bring out a totality in agricultural production. It is a method of scientific appraisal management and rational approach to the fruitful result in agricultural fields. Madras State has been considered as less productive State as far as agriculture is concern. However, during the last few decades the State has steadily retained a unique position in agricultural economic development. This could be fortified by the rural

economic progress that witnessed in sustainable development of Nilgiri district. Exceptionally, this district has pleasant atmosphere for accommodating several Flora and Fauna. Nilgiri ranges constitute the mountain region among the five districts of Madras State. The Nilgiri district lies in the Western district of the State along with Coimbatore. Planting tea and coffee is administered in large amount in the cultivable hill areas. Potato is being cultivated as annual crop. Potato stands rank at first as a food crop and that also fetches much fame and benefit to the cultivating farmers. Paddy is grown at wet and swampy loam of low lands. However, ragi, samai are

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grown in sizable dry lands. Citrus fruits like orange, bumpy, and lemon are cultivated as seasonal crops. Horticulture and forest also play a significant role in agricultural based industry of this district.

Wool could be produced and utilized in textile industry under wool development scheme by rearing, breeding rabbits and sheep for which 'Santinella' is identified as a main hub in this district.

THE KGBV SCHOOLS IN DHARMAPURI DISTRICT - A STUDY

V. Hemalatha*

The rural development and rural education is very essential for our country future progress. The Government of India has focusing on rural education recently. In 2004 the UPA - I Government had implemented many schemes in order to promote the rural areas. Among these schemes one of the outstanding initiative of Government of India is the

Kasturba Gandhi Bala Vidyalaya. This was residential schools established in educationally backward blacks for girls belongs to SC, ST, OBC and other minorities. These types of schools were established to promote the girls students education under the age group of 11 -14 where the female rural literacy is blow the national average.

AGRICULTURE: THE BACKBONE - A STUDY WITH SPECIAL REFERENCE TO COIMBATORE DISTRICT

M. Rosy**

Agriculture has been the oldest as well as the dominant profession in Indian economy for centuries. The dependence of Indian agriculture on empirical methods continued until the early part of this country. Agriculture is the backbone of village economy and life process for our country. Coimbatore though an industrial district, plays no small part in agriculture. Its total area of 3,855,782 acres, an extent of 2,181,346 acres is cultivated with food and other commercial crops. In the rain shadow region of the

Western Ghats, Coimbatore enjoys a very pleasant climate breeze that blow through the 25 kms long Palakkad gap. Agriculture provides basic sustenance to all living beings. In Coimbatore, urbanization has led to the conversion of all forms of nature, including forests, agriculture, barren land and wetlands for urban land use. This paper highlights how urbanization changed the agricultural process in Coimbatore District.

CYCLONE IN DHANUSHKODI 1964 - A HISTORICAL STUDY

P. Girija***

Dhanushkodi is situated at the Southeast end of the Island of Rameshwaram. It is nearly 16 miles from the port of Pamban and about 15 miles by sea from Rameshwaram. The eastern end of Dhanushkodi, called the 'Arichamunai Tip' acts as a mixing point of the two water bodies (Palk Bay and Gulf of Mannar). It is triangular and has an area of about 52sqkm with a population about 42,000. It is located on an island separated from mainland India by the Pamban channel and is less than 40 Kilometers

from the Jaffna Peninsula, Sri Lanka. Dhanushkodi is considered to be one of the holiest places in India and bustling pilgrim centre. The Geographical location of Dhanushkodi and its economic richness earned the name "Singapore of the South". In 1660 Dutch made an agreement with Ramanathapuram 'Sethupathis' the local rulers, for permitting them to sail through the Pamban channel. This agreement helped their trade with different parts of India and Sri Lanka. During the colonial period Dhanushkodi

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was famous for trade and commerce. But now it has lost its importance and lusture as it is submerged in the sea. During the middle of the 20th century, Dhanushkodi was made as modern free market, due to the availability of goods and transport facilities.¹In the twentieth century Dhanushkodi port came under the control of English from the Dutch. They made

tremendous changes in this place and decided to establish sea transport between Dhanushkodi and Thalaimannar in Sri Lanka. Sea transport was established and transporation took place from this port which is situated 18km away from Rameshwaram. These times were with poor communication. There was no TV, Internet and other advanced communication networks.

METTURA IMPORTANT PLACE OF TAMILNADU - STUDY

Govindarajan.M*

The study of **METTURA IMPORTANT PLACE OF TAMILNADU - STUDY** is an attempt to make a detail analysis of an important citadel of culture, which regulate and the socio, political, economic, religious and cultural life of the people who inhabited in Mettur is an industrial and tourism town located in the Salem district in the state of Tamil Nadu, India. It is best known for the Mettur Dam. Mettur is

located across the river Cavery in Mettur, salem(dist) of tamil nadu(India). Mettur Dam's one of the largest dams in the world and an invaluable asset to Tamil nadu. It is the largest reservoir in the state and has been responsible for stabilization of irrigation of cavery basin including Thanjavur delta, which is known as "Rice Bowl of Tamil Nadu".

COIMBATORE - A MEDICAL HUB

Daisy Thangammal J**

Coimbatore, also called Kovai is the third largest city of the state and the second largest city of urbanization in Tamil Nadu. The city is situated on the banks of the river Noyyal which is one of the most industrialized cities known as the textile capital of South India or the Manchester of South India. It is the administrative headquarters of Coimbatore District. Coimbatore is known for its textile industries, engineering firms, automobile parts manufacturers, health care, education, pleasant weather, friendly culture and hospitality. Coimbatore has established a strong name for itself in medical

tourism. The growth of the hospitals in the city can be attributed to the vision of the industrialists here to bridge the gap between growing health needs and the existing services. It has numerous hospitals. Apart from the Government hospital, several multi-specialty hospitals function in the city. The city also has numerous homoeopathic clinics run by NGOs. Fast pace of industrialization, spiraling population and the increase in the health awareness have led to the growth of the healthcare industry in Coimbatore. This paper focuses on hospitals, medical facilities and medical tourism in Coimbatore District.

ECONOMIC CONDITION OF MUSLIM FEMALE BEEDI WORKERS IN VALLUVAR NAGAR IN TIRUCHIRAPPALLI DISTRICT - A STUDY

K. Thahira Banu***

The making of beedi is an industry which is widely spread all over the country. Tamil Nadu is one of the major hubs in India for the beedi industry. Muslim women who are the deprived section in the

society get employment opportunity from this industry. It is the main source of income for most of the Muslim women who belong to the economically disadvantaged group. Beedi industry is almost an

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unorganized sector where the workers are exploited by the owners. As it is almost an unorganized industry even the government officials find it difficult to enforce welfare measures. This study aims at throwing light on the economic condition of Muslim

female beedi workers in Valluvar nagar, Tiruchirappalli district. This study proposes a frame work to be implemented with the government agencies, NGO's and welfare organizations for the welfare of the beedi workers.

THE SOCIO-ECONOMIC DEVELOPMENT OF THE FISHERMEN COMMUNITY IN KANYAKUMARI DISTRICT

J.R.Anoja*

It is high time we study about the people who follow a series of social and economic practices in coastal villages. The study was conducted in eight villages of Thoothoor Forane, namely Eraiyumanthurai, Poothurai, Thoothoor, Chinnathurai, Eraviputhenthurai, Vallavilai, Marthandanthurai and Neerodi. Some experts were interviewed to collect primary data. I also collected secondary data from books, journals, magazines, websites and the like which supplemented the primary data. Besides these, some first-hand information was also collected from the field. It reveals how people residing in these coastal villages undertake their fishing activities. It also examines the existing livelihoods strategies, the ways these strategies are developed in response to changing socio-economic environment. The seasonal migration of the fisher folk to the neighboring coastal belts has also been discussed in this study. In this respect, many a fishermen of this region were interviewed about their day to day lives and the difficulties they undergo while venturing in to the sea. It is understood that they lead a very hard and dangerous life at sea. Since the fish is scanty in certain grounds, they are forced to move to different

grounds spread far and wide in Bay of Bengal, Indian Ocean and Arabian Gulf. My interest in learning the religious life of the said people led me to have discussion with some of the priests who are the heads of the fishers. However, this has been statistically proved that there is a high significant relationship between the people and church. Numerous data collected from the church throw light on the rituals and ceremonies that are being practiced in the church. The findings demonstrate that, despite significant constraints linked to fishing activities, coastal people seem to retain a very high level of agency, which allow them to pursue their own economic and social activities. As regards education, it is learnt that many parents are interested to send their children to cities and towns for higher education, it is learnt that many parents are interested to send their children to cities and towns for higher education. I concluded with the appeals to the authorities concerned to take serious measures in order to retain the dying fishing industry. The results contribute to my understanding of how the fisher folk negotiate livelihoods under conditions of socio environmental change and increased vulnerability.

A REVIEW OF THE WORK OF PWD IN MADRAS PRESIDENCY (1947 – 1957)

P.Vijalakshmi**

This research paper describes the work of PWD in Madras Presidency (1947-1957). The importance of irrigation in a tropical Madras Presidency can hardly be overrated. Subject as Madras Presidency was to monsoon rains, often precarious, water was as precious as gold itself. Indeed it is considered to be little gold in the Madras

Presidency. In the Madras Presidency where the monsoon rains are generally inadequate, artificial irrigation was an imperative necessity. Most of the Madras Presidency, the nature of the cultivation depended largely on the extension of irrigation facilities. The various sources of irrigation in the Presidency are rivers, reservoirs, tanks and wells. In

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some districts, the facilities of river irrigation were greater than in others. Tanjore was the most favoured. South Arcot was also favourably situated with regard to river irrigation, and to a certain extent, Tirunelveli. Where irrigation from rivers was not feasible, tanks and reservoirs constituted the mainstay of irrigation. The paper attempts to highlight the major and minor

irrigation works and irrigation measures undertaken by the Colonial British Government in Madras Presidency through various departments in the late half of the Nineteenth Century, it also seeks to expose the irrigation policy of the independent Indian government in general and Madras Presidency in particular.

ECONOMIC IMPACT OF TOURISM IN KASHMIR VALLEY

Zahoor Yousf Sofi* & J.Rubavathi**

Tourism is the vital breath in human activity while making a prolonged journey from place to place. It is a human desire to make a round of the places of interest- religious, spiritual, natural phenomena, beautiful places, monuments, ancient cities, historical sites, places of pilgrimage, and places that arouse curiosity. Tourism is triadic composition of social, cultural, and natural phenomena, which emerged as one of the world's largest industry. The idyllic valley of Kashmir is one of the loveliest spot of the world lying in the lap of the Himalayas. It has remained famous since historical times and it is on records that some decades before. The Great Himalayas and the PirPanjal, surround the Valley from north and south respectively, different mountain passes provide only entrance and exist to this Valley. The magical beauty of lovely lake-dotted Valley, located at five thousand feet above sea, carpeted by snow, meadows, grasslands, pine and deodar forests,

freshwater lakes, is no doubt a "Paradise on Earth." Land of such strategic location with rare unification of positive aspects, scenic beauty and splendid seasons must be flocked by tourists from all over the world year around. Kashmir with its vast potential and growing economy has immense potential for the sustenance of the tourism industry. Tourism has historically remained an instrument of economic growth and has contributed a lot in developing the economy of Kashmir Valley. Tourism sector has given jobs to a large number of people and generated economic activities especially in the tertiary sectors. Its impact is visible in service industry sectors of the State such as transport, hospitality, horticulture, and small-scale industry. Kashmir was a mainstream tourist destination long before tourism in the modern form emerged as a growth industry and remained the backbone of Kashmir economy.

YERCAUD—ITS NATURAL AND HISTORICAL FEATURES

V.Vanitha***

Yercaud otherwise known as the 'Ooty of the poor' is situated in Tamil Nadu in Salem town amidst the greenery of Shervaroyan Hills. Yercaud got its name from combination of two Tamil words 'yer' and kaddu which respectively mean lake and forest. Yercaud apart from its beautiful landscapes it is also spaced with some plantations like Coffee, cardamom and black pepper. Some people believe that these hills were part of the ancient megalith-builders' domain which stretched from Cornwall through Brittany and Iberia to India. History links Yercaud to the early getaways of the English men which famous people like Lord Robert Clive sent

his. However Yercaud as it is seen today is inextricably linked to the great powers of the 18th and 19th Centuries England Local folklore attributes the name of Yercaud to the Malayali word "yeri kadu". Long before 1819, when the Nilgiris were first known, the Shervaroys were visited by British Government Officials and about the year 1825, Mr.M.D.Cockburn, Collector of the Salem district, commenced his excellent and useful work on the plateau. To him the hills owe much; he planted trees from various countries, coffee from Arabia, apples, Pears, Loquats and other fruits from the cape and other places, he interested himself greatly in the welfare of the hills

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sparing neither trouble nor expense in doing so. The first hut on the hills was built by Mr. Cockburn, who built the first stone building in Yercaud named "The Grange". But it was another British Collector of

Salem, Mr. David Arbuthnot, who was responsible for demarcating the plantations in the hills. Apart from this he took care to reserve enough lands exclusive for the 'malayalis' for their cultivation.

CIRCULAR EMIGRATION OF TAMILS IN THE NINETEENTH AND TWENTIETH CENTURY

J.J Ahilan Joe Woutres*

Historian has arguing that in the early Indian history there was no emigration across the sea because the Hindu people believed that crossing the sea is inauspicious. But this argument is not accepted by south Indian Tamil Historians. Tamils were well aware about the concept of emigration and its importance from the ancient period onwards. The early Tamil poetry 'cross the seven seas to seek fortunes' shows that the concept of emigration not new for the Tamils. There are plenty of literary works deals with the early Tamils emigration to other countries. Till the eighteen century the emigration was happened through the self-interest. After the Colonial establishment, this emigration pattern became predominant among the Tamils. Tamil migration abroad was the largest regional component of Indian emigration during the colonial Era. More than 1.5 million ethnic Tamils from South India were enumerated in 1931 in other (mainly British) colonies where they had poured in during the previous one hundred years. After the second half of the nineteenth century the Tamils emigration process reached its peak. India became the main sources of

emigrant workers for the western sugar production colonies as well as to the south East Asian countries. Dr. kingsly Davis the demographer explains the two factors controlling the emigration pattern of Indian labourers. First factor was the economic condition of Host country and the second one was the Legislative enactments in India. Numbers of emigration laws were enacted under the British east India company rule as well in Crown rule. Through this laws government regulate and controlled the process of migration inside India and emigration to outside India in the nineteenth and twentieth century. Among this acts 1837, 1864, 1883, 1908, 1922 were more important one for Indian labour migration. The conditions of emigrants were very pathetic and miserable in the colonies. The suffered a lot under the recruiters as well as the owners of the plantations. Their condition was Similar with the slaves of Africa. Mostly these emigrations were happened in the circular Manner. Due to these reasons I have called the Tamils emigration as a Circular Emigration.

MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT PROGRAMME

K.T. Ponmani **

The Mahatma Gandhi National Rural Employment Guarantee Act is an Indian job guarantee scheme, enacted by legislation on August 25, 2005. The scheme provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work-related unskilled manual work at the statutory minimum wage of \$120 per day in 2009 prices. The Central Government outlay for scheme is 40,000 crore in 2010-11. This Act was introduced with an aim of improving the purchasing power of the

rural people, primarily semi or unskilled work to people living in rural India, whether or not they are below the poverty line. Around one-third of the stipulated work force is Women. The Law was initially called the National Rural Employment Guarantee Act (NREGA) but was renamed on 2nd October 2009. The National Rural Employment Guarantee Act (MGNREGA) 2005 is landmark legislation in Indian history of social security legislation after Independence. Enacted for a successful struggle for Employment Guarantee Legislation, it is partial

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victory towards a full – fledged right to employment in any developing country context. This will ensure that the novel elements of the MGNREGA are realized appropriately on the ground; at the cutting – edge level of its implementation. These Operational Guidelines have been issued to facilitate its compliance. The essential feature of this legislation

which separates it from any other public service provisioning scheme is its enactment through the Parliament of India. This Legislation has been bringing about a silent Revolution in rural areas of the country. MGNREGA Act for the first time brings the role of the state as provider of livelihood within the reach of the participants themselves.

HISTORY OF TSUNAMI WITH SPECIAL REFERENCE TO CUDDALORE DISTRICT- A STUDY

Thamizharasan*

A tsunami is a natural phenomenon consisting of a series of waves generated when water in a lake or the sea is rapidly displaced on a massive scale. Earthquakes, landslides, volcanic eruptions and large meteorite impacts all have the potential to generate a tsunami. The effects of a tsunami can range from unnoticeable phenomenon to large scale devastation. Tsunami is a Japanese word. If Su harbor. If nani wave, so if the tsunami, "harbor wave" means. Tsunami are sometimes referred to as tidal waves. Tsunami or the tsunami or the tsunami, the sea or the waters of the lake water in the catutiyakap itampeyarkkapparam large wave that occurs when one or more chains representing. Earthquake (earthquake), landslides, volcanic eruption, tsunami waves can cause the root factors impacted debris. Infact, there is no tsunami waves, because in recent

years, the series has fallen out of favor in the scientific community. This word was popular at one time derived from its general appearance. The "surge" caused by the appearance of such an unbelievably uyaralai name. Tsunami, littoral land to create a wave in the ocean drives. The tsunami caused by the surge of sea water and the bigger, the more time and sustainable, and there fore the most likely to be caused by the movement. BC 426 Greek historian tiyucitaitis, The causes of the tsunami, "Pilopponeciyap War History," the book said. He was the first earthquake occurred in the sea and there is no place untanato earthquake occurred in the sea and there is no place untanato earthquake in the sea waters recede. Then a sudden retreat and re-flooding is caused by having dual power.

ECO TOURISM WITH SPECIAL REFERENCE TO KODIYAKKARAI

R. Rajasekar**

Also called Cape Calimere, headland on the Coromandel Coast in the Nagapattinam district of the state of Tamil Nadu India. It is the apex of the cauvery River delta and marks a nearly right angle turn in the coastline. A historic landmark here was the chola light house destroyed in the tsunami of 2004. The forests of Point Calimere also known the Vedaranyam forests are one of the last remnants of the dry evergreen forests that were once typical of the East Deccan dry evergreen forests ecoregion, the calimere wildlife sanctuary with an area of 24.17km was created on June 13 1963¹. The sanctuary includes the cape and its three natural habitat types; dry evergreen forests mangrove forests and wetlands. In

1988 the sanctuary was enlarged to include the great Vedaranyam swamp and the Talaignayar Reserve forests and renamed the Point calimere wildlife and Bird sanctuary .with a total area of 377 km. Point calimere is home to the endangered endemic India blackbuck and is one of the few known wintering locations of the spoon-billed sandpiper. It also holds large wintering populations of greater flamigos in India. The area is dotted with salt pans and these hold large crustacean populations that support the wintering bird life. pesticide residues running off from agricultural field and shrimp farms has entered the ecosystem and many species have high concentrations of DDT and HCH in their tissue.

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ERADICATION OF CHILD LABOUR IN INDIA--A STUDY

Sanautheen.A* & Sankar.M**

No country can prosper unless it brings attention to the development of a child. Hence it is the responsibility of all the nations to provide children with all the facilities like good health and education. Since independence of our country has faced a number of social problems. The most important among is child labour which require immediate attention. Child labour is not a recent phenomenon and that too not confined to any particular State. Child Labour is a world phenomenon which is consider exploitative and inhuman. The term Child labour is used for employment of children below a certain age which is considered illegal by law and

custom. Child labour is widely prevalent in some form or the other, all over the world. India and other developed and developing countries are really plagued by the problem of child employment in organized and unorganized sectors. The article 32 of the united nations speaks about child labour as follows, - 'State parties recognize the right of the child to be protected from economics exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

CONTRIBUTION OF KSSS TO THE FISHERMEN COMMUNITY IN KANYAKUMARIDIDTRICT--A STUDY

P. Ashmijenex***

The early man took to hunting as a meaning of living fishing becomes a useful and popular occupation. In course of time those who were involved in fishing ad fish trade formed themselves into a community called fisherman community. In Tamil literature they are called paravar or parathavar .In kanyakumari district KSSS help to the terrible catastrophe struck period and engulfed of the fisherman community people. The may help

poured in from the organization to rushed to the villages. The KSSS work to needy ast normal times and during unusual calamities .Their service to amerliorate the misery of the Tsunami-Stricken people of this district is praise worthy what they contributed for the up lift of the kanyakumari costal village deserves a detailed distribution and un -biased analysis. The KSSS stands in the fore front for the fisherman community in Kanyakumari .

ENHANCING WOMEN'S DEVELOPMENT THROUGH EDUCATION IN TAMILNADU

J.Senthilkumar****

Women issues are global and universal. Access to education keep worken marginalized Education is universally regarded as an instrument of improvement in the status of women. It is considered as a stepping stone for occupational and social mobility. The post independence period has witnessed a significant improvement in women's education. The Southern part of India had a relatively favorable record in the field of women's education

but even here the education gap between boys and girls still persists. General education is very important not only for men but also for women because it is the education that makes men and women living, interesting and intelligent. It also makes a person a good citizen of his society. The development of the country is not possible without the development of women. An attempt is made here to trace out the development of women education in Tamil Nadu.

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தமிழ்நாட்டில் திருப்பத்தூர் சுவிடிஷ் மிஷன் மருத்துவமனையின் சுகாதார மேம்பாட்டு பணிகள்

மல்லிகா புண்ணியவதி*

தமிழகத்தில் மருத்துவ வளர்ச்சி, சமூக கல்வி முன்னேற்றங்களுக்கு அடிகோலிட்டவர்கள் கிறிஸ்தவ மிஷனரிகள் ஆவார். தமிழகத்தில் மட்டுமல்ல இந்திய திருநாட்டின் முழுமைக்கும் பல நிலைகளில் சமூக மாற்றங்களுக்கு வித்திட்டவர்கள் ஜரோப்பிய கிறிஸ்தவ மிஷனரிகளே, இன்றளவும் இந்தியாவில் சிறந்த பள்ளிகள், கல்லூரிகள் ஆகட்டும், சிறந்த மருத்துவமனை ஆகட்டும் இவற்றிற்கெல்லாம் அடித்தளமாக இருப்பவர்கள் கிறிஸ்தவ மிஷனரி தொண்டர்கள் ஆவார்கள். மனிதர்கள் பல்வேறு நோய்வாய்ப்பட்டும், ஊனங்கள் அடைந்தும், வாழ்ந்தபோது அவர்கள் செய்த பாவங்களே அதற்கு காரணமென்று கருதப்படும் நிலை இருந்தது. நமது நாட்டில் பல்வேறு ஜதீக மூட நம்பிக்கைகளை பின்பற்றிய காலம் அது. நோய், ஊனங்கள், பாவங்களால் வருவதில்லை எனவும், மருத்துவ ரீதியாக சத்துணவுக் குறைவு, நோய் கிருமிகளால் தாக்கப்படுதல், சுகாதாரமற்ற வாழ்வு போன்றவைகளாலும் இன்னும் பலக்காரணங்களாலும் நோய்கள் ஏற்படுகிறது என்ற விழிப்புணர்ச்சியை ஏற்படுத்தியதோடு மட்டுமல்லாமல் அத்தகைய நோய்களை தீர்க்கும் மருத்துவமனைகள் பலவும் நிறுவி, நோயை தீர்க்க அரும்பாடுப்பட்டனர். அதிலும் குறிப்பாக இந்தியா போன்ற வெப்பமிகு நாடுகளில் கண் நோய்கள், கண் குறைபாடுகள், அதிகமாக காணப்பட்டது.

அத்தகைய குறிப்பிட்ட கண் நோய் குறைகளைத் தீர்ப்பதற்கும், மருத்துவம் செய்வதற்கும் ஜரோப்பாவில் உள்ள பல்வேறு கிறிஸ்தவ அமைப்புகள் திட்டமிட்டு செயல்பட்டனர். அதிலும் குறிப்பாக சுவிடன் தேசத்தைத் திருத்தொண்டர்கள் அளப்பெரிய காரியங்களை தமது தாய்த்திருநாட்டிற்கு செய்துள்ளனர். சுவிடன் தேசத்து அந்த நாட்டின் ஆட்சியுரிய அமைப்பாகவே கிறிஸ்தவ அமைப்பு இன்று வரை உள்ளது. எனவே, கிறிஸ்தவ திருத்தொண்டர்கள் ஆட்சியாளர்கள் மூலமும், கிறிஸ்தவ அமைப்புகள் மூலமாகவும் கூடிப்பேசி இந்தியாவில் குறிப்பாக தமிழகத்திலுள்ள திருப்பத்தூர் என்ற ஊரில் பார்வையற்றோர்களுக்கென பள்ளியும் கண் மருத்துவமனையும், பெண்களுக்கென செவிலியர் பள்ளியும், பெண்கள் தொழிற் பயிற்சிப் பள்ளியும் நிறுவி தங்களது திருத்தொண்டனை செய்தனர். பெண்களுக்கென்று மகப்பேறுப் பிரிவு ஏற்படுத்தப்பட்டது. பெண்களுக்கு பெண் மருத்துவர்களால் சிறப்பு மருத்துவம் செய்யப்பட்டது. பெண் மருத்துவர்கள் அதிகமில்லாத காலக்கட்டத்தில் பெண்களுக்கு அத்தகைய சிறப்பு வாய்ந்த மருத்துவத்தைக் கொடுத்தது திருப்பத்தூர் சுவிடிஷ் மிஷன் மருத்துவமனையாகும். 1928ஆம் ஆண்டு சுவிடிஷ் மிஷனரிகள் திருநங்கையர்களுக்கு என்று சிறப்பு வான்டை ஏற்படுத்தினர்.

தமிழக வரலாற்றில் 'சாதி அமைப்பு' - ஒரு பார்வை

ர.லாவண்யா**

நவீனமயமாக்கல், தாராளமயமாக்கல், உலகமயமாக்கல், ஆகியவற்றால் உலக நாடுகள் ஒன்றிணைந்துள்ளன. உலக மக்கள் ஒவ்வொருவரும் உற்பத்தி ரீதியிலான உறவுகளால் தங்களை அறியாமலேயே உறவு கொண்டுள்ளனர். இந்தப் புறச்சூழலுக்கு எதிர்மறாக மக்களிடையே கருத்தியல் ரீதியாக சாதி, மத, இன, மொழிப் பிரிவினைகள் ஆதரிக்கப்பட்டு வருகின்றது. அந்த வகையில் தமிழகத்தில் முன்னெப்போதும் இல்லாத வகையில் சாதி ரீதியான வன்முறைகளும், போராட்டங்களும் நடந்து வருகின்றன. இதனைக் கருத்தில் கொண்டு வரலாற்று ரீதியில் சாதி அமைப்பு முறையினை இக்கட்டுரை பரிசீலிக்கிறது. சங்க

காலத்தில் வாழ்ந்த மக்கள் ஐவகை நிலப்பாடுகளின் அடிப்படையில் இனக்குழு சமுதாய வாழ்க்கையையே வாழ்ந்து கொண்டிருந்தனர். இவர்களுக்கிடையில் தொழிலுட்படையிலான பிரிவுகள் இருந்தனவே தவிர சங்க கால மக்களிடையில் சாதி அமைப்பு இருந்ததாகத் தெரியவில்லை. ஏறக்குறைய இனக்குழுக்களின் தலைவர்களாக இருந்த மூவேந்தர்களின் ஆட்சிகாலத்தில் சாதியமைப்புமுறை தீவிரம் கொண்டதாகத் தெரியவில்லை. அவர்களுக்குப் பிறகே அரசும், மதமும் தமிழகத்தில் வலுப்பெறத் தொடங்குகிறது. இதனூடே சாதியமைப்பு முறையும் சிறிது சிறிதாக வலுப்பெறத் தொடங்குகிறது.

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தி.நீலாம்பிகை அம்மையாரின் சமுதாயப் பணிகள் - ஓர் பார்வை

வெ.கணேசன்* & ப.கார்த்திகேயன்**

இவர் தனித்தமிழ் இயக்க தந்தையான மறைமலையடிகளாரின் மகளாவார், தென்னிந்திய சைவசித்தாந்த நூற்பதிப்புக் கழகத்தின் அமைச்சர் திருவாளர் திருவரங்கம் பிள்ளை அவர்களின் மனைவியாகிய நீலாம்பிகை அம்மையார்; தம்முடைய கட்டுரைகள், நூல்கள் மூலமாகப் பெண்கள் முன்னேற்றத்திற்காக பாடுபட்டார்.

ஒரு நாட்டின் பெருமைக்குக் காரணங்கள் பல உள. அவற்றுள் அந்நாட்டில் தோன்றிய சான்றோரே மிகச்சிறந்த காரணமாவார்கள். அவர்கள் தோன்றிய நாடே முன்னேற்றமடையும். அத்தகைய சான்றோர்களால்

ஆண்பாலரேயன்றிப் பெண்பாலரும் உள்ளனர் அவர்கள் ஆற்றும் பணிகள் அந்நாட்டு மக்களை நல்வழிகாட்டி முன்னேற்ற வழியில் நடத்திச் செல்லும். கல்வியாலும் சமயத் தொண்டுகளாலும் சீர்திருத்தப் பணிகளாலும், வீரத்தாலும் அவர்கள் ஆற்றும் பணிகள் அந்நாட்டு மக்களை நல்வழிகாட்டி முன்னேற்ற வழியில் நடத்திச் செல்லும். கல்வியாலும், சமயத் தொண்டு களாலும் சீர்திருத்தப் பணிகளாலும், வீரத்தாலும், ஆட்சி முறைகளாலும், நாட்டுக்குத் தொண்டு செய்த பெண்மணிகள் பலராவார் அத்தகைய பெண்மணிகள் செய்த தொண்டுகள் சிறப்புடையதாகும்.

பெரியாரும், பெண்கள் விடுதலையும்

பழனியப்பன் ***

இந்தியாவில் தோன்றிய சமூகச் சீர்திருத்தவாதிகளுள் தந்தை பெரியார் மிக முக்கியமானவர். பெண்களின் முன்னேற்றத்திற்காக அவர் தனது வாழ்நாளில் செய்த பணிகளை இக்கட்டுரை எடுத்துரைப்பதுடன், பெண்கள் சுயமரியாதையாகவும், சுதந்திரமாகவும், சமூக அந்தஸ்துடனும், வாழ வழிவகுத்ததுடன், சமூகம் அவர்களுக்கு இளைக்கும் இன்னல்களான, விதவை மறுமண மறுப்பு, விவாகரத்து உரிமையின்மை, பலதர

மணம், கூட்டுக் குடும்ப வாழ்க்கையின் கொடுமை, சொத்துரிமையில் சம பங்கின்மை போன்ற தீமைகளுக் கெதிராக போராடத் தூண்டியதை இக்கட்டுரை விளக்குகிறது. மேலும் பெண்கள் நலன், கல்வி, கொடுமைக்கெதிராக போராடும் மன வாதியும், விளையாட்டில் சாதிக்கும் குணம், வேலைவாய்ப்பில் முன்னுரிமை, அரசியல் மற்றும் சமூக அக்கறை போன்றவற்றை பிரதிபலிப்பதாக இக்கட்டுரை எழுதப்பட்டுள்ளது.

புதுப்பேட்டை கைத்தறி நெசவாளர் சங்கமும் நெசவாளர்களின் சமூக

பொருளாதார நிலையும் - ஓர் ஆய்வு

E.விக்கனேஷ் ****

மனிதன் தன்னுடைய அடிப்படைத் தேவைகளில் உணவுக்கு அடுத்தபடியாக உடையையே மிக முக்கியத் தேவையாகக் கருதுகிறான். மனிதன் பல நாற்றாண்டுகளுக்கு முன்பே ஆடையினை அணியும் இயல்பினைக் கொண்டவன் எனலாம். ஆரம்பத்தில், தாவரங்களின் இலைகள் மற்றும் விலங்குகளின் தோலை அணிந்த மனிதர்கள் பின்னர், பருத்தியிலிருந்தும், தாவர நார்களிலிருந்தும் நூலைப் பெறும் நுட்பத்தைக் கற்றுக்கொண்டு, கைகளால் இயக்கப்பட்ட தறிகளில் நெய்து ஆடை என்னும் அடிப்படைத் தேவையினைப் பூர்த்தி செய்தனர். துணிகளின் தன்மைகளும் வகைகளும் தொழிற் புரட்சியாலும், பின்னர் தொழில்நுட்ப முன்னேற்றம் மற்றும் வடிவமைப்பு வளர்ச்சியாலும் குறிப்பிடத்தக்க மாற்றத்திற்கு உள்ளாயின என்ற

போதிலும், கைத்தறி ஆடைகள் இந்தியாவின் உயர்ந்த கலாச்சாரம் மற்றும் பாரம்பரியத்திலும் ஒருங்கிணைந்த பகுதியாகத் தொடர்கின்றன. தனித்துவம் மிக்க நிறம், அற்புதமான நெசவு வடிவமைப்பு இணைப்பு ஆகியவற்றால் உள்நாட்டிலும் வெளிநாடுகளிலும் வரவேற்பைப் பெற்று வருகின்றன. இந்தியாவில் கைத்தறியின் வளர்ச்சிக்காக, தேசிய கைத்தறி அபிவிருத்தித் திட்டம் விமீடெட் (NHDC) 1983-ம் ஆண்டு பிப்ரவரி மாதம், சுதந்திரமாகச் செயல்படும் இந்திய அரசின் பொதுத்துறை நிறுவனமாக, 1956-ம் ஆண்டு கம்பெனி சட்டப்படி தொடங்கப்பட்டது. கைத்தறித் துறையில் துரிதமான வளர்ச்சியை முன்னெடுப்பதற்கான தேசிய அளவிலான ஏஜென்சியாக அக்கழகம் செயல்பட்டு வருகின்றது.

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அதியமான்கள் ஆட்சியில் தகடூரின் பொருளாதார நிலை - ஓர் ஆய்வு

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வரலாற்றில் பழமை வாய்ந்த நகரங்களில் ஒன்றாக அதியமான்களின் தலைநகராக விளங்கிய தகடூர் தற்பொழுது தருமபுரி எனப் பெயர் பெற்றுள்ளது. தகடூர் பற்றிய சான்றுகள் கி.பி.5-ம் நூற்றாண்டைச் சேர்ந்த இருளப்பட்டிக் கல்வெட்டு தகடூர் பற்றிய முதல் சான்றாகும். கி.பி.9-ம் நூற்றாண்டின் பின்பகுதியில் தகடூரை பற்றிய பலகல்வெட்டுகளில் குறிப்பிடப்பட்டுள்ளன. மூன்றாம் இராசராசனின் காலத்தில் விடுகாதழகிய நல்லூர் என்றும் போசன விஜய நகரமன்னர்களின் காலத்தில் கடைக்கோட்டுரான நானாதேசிக்கப்பட்டணம் என்றும் பெயர்

வழங்கப்பட்டுள்ளது. கி.பி.17 மற்றும் 18-ம் நூற்றாண்டுகளில் தருமநல்லூர் என்பது தருமபுரி என்று பெயர் மாற்றம் அடைந்தது. இப்பகுதியை சங்க காலம் முதல் ஆட்சி புரிந்தவர்கள் அதியமான் மரபினர் ஆவார்கள். தகடூருக்கு தகடை, தகடூர், தகடாபுரி என பல பெயர்கள் இருந்துள்ளன. பொதுவாக பூவின் புறஇதழையும் குறிப்பாக தாமரை மலரின் புற இதழை குறிக்கும். தாமரை வாடவில் அமைக்கப்பட்ட ஊராதலால் இப்பெயர் பெற்றது எனவும் பழங்கால கல்வெட்டில் ஒன்றில் தடங்கமலத்தகடை என்று குறிப்பிடப்பட்டுள்ளது.

பாரதியும் பெண் விடுதலையும் - ஓர் ஆய்வு

S.வெற்றிவேல்** & அ.தீபிகா**

இருபதாம் நூற்றாண்டில் இந்திய நாடெங்கும் மண்டிக் கிடந்த அடிமைத்தனம் என்னும் இருளை அகற்ற எழுந்த அந்நவன், மகாகவி பாரதியாவார். அவர் ஒரே நேரத்தில் இருவிதப் போரை நடத்திக் கொண்டிருந்தார். ஒரு முனையில் நின்று, அன்று, அகற்றவே முடியாது என்று கருதப்பட்ட வெள்ளை ஏகாதிபத்தியத்தை எதிர்த்து வீர முரசு கொட்டினார். மற்றொரு முனையில் நின்று, விலங்கினும் கீழாய் வாழ்ந்த இந்திய மக்களை வீழ்த்தி வெற்றி கொண்டிருந்த அச்சம், மடமை, அடிமைத்தனம் ஆகிய பேய்களை அழித்தொழிக்க ஆவேசத்தோடு போரிட்டான். அத்துடன் பெண் விடுதலைக்காகவும் முயல்கமிட்டார். இந்தியச் சமுதாயத்தின் முன்னேற்றப் பாதையில் இருந்த தடைக்கற்களுள் தீண்டாமைக் கொடுமைக்கு அடுத்த இடத்தைப் பெண்களுக்கு இழைத்த கொடுமை பெற்றது.

ஹரிஜனங்களுக்கு இணையான அடிமை வாழ்வு அவர்களுக்கு இழைக்கப்பட்டிருந்தது. ஹரிஜனங்கள் வீட்டுக்கு வெளியே அடிமைப்படுத்தப்பட்டிருந்தனர். பெண்களோ தாங்கள் வாழ்ந்த வீட்டிற்குள்ளேயே பூட்டிச் சிறைவைக்கப்பட்டிருந்தனர். பெண்கள் முன்னேற்றத்திற்காகப் பெரியோர் பலர் தனித்தும் இயக்கங்களை அமைத்தும் போராடினர். சதி, உடன் கட்டை ஏறுதல், குழந்தை மணம் போன்ற சில கொடுமைகளைத் தடை செய்யும் வகையில் சில சட்டங்களையும் நிறைவேற்றினர். ஆயினும் கொடுமைகள் தொடர்ந்தன. சட்டங்கள் செயலளவில் நிறைவேறுதலின்றி ஏடுகளுக்கு மட்டுமே சொந்தமாயின. பெண்கள் பிறப்பு முதல் இறப்பு வரையிலும் ஆண்களைச் சார்ந்தே வாழ்ந்தனர் என்ற கட்டாயத்திற்குத் தள்ளப்பட்டனர். அறியாமை பெண்களுக்குரிய சிறந்த பண்பாகக் கற்பிக்கப்பட்டது.

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ARCHAEOLOGY, ART AND CULTURAL HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

ARCHAEOLOGY IN RECONSTRUCTING THE PAST: PROBLEMS AND PERSPECTIVE

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Archaeology is essentially a method of reconstructing the past from the surviving traces of former societies. It is a study based on material vestiges of man. There is no fixed time limit for archaeology. Leonard Cottrell opines, "the scope of archaeology is wide which begins with the first appearance of man on earth and will only end with the final extinction of the species". Both history and archaeology are interrelated. The former is mostly dependant on literary and archival materials, whereas the latter, involves a probe beyond written documents. While only one percent of human past can be studied through written documents, the remaining could be probed with archaeological evidences. Thus, 99 percent of human past is the main subject matter of archaeology. With the advent of archaeology as a recognised discipline in the latter half of nineteenth century in India, archaeological sources became the primary source for writing history. From there onwards, history and archaeology became inseparable, and indispensable. Therefore my address as Sectional President in this Twenty Third Annual Session of Tamilnadu History Congress, held in Periyar University, Salem would be on "Archaeology in Reconstructing the Past—Problems and Perspective".

There is also a subtle difference between history and archaeology. History commences with study of civilized society, whereas archaeological studies go beyond that i.e. it studies the pre-civilized society as well. For a proper understanding of pre-history, the contribution of archaeology is immeasurable. In fact, in Indian context the entire history of India from prehistoric to Mauryan period is totally constructed on archaeological sources. So also the case is in the history of Tamilnadu from pre-history to pre-Sangam age. The copious literary sources for Sangam period often eulogize the persons connected with royal class and thereby leaving the history of common man, who constituted the majority of the society in dark. Under these circumstances, a

corroborative study of literary and other archival sources with those of archaeological sources alone would unfold a true and total history of a society. In recent times, the subaltern trends in historical research gaining importance among the scholars, deserve special mention. It includes study of day to day life style of the man comprising food habit, dress, dwelling, past-times and other cultural traits. On this score, it is sure that a pragmatic probe into archaeological sources would certainly help the historians in documenting an unbiased history.

It is a known fact the Stone Age of India, is 1.5 millennium years old and has subdivisions like Palaeolithic, Mesolithic and Neolithic periods. The succeeding Metal age was characterised by use of Copper and Iron. The Indus Valley Civilization, which is considered as the India's earliest urbanised civilization, is squarely falling under the Copper age and its roots are traced to as early as 6000 B.C. according to recent studies. Comparatively in the same period, in South India, man was still in Stone Age i.e. Neolithic phase. Soon after the Neolithic phase, in North India, we normally unearth Chalcolithic deposits. However, in the Penninsular India, the pure Copper age deposits overlaps with the Neolithic deposits. There is neither pure Neolithic culture nor pure Chalcolithic culture in Southern part of India. The reason for the absence of pure Copper age in this part of Peninsular is still intriguing many archaeologists. At one point of time in India, both copper (Northern India) and stone (Southern India) were in usage as raw materials for manufacturing tools. Perhaps, that may be the reason for the presence of copper implements mixed with the Neolithic deposits. Consequently, there is neither pure Neolithic nor pure Chalcolithic phase in the Southern part of India. As a result of this one can notice, divergent chronology for black and red ware pottery in South India. The earliest date for the black and red ware in India is Copper age. In other words, the inverted firing technology used for

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manufacturing this pottery had emerged in north India during copper age itself and the people adopted the technique and manufactured black and red potteries. In many Chalcolithic sites including late Harappan sites black and red ware sherds are found in plenty. However, the same technology took more than 1500 years to reach the southern part of India. As a result of this, when it reached Peninsular India, people were in Iron Age. Thus, this Chalcolithic pottery of north India had become a characteristic pottery of Iron Age culture in South India. Perhaps this sort of divergent chronology leads one to interpret that development always first took place in north India, from there it penetrated in to other parts.

The Iron Age of South India, is considered very important for the reason, that it was during this phase only there was an extensive horizontal mobility of the society. As a result, many micro settlements began to emerge all over ancient Tamil country. The people of this period followed a type of burial practice, which came to be known as Megalithic burial and their culture as Megalithic culture that synchronised with the end phase of Iron age and pre-Sangam age. That vouchsafes for the sporadic references to megalithic burial practices in the Sangam literatures.

Sangam age in Tamilnadu, had marked the commencement of early historic period in 3rd cent. B.C. The period between 3rd cent. B.C. and 3rd cent. A.D. is an important phase, as it was during this period, major townships, capital cities and port cities came in to existence for the first time in ancient Tamil country. Growth of industries, introduction of maritime trade, evolution of coinage system, emergence of professional groups, concept of cult worship, development of polity, and art of writing are some of the land mark developments of this age. The archaeological sources have become indispensable for a researcher in tracing the history of early historic period, which witnessed above manifold development in all spheres. It is for this period the archaeological sources should effectively be used for corroborating with literary data, which quite often gives an exaggerated account. As a result, many scholars questioned the authenticity on the existence of Kaveripattinam as narrated in the Sangam works. However, the exposing of structural remains of a wharf, reservoir and Buddhist vihara during the excavation undertaken therein put at rest the speculative theories, and proved that the account on Kaveripattinam in the

Sangam works are not exaggerated and it further endorsed the fact that it had served as a port city during early centuries of Christian era. In yet another instance, the terms '*yavana*' and '*yavanakudiruppu*' appearing in the Sangam works could not be identified as to whom these terms refer to. The excavations undertaken in Arikamedu, Kaveripumpattinam, Uraiyur, Alagankulam, and Korkai the port cites of Sangam age established that the '*yavanas*' were none other than the Romans, their settlement came to be referred as '*yavanakudiruppu*'. The roman traders landed in ancient Tamil country and purchased pepper in lieu of gold coins they brought with them, as these spices had more demand in Rome for preparing non-vegetarian food. This is referred in the Sangam literature as "*ponnodu vanthu karieudu chenranar*". At Quseir al Qadim on Red Sea 7 ½ kg of pepper corn(*piper nigrum*) dated to 1 cent. A.D. was noticed in association with inscribed shreds having Tamil Brahmi scripts in stratified layer. This goes to prove beyond doubt the export of pepper from Tamil country to Mediterranean region. Apart from the Roman sites mentioned above, the wharf like structural remains in association with Roman artefacts exposed in the excavation at Pattinam in Kerala, the ancient Cheranadu that formed part of ancient Tamil country, made the Excavators to identify the site with the ancient port city Muziri. Thus, with the Roman artefacts unearthed from various sites, the archaeologists could able to surmise the ancient trade route used in the early centuries of Christian era. The Roman traders commenced their navigation at Rome and reached Alexandria and from there further sailed through Red Sea touching the Quseir al Qadim and Berenike before landing at Muziri in Kerala through Arabian sea. From there one group entered Kongu region and further moved towards inner lands of Tamilnadu. Another group sailed further and reached Korkai, Alagankulam, Kaveripattinam and Arikamedu through Palk Strait. Thus, for tracing the transoceanic trade the archaeological sources once again considered to be inevitable.

It would not be out of context, to mention here, that until last quarter of twentieth century, the coins of Sangam period were not identified in Tamilnadu, though there are lot of references in the Sangam literature about *kasu*, *kanam* and *pon* denoting coins. In the absence of any discovery of coins dating back to Sangam age, many scholars began to question the authenticity of

literary references and concluded that these were only exaggerations. Consequently, these scholars surmised that there was no central power in ancient Tamil country during the Sangam age. Absence of a central power would indirectly question the very existence of statehood during the Sangam age. This surmise would lead to mean that the people of Sangam, were still in tribal stage, which is logically incorrect. In the absence any numismatic evidences, no one could be able to repudiate the above theory. At that point, many Indologists felt the importance of numismatics as archaeological source in writing history. Thereafter, systematic explorations undertaken by a band of scholars led by Mr. R.Krishnamurthy and others during the last quarter of twentieth century brought to light many coins of Sangam age including coins with legends bearing the names of Sangam rulers such as Makkothai, Kuttuvan, Kolliperumborai, Peruvaluthi etc. Many publications revealing these discoveries disproved and thrashed the above theory. Now, the existence of a central power with a king as its head, who could issue the coins with his name as legend, was accepted and agreed upon by everyone. For resolving such a perplexing issue, the numismatic evidence, an archaeological source was considered to be very vital one.

In yet another instance, the fixing of chronology for Tamil Brahmi script remained unresolved for a longer time. During the archaeological excavations in the last seventy years, many potsherds, inscribed with Tamil Brahmi scripts were collected in many sites all over Tamilnadu in Kanchipuram, Uraiyur, Korkai, Kodumanal, Alagankulam, Keeladi and many more. Recent studies unfold the fact that these had spread all over Tamilnadu from Kanchi in the north to Korkai in the south, Pattinam in the west to Kaveripoompattinam in the east. Thus, it is found in all the port cities like Arikamedu, Kaveripoompattinam, Alagarai and Korkai. Besides, these are also available in Ceylon in places like Mantai, Anuradhapuram and Tissamaharama. Actually when, Tamil Brahmi was in usage in the ancient Tamil country, Asokan Brahmi was in usage in the northern India. Perhaps, Tamilnadu is a unique region, where in one can notice, use of a script and language that differ from rest of India since ancient times. Though palaeographically and orthographically Tamil Brahmi scripts are much earlier to the Asokan brahmi, the traditional scholars are not inclining to assign a date,

earlier to Asokan brahmi. Fortunately during the course of an excavation at Porunthal in Tamilnadu, an inscribed pot containing paddy husk was found in a stratified layer. Radiometric dating method assigned the husk and the inscribed pot to 5th cent. B.C. A similar dating was also obtained for Kodumanal inscribed sherd. On these scientific datings, now the Tamil brahmi is dated between 5th and 6th cent. B.C. Though, the archaeological source put at rest at present a sensational issue of antiquity of Tamil Brahmi, the ancient script of the Tamils, a clear picture on the origin and chronology of Tamil brahmi could be conjectured only after a comprehensive study based on absolute datings obtained from various sites in Tamilnadu, Kerala and Ceylon.

These Tamil Brahmi inscriptions are considered as yet another archaeological source for rewriting the early past. Asoka in his rock-edict mentions that the southern part of India was ruled by the *satyaputras*. Identifying of *satyaputras* eluded the historians for a longer period of time. K.A. Nilakanta Sastri surmised the term could be identified with the Athiyamans, a chieftain of Sangam age. However, many scholars questioned the same. Finally, after the discovery of a Tamil brahmi inscription, "*satyaputo athiayan neduman anji etha pali*" at Jambai in Villupuram District, in 1987, it was resolved that the *satyaputras* were none other than the Athiyamans of Tagadur, one among the seven Chieftains of Sangam age, praised by poetess Avvaiyar. Similarly the obscurity shrouded around the history of Kalabras, came to an end after the discovery of an inscription in the name of Ko Chendan Kurran (5th cent. A.D.), identified as a Kalabra ruler, at Poolankuruchchi, in Sivaganga District, led to rewrite the history of Kalabras. For tracing the genealogy and successive rulers of various dynasties, narrating the courses of battles and their outcome, the epigraphical sources are considered to be very important. Above all, the rules and regulations laid down by the *Sabha* of Uttiramerur, in the process of election during the rule of Parantaka I (920 A.D.); the ancient civil code procedure in establishing ownership over an immovable property as narrated in the Velvikudi Copper Plate of Pandyan Nedunjadaiyan (768 A.D.); flood-control measures initiated at Thiruvaniikal and Srirangam, at a time of flooding in the river Kaveri, during the rule of Sadasivaraya in 1545 A.D., are implicitly relevant even to this day. On the other side, in the Mandagapattu lithic record (7th cent. A.D.) the Pallava Mahendravarman

I, who calls himself as *Vichitrachitra*, openly declares that he excavated an abode named as *Lakshitayatanam* for Brahma, Isvara and Vishnu, without brick(*anishtakam*), without metal(*aloham*), without timber(*adhrumam*) and without mortar(*asutham*). By this, the Pallava king, indirectly declares that he was the first person to initiate the rock-cut architecture in Tamilnadu. In this connection, it is pertinent to mention here that, for a longer period of time the rock-cuts of early Pandyas in the southern part of Tamilnadu were not studied properly, as they were inaccessibly excavated. Now, the study of these rock-cuts by myself unfolded the fact, that the excavation of rock-cuts by the early Pandyas and Muttaraiyars in Trichy, Madurai, Sivagangai, Pudukkottai, Virudhunagar, Thirunelveli, Thuthukudi, Kanyakumari Districts proves to be an early development in the art history of Tamilnadu. Further, all these rockcuts are now dated on the basis of rock cut plan types, architecture and scheme of sculptural representation, since many majority of these rock cuts are devoid of any inscription. Thus, the archaeological sources are considered as crucial evidence for writing political, social and cultural history. Not only that, the terms on taxes and coins could help one in tracing the revenue and monetary system of a particular period. Even in this digital era, the epigraphical sources have become indispensable. Very recently, when a difference of opinion aroused in respect of a soft ware, on orthography of Tamil fraction numerals, created by the Unicode Consortium, New York, the authorities could be able to resolve issue on adducing epigraphical evidences in consultation with the archaeologists.

It is a *fact accompli* that pottery is considered as the alphabet of archaeology. For a longer time, that is until 1990, the archaeologists thought that Rouletted ware was a foreign and imported from Rome during early historic period in around 1st and 2nd cent. B.C. The archaeological excavation undertaken by Dr.Vimala Begley of Pennyselveniya University in collaboration with Department of Ancient History and Archaeology, University of Madras from 1990 to 1995, concluded that the Rouletted ware was an indigenous ware and not a Roman ware. Further, these excavations pushed the date of Rouletted ware to 2nd – 3rd cent. B.C. In this connection, it must be mentioned here that for arriving chronology for many of the excavated sites, still Wheeler's dates are considered as an index. After

Wheeler, many new sites were excavated. Many new types of potteries began appearing in Tamilnadu. For example, in northern part of Tamilnadu, just above the natural soil a type of coarse red ware with thick core are available in plenty. This pottery cannot just be treated as coarse red ware. The sherds are sturdy, made out of good clay, well fired. This pottery can certainly be dated to pre-iron age. Therefore, keeping in view of recent excavations, absolute dating obtained for various sites, the chronology arrived by Wheeler must be re-examined.

Though, we have copious archaeological sources for reconstructing the material history, we are unable to study the process of urbanization in the ancient Tamilagam in the absence of *insitu* structural remains due to the absence of major excavations in Tamilnadu till 2015. Now, as a pleasant news, the Archaeological Survey of India, Government of India, had discovered an extensive and undisturbed archaeological mound having a height of 4 ½ mt, spread over an area of 110 acres and having a circumference of 4½ km. at Keeladi near Madurai, wherein excavations on a major scale is being undertaken for the past two seasons in 2015 and 2016 in an attempt to expose the entire mound. During the course of excavations nearly three phases of structural activities, tentatively datable between 3rd B.C. and 1st cent. A.D. was noticed. Bricks in four different sizes i.e. 38 x 22 x 6cm, 36 x 22 x 6cm, 35 x 22 x 6cm and 34 x 21 x 5cm were used in the construction. The impressive structural remains exposed at Keeladi, which is first of its kind in Tamilnadu, compels the Excavator to equate the site with Harappan sites in North India. So far in the last two seasons nearly 6000 antiquities said to have been documented from the cultural deposits. Discovery of dice, ear-ornament and comb made out of ivory deserve special mention. Above all, presence of graffiti sherds in the earliest level, succeeded by inscribed sherds numbering nearly seventy, with Tamil Brahmi scripts giving names like *aadan*, *sendan*, *uthiran*, *sattan*, *vendan*, etc in the structural level would once again endorse the fact that the graffiti was the earliest stage of writing that was succeeded by script writing. Hopefully, the Keeladi, an obscure village, hitherto unknown either in literature or in history, would provide answer for many of the conundrums in the cultural history of ancient Tamilagam.

Now every day new discoveries are reported from all over India in the form of field findings,

inscriptions, coins, paintings, sculptures. New interpretations on archaeological discoveries are published in the form of reports and books by various scholars. These archaeological discoveries must find their proper place in historical researches, but for which the history will not be complete and updated. The historical researchers, both senior and junior scholars, should make use of the above new data after a diligent interpretation for rewriting history or reviewing already known history. Though coins and inscriptions dated to Kalabras were discovered, many continue to write the Kalabras period as "dark age". Once again it is reiterated, that an authentic history without archaeological source is not possible. Therefore, my appeal through this august body is that any historical account irrespective of period must be written by incorporating archaeological sources, so that interpretation arrived at would be logical and scientific.

In the foregoing pages the importance and role of archaeological sources in reconstructing the

history is emphasised. Day after day, these archaeological evidences are being destroyed or erased. Though many laws are in force for conservation and preservation of cultural properties, these cultural properties are being destroyed or smuggled out of India often. However, the destruction due to nature could be rectified and restored. But, the human vandalism in the form of mining, quarrying, smuggling and land grabbing, all together wipes out the archaeological evidences. As these offenders are destroying the cultural properties of a society for personal gain, their offences must be treated as a severe crime on a society and hence, laws must accordingly be revalidated by plugging the *lacune*, paving way for awarding maximum and deterrent punishment. Then only we can pass on these cultural properties to our posterity.

I once again thank the office bearers and Executive Committee of Tamilnadu History Congress for having given me an opportunity to share some of my views.

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BENJAMIN LEWIS RICE'S CONTRIBUTION TO HISTORY AND ARCHAEOLOGY - AN OVER VIEW

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An attempt is made in this paper to review "B.L Rice's Contribution to History and Archaeology". Benjamin Lewis Rice (1837-1927), was renowned educationist, epigraphist and historian. Rice's invaluable contribution was made for the advancement and enrichment of Kannada language, literature, archaeology and history during a period of more than forty six years of his service in the erstwhile Mysore state. As a British official, B.L Rice engaged himself in research over Karnataka's past, through the study of its antiquity. In this manner his contribution is extremely outstanding.

Lewis Rice was born in Bangalore on 17th July 1837¹. His father, Benjamin Holt Rice, was an agent of the London Missionary Society. His younger brother, Edward Peter Rice was engaged in Kannada Literary activities. They were living in the outskirts of Bangalore i.e., in St. Marks Square². As a boy of ten years, Lewis Rice proceeded to England for higher studies. There he obtained B.A Degree in Harrow and appears to have been in service for sometime. After his return to Bangalore in 1860, he was selected and appointed as Head Master of the Central School (later developed into now well known as Central College) between 1860 to 1865.

In 1865 he was appointed as Inspector of School in Mysore and Coorg (1865-68, 1870- 73); then he held the posts of Director of Public Instruction in the Mysore State (1868-69, 1873-83); Secretary to the Education Department of the Mysore Government (1883-90) and finally the Director of Archaeological Research in Mysore (1890-1906), besides serving in 1882-83 as Secretary to the Commission on Education of which Sir W.W Hunter was president. He finally retired from official duty on 1st July 1906 at the age of 69.

When he was a School Inspector extensive touring in rural areas was necessary. It was during these official tours he happened to look at stone inscriptions found in remote areas, Kannada and Sanskrit palm leaf manuscripts and developed interest in them.

He distinguished himself by the large number of useful works on the history, antiquities, education and literature of Karnataka. Some of them are written or edited by him, of which the most notable work are the '*Mysore and Coorg Gazetteer*'³, edited by him in 1877-78 (of which a revised and enlarged edition appeared in 1897) in 3 volumes. The first volume exclusively deals with Mysore in general, the second volume gives district wise information and the third volume is concerned with Coorg (Kodagu). These Gazetteers contain information on the physical features, flora and fauna, ethnology, history, religion, language and literature, art, administration etc. The Gazetteers are in English and therefore people from other parts also could know about the land.

They were acclaimed as the most objective and comprehensively informative. Therefore could be the best model for gazetteers of the other states. The Calcutta Review appreciates them as containing; "A mine of information about the country. Evidently written with a care, it shows great care and research, knowledge of language and literature of the country and thorough appreciation of the subject in hand"⁴.

In 1879, Rice brought out a volume called "Mysore Inscriptions" containing translations of all the photographed inscriptions collected by Major Dixon and of some others collected by himself. In 1884, he prepared reports on the history of education in Coorg (1832-82) and future plans. In 1868 Mysore Government sanctioned a Lewis Rice's "*Hobli School Scheme*" for the establishment of Hobli Schools to bring education within reach of the mass of the people⁵. Under the provisions of that scheme, a school was to be sanctioned for every hobli where the people desired to have a school and in earnest of their desire agreed to provide a school house.

As the Chief Officer Census of 1881, he submitted a good statistical analysis report on the Mysore census in 1884⁶. For some time he was in charge of the Police Department also. In recognition of his meritorious and efficient service in any field he was conferred with the title C.I.E (Companion of

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Indian Empire) in 1884. Recognizing his praiseworthy service in the education field, the University of Madras conferred on him honorary D. Litt.

As the Director of Archaeological Researches in Mysore, he made a tremendous work His prestigious twelve volumes of "Epigraphia Carnatica" containing in all 1869 inscriptions actually surveyed in different parts of the state including Coorg and edited them in these volumes. In 1886, he published volume of Coorg 'Inscriptions (E.C Vol.1). in 1889, he published the volume of Sravanabelgola (EC Vol.11), consisting of 144 Jaina inscriptions collected at Sravanabelgola. Afterwards he published "Epigraphia Carnatica series successively (E.C Vol.111 in 1894, IV in 1898, V in 1902, VI in 1901, VII in 1902, VIII in 1904, IX in 1905, X in 1905. XI in 1903 and XII in 1904). In 1909 Rice issued volume entitled "*Mysore and Coorg from the Inscriptions*" summing up the historical and other information contained in the above volumes.

Apart from these, Rice started a new series called "*Bibliotheca Carnatica*". In these series Rice edited and published important classical Kanarese works on grammar and poetry Karnataka Bhasa Bhusana of Nagavarma II in 1884; Karnataka Sabdanusasana of Bhattakalanka Deva in 1890; Pampa Ramayana of Nagachandra in 1892; Pampa Bharata or Vikramarjuna Vijaya of Pampa in 1898 and

under the guidance of Lewis Rice, K.B Pathak edited Kavirajamarga of Nripatunga or Srivijaya in 1898.

Rice's other works are 'catalogue of Sanskrit manuscripts in Mysore and Coorg (1884); European tombs and monuments in Mysore (1906), the inscriptions (1900); Amarakosa (1881), Find of Roman Coins near Bangalore (1891). A portion of Mysore and Coorg supplied to the Imperial Gazetteer of India (1908) and above all more than forty five articles on Karnataka history, Epigraphy literature, art and culture contributed to the journals of Indian antiquary, Royal Asiatic Society, Epigraphia Indica and other commemorative volumes.

After his retirement he settled down along with his family in Harrow-on-the-hill, a suburb of Harrow city, England⁷. Finally he died on the 10th July 1927 at the ripe age of ninety. His pioneering, splendid, versatile and fruitful work of various kinds, has no doubt earned a lasting place of honour in the academic world for him and gratitude of the people of Karnataka. One finds absolutely no exaggeration in the cryptic and precise description of his personality by L.D Barnett "A man of untiring industry, wide learning and earnest devotion to the pursuit of truth, he has rendered exceedingly great services to the cause of knowledge by the stimulus which he has given to historical and literary studies in southern India⁸".

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INDIAN CINEMA : PORTRAYAL OF MINORITIES

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It is a well known fact that movies have enormous impact on the societies and would set new trends, ideas and traditions etc. Films not only make the opinion but also reshape the opinions. Films reshape old trends, thinking, customs and traditions. If one idea prevails strongly in a society then it can be transmitted from one society to another through the medium of cinema.

The present study is an empirico-historical inquiry into the Indian cinema. I approach this problem as a social historian and attempt to equate the on-screen narrative with wider social and historical forces. This establishes the crucial interconnection of majoritarian politics and popular culture, and it shaped mass opinion in the country in a particular direction, particularly against the religious minorities like Muslims and Christians. The paper attempts to explore the diverse processes of manipulation and control that went into the cinema acquiring and transmuting certain images and ideologies, in relation to its vast and varied consumers, both national and international or east and west.

Among the film industries, Indian film industry can be considered one of the famous and the strongest industries in the world. The influence and strong impact of Indian film industry has increased and almost reached at hegemonic level. Both the Hindi film industry, called the Bollywood, and regional industries are presenting Muslims in negative roles and source of all kinds of anti-national activities. This trend of negative portrayal is on rise for the last two decades, particularly after demolition of Babri Masjid and consequent communal violence in the country. Particularly, Bollywood has played a notable role in making this image stronger along with the western media and film industry especially after 9/11 incident.

The portrayal of Muslim characters in the Bollywood movies has witnessed an unpleasant change over the time scale. Movies were made on the subject of terrorism and only Muslims were shown as terrorists who were fostering terrorism not

only in India but in the whole world. The film industry has also been making the Kashmir as background of the movies and arousing the religious sentiments in the name of nationalism. There was a great deal of work done by Indian cinema on Muslims and showing them as terrorists who were involved in all sort of terrorists acts whether it is in India or elsewhere. From being Badshas, Nawabs and aristocrats they are reduced to smugglers, dons, terrorists and gun wielding Jihadis on the Hindi screen now. The gradual but systematic portrayal of Muslim characters in negative shades in the Bollywood films, including regional films, can be seen how the image of Muslims has fallen places in the Indian society.

Of course, this can be a subversive exercise as well, but taken collectively, the profusion of such tropes work insidiously rather like inane advertisements of TV that through repetition affect the subconscious mind and goad the audience into buying their products. The cognition of messages conveyed by the films does not depend on the reception of any single film alone, but on the cumulative effect of regular exposure to certain stereotypes and viewpoints. This very majoritarian psyche has turned against Muslims, who have become the most vulnerable sections and universal target of society.

The stereotyping getting sharper and more negative as the time passed. There has hardly been any movie (say between 1950-2014) where the story depicted a Muslim family or character with ordinary traits such as a career-conscious youth, an office-going husband, or a small time vender. Muslims have to always have a special and distinct character. Only recently have some directors made conscious effort in giving non-conspicuous roles to characters with Muslim names.

The portrayal of Muslims by mainstream media and movies reiterates Michel Foucault's theory (*Discipline and Punish* and *The History of Sexuality*)

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that the control over knowledge systems has direct repercussions on the way power operates in this world; and the connection between the truth and power and the way the latter influences the former, thereby highlighting the very subjectivity of truth. (His theories addressed the relationship between power and knowledge, and how they are used as a form of social control through societal institutions.) This is also corroborated with critical theory wherein it was shown that how histories are written according to the convenience of the dominant class and epistemology governed by its own ideological state apparatus. As Karl Marx said that the ideology of the dominant class always becomes the dominant ideology, a fact which can be seen in the way this world functions where the veracity of truth becomes questionable on account of it being controlled by those in power to suit their purpose. Perhaps the best and the most relevant examples of this can be found in our own Indian movies where the stereotype imagining of Muslims in negative fashion is on display every time one bothers to question what is shown to us as the gospel truth.

Muslims are seen by many as something like savages or animals, frightening and threatening. Because of the repeated portrayal in negative fashion, many people started believing that Islam is inherently violent, or anti-democratic, or that the religion oppresses women and is opposed to modern values. But it should be observed that a fundamental teaching of Islam is that people should strive to be kind and generous.

"When you tell certain individuals or groups that you are Muslim, their expressions automatically change, even if it isn't necessarily hostile," a student said during an interaction with a group of students in Hyderabad city. "Because one Hindu or Christian white person does something, we don't fear every Hindu or white man," observed one member of the discussion group.

Of late, studies have identified that anti-Muslim prejudices have a long and powerful history. Degrading images have been virtually unchallenged for decades together. As a rule, Muslim women are still projected as mostly mute and submissive figures: bundles in black, beasts of burden, and even bombers.

Muslim men are portrayed as villains: smugglers, dons, sinister sheikhs, drug peddlers, hijackers and gun-wielding terrorists. Such stereotypes do not exist in a vacuum. History teaches us that perceptions impact public opinion, which in turn impacts policies, which in turn bring about conflicts between nations, often resulting in destruction and death. In this Information Age, films do really have an impact the public opinion and policy; several studies mentioned about the creative power of the entertainment and media industries to reduce certain nationalities, religious, racial and ethnic groups, into a single imaginary threatening entity. As films release worldwide on a single day, nothing remains local or regional, but everything will be global and international.

Fear, distrust, dehumanisation and violence against Muslims remain a sad reality. There are individuals and special interest groups with political agendas continually vilifying Islam and distorting the image of Muslims through movies and TV serials. Constantly repeated over a period of time, the negative image helped create and reinforce prejudicial attitudes toward Islam and Muslims, resulting in a narrow view of the Muslims with hate and exclusion.

Some television networks and film makers need to take positive steps to address the stereotype. There should be reality shows about the neighbouring Muslim families to have a nationwide conversation about what it means to openly practice one's religion. If we open up the discussions and engage all groups of the society, these fears, misunderstanding or negative images would be disappeared soon.

Stereotypes take a long time to wither away. However, with sustained efforts and regular interactions, both at academic and non-academic platforms, would definitely eliminate these negative portrayals and embrace our commonalities by projecting more honest and positive images. Seminars like this will lead the way by stimulating discussions which would stop the creation of negative images of a particular community and dispel the stereotypes and would project Muslims as fellow human beings.

Negative Outcomes

As we may know, many films spread falsehoods about Muslims through negative portrayal of Muslim characters in their movies. Given the persistence of negative Muslim stereotypes in popular culture and the pervasive bias in media reporting, an explanation for these divides may be found in the different life experiences of Muslims and the sources they utilise to get their news about the world.

The way forward

One of the challenges that the Muslim community faces today is making the rest of the population aware that the image of Muslims in the movies is mostly negative. Most people in the mainstream population do not realize this or notice it, unless it is pointed out to them.

It is quite natural that film-making industry is profit-driven in India as elsewhere in the world. „This makes time and space very valuable. Writers do not have a lot of time to develop characters and bring out nuance about a culture, but, rather, must make maximum use of every minute they have. What they do, then, is use characters that the audience will recognize, as soon as they walk onto the screen. Consequently, stereotypes become very important to writers in popular culture. Although this not always a negative, the stereotypes of Muslims usually are. When writers want to portray a terrorist, or someone who is threatening, they put them in Muslim attire, give them an accent and make them look Muslim . That's a stereotype that is used often because it's very quick and easy. "The villain of choice today is the Muslim." several critics observed.

There are some contradictory opinions that there exists a conspiracy to portray Muslims in a negative light all the time. Some scholars opined that the truth is that most writers don't know enough to engage in conspiracy. It happens because writers don't have a reason not to make it happen. The only conspiracy most writers engage in, is said to be the conspiracy to make more money. If that means they have to use a Muslim stereotype, then that is what they will do; "a lot of it also occurs from ignorance".

The way forward is clear. Education about and exposure to Muslims are central to the efforts to create greater understanding of this community and to ensuring that their rights are secured. The media has a role and politicians have a responsibility. Bollywood s negative stereotypes and the media s obsession with negative stories not only feed misunderstanding, they threaten the rights and security of Muslims. Irresponsible political leaders who fuel Islamophobia must also be called to account. It is the duty of the scholars to challenge actual and potential anti-Muslim stereotypes in the movies. It can be noted that Muslims are not only having the feeling discrimination against them but also several groups in the country like Dalits, Women, Christians and North-east people also face exclusion and discrimination against them, and they should all expose the exclusionary practices adopted by the media and try to curb them in the future.

Some specific actions that the community can take to change its image:

- 1) Positive alternatives need to be put forward to counter negative stereotypes. Spokespersons with good communication skills are required to intelligently identify the community's values and strive to dispel the stereotypes.
- 2) Requirement of sensitization of film producers, directors and writers. It is understood that most of them do not understand the negative consequences of their products and they need to be made aware of it.
- 3) More participation in the film industry by Muslims into the ranks of writers, directors and producers will definitely have positive impact on the production of movies.
- 4) Bringing awareness and sensitisation among non-Muslims instead of keeping them just within. It is fine to have own production houses, television channels, newspapers and magazines, but in order to reach the greater society, efforts are required to target messages to non-Muslim communities.
- 5) Sensitization of non-Muslim viewers to negative stereotypes and discussions are required to have

the point of view of Muslims. Talking to the people of other communities will definitely have positive change in their perception. Most people don't consciously notice a negative message unless it is about them or unless it is brought to their attention.

It should also be noted down that even Muslims too have responsibilities. The community must do more to make themselves known through civic engagement, education, acquiring good communication skills and political participation. The challenge is clear and must be met with steadfast efforts.

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THE STORY SAYING STONES (SPECIAL REFERENCE TO THE HERO STONES OF KURUMAN TRIBE)

C. Chandrasekar*

"People of India don't have sense of history"

- Lord Macaulay

The above saying of Macaulay regarding Indian History is likened to a blind man touching elephant. The Indian historical sense came into existence from the beginning of civilization which was begun by our ancestors through herostones and inscriptions are evidence of this, instead of the exposure of British culture during the early modern period. The contribution of "Kuruman" tribe for documenting the history is greater than any other society.

Kuruman Tribe

Kuruman tribes were the people who migrated from Karnataka to Tamilnadu, particularly they settled in most parts of Dharmapuri and Krishnagiri in Tamilnadu. Kannada is their mother tongue. Goat herding was their main profession. It is said that their name "Kuruman" tribe has come from their profession of herding "Kurumba" goat, a kind of goat. One of the important literatures of Tamil, "Purananooru" cited their presence in the lines "articulate Language Thagadur" tamil that is the place where people speak many languages.¹

K.S. Singh says Kuruman people are shepherds.² A. Iyappan explain about the people called kuruba kuri - goat (in kannada language). that Kuruman term is coined from "Kurumba Goat".³ The place where they lived is called "Arungurumbu" in the Tamil scripture "Aganaanooru",⁴ in "Perumbaanaatru" it is called the place where there are full of houses kurumbu.⁵ Archaeologist R. Poongondran says the term "Kurumbu" is referred in 13 places in Sangam literature.

Herostones and the History of Kuruman Tribe

I have collected many herostones in Dharmapuri district; most of them were the clans of Kurumba tribe.⁶ these people worship their ancestors even today. To shelter the spirit of the departed

people, they built a house like structure in the place where dead people were buried. The pyramids that were built in Egypt are also a symbol of worship like this.

Sundra explain his book, "Kuruman tribes where the people who started the culture of worshipping the ancestors in Karnataka". One set of people of Kuruman tribe migrated to Dharmapuri and Krishnagiri through Chittoor and Theertham canal in Andhra Pradesh and another group of people migrated to Coimbatore and Ooty through Kollegal and Thimbam.⁷

They left their monuments along the way they travelled. Narasimma says, "that monuments of Kurumba people that are found in Karnataka are older than the monuments of Tamilnadu". He says that this is the evidence of their migration.⁸

The herostones of paleolithic age of Kurumans in Kariyachandram, they call "Kalkuttai Chittappa". They call "Muthappan Sandhu Kalkuttai" in Chenna Chandra Malai.⁹

Stone Temples

Their temples came arose out of the graves. Hero stones are evolved symbols of departed people. The herostones are the augmentation of paleolithic temples are built in the form of stone houses and ancestors are worshipped in the form of statues in it.¹⁰

Their stone temples are built in three sides, like U shape two parallel stone standing and a stone bridging the parallel stones in the top of it. Eastern side is made as the entrance of this temple, and images are sculpted in the western side and other side of the temples.¹¹

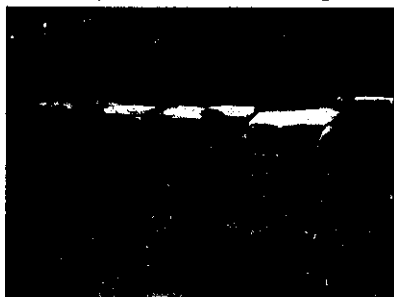
I have found more than forty Kuruman temples in Dharmapuri and Krishnagiri districts. I have documented Kuruman temples in more than thirty places.¹²

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Since their main profession is cattle rearing, the temples were located in the foothills and in the forest areas, and these structures are called "Kattukovil" that means temple of the forests. These temples are also called "Thottavargal Kudi" means place of the Elder People.¹³

Story Telling Stones

Hero stones and inscriptions play a key role in documenting the history. I have found the treasure of more than 80 tombstones at "Sambarasana Halli, which is located in Shoolagiri block near Hosur.¹⁴ Similar temples with herostones are found in Chenna chandram, Kariya Chandram and Singiri Palli.¹⁵



Pikkanahalli Herostones

Only hero stones are found in the Kuruman tribe temples. The hero stones in these temples are worshipped only by the few names "Dhodayya, Chithappa, Beerappa, Pathaiyya and Chakiyamma". It has not been noted that other deities are not worshipped in these temples. About 100 groups are found among these people. Specific groups have built specific temples for them. Since these people are nomadic, they build the temple wherever they go, even after migration they visit their particular places of worship and observe their worship.¹⁶

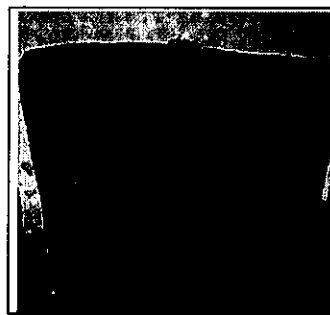
Historic facts revealed through Hero Stones

The hero stones of Kuruman tribes are not merely monuments. They have inscribed the footprints of society, culture and civilization in the hero stones.

1. The women statues found in the hero stones reveal they followed matriarchal system. In other tribes, women deities are given separate shrine in the temples, that is, the people of other tribes don't give equal status to male deities and female deities, whereas in the temples of Kuruman tribes,

it is observed that female statues are located beside male deities which implies that females are given equal status to that of males in the Kuruman culture.

2. All the family members were given equal rights in Kuruman cultures. This is evident from the statues of children in the hero stones.
3. Since Kurumans are nomadic tribes, they don't cut their hairs until marriage, they have their hair cuts only at the time of marriage. It is found their hairs are braided in the statues found in the hero stones.¹⁷



Kaveripattanam Herostone

4. These people lived in hills, hence the statues in the hero stones are found with sticks.
5. It is depicted that their shoulders are covered with blankets. This shows the importance of blankets in their lives. They use blankets during their important occasions. Most of the inscriptions are found in this way. Blankets are a part of their life.¹⁸
6. Women don't wear blouse in this culture. These things reveal their dressing sense.
7. The hero stones depict the cattle grazing in meadows, this refers their profession.
8. In a hero stone found near 'Belamaarana halli', a picture of tiger attacking a goat and a kuruman killing the tiger is depicted. This has been found for the first time in Tamilnadu by me. They worshipped this statue as their family deity.¹⁹
9. They did not fail to give importance to musical instruments in their hero stones. The instrument "Thappattai" is found in the herostones, they use these instruments in festivals. They have shown

this habit in the places Paaroor and Kariyachandram. Three types of 'Thappattai' are shown,²⁰

- a) a thappattai that is beaten with a single hand
- b) a thappattai that is beaten with two hands
- c) small thappattai.

Another type of musical instrument that is depicted is Keelukattai,²¹ one handle of this instrument has rings, and they produce sound by shaking these rings. This instrument is also played during the festivals. Women are allowed to play this instrument in the festivals. The tombstones that are found in Paarur and Karimangalam depict this. It shows women were given equal right. I have found that these instruments are preserved in the places Chokkaadu near Kaveripattinam.²²



Keelukattai at Chokkaadu

An instrument called 'Kombu' which is flute like is found in the hero stones in the places Chembarasana Halli, Kariyachandram and Kaarimangalam.²³ The mouth of this instrument is small and the outlet of this instrument is semi circle. It is evident that herostones are kept not only people have died out of valour, even the people who died naturally are kept herostones.²⁴

In Elavadai, a place near Morappur in Harur block, I have found that the place of worship of Kurumba king. A picture of people playing flutes is found in the herostones. This may be the impact of the Kurumba people with their relationship with people living in the plains. It has to be noted this place is not so ancient when compared to other Kurumba temples.²⁵

The dance of Kuruman tribe is called "Sevaiyattam", the herostones portraying this dance are found. 3 to 4 images are found to be wielding sword while dancing "Sevaiyattam" is found in



A herostone in Chembarasana Halli shows a complete dance structure of "Sevaiyattam". In the first stone, 3 people dance "Sevaiyattam" and in the next stone a person playing the "Kombu" is walking along. And in the third stone, six males are found to be dancing "Sevaiyattam". In these pictures, females are also showed, they don't wear upper garment, they keep "Theertha Sombu" in their hands, in other hands they have stone. This picture of women shows, that women are given equal rights to take part in festivals.²⁷

Women were given religious rights, in addition to this; they were also involved in worshipping ancient female deities. Their herostones show that they followed matriarchal system of family. In two herostones that were found near Pikkanahalli in Tenkani Kottai, female deities were engraved in the herostones; the images were similar to the female deities images that were found in ancient urns.²⁸

The images of male and female that I have found in Kariyachandram show, their one hand is pointed upwards and another hand is pointed downwards. The images reveal it refers the last day of pongal, worshipping the cows. They drew images of "Raakaasi" using cowdung at the entrance of their home. It is believed that the image of Raakaasi prevents evil power from entering the home. These images in the herostone tell us that they were cattle rearing community.²⁹

The images of a soldier wielding arrow pointing upwards in one hand, and in other hand he seems to be attacking the horse of his opponent soldier who is approaching him. The images of soldier are found with waist belt and ornaments. The herostone also has the image of a woman having a

vessel with her. The right corner in the upper surface of the herostones has the images of Vishnu's conch and lower wheel of the horse. The left side has the images of Shiva Linga.³⁰



Thasampatti Herostone

The copper plates of Pandian Kings while referring the Kuruman tribes, classify them into Kattu Kurumars – (Kurumars of the forests) and Nattu Kurumars (Kurumars of the Country).³²

The inscription of Pallava King Aparaaathikan is found at Madhangeswarar temple at Saththivedu village in Ponneri Block. In this inscription, it is evidenced that Kurumars donated 100 goats to fuel the Nunda Lamp. This information is the proof that Kurumars were chieftains once.³³

These images in the herostone say some of the Kuruman tribes went on to become chieftains. These herostones are evidence to the facts that relationships with the people of the plains have made the Kuruman tribes to accept their culture and their embracing Hindu Gods in worship. To confirm this fact, some of the herostones carry the images of Lord Veerabhadra who is one of the reincarnations of Lord Shiva. This worshipping of Hindu deities marks the evolution of Kuruman tribe's religion.

Kuruman Tribes are classified into "Naattu Kurumars" – (Kurumars of the country) and "Kattu Kurumars" – (Kurumars of the forests). The research studies conducted by Edson & Tharaston says many similarities exist between the Kuruman people who lived in the Nilgiris and the Kurumbar people who lived in the areas of Thagadur.³¹ The herostones and the images engraved in the herostones carry similar pictures at Panisalai near kothagri. The images in both the places carry show that Kurumbar people worship by black marking in the forehead. The way they bless the people at the time of wedding is also similar.

The fact that these people were migrated from Karnataka is evidenced by the tombstones in Kariyachandram and Karimangalam. In the Karnataka, the Kurumar Tribes had the habit of worshipping "Navagandam", a practice in which flesh are taken from nine parts in the body. Historians say that this practice of worshipping Navagadam would have spread to Tamilnadu from Karnataka.

Kurumars who lived in the Thagadur region are called "Naatu Kurumars (Kurumars of the Country)". Archaeologist Poongundran says that "Kurumbu" – the residential areas of the Kuruman Tribes are found in the Thagadur region.

Thus, the origin, the way through which they travelled Tamilnadu, their dressing habits, Civilization, Music, Dance, Culture, Profession, Religion, and valour of the Kurumbar tribes are evidenced from the tombstones. It is impossible to document the history of Kurumbar beyond tombstones. Moreover, Kurumbar tribes preserve their unique culture and civilization even today. The tombstones telling the tales of Kuruman tribes are immortal.

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FRENCH COLONIAL SCULPTURES IN PONDICHERRY-A STUDY

M. Kasthuri*

Pondicherry is famous for its monuments and heritage buildings. that strongly reflects a French influence in design, patterns and structures. Pondicherry city is a delicate combination of a French artistic remainsset in an Indian environment. Prime Minister Jawaharlal Nehru also said that "Pondicherry is the window of French culture".

Excavation at Arikamedu, near Ariankuppam, on the outskirts of the present city prove that the

Romans once settled here and regular commerce was carried on between the port of Pondicherry and the Roman cities from 2nd century B.C. to 2nd century A.D. The area later formed part of the kingdom of the Pallavas, the Cholas, the Vijayanagar rulers and the Nayaks. The French came following the Portuguese and the Dutch, and took root over there. The French like other European countries wanted to share in the profits of eastern trade and entered into the fray for

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the commercial relationship with India. The first trading post in India was established by the French at Sonaly in Surat in 1666, after obtaining a firman from Aurangzeb, the Mughal Emperor. The availability of good quality cotton textiles attracted the French Company to expand its commerce to the Coromandel Coast.

On February 4, 1673, Bellanger de l'Espinay, a French Lieutenant set foot first on the soil of Pondicherry, to establish a loge. When Bellanger left for France, his assistant Francois Martin built up the French factory at Pondicherry in 1674 with the permission of Sherkan Lodi. However, the undisturbed French rule over Pondicherry began from 26th September 1816 and went on to govern over one century and thirty-eight years until they left the shores of Pondicherry on 31st October 1954, following the merger with Indian territory. Though they have moved back to their own land, their town planning, architectural remains, sculptural monuments and socio-cultural life of the Franco-Pondicherrians are even now speaking of the French Legacies in Pondicherry.

An attempt has been made in this paper to highlight the enlightenment of the memorial monument of the French sculptures in Pondicherry.

Statue of Dupleix

Marauis Joseph Francois Dupleix was a far-sighted politician, captain and administrator, who glorified himself to his nation's victories. He was born on 1st January 1697 at Landraces in France. He came from a farmer family. In 1721, he was appointed as the senior member of the superior council at Pondicherry. He was the Governor of Pondicherry on 14th January, 1742¹. He left Puducherry in 1754. He was the greatest among the French Governors of India. The recognition of his contribution came only in 23rd July, 1870, with the commissioning of two statues- one in Pondicherry and the other in France.

The statue of Dupleix was made in France by one sculptor Theodore Gruyere in 1869 and was installed near the beach and the statue faced the sea. It was shaping up of bronze metal. Its height was 2.88 meters. Six carved ornamental granite pillars were installed at the base. These pillars were eight feet tall and were obtained from a Thirumal temple in Gingee, during the period of Dupleix. The hundred years old, granite pillars at the base were removed

and adorned in the different places. In the year 1965 this statue was taken to the French Consulate building. In 1979, the statute was again installed on the southern side of the beach road in the children's park.

The top to bottom of the statue had sculptural significance. Dupleix is represented as a man of commanding statue. His face is in neo-classical style. In the large nose and massive under the jaw, some resemblance may be traced to Oliver Cromwell as commonly represented in his portraits. In the statue, Dupleix wears a curt dress with bag wig and long riding boots. The dress code of this administrator is fashioned on the model of Rococo style². The globe in right hand is waving in position and his left hand holding the knife in his chest is the symbols of his greatest achievements as a commercial traveller and a conqueror. Gunny bags were put behind the statue also explained the arrival of the French East India Company for trading activities. However, its significance was using the Gunny bags for the supports, and the balance of the statue, has revealed the real technological aspects of the sculptor.

Statue of Joan of Arc

Another notable image found at Pondicherry is Joan of Arc. The Hundred Year's War was fought between the French and British. In that war, French went to the edge of defeat. During that time, an illiterate shepherdess peasant girl Joan of Arc heard through the representative of divinity. She had a duty to save the French crown from the British. She came to participate in the war. She fought in the war along with male soldiers, and finally the French won the war. However she was condemned and burned in 1431 in a market. Later it was realized as injustice³. A marble statue was set up in memory of the heroic and Mercurial French Damsel Joan of Arc in front of the Church of Our Lady of the Angels, on 14th September 1920 with the great effort by Francois Gaudart an industrialist in Pondicherry.

The statue of Joan of Arc is in the posture of holding aloft of a banner, stands on a pedestal⁴. It had significant sculptural work. Its height is 8 feet. Six feet height pillar was installed in the base. A flag is in the right hand and the left hand holds a sword. This patriotism explained her courage and patriotism to her mother country. Her armor, dress and helmet

explained her bravery in the war. Flat of the French flag and dress expressed its uniqueness and technology of the sculptor. It was the largest marble statue in Pondicherry.

Statue of "Travelers Angel"

In October 1879, the French railway line was associated with the British railway line between Pondicherry and Villupuram. The official inauguration ceremony was performed by the Duke of Buckingham, Governor of Madras on 15th December of the same year⁵. In front of the Pondicherry railway station, a Statue of the Goddess of Travel is adorning. This statue is obtained from France. It looks like a young female statue made of iron. Her way of dressing like ancient Egyptian princes depicted as in the pyramids. Her head is looking an umbrella, (now the lamp and umbrella are not there. It was demolished during the anti- Hindi agitation movement in 1965), below her leg, two - lion sculptures were depicted. In the base there were depiction of some figures like a snake , plant and human having horned. This young lady's head is bowed in greeting the passengers for more than 100 years⁶.

Mathana Kalyani, mentions that "under the statue , in the eastern and western side a snake and plants were depicted. A human head with horns is also depicted. Some scholars have proposed that, she is a Greek Goddess. According to Prof. Jean Doleach, she is an Egyptian Goddess. K.A .Babu, in his book says, the statue was erected at the place of a drinking water tank, which is the junction of the canal carried over from Muthiraipalayam. It was the symbolic theme of the European sculpture.

Bust of Victor Schoelcher Statue

Victor Schoelcher was born on 22nd July 1804 at Alsace in Paris. He belongs to the bourgeois family. He was an amazing humanitarian. When he became a journalist, he oppose the government of Louis Philip and making a reputation as a pamphleteer. He was charged to see America for business from 1829 to 1830, on this trip, he learned a lot about slavery and began his career for abolition of slavery throughout the world and promoted for the benefit of blacks notably French West Indies. His fight against slavery for those who have settled in France continued for some years and at last they got rights of French citizenship in 1848⁷.

Victor Schoelcher, until the end of his life remains a strong supporter of a humanistic, democratic and social republic, struggling against illiteracy, for secular and free public education and equality between men and women. Bust of victor Schoelcher Statue was made by a sculptor Francois Bogino on 1886. It was made up of bronze. This statue was obtained from France and installed in front of the Othiyan Salai police Station on Lal Bahadur Sastri Street in the year 1904 in order to commemorate his birth centenary function. At present this statue was placed next to the Dupleix on the southern side beach road in the children's park.

Its sculptural significance was always interesting. The structure of the Schoelcher is uplifting a slave denotes the abolition of slavery⁸. It is an enticing miniature sculpture, explains his contribution to the freedom of slaves. The bust of Victor Schoelcher is unique.

Aayi Mandapam

The Aayi Mandapam, a famous monument in Pondicherry was built at the center of the government park, to commemorate a 16th century courtesan from Pondicherry. The French King Napoleon III heard about the story of Aayi behind the water tank as "Aayikulam" in Mutharaiyarpalayam was deeply impressed. So he ordered his chief architect, Monsieur Lumairesse to build a monument for Aayi in 1863⁹. It was inaugurated on 15th August 1866. It was built in Greco- Roman architectural style. Sixteen Greco- Toricarts of pillars adorning all the sides of monument.

Above the pillars on each side of the monument, some noteworthy sculptures are depicted. In the east side, a horse with an anchor was depicted and in the western side a lady lying with a pot. In the northern side, Napoleon's bird was depicted and in the southern side, two girls together food item was depicted¹⁰. These sculptures were made of limes plaster and bricks, which is locally called as Stucco. According to Mr. Duraisingam" the monument was looked like Toric Temple (BC 450-440) of Ahora in Rome. After the independence of Pondicherry this monument became the government symbol of Pondicherry.

Statue of War Memorial

The elegant and magnificent French War Memorial is an ideal instance of the architectural grandeur of Pondicherry, located in the Promenade, along the famous Goubert Avenue was erected in 1937 to honour the soldiers who lost their lives during the First World War. The War Memorial is beautifully illuminated during the annual commemoration held on Bastille Day, 14th of July.

In the middle of, four stark white columns a life size statue of a soldier leaning on a rifle is placed. His head is looking down. It was inaugurated by Crocicchia on 3rd May 1938. After the liberation of the Pondicherry French Indian soldier's name who lost their lives in World War I and II, was engraved in the granite on the wall behind the standing soldier statue.

Besides the sculptural work of Dupleix arrival in Bronze installed behind the wall. Its length was seven feet and the breadth nine feet. It explained that the French people, Indian and the Muslim rulers with the elephant and soldier were given a warm welcome to Dupleix in Pondicherry¹¹. The navigator, dress code, organs of the body, projections of muscles were very beautiful. In short, it is rough texture and larger miniature sculpture of bronze in Pondicherry. The memorial has been enticing feel attached to it. People from the whole of Union Territory and nearby

cities gather every year to pay their respect to the brave soldiers who gave up their lives for the safety of others.

Eden Ville

Eden Ville, a Palace is situated at Karuvadikuppam in Pondicherry. It was built in 1827. In the facade of the palace, a head of the woman joined with the body of the horse is there. Along with this, two heads of a horse is also there. The Greco-Ionic pillars, French style of leaf sculptures, wooden drawing on the roof, are some of the French sculptural features of the palace¹². At present the condition of building is in ruins.

Conclusion

The cultures are more important than other sources for the study of the history. The French monuments and sculptures in Pondicherry are the best example for the French legacies. Through their wonderful and unique sculptural work, we know their imperialism, trade and commerce, socialistic colour of the architecture and technologies adopted by the sculptor. The sculptures of Dupleix, Schoelcher and Joan of Arc are the best examples of their imperialism over Pondicherry. The sculptural works of Gunny bags, globe, and facial expression of Dupleix identify his courage and purpose of his arrival. Thus the sculptures express the Legacies of French against Pondicherry.

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SOME INTERESTING TERMS FOR THE CHOLA INSCRIPTION OF VILLUPURAM REGION

K. Vengatesan*

Relation of human beings to the God or the Gods or to whatever they consider sacred or, in some cases, merely supernatural, archaeological evidence suggests that religious beliefs have existed since the first human communities. They are generally shared by a community, and they express the communal culture and values through myth, doctrine, and ritual. Worship is probably the most basic element of religion, but moral conduct, right belief, and participation in religious institutions also constitute elements of the religious life. In this context the author of this paper trace some notations related to the religion especially the etymological terms of temple administration during the Cōla period through inscriptions of the Viḷupuram region.

Tiruvuṇṇāḷigai Śābhā: The term *Tiruvuṇṇāḷigai* refers to 'Mulastānā or Garbagriha of temple'. Many Cōla inscriptions in Viḷupuram region mention the term '*Tiruvuṇṇāḷigai-śābhā*' which means temple administrative committee also called *Śrī-kāriyam* (ஸ்ரீகாரியம்). This committee had certain duties like registering land grants, burning perpetual lamps, conducting festivals and so on. For example, *Tiruvuṇṇāḷigai-śābhā* of *Tiruvīraṭṭāṇam* Dēvar temple (*Tirukkōyilūr*) and *Tiruvuṇṇāḷigai-śābhā* of *Tirutindīśvaram* temple (*Tiṇḍivaṇam*) were managing temple administration.¹

Śaiva saints *Tirunāvukkarasar*, *Tirunāṇasambandar* and *Sundaramūrti Nāyaṇār* had sung *dēvara padigams* on the following temples of Viḷuppuram region: *Tiruvīraṭṭāṇam*-dēvar temple of *Kīlūr* (*Tirukkōyilūr*), *Kirupāpurīśvarar* temple of *Tiruveṇṇainallūr*, *Abirāmēśvarar* temple of *Tiruvāmattūr*, *Veṇṇaiyappar* temple of *Tiruneivāṇai*, *Appāṇḍanādar* temple of *Tirunaṅkondai*, *Vēdapurīśvarar* temple of *Ēmappērūr*, *Śivalōganādar* temple of *Tirumuṇḍīśvaram*, *Marundīśvarar* temple of *Idaiyāṭṭu*, *Paśupatiśvarar* temple of *Tiruvāmūr* (*Tiruvāmūr* was the birth place of *Tirunāvukkarasar*), *Nāvalēśvarar* temple of *Nāvalūr*, *Tirutiṇḍīśvara* temple of *Tiṇḍivaṇam*, *Panamalai* temple of *Tirupanaṅgāṭṭūr*, *Vāṇilaikaṇḍīśvaram* temple of

Śēndamaṅgalam and Śiva temples of *Enṇāyiram* and *Girāmam*. Vaishnava saints *Toṇḍaraḍippoḍiāḷvār* had sung *pāsuram* on the god Śrī *Raṅganādar* (*Āditiruvaraṅgam*), *Tirumaṅgaiaḷvār*, *Poygaiaḷvār*, *Peyāḷvār* and *Āṇḍāḷ* had sung *pāsuram* on the god *Tiruvikrama Perumaḷ* (*Tirukkōyilūr*).² An interesting inscriptional record of the *Tirunādarkuṇṇu* in Tamil refers to the *niśidigai* (death by fasting of a Jaina) of *Chandranandi*, a Jaina Acharya, who died after fasting for 57 days.

Goddess Piḍāri (Kāvaldēvi – Goddess of Safety): Piḍāri was a goddess for providing safety and security to peaceful living of the society. An epigraph of *Kulōttuṅga Cōla III* (AD 1181) tells about the worship of Piḍāri village deity in Viḷuppuram region. People believe that Piḍāri protects people and village boundary. The worship of Piḍāri goddess was in practice in *Kiḍaṅgil-nāḍu* and the village *Śābhā* of *Cōlanallūr* donated lands to this Piḍāri temple.³ The following phase briefly discusses the administration of temples of Viḷuppuram region.

Śiva-Brāhmaṇas of Muppattu (30) Vaṭṭam: The *Śiva-BrāhmaGas of Muppattu (30) Vaṭṭam* was a type of temple *Śābhā* in *Nāḍuvilmanḍalam*. The epigraph of *Śēndamaṅgalam* shows that *Śiva-Brāhmaṇas of 30 Vaṭṭam* was a *Śābhā* of *Vāṇilaikaṇḍīśvaramuḍaiyār* during the reign of *Kōpperuñchiṅgal II*. The 17th regnal year inscription of the king registers a gift of 4,000 *kāśu* by *Udaiyaṇperumaḷ* alias *Toṇḍaimāṇ* for burning two perpetual lamps before the deity *Vāṇilaikaṇḍīśvaramuḍaiyār* and the goddess *Periyaṇāchchiyār*. The *Śiva-BrāhmaGas of 30 Vaṭṭam* received the gift and agreed to maintain the lamps from the annual interest on the amount of the gift.⁴

Śiva-BrāhmaGas of Arubattu (60) Vaṭṭam: An inscription of *Rājarājadēva Cōla* states that the *Śiva-BrāhmaGas of Arubattu (60) Vaṭṭam* was the

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administrative śabhā of Gramaradanāda temple at Elavanāśūr during the reign of Rājarājadēva Cōja. This records a gift of 16 kāsū for burning a lamp during the evening service in the temple of Urbagaṅkoṇḍaruliya Nāyaṇār, by Maṅgalalkiḷai Aimbōḷil Rāmaṇ of Maṇḍaiyūr in Tirumulaippāḍi-nāḍu. The gift amount was handed over to the Śiva-BrāhmaGas of Aṟubattu (60) Vammam of the temple.⁵

Kōyil-kēḷvi (கோயில் கேள்வி): The term 'Kōyil-kēḷvi (கோயில் கேள்வி)' refers to 'employee of temple services'. They were doing usual work in temples, for example, Śēndamaṅgalam inscription states that Tiruñāṇaśambandaṇ and Aṇṇadaṇanambi were working as kōyil-kēḷvi in Appādiśvarar temple at Śēndamaṅgalam. They were making arrangements for bathing of god, daily pūjas, making garlands, cleaning of temple compound and some times they registered temple donations and maintained the temple accounts.⁶ The 3rd regnal year inscription of Rājarāja I (AD 988) states about *Tiruvāḷagu-iḍuvar* (திருவலகு இடுவர்) and *Tūmam-toḍuppar* (தூமம் தொடுப்பவர்) meaning sweeper of the temple and garland maker in the temple and it also states that four sweepers and two garland makers were employed in the temple of Tiruṇḍiśvara-dēvar and were paid 4 kaḷaṅju of gold per year.⁷ Tiruvāmāttūr inscription engraved during the reign of Rājarājacōja I (AD 998) refers to Paramēśvaraṇ and Kaṭṭimāṇnāmmār who were in-charge of the service of *Tirumeḷugu* (திருமெழுது) and *Tiruvāḷagu* (திருவலகு) which means moping the floor with cowdung and sweeping the temple.⁸ **Tiruppali Śumakkum Yāṇai** (திருப்பலி சுமக்கும் யானை): Cōlaśikamaṇipallavaraiyaṇ was a minor king of Aruvā-nāḍu under the control of Parāntakacōja I (AD 922). He donated an elephant to Tiruvāmāttūr Iṟaiyaṇār temple for the purpose of lifting bronze idols of god during the occasion of festivals and also donated tax free land for the maintenance of that elephant.⁹ **Śrīkāryam:** Every temple of the Cōjas had Śrīkāryam which means the working committee of the temple and the members of this committee were known as Śrīkārya-makka. For example, the 12th regnal year inscription of Rājarājacōja I refers to the Śrī RudraGaḇaperumakkaḷ employed in the Śrīkārya of Mūlastānattu Perumāṇaḍigaḷ temple

at Pēraṅgiyūr in Viḷuppuram district.¹⁰

Pāraśivargaḷ (பாராசிவர்கள் - சிவன் கோயில்களில் பூசாரிகள்): Pāraśivargaḷ means priests of Śiva temples. Śrī Parmaṇ was working as Pāraśivar in Tiruvāmāttūr Aḷagiyaṇāyaṇār Śiva temple during the reign of Sampūrvarāyar.¹¹

Podukangāṇi: An inscription of Jambunāda temple, Jambai engraved on Jaya, Chittirai 24, Saptami, Monday, Pushya (Śaka year 1456), records the appointment of a certain Śēnbagarāyappichchar as *podukangāṇi* (general supervisor) for supervising the services performed in the temple of Tāntōṇṟī Āḷuḍaiyaṇāyaṇār. He was provided a house to reside, some lands and food from the temple by Mahāmaṇḍalēśvara Bogaiyadēva Mahārāja who was the Stānattār of the temple, the Ūravar and the Palapaṭṭai-śīrmaiyaṛ.¹²

Dēvar Paṇḍāram and Dēvak-Kaṇmigaḷ:

The term of *Dēvar Paṇḍāram* (தேவர்கண்மிகள்) refers to temple treasury and the term *Dēvak Kalmigaḷ* (தேவர்கண்மிகள்) indicates temple administration committee. For example, during the reign of Rājarājacōja I (AD 1009), Tiruvīdaikaḷi Ālvār (Tiruvikramaperumāḷ) temple had *Dēvar Paṇḍāram* and *Dēvak Kaṇmigaḷ* committee. The *Dēvak-kaṇmigaḷ* committee had sold 200 Kuḷi of Puñchai land for a cost of 10 Kaḷaṅju and it gave 3 Kaḷaṅju to Tiruvīdaikaḷi Ālvār temple for celebrating *Ayppaśi Tirunāḷ* (festival) and for providing food to nine BrāhmaGas during this festival.¹³ An epigraph of Vikramapāṇḍiyaṇ (AD 1285) also refers to the *Dēvak-Kalmigaḷ* of Ālālaśundaraṇār temple and *Kōyil Kaṇakkaṇ* (accountant of *Dēvar Paṇḍāram* - treasury).¹⁴ An inscription of Aśuraṇārāyaṇaṇ tells about *Paṭṭadai* or *Paṭṭudai-dēvak-kaṇmigaḷ* who was otherwise known as *Pūśāri* of Śiva temple (priest of Śiva temples). They were getting tax free lands in the name of *Paṭṭudaik-kāṇi* for their services.¹⁵

Temple Safe-keepers: During the reign of Cōlas, safe-keepers were appointed for security purpose of temples in Jayaṅkoṇḍacōjaṇḍalam. For example, during the reign of Kulōttuṅgaḍōja I (AD 1091) Kaṅgaḇperiyāṇ was a safe-keeper of Tiruvīdaiyāṇ temple in Kiḍaṅgilūr and also he was

in-charge of burning perpetual lamp in the same temple.¹⁶

Tirupali (திருப்பலி) and **Amudu - Tiruvamudu** (அமுது - திரு அமுது)

The term 'Tirupali' indicates 'daily pūjas in temples', 'Amudu and Tiruvamudu' refers to 'holy

food' offered to god in daily pūjas. Kings and people were granting gifts and lands to the temple for these practices. For example, the 23rd regnal year inscription of Rājarāja I (AD 1008) refers to several *Amudu* and provisions of making *amudu*.

Name of Amadu	Provision granting per day
<i>Appa-amudu</i> (அப்ப அமுது)-rice dōsa	<i>Rice 1 Padakku</i>
<i>Tayir-amudu</i> (தயிர் அமுது)-curd rice	<i>Rice 1 Padakku</i>
<i>Ney-amudu</i> (நெய் அமுது)-ghee rice	<i>Rice 2 Nāli, Ghee 2 Nāli</i>
<i>Milagu-amudu</i> (மிளகு அமுது)-pepper rice	<i>Milagu 1 Ālākku</i>
<i>Puḷiyaṅkari-amudu</i> (புளியங்கறி அமுது) -Tamarind rice 6nos	<i>Puḷi (Tamarin) - 5 Palam</i>
<i>Kari-amudu</i> (கறி அமுது)-vegetable rice	<i>Sarkkarai (sugar) - 5 Palam</i>
<i>Adaikkāy-amuu</i> (அடைக்காய் அமுது) 100 nos.	<i>Rice 2 Nāli</i>
	<i>Betel leaf and arecanut - 100 nos.</i>

The above mentioned *Amudu* were provided as *prasādam* (holy food) during *Tirupali* (pūja) in the *Tiruvīḍaikaḷi-Ālvār* temple and also this epigraph mentions about 7 *Mā* (256 *Kuḷi* = 1 *Mā*) *Iṟai-yili Dēvadāna* (tax free land grant) offered by Rājarāja I for this practice.¹⁷

An inscription of Kulōttuṅgaçōḷa I (AD 1102) tells about certain grants for providing *Tiruvamudu* (holy food) during *Tirupali* (pūja) in the *Tiruvīḍaikaḷi-Ālvār* temple. The total grant was 2 *Tūṇi Nel* (paddy) per day, offered by Śrī Iḷaṅgōvaṇ Vēḷāṇ as follows:

Name of Amadu	Provision granting per day
<i>Appa-amudu</i> (அப்ப அமுது)-rice dōsa	<i>Paḷavarisi - Old Rice 1 Padakku</i>
<i>Tayir-amudu</i> (தயிர் அமுது)-curd rice	<i>Nel 5 Kuruni</i>
<i>Ney-amudu</i> (நெய் அமுது)-ghee rice	<i>2 Nāli Nel</i>
<i>Milagu-amudu</i> (மிளகு அமுது)-pepper rice	<i>4 Nāli Nel</i>
<i>Ilai-amudu</i> (இலை அமுது)- 40nos.	<i>Nel 1 Kuruni, Nel 3 Nāli</i>
<i>Kari-amudu</i> (கறி அமுது)-vegetable rice	<i>4 Nāli Nel</i>
<i>Adaikkāy-amuu</i> (அடைக்காய் அமுது) 16 nos.	<i>Betel leaf and arecanut - 16 nos</i>

The paddy was measured by *Ulakalandān Marakkāl* totally 2 *Tūṇi Nel* (paddy) per day.

Amuduppaḍi - Śāttuppaḍi - Pūchchuppaḍi (அமுதுப்படி - சாத்துப்படி - பூச்சுப்படி): The suffix 'paḍi' refers to spending money to the temple for various services. Here the term *Amuduppaḍi* indicates fund for making *paḍaiyal śōru* (food offered to god at the time of pūjas); the word *Śāttuppaḍi* refers to the money

spent for gods' *alaṅkāram* (அலங்காரம் - decoration of god); the word *Pūchchuppaḍi* refers to the money spent for applying aroma materials (turmeric, sandal, butter, etc.) on the idols of gods.¹⁹ Thus the paper mention the notations related to the temple. administration till date followed by Hindu people.

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HISTORICAL AND CULTURAL HERITAGE OF VATTAKOTTAI

T. Kala*

Vattakottai is an old fort situated near Kanyakumari now in Tamil Nadu, but formally under the erstwhile State of Travancore. It had considerable strategic importance during the Dutch period (17th century A.D).¹ This old Vattakottai fort came into great prominence during the reign of Maharaja Marthanda Varma, the Great. He constructed the fort with granite walls. The fortress testifies to the strategic glory of the mighty Travancore rulers and to the engineering skill of the builders of the period.

At a distance of six kilometers north east of Kanyakumari, the fort forms the terminal of a line of ramparts known as the South Travancore Lines built by Maharaja Marthanda Varma to serve as defense for Nancilnadu.² The portion running into the area is the most strongly built under the order of De Lannoy during the reign of Maharaja Marthanda Varma (1729-1758).³ Four miles north-east from the Cape stands the little stone-built. The fort of Vattakottai, which is built upon a small patch of calcareous sandstone, full of marine shells, exposed in the most along the north face of the long curtain wall which joins Vattakottai fort with the extensive series of fortifications known as 'Travancore Lines'.⁴

Vattakottai is a granite fort constructed for the defense against the inwards of pirates. It forms the terminal of a line of ramparts known as the South Travancore Lines which commence from Chavari-Kottalam with bastion at intervals of 165 yards. These lines were erected by the command of Raja Marthanda Varma to serve as a defensive wall surrounding the Southern tract of Travancore known as Nanjilnad.⁵ It

would appear that the work was completed during the first half of the 9th century M.E. The area of the ground occupied by the fort is about 171800 sq.feet. But the available ground inside the fort a square each side of which measures 270 feet.⁶ Under section 3 (1) the Travancore Ancient Monuments Preservation Act I of 1112, declared that the fort known as Vattakottai standing on 3 acres and 48 cents of land in survey number 4376/A of the Kanyakumari Pakuthy, Agasthiswaram Taluk, is to be a protected monument within the meaning of the said Act with a view to ensuring its preservation.⁷ Thus it is seen from the above Act this fort was erected as per the commands of Marthanda Varma, and was intended as a defense wall to the Nanjilnad, against the incursions of pirates.⁸ It is reported to have been completed during the 9th century M.E.

Inside the fort, there is open space of 270 ft.square composed of four buildings 50' by 9' probably used as barracks, and another erection of the same dimensions.⁹ The fort is now in the charge of the Public Works Department. It had considerable strategic importance, especially during the Dutch period (17th century). It is a conspicuous stone fort on the beach where ships anchor bearing north east of the rocks that area off Cape Comarin and South – West of the Vattakottai Fort.¹⁰

The eighteenth century fortress of Vattakottai built of solid stone overlooking a deep water heaven which was much in use in ancient days. The Southern Travancore Lines or Vattakotta, are worthy of notice extended as they do across the country. They are

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built of stone cemented with chunnam, but are now in ruins having been demolished soon after the entrance of the British troops in the year 1809,¹¹ It is said that there is a subway or tunnel about four feet width, supposed to connected the Padmanabhapuram Palace at Charode which the family of the king could use as a means of escape at the time of danger.¹² The secret passage is closed at present.

About 1810 A.D. the British forces under the command of St.Leger marched into Nanchilnadu through the Aramboly pass and demolished the defense the lines and the fort.¹³ The fort has now become a holiday resort and picnic centre, the sea is calm and suitable for bathing. The frequent visitors to the place tamper with the walls and disfigure them fresh inscriptions.

The Tahsildar reports that the frequent visitors to the place tamper with the walls and disfigure them with fresh inscription, and that a notice has been put up a temporary measure prohibiting such writings. Literary or epigraphical evidences are not in store to know much about Vattakottai. However, from the evidences left by the fort itself, it may be presumed that this fort was the military base to product the Kumari port which was a rich pearl harbor. Since the emblem of the Pandya Kindom was 'Fish' and we find this emblem in some of the place of the fort, it can be safely included that the Pandya king had control over this fort for some time.¹⁴

As this fort is situated near the beach, lot of tourists with extremes of weather visit this Vattakottai beach for its fine weather and sun shine. Vattakottai beach is one of the beautiful beaches in Kanyakumari District. Concentrate of garnet sand of crimson colour is found in the beach of Vattakottai. It is an abrasive material.¹⁵ The sand hear contains so much fine magnetic iron that it looks in parts of a dark grey colour shading here and there almost into absolute black. Thus the deposits of sand containing monazite, zircon, limonite and other rare minerals contribute to the importance of the place. Students desiring to have a collection of these rare minerals quite often visit this place.¹⁶

The long historical and cultural heritage of Vattakottai fort has a proud influence on the travelers. Suitable accommodation with good and safe food, pleasing hospitalities in calm atmosphere is very essential for taking rest and to get them relaxed. Reputed and leading hotels at Kanyakumari also provide transport facilities for individual and group tourists. Almost all the tourists who visit Kanyakumari also come to see the fort at Vattakottai.

A friendly and appreciative attitude on the part of the watch-man of this fort certainly helps the tourists to enjoy the holiday better. He treats the visitors politely by all means. He welcomes a visitor and sends him back as a friend.

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PALIYAN TRIBES AND THEIR PREHISTORIC CONNECTIONS

P.Sumabala* and D.Jeyachandraleka**

Tamil Nadu is the cradle of ancient civilizations and the evidence of this can be traced in the lives of various tribal groups of this land. Among the various tribes of Tamil Nadu who had hoary past, mention may be made of the Paliyans. The Paliyan, or Palaiyar or Pazhaiyar are marginalized and vulnerable tribal groups living in the States of Tamil Nadu and Kerala, especially in the South Western Ghats Montana rain forests in South India. They are included in the List of Scheduled Tribes in India. The Paliyans are the tribes living scattered in the hills of Madurai, Theni, Dindugul, Tiruppur, Virudhunagar, and Tirunelveli districts of Tamil Nadu. The originating place of Paliyans is considered to be Poolavadi, Puliampatti in Palani hills of Western Ghats. They reside in the jungles of the upper Palani Hills and the Varushanad valley of Theni district. They are traditional nomadic hunter-gatherers, honey hunters and foragers. Yams are their major food source. These groups are considered to have taken refuge in the hills due to the pressures of the agrarian neighbours or the people from the plains. Some of these groups until a few decades ago were involved in food-gathering activities. In the early part of the 20th century the Paliyans dressed scantily and lived in rock clefts and rock shelters. Some of them have now transformed into traders of forest products, food cultivators and bee-keepers. Some work intermittently as wage labourers, mostly on plantations. Though many efforts have been made by the Government and the NGOs to bring these tribal groups in to the main stream population, they continue to live in the jungles and rock shelters and follow the footsteps of their ancestors by indulging in hunting and honey collection. This paper studies the various legends, folklore, and the archaeological evidences that connect these tribes to the prehistoric cultures of Tamil Nadu.

Present day Paliyans can be grouped into three categories based on their life styles, namely, *nomadic*, *semi-nomadic* and *settled*. Nomadic Paliyans don't build any houses; they live temporarily in rock caves. Importance of traditional and folk medicine in the treatment of various human ailments is well recognized amongst these people. They were

characterised as savage and barbarous, and as the people of self-sufficiency, smallness, distinctiveness, and homogeneity. So Paliyans have all features of 'the term primitive'. The Paliyan who were leading a nomadic way of life had very simple and a few material possessions.

Archaeological Sites of Hunter-gatherers

Recent archaeological investigators (Selvakumar 1996, 1997, 2000) found a wide range of indications for human occupation during the Mesolithic and the Iron Age–Early Historic periods (Selvakumar 1996, 1997, 2000) by the hunter-gatherer groups, which occupied the Gundar Basin (Madurai district of Tamil Nadu) from the early Holocene to the end of the Early Historic period, i.e., up to c. A.D. 500. These archaeological sites coincide with the habitats of the Paliyans who were living Upper Gundar basin. The sites of Pettankal and Chittirakkalpodavu near Chettiyapatti are the rock shelter sites on the plains associated with the Paliyans of Usilampatti region (Selvakumar 2007). In the Chaturagiri hills rock shelter sites are found at Kuliratti caves. These sites have pottery and rock paintings that show the honey gathering scenes identified by the local Paliyans. These sites show evidence for occupation only after the 15th century C.E. There are microlithic scatters in this region, but there is uncertainty regarding their relationship with the later population. Research in the Gundar basin does indicate continuous occupation of humans, especially from the Mesolithic times. It is uncertain whether the microliths were used by hunter-gatherers as late as the Medieval period. It is interesting to note that the Paliyans, who live in the Varushanad-Andipatti hill range, were using quartz and steel for making fire until a few decades ago (P. M. Gardner 1972:417). "More investigation on the sites occupied by the Paliyans during the Medieval and recent periods would reveal whether they used the lithic artefacts during the post- Early Historic period."

Dates of occupation 10,000 B.P. to A.D. 500

"The beginning of the Mesolithic in the Gundar Basin can be tentatively dated to the early

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Holocene period. The presence of the Iron Age and Early Historic pottery at a few microlithic sites is a clear pointer to the continuing survival of hunter-gatherers up to the Early Historic period. In spite of the absence of radiocarbon dates from the Gundar Basin, the stratigraphic and ceramic evidence suggests that the Iron Age must have begun before the mid-first millennium B.C. For dating the Early Historic period, there is ample data, including a radiocarbon date from the Early Historic agropastoral settlement at S. Pappinayakkanpatti (PRL NO. 1965: 2040 G150 B.P.).⁴ Based on this evidence, the Iron Age–Early Historic period can be dated to c. 500 B.C. to A.D. 500.” (Selvakumar, 2007).

Residential Mobility of Hunter gatherers

The Paliyans, used to shift their residences whenever the resources were exhausted in a particular area. Hence, considering this evidence and also the pattern of site distribution, a “residential mobility” pattern can be suggested for Mesolithic hunter-gatherers of the upper Gundar Basin. Until a few decades ago, the Paliyans used to disperse into small groups in the summer months due to scarcity of food resources (P. M. Gardner 1969:158, 1984:414). The mobility pattern observed among these contemporary hunter-gatherers, who have been influenced by the settled groups, though cannot be directly applied to the Mesolithic context, it may be related to their mobility patterns. But to conclude upon the pattern of Mesolithic hunter-gatherers, more scientific investigations have to be made.

Similarity in Relationships

Interestingly relationship between the hunter-gatherers and the agro-pastoralists can be compared to that of the Paliyans and the settled groups of this region. “It is most likely that with the appearance of the agro-pastoral groups in the first millennium B.C, hunter-gatherers were gradually displaced from the core areas of the basin and driven into the peripheral territories. The reoccupation of the Mesolithic site at S.Pappinayakkanpatti, which is in the middle of the basin, by the agropastoral groups, and the evidence of hunter-gatherer occupation at the rock shelters in Virappatti and E. Gopalapuram, which lie in the marginal areas of the basin and were largely uninhabited during the Mesolithic period, support this claim. Nevertheless, the evidence, such as beads,

pottery, and domestic animal bones from the rock-shelter sites, most probably points towards positive interactions between hunter-gatherers and agro-pastoral groups. The presence of querns and grinding stones in Kanavaypatti can be taken to denote that hunter-gatherers acquired edible grains from the agro-pastoral groups. Some of the wild animal bones and lithic materials occurring in the agro-pastoral sites were also, probably, a consequence of such interactions. Similar interrelationships are mentioned in the early Tamil (Sangam) texts (Singaravelu 1969) and also take place even today among the Paliyans and the village settlers in this basin (P. M. Gardner 1972). Besides exploiting the forest and marginal areas for their own subsistence, hunter-gatherers perhaps also collected forest products, which were in demand among the agro-pastoral village communities.”

Rock Paintings

Paintings are found in the Chaturagiri hills rock shelter sites at Kuliratti caves. These sites have pottery and rock paintings that show the honey gathering scenes identified by the local Paliyans. Proto-historic rock art of dancing images was discovered inside a rockdwelling in Teppampatti, a remote village near Andipatti in Theni district by P Jothiswarana research scholar. He found an ancient piece of art depicting figurines of humans and birds painted in white and red ochre. The human figurines are shown in a group dance, as pairs and in a solo dance. Couples standing and images with upraised hands are also illustrated. Some of the human heads resemble a bird’s head, which bears close similarity to the Palarpatty and Erasakkanaickkanur rock-paintings of proto-historic period (period between historic and prehistoric) found in Theni district. It is believed that they were done in two different periods, one over the other. The underlying painting was in red ochre, but due to climactic conditions, it now looks pale orange. Above this layer, one more layer of painting seems to have been done at a later period in white ochre. They are both dated to protohistoric period based on the stylistic features of rock painting. Rock art showing bulls with humps and without humps, deer, line drawings of a human being and jungle fowl and men celebrating perhaps after a successful hunt or a cattle raid have been found in two rock shelters on the right bank of the

river Vaigai, near Arugaveli village, seven km east of Mayiladumparai, in the Kadamalaikundu region of Andipatti taluk, Theni district by another research scholar, P. Balamurugan. While one group of paintings can be dated to the Iron Age (circa 1500 BCE to circa 500 BCE), the second one may belong to the early historic age (circa fifth century BCE to circa third century CE). According to K. Rajan, Professor of History, Pondicherry University, the two rock shelters are called "Chitrakalpudavu" in Tamil. 'Chitram' means painting, 'kal' is rock and 'pudavu' means shelter. On the ceiling and inner wall of one shelter are painted bulls with and without humps, a bull lying on the ground, deer and jungle fowl. They have been depicted in a circular manner around a human figure. While the bulls have been fully painted with white pigment, the human being and the jungle fowl are line drawings. It is believed that they belong to the Iron Age. The paintings in the other shelter show men with upraised hands, as if they are celebrating after a victorious hunt or a cattle raid. Among the paintings here are a deer and an animal with a long tail. This group of rock paintings could belong to the early historic period, he said. An Iron Age habitation mound, littered with black and red ware, is situated at the foothill of this site, suggesting that these paintings could have been executed by a proto-historic community.² Two more rock shelter sites with prehistoric paintings were found at Sirumalai, Dindigul District.³ Sirumalai is an isolated group of hills lying to the North of Madurai and to the South-east of Dindigul. They are painted in red ochre and white and consist of human, animal and other figures. The site is clearly a rock shelter, not a cave, with the cliff overhanging the level area beneath. The second rock shelter is at Alangaltheri, in a cliff face at the head of a forested valley above the settlement of Thalikidangu. The shelter was some 30 feet long, varied between 16 and 6 feet in height and 20 to 4 feet in depth. It sloped some 30 to 40 degrees above the level ground. The remains of a fire suggested that the shelter had been recently used. The presence of modern Tamil letters among the apparently prehistoric paintings also suggested that this shelter had been in more contemporary use.

Traditional Stories and Folk-Lore

There are several legends connected with Paliyan tribe. Kannappa was an important hunter

personality of the Historical Period, treated as one of 63 saints of the Bhakthi movement of the Medieval period. The *Bhakthi* movement engaged people from various sections of the society and Kannappa was from the hunter sect. The story of Kannappa took place in the Kalahasthi hill of Andhra-Tamil Nadu border. In the Kalahasthi forest, there was a Siva shrine with Siva Linga where a Brahman priest used to perform puja. One day the Brahman priest found animal meat in front of the Siva Linga and the priest lamented in front of lord Siva that somebody had spoiled the sanctity of the place. Siva who appeared in his dream said that Kannappa offered the meat and the devotion of the hunter was supreme. Siva asked the priest to hide nearby the shrine and watch the devotion of Kannappa. Siva tested the devotion of Kannappa. When Kannappa visited the shrine, it started bleeding from the eye of Siva Linga. Kannappa was shocked. He applied herbal medicine, but the bleeding did not stop so the hunter plucked his eye and placed it over the bleeding eye of the lord Siva. Bleeding stopped, but now, the other eye also started bleeding. Kannappa kept his leg in the place of another eye of Siva, to mark Siva's eye (the target), and attempted to pluck out his other eye. Then Siva appeared and held the hand of Kannappa and offered him blessings. The story depicts the 'blind devotion' of Kannappa. We do not know the historical basis for the story, but it could be an exaggerated version of a real event, or a story based on the devotion of a real individual, intended to spread the message of the *Bhakthi* movement and Shiva worship, because the 63 saints of the Saivite religion were real life personalities who were devotees of Siva. Interestingly, many contemporary groups mention their association with Kannappa. It is very surprising that the Paliyar of the hill region of Madurai also remember the story and mention that Kannappa belonged to their community.⁴

The story of two sisters named Mavarachiamma and Palichiamma depicts the hunting, food gathering and honey collecting community of the Paliyan tribes. The stories of Bommiamma and Mariamma reveal that the Paliyans worship these goddesses as they are the removers of epidemic diseases.

The Paliyans say that Muppars are their elder brother and they went to the hills because they could

not pay the taxes to the rulers. As the oral traditions of the Paliyans tell us, these communities could have moved into the hills due to the pressures of the communities from the plains.

The oral traditions, rock paintings and the archaeological findings in this region reveal that these people were nomadic hunting food gatherers and honey collectors and interestingly some groups of this tribal community continue to live as their ancestors by hunting and collecting honey for their

survival. The history of these marginalized forest peoples has not been studied thoroughly and an exhaustive and scientific investigations are to be conducted to probe into their prehistoric connections. So far focus was given to the ethnographic aspect of these Subaltern groups, and the archaeological remains have not been correlated with the communities living in these areas. 'Subaltern Archaeology' offers an opportunity to work on the prehistory of these people.

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FAIRS AND FESTIVALS OF KRISHNAGIRI DISTRICT DURING MEDIEVAL PERIOD

Mohammad Osman Pasha*

A fair is a gathering of people for the variety of entertainment or commercial activities. Fairs usually travel from town to town to organise a large event where people, business, etc., show and sell their goods. There are street fair, country fair or agricultural show, state fair, trade fair, travelling carnival, job fairs, book fairs, farm shows also called fairs where people show their prized livestock or farm products for the entertainment and often sales for charity of both fellow farmers and non-farmers similarly. It is normally of essence of the fair that it is temporary with scheduled times normally lasting from an afternoon and to several

days or weeks. Fairs were usually organised with a local religious occasions. A festival is a gathering of people to celebrate something, historically religious holidays or *feast* days, a religious one celebrated more quietly in all over the world. The purpose of this paper is to trace out the very old ancient and traditional forms of the fairs and festivals organised in and around the Krishnagiri District.

Romans were the forerunners organised fairs in the holidays on which there was an intermission of labour and pleadings¹. In the middle Ages, many fairs developed as temporary as temporary markets

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to buy from and sell to². Country fair or Agricultural show is a public event exhibiting the equipment, animals sports and recreation associated with agriculture and animal husbandry. Stagshow in England is documented organised annual fairs as early as A.D.1293 consisting of the sales of animals. Along with the main fair the cities also organised smaller fairs throughout the year where specific types of animals were sold, such as one for horses, one for lands, and one for ewes. Similarly, Kumbha Mela is one of the largest fairs organised in India. "*Kumbha*" means a water jug and "*Mela*" means fair in Sanskrit. But in Kumbha Mela the religious ceremony became centre of attraction, the commercial activities were depended on this religious festivities.

The culture and civilization originated in Krishnagiri district is known as Ayar Civilization or Kolla civilization and also called as Kadila Civilization³. Krishnagiri comprising of forests with pasture lands called as *Mullai*. Tamil Sangam works says that Mullai provinces were inhabited by the Ayar whose occupation was cattle-breeding. So no doubt, the lives of the peoples in these areas centred with the cattle. "*Jatras* or *Jathrai*" became very popular fairs among the masses of Krishnagiri district. Cattle-breeding was the main occupation of the peoples of Krishnagiri district due to its pasture (*Mullai*) wealth in nature. *Jatras* are the special markets became popular in Krishnagiri during the medieval period. Started in Karnataka, these *Jatras* spread to Dharmapuri and Kongu country. The cattle trade was the centre of the activity. So *Jatras* became popular in Krishnagiri district.

Jatras are organised immediately after harvest season and before sowing seeds. The people of the village chose temples especially that of Amman goddesses such as Mariamman, Ellaiamman, Pidariamman, Kaliyamman, Angalamman, Pattalamman, Saakkiamman, Muthalamman, Padavattaamman, Nachiamman, Selliamman, Samundi etc. where *Jatras* are organised every year. Some of the remarkable *Jatras* of Krishnagiri district is given below.

Kelamangalam Pattalamman Jatra

On the south-east of Kelamangalam, a family of Bagalur Palayakkarar dug a tank known as Nayakkan Eri. On the banks of this tank, Pattalamman temple is constructed. Every year either in the month of April or May, a special market and *Jatra* is arranged. Farmers

from all over the district assemble at the temple not only to perform the religious rites and rituals but also for marketing of cows, bulls, sheep and goat. The merchants from Bangalore and other parts of Karnataka also come here to buy cattle. It is observed here that on this occasion, sacrifice of cock and sheep for the amman is also done. It is celebrated with pomp and show⁴.

Gumlapuram Jatra

Gumlapuram located in Thallipanchayat union near Hosur is popularly known as 'A Town of Temples' in Krishnagiri district, it is said that there were 101 temples and 101 caves in Gumlapuram. Gumlapuram is also known as Lotus town. There are Siva and Vishnu temples, apart from the *mutts* of Lingayath community. However a *Jatra* is arranged every year during the month of September to worship Gowrammal, a female diety in which all people, Saivites, Vaishnavites and Vira Saivites participated with great fervour⁵.

Kaveripattinam Angalamman Jatra

Every year on the day of *Sivaratri*, Mayankkollai festival is celebrated at Kaveripattinam. At that time, a grand *Jatra* also take place. Purchase and sale of cattle is the main activity, apart from religious rituals, people from far off places throng in large number to participate in the festival and *Jatra*. Rituals like walking on the fire, carrying hot pot etc., are performed with great zeal⁶.

Bagalur Sudanathar Temple Celebrations

Bagalur is located on the banks of Thenpennair river particularly the place where the river enters into Tamil country, the family deity of Bagalur Palayakkarar was Sudanathar. A beautiful temple is constructed for Sudanathar and annually a festival and *Jatra* are organised with great pomp and show. Since Bagalur is located on the borders of Karnataka, merchants from Karnataka and Tamil Nadu participate in the *Jatra* in large number⁷.

It is observed that the very first day of the festival was allotted for Brahmins, Kommutti Chetty and Vaisiyas. On other days other communities would perform the *Poojas*. Every community would perform the *pooja* according to its rites and rituals. It is also noted that animals like cow, hen, buffalo etc., were sacrificed. The village *poojaris* are responsible for performing the *poojas* on these special occasions. They had the right to cultivate the lands given to the

temples. During the harvest season they are given a small share of the produce for their service. Similarly Thadiyari, Kolkarar, Barbers, and Acharis collected a share of their produce during the harvest season. With the Ganga *pooja* performed at the nearest water tank *Jatra* festival would come to a close⁸.

AriyakalPeriyakkal Festivals

Nature worship and the worship of smaller deities are found in Krishnagiri from the very ancient times. Smaller deities like Mari, Samundi, Kali, Vedyappan, Muniappan, Ayyanar etc. were worshipped as family deities and deities for the protection of the villages. The common man had strong belief in these village deities who were considered more powerful to either bless the people or curse them. The people are afraid of the wrath of the deities.

Vellalas expressed his fear at the very sight of the smaller deities. Of all the village deities of Thagadur Nadu the most popular was Ariyakal – Periyakkal worship at Maruderi village on the banks of Pennai river near Kaveripattinam in Krishnagiri district⁹.

A family of Vanniya community known as 18 Talaikattukkal at Papparapatti, a locality in Krishnagiri town worshipped Ariyakal – Periyakkal. It is stated that this family of 18 generation celebrated this festival in a grand manner once in two years on the day of *yugadi*, the Teulgu New Year day. It is also stated that the members of this family of 18 generations live in fifty six villages¹⁰.

Some of them brought sand from Pennar river and spread near the grove. They would fast on the day and sleep on the sand during the night. If the footprints on the horses are visible on the sand it is presumed that the deities has accepted their prayer and granted blessings. Otherwise it is considered

that the supreme deity has not granted and hence rejected offerings and prayers.

During the celebrations they prepared pongal with four bags of rice and offered to Papparapatti Perumal. They collect taxes from the people of each generation. The deities were brought in boxes made of leaves from Edittipatti village for performing the *pooja*. The boxes of the deities were sent back to the village the very next day of the celebration. It is stated that the idols of the deities in the boxes were not seen by anyone so far. It is said that those who attempted to see stealthily died on the spot. This festival was celebrated in a grand manner and thousands of lambs were slaughtered. The horses made of mud utilised for the festival were broken and food was served to all people¹¹.

In the families of these 18 generation group names such as Ariyannan, Ariyappan, Periyasamy, Karuppannan, Ariyakal, Periyakkal were given to the new born children. The *pooja* was performed at the pipal tree in front of the village which is mainly centuries old. It is believed that once when there was war, men hesitated to participate and the ladies particularly Ariyakal-Periyakkal took a leading part in the battle and fought and died to protect this Vanniyakulam. Therefore they are identified as protective deities. This Ariyakal-Periyakkal worship is a unique feature in the religious life of Krishnagiri people.

From the above informations these fairs and festivals have resulted in better participations of the people belonging to different religions and sects of the people, moreover the people know the views of each other and developed relations, harmony among different sects and ideologies of the people. In this way fairs and festivals unite the people and accommodate social and ethical values and customs and traditions of that particular area.

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THE MAHADEVAR TEMPLE AND THE MAGNIFICENT WATERFALL AT THIRUPARAPPU

N. Santhy*

Thiruparappu is a village on the bank of the river Kothayar in Kanyakumari district. In the middle of the village, there is a large Siva Temple, and at a short distance from it, the river falls to a depth of about twenty feet.¹ The Shiva Temple is a cave temple with two adjoining underground rooms, all connected together by means of straight corridor about a furlong in length. This dark and wet room has been made partly by excavating a spreading rock about 100 feet long.² The river Kothayar flows along this rock and precipitates at the eastern edge of it in the well-known magnificent waterfall. The temple, situated in one and a half acres of land, this temple has two *prakaras*. In the first, it is said that is a tunnel which leads to the waterfall. On the one side of the *Mandapam* is the Goddess *Ambal* and on the *prakara* are the Krishna and Muruga.

The Siva Temple is popularly known as *Thiruparappu Mahadevar Temple* which is one of the famous 12 Siva Temples of Kanyakumari district. This temple is facing west and the principal deity is called '*Veera-badra*'. The tradition goes to say that after destroying *Thakkan*'. Lord Siva selected this beautiful place to take rest and as the *Nandhi* was unable to look after his angry face, He side-tracked to the north side and that is why *Mahadeva* is facing west instead of east. The *Sreekovil* consists of a circular granite wall with a copper sheeted roof. *Mukhamandapam* is a square structure consisting of a granite basement and a copper sheeted roof with ornamental wooden ceiling³. The *Nandhi* is in a separate chamber, built in the *Thirumuttam* on the northern side of the *Mukhamandapam*. This has granite side walls.

There is Nalambalam which is a terraced granite structure. In the north and east Ambalam, there are eleven rooms. There is an outer varantha all round the Nalambalam, in which vilakku-madams are made in wood and provided sheet roof. There is an ornamental wooden ceiling and also ornamental wooden pillars covered with brass sheets. There is a *Thirumuttam* paved with granite. There is a Nalambalam built in granite and terraced. There is an

azhi around the Nalambalam. On the southern side of the Ambalam, is the Sastha Kovil, having a Sree Kovil and a Mukhamandapam. This has a tiled roof. There is Palikalpura on the western side of the Ambalam. This is built in granite and terraced. There is Sree-Balipura, all around having a terraced granite roof.

There is a lofty compound wall in granite. Attached to the wall are several out-buildings such as Kalavarapura, Udsavamadappalli on the southern side, Chottupura and Ootupura Gopuram on the eastern side and Gopuram alone on the western side. Of these Udsavamadappalli, Kalavarapura have a Dutch tiled roof.

The other entrance to the corridor of the temple is almost always veiled by the waterfall. During the severe drought of 1928, there was only a thin veil of water in front of the entrance, and the rocky basin into which the water fall was almost empty. The glimpse of the entrance (7 feet by 3 feet) behind the waterfall attracted the attention of everybody. In the eastern face of the towering, granite rock about 50 feet high, proceeded slowly through a trickling tunnel or corridor and at a point about 150 feet from the eastern entrance found two doorways in the walls on either side, each 3 feet by 2 feet. The right hand or northern doorway led to a neat, beautiful shrine 15 feet x 7 feet x 8 feet. In the centre of this cave temple is an image of Bhagavathi i.e. Parvathi on a pedestal.

Opposite to this temple, on the south side is another room (21 feet x 10 feet x 7 feet) in which were found some damaged rusty spears. The doorway on the left leads into this room. From the point about 330 feet from the beginning of the straight corridor the width of the passage decreases to 2 feet, until we reach the western end of the corridor, about 580 feet from the main entrance at its eastern end. The western or innermost end of the corridor opens into a zest, spacious north-and-south hall 80 feet long, 20 feet wide and 7 1/2 feet high. The southern portion (20' x 5') of the western wall of this hall is built of chiseled blocks of granite. The floor is of polished granite.

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About on 300 feet to the north west of this hall there is one the top of the hill (not underground) a Shiva Temple with shrines of Hanuman, *Subramanya* and Krishna in its premises. A *namasakarappura*, i.e. a dining hall stands to the south-east of Shiva's shrine. From this *namasakarappura*, a doorway (5' x 3') leads into an adjoining underground cellar 16 feet long, 5 feet wide and 10 feet deep, the walls of which are of hewn granite blocks. The doorway appears to have had a wooden door. From this cellar stretches an underground passage about 15 feet below the general ground level, which probably led into the dark underground hall at the inner end of the corridor. To the east of the waterfall there is a mandapa or dails standing out from the rushing torrent of the Kothayar river. This Mandapam was built in that charming fluid site by Ramavarma Visakam Thirunal Maharaja of Travancore. The underground temple and out houses are said to have been built by a former King of Travancore.

A copper plate inscription is found in this temple. It contains two plates bound together by a ring. The first side of the first is engraved or the inner or the second side only, while the second plate has writing on the first side only⁴. The language of the first portion of the record is Sanskrit while that of the second portion Tamil. The inscription begins with an invocation to Siva⁵. It breaks off unfortunately at the most important part, that is, where it begins to trace the genealogy of the *Yadavas*, to whose race the door of the document belonged.

The grant under consideration is said to have been engraved by one *Aviayalanradakkan*, who bore the title *Srivallavapperumbanaikan* and who was the manufacturer of arms to the King *Karunandakakkan*. The record, from its paleography and the mention of the name of the arms manufacturer to *Karunandadakkan*, might be assigned either to the reign of *Karunandadakkan* or that of his successor, *Vikamaditya Varaguna* and hence the date of the inscription is preferable to the last quarter of the 19th century A.D. The land given by *Chorakanjendran* alias *Udaraviran Vadavararal* is the field called *Panangadu* in the same village. This *Chorakanjendran* and his sons shall cultivate and pay the God's half. The land given by

Sulmannudaiyan is called *Kuruppankodu*. Its seed growing capacity is a *kalam*. The plot is also in this source of the irrigation channel.

There were a number of shareholders in this village. They were Vattapi Narayanan Govindan, Govindan of Uyariyam, Aviyainan of Kudal, Pandian Sankaran of Karaiyur, Sendan Nagam of Mullaiyur, Tanduppan of Nayttodu, Nagasaruman of Tiruvallaval, Sankaran of Marrattu, Sendan Sankaran of Nayasittamankalan, Kumaran Achchudar of Pundurutti, Maniyan Kandan of Cheriyl, Kadam Narasan of Perumalur, Sadaiyar Narasavan, Sadayan Maraasnan of Valamburichcheri, Kandan Tuppiramaniyan, Akki Saravvakrituyaji, Sankarn Sadayan, Kadamban Tayan, Narasnnan — Sankkirapni of Kodanur, Nakkam-Madavan, Agni-Tayan, Kandan, Saitan and Sridaran-Kumaran of Nirvanur. The officer in-charge of the Thirparappu village was Kannan Jattan of Arupunai-Muttukkodu of the Valluvanadu.

A Marathon race of "*Shivalaya Ottam*" on Shivaratri day is sacred to this temple. On Shivaratri, devotees wearing saffron robes and uttering the words "*Govinda, Govinda*", start from Thirumalai Shiva Temple and finish their marathon pilgrimage at Thirunattalam after visiting Thirparappu, coving nearly fifty miles with 24 hours.⁶

The most important festival conducted in this temple is *Shivarathri*. It is celebrated in the month of February. The whole temple premises during *Shivarathri* are beautiful illuminated. Religious discourses and music people spend the whole night in *Japa* and *Dhyana* of Shiva, without any thought of food and sleep and offer *bilwa* leaves to the *Sivalinga*⁷. On *Shivarathri*, tremendous gathering take place in the temple and they sing song in praise of Shiva, the ringing of bell is continued through the night⁸.

The *Kothayar* makes its descent at *Thiruparappu* and the waterfall at this place is about 12 kms from *Peachiparai* dam on the Kulasekharam - Thiruparappu road and is about 13 kilometers from *Kuzhithurai* (via) *Kuzhithurai-Alanchola* road.⁹

The river is rocky and about 300 feet in length. The water fall from a height of nearly 50 feet and the water flows for about seven month in a year. The whole bed above the falls in one rocky mass, extends

upto a distance of about quarter of a kilometer upstream where the famous *Thiruparappu* has been constructed for supplying water to the paddy fields. On other sides of the river, on the left bank of the river in between the waterfalls and the weir, there is a temple dedicated to Shiva enclose by a strong fortifications.

The Thiruparappu waterfall is receiving the water from *Kothayar* river throughout the year. The *Thiruparappu* waterfall is known as "*Kumari Kuttalam*". The green hills and valley and the coconut grooves and the green paddy fields and gardens and the rubber estates, all around the waterfall present a picturesque review.

To the east of the waterfall and not far from its is a place called *Koyikkal Vila*, with old tiles, curry

stone and mortar lying here and there. There are also remains of an old building called *Kilcherimadam*. Some kings are said to have resided there in ancient times. The *Tekkettu* of *Kilcheri* madam is still in a state of disrepair and in sometimes visited for worship by people from the neighbouring villages. Close to be *Kilcherimadam* near the *Thiruparappu* temple are the remains of another royal residence known as *Idavur madam*, not far from the *Vannanpara anicut*.

The Siva temple was constructed during the 13th century B.C. People thronged this temple and the waterfall from all over the places. Several inscriptions are found here, one of the states, "For success, happiness, wealth and prosperity of the country Lord Shiva whose abode in this, takes the responsibility"¹⁰.

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SANGAM CHOLA TOWN PERUNKOLI IDENTIFIED

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INTRODUCTION

The Chola was one among the three powerful kingdoms of the ancient Tamils. The Chera and Pandya were others two. Kaveripumpattinam, Uraiyur, Palaiyarai and Koli were various historical towns of the Cholas. Those towns are periodically identified by the scholars. Apart from Koli (Uraiyur), Kurunkoli, Perunkoli, Koliyur, Kolippatti and Sirukoli are various towns of Cholas found informed in the different sources. Kuhaikkoli was not a place name. Kuhai is a large horned owl also called Kôttân. Kuhaikkoliyar¹ who was a poet belonged to Sangam period and an author of *Purananuru* 364, got this name from an expression he used in this poem. Kurunkoliyur Kilar was a Vellala poet belonging to

Kurunkoliyur was possibly the same place as Karunkuli in the Kanchipuram District. Perunkoli was perhaps a town of that name and Perunkoli Naikan, father of Nakkannaiyar, was its chieftain². Nakkannaiyar, the daughter of Perunkoli Naikan, was a poetess and author of *Purananuru* 83, 84, and 85. She seems to have loved Cholan Pôravaik-kôpperunarkilli and admired his prowess in her poems thought it was unrequited³. Koli and Perunkoli are not same. Perunkoli was a different place apart from Koli (Uraiyur). Exact location of the Perunkoli is not identified still now by the scholars. An attempt is made by this paper to find out the exact location of the town Perunkoli which is mentioned in the *Purananuru*.

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Ollaiyur, Erichalur, Avur, Avvaiyappatti and Kodumbalur, the different places of ancient Tamil Nadu, are located in Pudukkottai District. Therefore searching the Perunkoli in Pudukkottai District is logical one. Present Perungalur of Pudukkottai District is comparable with Perunkoli. A hypothesis is framed like that the Perunkoli would have been transformed into Perungalur in the changing of historical panorama. However, there are several controversial factors in identifying the Perunkoli as Perungalur.

Perungalur was an early Karala settlement, and the original seat of the Pallavarays of Vaittur, who later transferred themselves to Pudukkottai⁴. The Siva temple was probably built by Kulottunga III, and, as at Adanakkottai, the lingam is called Vamsoddharaka or Kulottunga Cholisvara.

AGE OF THE TEMPLE

There are two unidentified portrait sculptures kept inside on the east wall of Amman shrine in Siva temple at Perungalur⁵. The features of these two portraits are reflecting the character of 8th or early 9th century A.D. They are witnessing that the temple at Perungalur would have been built before Kulottunga Chola III. However, there are no architectural and epigraphical sources for this truth. The temple architecture is showing the stylistic features from later Chola to Vijayanagara.

Perunkoli, the ancient Chola town, is to be traced out chronology wise from the epigraphical records of the Vamsoddharakanatha temple situated at Perungalur.

THE CHOLA INSCRIPTION

A record of the Kulottunga Chola III dated 45th regnal year is found in the south wall of the central shrine in the Vamsoddharakanatha temple at Perungalur of the erstwhile Alangudi Taluk. Perungalur is located to the west of Sirukalur and to the north of river Agniyar according to inscription. Deliberately Perungalur is situated on the highway from Pudukkottai to Tanjavur. Besides, it records a gift of land, tax exempted by the residents of Perungoli (பெருங்கோளி) to Kulottunga Cholisvaramudaiyar⁶. In the same record, in another context, the place name is mentioned as Perungalur (பெருங்கோளூர்).

THE PANDYA INSCRIPTIONS

An inscription of Jatavarman alias Tribhuvana Chakravartin dated 14th regnal year is found at Vamsoddharakanatha temple at Perungalur. This is an incomplete and defaced record begins with the historical introduction of the king commencing with the words that portion of the introduction referring to the king's receiving tribute from Kadava Perunjinga is peculiar to this inscription. The inscription refers to a dispute between the residents of Perungalur (பெருங்கோளூர்) and those of Mangalam, regarding the ownership of Ariyalur, a devadana village⁷.

Vira-Pandyadeva's 29th regnal year record is found on the west wall of the central shrine in the Vamsoddharakanatha temple at Perungalur. This inscription records an annual gift of paddy by two Araiya brothers Vattandardevan alias Narantadevan and his brother Karuppandaan of Vattandarkottai in Tenmalai-Nadu to the residents of Perungalur (பெருங்கோளூர்) in Tenpanangattunadu for protecting them from their enemies. The gift is called as Asiriya - Piramanam⁸.

THE VIJAYANAGARA INSCRIPTIONS

A record of Bokkana-Udaiyar, son of Ariyana-Udaiyar, is found on the north wall of the *mandapa* in front of the central shrine in the Vamsoddharakanatha temple at Perungalur. It seems to record a gift in *Asiriya Pramanam* given by Muttarayan among the Araiya of Varappur in Kilsuda-nadu, to the residents of Perungoliyur (பெருங்கோளியூர்), agreeing to endow lands at Udaian field for offerings to Kulottunga Cholisvaramudaiya - Nayanar⁹.

A record of Vijayanagara Emperor known as Bhupatiraya is found on the north wall of the *mandapa* in front of the central shrine in the Vamsoddharakanatha temple at Perungalur. This inscription records a gift in *Asiriya Pramanam* given by Vachchan Semappillaiyar among the *araiya*s of Munnattur in Vadamalai-nadu, a subdivision of Vada-Panangattu-nadu, to the residents of Perungoliyur (பெருங்கோளி), granting lands for offerings to Kulottunga Cholisvaramudaiya-Nayanar¹⁰.

A mutilated record of unknown Vijayanagara emperor is found at the entrance into the *mandapa* in front of the central shrine in the

Vamsoddharakanatha temple at Perungalur. It refers that the *Asiriyā Pramanam*, given by Solakaitevan Sirukattan and others, among the Araiyaars of Puchchakudi, to Perungoli (பெருங்கொளி) a village in Vada-Panaingattu-nadu in Vadamalainadu, granting their lands for offering to Alagiyakulottungar¹¹.

A defaced inscription belonged to 17th Century A.D. is found on the south wall of the central shrine in the Vamsoddharakanatha temple at Perungalur in the Alangudi Taluk. It records a gift of a land at Puduvayal by Andi, son of Meyykaitadi a native of Perungoliyur, as compensation to a private individual, for falsely incriminating the latter, before the royal residence¹².

CONCLUSION

In all the above mentioned records, the place name is registered with small differences. Perungoli (பெருங்கொளி) and Perungalur (பெருங்குளூர்), both practice were in use from the Chola period onwards. In a record belonged to Later Pandya, this township is noted as Perungalur (பெருங்குளூர்). At the same time, in another record of later Pandya, this place is mentioned as Perungūlur (பெருங்கோளூர்). In the records of Vijayanagara kings, this township is stated as Perungoliyur (பெருங்கொளியூர்) as well as Perungoli (பெருங்கொளி). In a 17th century record, Perungoliyur (பெருங்கொளியூர்) is noted.

The different usages of a particular place are given below; Perungoli (பெருங்கொளி); Perungalur

(பெருங்குளூர்); **Perungūlur** (பெருங்கோளூர்); Perungoliyur (பெருங்கொளியூர்)

The errors committed in the original sources, which are having favorable information, contradict and prevent the conclusion too. All these are corrupted forms of Perunkoli (பெருங்கொழி) of Sangam period. In this place name, the letter 'ளி' is employed instead of 'ழி'. These kinds of errors in epigraphical records are very common. Hence, it is clear that Perungalur is a corrupted form of ancient Perunkoli.

An incomplete inscription which is found written on the wall in the left side of the temple entrance in the Siva temple at Perungalur reads as 'Kolipati'. It is rightly interpreted as 'Kolippatti' by K.R.Venkatarama Ayyar¹³.

Besides, Perungalur is rightly recognized as Perunkoli by J.Rajamohamed, former Curator, Government Museum, Pudukkottai¹⁴.

There are several archaeological and historical vestiges found in and around Perungalur town. There remains of megalithic burials along with black and redware (Sangam period) taking the antiquity of the place to much remoteness even to Iron Age, coeval to the period of the early centuries of Christian era¹⁵. Perungalur was one of the centers for iron-ore smelting in early times. All these supportive evidences are helping to conclude that there was a settlement/ township, in the Sangam period, which is identified as Perunkoli.

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SHENBAGAVALLIAMMAN POOVANATHAR TEMPLE KOVILPATTI

K.R.Kannan*

The word Temple is derived from Latin word. Templum¹. In Tamil word Temple is called as Kovil or Koil. The temple is the focus of all aspects of every day life in the Hindu community. Shenbagavalliamman Poovanathar Temple is located in Kovilpatti the district of Thoothukudi in Tamil Nadu.

This temple is situated 96 kilometers south of Madurai city and 59 kilometers away from Tirunelveli in North and 60 kilometers in the north west of Thoothukudi². This temple is dedicated to Shenbagavalliamman and her consort Siva, Poovananathar. This temple attracts thousands of visitors a day. The Annual 10 days Aippasi (Tamil Month) Thirukalaya Thiruvizha and 11 days Panguni (Tamil Month) Perunthiruvizha the famous festivals are celebrated. These festivals attracts Lakhs of people³. This temple is also called 'Periya Koil' by the people of Kovilpatti. The Administrative governance of this temple is taken by Department of Hindu Religious and Charitable Endowment of Tamil Nadu Government⁴.

HISTORY

The Shenbagavalliamman Poovanathar temple is located in Kovilpatti, the district of Thoothukudi State of Tamil Nadu. Kovilpatti is one of earliest settlements of Tamil Nadu before 950 AD. The Shenbagavalliamman Poovanathar temple is believed to be founded by Shenbagamannan, the ruler of Vembakottai near Sattur in Virudhunagar District⁵. There is a copper plate source found in Sankara Bharathi Mutt of Manthithoppu near Kovilpatti which was issued by Kulasekara Pandian to the mutt (in Gali 4131 Salivagara Sagaptham in 952)⁶. This plate indicates the name of Kovilpatti as kovilpuri. Therefore we can definitely know the Shenbagavalliamman Poovanathar temple was built before the region of Kulasekara Pandian.

In the begining of establishment of this area it was known as Koilpuri. The name of Koilpuri was designated in the name of Shenbagavalliamman Poovananathar Kovil. Later Koilpuri also was called as Thirumangai Nagar.

Now Koilpuri the name of this town is called as Kovilpatti. Shengavalliamman Poovananathar temple was renovated by Ullamundyan (In Sagarandam 1100)⁶. There is a statue of Ullamudayan installed in the pillar of a mandapam in front of Swami Sannithi. There are various inscriptions are found in this temple to know about the history of this temple

Kumbhabhishekam is performed every 12 years for rejuvenation of divine power installed at the time of initial opening of the temple. It also helps to renovate the temple structure both internally and externally.

In this temple Kumbabishekam were observed in various times. (In 995 Kallom year)⁷. Ashtabanthana Maha Kumbabishekam was performed. Maha Kumbabishekam was performed on 01.02.1952 in temple, all the works are headed by Sri. K.S.V.Venkatasubbu Chettiar. After Maha Kumbabishekam was performed on 10.02.1989 in this temple, all the works are headed by Sri. S.S.D.Chellakani⁸.

Sornamalai Kathiresan temple, Sakthi Vinayagar temple, Subramaniyar temple, Sellirayamman temple, Muppidathiamman temple and Sundararaja perumal temple are the sub temples of shenbagavalliamman temple⁹.

Sornamalai Murugan temple situated on a hill top of south side of kovilpatti. A panoramic view of the town can be seen from the top of the hill. The temple is 8 years old. But now this temple has been reconstructed local folklore has it that this temple was built with sand taken from Kandy Kathirkamar temple in Srilanka¹⁰.

Kodimaram (Flag post) is the pride symbol of every temple. In 1933-34 Kodimaram (Flag post), Palipeedam (offering Prasadam of rice, pongal etc on them) and statue of Nandhi Devar were erected in this temple.

A seven storeyed Rajagopuram (137 Feet) is built in the entrance of Poovananthar Sannithi and Maha Kumbabishekam is performed on 29.01.2012

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headed by Thiru. O.Pannerselvam the Finance Minister of Tamil Nadu Government¹¹.

ARCHITECTURE

Rajagopuram a this temple built up of stones is built recently in the entrance of Poovananathar Sannithi. A Sala gopuram is built in the entrance of Shenbagavalliamman Sannithi. Rajagopuram is a seven storeyed structure, covered with thousands of figures of animals, gods and they are painted. There are six vimanas inside the temple. Amman Mandapam has four rows of pillars contains 28 pillars. Amman Sannithi Kodimara Mandapam has 42 stone pillars and it seated one Nandhi (Sacred bull) and Maha Mandapam has 4 Pillars. Swami Sannithi Mandapam and Kodimara Mandapam have 35 stone pillars and it seated one Nandhi (Sacred bull) Swami Sannithi Maha Mandapam has 4 pillars. Ursavar Kodi Mandapam has 6 pillars. A new mandapam was built in 1972 AD in front of Swami Sannithi¹².

TEMPLE TANK

It is believed that the Sage Agasthiar created a theertham (A small water falls) in this temple which

is called as "Agasthiar Theertham. The Sacred Temple Tank is situated near the temple (Survey No. 421/1) in 0.50 Acre¹³. This tank is covered by huge walls in three sides and southern side of this tank covered with rocks. There is a Mandapam found which has eight stone pillars in south side of this Tank. Float Festival (Theppa Thiruvizhla) is celebrated on second day of Tamil Month of Chithirai every year.

CONCLUSION

Religion is an agency of social control. Rituals and economics give a sense of togetherness to the society. In Kovilpatti there are so many Hindu temples. Although many temple are situated in the kovilpatti, Shenbagavalliamman Poovanathar temple is called 'Periyakovil' by the people of Koilpatti because this temple is a historical place and it is believed that the Sage Agasthiar created a Sacred theertham in this temple Tank. In this paper, we know about the establishment the Kovilpatti town and history of the Shenbagavalliamman Poovanathar temple.

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THE EPISODES ON SAIVA SIDHANTA ILLUSTRATED IN THE SCULPTURES OF TIRUPPATTUR KAILASANATHAR PALLAVA TEMPLE

K.Dakshinamoorthy*

Introduction

In India Saivism has spread widely so many centuries before. The Brahman or Paramatman is explained in large volumes in Vedas, Agamas and Puranas. In Tamil country the spiritual saints Samaya Kuravarkal, Santhana Kuravargal, Adisankara, Ramana Maharishi, Swami Vivekananda and many more saints had made abundant contributions to the world of Philosophy and Saiva cult.

Literature

In Saivism Lord Dakshinamoorthy is being worshiped as preceptor, the Adi Guru. Guru is the personification of the supreme soul¹. Skanda Puranam the ancient text vividly speaking on Guru Dakshinamoorthy in Guru Gita verses. Saint Sankara wrote an elaborate stotram on Dakshinamoorthy. Vadamula Dakshinamoorthy

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Samsaranam describes that Dakshinamoorthy is the young mentor and he teaches the Parabrahma tatwa². The saivaites texts like Kamikamam, Ajitagamam, Rowravagamam, and Silpa Shastras are speaking about Dakshinamoorthy. Thirumanthiram speaks in its 3000 verses about transcendental yoga and practices.

Images

In South India the image of Dakshinamoorthy is prominently occupying in the mid southern portion of Garbhagruha outer wall³. The Guptas have carved an icon of Dakshinamoorthy in Deogarh⁴. Dharmaraja Ratha Dakshinamoorthy is exhibited in Mamallapuram by Narasimha Pallava (AD 630-668). Rajasimha Pallava has made (AD 700-725) a Dakshinamoorthy panel in Kanchi Kailas temple. The Cholas also carved many Dakshinamoorthy sculptures and worshiping Dakshinamoorthy is popular even today.

Picturesque Yoga Dakshinamoorthy

In Shiva temples the Pallavas have introduced huge panel of Yoga Dakshinamoorthy carrying with many allied sculptures. The three Pallava temples namely Kanchi Kailasanathar, Irvateswarar and Tiruppattur Kailasanathar are containing huge panels of Yoga Dakshinamoorthy with illustrative sculptures of Saiva Sidhanta at its two bottom corners. This paper will analyse about the Saiva Sidhanta sculptures of Tiruppattur Kailasanathar Temple.

Pallavas

Though Pallavas contributions are interdisciplinary, they have served saivism relentlessly and their Saivite Temples are speaking their magnanimity. Pallava Mahendravarman I (AD 600-630), in his Trichirapalli inscriptions states himself as the devotee of Shiva⁵. Narasimha Varman (AD 630-668) excavated Dharmaraja Ratha dedicated to Shiva⁶. Parameshwara I (AD 670-695), in his Ganesh ratha inscriptions explaining his adoration on lord Shiva⁷. His bold and cursing inscriptions of Adivaraha and Ramanuja caves of Mamallapuram showing his vigorous devotion on Shiva⁸. His son Rajasimha Pallava (AD 695-722) followed his father's inscriptions as driving force for constructing many huge abodes to lord Shiva. Rajasimha stated in Kanchipuram inscriptions that he was the follower of Saiva Sidhanta⁹.

His titles also explain very well that he was the great Saiva devotee. Sivachoodamani, Sri Agama Pramana, Sri Agamanusari, Sri Gnanangusa, Sri Sankara Bhakta, Sri Tatva Vedhi, Sri Eswara Bhaktha are his famous titles¹⁰. Mahendra varman III built a Shiva Temple in front of Kailasanathar Temple of Kanchi. Veerattaneswar Temple of Thiruvadigai is built by Parameshwaran II (AD 722-730). Nandhivarman II (AD 730-800) has constructed Mukteswara temple at Kanchipuram. From Danthivarman to Aparajita (AD 795-880) also have made many devathanas and other gifts to Shiva temples. Nandhikalambagam is mentioning Nandivarman III as 'Sivanai Muzhuthum Maravaatha Chinthaiyan'. Aparajita has built Virataneshwar temple at Tiruttani.

Tirupattur Brahmapurishwar temple

Tirupattur is a small village 28.5 kms from Trichy and 5 kms from Siruganur on the left of Trichy-Chennai highway no 45. The Pallavas' Kailasanathar Temple is on the extreme northern side of the middle Chola Brahmapurishwar temple complex. Brahmapurishwarar temple's presiding deity is Shiva and Lord Brahma is an important parivara temple among Shiva parivaras in the 1st prakara. Brahma had worshiped the 12 Sivalingas of this temple is a myth. Samadhi of Patanjali saint is placed in the 1st prakara.

Kailasanathar Temple

The 8th Century Pallavas built Kailasanathar temple belong to the late Danthivarman or Nandivarman reign¹¹. As per the architectural and sculptural features the date is fixed as no inscription record is available yet. The temple is made out of sandstone blocks and found in very dilapidated condition. According to structural engineering no granite slabs are being used for Adhistana for the uniform load distribution is the reason for its dilapidation. The granite tie stones having been used in Adistanam of earlier sandstone temples are standing stable. This temple bears a rich architectural and sculptural treatment. The square Garbhagruha in plan with Ardhamandapa, raised with three tiers. The Brahmasthana has the granite Shiva Linga with 16 sides is an intricate craft. The whole structure stands on a massive upapeetam. All features of 2nd and 3rd talas are elegantly configured like Kanchi Kailasa temple. The later stone Mandapa is attached with the main shrine causes injuries to the main structure, and

spoiling the appearance of the original sanctum sanctorum. There is a colossal Nandi in granite which also proclaims the fame of Pallavas emblem and Bhakti movement.

The Episode Sculptures for Illustration

There are two sets of dual sculptures carved in the left and right bottom to Dakshinamoorthy panel is the foetus of this paper. One set is at the bottom right to the central deity hereafter called as 'panel part A' and the bottom left sculptures are called hereafter as 'panel part B' for illustration purpose (Fig.1). The contemporary plaster finishes over the statues are fallen luckily in few places helped very much to see the originality of sculptures, though few portions are hidden in plastering.

Iconography and Configuration

'Panel part A' comprising of 2 sculptures namely Lord Dakshinamoorthy and a saint. Lord Dakshinamoorthy is in sitting posture behind the saint, straight head, touching his chin with left hand in observation gesture and right hand folded with his chest. The yogi's head is inclined towards right and straight body with meditation pose. Yogi's right hand is with chanting mudra and left hand is not visible due to its damage. The yogi is with beared. The configuration depicts that lord Dakshinamoorthy is as examining the yogi's meditation, whether it is true transcendental meditation. 'Panel part B' consisting of two figures namely lord Dakshinamoorthy and a devotee. Here Dakshinamoorthy with 2 hands sitting straight with Swastikasana¹². His left hand is holding (pustak?) and with right hand teaching mudra. The devotee is at Dakshinamoorthy's back in sitting posture seeing the lord surprisingly. His facial expression is clearly visible. Devotee's right hand is on his chin with exclamatory gesture and left hand is folded right towards chest. This panel part is the continuity of the serial previously explained. Here these two figures depict that if one does real mediation on Shiva he can change as Shiva.

Conclusion

The dual sculptures of Tiruppattur Dakshinamoorthy panel is a comprehensive illustration of Saiva Siddhanta. The two episodes

explain about the divine path to attain Brahmatvam. The divine path is pure meditation towards Shiva. The Pure Bhakti will change you as Shiva, the eternal bliss as said Maha vakya 'Tat twam asi' (That is you).

The philosophical teachings of Lord Dakshinamoorthy in Skandapurana is going parallel to these sculptures : '**Gurordhyaanenaiva nityaam dehi brahmamayo bhavet I - Sthitaascha yatra kutraani muktosow naatra samsayaha II** (Skanda Purana, uttara khanda - Guru Gita-214). **Meaning :** By Constant meditation on the Guru, the individual soul becomes Brahman. He is free where ever he is. There is no doubt in it.

The following Thirumanthiram Tamil verses also teaching in line with the sculptures studied : '**Chittham yaavaiyum sinthithu irunthidum - Aththam unarththuva thaagum arulaalei - Chiththam yaavaiyum thinsivam aanakkaal - Aththanum avvidaththai amarntaane**'. (Thirumanthiram-1582) **Meaning:** 'Let all your thoughts be thoughts of Shiva - And the Lord by His grace shall reveal all - If your thoughts be Shiva saturated - then In you He will abide'.

The philosophy elucidated in Vedantas and other literatures are perceivable only by learned people by means of indepth study, which takes many years indeed. If the philosophy is taught through sculptures would be understandable even to a layman. A sculptural illustration can address beyond the geographical and language barriers. Hence, the Great Pallavas extended the teachings of spiritual science through visual sculptures to all sects of people, through which any one can attain Mukti.

Rajasimha Pallava (AD 695-722) was well versed in Saiva Siddhanta. Sivachoodamani, Tatwavedhi, Agamanusari, Gnanangusa, and Sankhara Bhakta preferred to portrait Lord Dakshinamoorthy in a wide angular picturesque frame containing of many ancillary relief representations in most of his temples. The impact of Rajasimha's inspirations has reflected in Tiruppattur Dakshinamoorthy panel as well which was built after Rajasimha's reign.

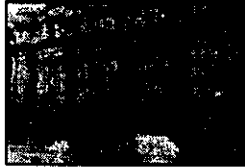
TIRUPPATUR KAILASANATHAR TEMPLE



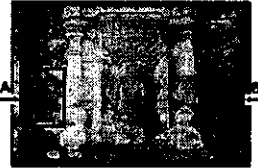
SOUTH SIDE VIEW



FRONT VIEW



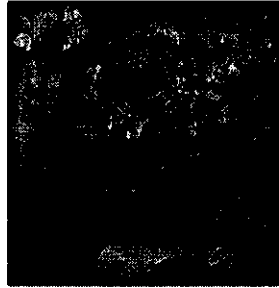
AATHI TALA SOUTH SIDE



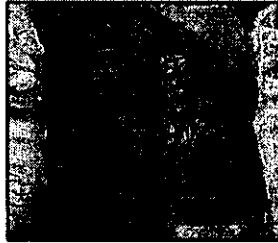
LORD DAKSHINAMOORTHY PANEL



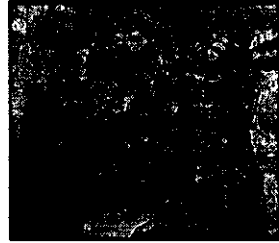
PANEL PART A



PANEL PART B



OVER LAY DRAWING



OVER LAY DRAWING

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MYTH AND CULTURE OF A SOCIETY STUDY OF A FEMALE THEYYAM: DĒVAKKŪTT

M.Anju*

Kerala has a rich tradition of folklore. Folklore could be defined as the lore of common people. It comprises traditional creation of peoples, primitive or civilised¹. A more elaborate definition was given by W.R. Bascom. According to him "Folklore comprehends all knowledge that is transmitted by the word or mouth and all craft and techniques that are learnt by imitation and example as well as the product of such crafts"². Besides it is one of the important factor that make up the culture and history of any society, here Keralites have their own culture and lore which were mostly practiced as part of agriculture. As part of this some of ritual performance like *Theyyam*, *muṭiyett*, *paṭayanī*, *kōthāmūriyaṭṭam*, *malāvāḷiyattam*, etc performed and also these are the major folk rituals of Kerala. Here Kerala could, thus, be divided in to three cultural zones: South-*Paṭayanī*, Central-*Muṭiyett* and in North-*theyyam*. North Malabar has its own cultural identity The *Theyyam* or *theyyāttam* is a popular cult in North Malabar which became an inseparable part of religion of the village folk³. This *theyyam* or *theyyāttam* is otherwise known as *kaliyattam*. The word *kaliyattam* means sacred dance performance for *kālī*⁴. The term *theyyattam* has its origin from two Malayalam words i.e *theyyam* and *āttam*. *Theyyam* means god and *attam* in Malayalam means dance,⁵ thus *theyyāttam* means god's dance⁶. Dance is one of the earliest forms of human worship dating back to the early days of human history. Which is highly patriarchal in nature but *Māthrudēvapūja* (worship of mother-goddesses) is a common ritual of every culture. It is active in the field of *theyyāttam* also. Almost 90% of the *theyyams* are female-*theyyams*. They are known by different names like *Bhagavati*, *Kali*, *Chamundi*, *Bhadrakali*, etc. Basically *theyyams* can be divided into male *kōlam* and female *kōlam* (*kōlam* means performance). However, it is to be noted here that except *dēvakkūtt*, both female and male *kōlams* (performance) are performed by men. It is because usually women don't attain space in ritualistic art performances as the society is patriarchal women performance in rituals is very rare, because all these kinds of performances are performed by the male members. It is in this situation that there is a female *theyyam* in Kerala called *Dēvakkūtt*. And this

is also called *Theyyakūtt*⁷. Because, it is a kind of *Kutt* in *theyyam* *Kutt*(dance) used to be conducted in the intervals of *Kaliyātam* (a kind of narrative dance form like *vannānkkūtt*) was not *chakyārkkutt*. This is a *kutt* performed by low class people called *Vannān*. This *kutt* gives importance to humour/laughter. But the *Malaya* community also performs a kind of *kutt*. This *kutt* was worshipped in the names like *dēvakkūtt*, *Malayikkūtt*, *Devakanyakkūtt*, *Vaḷḷiyammakutt*, etc. Women usually do not perform *theyyam*. It is not sure for what reason women were excluded from this. It might be either because women were unable to undertake the fast, the hard work and the activities or the male dominated society wanted to exclude her from societal rituals. In this situation of exclusion from the participation in these rituals, the women of *Malaya* community were given permission to have the right to perform *Theyyakkūtt* or *Dēvakkūtt*. *Vaḷḷi* and *Nārada* are the characters in *devakutt*. The character of *nārada* is performed by the men folk of the *malaya* community. And this art form got the foundation by the will and documents produced during the reign of Chirakkal king (Kolathiri) his highness Ramavarma Valiyaraja⁸. According to historical documents, the basis of this is the palm leaf made by *Ramavarma Valiya Raja* of Chirakkal Kovilakam, "*dēvakkūtt* is to be performed by *Vaṭakkankūram āchārasthānikal* of *Palliyara Taravāṭ* who are from *Iṭakhephuram dēsham* belonging to *Kannapuram aṁṣam* in *Kannur* district of Kerala"⁹ It was also prescribed that, when members from *Palliyara Taravāṭ* cannot perform *dēvakkūtt*, *Cherukkunnōn Taravāṭ*, who perform the role of *nārada*, have to perform *dēvakkūtt*¹⁰. According to this, the woman who performs this ritualistic art-form has to be the wife of *Vaṭakkankūran* or a woman who has come to that *taravāṭ* after marriage.

More over, this *theyyam* is entirely different from other *theyyam* in the way it is conducted and the expressions involved. This is the only *theyyam* in Kerala performed by women. This is performed once in every two years at Tekkumbad Island, i.e *Thekkumbad Kulom temple* situated in Mattul panchayath in *Kannur* district of Kerala¹¹. This Island is famous from the ancient time from the point of view of the myth behind *dēvakkūtt*.

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i.e myth of seven fairies from heaven. It is in the memory of this fairy that this is performed.

Myth of *Dēvakkūtt*

Tālekkāvu, natural scenery was once a garden. Apart from that, it is noticeable because it includes the temple, and being an island is plenty of water. Because of this, legends say that this place was the abode of many nymphs and, to these garden many angels used to come to pluck special flowers to offer to their gods. Once, from the heaven, seven virgins (angels) came to collect flowers from this garden. They enjoyed the beauty of the place and went back; but only one angel lost the way and remained in the garden. While it was getting dark, the angel understood that she won't be to go back and started to pray the gods. She was sitting under a banyan tree and was guarded by *Panniyans*. She was afraid to sit in that place full of creepers and the goddess of *Tālekkāvu* gave her refuge. It was mandatory to change the clothes if an angel stays on earth and goes to heaven. The angel prayed the ascetic *nārada* and requested him to bring her cloths. Myth says that she wore the dress brought by *nārada* and thanked the kings and people and went back to heaven. But after this also, the presence of the angel did not fade away from *Thekkumbad Kūlōm* or from the minds of the people. According to the popular belief, the glory and bounty of *Thekkumbad Kūlōm* increased after the visit of the angel. Through the travellers, the news reached in the ears of *Kolathiri Thamburan* also. After that, the ruler of *Kolathiri* convinced himself it directly. At last, he summoned the astrologer to confirm the

truth of God- i.e. "*Divanjan varachu ganichu-Pinne uriyaattu*"¹²

Because of the touch of the feet of the angel, the land of *Thekkumbad* is blessed with all prosperity. To make the prosperity permanent, it was advised that there should be a performance of the *kōlam* of that angel during the festival of *Someswari*¹³. Along with that, as there was the presence of *nārada*, his *kōlam* should also be performed. But according to astrological judgement, the bearer of *kōlam* should be a Malayan. There were many Malayans qualified traditionally. But the ritual stick, ritual costume and ritual sword- these three could be entrusted only to the *Vaṭakkankūran* and ritualistically the whole right of *dēvakkūtt* went completely to *Vaṭakkankūran* by *Chirakkal Thampuran* (Ruler of Chirakkal Royal family, in Kannur District of northern Kerala). As the *kōlam* was of woman, it was decided that it should be performed by a woman. Thus, *dēvakkūtt* is performed through ages. So through this, one can understand that *dēvakkūtt* originated on the basis of myth and how much this myth has influenced the performance. Only Through this mythological story, here women get a chance to perform the ritualistic art performance like *dēvakkūtt*.

Here *dēvakkūtt*'s myth gives a chance to perform the ritual art. This is the only *theyyam* in Kerala performed by women. In this period, when women participate in every walk of life, *dēvakkūtt* is an important horizon that proves that women are able to imprint their position even in rituals of the contemporary time.

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PRESERVING OUR HERITAGE : PROTECTING AND PROMOTING HANDICRAFTS IN TAMILNADU

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Introduction

Tamil Nadu has a rich and resplendent tradition in handicrafts going back thousands of years. Excavations of the Pre-Historic period reveal the existence of crafts of Neolithic and chalcolithic times. Tamil is considered the oldest of the Classical languages, with a longer period of oral tradition in which there are references to handicrafts. Even in the Sangam classics assigned to 250 BCE – 250 CE. There is mention of paintings; crafts, fabrics and other allied handicrafts which formed part of the merchandise of early trade, within India and abroad. The craft of Tamil Nadu are equally rich and unique. The craft evolution seems to have begun with that of the temples themselves¹. A great art of the time and one which throws light on the life of artisan's livelihood, the craft sector is highly flourished before the British period, When the British controlled the whole area, the village industries declined slowly, and the town handicrafts in Madras Presidency had a "sudden and complete collapse" under the British rule. The poor state of the Indian Handicraft Industry can be ascribed to the various causes. The British conquest of India was a different type. It was the Modern Nation which had abolished feudalism in our country and created a modern bourgeois society². It was the rule of people who had already partly over come feudal disunity of their country and integrated themselves into a modern nation through the rise and expansion of capitalism which had made the social, political and economic unification of a country possible³. The destruction of the autarchic village and the collective life of the people were historically necessary for the economic and social unification of the Indian people. The Indian village had been the strongholds of social passivity and intellectual interior reproducing the same types of existence for a radical change was made in that direction.⁴

Major problem faced by the Artisans in the Handicrafts Industry

The village handicraft sectors were an integral part of the balance and self-sufficient village

economy of pre-British India. Our villages were able to meet all their industrial requirements locally.⁵ A peculiar feature of the village economic relations was that the artisans had more the status of the servants of the village community, which assigned them a part of the village land and portion of the annual agricultural produce, than the free producers exchanging their products and service among themselves or with cultivators.⁶ External competition was also absent since the villages were almost independent economic units. Since agriculture had become unremunerative and as there was little or no agricultural surplus, the peasantry could hardly support the rural artisans.⁷ On account of poverty and flooding of the marketing with industrial produced goods, the demand for the products of rural artisans declined. The farmers also contributed to the decline of rural industries. During the period of famine, poor artisans were constrained to seek relief by taking to other forms of work.⁸

Another aspect of the change in the status of the artisans was that they were increasingly transformed into wage workers. For instance in earlier periods the village artisans and weavers supplied the needs of the rural people.⁹ they did not produce for the market. Many of the village artisans deserted their traditional occupations and migrated to urban areas. These artisans became either wage earners in towns and cities or turned into laborers on petty wages.¹⁰

Ruin of Indigenous Handicrafts in Tamil Nadu

The Thanjavur district is one of the oldest seats of civilization in the South India and has always had a great reputation for the practice of the arts and luxury and refinement. In the larger towns fine work was done by the native artisans.¹¹ When the British controlled the whole area, the village industries declined slowly, and the town handicrafts in Madras Presidency had a "sudden and complete collapse" under the British rule.¹² The poor state of the Southern Indian Handicraft Industry can be ascribed to the following causes.

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- Influx of foreign goods with the adoption of the policy of one way free trade by the British.
- The construction of Railways which enabled the British manufacturers to reach the remote villages of the country.
- The oppression practiced by the British and its servants on the craftsmen in forcing them to sell their goods below the prevailing wage.
- The loss of European markets to Indian manufacturers due to the imposition of high import duties and other restrictions on the import of domestic goods.
- The gradual disappearance of Native rulers and their courts, who were the main customers of town handicrafts.
- Rise in prices of raw materials since they were exported by the British.
- Depopulating and ruining the towns of Thanjavur, Swamimalai, Mamallapuram, Kanchipuram, Dharasuram, and other cities which were famous for their manufactures.
- Increase in unemployment due to the absence of the growth of modern industries.
- Breaking of the union between Agriculture and Handicraft industry in the countryside which in twin led to the destruction of the self-sufficient village economy.¹³
- Overcrowding of agriculture by the ruined artisans, thus adding to the general pressure on land.
- Forcing British free trade in Madras Presidency.
- Imposing heavy duties on Indigenous manufactures.
- Transit and Custom Duties.
- Export of raw materials.
- Special privileges to British manufactures.
- Compelling artisans to sell their trade secrets.¹⁴

Present Issues and Challenges

Today not much has changed; the most important reason behind the artisan's community is reflected in fact the word artisan has no precise definition. This shows how underestimated this

sector remains and how undermined is the potential of this sector in making any significant contribution to the economy. Since most of the artisans in the handicraft industry belong to the economically backward classes of the society, financial entrepreneurial projects and paying attention to developmental needs of the fraternity remain some of the major concerns. Low literary and education levels add to the inability of artisans to access resources from modern sectors¹⁵. Most of the artisan's lack technological skills. The main issue is that of the low wage system which leaves no scope for training and development of the craft artisans. This leads to a shortage of skilled workforce¹⁶. Another related issue is the irregularity in the production of artifacts, leading to low quality of work. To improve the quality of production, it is necessary to upgrade the skills of these artisans¹⁷. The lack of technological know'n's, patterns that can be provided in an artistic item. The availability of various designs options can be facilitated by the use of computers and various designing software that are currently being used in countries like China¹⁸.

A study comparing the Indian and Chinese handicraft industry highlighted the following areas of concern:

- The Indian products are completely handmade whereas Chinese products are machine made, thus facilitating mass production and standardization of products in china.
- The native handicraft industry despite being labor intensive, faces shortage of skilled labor.
- The village artisans are unaware about new technology and modern industry trends.
- Lack of proper infrastructure facilities in village and towns, affecting the production and marketing in this sector.
- Complex trade procedures and lack of awareness about trade incentive, subsidies arrest the growth of the handicraft industry.
- Lack of access to credit facilities leads to various other issues such as problems in procurement of raw material and limited access to the bigger markets, leaving the artisans funding for themselves in the local markets.

The import of cheap machine made versions of artifacts from other countries into India is killing the indigenous market for the handicraft sector within the country¹⁹. In this rapidly globalizing world, the key to sustainability remains Innovation and Creativity²⁰. Though the handicraft industry is known for its exquisite craftsmanship, the inability to adopt innovative methods of production and to be creative enough to adapt to the changing needs of consumers has become one of the limiting factors in the growth of the handicraft industry²¹.

Role of Government in Promoting Handicraft Industry

The Government of India and the various State Governments have intervened in meaningful ways for the revival and survival of crafts in the past few decades. Khadi and Village Industrial Commission (KVIC) established under the Khadi and Village Industries Commission Act, 1956 is a Statutory Organization under the Ministry of MSMEs²². It undertakes activities like skill improvement, transfer of technology, research and development, and marketing. It also helps in generating self employment opportunities in rural areas. KVIC also implements cluster development activities in traditional industries and village industries under Scheme of Fund for Regeneration of traditional industries (SFURTI) as a nodal agency. The Government has been implementing seven generic schemes for the promotion and development of handicraft sector. The schemes include the Baba Saheb Ambedkar Hastshilp Vikas Yojana, Design and Technology Up-gradation Scheme, Marketing Support and Services Scheme, Research & Development Scheme, Human Resource Development Scheme, Handicraft Artisans

Comprehensive Welfare Scheme, Infrastructure and Technology Development Scheme²³,

Conclusion and Recommendations

The findings from the real position of Handicraft Industry are not steady growth and artisans' social and economic condition is very poor. They belong to a low level income group. The future of indigenous artisans, especially in Thanjavur district of Tamil Nadu lies in our own hands, in their ability to recognize that our unique great heritage and millions of living practitioners are an enormous strength rather than a weakness, and also in recognizing that they require encouragement and investment. Only time will tell whether those wonderful skills and traditions end up a triumphant success focus on the following may also help improve their social and economic status.

- More women artisans should be inspired to enter the craft trade making them self-sufficient with the help of Self Employment Schemes of the Government.
- Train and develop new and existing skilled, semi-skilled and unskilled manpower in order to update them for flexible business environment.
- Easy credit facilities should be ensured to the craft entrepreneur by the financial institutions. The Government should try to provide financial support through various self employment schemes to the artisans.
- Hiring skilled manpower, provide training and awareness about latest technology and market trends.

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HISTORY OF EITHANUR WITH REFERENCE TO ART AND RELIGION

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Introduction

Cultural history of Tamilnadu is of special interest to both the researchers and commoners¹. It includes the purview of various fields such as religion, literature, folklore, archaeological vestiges, art and architecture of a selected region for a micro-level analysis to compile the historicity of that place. Like many other hamlets in Tamilnadu, Eithanur is unnoticed and lost its glory in this 21st Century. Eithanur has its own epigraphs, legends, religious festivals and socio - economic milieu. These antique facets of Eithanur in turn formulated the cultural and historicity paradigm of the *Naduvil Nadu* of ancient Tamil country. This paper highlights some of the findings during the course of the study undertaken by the paper presenter.

Location

Eithanur alais Eyinanur is located in the amidst of the lush green sugarcane fields to the south of Nellikuppam within the reach of 5 kms. It can be easily accessible by a motorable road near the industrial campus of M/S EID PARRYS, adjacent to the Police station enroute from Cuddalore to Panruti.

On each direction it is just away 12 kms. in distance. It coordinates at 11°45'37" N and 79°40'31" E. is a very fertile land mass situated in between the river basins of South *Penmar* in the north and *Kedilam* in the south.

Etymology

The available names of Eithanur such as *Adhipuri* (the first formed settlement), *Santhanapuri* (the place with marvelous wealth) and *Einanur* (a misnomer of Eithanur) can be justified on the basis of religious belief. *Nesanur* is another interesting name which is parallel in use for this village, without any proper explanation. Its proximity towards *Thiruvathigai* by a distance of 10 kms., one of the popular *Tevaram Sthalas* of *Thondaimandalam*, is aptly allied with the lexis of Eithanur.

In *Saivism*, the *Tripurantaka Siva* is the dynamic manifestations which is categorized included under the *Siva Lila Murthis*. While *Thiruvathigai* is believed as the place of occurrence of the famous *Tripura Samhara Dhahana* event, Eithanur is the place in which such destructive process started as per the local legends. *Siva* shot

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his arrow from this place to destroy the Tripurasuras. A unique festival is celebrated in the month of the Tamil month of *Vaikasi* (April- June) in remembrance of that event, only at this place for many centuries with great vigour and enthusiasm². It is believed that the concept of Car Festival (Temple Chariot - *Ther*) might be originated after this incident. From the days of medieval period of Tamil Nadu this festival has been invariably included in one of the 10 days of the annual *Brahmotsava* festival of both *Saivites* and *Vaishnavites* with their corresponding deities.

Legends

The three aerial floating forts of the *Tripurasuras* namely *Tarakaksha*, *Kamalaksha* and *Vidyunmali*, offsprings of *Tarakasuro*, were destroyed by *Siva*. They were burnt (*Dhahana*) into ashes along with their kith and kin³. According to the provincial version, the burning i.e. *Dhahana* was successfully carried out at *Thiruvathigai* by *Siva* in the presence of *Devos*, who accompanied him in this feat.

Various descriptions are available for this episode and two among them are considered as prevalent notion. According to one version, without using any weapons, *Siva* just smiled towards the Forts of *Asuras* and the entire world of *Tripurasuras* was devastated. Another description explicate that an arrow shot by *Siva* extirpated the *Tripurasuras* who caused lots of hindrances to the religious practices and performances of *Devas*. Incidence of the second belief, might have happened at Eithanur. In Tamil, *Eitha* means shooting (of an arrow) and *Ur* means a place of human (ancient) settlement. The very same word is also pronounced as *Eithalur* which also attribute the same meaning of Eithanur. In the Tamil lingo, both *Eithal* and *Eitha* are giving the same meaning for shooting.

In inscriptions, this village was mentioned as Eithanur⁴. Many temples like *Thiruvirkolam* (Kuvam) the place where *Siva* is posed in a chariot with a bow and an arrow, *Achchirupakkam*, the place where the axle of the chariot's wheel was broken and *Thiruvathigai*, the place where the actual *Tripura Dahana* was carried out, are associated with this mythical incident along with Eithanur.

Literary References

In *Sangam Literature* (300 BCE - 300 CE), "*Pennarru Peruvazhi*" (a High way beside river South Pennar), an ancient land route for trade which connected Thirukkoilur and Cuddalore was mentioned⁵. *Eithanur* is located in between these two trade centers. Its proximity to this ancient trade route embolden the notion that any further archaeological study of this village, like the one conducted at nearby archaeological site Maligai Medu, can prove its antiquity.

In the *Tamil* literary works, the term Eithannur is mentioned⁶, According to *Periya Puranam*, a *Tamil* Biopic of *Sixty Three Saiva Nayanmars*, *Enadhi Nayanr* was one among them. He is believed as born and lived at Eithanur. He belonged to the clan of *Saanroer* (Martial Teacher, who taught the skill of sword and archery lessons to the Kings) and a staunch believer of principles and practices of *Saiva* sect. *Guru Pooja* of this saint is annually celebrated in the *Adhipurisarar* Temple at Eithanur⁷. A small sculpture of the saint is enshrined in the temple premises. Special *Abhishegam* (sacred bath) and *Pooja* are conducted to his idol during the annual *Guru Pooja* and ritually *Periyapuranam* is recited during that time at his enshrinement. His history is also enacted as a drama in the adjacent temple complex with great reverence.

Archaeological Importance

Cuddalore district is located between Ariyalur District in the south and Villupuram District in the north. Geomorphologically, the former is dated to 10 crore years and the latter is 2 million years present before. Pre-historic vestiges includes the fossilized sea-snails, coral-reefs, eggs and spinal cords (backbones) of Dinosaurs, were recovered from the adjacent places of Ariyalur District. In Villupuram District, *Thiruvakkarai* yielded fossilized trees (wood fossils).

Eithanur is well irrigated by rivers South Pennar and Kedilam. Recent exploration and excavations revealed the fact that active trade was carried out via this region which connects the inland town Thirukkivilur in the west with the Arikamedu in the east.

This region went great geo-morphological changes in the Palaeolithic age (i.e., two lakhs years present before). The following archaeologically important sites are located near Eithanur within the radius of 30 kms. In Cuddalore district, Paleolithic and Megalithic sites like, Mukasapparur (fossils and lime stone sediments), Kuchchippalayam (urns) and in Pathiri Kuppam (wood fossils), Maligaimedu (Habitational mound)⁸ are discovered.

In general, the Neolithic vestiges are found in the hilly areas of the northern Tamilnadu, like *Thiruvannamalai*, *Salem*, *Dharmapuri* and *Krishnagiri* etc., which are prior to 15 thousand years present before. The Cuddalore District, which is devoid of any such major hillocks, also yielded such vestiges in the places listed below:

- (i) **Kandarakkottai** - Stone axes and Black and Red wares were found.
- (ii) **Mathur** - Grey ware, animal bones, bone tools and terracotta ear ornaments were discovered.
- (iii) **Karaimedu** - Two small size Neolithic tools were found.
- (iv) **Thiruvathigai** - Wood fossil, Urns and Black and Red wares were discovered.
- (v) **Maligai Medu** - In Nathamedu of this area is the habitational mound and burial sites. Urns, sarcophagus with multiple legs with lid and Black and Red wares were found.

Since, the areas around Eithanur revealed many archaeological facets, an intensive study of this village may also unveil its archaeological material culture.

Recent Excavations In Cuddalore District

Three prominent excavations were carried out in the Cuddalore District. They all confirmed the presence of megalithic -Iron age culture on the river banks. Bead industry was once flourished in this region. The Karaimedu, Kudikadu and Sengammedu excavations along with the Manikkollai exploration revealed the fact that this region was once flourished as a busy industrial and trade center. They yielded the purple and pale coloured Rowletted wares, Black and Red wares, locally made conical jars, dishes, plates and variety of rare beads. The village

Manikollai was considered as the place of supply source of the raw materials for such beads production. It also confirmed that Karaikkadu was flourished as an industrial and trade centre during the early historic period (100 BCE-200CE).

Epigraphical Records At Eithanur

All the seven inscriptions found in the *Adhipureesvarar Siva Temple* at Eithanur were belonged to *Kulothunga*⁹. They revealed the following details¹⁰:

The other names of this temple mentioned in the inscriptions are *Thirumanthuraiyar Kulothunga Ishvaromudaiya*¹¹ (r.y. 28th) and *Thirumandurai - Andar* (r.y.36th)¹². It was present in the political division of *Solakulavalli Nallur* in *Pattanpakkai Nadu*, a sub - division of *Gangaikonda Chola Valanadu*. The historical introduction (*Meikeerthi as Pugal madhu ...*) of *Kulothunga Chola I* is found in two inscriptions. The inscription on the south wall of the *Mandapa* in front of the sanctum was inscribed on the 28th regnal year of the same king. It gave an account of donation of different amount of money prior to the 28th regnal year., made to the temple for the lighting' of lamps in the shrines of *Vadathali Mahadevar*, *Durgaiyar* and *Ganapathiyar*, prior to the 28th regnal year of *Kulothunga I*. The *Siva Brahmanas* who received the money are mentioned as *Tiruvayindran Viraiyan* and *Meykizhan* of Eithanur. Another inscription in the same place states money was given to another *Siva Brahmana* named *Tiruvekambam Mania Bhattan* to light a twilight lamp in the same temple.

The inscription in the eastern wall records the donation of money, given by *Viraiyan Senan* to burn a twilight lamp in the temple. One more inscription in the same place states that two individuals made provisions to light two twilight lamps. In the 36th regnal year, an endowment was made by a general (*Enadhi*) *Araiyan Sambaran - Tamilavendan* to light a twilight lamp in this shrine. Similarly, paddy¹³ and sheep¹⁴ were also donated to light lamp in this temple. Another Tamil inscription states a sluice was built by a person called *Papiyan Tanianrmaivalian*. The role of *Siva Brahmanas* and the nature of donations in kind and cash endorsed the pattern of

patronage adopted by the then different social strata. After *Vijayanagara* period, this temple was left in neglected state and in dilapidated condition till 20th century. Only in 2009, it was renovated and consecrated.

Art And Architecture

The east facing *Adhipureesvarar Temple* has the Sanctum, *Ardha Mandapa*, *Mukha Mandapa*, *Nandhi*, *Balipita* and *Dwajasthamba*. The *Adhistana* includes the *Jagathi*, *Vriddha Kumuda*, *Padmaline* and the *Bhitti* in a usual manner. Very interesting sculptural representations are present in the first tier of the *Vimana*. *Saptha Rishis* namely *Aththiri*, *Bringi*, *Vashistar*, *Gautnamar Pulathiyar*, *Kausigar* and *Angreesar* are present in standing and sitting postures on either side of the *Vimana Devakoshtas*. The octagonal *Sikhara* adorns the top of the *Vimana*. A very beautiful *Vyalamala* line runs at the bottom of the *Adhistana* and top of the Cornice which are intercepted by miniature elephant motifs.

A stone bas-relief, depicting *Vali* and *Ravana*, is a master piece of art. It is present near the southern entrance of the sanctum. The expression of *Ravana's* index finger pointing the *Sivalinga* and the worshipping mode of *Vali* while his tail has imprisoned *Ravana* by encircling his body, are vividly depicted in this bas-relief. According to a legend, *Ravana* attempted to disturb the *Siva* worship of *Vali*. But, the tail of *Vali* itself encircled *Ravana* and tied him up. Without the knowledge of this, *Vali* went to Mount *Kailash* as usual to worship *Siva*

but he was not present there. When he enquired the whereabouts of *Siva*, *Nandhi* informed him that *Siva* had gone to *Aadhipuri* (Eithanur) for *Tripura Samhara*. In turn, *Vali* asked the location of that place. *Nandhi* suggested him to seek the guidance of *Ravana* in this regard. After that only, *Vali* realised that *Ravana* was imprisoned by his own tail. On *vati's* request, *Ravana* pointed his index finger to *Siva* at *Aadhipuri*. An iconographical representation of this legend present in *Adhipureesvarar Temple* as bas-relief, coincidentally suggests the association of Eithanur with the episode of *Tripura Samhara*.

Near the entrance of sanctum, two mighty squatting lions are elegantly placed. The presence of the *Vira Anjaneyar* indicates the continuous patronage by the *Vijaya Nagara* rulers and *Nayaks*.

Conclusion

The etymology of Eithanur is related with the *Tripurantaka* myth of *Siva*. The already explored and excavated sites near this place suggests that Eithanur is also an important archaeological site. The association of the *Enadhi Nayanar* with this hamlet vouch the fact that the place has been existing from the days of *Tevaram* Times (8th Century CE). A place with such long aliveness could have accommodated many archaeological evidences. The *Siva* temple at Eithanur has been documented by the scholars of Annamalai University, Chidambaram, Tamil Nadu. However, the archaeological aspect of Eithanur is yet to be properly explored and documented to find more authenticated and substantial evidence for the Socio, economic, political and cultural phases of this region.

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DISCOVERY OF ANCIENT HABITATION SITE AT THE BANK OF RIVER VARAHA

P. Jothiswaran*

Introduction

During ancient times our ancestors settled near the bank of the river, foot of the hills, coastal areas, plain regions and caves and caverns. Mostly they settled near the river banks for easy procurement of food and for the betterment of life. The previous archaeological explorations conducted at various parts of Tamil Nadu revealed the occurrence of important ancient habitation sites only at the bank of the rivers. For instance, sites like Kaveripoompattinam, Alagankulam, Kodumanal, Arikamedu, Tirukampuliyur, Palur, Keeladi etc., are river based ancient habitation sites.

The archaeological exploration conducted by the author had discovered a huge habitation site at the bank of the River Varaha, near the village of Vadugapatti in Theni District. The village lies between 10°05'E03" N and 77°34'E13" E and is located at a distance of 5 km south east of Periyakulam town on the roadways connecting Jeyamangalam and Periyakulam. The village covers an area of 2 km in circumference with the north-western part gradually rising to a height of nearly 2 m from the present village

level. This raised land at north-western part of the village could have been formed due to gradual accumulation of cultural material from remote past. At the northern side of the village hardly about half a kilometer, River Varaha flows in eastern direction. The Varahanadi (boar river) one of the fertile river of the district runs down the Upper Palani hills and flows through Periyakulam and it unites with the Pambar, the well-known falls seen from the path leading to Kodaikanal¹.

Habitation Site

The field work conducted at the northern fringe of the village near the left bank of the River Varaha had brought to light a huge habitation site that spreads over an area of more than one acre. The site is exactly located between 10°06'E40.79" N and 77°34'E11.16" E. The entire stretch of the site was thoroughly explored and archaeological remnants in the form of potteries were found in large number. Potteries of Black - and - Red ware, Black ware, Russet Coated Painted ware, Red Slipped ware, Red ware, pieces of thick storage jars, decorated sherds, inscribed pot sherds, ring stands, hopscotches,

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stone objects meant for grinding or polishing or burnishing, remnants of iron smelting activities in the form of iron slags and furnace were noticed. At present, the site is under cultivation and due to periodical ploughing, large quantities of pottery pieces got exposed from the ashy layer which is below the red soil.

Though the potteries were scattered all around the site, the elevated portion is observed only on the western side of the site and it gradually decreasing towards east. It shows that, the western side of the site was occupied earlier by our ancestors and then the eastern side. For instance, for leveling the land the agriculturists of the place had quarried the earth at the western side to a depth up to one meter and the section of the excavated area shows the existence of pottery pieces at different stratum. Hence, it is a clear indication that the place was inhabited by the peoples of bygone ages.

Pottery

Pottery is considered to be the ABC's of archaeology. It is an important source material for the study of ancient society and their material culture. Very often, it is the readily available material on the ancient sites and serves as an indicator for the past culture of the people who inhabited these sites. Since pottery differs in colour, shape, size, texture etc., and vary from region to region and period to period it serves as an important criterion for identifying cultures possessing different qualities and for tracing cultural fusion existed at those times.

The potteries found at the newly discovered site includes i) Burnished Grey ware, ii) Black - and - Red ware, iii) All Black ware, iv) Russet coated and painted ware, v) Red slipped ware and vi) Red ware.

Burnished Grey ware

The exploration had brought to light few Burnished Grey ware potteries of thick size. The burnishing is seen both on the interior and the exterior surface of the pottery. The rim is wider and is an inturned specimen measures 1.7 cm in thickness. As for the chronology of the pottery is concerned, it

dates back to Neolithic-Chalcolithic period of South India².

Black and Red ware

The exploration conducted at the left bank of River Varaha revealed varieties of black and red ware. Here, both thinner and thicker varieties of different shapes and sizes were taken during the course of field work. The thicker variety measures 0.8 cm in thickness whereas, the thinner measures 0.3 cm. Invariably, all are wheel made potteries made of well levigated clay and gives metallic sound, due to heating at a highest temperature. Many fragments of the black and red ware potteries were noticed and one of the broken parts is a miniature pot of finer variety. Similar potteries were taken at the excavated sites like Tirukampuliyur, Alagarai, Uraiur, Kaveripumpatinam, Kodumanal, Kanchipuram, Palur etc. This type of potteries was made of inverted firing technology in which the pottery was placed upside down in the kiln by stuffing carbon material inside for heating. As a result the inner becomes jet black due to heating at a high temperature and outer becomes red due to ventilation. It is one of the salient features noticed with the black and red ware potteries.

Black and Red ware is the earliest known pottery of South India occurring mostly in Iron Age context. It survived at almost all part of India and spreads from Lothal a Harappan site at North to southernmost part of India³. This ware has been obtained from numerous megaliths and urn burials and Iron Age settlements in South India⁴. With regard to the chronology of BRW, the excavation at Lothal takes back to C. 2300 B.C. which is the uppermost date given to black and red ware⁵. In South India, the excavation at Brahmagiri by Wheeler dated it from 3rd century B.C. to 1st century A.D and the uppermost date for this ware in Tamil Nadu by Carbon-14 method at the place of Korkai is C.785 B.C⁶. Hence, it is generally believed by many eminent scholars that, BRW appears in archeological records right from 2300 BCE to 300 CE.

All Black ware

The exploration conducted at the river bank had unfolded all black ware of different categories. Few of the sherds were thicker in size and it is a wheel made pottery made of well levigated clay. The thicker variety measures 1.4 cm in thickness and is a burnished pottery. As for South India is considered the thick hand-made as well as wheel-made black burnished ware belongs to Neolithic-Chalcolithic period⁷. All Black ware potteries were noticed in most of the Iron Age burial sites and habitation areas in Tamil Nadu. A considerable number of all black ware rim portions of both out turn and in turn were also recovered.

Russet Coated and Painted ware

The exploration conducted at the site brought to light few Russet Coated Painted potsherds of both thicker and thinner varieties. As for this pottery is concerned, it is of two types namely, russet coated painted red ware and russet coated painted black and red ware. It was first discovered by J.Babington in the year of 1819 from the urn burials under umbrella stones in Malabar region⁸. In Tamil Nadu, it has been reported from large number of megalithic burials as well as habitation sites. The painting designs were executed using white kaolin when the pot is wet and salt glazing was done to give a glossy finish. Usually, the red ware variety is heated under oxidizing conditions, whereas, the black and red ware variety was subjected to the inverted firing technology. These two types were recovered at the site and generally, all the potteries discovered exhibits curvilinear designs executed at equal distance. Usually, these type of potteries with curvilinear bands are mostly reported from habitational areas, whereas, wavy patterns from burial sites⁹. One of the sherds reported at the site measures 1.2 cm in thickness.

Red Slipped ware

A very few varieties of red slipped potteries were also reported by the present field work undertaken at the site. Normally, the slip has been found on both sides or on the exterior only and it

appeared from Iron Age context to early historic period. The pottery taken here in this place had slip only on the exterior surface and is a finely finished specimen. This is generally a wheel made pottery and the slip applied for these types was probably made by mixing a thick paste of fine clay and red ochre¹⁰.

Red ware

The present exploration had also yielded few red ware potteries of different shapes and sizes. Few of the potteries were executed with various designs and the impressions were made under the rim portion. This ware predominantly appears in all the levels due to its profuse usage by the common folk¹¹. Few of them are entirely different from the other as it is a dull red ware made of impure clay mixed with sand and grass. These potteries appear both in burial sites and habitation areas.

In addition to these potteries, the exhaustive field work carried out at the site had revealed a number of Hopscotches and few stone objects of perfect shape and size.

Hopscotches

Hopscotches are small disc shaped pottery pieces made by the ancient potters for playing games by the children in earlier period. Still in many places this game is popular by the name 'paandi'. Almost all the archaeological explorations and excavations made in ancient sites of Tamil Nadu revealed Hopscotches. Most of the specimens received at the site are made of red ware and red slipped ware and a solitary example was of black and red ware. The biggest among them has a diameter of 8.1 cm and the smallest has a diameter of 3.1 cm.

Stone Objects

The stone objects received from the present exploration were perfectly shaped and are uniformly designed by our ancestors. Few of them are rectangle whereas, a solitary example is oval, and in addition few broken polishing stone were also recovered. The rectangular stone objects were cut like a cake and has a thickness of 1.7 cm and 2.2 cm respectively. The oval shaped stone object measures 3.8 cm in length,

2.5 cm in breadth and 2 cm in thickness. These stone objects could have meant for grinding or pounding or for burnishing potteries. Similar small sized stone objects meant for burnishing were recovered from the excavation at Uraiur and Kanchipuram¹².

Pottery with Indus Sign

One of the all black ware potteries taken at the site exhibits a multiplication mark (Ö) at the mouth of the rim portion. Dr.R.Madhivanan in his work noted that, it could be 'na' a consonant in Tamil language¹³. Similar marks were already noticed in the potteries recovered at Kodumanal excavation¹⁴. On the basis of this inscribed sherd it could be acknowledged that, a literate society was existed in this place of Ancient Tamilaham.

Conclusion

The archaeological investigations carried out at the left bank of the river Varaha reveals that, the place was inhabited by our ancestors since the early levels of Iron Age period down to Early Historic period. For instance, the occurrence of Burnished Grey ware is datable to Neolithic-Chalcolithic level

of South India and this evidence from the site testifies the antiquity of this site. Similar potteries were noted at Paiyampalli, a Neolithic site of Tamil Nadu. The presence of black and red ware potteries and russet coated painted potteries at the site are dated from Iron Age period to Early Historic period of Tamil Nadu. The antiquities like hopscotches and stone objects recovered from the site shows the archaeological wealth of the place. It is apparent to say that, right from the Late Phase of Neolithic to Early Historic phase this site was inhabited by the human. The ceramic industry of the site portrays that, the local peoples followed the same pattern of pottery making that existed in ancient Tamilaham and that shows the cultural fusion existed in those times. It is also evident to say that, the peoples of this particular place opted river based settlements like that of other ancient sites namely Kaveripoompattinam, Alagankulam, Kodumanal, Palur etc. At this juncture it is pertained to mention that, any archaeological excavation at the site helps to rebuild the chronology and would determine the antiquity of the place in an appropriate way.

Notes & References

1. B.S.Baliga, *Madurai District Gazetteer*, Government Press, Chennai, 1960, p-5.
2. S.Gurumurthy, *Ceramic Traditions in South India*, University of Madras, Chennai, 1981, p-47.
3. *Ibid*, p-246.
4. *Ibid*, p-232.
5. *Ibid*, p-242.
6. *Ibid*, p-243.
7. *Ibid*, p-239.
8. *Ibid*, p-254.
9. *Ibid*, p-258.
10. Ed. A.Ekambaranathan, *Excavations at Palur*, University of Madras, Chennai, 2007, p-47
11. *Ibid*, p-52
12. S.Gurumurthy, *Op.cit.*, p-30
13. R.Madhivanan, "Indus Script among Dravidian Speakers", *International Society for the Investigation of Ancient Civilizations*, Chennai, 1995, p-1.5
14. *Ibid*, p-82.

கடற்கரை துறைமுக அகழ்வாய்வுகளில் கிடைக்கப் பெற்ற தமிழ்த்தொழில் எழுத்துகள்

ச.ரவி*

முன்னுரை

தமிழகம் மற்றும் வெளிநாட்டுத் துறைமுகப்பகுதிகளில் செய்யப்பட்ட அகழ்வாய்வுகளில் பல தமிழ் தொல் எழுத்துப் பெயர்கள் கிடைக்கப் பெற்றுள்ளன. இப்பெயர்கள் உள்நாட்டு அகழ்வாய்வு மற்றும் மேற்பரப்பாய்வுகளில் கிடைக்கப்பெற்ற சுடுமண்மடகலகங்களிலும் குகைக்கல் வெட்டுகளிலும் பண்டைய மோதிரங்களிலும் கிடைத்துள்ளன. இப்பெயர்களையும் இவை கிடைக்கப்பெறும் இடங்களையும் ஆராய்கிறது இக்கட்டுரை.

மேற்குக் கடற்கரைப் பகுதியில் கிடைக்கப்பெற்ற தமிழ்த்தொல் எழுத்துகள்

மேற்குக் கடற்கரையில் அமைந்த முக்கியத் துறைமுகம் முசிறி. சங்க இலக்கியப் பாடல் ஒன்று இத்துறைமுகத்தின் பெருமையை

“சேரலர் சுள்ளியும் பேரியாற்று வெண்ணுரை கலங்க
யவனர் தந்த வினைமாண் நான்கலன்
பொன்னோடு வந்து கறியோடு பெயரும்
வளங்கெழு முசிறி”¹

என்று பாராட்டுகிறது.

வெளிநாட்டுப் பயணிகள் பிளினி, பெரிப்ளசு, தாலமி ஆகியோர் தங்களது பயணக் குறிப்புகளில் முசிறியைப் பற்றிக் குறிப்பிட்டுள்ளனர். சேரருக்கும் யவனுக்கும் இடையே இருந்த வணிகத் தொடர்பை சங்க இலக்கியங்கள் சுட்டுவதும், உரோம, கிரேக்க பயணநூல் ஆசிரியர்கள் முசீரிஸ் (Mougisris) எனக் குறிப்பிட்டு அழைத்திருப்பதும், முசிறியைச் சேர்ந்த வணிகர் ஒருவருக்கும் அலைக்ஸாண்டிரியாவில் உள்ள வணிகக் குழுவுக்குமிடையே ஏற்பட்ட வணிக ஒப்பந்தம் பற்றி கிரேக்க மொழியில் எழுதப்பட்ட அரிய கையெழுத்துச் சுவடி ஒன்று சேகரிக்கப்பட்டு “வியன்னா” அருங்காட்சியகத்தில் பாதுகாக்கப்பட்டு வருவதும், முசிறித்துறைமுகம் முக்கிய வணிக நகரமாக விளங்கியமைக்கு எடுத்துக்காட்டு.

எழுத்தமைதி

இப்பகுதியை அகழ்வாய்வு செய்த பி.கே. செரியன் குழுவினர் கி.பி.2007ல் இரண்டு குறியீடுகளோடு மூன்று தமிழ் தொல் எழுத்துகள் பொறிக்கப்பட்ட “அமண” என எழுதப்பட்ட சுடுமண் மடகல் விளம்புப் பகுதியைக் கண்டறிந்தனர். இது பட்டண அகழ்வாய்வில் கிடைக்கப் பெற்ற மூன்றாவது தமிழ் தொல் எழுத்தாகும்.

இதன் எழுத்தமைதியைக் கொண்டு இதன் காலத்தை கி.பி. 2 ஆம் நூற்றாண்டு எனத் தொல்லியாளர்கள் குறிப்பிடுகின்றனர்.

இவ்வரலாற்றுச் சிறப்புமிக்க இடம் இன்று பட்டணம் என அழைக்கப்படுகிறது. என்னாலும் மாவட்டம் படுவூர் வட்டம், வடக்குப் பரவூருக்கு வடக்கே 2. கி.மீ தொலைவில் சிற்றூர் உள்ளது. இவ்வூரின் 1 கி.மீ தெற்கில் “பரவூர் தோடு” இடத்தில் பெரியாற்றின் கிளையாறு இங்கு 1 கி.மீ அளவில் தொல்லியல் தடயங்கள் கிடைத்து வருவதும் குறிப்பிடத்தக்கது.²

சோமவார்ப்பட்டி எழுத்தமைதியும் காலமும்

இதே போன்று “அமண” என்று மூன்றெழுத்தில் பொறிக்கப்பட்ட சாம்பல்நிறம் உடைய மண்மடகல் ஒடு (16 செ.மீ நீளம் 11 செ.மீ உயரம்) திருப்பூர் மாவட்டம், உடுமலைப் பேட்டை வட்டம், குடிமங்கலம், ஊராட்சி ஒன்றியம் “சோமவார்ப்பட்டி” என்ற ஊரில் கிடைத்துள்ளது. இதில் எழுதப்பட்டுள்ள தமிழ்தொல் எழுத்துகள் 2 செ.மீ உயரம் 5 செ.மீ நீளம் உடையதாக இருக்கிறது. இவ்வெழுத்தின் சாயலைக் கொண்டு தமிழ்த் தொல்லொழுத்தின் தொடக்க காலமாகக் கருதலாம். அதாவது கி.மு. 2 நூற்றாண்டாகக் கருத முடிகிறது.

இவ்வெழுத்துப் பொறிக்கப்பட்டுள்ள ஒடு இவ்வூரின் தெற்கே உள்ள மூவர் கண்டியம்மன் கோயில் முன் உள்ள குளத்தைத் தூர் வாரியபோது பூ.சா.கோ. கலை & அறிவியல் கல்லூரி கல்வெட்டில் பட்டயப்படிப்பு மாணவர்களால் மேற்பரப்பாய்வில், அண்மையில் கண்டறியப்பட்டது. இத்துடன் சுடுமண் காதணிகள், வெண்மை நிற கல்மணிகள், துளையிடப்பட்ட மட்பாண்ட ஓடுகள், விளையாட்டுச் சில்லுகள், சங்கு வளையல்கள் என எண்ணற்ற பொருட்கள் கண்டறியப்பட்டு கல்லூரி காட்சியகத்தில் பார்வைக்கு வைக்கப்பட்டுள்ளன.³

ஊர்ப்பழமையும் தொழில் சிறப்பும்

இவ்வூர் இடைக்காலத்தில் “அமரபுயங்க நல்லூர்” என அழைக்கப்பட்டதற்கு “அமரசயம்பீசுவரர்” (அமரபுயங்கர ஈஸ்வரமுடையார்) கோயில் கல்வெட்டால் அறிய முடிகிறது. அமரபுயங்க என்ற பெயர் சேரர்களுக்கும், பாண்டியர்களுக்கும் வழங்கப்பட்டு வந்திருக்கின்றன. எனவே கொங்குப்பாண்டியர் அல்லது கொங்குச் சேர் இப்பகுதியில் இடைக்காலத்தில் செல்வாக்குப் பெற்றிருந்தனர். கொங்குச் சோழர்களது கொடை, வரிவிளக்கு பற்றிய கல்வெட்டுகளும்

* இணைப்போசிரியர், தமிழ்த்துறை, கல்வெட்டியல் பட்டயப்படிப்பு பொறுப்போசிரியர், பூ.சா.கோ. கலை அறிவியல் கல்லூரி, கோவை- 641014

கிடைத்துள்ளன என்பதை அறிகிறோம். இடைக்காலத்தில் மன்னராட்சியின் கீழ் இவ்வூர் செல்வாக்குப் பெற்று இருந்திருக்கிறது என்பதை இவ்வூர்க் கல்வெட்டுகளால் அறியமுடிகிறது.

பெருவழிச் சாலை

இவ்வூர் அமைந்த பகுதி பொள்ளாச்சியிலிருந்து தாராபுரம் செல்லும் சாலையில் உள்ளது. இச்சாலை பண்டைய காலத்தில் வஞ்சிப் பெருவழிச் சாலையாக இருக்க வேண்டும். தாராபுரம் சங்க காலத்தில் வஞ்சி என அழைக்கப்பட்டிருக்கிறது. இங்கு கிடைத்த சங்க வஸையல் மற்றும் கல்மணிகள் இது ஒரு தொழில் நகர் என்பதை உணர்த்துகிறது. முசிறியிலிருந்து கொங்கு நாட்டு வஞ்சிப்பெரு வழிச்சாலை வழி, கருரை நோக்கிய பயணத்தை வணிகர்கள், அக்காலத்தில் மேற்கொண்டிருக்க வேண்டும். இந்தப் பகுதி ஏராளமான பெருங்கற்காலச் சின்னங்களைக் கொண்டிருப்பது இவ்விடத்தின் முக்கியத்துவத்தை நோக்கலாம்.

வேறு இடங்கள்

புகளூர்க் கல்வெட்டில் மூத்த அமண என்ற சொல் காணப்படுகிறது. இதன்காலம் கி.பி. 4 ஆம் நூற்றாண்டு.

பள்ளன் கோயில் செப்பேட்டில் “அமண சேர்க்கை பருத்திக் குன்றில் வச்சிரநந்தி குரவிற்கு” என்ற எழுதப்பட்டிருப்பதைக் காணலாம். இவை சமணர் வாழ்விடத்தைக் குறிப்பதாகக் கொள்ளலாம்.

இவ்வாறு அமண என்ற சொல் பரவலாகக் காணப்படுவதின் மூலம் இச்சொல்லின் முக்கியத்துவத்தை அறியலாம்.

சொல் விளக்கம்

“சமண” என்பது பிராகிருதச் சொல் இச்சொல் சமஸ்கிருதத்தில் “ஸ்ரமண” என அழைக்கப்படுகிறது. தொடக்க காலத்தில் இச்சொல் தமிழில் “அமண” என்று வழங்கில் இருந்திருப்பதை அறிகிறோம். இன்றைய தமிழில் சமண என்ற சொல் இடம் பிடித்துள்ளது.

திருமூர்த்தி மலை, ஆழியாறு, ஐவர்மலை, மலையாண்டிப் பட்டணம், சமணாண்டிப் பட்டணம் ஆகிய இடங்களில் காணப்படும் தீர்த்தங்கரர் சிற்பங்களும் சமணக் குகைகளும் இடப் பெயர்களும் தென்கொங்கில் சமண செல்வாக்கை எடுத்துக் காட்டுவதாக அமைந்துள்ளன. இவை மதுரை நோக்கிய நாராயணப் பெருவழி (பொள்ளாச்சி, உடுமலைப் பேட்டை வழி), பொள்ளாச்சி, குடிமங்கலம், தாராபுரம் வழி கருரை நோக்கிய “வஞ்சிப் பெருவழி”, கொடுமணல் வழி செல்லும் “இராஜசேகரிப்பெருவழி”, என இப்பெருவழிகள் கிழக்குக் கடற்கரையில் இருந்து முசிறியை

நோக்கிச் சென்ற பெருவழி என்பதால் வணிகச் செழுமையை இப்பெருவழிகள் எடுத்துக்காட்டுகின்றன.

கொங்கு நாட்டு விலையுயர்ந்த கல்மணிகள் மேற்குத் துறைமுக நகராகிய முசிறி வழி சென்றிருக்கிறது என்பதற்கு அகழ்வாய்வில் அங்கு கிடைக்கப்பெற்ற கல்மணிகள் சான்று.

கொங்கு நாட்டில் சமண சமயம் அடைந்த வளர்ச்சியை முசிறியில் கிடைக்கப் பெற்ற “அமண” என்ற தொல் தமிழ் எடுத்துக் காட்டுவதாக அமைகிறது.

சமயத் தொடர்புடைய முதலாவது பிராமி எழுத்து என்றும் இவ்வெழுத்து பொறித்த மட்கலம் சமணத் துறவினுடையதாக இருக்கலாம் என்றும் பட்டணத்தை அகழ்வாய்வு செய்த திரு.பி.கே. செரியன் அவர்கள் கூறுவார். கூற்றும் தென் கொங்குப் பகுதியிலேயே கிடைத்த இதே போன்ற “அமண” என்ற மூன்று தமிழ்த்தொல் எழுத்துகள் சமணச் செல்வாக்குப் பெற்ற பகுதியில் கிடைத்திருப்பதும், புகளூரில் சமண முனிவர் இருப்பிடத்தில் கிடைத்த “மூத்த அமண” என்ற இச்சொல்லும் பெருவழிச் சாலை நோக்கிய சமண வணிகச் செல்வாக்கை எடுத்துக்காட்டுவதாக உள்ளது. வணிகத்துறைமுக நகராகிய முசிறியில் கிடைத்த “அமண” என்ற தமிழ்த்தொல்லெழுத்துச் சான்று பகர்கிறது.⁴

தாய்லாந்தில் தமிழ்த்தொல் எழுத்து

தாய்லாந்து நாட்டில் கிளாங்தோம் (Klang Thom) என்ற பழந் துறைமுக நகரத்தில் தொல்லியல் ஆய்வாளர்கள் நடத்திய அகழ்வாய்வில் 8×4 செ.மீ பரப்பளவு 3 செ.மீ தடிமன் உடைய சிறிய பட்டைக்கல் ஒன்றின் பின்பக்கத்தால் கி.பி.3-4 ஆம் நூற்றாண்டு “பெரும்புதன்கல்” என்று பொறிக்கப்பட்ட தமிழ்த் தொல்லெழுத்துகள் கிடைத்துள்ளன. இதில் “ம” “ன” என்ற எழுத்துக்கள் தமிழ்நாட்டுப் பகுதிகளில் மட்டுமே கிடைக்கும் எழுத்து வடிவமாகக் கூறப்படுகிறது.

இக்கல் தங்கத்தை உரைத்துப் பார்க்கும் உரைகல் என இனங் கண்டுகொள்ளப்பட்டிருக்கிறது. இக்கல்லை வணிகர்களும் நகை செய்வோரும் தங்கத்தின் மாற்றை அறிய உடன் எடுத்துச் செல்வர்.

கொங்கு நாட்டுத் தமிழ்த்தொல்லெழுத்து

தமிழகத்தில் இதே போன்று “பாதன்” அல்லது “பிதன்” என்று எழுதப்பட்டுள்ள கி.பி. 2 ஆம் நூற்றாண்டு மட்பாண்ட பொறிப்பு ஒன்று திருப்பூர் மாவட்டம், உடுமலை வட்டம், குடிமங்கலம் ஊராட்சி ஒன்றியத்தில் உள்ள கொங்கல் நகரில் கிடைத்துள்ளது.

இவ்வூர் கிழக்கே தாராபுரம் (வஞ்சி), கருர் (வஞ்சி) நோக்கியும், மேற்கே முசிறியை நோக்கியும் செல்லும். பெருவழிச்சாலையின் இடையில் உள்ளது. இதனை வஞ்சிப் பெருவழிச்சாலை என அழைக்கமுடியும்.

இவ்வூரின் கிழக்கே 1 கி.மீ தூரத்தில் உள்ள காளியப்பர் மகராயன் கோயில் உள்ளது. இக்கோயிலின் பின்புறத்தில் பெருங்கற்காலச் சின்னங்கள், கல்பதுக்கைகள் மற்றும் முதுமக்கள் தாழிகள் என தொல்லியல் எச்சங்கள் 5 செ.மீ அளவில் கிடைத்து வருவது குறிப்பிடத்தக்கது.

16 செ.மீ நீளமும் 9 செ.மீ உயரமுமுடைய கருப்பு சிவப்பு மட்பாண்ட ஓட்டில் 2 செ.மீ உயரம் 5 செ.மீ நீளத்திற்கு இவ்வெழுத்து பொறிக்கப்பட்டுள்ளது. தமிழ்த் தொல்லெழுத்துகளால் ஆன இம்மட்கலவோட்டை பூ.சா.கோ. கலை & அறிவியல் கல்லூரி மாணவர்களால் அண்மையில் மேற்பரப்பாய்வின்போது கண்டுபிடிக்கப்பட்டது. இத்தொல்லெழுத்துகள் சிவப்பு வண்ணப்பூச்சு பூசப்பட்ட ஓட்டின் வெளிப்புறத்தில் மிகவும் நேர்த்தியாகப் பொறிக்கப்பட்டுள்ளது குறிப்பிடத்தக்கது.

“பாதன்” அல்லது “பிதன்” என்று இவ்வெழுத்துக்களை படிக்க முடிகிறது. “பாதன்” என்று படிக்கிறபோது குறிலாகப் “பதன்” என்றும் ஒற்று இரட்டிக்கப் “பக்தன்” என்றும் படிக்கலாம்.

பொன் உரைபார்க்கும் ஆசாரி என இவ்வெழுத்துகளுக்குப் பொருள் கொள்ள முடியும்.

தாய்லாந்தில் கிடைக்கும் உரைகல் தமிழ்த் தொல்லெழுத்தோடு கொங்கு நாட்டில் கண்டறியப்பட்ட தொல்தமிழ் எழுத்துக்களை ஒப்பிட்டுப் பார்க்க பொன் வேலைசெய்யும் ஒருவரது பெயர் என்ற அடிப்படையில் சான்று கிடைத்திருப்பது தாய்லாந்தில் கிடைத்த தமிழ் தொல்லெழுத்திற்கு வலுவூட்டுவதாகக் கொங்கு நாட்டில் கிடைத்த இத் தமிழ்த் தொல்லெழுத்து அமைகிறது எனலாம்.⁵

செங்கடல் துறைமுக நகரங்களில் தமிழ் தொல்லெழுத்துகள்

எகிப்து நாட்டுச் செங்கடல் கரையில் உள்ள ஒரு புகழ்பெற்ற துறைமுகம் பெரெனிகெ (Berenika) 1994-1995 டெலாவேர் (Deaware) பல்கலைக் கழகமும், லெய்டன் (Leiden) பல்கலைக் கழகமும், இணைந்த நடத்திய அகழ்வாய்வில் கிடைக்கப்பெற்ற மதுச்சாடி ஒன்றில் (Amphora) தமிழ்த் தொல்லெழுத்தில் கொற்றப் பூமான் என்று எழுதப்பட்டுள்ளது, கண்டுபிடிக்கப்பட்டுள்ளது.

இதன் காலம் கி.பி.60-70 எனத் துல்லியமாகக் கணிக்கப்பட்டுள்ளது. ஐந்து தமிழ்த் தொல்லெழுத்துகள், இரண்டு பெருங்கற்காலக் குறியீடுகளுடன் பொறிக்கப்பட்டுள்ளன. மதுச்சாடி துண்டத்தின் நீளம் 19.2 செ.மீ, அகலம் 14.3 செ.மீ இதனைப் பேராசிரியர் சுப்புராயலு அவர்கள் “கொற்றபூமான்” எனப் படிக்கின்றனர். தமிழ்த் தொல்லெழுத்துகளில் பெரும்பாலும் மெய்யெழுத்துகள் இரட்டித்து எழுதப்படுவதில்லை. எனவே இதனை

“கொற்றபூமான்” என படிப்பதாகக் கொள்ளலாம். இதில் ‘ற’, ‘ன’ தமிழில் எழுதப்பட்டுள்ளன.

புகளூர்க் கல்வெட்டில் “கொற்றந்தை” என்றும் பிற்காலத் தமிழ்த் கல்வெட்டில் “கொற்றமான்” என்றும் வருகின்றன. கொற்றன் என்பது பழந்தமிழ்ச் சொல்லாக வழக்கில் இருந்துள்ளது.

பூமான் என்பது அரசன் என பொருள் தரும் வடமொழிச் சொல்லாகத் தமிழ்ப் பேரகராதி குறிப்பிடுகிறது.

எனவே “பிடடன் கொற்றன்” என்ற பெயர் சங்க இலக்கியத்தில் குறுநிலைத் தலைவனது பெயராக இருப்பதால் “கொற்ற பூமான்” இப் பெயரும் புகழ்பெற்ற குறுநிலைத் தலைவனது பெயராகவே இருக்கக் கூடும் எனக் கருதலாம்.

அழகன்குள கருப்பு சிவப்புப் பாறை ஓட்டில் “தானிய துவரை மா(ன்)” என்று எழுதப்பட்ட தமிழ்த் தொல்லெழுத்து கிடைத்திருப்பது நோக்கத் தக்கது.

காஞ்சிபுரம் மாவட்டம் நெட்ராம் பாக்கத்தில் கிடைத்த கி.பி.2-3 ஆம் நூற்றாண்டு “சே. நகுமான்” என்ற எழுத்துப் பொறிப்பும் புகழுக்குரிய பெயராக அமைவது குறிப்பிடத்தக்கது. பாக்கம் என்பது கடல் பகுதி- வணிகப்பகுதி என்பது எண்ணிப் பார்க்கத் தக்கது.

கணன், சாத்தன்

இதே போன்று குவாசீரி- அல்-காதீம் (Quseiral Qadim) துறைமுக ஆய்வில் “கணன்”, “சாதன்” என்ற பெயர் பொறிப்புகள் கிடைக்கின்றன. இதனைக் “கண்ணன்”, “சாத்தன்” என்று மெய்யை இரட்டித்துப் படிக்கலாம். இச்சொற்கள் கொங்குநாட்டுக் கொடுமணல் அகழ்வாய்வில் கிடைக்கின்றன.

இதே போன்று அரிக்கமேட்டு அகழ்வாய்விலும் “கணன்”, “சாதன்” என்ற பெயர்கள் வருவது ஒப்பிட்டுப் பார்க்க வேண்டியது ஒன்று.⁶

தேவன் சாத்தன்

அண்மையில் தேவன் சாத்தன் என்று எழுதப்பட்ட மட்கலத்தாங்கி ஒன்று மேல்கொங்குப் பகுதி - கோவையின் மேற்கே பெரிய தாபத்தில் கண்டறியப்பட்டது. இதன் காலம் கி.பி.2 எனக் கருதலாம்.

ஈரோட்டுக்கு அருகே உள்ள அரசச்சுலூர் இயற்கைக் குகைத் தளத்தில் “மணிய் வண்ணக்கண் தேவன் சாத்தன்” என்று வருகிறது. பொன் தூச் சோதனை செய்யும் வணிகனது பெயர் என்ற பார்க்க எகிப்தில் கிடைத்த “சாதன்” இப்பெயரும் வணிகத் தொடர்புடைய பெயராக இருப்பதாகக் கருதலாம்.

சாத்தன்

கருரில் கிடைக்கப்பெற்ற மோதிரங்களிலும், சாத்தன் என்ற தமிழ்த் தொல்லெழுத்துப் பெயர் பொறிப்புகள் கண்டறியப்பட்டுள்ளன. இவ்விடம் தமிழகத்தின் வணிக மையம் என்பது குறிப்பிடத்தக்கது. கொடுமணல் வணிக நகரம் என பலமுறை அகழ்வாய்வு செய்யப்பட்ட சோதனையில் கண்டறியப்பட்டன. இங்கு கிடைக்கப் பெற்ற தமிழ்த் தொல்லெழுத்துகளில் “ஸாதன்” என்ற பெயரும் கிடைக்கப் பெற்றுள்ளது.

தமிழ் லெக்சிகனும் கல்வெட்டுக் கலைச் சொல் அகராதியும் “சாத்து” என்பது வணிகச் சாப்தத்தைக் குறிப்பதாக Trading Caravan கூறுவது குறிப்பிடத்தக்கது.

வணிகர்கள் கூட்டங் கூட்டமாகச் செடித் தம் பண்டங்களைப் பல ஊர்களுக்கும் விற்பனைக்கு எடுத்துச் செல்லுவர். இக்குழுக்களுக்கு “வணிகச் சாத்துகள்” என்று பெயர். கள்வர்களுக்கு அஞ்சி அவர்கள் சாத்துகளாகச் செடிச் செல்லுவது வழக்கம் எனக் குறுந்தொகைக் கூறுவதை நாம் கவனத்தில் கொள்ள வேண்டி இருக்கிறது.

எனவே க(ண்)ணன், சா(த்)தன், கொ(ற்ற) பூமான் இப்பெயர்கள் எகிப்திற்குச் சென்ற தமிழ் வணிகர்களது பெயர்கள் என்று குறிப்பிட முடியும்.

அழகன் குளம் தமிழ்த் தொல்லெழுத்துகள்

இராமநாதபுர மாவட்டம் வைகை ஆற்றின் தென்கரையில் அமைந்துள்ளது. அழகன் குளம் என்ற ஊர் இங்கு நடைபெற்ற அகழ்வாய்வில் “ஸமு” “ஸமுதஹ” என்ற எழுத்துப் பொறித்துள்ள மட்கல் ஓடுகள் கிடைத்துள்ளன. இதனை ஐராவதம் மகாதேவன் அவர்கள் சிங்கள பிராமி வகை எழுத்துகளாக ஆய்வு செய்து விளக்கங்களை அளித்துள்ளார்.

வங்கக் கடலில் இருந்து 3 கி.மீ தூரத்தில் உள்ள இவ்வூர், சங்ககாலத்தில் பாண்டியன் துறைமுகமாக இருந்திருக்கிறது. இவ்வெழுத்துகள் இலங்கையில் கிடைக்கப் பெறும் 7 சிங்கள பிராமி எழுத்துகளோடு தொடர்புபடுத்தியிருக்கிறார் ஐராவதம் மகாதேவன் அவர்கள்.

“சமுட”, “மகாசமுட” என்ற பெயர்கள் சமுத்திரத்தைக் குறிப்பதாகக் கொள்கிறார் இவர். தனிப்பட்ட ஒருவரது பெயராக இருந்தாலும் சமுத்திரத்தோடு இவருக்கிருந்த தொடர்பைக் காணலாம். சங்க இலக்கியத்தில் “கடலன்” “கடலன் வழுதி” என்ற பெயர்கள் காணப்படுகின்றன.

மதுரை மாங்குளம் கல்வெட்டில் பாண்டியன் நெடுஞ்செழியன் ஈர்பாகக் குகை அமைத்துக் கொடுத்தவன் “கடலன் வழுதி” என்கிற கருத்தும் கடலன் - கடல் தொழிலோடு இவனுக்கு இருந்த தொடர்பைச் சுட்டிக்காட்டுகிறார். தமிழக இலங்கை கடல்வழி வர்த்தக உறவைக் காட்டும் எழுத்துகளாக இவற்றைக் கூறலாம்.⁷

முடிவுரை

அமண, பத்தன், கொற்ற பூமான், கண்ணன், சாத்தன், ஸமு, ஸமுதஹ இப்பெயர்கள் அனைத்தும் கடற்கரைத் துறைமுகப் பட்டினங்களில் கிடைக்கப்பெற்ற உள்நாட்டில், கொடுமணல், கருர், பெதப்பம் பட்டி, கொங்கல்நகர், பெரிய தடாகம் போன்ற பெருவழிச்சாலைக் உள்ள இடங்களில் கிடைப்பதின் மூலம் இவற்றில் பெரும்பாலான ஊர்கள் வணிக மையங்களாகத் திகழ்ந்திருக்கின்றன என்பதை உறுதிப்படுத்த முடிகின்றன. துறைமுகங்களில் கிடைக்கப் பெற்ற பெயர்கள் பெரும்பாலும் வணிகர்களோடு தொடர்புடைய பெயர்களாவே கண்டறியப்படுகின்றன.

துறைமுகங்கள் ஏற்றுமதி, இறக்குமதிக்கு உகந்த வணிகப்பகுதி என்பது குறிப்பிடத்தக்கது. தமிழக வணிகம் வங்கக்கடல் - அரபிக்கடலுக்கு இடையேயும், இந்தியப் பெருங்கடல், செங்கடல் மற்றும் மத்திய தரைக்கடல் பகுதிகளிலும் பெரும்பாலும் செல்வாக்குப் பெற்றுத் திகழ்ந்து இருந்தது என்பதற்கு அவிவிடங்களில் கிடைக்கப்பெற்ற தொல் எழுத்துப் பெயர்கள் சான்று பகர்கின்றன. இப்பெயர்களை உள்நாட்டில் கிடைத்த பெயர்களோடு ஒப்பிட்டுப் பார்க்கும் போது பெரும்பாலும் வணிகர்களது பெயர்களாவே இருக்கக் காண்கிறோம்.

தமிழ்நாட்டுக்கப்பாலும் தமிழ் எழுத்தில் தமிழ்ப்பெயர்கள் காணப்படுவது தமிழர் வணிக உறவை எடுத்துக்காட்டும்.

அடிக்குறிப்புகள்

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2. Iravathamahadevan, Early Tamil Inscription Bhahami.
3. ஆவணம், 24th Journal தஞ்சாவூர்.
4. செந்தீ நாராஜன், கல்வெட்டு ஓர் அறிமுகம், நாகர்கோவில்.
5. இராமச்சந்திரன் செட்டியார், கொங்கு நாட்டியல் பேரூர்.
6. பெ. மாணிக்கம், கொங்கு நாட்டியல் வரலாறு.
7. ராஜன், கொடுமணல் அகழ்வாய்வு.

**பல்லவர் கால காஞ்சி கைலாசநாதர் கோயிலுள்ள சோமஸ்கந்தர் ஓவியத்திலும்
பனைமலைதாள் கிரீஸ்வரர் கோயில் ஓவியத்திலும் காணப்படும் தேவியின்
ஆடையிலுள்ள அலங்காரக் கலை வடிவங்கள் - ஓர் பார்வை**

S.வெங்கடராமன்*

அறிமுகம்

பல்லவர் காலத்தில் குடைவரைக் கோயில்கள் கட்டுமானக் கோயில்கள் என வளர்ச்சியடைந்து வந்ததை அனைவரும் அறிந்ததே.

பல்லவர்களில் மகேந்திரவர்மன் ஓவியத்திலும் சிறப்புற்றிருந்தான் என்பதும் அறிந்ததே. மகேந்திரவர்மனுக்கு பின்னர் கி.பி. 700 களில் ஆட்சி செய்த இராச சிம்ம பல்லவன் காலத்தில் காஞ்சி கைலாசநாதர் கோயிலிலும், பனைமலை தாள்கிரீஸ்வரர் கோயிலிலும் சிவன் மற்றும் பார்வதி ஓவியங்களை வரைந்துள்ளனர்.

பல்வேறு ஆசிரியர்கள், ஆய்வாளர்கள் இவ் ஓவியங்களின் காட்சி அமைப்பு, புராணபின்னணி ஆகியவைகளை எழுதி வெளிப்படுத்தியுள்ளனர். ஆனால் ஆடையிலுள்ள கலை வடிவங்களைப் பற்றி எழுதப்படவில்லை என்பதினால் அதனை மையமாகக் கொண்டு பதிவு செய்வது என்பது இக்கட்டுரையின் நோக்கமாகும்.

இவ்விருகோயில்களிலுள்ள ஓவியத்தில் பார்வதி தேவியின் ஆடையிலுள்ள துளிக் கலை வடிவங்களைப் பற்றிய (Text Art Design) செய்திகளை கட்டுரையாக விளக்கப்பட்டுள்ளது.

அலக்கியத்தில் ஆடை உடை துளில் என்பதன் பின்னணி உடையின் பின்னணி

- * உடை பழந்தமிழரின் பண்பாட்டுக் கருவூலமாகத் திகழும்.
- * தொல்காப்பியம் தரும் உடை பற்றிய ஒரே சொல் உடை ஆகும்
- * உடையின் வேர்ச் சொல் உடு என்பதாகும். உடுத்துதல் கழுவிருத்தல் என்பன இதன் பொருள் ஆகும்
- * திராவிட மொழிகளில் பலவற்றில் காணப்படுவது உடு என்பதாகும் (A Dravidian Etymological Dictionary No.502)
- * இது இடுப்பிலிருந்து கீழ் பகுதி கால்வரை உடுத்தப்படும் ஆடையாகவும் உள்ளது.¹

ஆடை சங்க காலம்

- * உடம்பை அடுத்திருப்பதால் ஆடை எனவும்²

* ஆய்வாளர் சிற்பம் ஓவியம், துளிக் கலை

- * ஆடை என்றால் இலை அடையைத் தைத்து உடுத்தினர் எனவும்³

- * துவர் செய் நற்றிணை 33

- * கொடுந்திரை ஆடை - புறநானூறு 275

- * கழ்தல் - சிலப்பதிகாரம் (4: 7) 4 என ஆடையை பற்றிக் குறிப்பிட்டுள்ளது.

தழை

நெசவுத் கலைவையை அறியும் முன்பு தழைய உடைகளை தமிழினும் பயன்படுத்தியுள்ளனர் என்பது சங்கப்பாக்களில் 66 இடங்களில் காணப்படுகின்றது.⁵

பல் தழைகள், பூக்கள், தளிர்கள் இவற்றை விரவித் தொடுத்து அமைத்த தழையுடைய பகைத் தழை என்றனர் என நற்றிணையின் 96 இல் குறிப்பிடப்பட்டுள்ளது.

தழையிடை அமைக்க நெய்தல், ஞாழல், ஆம்பல் குவளை, செயலை, நொச்சி போன்றவற்றின் தழைகள் பயன்பட்டன.⁶

நாருடை

சங்க இலக்கியத்தில் சீரை பக்கு, மரனாருடுக்கை மரவுரியுடை மணிமேகலையிலும், நார்நூல், வெண்டுக்கில், என பெருங்கதையிலும், சீரம் - கம்பராமயத்திலும் குறிப்பிடப்பட்டுள்ளது.⁷

சீரை என்பது சங்க காலத்தில் ஆடவர் பெண்டிர் அணியும் முழு ஆடையாக வழங்கப்பட்டு பின் பெண்டிர் ஆடையானது.⁸

“சீரை” என்ற சொல் “சீலை” என மாற்றம் அடைந்தது.⁹

துளில்

பஞ்சின் மெல்லிய பகுதி தூய் எனவும், துயில் என்பதன் பகுதி - தூய் எனவும் கூறப்படுகிறது. எனவே பஞ்சின் மெல்லிய பகுதியை கொண்டு உருவாக்கப்பட்டதால் துயில் என அமைந்து பின் துளில் என்றும் வழங்கப்பட்டது

துசிலாய்ச் செய்கைப் பாவிரித்தன்ன - அகநானூறு 269.

சிலப்பதிகாரம் மென்றுகில் (4:48) (16:123)

பூந்தூகில் (3:140 என மணிமேகலையிலும் துசிலைப் பற்றி குறிப்பிடுகின்றன.¹⁰

இவ்வாறாக உடை, ஆடை, துகில் என அதன் பின்னணியை அறியமுடிகின்றது.

காஞ்சி கைலாசநாதர் கோயிலுள்ள சோமாஸ்கந்தர் ஓவியத்தில் தேவியின் ஆடையிலுள்ள துகில்களை வடிவங்கள் (Textile Art Design)

இடம் : காஞ்சிபுர கைலாசநாதர் கோயில், மன்னன் : இரண்டாம் இராகசிம்மன், காட்சி: சோமாஸ்கந்தர் காட்சி: சிவன் பார்வதி கந்தன் அமர்ந்திருக்கும் காட்சி ஓவியத்தை கண்டுபிடித்தவர் (Jouveau Dubreuil) (Cell No.41) சுற்று கோயில் எண் 41 இல் உள்ள ஓவியம்.

சிவன் பார்வதியின் நடுவில் குழந்தை கந்தன் அமர்ந்திருக்கும் காட்சி ஆகும். வலது புறம் சிவன் அமர்ந்து கொண்டு தனது இடது காலை தொங்க விட்டிருக்கிறார். நடுவில் குழந்தை உருவம் கால்களை மடக்கி இலகுவாக ஊன்றி உள்ளது. இடது கையும் மடக்கி நீட்டியுள்ளது. அதனை அடுத்து பார்வதி வலது காலை குழந்தையின் பின்புறத்தில் மடக்கி வைத்திருக்கிறார். இடது காலை கீழே தொங்கி விட்டிருக்கிறார்.

ஓவியத்தில் ஆடை அமைப்பு

சிவனிற்கு தொடைப்பகுதி வரை ஆடை உள்ளது தெளிவாக இல்லை ஆடை இறுக்கமாக அணியப்பட்டு உள்ளது.

ஆனால் பார்வதியின் உடையின் அமைப்பு மூட்டுப்பகுதியிலிருந்து ஒரு அடி கீழ் வரை இறுக்கமாக உள்ளது.

பார்வதியின் உடையில் துகில் கலை அலங்காரம்

குறுக்கும் நெடுக்குமாக நேர்வரிசைத் தொடரில் சிறிய வட்டம் ஒன்றும் அதன் வெளிப்புறத்தில் ஒரு அங்குள சுற்றளவில் பெரிய வட்டம் போன்ற கலை வடிவங்கள் தீட்டப்பட்டுள்ளது. இவ் ஓவியத்தில் வட்டங்கள் முழு அளவிலும், இரு வட்டங்கள் பாதி அளவாகவும் உள்ளது. வட்டங்கள் ஜியோமத் வடிவ முறையில் நேர்த்தியா உள்ளது. இவையின் உட்பகுதியில் கிழக்குகள் கொண்ட மலராகவும் வரையப்பட்டிருக்கலாம் ஆனால் அவை அழிந்திருக்கலாம் என கருதுகின்றேன்.

வண்ணம்

காப்பி வண்ணத்தில் கோட்டோவியங்களாக சித்தரிக்கப்பட்டுள்ளது."

பனைமலை தாள கிரிஸ்வரர் கோயில் ஓவியத்தில் காணப்படும் தேவியின் ஆடையிலுள்ள அலங்காரக் கலை வடிவங்கள்.

ஓவியம் : காலம் 7 ஆம் நூற்றாண்டு, இடம்: விழுப்புரம் மாவட்டம் பனை மலை, ஓவியக் காட்சி: சிவன், ஒருகாலை

மேல் தூக்கி நடனமாடுவதை பவாணி தேவி குடைபிடித்துக் கொண்டு ரசித்து நிற்கும் காட்சி

மன்னன்: இராச சிம்ம பல்லவன் (7th Century Pallava Period Panamalai Temple)

ஓவிய அமைப்பு: குடை பிடித்து உள்ள தேவியின் முகம் சற்று குணிந்து இருப்பு வளைந்து இடதுபுறமாக திரும்பியுள்ளது. இடது கை கீழே தொங்கியப்படி உள்ளது. வலது கை மடக்கி மேல் நோக்கி முகத்தின் அருகில் இடது தோளில் விரல்கள் வைத்துள்ளது. அதில் குடையின் கீழ்பகுதி உள்ளது.

இடுப்பில் கச்சையும் கட்டப்பட்டுள்ளது. இடுப்புக்கச்சையிலும் மலர்களின் வடிவங்கள் ஓவியமாக அலங்கரிக்கப்பட்டுள்ளது.

கால்கள்

இடதுகால் மடக்கி பாதத்தினை சுவற்றில் வைத்துள்ளது. கால் விரல்கள் சுவரில் பதியாமல் நலிவாக உள்ளது. வலது கால் நேராக தரையில் ஊன்றி உள்ளது.

உடையின் அமைப்பு

இருகால்களிலும் மிகவும் இருக்கமாக மூட்டுப்பகுதியிலிருந்து ஒரு அடி கீழ் பகுதி முழங்கால் வரை உள்ளது. இடுப்பு சச்சை மடிந்து நிற்கும் காலின் பின்புறத்தில் தொங்கவிடப்பட்டிருக்கிறது.

அலங்காரங்களின் அமைப்பு இடது கால் பகுதி உடை

அனைத்தும் மலர்களின் கலை வடிவங்கள் மடக்கி வைத்திருக்கும் இடது காலில் நடுப்பகுதி உடையில் மேலிருந்து கீழ் வரை ஐந்து மலர்கள் உள்ளன. கிழக்குகள் அதிகமாக எட்டு கிழக்குகள் கொண்டுள்ளது.

நேர்வரிசையின் கூட்டமைப்பில் வரையப்பட்டிருக்கின்றது. அடுத்த நேர்வரிசை (Straight Repeat Composition) இருமலர்களின் நடுப்பகுதியிலிருந்து அமைக்கப்பட்டிருந்தது. கிதனை துகிலியியலில் (Textile design) வடிவமைப்பில் அதாவது நெசவு முறையில் (Half Drop) பாதி விழுதல் தொடர் என்றும் அச்சப்பதியில் (Cross repeat) சாய்வு கோண தொடர் அமைப்பு முறை என்றும் கட்டமைப்பு செய்யப்படுகின்றது (Composition) இதுபோன்று காலில் ஆடை மடிந்து காணப்படும் இடத்தில் மலர்கள் பாதிபளவும் பாதிபளவிற்கும் குறைவாகவும் வரையப்பட்டிருக்கின்றது.

மொத்தமாக இடது காலின் ஆடையில் 23 இருபத்திமூன்று மலர்கள் உள்ளன. இவைகளில் முழு அளவு மலர்கள் (3) எட்டு மலர்கள் உள்ளன.

வலது காலில் ஐந்து (5) மலர்கள் முழு அளவிலும், மூன்று மலர்கள் பாதிபளவு நிலையிலும் ஓவியமாக

தீட்டப்பட்டுள்ளது. மூட்டுப்பகுதியின் கீழே இருமலர்கள் பாதியளவாக உள்ளது மொத்தத்தில் (5+3+2+)=10 மலர்கள் உள்ளது.

வண்ணங்கள்

மஞ்சள், இளம் சிவப்பு, காப்பி, வெள்ளை ஆகிய வண்ணங்கள் உள்ளன. மலர்கள் முழுவதிலும் வெள்ளை நிறத்திலும் அதன் இதழ்களின் வெளிப்புறம் காப்பி (brown) வண்ணத்தில் கோட்டு ஓவியமாக சித்தரிக்கப்பட்டுள்ளது. வெள்ளை மலர்களின் பின்புலங்களில் இளஞ்சிவப்பு வண்ணங்கள் தீட்டப்பட்டுள்ளது.¹²

மூடிவரை

இதுவரை வெளிவந்த வரலாற்ற கால நூல்களில் ஓவியக் காட்சியில் உள்ள உருவங்களைதான் ஆவணமாக குறிப்பிடப்பட்டுள்ளது. பல்லவர்களின் காலத்திற்கு முன்னர் கோயில்களில் உருவ வடிவங்களை ஓவியமாக தீட்டியிருப்பது

என்பதும் அரிதாக உள்ளது. எனவே மேற்கண்ட தரவுகளின் மூலம் விளக்க ஆய்வாக கூறப்பட்டிருப்பதோடு மட்டும் இல்லாமல் ஓவியத்தின் ஆடையிலுள்ள வட்டம் மற்றும் பூக்களின் கலை வடிவங்களை குறிப்பிட்டு வெளிப்படுத்துவதால் (Textile Art design) இவை வரலாற்றுக் காலங்களில் பல்லவர்கால ஓவியத்தில் தற்போது இருக்கின்ற ஓவியத்தில் முன்னோடியாகவும், முதன்மையாகவும் உள்ளதாக கூறுகின்றேன்.

அதுமட்டுமின்றி ஓவியத்தில் சங்க கால இலக்கியங்களில் ஆடை, உடையில், பூக்களின் கலை வடிவங்கள் வரையப்பட்டிருப்பது சான்றாக இருந்தாலும் கண்ணால் காண்கின்ற சான்றுகளில் காஞ்சி கலைசநாதர், மற்றும் பனை மலை தாளகீர்ஸ்வரர் கோயில் ஓவியத்தில் துசில் கலை வடிவங்கள் (Textile Art design) முன்னோடியாக இருக்கிறது என்பது சான்றாகின்றது.

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11. Sivaramamurti, C., South Indian paintings, Page No. 65, Figure - 19
12. Sivaramamurti, C. South Indian paintings, page No. 62, Figure- 16.

கொடும்பாளூர் - அழிந்த கோவில்களும் புதிய வரலாறும்

கரு.இராசேந்திரன்*

புதுக்கோட்டை மாவட்டத்தில், புதுக்கோட்டையிலிருந்து குடுமியான்மலை வழியாக மணப்பாறை செல்லும் சாலையில் புதுக்கோட்டை நகருக்கு மேற்கில் சுமார் 40வது கிலோமீட்டர் தொலைவில் கொடும்பாளூர் என்ற சின்னஞ்சிறிய ஊர் உள்ளது. மூர்த்தி சிறியதானாலும் கீர்த்தி பெரிது என்பதைப் போல கொடும்பாளூர் மிகச் சின்னஞ்சிறிய ஊராக இருந்தாலும் சுமார் 1500 ஆண்டுகள் பழமையும் வரலாற்றுப் பெருமையும் கொண்ட ஊராகும். அத்தகைய சிறப்பிற்குரிய கொடும்பாளூரனைப் பற்றி ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

பழமையும் பெருமையும்

ஐம்பெருங்காப்பியங்களில் ஒன்றான சிலப்பதிகாரம் "கொடும்பை நெடுங்குளக்கோட்டம் பூக்கால்" என கொடும்பாளூரைப் பற்றிக் குறிப்பிடுகிறது. அடுத்து அறுபத்து மூன்று நாயன்மார்களின் வரலாறு கூறும் பெரியபுராணம் "குருகுறங்கும் கோனாட்டுக் கொடிநகரம் கொடும்பாளூர்"² என கோனாட்டின் தலைநகராக கொடும்பாளூர் விளங்கியதைத் தெரிவிக்கிறது. தமிழக வரலாற்றின் இடைக்காலத்தில் கொடும்பாளூரில் இருக்குவேள் என்ற

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தலைவர்கள் கொடும்பாளூரைத் தலைநகராகக் கொண்டு ஆண்டு வந்தனர். இவர்களில் சிலர் பல்லவர்களுக்குட்பட்டும் சிலர் சோழ பாண்டியர்களுக்குட்பட்டும் ஆட்சி செய்து வந்தனர்.

கொடும்பாளூரில் கோவில்கள்

கொடும்பாளூரில் ஸ்ரீ முதுகுன்றமுடையார் கோவில், மூவர் கோவில், ஐந்தளி என்ற ஐவர் கோவில் என மூன்று கோவில்கள் முக்கியமான கோவில்களாகும். இருக்குவேள்களில் பூதிவிக்கிரமகேசரி தலைசிறந்தவனாகவும் மகிமாலைய இருக்குவேள், பூரந்தகவேளான், சிறிய வேளான் என்ற தலைவர்கள் கொடும்பாளூர் தலைவர்களில் மிக முக்கியமான தலைவர்கள் ஆவர்.

கொடும்பாளூர் தலைவர்களில் பூதி விக்கிரமகேசரி கொடும்பாளூரில் மூவர் கோவிலையும், மகிமாலைய இருக்குவேள் முதுகுன்ற முடையார் கோவில் என்ற முசுநந்தேசுவரர் கோவிலையும் கட்டினர். ஐந்தளி என்ற ஐவர் கோவில் யாரால் கட்டப்பட்டது என்பது தெரியவில்லை. மேற்கண்ட கோவில்களில் முசுநந்தேசுவரர் கோவில் முழுமையாகவும், நல்ல நிலையிலும் உள்ளது. மூவர் கோவிலில் இரண்டு கோயில்கள் கருவறையுடன் கூடிய விமானத்துடன் முழுமையாகவும் உள்ளன. மூவர் கோவிலில் வடதளி மற்றும் தற்போதுள்ள இரண்டு கோவில்களின் அர்த்தமண்டபங்கள் மற்றும் மூன்று கோவில்களுக்கும் பொதுவான மகாமண்டபம், பரிவாரதேவதகனின் 16 ஆலயங்கள்; ஆகியவை முற்றிலும் அழிந்துவிட்டன. ஐந்தளி அதிட்டானம், முப்பட்டைக் குமுதம் வரையுள்ள அடிமானம் மட்டுமே எஞ்சி நிற்கின்றன. மற்றவை கால ;ளத்தில் கரைந்துவிட்டன. மூவர் கோவிலில் ஒவ்வொரு கோவிலின் கருவறையும் 21 அடி சதுரமாகவும், அர்த்த மண்டபங்கள் ஒவ்வொன்றும் 18 அடி சதுரமாகவும், மூன்று கோவிலுக்கும் பொதுவான மகாமண்டபம் 91 அடி நீளமும் 41 அடி அகலமும் கொண்டவையாகவும் உள்ளன. மூவர் கோவிலில் தற்போதுள்ள இரண்டு கோயில்களின் ஒரே மாதிரியான அளவையும் அமைப்பையும் வைத்து அழிந்துவிட்ட மூவர் கோவிலிலுள்ள வடக்கு தளியின் அமைப்பை ஒருவாறு ஊகிக்கலாம்.

மாதாராய் பட்டியும் கொடும்பாளூர் கலை படைப்புகளும்

கொடும்பாளூரில் காலவெள்ளத்தில் அழிந்துவிட்ட மேற்சொன்ன கோவில்களின் கட்டுமான கற்கள் ஆகியன கொடும்பாளூர் முசுநந்தேசுவரர் கோவில் முன் உள்ள ஊரணியின் நான்கு கரைகளிலும் சுவர்க்களாக அடுக்கி வைக்கப்பட்டுள்ளன. அதே போல கொடும்பாளூர் பெருமாள் கோவிலில் வைத்து கட்டப்பட்டுள்ள கொடுங்குடைகள்,

கொடும்பாளூர் பெரியகுளம், தாழைக்குளம் முதலான பாசனக் குளங்களின் கலிங்கியில் உள்ள இக்கோவில்களின் கட்டுமான கற்கள், கொடும்பாளூர் சாவடி என்ற கட்டிடத்தில் உள்ள சுமார் 6½ உயரமுடைய முற்கால சோழர் கலைப்பாணியில் அமைந்த இரண்டு தூண்கள், கொடும்பாளூர் சத்திரம் என்ற இடத்திலுள்ள சத்திரத்தின் கட்டுமானத்திலுள்ள சுமார் ஐந்தடி உயரமுள்ள முற்கால சோழர்கலைப் பாணி தூண் ஆகியவைகளும் கொடும்பாளூருக்குக் கிழக்கில் சுமார் 3 கி.மீ. தொலைவிலுள்ள மாதாரப்பட்டி என்ற ஊருக்கு வடபுறமுள்ள ஊரணியின் நான்கு கரைகளிலும் அடுக்கி வைக்கப்பட்டுள்ள கோவில் கட்டுமான கலைப் படைப்புகள் அங்குள்ள கல்வெட்டுக்கள் ஊரணிக்குள் கிடக்கும் உடைந்த சிற்பங்கள் ஆகியன அழிந்துவிட்ட கொடும்பாளூர் கோவில்களின் அழகையும் அற்புதத்தையும் தெரிவிப்பனவாகும்³.

மாதாரப்பட்டி ஊரணிக் கரையில் உள்ள கோவில் கட்டுமான கற்களில் கோவில் அதிட்டான பாகங்களான உபானம், மகாபத்மம், குமுதகம், கண்டம், வியாழவாரி ஆகியவைகளும் கருவரை பாதவரிகள், பிரஸ்தரத்தின் பூத, கபோதக வியாழவரிகள், முதல் நிலை சாலாகரம் அதன் பிரஸ்தரம், கண்டம், சிகரம் ஆகியவைகளின் பாகங்களும் உடைந்த சிலைகளும் கி.பி. 10ம் நூற்றாண்டு எழுத்தமைதியில் முழுமையான இரண்டு தமிழ்க் கல்வெட்டுக்களும், அழிந்து விட்ட கொடும்பாளூர் கோவில் கட்டுமானக் கற்கள் என்பதை உறுதி செய்வனவாக உள்ளன. மூவர் கோவிலில் நடுக்கோவிலுள்ள பூதிவிக்கிரம கேசரியின் வடமொழி கல்வெட்டினைப் போன்ற கிரந்த எழுத்தமைதியில் மாதாரப்பட்டி ஊரணியிலுள்ள இரண்டு துணுக்கு கிரந்தக் கல்வெட்டுக்களும் மூவர் கோவிலின் நடுத்தளியின் தென்புறச்சுவரின் தென்மேற்கு மூலையில் காணப்படும் கிரந்த எழுத்தாலான இரண்டு துணுக்குக் கல்வெட்டுக்கள் ஆகியன மூவர் கோவிலின் கட்டுமானக் கற்களை ஒத்தவையாக உள்ளன.

மாதாரப்பட்டி ஊரணியின் தென்கரையில் தரையில் கிடக்கும் தூணில் உள்ள கல்வெட்டு ஒன்றில் 1) ஸ்வஸ்திஸ்ரீ உர, 2) ததுர் கொடும், 3) பார் மின்னா, 4) மழைச்சுவர, 5) மும் கபாலத்து, 6) ஏற்றுப் பெற்று அசி, 7) தி பண்டிதர் வீ, 8) ரமுருக்கி நங்கை, 9) கோயில் பிரதி, 10) டை செய்து ஆன, 11) தின்பு அரள, 12) வர் பாதி எரிங், 13) பண்டிதர் எ, 14) ருபிச்சமண்டபமு, 15) ந்த திருநிலை... , என்று ஊறுகிறது⁴.

அடுத்து தெற்குக் கரையிலுள்ள மதகின் கீழுள்ள முப்பட்டைக் குமுதக் கல்லில் 1) ஸ்வ ஸ்தி ஸ்ரீ வேந்தாரு கொடும்பை, 2) வளரு வடசேய் 3) சாந்து கொடுவாரி புறப்பித் திக், 4) கோயிலெடுப்பித்தவன் யுரெனப்பட்ட, 5) கலியின் வலியை முருக்குஞ் சீர், 6) அந்தராம ராவினான் ஆசிரி தார் கவசம், எனக் கண்டுள்ளது⁵.

இந்த இரண்டாவது கல்வெட்டுள்ள கல்லின் மேல் பெரிய பாராங்கல் வைக்கப்பட்டுள்ளதால் சில எழுத்துக்கள் கண்டறியப்படவில்லை. முதல் கல்வெட்டில் கொடும்பாளூர் என்றும் இரண்டாவது கல்வெட்டில் கொடும்பை என்றும் சொல்லாட்சிகள் காணப்படுகிறது. முதல் கல்வெட்டில் கொடும்பாளூர் மின்னா மழை ஈஸ்வரம் காபாலத்து ஏற்று பெற்று அசித்திபண்டிதர் வீரமுருகீ நங்கை கோயில் பிரதிட்டை செய்து ஆனபின்பு எனச் சொல்வதால் மின்னாமழை என்ற சிவன் கோவிலில் உள்ள வீரமுருகீ நங்கை கோயில் ஒரு துர்க்கை கோயிலை குறிப்பதாகக் கொள்ளலாம். மின்னா மழை என்பது பூதி விக்கிரமகேசரியின் பட்டப் பெயர்களில் ஒன்று என்பதை பூதியின் மூவர் கோவில் வடமொழிக் கல்வெட்டு தெரிவிக்கிறது. அதனால் மின்னாமழை ஈஸ்வரம் என்பது மூவர்கோவிலில் உள்ள ஒரு கோவில் எனக் கருதலாம். அடுத்து மாதராப்பட்டி ஊரணிக்கரையிலுள்ள கோவில் கட்டுமான உறுப்புக்கர்கள் மூவர் கோவில் கட்டுமான உறுப்புக்களை ஒத்துள்ளதால் இங்குள்ளவை கொடும்பாளூர் கோவில் கட்டுமான கற்களே என்பதில் ஐயமில்லை.

கொடும்பாளூரில் வணிகக் குழுக்கள்

கொடும்பாளூர் கல்வெட்டொன்று “கொடும்பாளூர் இரண்டு வகை நகரத்தாரும்” என்ற குறிப்பைத் தருகிறது. கொடும்பாளூரில் இருந்த இரண்டு வகை நகரத்தார் யார் எனப் பார்க்கிற போது இக்கட்டுரை ஆசிரியரால் கொடும்பாளூர் பெரியகுளத்து மடைத்தூணில் கண்டறியப்பட்ட கல்வெட்டில் ‘ஸ்வஸ்தியே ஐநூற்றுவர் ரகை செய்வித்தான் சாத்தன் நீலன்’ என்ற சொற்றொடர் காணப்படுகிறது. அடுத்து கொடும்பாளூர் மணிக் கிராமத்தார்” என பிராணம்லை கல்வெட்டு கூறுவதால் இங்கு ஐநூற்றுவர், மணிக் கிராமத்தார் என்ற இருவகை வணிகக் குழுக்கள் இருந்ததை உணரமுடிகிறது.

கொடும்பாளூரில் முப்பெரும் கோவில்கள் மூன்று இடங்களில் இருந்தன என யாவரும் அறிவோம். கொடும்பாளூர் கல்வெட்டு ஒன்றில் கொடும்பாளூர் ஆலங்கோவில் என ஒரு கோவிலை குறிப்பிடுகிறது. கொடும்பாளூரிலுள்ள முசுருந்தேசுவரர் கோவில், மூவர்கோவில், ஐந்தளி ஆகியவற்றில் எது ஆலங்கோயில் என்பது தெரியவில்லை.

இருக்கு வேளிர்கள் யதுகுலத்தவரா?

கொடும்பாளூர் மூவர் கோவிலில் உள்ள பூதி விக்கிரம கேசரியின் வடமொழிக் கல்வெட்டுப் பூதி விக்கிரம கேசரியின் முன்னோரைப் பற்றிச் சொல்லும் போது பூதி தன்னை “யது வம்ச” என்று கூறுவதைப் பார்க்கிறோம். இதை வைத்து பூதியை யாதவ குலத்தவர் என அறிஞர்கள் கூறுகின்றனர். அம்மைய நாயக்கனார் நாயக்கர்கள் நாயக்கர் மரபைச்

சேர்ந்தவர்கள். அம்மைய நாயக்கனார் ஜமீந்தார்களான அம்மைய நாயக்கர்களில் ஒருவர் கி.பி. 1802ல் மதுரை மாவட்டம் தனிச்சியம் கண்மாய் மடையினைச் செய்து கல்வெட்டியதில் அதில் தன் வம்சாவழியை கூறும்போது தன்னை யதுகுலன் என்று குறித்துள்ளார்⁸.

அடுத்து திண்டுக்கல் மாவட்டம் நத்தம் அன்னதானமடம் விங்கம நாயக்கன்கோட்டை கல்வெட்டில் முத்துலிங்கநாயக்கர் கல்வெட்டில் “சுபதினத்தில் யாதவகோத்திர...ரெபவராசிய தொந்திரங்க நாயக்கர் புத்திரன் முத்திரங்க நாயக்கரய்யன்”⁹ என்று குறிப்பிடுகிறார். மேற்கண்ட கல்வெட்டுக்களில் நாயக்கர்கள் தங்களை யது குலத்தவர் என குறித்துள்ளதைப் பார்க்கிறோம். அடுத்து புதுக்கோட்டை மாவட்டம் குளத்தார் வட்டம் வெள்ளை மண்டபத்திற்கு கீழ்க்கில் நடப்பட்டுள்ள கி.பி. 17ஆம் நூற்றாண்டைச் சேர்ந்த குளத்தார் ராமசாமித் தொண்டையான் என்பவர் லெட்சுமண ஐயங்கார் என்பவருக்கு குளத்தார் வரதராசப் பெருமாள் கோவில் மண்டகப்படித் தர்மத்துக்காகக் கொடுக்கப்பட்ட கல்வெட்டில் லெட்சுமண ஐயங்காரைக் குறிக்கிற போது பரத்துவாச கோத்திரரான ஆபஸ்தம்ப சுத்திரரான யெதுசாகா அத்தியாயரான சோமாஜி லெட்சுமண ஐயங்காருக்கு எனக் குறிக்கப்பட்டுள்ளது. சோமாஜி என்றால் சோமயாகத்தை முறைப்படி கற்றவர் என முனைவர். ஓய். சுப்பராயன அவர்கள் குறித்துள்ளார்கள். பிராமணரில் ஐயங்கார் என்பவர்கள் விஷ்ணு மதத்தைச் சேர்ந்தவர்கள். நாயக்கர்கள் மற்றும் ஐயங்கார் ஆகியவர்கள் விஷ்ணு மதத்தைச் சார்ந்தவர்கள். விஷ்ணுவின் ஒரு அவதாரம் கண்ணன். கண்ணனுக்கும் யாதவர் குடிக்கும் உள்ள தொடர்பை வைத்து கண்ணனைத் தெய்வமாக வழிபட்டவர்கள் தங்களை யது வம்சம் என கூறிக் கொண்டதையே இது காட்டுகிறது.

கொடும்பாளூர் இருக்கு வேளிர்களில் பூதி விக்கிரம கேசரி தன்னை யது வம்ச¹⁰ எனக் கூறிக் கொண்டாலும் கொடும்பாளூர் தலைவர்கள் பலரும் தங்களது பெயருக்கு அடுத்து வரும் பின்னொட்டில் வேளான் அல்லது வேளார் என்றே கூறுகின்றனர். மஹிமாலய இருக்கு வேளார்¹¹ செம்பியன் இருக்கு வேளார்¹² இராஜஇராஜ இளங்கோ வேளானேன்¹³ மும்முடிச் சோழ இருக்கு வேளானேன்¹⁴ என்ற கல்வெட்டுத் தொடர்களை உதாரணமாக கூறலாம். அதனால் கொடும்பாளூர் வேளிர்கள் வேளாளர் மரபைச் சேர்ந்தவர்களாவர். கண்ணனை வழிபட்டு அதன் காரணமாக அவர்கள் தங்களை யது வம்ச என கூறினர் போலும்.

மேற்கண்ட கருத்துக்கள் கொடும்பாளூர் வரலாற்றில் ஒரு புதிய ஒளியை காட்டுகின்றன என்றால் அது மிகையாகாது.

அடிக்குறிய்புகள்

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| 1. சிலப்பதிகாரம் வேட்டுவ வரி...
2. பெரியபுராணம்...
3. கட்டுரை ஆசிரியர் கண்டறிந்தவை.
4. மாதிராப்பட்டி ஊரணி கல்வெட்டு.
5. மாதிராப்பட்டி ஊரணி கல்வெட்டு.
6. கொடும்பாளூர் கண்மாய் தெற்கு மடை கல்வெட்டு ஆவணம்.
7. பிரான்மலை கல்வெட்டு A.S.I. வால்யூர். | 8. ஆவணம் 15.
9. திண்டுக்கல் மாவட்ட தொல்லியல் கையேடு
10. யது வம்ஸ - பு.ச.க. 14.
11. மஹிமாலைய திருக்கு வேளார் - பு.ச.க. 22.
12. செம்பியன் திருக்கு வேளார் - பு.ச.க. 45.
13. ராஜராஜ இளங்கோ வேளானேன் - பு.ச.க. 23.
14. மும்முடிச்சோழ திருக்கு வேளானேன் - பு.ச.க. 26.
15. பு.ச.க. - புதுக்கோட்டை சமஸ்தான கல்வெட்டு. |
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சங்க கால தென் கொங்கு நாட்டில் ஊர் மற்றும் நகரங்களின் வளர்ச்சி - ஓர் ஆய்வு

ம.மதியழகன்*

பண்டைய கொங்கு நாடு குட கொங்கு மற்றும் மீ கொங்கு என பிரிக்கப்பட்டு இருந்தது. இதில் மீ கொங்கு பகுதியே தென் கொங்கு நாடு என அழைக்கப்படுகின்றது. இம் மீ கொங்கு என்ற தென் கொங்கு பகுதியின் தெற்கெல்லையாக பழனியும் மேற்கெல்லையாக கோயம்புத்தூர் பகுதியும் வடக்கெல்லையாக வராதிக்கரையும் அமைந்திருந்தது. பழனி பகுதி வையாவிநாடு, வைகாவுர் என்று அழைக்கப்பட்டது. பழனிக்கு தெற்கே முதிர் மலைப்பகுதியும் (கொடும்பாளூர் பகுதி) உம்பற்காடு (ஆனைமலை பகுதியும்) அமைந்திருந்தது. முதிர் பகுதியை குமணன் என்ற சிற்றரசனும் குதிரைமலைப் பகுதியை பிட்டன் கொற்றன் மற்றும் எழினி போன்றோரும் ஆட்சி செய்தனர். தென் கொங்கான மீ கொங்கு பகுதியில் உள்ள காழூர் என்னும் கழுவன் ஊரில் (கல்லாபுரம்) என்ற இடையர் குல தலைவன் ஆட்சி செய்தான். கோயம்புத்தூர் பகுதியை கோசயர்கள் ஆட்சி செய்தனர். சேர அரசர்களில் உதியன் சேரலாதன் கொங்கு நாட்டின் தென் பகுதியான உம்பற் காட்டை (ஆனைமலைப்பகுதி) கைப்பற்றினான்¹. இவன் 500 பிரம்ம தேயங்களை அந்தணர்களுக்கு கொடுத்து குடியேற்றினான்² உதியன் சேரரின் தம்பி அந்துவன்சேரல் கருவுரை கைப்பற்றி தென் கொங்கு பகுதியின் சில ஊர்களை கைப்பற்றினான். இவன் ஆவி நாட்டு (பழனிப்பகுதி) சிற்றரசன் வேளாவிக்கோமகனுடன் மனை உறவு கொண்டிருந்தான்.³ அந்துவன் சேரல் மகன் செல்வகடுங்கோ கொங்கு நாட்டின் தென்பகுதியை ஆட்சி செய்தான். செல்வ கடுங்கோவின் மகன் பெருஞ்சேரல் இரும்பொறை காழுவரை கைப்பற்றி கழுவன் என்னும் தலைவனை திறைசெலுத்த செய்தான்⁴. சங்க காலத்தில் தென் கொங்கு நாடு வேளார், அரசர்களின் கட்டுப்பாட்டில் இருந்தது தென் கொங்கில் காணப்படும் ஒவ்வொரு மலைக்குன்றும்

அதனை சார்ந்த மலைப்பகுதிகளும் வேளார் அரசர்களான சிற்றரசர்களின் கட்டுப்பாட்டில் இருந்தது எனக் கூறலாம்.

சங்க கால தென் கொங்கு நாட்டில் கானத்து வேட்டுவர்⁵ யானை வேட்டுவன்⁶ குறும் பூழ் வேட்டுவன்⁷ எறிப்புனக்குறவன்⁸ மரம் கொல் தச்சன்⁹ நெல் அரி தொழுவர்¹⁰ கானவர்¹¹ பாணன்¹² பல் ஆன்கோவலர்¹³ வலைஞர்¹⁴ மறவன்¹⁵ துடியன்¹⁶ புலையன்¹⁷ உழவன்¹⁸ மள்ளன்¹⁹ இடையர்²⁰ ஆகியோர் வாழ்ந்தனர். இவர்கள் வாழ்ந்த ஊர்கள் புன்புலச் சீறார்²¹, மூதார்²² பருத்தி வேலி சீறார்²³ நெடுநல் ஊர்²⁴ கதுவாய் மூதார்²⁵ என அழைக்கப்பட்டது.

தொழில் மாந்தர்களான கம்மியர்²⁶, தொழுவர்²⁷, கொல்லா²⁸, தச்சா²⁹, பொன்செய் கம்மியர்³⁰, செம்பு செய் கம்மியர்³¹, முத்து மணிகளில் பணி செய்வோர்³², சங்கு அறுப்போர்³³, ஆடை செய்வோர்³⁴, மனை வகுப்பவர்³⁵, ஓவியர்³⁶, மடைத் தொழில் செய்பவர்³⁷, மருத்துவர்³⁸, (புலையறி கூடை, முறம், கட்டில் செய்யும் தொழிலாளர்கள்³⁹, (இழிச்சினர்)⁴⁰ ஆகியோர் பல்வேறு ஊர்களில் தெருக்களில் வாழ்ந்து வந்தனர்.

சங்ககாலத்தில் அராபியர்கள் முசிறி துறைமுகத்தில் இருந்து வாணிபம் செய்து வந்தார்கள் அவர்கள் வாணிபம் செய்த இடம் பந்தர்⁴¹ என அழைக்கப்பட்டது. ரோமானிய அரசன் அகஸ்டஸ்காலம் முதல் யவனர்கள் இந்தியாவுடன் நேரடி வாணிபத்தில் ஈடுபட்டனர். மிளகும், முத்தும், ரத்தின கற்களும் யானை தந்தங்களும் யவன நாட்டிற்கு ஏற்றுமதியாகின. படியூரில் கிடைக்கும் கல்மணிகள் கொங்கு நாட்டில் இருந்து ஏற்றுமதி செய்யப்பட்டன. முசிறியில் மிளகு வாணிபம் சிறந்து விளங்கியது. தொண்டி துறைமுகம் கொங்கு நாட்டின் துறைமுக பட்டினமாக அமைந்திருந்தது⁴².

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி, உடுமலைப்பேட்டை.

சங்க காலத்தில் பாலக்காட்டு கணவாயிலிருந்து பிரிந்து சென்ற பெரு வழிகளில் யவனர்களிடம் உல்கு (சங்கம்) வசூலித்து வேளர் சிற்றரசர்கள் தென் கொங்கு நாட்டை ஆட்சி புரிந்தனர். தென் கொங்கு பகுதியில் பொள்ளாச்சி வழியாக பிரிந்து சென்ற பெரு வழிகளில் சங்கம், வடபூதி நத்தம், உடுமலைப் பேட்டை, கொழும்பு, பழனி வழியாக கிழக்கு கடற்கரையில் அழகன் குளம் என்ற துறைமுகத்தை அடைந்தது. மற்றொரு வழி பொள்ளாச்சி, நெகமம் வழியாக பல்லடம் தாராபுரம் வழியாக கருவூரை அடைந்தது. இப்பெருவழிகளில் ரோமானிய நாணயங்கள் கிடைத்ததை வைத்து சங்க காலத்தில் ரோம வாணிபத்தின் மூலம் இப்பகுதியில் நகரங்கள் வளர்ச்சியுற்றன எனக் கூறலாம்.

கோயம்புத்தூர் (கோவன் புத்தூர்) மற்றும் பேரூர்

பாலக்காட்டு கணவாயிலிருந்து சுண்டைக்காய் முத்தூர் வழியாக பேரூருக்கு மலைப்பாதையில் வழி ஒன்று காணப்படுவதால்⁴³ சங்க காலம் முதல் பேரூர் வாணிபத்தில் சிறந்து விளங்கி இருக்க வேண்டும். பேரூர் பகுதிகளை இக்கரை போளுவம் பட்டி பெரிய நாயக்கன்பாளையம், மருதமலை, விராலியூர், வெள்ளஞர், கோயில் பாளையம் ஒற்றைக்கால் மண்டபம் ஆகிய இடங்களில் பெருங்கற்கால சின்னங்கள்⁴⁴ காணப்படுவதால் இவ்வூர் சங்க காலத்தில் வாணிப வளர்ச்சி பெற்ற ஊர்களாக திகழ்ந்து இருக்க வேண்டும்.

பொள்ளாச்சி

பாலக்காட்டில் இருந்து உடுமலை பழனி வழியாக மதுரை செல்லும் வணிக வழியில் அமைந்துள்ள பொள்ளாச்சி சங்க காலத்தில் எழில் கழ்ந்தகாடுகளும் மரங்களும் அமைந்த பகுதியாக காணப்பட்டது. எனவே எறிச்சிற் பொழில் வாய்ச்சி⁴⁵ என இவ்வூர் அழைக்கப்பட்டது. புள்⁴⁶ என்பது சங்க காலத்தில் போர் பயிற்சி அளிக்கப்படும் ஒரு பறவை இனமாகும். இப்பறவைகள் அதிகம் தங்கிய பகுதி என்பதில் புள் வாய்ச்சி என்ற பெயர் புள்ளாச்சி என மறுவி பொள்ளாச்சி என வழங்கி இருக்கலாம். சங்க காலத்தில் மாடுகள் அடைக்கும் பட்டிகள் இங்கே அதிகம் காணப்பட்டதால் இவ்வூர் பிற்காலத்தில் மாட்டுச் சந்தைக்கு உரிய ஊராக மாற்றம் பெற்றது. பொள்ளாச்சியை சுற்றி உள்ள ஊர்களான சிங்காநல்லூர் பகுதியில் கல்வட்டங்கள், கல்தூண்கள், தீப்பாய்ந்த அம்மன் கோயில்கள் காணக்கிடைப்பது இவ்வூரை சங்ககால ஊராக காட்டுகின்றது⁴⁷. பொள்ளாச்சி வட்டம் ஆத்துப் பொள்ளாச்சியில் குட்டுவன் கோதை காசு ஒன்று கண்டெடுக்கப்பட்டுள்ளது பொள்ளாச்சி அருகில் உள்ள குள்ளிச் செட்டிப் பாளையம், மகாலிங்கபுரம், வாகம் பாளையம் ஆகிய இடங்களில் கண்டெடுக்கப்பட்ட ரோமானிய நாணயங்கள் மூலம் பொள்ளாச்சி பகுதியில் நடைபெற்ற ரோம வாணிபம் தெரியவருகின்றது.⁴⁸

பொள்ளாச்சி சங்க காலத்தில் சிறந்து வணிக நகரமாக திகழ்ந்திருக்க வேண்டும்.

ஆனைமலை

சங்க காலத்தில் உம்பர்காடு எனும் பகுதியில் அமைந்த ஊர் ஆனைமலை ஆகும். உம்பர்காட்டிற்கு மேற்கே இருந்த பூழி நாட்டை ஆண்ட நன்னன் என்ற அரசன் தன் காவல் மரத்தின் (மாமரம்) பழத்தை கற்பிணி ஒருத்தி உண்டதால் அவளை கொன்றான். அக்கற்பினியின் நினைவாக ஆனைமலையில் மாசானி அம்மன் வழிபாடு சங்க காலத்திலே ஏற்பட்டது.⁴⁹ ஆனை மலைக்கு மேற்கே சங்கம் மற்றும் தாவளம் (வணிகர் தங்கும் ஊர்) போன்ற ஊர்கள் காணப்படுவதால் இவ்வூர் சங்க காலத்திலே வாணிபத்தில் சிறந்து விளங்கி இருக்க வேண்டும் ஆனைமலைக்கு அருகில் உள்ள ஊர்களில் கல்வட்டங்கள் காணக்கிடைக்கின்றன⁵⁰. உம்பர் காட்டுப்பகுதியில் அகப்பா⁵¹ (ஜெயின் கல் தூர்கம்) என்னும் கோட்டை அமைந்திருந்தது என சங்க இலக்கியம் குறிப்பிடுகின்றது. எனவே ஆனைமலை மற்றும் சுற்றுப்புற ஊர்களை சங்க கால ஊர்களாக கருதலாம்.

நாணு மூலை சங்கம்

பொள்ளாச்சி வால்பாறை சாலையில் அமைந்துள்ள இவ்வூர் பாலக்காட்டில் இருந்து கொழும்பு செல்லும் பெரு வழியில் பாலாற்றங்கரையில் அமைந்துள்ளது. சங்க காலத்தில் ஆயர் குலத் தலைவர்கள் ரோமானிய வணிகர்களிடம் சங்கம் (உல்கு) வசூலித்த இடம் என்பதால் இவ்வூருக்கு சங்கம் என பெயர் ஏற்பட்டுள்ளது. சங்கத்திற்கு அருகில் அமைந்துள்ள கரியஞ்செட்டிபாளையம் (வணிக ஊர்) பூவிலப்பருத்தி (செம்மண் பூயியில் பருத்தி விளையும் ஊர்) ஆண்டியூர் (முருக வழிபாடு செய்த இடம்) கரட்டு மடம் அருகில் குறிச்சி அங்கலக்குறிச்சி (இந்து கலம் நெல்விதைக்கும் ஊர்) கோட்டுர் மலையாண்டி பட்டணம் (முலைப் பொருட்களை விற்பனை செய்த இடம்) சிங்காநல்லூர் போன்ற ஊர்கள் பாலாற்றங்கரையில் உருவான சங்க கால ஊர்கள் என கூறலாம். சங்கத்தில் இருந்து உடுமலை செல்லும் சங்ககால பெரு வழியில் கரட்டு மடம் என்னும் ஊருக்கு அருகில் நடுகல்லும் புலிக் குத்திக் கல்லும் காணப்படுகின்றது⁵². கோட்டுரில் வீரமாத்தி கோயில் காணப்படுகின்றது⁵³. மேற்கண்ட வழிபாடுகள் சங்ககாலத்தை சார்ந்தது ஆகும்.

நெகமம்

பொள்ளாச்சியில் இருந்து பல்லடம் செல்லும் வழியில் 12 கல் தொலைவில் அமைந்துள்ள நெகமம். சங்ககாலத்தில் புகழ் பெற்ற வணிக நகரமாக விளங்கியது. சங்க காலத்தில் மலை நாட்டு பொருட்களை யிளகு, தந்தம்

(நறுமணப் பொருள்கள்) போன்றவற்றை கொண்டு வந்து நெகமத்தில் விற்பனை செய்ததை பதிற்படுத்து⁵⁴ குறிப்பிடுகின்றது. நெகமத்துக்கு தெற்கே கள்ளிப்பட்டி என்னும் சிற்றூரில் சங்க கால நடுகல் வழிபாடு காணப்படுகின்றது. நெகமத்திற்கு வடக்கே அமைந்துள்ள களந்தை என்னும் ஊரும் வாணிப நகரமாக விளங்கியது எனலாம்.

சங்க காலத்தில் நொய்யல் நதி பாய்ந்த திருப்பூர் பகுதியில் கொடுவாய் (ஆற்றுப்பதியில் வாய் ஏற்படுத்தி ஆற்றை திருப்பிய ஊர்) என்னும் ஊரில் இருந்து நொய்யல் ஆற்றை திருப்பி பெரிய களந்தை தேவனாம் பாளையம் வழியாக கிணத்துக்கடவு வரை வாரா நதி என்னும் சிற்றாறு பாய்ந்ததாக கள ஆய்வில் தெரியவருகின்றது. இவ்வாரா நதியின் கரையிலே தான் பெரியகளந்தை ஆதி புரிஸ்வரர் ஆலயமும் தேவனாம் பாளையம் அமணலிங்கேஸ்வரர் ஆலயமும் அமைந்துள்ளது. சங்க கால சேர மன்னர்கள் இப்பகுதியில் வசித்த வேடுவர்கள் மீது படையெடுத்து தோற்கடித்து காட்டுக்குள் விரட்டினார்கள் என்னும் செந்நெல் விளையும் இப்பகுதியை கழுதை கொண்டு உழுது வரகும் திணையும் விதைத்தார்கள் என பதிற்படுத்து குறிப்பிடுகின்றது. நெகமத்திற்கும் உடுமலைக்கும் இடையில் அமைந்துள்ள கொங்கல் நகரம் என்னும் ஊரும் சங்க காலத்தில் வணிக நகரமாக திகழ்ந்தது. இவ்வூரை சுற்றி சங்ககால நடுகற்கள் காணப்படுகின்றன.

உடுமலைப் பேட்டை

சங்ககால சேர மன்னன் உதியன் சேரலாதன் தென்கொங்கை ஆட்சி செய்தான். எனவே உதியன் மலை என்ற பெயர் உடுமலை பெயர் மறுவி வழங்கி இருக்கலாம். தமிழில் உது என்றால் நடுவில் என்று பொருள்படும். ஆனையமலைக்கும் பழனி மலைக்கும் நடுவில் இவ்வூர் அமைந்ததால் உடுமலை என பெயர் ஏற்பட்டு இருக்கலாம். இவ்வூரில் உடும்புகள் அதிகம்; காணப்பட்டதால் உடும்புமலை என்பது உடுமலை என பெயர் வந்தது எனவும் கூறுவர்.

உடுமலையின் கிழக்கு பகுதியில் கொழும்பம் செல்லும் பெருவழியில் பெரிய கோட்டை என்னும் ஊர் உடுமலையில் கோட்டை அமைந்திருந்ததை தெரிவிக்கின்றது⁵⁶. உடுமலையின் தென்பகுதியில் குறிச்சிக்கோட்டை என்ற கோட்டை அமைந்த ஊர் மூணாறு செல்லும் பாதையிலும், பாலக்காட்டில் இருந்து கொழும்பம் செல்லும் மற்றொரு வணிக வழியிலும் அமைந்துள்ளது. உடுமலைக்கு வட கிழக்கே காரத்தொழுவு மற்றும் கடத்தூரில் சங்க காலத்தில் கோட்டைகள் அமைந்திருந்தன. எனவே கோட்டைகள் மூன்று அமைந்திருந்த உடுமலை சங்ககாலத்தில் தலைசிறந்த வணிக நகரமாக திகழ்ந்திருக்க வேண்டும். உடுமலைப் பேட்டைக்கு அருகில் உள்ள தளி, தமிழ்ச்சி⁵⁷ மற்றும்

துங்காவி (வணிக அமைப்பினர் தங்கிய இடம்) போன்ற ஊர்கள் சங்ககால ஊர்கள் எனலாம். சங்க காலத்தில் உடுமலையின் அருகில் உள்ள தமிழ்ச்சி என்னும் ஊர் (காழி) கழுவுள் எனும் ஆயர் குலதலைவன் கட்டுப்பாட்டில் இருந்தது. தகடுர் எறிந்த பெருஞ்சேரல் இரும்பொறை திக்கழுவன் தலைவனை தோற்கடித்து திறை செலுத்த செய்தான் என பதிற்படுத்து⁵⁸ குறிப்பிடுகின்றது. உடுமலைப் பேட்டைக்கு மேற்கில் அமைந்துள்ள முக்கோணம் மற்றும் பூலாங்கிணறு போன்ற ஊர்கள் சங்ககாலத்தில் பூலுவர்கள் என்னும் பழங்குடி வேடுவர்கள் வசித்த பகுதி எனலாம். உடுமலைப் பேட்டைக்கு வடக்கில் அமைந்துள்ள பெதப்பம்பட்டி சோமவராப்பட்டி வெணசுப்பட்டி போன்ற ஊர்களில் தீப்பாய்ந்த அம்மன் கோயில் மற்றும் நடுகற்கள் காணப்படுவது சங்க காலத்தில் ஆற்றை கவர்ந்ததால் ஏற்பட்ட போரின் நினைவாக எடுக்கப்பட்டதை தெரிவிக்கின்றது. உடுமலைப் பேட்டையில் இருந்து தளி செல்லும் வழியில் அமைந்துள்ள ஏழு குளங்கள் சங்க காலத்தில் ஏற்படுத்தப்பட்டு இப்பகுதியை வளப்படுத்தின என கூறலாம். உடுமலைப்பேட்டைக்கு அருகில் அமைந்துள்ள வட பூதி நத்தம் என்னும் ஊரில் ரோமானிய காசுகள் அதிகம் கிடைத்துள்ளதால் இப்பகுதி சங்க காலத்தில் வாணிப சிறப்பு பெற்று விளங்கியது. உடுமலைப்பேட்டையில் அமைந்துள்ள கொல்லன்பட்டறை என்னும் பகுதி மாட்டு வண்டிகள் மற்றும் குதிரை வண்டிகள் பழுதுபார்க்கும் இடமாகவும் வணிகர்கள் தங்கி சென்ற இடமாகவும் தெரியவருகின்றது.

கொழும்பம்

சங்க காலத்தில் இவ்வூர் குழுமூர்⁵⁹ என அழைக்கப் பெற்றது. ஆன் பொருளை என்னும் அமராவதி ஆற்றின் கரையில் அமைந்துள்ள இவ்வூர் பொள்ளாச்சியில் இருந்து பழனி செல்லும் வணிக பெருவழியில் அமைந்துள்ளது. சிறு குன்றுகள் சூழ்ந்து காணப்படும் இவ்வூரானது கண்ணாடிப்புத்தூர் கல்லாபுரம் குமரலிங்கம் ஐவர்மலை சோழமாதேவி, ருத்திரா பாளையம், ஜோத்தம்பட்டி ஆகிய சங்ககால ஊர்களை கொண்டு காணப்படுகின்றன. கோட்டைமேடு (கோட்டை) என்னும் பகுதி இவ்வூரில் காணப்படுவதால் இவ்வூர் நகரமாக திகழ்ந்திருக்க வேண்டும். இவ்வூருக்கு வடக்கில் அமராவதி ஆற்றின் கரையில் அமைந்துள்ள கலியூர் மற்றும் கடத்தூர் காரத்தொழுவு போன்ற ஊர்களில் கொங்கு சோழமன்னர்களின் காலத்தில் கோட்டைகள் அமைந்திருந்தன.⁶⁰ எனவே சங்க காலத்தில் இருந்து இப்பகுதியில் கோட்டைகள் அமைந்திருக்க வேண்டும். கரும்பு இப்பகுதியில் அதிகம் விளைவதால் சங்க காலத்திலே இவ்வூர் வாணிக சிறப்பு பெற்று திகழ்ந்திருக்க வேண்டும்.

பழனி

தென் கொங்கு நாட்டின் கிழக்கு பகுதியில் அமைந்த பழனி (ஆவிநன்குடி) வைவாநாடு வைகாவுர் என்றழைக்கப்பட்ட ஆவிநாட்டில் அமைந்திருந்த¹ சங்க காலத்தில் இவ்வூர் உடுமலைப்போட்டை கொழும்பு வழியாகவும் தாராபுரம் வழியாகவும் பெருவழிகளில் இணைக்கப்பட்டு கிழக்கு கடற்கரையில் அழகன் குளத்திற்கு இப்பெருவழி சென்றது. இவ்வூரின் அருகில் உள்ள பகுதிகளான சி. கலையமுத்துர், பொருந்தால், ஆயக்குடி, அத்திமரத்து வலசு கீரணூர், தாமரைக்குளம் ராஜபுரம் ரெட்டைப்பாடி ஆண்டிப்பட்டி அமரம்பூண்டி கீரணூர், கோதைமங்கலம், ரவி மங்கலம் நெய்க்காரப்பட்டி, புஸ்பத்தூர், பெத்த நாயக்கன்பட்டி, மானூர், வீரபாண்டிய புரமான செல்லூர் அய்யம்பாளையம், பெரிய கோட்டை ஆகிய ஊரீர்களில் பெருங்கற்கால சின்னங்கள் மற்றும் தாழி

கருப்பு சிவப்பு பாணை ஓடுகள் காணக்கிடைக்கின்றன² ஆயக்குடி³ என்னும் ஊர் சங்க இலக்கியங்களில் இடம் பெறுகின்றது. பழனிக்கு அருகில் உள்ள சி.கலையமுத்துர் என்னும் சிற்றூரில் ரோமானிய நாணயங்கள் கண்டெடுக்கப்பட்டுள்ளன. எனவே பழனி மற்றும் அதனை சுற்றி உள்ள ஊர்கள் வணிக நகரங்களாக திகழ்ந்திருக்க வேண்டும்.

சங்க காலத்தை அடுத்த வந்த காலத்தில் தென் கொங்கில் புத்தமும் சமணமும் தளைத்தோங்கியது. ரோமானியரின் வாணிபம் வீழ்ச்சியடையும் வரை தென் கொங்கு நாட்டு ஊர்கள் வாணிபத்தில் சிறந்து விளங்கியது. சங்க காலத்தில் தென் கொங்கில் வாணிப வளர்ச்சியின் காரணமாக வளர்ச்சி பெற்ற ஊர்களே கொங்கு சோழர்கள் காலத்தில் நகரங்களாக உருவாக்கம் பெற்றன என கூறலாம்.

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சோழர்கால ஆதுலர் சாலைகள் - ஓர் ஆய்வு

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ஆயகலைகள் அறுபத்து நான்கிலும், அறக்கொடைகள் முப்பத்திரண்டிலும் இன்றியமையாது இடம் பெறுவது மருத்துவக் கலை. “நோயற்ற வாழ்வே குறைவற்ற செல்வம்” என்பது தமிழரின் பட்டறிவால் உருவான பழமொழியாகும். நோய்களைப் பற்றியும், நோய் தீர்க்கும்

முறைகள் பற்றியும் தமிழர் நீண்ட காலத்திற்கு முன்பே நன்குணர்ந்திருந்தனர் என்பதற்கு இலக்கியங்களும், கல்வெட்டுகளும் சான்று பகர்கின்றன. இவற்றின் துணையினால் தமிழ்நாட்டு மருத்துவக் கலையின் வரலாற்றினை அறிந்து கொள்ள முடிகிறது.¹

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உலகின் மிகப்பழைய நாகரிகங்கள் யாவும் பிற துறைகளைப் போன்றே மருத்துவம் பற்றிய அறிவிலும் சிறந்து விளங்கியுள்ளன. பண்டைய கிரேக்க மருத்துவமும் சீன மருத்துவமும் உலகப் புகழ் பெற்றவை. பண்டைய நாகரிகங்களுள் சிறப்பிடம் பெற்ற தமிழினமும் தனக்கெனச் சிறப்புமிக்க மருத்துவ முறைமையைப் பெற்றிருக்கிறது. பண்டைய இலக்கியங்களில் இலைமறையாக பல்வேறு மருத்துவக் குறிப்புகள் சொல்லப்பட்டுள்ளன. சித்தர்கள் காலத்தில் மருத்துவம் பற்றி ஆய்வுகளும் அவற்றை ஆவணப்படுத்துதலும் மிகுதியாயிற்று. அவர்களால் இயற்றப்பட்ட மருத்துவ நூல்கள் பல தொடர்ந்து அந்த பாரம்பரியம் பயில்வர் அருகியமையாலும், மறைபொருளாகப் பதுகாக்கப்பட்டமையாலும் வளராமல் போயிற்று.² ஆங்கிலேயர் வருகைக்குப் பின் அலோபதி மருத்துவம் அறிமுகப்படுத்தப்பட்டதால் தமிழ் மருத்துவம் புறக்கணிப்புக்கு உள்ளானது. அண்மைக்காலத்தில் அதன் சிறப்பு சிலரால் உணரப்பட்டு கவனிக்கப்படும் நிலை உருவாகி உள்ளது.

சோழர்கால மருத்துவம்

சோழப் பெருவேந்தர் காலத்தில் மருத்துவக்கலை சிறப்பாக வளர்ந்திருந்தது. தலைமுறைத் தலைமுறையாக மருத்துவக்கலை பயின்ற மருத்துவக் குலத்தினர் நோய்களை நீக்குவதற்குரிய மருந்துகளையும் மூலிகைகளையும் பயன்படுத்தி மருத்துவம் செய்தனர். அன்று அறுவை மருத்துவமும் சிறப்புற்று விளங்கியது. போரில் புண்பட்டவருக்குப் பல்வகையான அறுவை மருத்துவம் செய்யப்பட்டது. நெய்க்கிழி வைத்தல், எண்ணெய்ப்பந்தரில் கிடத்தல், ஒடிந்த உருக்கிரம்புகளை அறுத்தெடுத்தல், புண்களுக்கு மருந்து வைத்தல் போன்ற மருத்துவப் பணிகள் அக்காலத்தில் செய்யப்பட்டன.³ அக்காலத்தில் மருத்துவமனைகளும் நிறுவப்பட்டிருந்தன. அவை 'ஆதுலர் சாலைகள்' என்றும், 'ஆதூர் சாலைகள்' என்றும் அழைக்கப்பட்டன.⁴

சுந்தரசோழர் விண்ணகர் ஆதுலர் சாலை

முதலாம் ராஜராஜனின் தமக்கையான சூந்தவைப் பிராட்டியார் தன் தந்தை சுந்தர சோழனின் பெயரால் தஞ்சையில் 'சுந்தரசோழர் விண்ணகர் ஆதுலர் சாலை' என்ற மருத்துவமனை ஒன்றை நிறுவினார். அதனைச் செம்மையாக நடத்துவதற்கு மருத்துவக்காணியாக நிலமும் அளிக்கப்பட்டது.⁵ அவ்வாறு சாலையின் வைத்தியராக இருந்தவன் சுவர்ணன் அரையன் மதுராந்தகன் என்பவனாவான். திருவாவடுதூறையில் உள்ள முதலாம் ராஜராஜனின் கல்வெட்டு அவ்வூரில் நிலங்களும் வீட்டு மனைகளும் ஆழ்வார் ஸ்ரீ பராந்தகன் சூந்தவைப் பிராட்டியாருக்கு விற்கப்பட்டதெனவும், அவர் அதை வைத்திய போகமாக வைத்தியர் சுவர்ணன் அரையன் சந்திரசேகரனான உத்தமசோழ அகலன் என்பானுக்கும் அவன் வழியினருக்கும் அவ்வூர்

வைத்தியர்களாக விளங்க அளித்தார் எனவும் கூறுகிறது.⁶ பண்டாரவாடையில் உள்ள முதலாம் ராஜராஜனின் மற்றொரு கல்வெட்டு இவ்வாதுலர் சாலைப் பற்றியும், அதற்கு வைத்திய போகமாகக் கலாகரச்சேரி என்னும் கிராமத்தினரிடமிருந்து பெற்ற வீட்டு மனைகளை மருகல் என்ற ஊரைத் தம் முன்னோர் இடமாகக் கொண்டவரும், ஆதுலர் சாலையின் வைத்தியரான சுவர்ணன் அரையன் மதுராந்தகனுக்கும் அவர் சந்ததியினருக்கும் வைத்திய போகமாக அளித்தார் என்ற செய்தியை கூறுகிறது.⁷ கோயில்கள் பலவற்றிலும் அவற்றின் ஒரு பகுதியாக ஆதுலர் சாலைகள் அமைக்கப்பட்டு மக்களுக்கு மருத்துவ உதவி அளிக்கப்பட்டது.⁸

திருமுகச்சுடல் ஆதுலர் சாலை

செங்கற்பட்டு மாவட்டம், மதுராந்தகம் வட்டம், திருமுகச்சுடல் எனும் ஊரில் அமைந்துள்ள, வெங்கடேசப் பெருமான் கோயிலிலுள்ள வீர சோழந்திர சோழனின் 5-ஆம் ஆண்டுக் கல்வெட்டு, வீரசோழன் என்ற பெயரில் மருத்துவமனை, கோயில் திருவாகத்தின் கீழ் நடத்தப்பட்டதாகவும், அங்கே ஒரு மருத்துவ விதியும் இயங்கியிருந்ததாகவும் தெரிவிக்கிறது. அம்மருத்துவ மனையில் நாடி பார்த்து மருந்து எழுதிக் கொடுப்பவர் 'சுவர்ணன் கோதண்டராமன் அசுவத்தாமப் பட்டன்' எனும் பெயரில் இருந்ததாகவும், அவர் ஆண்டுக்கு 90 கலம் நெல்லும் 80 காசும் ஊதியமாகப் பெற்று இருக்கிறார். அறுவை செய்யும் மருத்துவர், 'சல்லியக் கிரியைப் பண்ணுவான்' எனப்பட்டார். அவருக்கு ஆண்டுக்கு 30 கலம் நெல்லும், 2 காசும் ஊதியமாகும்.

மருத்துவப் பணி மகளிர், 'மருந்து ஆடும் பெண்டுகள்' என அழைக்கப்பட்டனர். அவர்கள் ஒவ்வொருவருக்கும் ஆண்டொன்றுக்கு 30 கலம் நெல்லும், ஒரு காசும் ஊதியமாக வழங்கப்பட்டிருக்கின்றது. மருத்துவ மூலிகைகளையும், எரிப்புக்கான விறகையும் கொண்டு வந்து மருந்து தயாரிக்க உதவியாக இருப்பவருக்கு 30 கலம் நெல்லும் ஒரு காசும் ஊதியமாகும். அறுவைத் தொழில் செய்யும் நாவிறர்கள் பணியாற்றி இருக்கின்றனர். அவர்கள் மருத்துவர் என்றும் அழைக்கப்பட்டனர். பிள்ளைப் பேற்றின்போது இவர்களின் மனைவிமார் ஈடுபட்டிருக்கின்றனர். அப்பெண்டிர் 'மருத்துவச்சி' என்று அழைக்கப்பட்டனர். இவர்களுக்கு, 15 கலம் நெல்லும் ஊதியமாக அளிக்கப்பெற்றது. வீரசோழன் மருத்துவமனையில் ஓர் ஆண்டிற்கு வேண்டிய மருந்துகள் இருப்பில் இருந்ததாகவும், அவை அளவுடன் குறிப்பிடப்பட்டிருக்கின்றன.⁹

படுக்கை வசதி

இந்த மருத்துவமனையில் 15 படுக்கைகள் இருந்தன. நோயாளியை 'வியாதிப்பட்டிக் கிடப்பார்' என்று குறிப்பிட்டு இருக்கின்றனர். ஒரு நோயாளிக்கு ஒரு நாளைக்கு

ஒரு நாழி அரிசி மானியமாக வழங்கப்பட்டிருக்கின்றது. மருத்துவமனை விளக்குகளுக்கு நாளொன்றுக்கு 2.30 காசும், விளக்கு ஒன்றுக்கு ஆழாக்கு எண்ணெயும் வழங்கப்பட்டிருக்கின்றது.

தீருப்புகலூர் ஆதலர்சாலை

விக்கிரம சோழன், முடிசண்ட சோழப் பேராற்றின் வடகரையில் மருத்துவம் செய்யவும், உணவளிக்கவும், ஒரு மருத்துவமனையும், மடமும் ஏற்படுத்தினான் என்று, இவனுடைய 2 ஆம் ஆண்டுத் திருப்புகலூர்க் கல்வெட்டு கூறுகிறது.¹⁰

திருவாவடுதுறை மருத்துவக்கல்லூரி

திருவாவடுதுறையில் ஒரு கல்லூரி இயங்கியிருக்கிறது. மருத்துவம் படித்த மாணவர்கள் முன்னுற்று அறுபத்து நால்வர்க்கு உணவு அளிக்கப்பட்டிருக்கிறது என்று, விக்கிரம சோழனின் 3 ஆம் ஆண்டுக் கல்வெட்டு குறிப்பிடுகிறது.¹¹

மருத்துவக் கல்லூரி மாணவர்களுக்கு உதவி

மருத்துவம் படிக்கும் மாணவர்களுக்கும் பண்டிதர்களுக்கும் 12 வேலி நிலம் கொடையாக அளிக்கப்பட்டதாக இரண்டாம் குலோத்துங்கனின் 13 ஆம் ஆட்சியாண்டுக் கல்வெட்டு குறிப்பிடுகிறது.¹²

சோழர்கால மருத்துவர்கள்

சோழர் காலத்தில் தொழில் புரிந்த மருத்துவர்கள் பலர் இருந்திருக்கின்றனர். இவர்கள், அரசோடு தொடர்புடையவர்கள், அரசின் ஊதியம், மானியம் போன்றவற்றைப் பெற்றவர்கள் எனத் தெரிகிறது. இவர்களின் பெயர்கள் சிலவற்றைக் கல்வெட்டு குறிப்பிடுகிறது.¹³ அவர்கள் சவரணன் அரையன் சந்திரசேகரன், கோதண்டராம அசுவத்தாம பட்டன், மங்களாதிராசன் சீராளன் என்பவர்கள். இம்மருத்துவர்கள் சைவ சிகாமணி, சிவகீர்த்தி கடகமெடுத்த கூத்திரான் எனச் சிறப்புப் பெயர் பெற்றிருக்கின்றனர்.

இருவகை மருத்துவர்கள்

மருத்துவமனைகளில் மருத்துவம் செய்த மருத்துவர்கள் இருவகையினராக இருந்திருக்கின்றனர். ஒருவர், நாடி பார்த்து மருத்துவம் செய்பவர் (Physician), மற்றொருவர், உடற்சூறுகளை ஆராய்ந்து அறுவை சிகிச்சை (Surgeon) செய்பவர். இவரைச் 'சல்லியக் கிரியை பண்ணுவான்' என்பர்.¹⁴

மகப்பேறு மருத்துவமனைகள்

இக்காலத்தில் மகப்பேறு மருத்துவம் தனித்துவமாக வளர்ந்து பல சாதனைகளை நிகழ்த்தி வருகின்றது. இந்தத் துறை சோழர்காலத்திலேயே தனித்துவமாக காணப்பட்டதற்கு கல்வெட்டு ஆதாரங்கள் உள்ளன. மகப்பேறு மருத்துவம் பண்டைய மக்களால் சூல் மருத்துவம் என

அழைக்கப்பட்டுள்ளது. இம்மருத்துவம் பற்றித் திருத்துறைப்பூண்டி அகத்தீஸ்வரர் கோயில் கருவறையின் வடபுறத்தில் உள்ள கல்வெட்டில் இரண்டாம் ராஜேந்திரசோழன் காலத்தில் களப்பால் சபையார் சூல் மருத்துவக் காணிக்கையாக நிலத்தை அனுபவிப்பதற்கு கொடுத்ததாகக் கூறப்படுகிறது. பரசுராமர் என்பவன் சிறந்த சூல் வைத்தியர் என்றும், மற்றொரு கல்வெட்டில் கி.பி 10-11 ஆம் நூற்றாண்டின் கீரக்கனூர் மன்னன் ஆட்சிக்காலத்தில் சிகு மருத்துவத்திற்காக 250 கழஞ்சு பொன் சிகு வைத்திய காணிக்கையாகக் கொடுக்கப்பட்டதை குறிப்பிடுகிறது.¹⁵

மருத்துவக்காணி - வழக்கு

மருத்துவம் செய்வதற்காக அளிக்கப்பட்ட 'வைத்தியக்காணி' நிலத்தை முறை தவறி அனுபவித்து வந்தமைக்காக, 'காஸ்யபன் அரையன் அரைசான இராஜசேகரி மங்கலப் பேரையனின்' காணி நிலமும், மனையும் செல்லாது எனச் சபையோரால் அறிவிக்கப்பட்டு, மீண்டும் அவனுக்கு அந்த நிலம் கிடைக்க நடந்த வழக்கைப் பற்றி, கீரக்கனூர் கிராம அகத்தீஸ்வரர் கோயிலில் உள்ள இரண்டாம் ராஜேந்திரனின் 11 ஆம் ஆண்டு ஆட்சிக் கால கல்வெட்டு குறிப்பிடுகிறது.¹⁶

மூலிகைப்பயிர்

'செங்கமுநீர்' என்னும் மருத்துவ மூலிகைச் செடியைப் பற்றி தாரமங்கலம், செங்கம் ஆகிய இடங்களிலுள்ள சோழர்காலக் கல்வெட்டுகள் குறிப்பிடுகின்றன. இம்மூலிகையைப் பயிரிடுவதற்கு அரசிடம் உரிமை பெற வேண்டியிருந்திருக்கிறது. 'வலுதலை' என்னும் கண்பங்கத்திரி பயிரிடப்பட்டதாகச் சேலம் மாவட்டச் சோழர் கல்வெட்டு குறிப்பிடுகிறது.¹⁷

சோழர் காலத்தில் மருத்துவமனைகளும், மருத்துவக் கல்லூரிகளும் ஏற்படுத்தப்பட்டிருக்கின்றன. தேர்ந்த மருத்துவர்கள் மருத்துவர்களாக பணியாற்றியிருக்கின்றனர். மருத்துவப் புலவர்கள் மருத்துவத்தை மாணவர்களுக்குக் கற்பித்திருக்கின்றனர். மருத்துவமனைகளைக் கோயில்கள் நடத்தியிருக்கின்றன. மருத்துவமனைகளுக்கு அரசர்களாலும் அரசமாதேவியர்களாலும் நிலங்கள் கொடையாக அளிக்கப்பட்டிருக்கின்றன. மருத்துவம் இலவசமாகப் பார்க்கப்பட்டிருக்கிறது. சோழர்காலத்தில் ஆயுர்வேத மருத்துவமே சிறப்பாக நடைபெற்றிருக்கிறது.¹⁸ திருமூலர் முதலிய சித்தர்களால் உருவாக்கப்பட்ட உயிர், உடல், மருத்துவக் கோட்பாடுகள் சோழர்களின் ஆட்சி காலங்களில் சிறந்த நிலையில் போற்றக் கூடியவையாக இருந்திருக்கின்றன. சோழர்களின் ஆட்சி காலங்களில் உருவாகிய கோயில்கள் மனித உயிர், உடல் ஆகியவற்றின் குறியீட்டு முறைகளால் உருவாக்கப்பட்டிருக்கின்றன.

அத்தகைய கோயில்களிலும், கோயில் வளாகங்களிலும் மருத்துவமனைகள் உருவாக்கி மருத்துவம் செய்யப்பட்டது.

மருத்துவம் சார்ந்த தகவல்களை, மருத்துவத்தின் கொள்கை, கோட்பாடுகளை அறிய சங்க இலக்கியங்கள் துணை புரிவது போல, மருத்துவமனை, மருந்து, மருத்துவ

மூலிகைப் பயிர் மருத்துவத்துக்கும் மருத்துவத் தொழிலாளர்களுக்கும் அரசின் உதவி போன்ற தகவல்களைத் தருவனவாக அமைவது, சோழர்கால கல்வெட்டுகளாகும். மருத்துவம், பொதுச் சுகாதாரம் என்னும் நிலைக்குச் சோழர் காலத்தில்தான் வளர்ந்திருப்பதாக தெரிகிறது.

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தமிழ் வளர்த்த மிதிலைப்பட்டி

து.பாரதி*

தமிழக வரலாற்றிலும் தமிழை வளர்த்த வரலாற்றிலும், தமிழகத்தின் தென்பகுதிக்கென தனிச்சிறப்பு உண்டு. சங்கம் வைத்து தமிழ் வளர்த்தது முதல் கவிப்பேரரசு கம்பன், கணியன்பூங்குன்றன், ஒக்கூர் மாசாத்தியார், காக்கைப்பாடினியார், பிசிராந்தையார், சுந்தானந்தபாரதி, கவிஞர் கண்ணதாசன் போன்றோர்கள் செட்டி நாட்டு மண்ணில் தோன்றி, மங்காத தமிழுக்கு பெரும் தொண்டு புரிந்தவர்கள் ஆவார்கள்.

இவர்கள் வாழ்ந்த இடமும் மண்ணும் அத்தகைய பெருமையினையும் பெறுகின்றது என்றே கூறலாம். அந்த வகையில் தமிழ் வளர்த்த மிதிலைப்பட்டி என்ற தலைப்பில் சின்னஞ்சிறு கிராமமான மிதிலைப்பட்டியின் பெருமைகளை எடுத்துரைப்பதே இக்கட்டுரையின் நோக்கமாகும்.

சிவகங்கை மாவட்டம் மேலப்பத்தூர் வட்டத்தில் மிதிலைப்பட்டி அமைந்துள்ளது. காரைக்குடியிலிருந்து குன்றக்குடி, கீழச்சீவல்ப்பட்டி வழியாக பொன்னமராவதி செல்லும் சாலையில் சுமார் 30 கி.மீ தொலைவில் இவ்வூர் அமைந்துள்ளது. திருமயத்திலிருந்து சுமார் 26 கி.மீ தூரத்திலும் சென்று அடையலாம்.

இராமாயண காவியத்தின் மீது பற்று கொண்ட செட்டி நாட்டுப் பகுதி மக்கள் இப்பகுதியில் பல ஊர்களுக்கு இராமாயணத்தோடு தொடர்புடைய பல்வேறு பெயர்களைச் சூட்டியுள்ளனர். உதாரணமாக கொங்குறுத்தி என்ற ஊர்,

இராவனுடைய சகோதரி சூர்ப்பனகையின் கொங்களை இலக்குவன் அறுத்த இடம் இப்பகுதியாக இருக்கும் எனக்கருதி, இப்பகுதிக்கு அப்பெயர் சூட்டியுள்ளனர். அதே போல் கண்டதேவி, அனுமர்தம்பட்டி, அஞ்சன மங்கலம் போன்ற பெயரில் பல ஊர்களும், இப்பகுதியில் அமைந்துள்ளன.

இராமன் சிவதனுசை ஒடித்து ஜானகியை மணந்த மிதிலை நகரின் பெயரினை தாங்கி நிற்கும் இவ்வூரும் இராமாயண காவியத்தின் மீது உள்ள பற்றின் காரணமாகவே மிதிலைப்பட்டி எனும் பெயரினை தாங்கி நிற்கின்றது* எனவும் கூறுகின்றனர்.

இச்சிறிய கிராமத்தில் “ஜயா குடும்பம்” என்றொரு கவிராயர் குடும்பம் ஒன்று வாழ்ந்து வந்தது பெருமை வாய்ந்த செய்தியாக சொல்லப்படுகின்றது. அவர் தான் மிதிலைப்பட்டி அழகிய சிற்றம்பலக் கவிராயர் ஆவார். இவர் சேதுபதி மன்னர்களில் திருமலை சேதுபதி என்றழைக்கப்பட்ட இரகுநாத சேதுபதி மீது “துளசிங்க மாலை” என்னும் புதிதம் பாடியவர். மிதிலைப்பட்டி பகுதியினை ஆண்ட சின்னமகிபன் அரசவையினை அலங்கரித்த தமிழ்ப்புலவரும் இவரே ஆவார்.

கி.பி.1647-ல் எழுதப்பட்ட ஓர் ஓலைப்பட்டையம் மூலமாக கவிராயரின் முன்னோர்களைப் பற்றிய செய்தியை அறிய முடிகின்றது. அதில் “மல்லையூர்த் தில்லை நாயகப் பண்டாரத்தின் குமாரன் சிற்றயம்பலம் பண்டாரத்துக்கு

* உதவிப் பேராசிரியர், முதுகலை & வரலாற்று ஆய்வுத்துறை, மன்னர் துரைசிங்கம் அரசு கலைக்கல்லூரி, சிவகங்கை - 630 561.

வேழமாமலையில் ஸ்ரீ திருமலை பூச்சய நாயக்கர் குமாரசாலை வீரப்ப பூச்சயநாயக்கர் இரண்டு ஊர்களை சர்வ மானியமாகக் கொடுத்தார் என குறிப்பிடப்பட்டுள்ளது.² இதனைத் தவிர இரண்டு யானைகள் உட்பட செவ்வூர், மண்மேட்டுப்பட்டி, கொத்தமங்கலம், பூசாரிப்பட்டி, கருகைப்பிலான்பட்டி, போன்ற ஊர்களை மிதிவைப்பட்டி கவிராயர் தமது தமிழ்த்திறன் காரணமாகப் பெற்றார் என சுசீல வள்ளல் அம்மாணை என்ற நூல் சான்று பகிக்கின்றது.³

அழகிய சிற்றம்பல கவிராயரின் மகனான சின்னையா கவிராயர் பூங்குன்ற நாடு பகுதியில் அமைந்துள்ள வேலங்குடி கருப்பணசாமி மீது பாடிய கருப்பணசாமி சதகம் எனும் பாடல் மிகவும் பிரசித்தி பெற்றவையாகும்.⁴

கீழ்வரைப் பகுதிகளில் வாழ்ந்த வேடுவ இனமான குறுவன் என்னும் இன மக்களின் வாழ்க்கை முறையினைக் கூறும் குறுவஞ்சி என்னும் நாடகம் ஓலைச்சுவடிகளாக மிதிவைப்பட்டியில் சேகரிக்கப்பட்டு, உலகத் தமிழராய்ச்சி நிறுவனம் மூலமாக "சின்னமகிபன் குறுவ நாடகம்" என்னும், பெயரில் 1980ல் வெளியிடப்பட்டுள்ளது.

மிதிவைப்பட்டியின் குழந்தைக் கவிராயர் இயற்றிய மான்விடு தூது என்றும் நூல் சொல்நயம், பொருள்நயம் இரண்டும் இணைந்த ஓர் நூலாகும். இந்நூல் சிவகங்கை சாணக்யன் தாண்டவராயன் பிள்ளை மீது பாடப்பட்ட பாடலாகும்.

குழந்தைக் கவிராயரின் தந்தை மங்கைபாகக் கவிராயர் நத்தம் ஜமீன்தார் சொக்கலிங்கநாயக்கர் மீது "வருகைக்கோவை" எனும் நூல், கோவை பாடல் தொகுப்பிற்கு மிகச்சிறந்த எடுத்துக்காட்டாகும்.

பத்துப்பாட்டு மற்றும் எட்டுத் தொகை நூல்களில் ஒன்றான நற்றிணையும் ஓலைச்சுவடிகளாக மிதிவைப்பட்டியில் தான் கிடைக்கப்பெற்றது. அவை 1952 ஆம் ஆண்டு நூல் வடிவில் வெளிவந்தது.

பின்னர் சிலப்பதிகாரம் தேடும் முயற்சி தொடங்கியது. வ.வே.சா ஐயர் எங்கெங்கோ தேடி அலைந்து, இறுதியில்

குன்றக்குடி மிதிவைப்பட்டி நகரத்தார் மடத்தில் சிலப்பதிகாரத்தின் மூல உரை, ஓலைச்சுவடிகளாக கிடைக்கப்பெற்றார். இந்த மடம் மிதிவைப்பட்டி வெ.மு.குடும்பத்தார்களுக்குச் சொந்தமானது ஆகும்.⁵

மிதிவைப்பட்டி என்னும் ஊரை நான் எந்தக் காலத்திலும் மறக்க முடியாது என மணிமேகலையின் முகவுரையில் மிதிவைப்பட்டியில் கிடைத்த ஓலைச்சுவடிகள் இன்றியமையாததாகவும், வரிசைக்கிரகமாகவும் கிடைத்துள்ளது என்றும், தமிழ்த் தெய்வம் கோவில் கொண்டுள்ள ஸ்தலங்களில் ஒன்றாகவே மிதிவைப்பட்டியை நான் கருதுகிறேன் என வ.வே.சா ஐயர் குறிப்பிட்டுள்ளார்.⁶

1892-ம் ஆண்டு புத்தக வடிவில் சிலப்பதிகாரம் வெளியானது. அதனை முழுமையாக வரிசைப்படுத்த முடியவில்லை என்ற கவலை வ.வே.சா ஐயருக்கு இருந்தது. இவ்வேளையில் மிதிவைப்பட்டியில் கிடைத்த 320 அசல் ஓலைச்சுவடுகளின் பிரதிகளைக் கொண்டு, அதன் தலைப்புகளின் உதவியோடு சிலப்பதிகாரத்தில் பல இடங்களில் திருத்தம் செய்ய முடிந்தது.⁷

பழந்தமிழ் இலக்கியங்களின் கருவுலமாகவும், ஏடுகளை பராமரித்து வைக்கும் நூலகமாகவும் மிதிவைப்பட்டி நிகழ்ந்து இருக்கின்றது. இன்று கவிராயரின் வாரிசுகள் கால வெள்ளோட்டத்தாலும் ஆங்கிலக் கல்வியின் பக்கமாக தங்களது கவனத்தை செலுத்தியதின் காரணமாகவும் தமிழ், மிதிவைப்பட்டியில் பரிதவித்து நிற்கின்றது என வரலாற்று ஆய்வாளர் சோமலெ குறிப்பிடுகின்றார். இன்று இவ்வூர் மக்கள் தங்கள் வாழ்க்கை வசதிகளை வளப்படுத்திக் கொள்ளவும், நாகரீகத்தின் சூழ்நிலை காரணமாகவும் பெரும்பான்மையான மக்கள் இவ்வூரிலிருந்து வெளியேறி நகர்புறங்களில் குடியேறி விட்டனர். கவிராயரின் வீட்டுக்குள்ளே உயர்ந்து வளர்ந்த மரங்களையும் இடிந்து விழுந்த சுவர்களையும் இன்று நாம் காண முடிகின்றது. மக்கள் எண்ணிக்கையில் மிதிவைப்பட்டி குறைந்து காணப்பட்டாலும், தமிழை வளர்த்ததிலும், தமிழால் வளர்ந்த மாண்பிலும் விண்ணை முட்டி உயர்ந்து நிற்கின்றது.

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கொறுக்கை அருள்மிகு வீரட்டானேஸ்வரர் திருக்கோயில் பிற்கால சோழர் கல்வெட்டுகள் - ஓர் பார்வை

எஸ். அனுராதா*

தமிழகக் கோயில்களில் சில தலபெருமை வாய்ந்ததாகவும், சிவபெருமானின் திருவிளையாடல்கள் நிகழ்ந்த இடமாகவும், புராணங்களிலும் இலக்கியங்களிலும் சித்தரிக்கப்படுகின்றது. சிவபெருமான் வேக சக்தியாய் விளங்கி வீரச்செயல்கள் புரிந்த அிட்ட வீரட்டானத் தலங்களில் திருக்குறுக்கையும் மிகவும் சிறப்பு வாய்ந்தது.

திருக்குறுக்கை தலம், சென்னை-மயிலாடுதுறை இரயில் பாதையில் நீடுர் இரயில் நிலையத்திலிருந்து 5 கி.மீ. தொலைவில் அமைந்துள்ளது. இத்திருத்தலம், தருமை ஆதீனத்தால் பரிபாலனம் செய்யப்பட்டு வருகிறது. கடுவனம், யோகீசுபுரம், காமதகனபுரம், கம்பகபுரம், குறுங்கை தற்சமயம் கொறுக்கை என்னும் பல பெயர்களால் அழைக்கப்படுகிறது. அப்பர், சம்பந்தர், சுந்தரரால் பாடப்பெற்றது.

செங்கற் கோயிலான கொறுக்கை வீரட்டானேஸ்வரர் திருக்கோயில், பிற்கால சோழர் காலத்தில் கற்றளியாக மாற்றப்பட்டது. கொறுக்கை திருக்கோயிலில் 12 கல்வெட்டுகள் பிற்கால சோழர்களால் பொறிக்கப்பட்டது. கல்வெட்டுகளில் இவ்வூரையும் கோயிலையும் "விருதராஜ பயளங்கர வளநாட்டுக் குறுக்கை நாட்டுத் திருக்குறுக்கை உடையார்" என குறிப்பிடப்படுகின்றது.

இக்கோயிலின் முதல் கல்வெட்டு¹ பரகேசரி விக்கிரம சோழனின் (கி.பி.1118 - கி.பி.1136) மெய்கீர்த்தியான "பூ மாலை மிடைந்து" எனத் தொடங்குகிறது.² கல்வெட்டானது சுவாமி கருவறையில் காணப்படாமல், சண்டிகேஸ்வரர் சன்னதி கிழக்குச் சுவரில் காணப்படுகிறது. முதல் கல்வெட்டின் அமைவிடத்தைக் கொண்டு பார்க்கும் போது, இத்திருக்கோயில் விக்கிரம சோழனின் ஆட்சிக்கு முன்பே கற்றளியாக்கப்பட்டிருக்க வேண்டும் என்பதைத் தெரிந்து கொள்ள முடிகிறது.

இவ்வரசனைத் தொடர்ந்து, பரகேசரி இரண்டாம் இராஜராஜனின் (கி.பி.1146-1163) 14ஆம் ஆட்சி ஆண்டில்³ கி.பி. 1160 கோயில் மகாமண்டபத்தில் வடக்கு சுவற்றில் கல்வெட்டு பொறிக்கப்பட்டுள்ளது. முற்றுப் பெறாத இக்கல்வெட்டின் வாயிலாக, சிறு காலை சந்தி, உச்சி சந்தி, உபசந்திக்கு அமுது செய்விக்க குலோத்துங்க சோழ நல்லூரில் நிலம் அளித்த செய்தியினைத் தெரிவிக்கின்றது. மேலும், விக்கிரம சோழ சதுர்வேதி மங்கலம், குலோத்துங்க சோழ சதுர்வேதி மங்கலம், குலோத்துங்க சோழ நல்லூர் என்ற குறிப்புகள் இரண்டாம் இராஜராஜனுக்கு முன் அரசாண்ட மன்னர்களின் கொடைகளைப்பற்றி அறிந்து கொள்ள முடிகின்றது.

அடுத்த கல்வெட்டு, இக்கோயிலில் இரண்டாம் இராஜாதிராஜனின் (கி.பி.1163-1173) 6-ஆம் ஆட்சியாண்டில் கி.பி 1169 கோயில் மகாமண்டப வடக்குச் சுவரில் காணப்படுகிறது⁴. விருதராஜபயங்கர வளநாட்டுக் குறுக்கை நாட்டுக் குறுக்கையான விக்கிர சோழச் சதுர்வேதி மங்கலத்து மஹா சபையார் திரு வீரட்டானமுடையார்க்கு அர்த்த சாமத்துக்கு செங்கழுநீர்பு திருப்பள்ளி தாமத்திற்காக நிலம் இறையிலி செய்து கொடுத்ததைக் குறிக்கிறது.

மற்றொரு கல்வெட்டு 13ஆம் ஆட்சியாண்டில் கி.பி.1176 சுவாமி கோயில் அர்த்த மண்டப வடக்கு ஜாதி வரியில் பொறிக்கப்பட்டுள்ளது⁵. இக்கல்வெட்டுச் செய்தியானது விருதராஜ பயங்கர வளநாட்டு குறுக்கை நாட்டு பனையூர் திருச்சாமுண்டிஸ்வரர் கோயிலில் உள்ள அகப்பரிவார அரையன் உமையாழ்வி எழுந்தருளிவித்த திருப்பள்ளி அறைநாச்சியார், ஆட்கொண்ட நாயகருக்கு திரு அமுது செய்விக்க நாள் ஒன்றுக்கு குறுணி இரு நாழிகை நெல் அளந்ததை அறிந்து கொள்ள முடிகிறது.

இரண்டாம் இராஜாதிராஜனைத் தொடர்ந்து, பரகேசரி மூன்றாம் குலோத்துங்கனின் (கி.பி.1178-கி.பி 1213) ஐந்து கல்வெட்டுகள் இக்கோயிலில் காணப்படுகிறது. இவ்வரசனின் 11ஆம் ஆட்சியாண்டில் (கி.பி.1189)⁶ திருக்கோயிலில் 20 திருவிளக்கு எரிப்பதற்கு ஆண்டார் பாலுமான் பெரியான் திருஞானசம்பந்தர் மற்றும் பலர் திருவிளக்குபுறமாக நிலம் அளித்த செய்தியினைக் கூறுகின்றது.

"திரிபுவன சக்கரவர்த்திகள் மது....." என துவங்கும் மூன்றாம் குலோத்துங்கனின் கல்வெட்டு⁷ மிகவும் சிதைந்த நிலையில் சண்டிகேஸ்வரர் சன்னதியில் காணப்படுகிறது. திருஞானசம்பந்தர் குகை மற்றும் அதற்கான செலவுகளுக்கு ஐயங்கொண்ட சோழ மண்டலத்து மணவில் கோட்டத்து பழையனார் நாட்டு விடையூர் நென்மலிகிழான் திருவேசம்பமுடையான் கந்தையாபரணன் கொடுத்த 20 காசுகள் பெற்றுக் கொண்டு கோயில் சீகாரியம் செய்பவர்கள் உடைய இசைவு தீட்டு கொடுத்த செய்தி கல்வெட்டில் காணப்படுகிறது. கல்வெட்டில் காணப்படும், திருஞானசம்பந்தர் குகை என்பதைக் காணும்போது இத்திருக்கோயிலுடன் இணைந்த திருஞானசம்பந்தர் மடம் ஒன்று இருந்திருக்க வேண்டும் என்பதனை அறிந்து கொள்ள முடிகிறது.⁸

மூன்றாம் குலோத்துங்கனின் 12ஆம் ஆட்சியாண்டில் (கி.பி.1190) மெய்கீர்த்தியுடன் துவங்கும் இக்கல்வெட்டு மிக சிதைந்த நிலையில் சண்டிகேஸ்வரர்

* உதவிப்பேராசிரியர், வரலாற்றுத்துறை, தருமபுரம் ஞானாம்பிகை அரசினர் மகளிர் கலைக் கல்லூரி, மயிலாடுதுறை.

சன்னதி மேற்கு சுவரில் காணப்படுகிறது. திரு வீராட்டானமுடையார் கோயிலில் விளக்கு எளிப்பதற்காக நிலம் அளித்த செய்தியினைக் கூறுகின்றது.

மிக நீண்ட இடை வெளிக்குப்பின், அதாவது இவ்வரசனின் 26-ஆம் ஆட்சியாண்டில் (கி.பி.1204) முற்றுப் பெறாத கல்வெட்டு⁹ கோயில் அர்த்த மண்டப குழுவாயில் பொறிக்கப்பட்டுள்ளது. கிணற்றிலிருந்து நீர் இறைக்கவும், அந்நீர் பாய வாய்க்கால் வெட்டவும், திருக்கடவுர் பாரத்துவாஜி சூரியதேவன் நந்தன் என்பவன் தன்னுடைய மனையை திருநாமத்துக் காணியாக இக்கோயிலுக்கு விற்றுக் கொடுத்த செய்தியினைக் கூறுகிறது.

மூன்றாம் குலோத்துங்கனின் கடைசி கல்வெட்டு 32-ஆம் ஆட்சியாண்டில் (கி.பி.1210) கோயில் அர்த்த மண்டபச் சுவற்றில் காணப்படுகிறது¹⁰. இக்கல்வெட்டில் 420 காகசகளைப் பெற்றுக் கொண்ட இரண்டு சிவபிராமணர்கள் இரண்டு சந்தி விளக்கெரிக்க சம்மதித்த செய்தியினைக் கூறுகின்றது.

திருக்குறுக்கை வீரட்டானேஸ்வரர் திருக்கோயில், பிற்கால சோழர் அரசர்களின் கடைசியாக ராஜகேசரி மூன்றாம் இராஜராஜன் (கி.பி.1216-1256) காலத்தைச் சேர்ந்த நான்கு கல்வெட்டுகள் காணப்படுகிறது.

மூன்றாம் இராஜராஜனின் ஓர் கல்வெட்டு திருநந்தா விளக்கு எளிப்பதற்கு நிலம் அளித்த செய்தியைக் கூறுகின்றது. இரண்டு துணைகளாக காணப்படும் மற்றும் ஓர் கல்வெட்டில் இவ்வரசனின் மெய்கீர்த்தி பொறிக்கப்பட்டுள்ளது¹².

பிற்கால சோழர்கால¹³ கல்வெட்டுகளில் ஆண்களும், பெண்களும் கோயில்களுக்கு தங்களை அடிமைகளாய் விற்றுக் கொண்ட செய்தியினைக் காணமுடிகிறது. மூன்றாம் இராஜராஜனின் 19ஆம் ஆட்சியாண்டில் (கி.பி.1235) சுவாமி கோயில் மகா மண்டபத்தில் வடக்குச் சுவரில் மூன்றாம் இராஜராஜனின் கல்வெட்டுச் செய்தியானது, பலரிடமிருந்து அடிமைகளை விலைக்கு வாங்கிய அடிமைகளின் 100 பெயர்கள், அவர்களின் உறவுமுறைகளுடன் பட்டியலிடப்பட்டுக் காணப்படுகின்றது.

தி.வை. சதாசிவ பண்டாரத்தார், “அடிமைகளின் உறவுமுறைகளை பார்க்கும்போது மூன்று தலைமுறைகளைக் குறிக்கின்றது. இவ்வடிமைகள் கொற்கை வீரட்டானேஸ்வரர் திருக்கோயிலுக்கு இரண்டாம் இராஜாதிராஜன், மூன்றாம் குலோத்துங்கன் மற்றும் மூன்றாம் இராஜராஜன் ஆகியோரின் ஆட்சிக்காலங்களில் திருக்கோயிலுக்கு விலைக்கு வாங்கப்பட்டவர்களும், பரிசிலாக கிடைத்தவர்களுமாகிய ஆண், பெண் அடிமைகள் நூற்றுக்கு மேற்பட்டவர்களின் பெயர்கள் வரையப்பட்டிருப்பதாகக் கூறுகின்றார்¹⁴.

இக்கல்வெட்டின் எழுத்தமைப்பை வைத்துப் பார்க்கும்போது மூன்றாம் இராஜராஜன் காலத்தில் அடிமைகளுக்கான சாணம் பொறிக்கப்பட்டுள்ளது. கல்வெட்டின்

7ஆம் பகுதியில் “திரிபுவன சக்கரவர்த்திகள் ஸ்ரீகுலோத்துங்க சோழதேவர்க்கு யாண்டு ஒன்பதாவது...” மற்றும் 8ஆம் பகுதியில் திரிபுவன சக்கரவர்த்திகள் ஸ்ரீ ராஜராஜதேவர்க்கு யாண்டு 7-வது நாளில் விருதராஜ பயங்கர வளநாட்டு குறுகை நாட்டு ...” என்று கல்வெட்டு செய்தி அடிமைகளின் உறவுகளைச் சுட்டிக் காட்டிச் சொல்கிறது. இக்கல்வெட்டில் குறிப்பிட்டுள்ள இரண்டாம் இராஜாதிராஜன், மூன்றாம் குலோத்துங்கன் காலத்தில் பொறிக்கப்படாமலிருந்த அடிமைகளையும், மூன்றாம் இராஜராஜன் காலத்தில் பெற்ற அடிமைகளையும், ஒரே கல்வில் பொறிக்கப்பட்டிருக்கலாம் என்பதை அறிந்து கொள்ள முடிகிறது.

மூன்றாம் இராஜராஜனின் ஆட்சிக் காலத்தில் நிலவிய உள்நாட்டு குழப்பத்தினாலும், நாட்டில் நடந்த சீரகேடுகளும், சிவதுரோகம், இராச துரோகிகளின் நிலையையும் கல்வெட்டுகள் எடுத்துரைக்கிறது. கி.பி.1235-இல் வெளியான இக்கொறுக்கைக் கோயில் கல்வெட்டும் வம்சாவளியாய் வந்த அடிமைகளை எடுத்துரைக்கிறது.

இவ்வரசன் காலத்தில் வாழ்ந்த இக்கோயில் அடிமைகள் மனநிலை கோயிலுக்காக தம்மை அர்ப்பணித்து வாழ்ந்தார்கள் என்பதனை ஏற்றுக் கொள்ள இயலாததாக உள்ளது. அக்காலத்தில் நிலவிய அரசியல் குழப்பங்களும், வேறு வழியில்லாமல் இவ்வடிமைகள் வாழ்ந்ததாகவே நினைக்க முடிகின்றது. இவ்வடிமைகளின் நிலையைப்பற்றி சோழர்களுக்குப்பின் இக்கோயிலில் காணப்படுகின்ற கல்வெட்டுகளில் எந்தவிதக் குறிப்புகளும் காணப்படவில்லை.

முடிவுரை

கொறுக்கை அருளமிகு வீரட்டானேஸ்வரர் திருக்கோயிலில் பிற்கால சோழர்களின் கல்வெட்டுகள்¹² கிடைத்துள்ளது. இதன்மூலம், இத்திருக்கோயில் தேவார மூவரால் பாடப்பெற்றும்; அட்டவீரட்டான திருத்தலங்களில் காமதகனமூர்த்தியாய் கோயில் கொண்டுள்ளதும்; பிற்கால சோழர்கள் காலத்தில் கற்றளியாக்கப்பட்டிருந்தமையை அறிந்து கொள்ள முடிகிறது.

முதல் கல்வெட்டு விக்கிரமோன் (கி.பி.1118-கி.பி. 1136) காலத்தில் சண்டிகேஸ்வரர் சன்னதியில் காணப்பட்டதால் இம்மன்னனின் ஆட்சி முன்பே இக்கோயில் கருவறை கட்டப்பட்டிருத்தல் வேண்டும். பொதுவாக, பல்வகை தூண்கள், விளக்கெரிக்க நிலம், திருஞானசம்பந்தர் குகை, அரையான் உமையாழ்வி என்ற பெண் எழுந்தருளிவித்த திருப்பள்ளி அறைநாச்சியார், ஆட்கொண்ட நாயகர் போன்ற கல்வெட்டுகள் கிடைத்திருந்தாலும், மூன்று தலைமுறைகளாய் இக்கோயில் வாழ்ந்த அடிமைகளைப்பற்றி உறவு முறைகளுடன் குறிப்பிப்பட்டுள்ள கல்வெட்டு முக்கியமாகக் கருதப்படுகின்றது. இக்கோயில் கல்வெட்டுகளின் வாயிலாக பிற்கால சோழர்களின் சமய, சமூக, பொருளாதார, அரசியல் நிலையை இன்றளவும் எடுத்துக் கூறும் வகையில் அமைந்துள்ளது.

அடிக்குறிப்புகள்

1. தமிழ்நாடு தொல்லியல்துறை ஊர் கல்வெட்டு 15; A.R.E., 234.
2. விக்கிரம சோழனின் (கி.பி.1118-1136) மெய்கீர்த்திகள், இவ்வரசனின் இரண்டாம் ஆட்சியிலிருந்து (கி.பி.1120) காணப்படுகிறது.
3. தமிழ்நாடு தொல்லியல்துறை ஊர் கல்வெட்டு, 10; A.R.E., 231/1917.
4. மேலது, 2; A.R.E., 224/1917.
5. மேலது, 6; A.R.E., 228/1917.
6. மேலது, 4; A.R.E., 226/1917.
7. மேலது, 16; A.R.E., 233/1917.
8. மேலது, 17; A.R.E., 234/1917.
9. மேலது, 5; A.R.E., 227/1917.
10. மேலது, 3; A.R.E., 225/1917.
11. மேலது, 8; A.R.E., 230/1917.
12. Ins. Nos.216 to 219, A.R.E. for 1925, Pt-II para 18.
13. தமிழ்நாடு தொல்லியல்துறை ஊர் கல்வெட்டு 9.
14. மேலது, 1; A.R.E., 223/1917.
15. தி.வை. சதாசிவ பண்டாரத்தார், பிற்கால சோழர் வரலாறு (அண்ணாமலைப் பல்கலைக் கழகம், 1974), பக்.572.
16. மேலது, பக்.447.

தமிழ்ச் சமூகக் கலைகளில் சதிராட்டமும் தேவதாசிமுறையும் - ஓர் வரலாற்றுப்பார்வை

C. நவீனாதேவி*

முன்னுரை

தமிழ்ச் சமூகம் தலைச்சிறந்த சமூகம் என்பது சங்ககாலம் முதல் இன்று வரை வரலாற்று பேருண்மையாகவே விளங்குகிறது. இத்தமிழ் சமூகம், கலை, இலக்கியம் போன்றவற்றால் பழம் பெரும் பாரம்பரியத்தை உள்ளடக்கி உயர்ந்து நிற்கிறது. இதில் நடனக் கலை மக்களை மகிழ்விப்பதில் பெரும் பங்கு வகிக்கிறது என்பதை இன்றளவும் மறக்கவும் மறுக்கவும் முடியாது. உழைக்கும் மக்கள் அனைவரும் ஒன்று கூடி திருவிழாக்களின் போது களித்திருக்க நடன கலை ஓர் சிறந்த பொழுதுபோக்காக விளங்குகிறது. சங்க காலம் முதல் இன்று வரை பல்வேறு காலகட்டங்களில் தொடர்ந்து நடந்து வரும் நடன முறைகளில் ஒன்று சதிராட்டம் என்ற நடனமாகும். சதிராட்டம் என்பது பல பெயர்களைக் கொண்டு பல பகுதிகளில் இன்றும் நடந்து கொண்டிருக்கின்றது. அதன் தாக்கத்தினை வரலாற்று பின்னணியோடு அறியமுற்படுதல் வேண்டும்.

சதிராட்டம்

சதிராட்டம், சதீர், சின்னமேளம் என்ற பெயர்களை கொண்டு அறியப்படுகிறது. இவ்வாட்டம் திருவிழாக்களின் போது குறிப்பாக தென்னிந்தியக் கோவில்களில் பெண்களால் மட்டுமே ஆடக்கூடிய நிகழ்த்துக்கலையாக நடத்தப்பட்டது. நாளடைவில் இதன் நோக்கம் மாறி பாலியல் உணர்வுகளை தூண்டும் வகையில் நடன அசைவுகளில் பலமுறைகள் புகுத்தப்பட்டன. இச்சதிராட்டம் இந்தியாவின் பல பகுதிகளில் வெவ்வேறான பெயர்களைக் கொண்டு விளங்குகிறது அவை:

- | | |
|--------------------|----------------------------|
| 1. ஆந்திர பிரதேசம் | - மாதாங்கி, சானி, விலாசினி |
| 2. கர்நாடகம் | - கூலி, சானி, பத்ரா |
| 3. மகாராஷ்டிரா | - பாசவி |
| 4. உத்திரபிரதேசம் | - பாவினி |
| 5. ஒரிசா | - மஹரி |

இக்கலை சிறந்து விளங்கிய அதே காலத்தில் ஆண்கள் இந்நடனத்தினை கலையென கண்டு இரசித்தனர் என்று கூறிவிட முடியாது. பாலியல் உணர்வோடு பலர் அணுகினர் என்பது வரலாறு கூறும் உண்மை. அதற்கு காரணம் நடனத்தில் பாலுணர்வினை தூண்டும் வகையில் அசைவுகள் மட்டுமின்றி உடைகளின் அமைப்பும் அலங்கார முறைகளும் அமைந்துள்ளன.

சங்க காலத்தில் சதிராட்டமும் தேவதாசிமுறையும்

சங்க கால மன்னர்களான பாண்டியர்கள் ஆட்சியில் கோவில்களில் தங்கி இறைதொண்டு செய்த பெண்கள் தேவரடியார்கள் என்று அழைக்கப்பட்டனர். அவர்களில் சில வசதியுடைய பெண்களும் இறைவனுக்கு தன்னை அடிமையாக்கி கொண்டு இறைத்தொண்டில் ஈடுபடுத்திக் கொண்டு அறநெறியுடன் வாழ்ந்தனர் என்றும் கோவில் மடங்களில் பொட்டுக்கட்டி விடப்பட்ட பெண்கள் இருந்தனர் என்ற செய்திகளையும் மார்க்கோபோலோ கூறுகிறார். இவர்கள் தேவரடியார்கள் என்ற பெயரினைக் கொண்டு இறைவனின் லீலைகளை ஆடிப்பாடினாலும் பின்னர் இவர்கள் தவறான நோக்கங்களுக்காக

* உதயிப்பேராசிரியர், வரலாற்றுத்துறை, C. கந்தசாமி நாயுடு மகளிர் கல்லூரி, கடலூர்

கட்டாயப்படுத்தப்பட்டனர். இவர்களின் இந்த நடனத்திற்கு தேவதாசி ஆட்டம் என்று வழங்குளாயிற்று.

விஜய நகர ஆட்சிக் காலத்தில் கோயில்களில் உள்ள திருப்பணிக்கென பெண்கள் அமர்த்தப்பட்டனர். இவர்கள் கோவில் இடங்களை தூய்மையாக வைத்திருப்பதும், இறைவனுக்காக வேண்டி விடப்படும் விலங்குகளை கவனித்துப் பராமரிப்பதும் மலர் தொடுப்பதும் மற்றும் வழிபாட்டிற்கு தேவையானவற்றை செய்தும் வந்தனர். திருவிழாவின் போது நடனமாடி இறைவனை தொழுதனர். இவர்கள் பொதுமகளிர் என கருதப்பட்டு செல்வந்தர்களின் காமபசிக்கு பலியாயினர்.

குமாரகம்பணனின் மனைவி கங்கா தேவி எழுதிய மதுராகாவியம் என்ற நூலில் தன் கணவன் பொது மகளிரை நாடினான் என்றும் அப்பெண்கள் மூலம் அரசிற்கு வருவாய் கிடைத்ததும் தெரிய வருகிறது. இப்பெண்கள் மூலம் வரும் வரிப்பணத்தில் காவல்துறைக்கு சம்பளம் வழங்கப்பட்டதையும் எலியட் என்ற வரலாற்று அறிஞர் மூலம் அறிகிறோம். இதன் மூலம் அரசின் அங்கீகாரம் கிடைத்துள்ளது என அறிய முடிகிறது. இறைவனை வேண்டி ஆடி பாடியதால் அவர்களுக்கு பல விருதுகளும் வழங்கப்பட்டுள்ளது. நிலம், வீடு போன்ற செல்வங்களும் அப்பெண்களுக்கு வழங்கப்பட்டது.

ஒன்பதாம் நூற்றாண்டிற்கு பின்னர் கடவுளுக்கு அடிமையாக தன்னை அர்ப்பணித்த பெண்கள் தேவதாசி என அழைக்கப்பட்டார்கள். இப்பெண்கள் எங்ககாலத்தில் பாணர் என்ற இன மரபில் பாடின, விறலி என்று அழைக்கப்பட்டனர். இவர்கள் பாடகர்களாகவும், நடன மாந்தர்களாகவும் திகழ்ந்தனர். இந்த பாடின, விறலி போன்றவர்கள் தேவரடியார்கள் என்ற தேவதாசிகளுக்கு முன்னோடியாக இருந்திருக்க வேண்டும். தமிழ் மற்றும் சமஸ்கிருதம் இணைந்த இலக்கியம், சிற்பம், ஓவியம் போன்ற பல கலைகளை ஆதாரமாக கொண்டே பல பாடல்கள் வழியில் இந்த சதிராட்டம் வளர்ந்து பக்தி பாடல்கள் பாடப்பட்டு அதற்கு பரத நடனம் ஆடுவர். பின்னர் சின்ன மேளம் என்ற சதிராட்டம் ஆடப்படும்.

சோழர்கள் காலத்தில் இவர்கள் சைவ கடவுளான சிவனை வழிபட்டும் சிவ தொண்டுபுரிவதும் தன்னை அடியவர்களாக பாவித்தும் வாழ்ந்தனர். இவை பெரும்பாலும் சைவ கோயில்களில் நிகழ்த்தப்பட்டது. இலங்கையில் சின்னமேளம் என்ற பெயருடன் அறிமுகப்படுத்தப்பட்டது.

யாழ்ப்பாணத்தில் சின்னமேளம் (சதிராட்டம்) :

சின்னமேள நடனம் மூன்று பகுதிகளாக ஆடப்படும். முதலில் பரநாட்டியம், இரண்டாவது சினிமா நடிகைகளை

போன்ற உடையுடன் நடனமாடுவர். மூன்றாவது கட்டமாக ஆபாசமான நடனமாடுவர். இதுவே சின்னமேள நடனத்தின் உச்சகட்டமாகும்.

தென்னிந்திய நடனங்களில் தமிழகத்திலிருந்து ஈழத்திற்கு பரவிய நடனம் சின்ன மேளம் என்ற சதிராட்டம் ஆகும். இதனை தாசியாட்டம், தேவதாசி நடனம் என்றும் அழைத்தனர். இந்த தாசியாட்டம் ஈழத்திற்கு பரவிய காலம் சோழர்களின் காலமாக இருக்கலாம் என அறியமுடிகிறது. இதனை சரியாக கணிக்க ஆதாரங்கள் இல்லை. தென்கைலாசம் என அழைக்கப்பட்ட விஜயராக எஸ்வரம் என்ற ஈழப்பகுதியில் முதலாம் விஜயபாகுவின் காலத்தில் (கி.பி 11 நூற்றாண்டில்) இம்முறை வழக்கத்தில் இருந்தது என யாழ்ப்பாணத்து பேராசிரியர் வி.சிவசாமி அவர்களின் ஆய்வில் குறிப்பிடுகிறார்.

18 மற்றும் 19 நூற்றாண்டுகளில் விண்ணார் பண்ணை, இணுவில், நல்லூர், மாவிட்டபுரம், அளவெட்டி போன்ற இலங்கை பகுதிகளில் கோவில் திருவிழாக்களில் இந்தியாவிலிருந்து சின்னமேளகாரர்களை வரவழைத்தனர். 1930களில் இம்முறை இல்லாத கோவில் திருவிழாக்களே இல்லை எனலாம். 1931ல் ஏப்ரல் 23ந்தேதி இலக்கையின் ஈழகேசரி என்ற வாராந்திர பத்திரிக்கை முதன்முதலாக சின்னமேளத்திற்கு எதிராக தனது கண்டனத்தினை வெளியிட்டது. தொடர்ந்து ஈழகேசரியில் சின்னமேளத்திற்கு எதிராகவும் இதனால் ஏற்படும் சமூகசீர்கேடுகளையும் கட்டுரையாக, கவிதையாக வெளியிட்டு வந்தது. 20ம் நூற்றாண்டின் யாழ்ப்பாணத்திலுள்ள கோவில்களில் ஆதிலட்சுமி, இந்திரா, சந்திரா, சாந்தா, குஞ்சம்மாள், செல்லக்கண்ணு, கன்னிகா பரமேஸ்வரி, மல்லிகாதேவி போன்றவர்கள் சின்னமேளகாரர்களில் முக்கியமானவர்கள். இவர்கள் தூய பரதகலை மட்டுமின்றி திரை இசை பாடல்களுக்கும் நடனமாடினார்கள். இவர்கள் தன் பெயருக்கு முன் தாயின் பெயர் அல்லது முதலெழுத்தைகொண்டு பெயர் வைத்துக் கொண்டனர்.

தேவதாசி முறை ஒழிப்பு

“தேவதாசி முறை” சமூகத்தில் தன் நல்நோக்கினை இழந்து சீர்கேட்டினை விளைவித்ததன் காரணமாக இது தமிழ்சமூகத்தில் ஓர் கருப்பு அத்தியாயமாக கருதப்படுகிறது. இம்முறையினை ஒழிக்க வேண்டி டாக்டர் முத்துலெட்சுமி ரெட்டி அவர்கள் அரும்பாடு பட்டார். 1927ல் காந்தியடிகளும் அவரின் துணைவியார் கஸ்தூரிபாயுடன் தமிழகத்திற்கு வந்தபோது முத்துலெட்சுமி ரெட்டி அவர்கள் இத்தேவதாசி முறையினை தடைசெய்ய ஆதரவு கோரினார். காந்தியடிகள் இதனை ஏற்று தமிழ்நாட்டில் மட்டுமல்லாது அவர் செல்லுகின்ற இடத்திலெல்லாம் மகளிரின் நன் நடத்தையினை பேசி இம்முறை ஒழிக்கப்பட வேண்டுமென வலியுறுத்தினார்.

இம்முறை ஒழிக்க நீதிக்கட்சி தலைவர்களான பனகல் அரசர், எம். கிருஷ்ணன் நாயர், ஈ.வெ. ரா. பெரியார், டாக்டர் சி. நடேச முதலியார், மூவானூர் ராமாமிர்தம் போன்றோர் பாடுபட்டனர்.

காந்தியடிகள் தன் இதழான "யங் இந்தியா" என்ற இதழில் கட்டுரைகளை எழுதி விழிப்புணர்வு ஏற்படுத்தினார். 1928-ல் சென்னை சட்டமன்றத்தில் விவாதத்திற்கு எடுத்துக் கொள்ளப்பட்டது. அப்போது டாக்டர். முத்துலட்சுமிரெட்டி தன் வாதத்திறமையினால் வென்று சட்டரீதியாக இம்முறையினை தடைசெய்தார். இது அவர் ஆற்றிய பணிகளில் மகத்தான ஒன்றாகக் கருதப்படுகிறது.

நிறைவுரை

சதிராட்டம், சின்னமேளம் என்று பல்வேறு பெயர்களில் அழைக்கப்பட்டாலும் இந்நடனத்தினால் ஏற்படும் சமூக சீர்கேடுகள்தான் அதிகம். கோவில் திருவிழாக்களில் இறைபக்தியை காட்டிலும் இவ்வாட்டத்தினை காணவேண்டிய எதிர்பார்ப்பு அதிகமாகிவிட்டது. அதற்கு சிறிதும் சளைக்காமல் திரைபடங்களில் காட்சிபடுத்தப்படும் ஆபாச நடனங்களும்

தங்களின் பங்கிற்கு அதிகமாகிக் கொண்டே வருகிறது. யாழ்ப்பாணத்தில் இதற்கான எதிர்ப்புகள் இருந்தும் மறைமுக ஆதரவு அதிகமாகவே இருந்து வந்தது. தென்னிந்திய பகுதிகளிலும் இதேநிலைதான். தேவரடியார்கள் என்ற பெயர் மாறி தேவடியான் என்ற கொச்சை வார்த்தையாக மருவியது. இஸ்லாமியர் படையெடுப்புகளின் தாக்கத்தாலும், ஆங்கிலேயர்களின் ஆட்சியினாலும் இந்தியாவில் சமூக அமைப்புகள் சீர்குலைந்தன. தேவரடியார்கள் கலைக்கான ஊதியங்கள் மற்றும் மானியங்களை இழந்ததோடு மட்டுமின்றி மாண்பினையும் இழந்தனர். அதிகாரம் படைத்தோரின் காமப்பசிக்கு பலியாயினர்.

இக்கட்டுரையின் நோக்கம் அழிந்து வரும் கிராமிய கலைகளை கலையுணர்வோடு காண்போம். காமம் கலவாத கலைகளில்தான் தமிழரின் தன்மானம் காக்கப்படும். சதிராட்டம் போலல்லாமல் பல கிராமிய மணம் வீசும் கலைகளை ஊக்குவிப்போம். தமிழரின் உலகறிந்த புகழை உச்சத்தில் நிறுத்துவோம்.

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கோயில் பட்டி திருமலைச்சி அம்மன் கோயில் பாட்டை திருவிழா

மு.காயத்திரிதேவி*

புதுக்கோட்டை மாவட்டத்தில் கோயில் பட்டி வரலாற்று முக்கியத்துவமும், பண்பாட்டு கலாச்சாரம் மிக்க இடமாகவும் திகழ்ந்து வருகிறது. கோயில்பட்டி, திருக்கோகர்ணம் பிரகதாம்பாள் உடனுறை கோகர்ணேஸ்வரர் கோயிலுக்கு வடக்குபுறம் அதாவது மங்களாங்குளத்திற்கு வடக்கே அமைந்துள்ளது. மங்களாங்குளம் திருக்கோகர்ணம் பிரகதாம்பாள் உடனுறை கோகர்ணேஸ்வரர் கோயிலுக்கு கிழக்கே உள்ளது.

கோயில்பட்டிக்கு புதுக்கோட்டையிலிருந்து திருச்சி செல்லும் சாலையில் திருக்கோகர்ணத்திலிருந்து மீனாட்சி சுந்தரேஸ்வரர் கோயில், முருகன் கோயில் வழியாகவும், திருக்கோகர்ணம் கோயில் அருகில் உள்ள மலைபாதை வழியாகவும், திருக்கோகர்ணம் கோயிலுக்கு கிழக்குபுறம் உள்ள சின்னக்கேணித்தெரு வழியாகவும் கோயில் பட்டிக்கு செல்ல வழிகள் உள்ளன. இவ்வழிகள் எல்லாம் கோயில்பட்டிக்கு தெற்குபுறம் இருந்து செல்லக்கூடிய வழிகளாக இருந்து வருகிறது. மேலும் கோயில்பட்டிக்கு

* உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அரசு மகளிர் கலைக்கல்லூரி (இ), புதுக்கோட்டை.

மேற்கு பகுதியில் உள்ள கருப்பர் கோயில் வழியாகவும், பழனியப்பாநகர் வழியாகவும் கோவில்பட்டியை அடைவதற்கு வழிகள் உள்ளன.

திருமலைச்சி அம்மன் கோயில்

திருமலைச்சி அம்மன் பழைய கோவில் மேலவீதி வடபகுதியில் இருந்துள்ளது. இதை கோவில் வீடு என்று அழைத்து வந்துள்ளனர். பின்னர் அரையர்தெரு என்று அமைக்கப்பட்ட பழைய வீதியில் கோயில் மாற்றி அமைக்கப்பட்டு முதலில் கூரைக்கட்டு வீடாக இருந்தது. பின்னர் ஓட்டுவீடாக மாற்றப்பட்டு தற்போது கோயிலாக எழுப்பப்பட்டுள்ளது.

அரையர் தெருவில் கீழ்க்கு பார்த்த நிலையில் திருமலைச்சி அம்மன் கோயில் உள்ளது. இக்கோயில் கருவறை, இடைக்கட்டு, முன்மண்டபம் ஆகிய அமைப்புகளை கொண்டு விளங்குகிறது. இக்கோயில் கருவறை மேல் விமானத்துடன் காட்டப்பட்டுள்ளது, முன்மண்டபத்தில் சின்னதாக மூன்று கலசங்கள் கொண்ட கோபுரமும், நான்கு மூலைகளிலும் நந்தி சிற்பங்களும் கட்டப்பட்டுள்ளது. முகப்பு கோபுரத்தில் திருவாச்சிக்குள் அம்மன் சதையாக காட்டப்பட்டுள்ளார். மேலும் இருபுறமும் துவாரபாலசி சிற்பங்கள் காட்டப்பட்டுள்ளது.

கோயில் கருவறையில் திருமலைச்சி அம்மன் நின்ற நிலையில் சமபாதஸ்தானகத்தில் காட்டப்பட்டுள்ளார். அம்மன் வலது கரம் மலர் ஏந்தியும், இடது கரம் தொங்கும் கரமாய் அதாவது டோலகஸ்தமாக இரண்டு கரங்களுடன் காட்டப்பட்டுள்ளார். தலையில் கிரீடம் இல்லை. மாறாக கிருஷ்ணர் கொண்டை அல்லது ஆண்டாள் கொண்டை போல் காட்டப்பட்டுள்ளது.

கோயில் கருவறையின் வடக்குபுறம் உற்சவ அம்மன் வெண்கலத்தில் வைக்கப்பட்டுள்ளார். இந்த உற்சவ அம்மன் சமபாதஸ்தானகத்தில் இடதுகரம் தொங்கும் கரம், (டோலஹஸ்தம்) வலது கரம் கடிமுத்திரையுடன் காட்டப்பட்டுள்ளார். முக்கிய விழாக்காலங்களில் கோயில் திறக்கப்பட்டு அபிசேக ஆராதனைகள் நடைபெறும்.

பாட்டை திருவிழா

திருமலைச்சி அம்மன் கோயிலில் மூன்றாண்டுகளுக்கு ஒரு முறை பாட்டைத் திருவிழா நடைபெறும். ஆடி மாதம் அல்லது ஆவணி மாதம் பெளர்ணமிக்கு அடுத்து வரும் சுபதினத்தில் பாட்டைத் திருவிழா திருமலைச்சி அம்மனுக்கு காப்புக்கட்டுவதுடன் 10 நாள் திருவிழா நடைபெறும். திருவிழா முதல்நாள் அன்று கோவிலில் அம்மனுக்கு அபிசேகம் நடைபெற்று தீபாராதனைகள் காட்டப்பட்டு அம்மனுக்கு காப்புக்கட்டும் நிகழ்ச்சி நடைபெறும். அப்போது கருப்பர்

கோயில் சாமியாடி ஒருவர், மதுக்கர் கோயில் சாமியாடி ஒருவர் என இருவர் காப்புக்கட்டி கொள்வார்கள். திருமலைச்சி அம்மன் கோயிலில் காப்பு கட்டு நிகழ்ச்சி பெண்கள் குலைவப்பாட்டுடன் முடிந்த நிலையில் இக்கோயிலில் உள்ள உற்சவ அம்மனை மரத்தொல்கின்னியில் அலங்காரம் செய்து அங்கிருந்து 1 கீ.மீ தொலைவில் உள்ள ஆயி அம்மன் கோயிலுக்கு காப்புக்கட்டுவதற்காக அம்மனை தூக்கி செல்வார்கள். அப்போது கருப்பர் கோயில் சாமியாடியும், மதுக்கர் கோயில் சாமியாடியும் சாமியாடிக்கொண்டு முன் செல்ல தொடர்ந்து அம்மனை தூக்கி கொண்டு பின் செல்வார்கள். ஆயி அம்மன் கோயிலுக்கு சென்று அங்குள்ள ஏழு அம்மன் தெய்வங்களுக்கும் காப்புக்கட்டு நிகழ்ச்சி நடைபெற்று திரும்பவும் உற்சவ அம்மன் திருமலைச்சி அம்மன் கோயிலுக்கு கொண்டு வரப்பட்டு கோயிலில் சாமியாடிகள் அருள்வாக்கு கூறும் நிகழ்ச்சி நடைபெற்று பிரசாதம் வழங்கப்படுவதுடன் முதல் நாள் நிகழ்ச்சி முடிவடையும். இந்த காப்புக்கட்டு திருவிழாவில் ஊரிலுள்ள அனைத்து மக்களும் கலந்துகொள்வார்கள்.

ஆயி அம்மா கோயில்

திருச்சி சாலையில் கருப்பர் கோயிலுக்கு பின்புறம் ஒரு மேடையில் கோயில் அமைக்கப்பட்டுள்ளது. இக்கோயிலில் ஒரே அமைப்புக் கொண்ட ஏழு சிற்பங்கள் அமைக்கப்பட்டுள்ளது. ஏழு சிற்பங்கள் கொண்ட அமைப்பிற்கு சப்தமாதாக்கள் அல்லது சப்த கன்னிகள் என்று கூறப்படும். ஆனால் இக்கோயிலில் ஏழு சிற்பங்கள் கொண்ட அமைப்பை சப்தமாதர்கள் என்ற ஆயி அம்மா கோயில் என்று கூறி வழிபட்டு வருகின்றனர். இக்கோயில் தலவிருச்சம் இச்சி மரமாகும்.

இக்கோயிலை ஆயி அம்மா என்று இப்பகுதி மக்கள் வழிபட காரணம் உள்ளது. ராஜா விஜய ரகுநாத தெரண்டைமான் (1789-1807) இறந்ததும் அவரது மனைவி ஆயி அம்மா ஆயி மன்னரின் சிதையில் உயிருடன் உடன்கட்டை ஏறி இறந்து விட்டதால் ஆயி அம்மா ஆயி நினைவாக இக்கோயிலுக்கு ஆயி அம்மா கோயில் என பெயரிட்டுள்ளனர். (உடன்கட்டை ஏறிய ஆயி அம்மாவுக்காக தொண்டைமான் மன்னர்களால் காரைத்தோப்பு என்று சொல்லக்கூடிய மாலையீட்டியில் ஆயி அம்மா கோயில் எழுப்பப்பட்டுள்ளது) அதேபோல் கோயில்பட்டி மக்களின் இச்செயல் சமஸ்தானத்தின் மீது கொண்ட பற்றையும், தன்மானத்தை காத்துக்கொள்ள தன்உயிர்துறந்த தங்கைக்காகவும், கணவன் உயிர்துறந்த பிறகு தான் உயிர்வாழ விரும்பாத அரசிக்காகவும் கோயில் கட்டி வழிபட்டு வருகின்றனர்.

இரண்டாம் நாள் முதல் எட்டாம் நாள் வரை ஒவ்வொரு நாளும் கோயிலில் மதியம், மாலை என இரண்டு முறை சாமியாடிகள் சாமியாடி அருள்வாக்கு கூறுவது வழக்கமாக

நடைபெற்று வருகிறது. மாலை ஆறு மணி முதல் ஒன்பது மணி வரை கோயில்பட்டியில் உள்ள ஆண்கள், பெண்கள், குழந்தைகள் என அனைத்து மக்களும் அம்மன் அபிசேகம், தீபாராதனையின் போது குலவைபோடுவதும் கும்மியடிப்பதும் மிக சிறப்பாக நடைபெற்று வருகிறது. கும்மியடிக்கும் பெண்கள் திருமலைச்சி அம்மனின் வரலாற்றை நாட்டுபுறப்பாடல்களாகவும் கும்மியடிபாடல்களாகவும் பாடி அம்மனை வழிபட்டு வருகின்றனர். ஒன்பதாம் நாள் மாலை திருமலைச்சி அம்மன் வீதி உலா காட்சி நடைபெறும். உற்சவ அம்மன் கோயில்பட்டி பகுதியில் வீதி உலா சென்று அங்கிருந்து ஆயி அம்மா கோயிலை அடையும். அன்று இரவு திருமலைச்சி அம்மன் அங்கேயே வைக்கப்படும். பத்தாம் நாள் திருவிழா மிகச்சிறப்பாக நடைபெறும். இவ்வூரிலிருந்து திருமணம் செய்து கொண்டு அயலுருக்கு சென்ற பெண்கள் திருமலைச்சி அம்மன் கோயிலிலிருந்து ஆயி அம்மா கோயிலுக்கு பொங்கல் பாணைகளுடன் சென்று ஆயி அம்மா கோயிலில் பொங்கல் வைத்து, ஆடு வெட்டு பூஜைகளுடன் திருமலைச்சி அம்மனுக்கும், ஆயி அம்மாவுக்கும் சிறப்பு அபிசேகம் அலங்காரங்கள் தீபாராதனைகள் நடைபெறும். அப்போது சாமியாடிகள் சாமியாடி அருள்வாக்கு மக்களுக்கு கூறுகின்றனர். பின்பு அம்மனுக்கும், சாமியாடிகளுக்கும் காப்பு களைதல் நிகழ்ச்சி நடைபெறுகிறது. அதை தொடர்ந்து அங்கிருந்து உற்சவ அம்மன் திருமலைச்சி அம்மன் கோயிலுக்கு கொண்டு வரும் போது பெண்கள் பொங்கல் பாணைகளை தலையில் தூக்கி கொண்டு அம்மனுக்கு பின்னால் குலவைபோட்டு கொண்டு வரும் சாட்சி மிகவும் சிறப்புக்குரியது.

பொங்கல் பாணைகளுடன் திருமலைச்சி அம்மன் கோயிலுக்கு வந்ததும் அங்கு பொங்கல் பாணைகளை

வரிசையாக வைத்து அம்மனுக்கு தீபாராதனைகள் நடைபெறும். பின்பு அம்மனுக்கு காப்புகளைதல் நிகழ்ச்சி நடைபெறும். அன்று இரவு கோயில் முன் வான வேடிக்கைகளும், பண்பாட்டு கலாச்சார நாடகங்களும், இசைக் கச்சேரிகளும் நடைபெறும்.

அன்றிலிருந்து எட்டாம் நாள் இவ்வூரில் பிறந்த பெண்கள் மாவிளக்கு வைத்து அம்மனுக்கு படைப்பார்கள். சாமியாடிகள் பொங்கல் வைத்து பள்ளையம் போட்டு அதில் கருப்பட்டி, பூண்டு, மிளகு, தயிர் ஆகியவைகளை கலந்து வேண்டதல் நிமித்தமாக அம்மனுக்கு படைப்பார்கள். பொங்கல், மாவிளக்கு ஆகியவற்றை கோவினுக்குள் வைத்துவிட்டு கோயில் கடவை சாத்திவிடுவார்கள். அப்போது சாமியாடிகள் திருமலைச்சி அம்மனாக மாறி தன் சகோதரர்களிடம் தான் கல்தானிடம் பட்ட துயரத்தை சொல்லி அழும் காட்சி நடைபெறுகிறது. திருமலைச்சி அம்மனாக மாறிய சாமியாடி “அண்ணா என்னைவிட்டு சென்றீர்களே, இதோ எதிரே உள்ள இந்த சிந்தாமணி ஆற்றிலே என்னுயிரை மாய்த்துக் கொள்கிறேன் என்று தங்கை திருமலைச்சி அமுது புலம்பி தன்னுயிர் துறந்தாள்” இக் காட்சியை சாமியாடிகள் கோயில் உள்ளே நடத்துவார்கள். இந்த நிகழ்வை அப்போது நாடகமாகவும். பாட்டாகவும் நடத்து பாடுவது வழக்கமாக கொண்டுள்ளனர்.

இத்திருவிழா பாட்டைத் திருவிழா எனப் பெயர் வழங்கப்பட்டது. இத்திருவிழா அன்று திருமலைச்சி அம்மன் அருளால் மழை பெய்து மக்கள் மனங்கள் குளிர செய்வாள் என்ற நம்பிக்கை உள்ளது. மேலும் கோயில்பட்டியில் பிறந்த பெண்கள் திருமணமாகி வேறு இடங்களுக்குச் சென்றாலும் இங்கு வந்து வழிபாடு செய்தால் தங்கள் வாழ்க்கை சுபிட்சமாக இருக்கும் என்ற நம்பிக்கை உள்ளது.

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அண்ணன்மார் சுவாமிக்கதைப் பாடலில் காணப்படும் சமுதாயச் செய்திகள்

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ஒரு நாட்டின் வரலாற்றினை அறிந்துகொள்ள இலக்கியம் ஒரு மூலமாக கருதப்படுகிறது. ஏட்டு இலக்கியங்களைவிட நாட்டுப்புற இலக்கியங்கள் வரலாற்றுக்கு பெருதவி செய்கின்றன. வரலாற்று மூலங்கள் கிடைக்க வாய்ப்பில்லாத நாடுகளில் நாட்டுப்புற இலக்கியங்கள் உதவி செய்கின்றன. அந்த வகையில் நாட்டுப்புற இலக்கியங்களில் ஒன்றான அண்ணன்மார் சுவாமிக் கதைப் பாடலில் காணப்படும் சமுதாயச்செய்திகள் என்ற தலைப்பில் உங்களுடன் பகிர்ந்து கொள்வதில் பெருமைப்படுகிறேன்.

கதைப்பாடல் விளக்கம்

கதையை பாடலாகப் பாடப்படுவதை கதைப்பாடல் என்பர். அது ஒரு கதையாகவோ அல்லது உட்கதைகள் கொண்ட கதையாகவோ இருக்கலாம். ஆங்கிலத்தில் இதனை 'ballad' என்று கூறுவர்.¹ கதைப் பாடல்கள் பெரும்பாலும் மக்களது பேச்சு மொழியிலேயே அமைந்திருக்கும். காப்பியங்கள் தோன்றுவதற்கு கதைப் பாடல்களே மூலக் காரணமாகும்.

ஒரு குறிப்பிட்டதொரு பண்பாட்டில் குறிப்பிட்டதொரு சூழலில் வாய்மொழியாக ஒரு பாடல்களோ அல்லது ஒரு குழுவினரோ சேர்ந்து நாட்பார் முன் எடுத்துரைத்து இசையுடன் நிகழ்த்தும் அல்லது நிகழ்த்திய ஒரு கதை தழுவியப் பாடல் கதைப் பாடல் ஆகும்.²

கொங்குநாட்டின் சமுதாய அமைப்பு

தமிழ்நாட்டில் பழங்காலந்தொட்டு, சேர நாடு, சோழ நாடு, பாண்டிய நாடு, தொண்டைநாடு, கொங்குநாடு என்பவை சிறப்பு பெற்றிருந்தன என்று இலக்கியங்கள் தெரிவிக்கின்றன. பூகோள அளவில் கொங்கு மலைகள் சூழ்ந்த நாடு. கொங்குநாடு சமுதாய வரலாற்றை அறிந்து கொள்வதற்கு பல ஆதாரங்கள் உள்ளன. அவற்றில் இலக்கியங்கள், ஓலைச்சுவடிகள், பட்டயங்கள், கல்வெட்டுகள், வெளிநாட்டார் எழுதிவைத்த ஆவணங்கள் என்பவை ஆகும். இவை தனியார் வீடுகளிலிருந்தும், அரசாங்க ஆவண காப்பகங்களில் இருந்தும், கோயில்கள் மற்றும் பொது இடங்களிலிருந்தும் சேகரிக்கப் பட்டவை ஆகும்.

இவற்றில் முக்கியமானவைகளாக புறநானூறு, அகநானூறு, பதிற்றுப்பத்து, குறுந்தொகை, கொங்குமண்டல சதகம், சோழன் பூர்வ பட்டயம், வேண்டுகளையார் பட்டயம், கொங்குதேச ராசாக்கள், மதுரைக்கரை பட்டயம், ஓதாளர் அலகு மலைக்குறவஞ்சி, செங்கம் நடுகற்கள், மொடவாண்டி

பட்டயம், சிவன் மலைக்குறவஞ்சி, பழையகோட்டை பட்டயக்காரர் வமிசாவளிப்பகுதி, வேளாளர் புராணம் போன்றவைகளும் கொங்கு பற்றிய சமுதாய செய்திகளை அறிய உதவுகின்றன.

கொங்கு நாட்டில் வேட்டுவர்களும், வேளாளர்களும் இனக்குழு சமுதாயமாக இருந்தனர். இனக்குழு சமுதாய அமைப்பு வேட்டுவரிடமிருந்து வேளாளருக்கு வந்தது. கொங்கு நாட்டில் வலங்கைச்சாதி, இடங்கைச்சாதி என்ற இரண்டு பிரிவுகள் இருந்தன என்றும், இந்த இரண்டு பிரிவுகளுக்கும் அடிக்கடி மோதல்கள் வந்தன என்றும், இடங்கையில் 96 பிரிவுகள் இருந்தன என்றும் விஜயமங்கலம் செப்பேடு கூறுகிறது.³

அண்ணன்மார் சுவாமிக் கதைப்பாடல் சுருக்கம்

அண்ணன்மார் சுவாமிக் கதைப்பாடல் வேட்டுவர் வேளாளர் போரின் பின்னணியில் எழுந்ததாகும். கி.பி.1470-ல் சோழன் சிவசோழன் உறையூரைத் தலைநகராகக் கொண்டு விஜயநகர மன்னன் சதாசிவராயனின் கீழ் சிற்றரசனாக இருந்தான். அவன் காலத்தில்தான் வேளாளர் குடியேற்றம் கொங்கு நாட்டில் நிகழ்ந்தது. வளநாடு பொன்னர் சங்கர் மூதாதையரின் பூர்வீக நகரமாகும். இதனை வளநாடு என்றும், நெல்லிவளநாடு என்றும், சிற்றாலை பட்டணம் என்றும் அழைக்கப்படுகிறது. திருச்சி, மதுரை நெடுஞ்சாலையில் விராமிமலைத் தாண்டி கைகாட்டிக்கு அருகே இடதுபுறம் 4 கி.மீ. தூரத்தில் அமைந்துள்ளது வளநாடு. இவ்வளநாட்டை கோளாத்தாக்கவுண்டர் பவளாத்தா தம்பதியினர் ஆண்டு வந்தனர்.

கோளாத்தாக்கவுண்டர் மதுக்கரை செல்லியம்மனுக்கு கோயில் எடுத்தார். கும்பாபிஷேகம் செய்தார். வீரமலைக்கு தென்கிழக்கில் வெள்ளாங்குளம் என்ற ஏரியை வெட்டினார். மதகுகள் அமைத்தார். ஏரிக்கரையில் விநாயகர் கோயிலைக் கட்டினார். இந்த வேளாளர் குடும்பம் மதுக்கரை செல்லாண்டியம்மனை தெய்வமாக வழிபட்டனர்.⁴

இவருக்குப்பிறகு கோளாத்தாக்கவுண்டர் மகன் குன்றுடையான் தாமரை நாச்சியார் தம்பதியினர் வளநாட்டை ஆண்டனர். குன்றுடையானுக்குப் பிறகு இவருடையப் பிள்ளைகள் பொன்னர் சங்கர் ஆண்டு வந்தனர். இவர்களுடைய தங்கை அருக்காணி நல்லத்தங்கம் சிறந்த வீரமும் அறிவும் நிறைந்தவள். பின் வருவதை முன்னரே எடுத்துரைப்பவள். மேனாட்டுப் பகுதியில் வேட்டுவர்களின் படைத்தலைவன் தலையூர்க்காளி. இவன் பொன்னர் சங்கர்

* கௌரவ விருந்தினர், வரலாற்றுத்துறை, அரசினர் பெண்கள் கல்லூரி (இ), கும்பகோணம்.

புகழ் பரவுவதை விரும்பவில்லை. அதனால் பழிவாங்க நிறைத்தான். அதனால் பொன்னர் சங்கருக்கும் தலையூர் காளிக்கும் போர் நடக்கிறது. இப்போரில் பொன்னரும் சங்கரும் வீர மரணம் அடைந்து விடுகின்றனர். அருக்காணி நல்லத்தங்கமும் அண்ணன்மார்களின் மடியில் விழுந்து உயிர்விடுகிறான். சங்கர் போரிட்டு இறந்தது வீரப்பூராகும் என்று கதைப்பாடல் மூலம் அறிய முடிகிறது. அண்ணன்மார்களை வீரமலை, வீராப்பூர் பகுதிகளில் நடுகல்லாக நாட்டு மக்கள் இன்றளவும் வழிபடுகின்றனர். இக்கதை ஏறத்தாழ ஏழுநூறு ஆண்டுகளுக்கு முற்பட்ட வரலாற்றுக் கதை. இக்கதைப்பாடல் வேற்றுமை சண்டையல்ல, பங்காளிச் சண்டையே. இக்கதைப்பாடல் கொங்குநாட்டின் பெருமையும், கொங்கு நாட்டு மக்களின் பழக்க வழக்கங்களையும், இறைவழிபாடு, அன்பு, பண்பு, வீரம் ஆகிய நலன்களையும் அறிய முடிகிறது.

மேலும் அண்ணன்மார்களின் நிறைவாக கொங்கு நாட்டில் பல இடங்களிலும் அண்ணன்மார் கோவில்கள் ஏறத்தாழ ஐம்பதுக்கும் மேற்பட்டு உள்ளன. கொங்கு வேளாளர்கள் தங்கள் குல தெய்வமாக அண்ணன்மார்களை வழிபட்டு வருகின்றனர்.⁵

திருச்சிராப்பள்ளி மாவட்டம், வீரப்பூரில் உள்ள பொன்னர் சங்கர் கோயிலில் சித்திரை மாதம் நடைபெறும் திருவிழாவில் சிறப்பான வழிபாடுகளும் நடத்தப்பட்டு வருகின்றன. இக்கதைப் பாடல் கொங்கு மண்டலத்தில் பல்வேறு இடங்களிலும் திருவிழாக் காலங்களில் உடுக்கடிப்பாட்டாக இன்றும் பாடப்பட்டு வருகின்றது.

கதைப் பாடலில் காணப்படும் சமுதாயச் செய்திகள்

கொங்கு மண்டலத்தில் இயற்கை வளம் நிறைந்த நாடு நெல்லி வளநாடு. நெல்லி வளநாடு என்பது சேலம், ஈரோடு, நாமக்கல், கோயம்புத்தூர் பகுதிகளைக் கொண்டது. இவ்வள நாட்டில் வேளாளர் மரபினர் பரம்பரையாக ஆண்டு வருகின்றனர். இதனை,

“மண் புரக்கும் மறவர் நெறி வளர்ந்திருக்கும் ஆனபதி
நெல்லி வளநாடு நெற்கூழ்ந்த கோனாடு
சித்தாளந்தாரு சிறந்த நெல்லி வளநாடு
சிறுநாலைப் பட்டணத்தைச் சேர்ந்த வேளாளர் ஆள்கையில்”⁶

என்று கூறுவதன் மூலம் நெல்லி வளநாடு நெறி தவறாத மக்களையும் சிறந்த வேளாண்மைத் தொழிலையும் முதன்மையாகக் கொண்டு வேளாளர் ஆட்சி செய்தனர் என்பதை இக்கதைப் பாடல் மூலம் அறிய முடிகிறது.

கோளாத்தாக் கவுண்டர் இறந்த பிறகு வளநாட்டை அவருடைய தம்பி, மகன் குன்றுடையானுக்கு ஆட்சிப் பொறுப்பை கொடுக்க மறுக்கிறார்கள். குன்றுடையானை அந்நாட்டில் இருக்க விடாமல் விரட்டி அடித்தனர். இதனை,

சாப்பாடு இல்லாமல் தவித்திருக்கும் வேளையில்
பாய்ச்சலூர் சென்று பங்காளி வீட்டினிலே
ஆடுகளை ஓட்டியும் மாடுகளை மேய்த்திருந்தும்
வீட்டுக்கொரு நாள் முறைவைத்துச் சோறிட்டார்⁷

என்று கூறுவதன் மூலம் குன்றுடையானும் அவர் மனைவி தாமரை நாச்சியாரும் பங்காளிகளால் துன்புறுத்தப்பட்டார்கள் என்பதை அறிய முடிகிறது.

அது மட்டுமல்லாமல் அவர்கள் வளநாட்டில்,

“நெல்லி வளநாட்டில் நெற்கூழ்ந்த கோனாட்டில்
நாடு கேட்கப் போகையிலே நானு மணிக்கயிறாள்
கட்டி அடித்தார்கள், அடி பொறுக்க மாட்டாமல்
அமுதுபுலம்புகிறார்கள் ஆண்டவனை வேண்டுகிறான்”⁸

என்று கூறுவதன் மூலம் மிகவும் கொடுமைப் படுத்தப்பட்டார்கள் என்பதை கதைப்பாடல் வழி அறிய முடிகிறது.

பங்காளிகளால் குன்றுடையான் தாமரை நாச்சியார் சித்ரவதைப்படுத்தப் பட்டதை தன்னுடைய மகன்கள் பொன்னர் சங்கரிடம் சொல்லி அழுதான். இதைக்கேட்ட பொன்னரும் சங்கரும் வீரபாகு சாம்புவானை அழைத்து பங்காளிகளை இழுத்து வரச்செய்து அஞ்சமணிக்கயிறு என்னும் சவுக்கால் அடித்தார்கள். பங்காளிகளின் மனைவிமார்களையும் தண்டித்தார்கள். இதன் பிறகு பங்காளிகள் கும்ச்சி பயங்கரமாக வெடித்தது. இவர்கள் மேனாட்டிலுள்ள தலையூர்காளியுடன் சேர்ந்து கொண்டு தொடர்ந்து கும்ச்சிகள் செய்ய ஆரம்பித்தார்கள்.

பின்வருவதை முன் அறிந்து சொல்லும் வல்லமை படைத்த அருக்காணி நல்லதங்கம் தன் அண்ணன்மார்களுக்கு சொப்பனம் கண்டு நடக்கப்போவதை முன் கூட்டியே சொன்னான். அவன் ஆசீர்வதித்து கொடுத்த சேவல் ஜெயித்தது. வெற்றிமாலை அண்ணன்மாள் கழுத்தில் விழுந்தது. சில நாட்கள் கழித்து குன்றுடையானும் தாமரை நாச்சியாரும் சிவபாதம் அடைந்தார்கள். தாய் தகப்பன் மறைவால் வேதனையுற்ற அருக்காணி கதறி அழுதான். அப்போது தாய் தகப்பன் மடிந்த துயரத்தை மறக்க தனது அண்ணன்மாரிடம் தனக்கு கிளி, மயில் புறா கேட்டான்.

தங்கையின் நிறைந்த வேண்டுகோளை நிறைவேற்ற பொன்னர், சங்கரை வீரமலைக்காட்டுக்கு அனுப்பினார். அங்கு கிளி, மயில், புறா பிடித்து வரும்போது ஒரு பெரிய வேங்கை சங்கரை தாக்க வந்தது. சங்கர் அந்த வேங்கையை வெட்டினார். அதனால்தான் விபரீதங்களும் வந்தன.

இதனை அறிந்த தலையூர் காளி,

“வேங்கை வீரிட சத்தம் மேனாடு கேட்குதப்போ
உருக்கசி கொண்டு உட்செவியில் விட்டுபோல்

தலையுருக் காளி மகன் தன் செவியில் கேட்குதப்போ”⁹

என்று வேங்கையை வெட்டியதையும், கிளி, மயில், புறா பிடித்துச் சென்றதையும் கண்டு தலையுருக்காளி கொதித்தாள். அண்ணன்மார் புகழ் அவன் நெஞ்சில் தீயாகி எரிந்தது. அண்ணன்மாரை அழிக்க திட்டமிட்டான், படையைக் கூட்டினான்.

போர்

கோளாத்தக்கவுண்டர் காலத்தில் சிறு செடியாக இருந்த பங்காளிச் சண்டை அவர் மகன் குன்றுடையான் காலத்தில் மரமாகி காய்த்து, பேரன் காலத்தில் பழுத்து வெடித்தது. இறுதியில் வேட்டுவர் வேளாளர் சண்டையாக முடிந்தது.

வேட்டுவருடன் சண்டை முதலில் சங்கர் வேட்டைக்குச் சென்ற விடத்து வீரமலையில் நடந்தது. சண்டையில்,

“மெல்லிய வாள் தும்புவிட்டு வீசினார் நல்ல சங்கு
காலற்று வீழ்வாரும் கையற்று வீழ்வாரும்
வேலற்று வீழ்வாரும் மேனி துண்டமாவாரும்
குதிரைக்கால் மிதிபட்டுக் குளம்படியில் சாவாரும்
அய்யா சரணமென்று சாஷ்டாங்கம் செய்வாரும்”¹⁰

என வேட்டுவர் சங்கரின் வாளால் அழிந்தனர். சிலர் சங்கரை கண்டபோதே அச்சத்தால் கைகூப்பி, கண் பிதுங்கிச் செத்தனர். கும்பிடாரை வெட்டாத குரு குலத்தவர் சங்கர். ஆதலால் போர் செய்யாது வணங்கி பணி செய்தவரை வாள் முனையில் தள்ளி விட்டார். இருப்பினும் மாற்றாரின் வஞ்சனையால் தம்பி சங்கர் இறந்தார். படுகளத்தில் சங்கர் இறந்த செய்தியை அறிந்த பொன்னர் தம்பி பிரிவாற்றாது தாமும் தமது மார்பில் அம்பு பாய்ச்சி மண்டியிட்டபடி உயிர்நீத்தார்.

அருக்காணி நல்லதங்கம் அண்ணன்மார்கள் போரில் இறந்ததை பார்க்க அண்ணன் மனைவியரை அழைத்தான். அவர்கள் வர மறுத்தனர். பின்னர் அருக்காணி மட்டும் சென்றாள். அண்ணன்மார்களின் உடல்மீது சாய்ந்து அவளும் அழுது உயிர்விட்டாள்.

அண்ணன்மார் கதைப் பாடலின் காலம்

கி.பி.1470 ஆம் ஆண்டில் உறையூரை தலைநகராகக் கொண்டு அக்கள தேவசோழ மகராஜா என்ற பெயருடைய சோழர் ஒருவர் ஆண்டு வந்ததாக புதுக்கோட்டை மாவட்டம், கோனாட்டிலுள்ள வெள்ளனூர்க் கோயில் கல்வெட்டு ஒன்று கூறுகிறது. இதே சோழ மன்னரால் உறையூரை ஆண்டதை திருவாணைக்கா (திருச்சி மாவட்டம்) கல்வெட்டு ஒன்றும் உறுதி செய்கிறது.

இவன் காலத்தில் தான் கோனாடு முழுவதும் இவனது ஆளுகையின்கீழ் இருந்து வந்திருக்கிறது. ஆயினும் இவன் விஜயநகர அரசன் சதாசிவ மகாராயனுக்கு அடங்கியவனாக

ஆண்டு வந்திருக்கிறான். இவனுக்கும் கோனாட்டிற்கும் உள்ள தொடர்பைக் காணும் போது கோனாட்டின் ஒரு பகுதிக்கு பொன்னரும் சங்கரும் சோழனது பிரதிநிதியாக சில காலம் ஆண்டது இச்சோழ குறு நில மன்னனது காலத்திலேயே இருக்க வேண்டும் என்று தெரிகிறது.

இக்காலத்திலேயே கொங்கு நாடு சரியான அரசாளவோர் இன்றி அல்லல் உற்றுக் கிடந்தது. எனவே இறுதியாக நாம் இந்த சோழர் குல சிற்றரசன் காலத்திலேயே பொன்னரும் சங்கரும் உயிரோடு வாழ்ந்து இருக்கிறார்கள் என்று கொள்வதே பொருத்தமாகும். எனவே பொன்னர் சங்கரின் காலம் கி.பி.15 ஆம் நூற்றாண்டின் இறுதி பாதியே என்று குறிப்பிடலாம். மேலும் இக்கதையில்,

“பதினெட்டு நாட்டுக்குத் தலையுருக்காளி
பங்காகச் சீட்டெழுதி”¹¹

என்ற வரியும் வருகிறது. இதனைக் கீழைக்கலை கையெழுத்துப் பிரதி நூலகத்தின் சுவடிச்சாசனம் ஒன்றும், கொங்கின் மணலூர் நாட்டில் வேட்டுவர் 18 பங்காளிகளாக பங்கு போட்டுக் கொண்டனர் என்றும் கூறுகிறது. இவ்வாறு பங்கு போட்டுக் கொண்ட காலம் கி.பி.15 ஆம் நூற்றாண்டில் இடைக்காலமேயாகும். எனவே இந்தச் சான்றையும் கொண்டு பொன்னர் சங்கரின் காலம் 15 ஆம் நூற்றாண்டின் இறுதிப் பகுதியே என்று உறுதியாகக் கூறலாம்.

வீரமலையில் தலையுருக்காளியின் ராஜ்யம் இருந்தது. கோனாட்டில் நிலையான அரசு இல்லை. அண்ணன்மார் கதையில் வரும் சம்பவங்கள் நடப்பதற்கு ஏற்ற சூழல் இது. அதன்பிறகு நமக்கு கிடைக்கிற வரலாற்றுக் குறிப்புகளில் முக்கியமானது கம்பை நாயக்கனைப் பற்றியது.¹² கி.பி.1642-1672 ஆகிய காலப் பகுதியில் ஆண்ட அவன் அண்ணன்மாருக்கு கோயில் கட்டி வணங்கியவன். எனவே அண்ணன்மார் கதை கி.பி.15 ஆம் நூற்றாண்டு வாக்கில் நடந்த ஒன்றாகவும், கி.பி.16, 17 ஆம் நூற்றாண்டு வாக்கில் எழுதப்பட்ட ஒன்றாகவும் இருக்கலாம்.

அண்ணன்மார் சுவாமிக்கதை தோற்றம்

வாழ்க்கையின் இடையில் அகால மரணம் அடைபவரின் ஆவி அமைதியடையாது. கேடு விளைவிக்கும் என்று மக்கள் நம்பினர். அதனை ஆறுதல்படுத்தி அமைதியடையச் செய்தல் வாயிலாக விழாக்களை நடத்தி வழிபட்டனர். அவ்விழாக்களில் அவர்களின் வாழ்க்கை நிகழ்ச்சிகளைக் கதைகளாகிப் பாடினர். இவ்வாறே அண்ணன்மார் கதையும் உருவாகி இருக்க வேண்டும். அண்ணன்மாரும் அவர்களை சார்ந்தோரும் இருந்ததும், இறந்த முறையும் மக்களை பாதித்ததன் விளைவே அவர்கள் இறந்த நாட்களில் மீண்டும் மீண்டும் நினைவு கூறப்பட்டு, எளிமையான கதையாகி பின்னர் சுவையான கதைப் பாடல்களாகவும், வாய்மொழிக் காப்பியமாகவும், புதினமாகவும் உருப்பெற்றது எனலாம்.

அண்ணன்மார் சுவாமிகதைப் பாடல் காட்டுவன

1. கதைப்பாடல் மூலம் அக்கால மக்களின் வாழ்க்கை முறை, சமுதாய அமைப்பு, மனித நம்பிக்கைகள், செயல்களையும் அறிய முடிகிறது.
2. பொன்னர் சங்கர் கதைப்பாடல் வேளாண்குடி மக்களின் வாழ்க்கைச் சூழலோடு அமைந்துள்ளதால் இக்கதைப் பாடினால் மழைப் பொழியும் என்று மக்கள் நம்பினர்.
3. உறவினர்கள் பொறாமைக் காரணமாகப் போரிடக்கூடாது. அரசன் நீதி நின்று ஆட்சி புரிய வேண்டும். அத்தகைய மன்னன் மக்களால் என்றும் போற்றத்தகுதியவனாவான்.
4. நல்லோர்ஆளும் நாட்டில் நல்ல மழை பெய்து வளம் செழிக்கும் ஆகிய செய்திகள் இக்கதைப் பாடல் மூலம் அறிய முடிகிறது.

அண்ணன்மார் சுவாமி கோயில் கொண்டுள்ள இடங்கள்

கொங்கு நாட்டு மக்கள் தெய்வமாக வழிபடும் அண்ணன்மார் கோயில்கள் சிறப்பு வாய்ந்தது. குன்றுடையான், தாமரை நாச்சியார், பெரிய அண்ணன் பொன்னர், சின்ன அண்ணன் சங்கர், உத்தமபத்தினி அருக்காணி நல்லத்தங்கம் இவர்களெல்லாம் இன்றும் கொங்கு நாட்டு மக்களிடையே நடமாடும் தெய்வங்களாக இருந்து வருகிறார்கள்.

அமராவதி கரையிலே கரூர்க்கு அருகில் உள்ள வாங்கல் என்ற ஊரிலே வாங்கலாயி கோயில் உள்ளது. இதைக்கட்டியவர் குன்றுடையான். இதன் வெளிப்புறத்திலே குன்றுடையான், தாமரை நாச்சியார், வீரப்பாகு சாம்புவான் சிலைகள் உள்ளன.

வீரமலைக்காட்டில் அண்ணன்மார் அவர்கள் வீர சொர்க்கம் புருந்த படுகளம், வன்னிமரம், பொன்னர் சங்கர் சிலைகள், அருக்காணி நல்லத்தங்கத்தின் சிலை மற்றும் பெரிய காண்டி அம்மன் உருவமும் உள்ளது. இவற்றை எல்லாம் தன்னுள் அடங்கிய சதுரகிரி என்னும் வீரமலைதான் இக்கதை நடந்த இடமாகும்.

சங்க காலத்திலிருந்தே நடுகல் வழிபாடு தமிழ்நாட்டில் ஒரு மரபாக இருந்து வந்திருக்கிறது. எனவே பதினைந்தாம் நூற்றாண்டிலிருந்தே அண்ணன்மாரை தெய்வமாக வழிபடும் வழக்கம் ஏற்பட்டிருக்கிறது. மதுக்கரை செல்லாண்டியம்மன் கோயில், லாநாடு, வீரமலைப்படுகளம், கூவுண்ணாம்பள்ளம், தவசுக்கம்பம், வெண்முடி, வீரப்பூர், அணியாப்பூர் முதலிய இடங்களிலும் காடாம்பாடி, உடையார்பாளையம், வெள்ளோடு, பெரியப்பட்டி நத்தம், நகபாளையம், அனுச்சம்பாளையம், குள்ளம்பாளையம்

போன்ற இடங்களிலும் அண்ணன்மார்களுக்கு கோயில்கள் உள்ளன.¹³

பொன்னர் சங்கர் ஆட்சி செய்த பகுதி திருச்சிராப்பள்ளியைச் சேர்ந்த வீராப்பூர் மலைப் பகுதிதான் என்று அறிய முடிகிறது. வீராப்பூரில் பொன்னர் சங்கர் போரிட்ட இடமாக ஒரு பகுதி உள்ளது. இங்குள்ள கோயிலில் உள்ள போர்க்கருவிகள் அனைத்தும் பொன்னர் சங்கர் பயன்படுத்திய கருவிகள்தான் என்று கூறப்படுகிறது. ஏனெனில் இவர்கள் போரிட்டது கி.பி.15 ஆம் நூற்றாண்டின் பிற்பகுதியாகும்.¹⁴

திருச்சி மாவட்டம், வீராப்பூரில் ஆண்டுதோறும் சித்திரை மாதம் பொன்னர் சங்கர் விழா நடைபெறுகிறது. இந்த விழாவில் அண்ணன்மார் கதையைப் பாடாகவும், உடுக்கடிப் பாடாகவும், நாடகமாகவும் நிகழ்த்திக் காட்டப்படுகிறது.

அண்ணன்மார் சாமி உடுக்கடிப்பாட்டு

நாமக்கல், கோவை, ஈரோடு, கரூர் (அரவக்குறிச்சி வட்டம்) திண்டுக்கல் (புழி வட்டம்) ஆகிய மாவட்டப் பகுதிகளில் அண்ணன்மார் சுவாமிக் கதைப்பாடல் கோவில் திருவிழாக்களில் நிகழ்த்தப்பட்டு வருகிறது. திருவிழா நடைபெறும் கோவிலில் நிகழ்த்தப்பெறும் சபங்கினை ஒட்டிய நிகழ்வாகவோ அல்லது சடங்கிற்கு துணை செய்யும் கலை நிகழ்வாகவோ அண்ணன்மார் பாட்டு வைக்கப்படுகிறது. திருவிழாவின் கடைசி மூன்று நாட்கள் உடுக்கடிப்பாட்டு பாடப்படுகிறது. அண்ணன்மார் கதையில் தங்காயிக்கு 'கிரி பிடிப்பு' 'தாமரை பிள்ளைவரம்' 'பன்றி மேல் வேட்டை', 'படுகளம்' போன்ற கதை நிகழ்ச்சிகளை நிகழ்த்துகின்றனர்.¹⁵ இதில் படுகளக்கதைப் பகுதியே அதிக அளவில் நிகழ்த்தப்படுகிறது. உடுக்கடிப்பாட்டிற்கு துணை செய்யும் விதமாக கோவில் இசைக்கருவியான பம்பை, உருமி, பறை போன்றவையும் பயன்படுத்தப்படுகின்றன.

முடிவுரை

இக்கதைப் பாடல்கள் அண்ணன்மாமிடம் இருந்த நீதி தவறாமை, சொன்ன சொல் மாறாமை, தன்னுயிரைக் கொடுத்தமை உண்மையைக் காப்பாற்றல் போன்ற உயர்ந்த பண்புகளைப் போற்றுகின்றன. இக்கதையை கலைஞர்கள் உடுக்கையடித்துப் பாடுவதும், இதைக்கேட்டு மக்கள்நெஞ்சருக கேட்பதும், வழிபடுவதும் இன்றும் இருந்து வருகிறது. கொங்கு நாட்டு வேளாளரின் பண்பாடு, அவர்களின் வெள்ளை உள்ளம், உயிரைக் கொடுத்தும் உண்மையைக் காப்பாற்றும் பண்புகள் போன்றவை காணக் கிடக்கின்றன. இத்தகு பெருமையுடன் வாழ்ந்து உயிர்நீத்த இவர்களை மக்கள் இன்றும் வாழும் தெய்வங்களாகவே நினைத்து வழிபட்டு வருகின்றனர்.

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இடைக்கால சோழர் கல்வெட்டுகளில் அரசு அதிகாரிகளும் அலுவலர்களும்

அ. ஆரவள்ளி*

தமிழகத்தில் சங்க காலத்திற்கு முன்பாகவே தந்தை வழிச் சமூகத்தில் வேட்டை தலைவனாகவும், தாய்வழிச் சமூகத்தில் வேளாண் உற்பத்தியில் பெண் தலைமைப் பொறுப்புள்ளவனாகத் திகழ்ந்திருக்கின்றனர். பின்னர் இனக்குழு தலைவன், வேந்தர், அரசர், வள்ளல் மற்றும் குறுநில மன்னர் எனச் சங்க இலக்கியங்கள் தலைமைப் பொறுப்புகளை உறுதிபடுத்துகின்றன. சங்க இலக்கியத்தில் குறிஞ்சி, முல்லை, மருதம் ஆகிய நிலப்பகுதிகளோடு தம்மை இணைத்துக்கொண்டு வாழ்ந்த இனக்குழுச் சமுதாயத் தலைமைகளை ஒருபுறமும் மறுபுறம் நிலவுடைமைச் சமுதாயப் பாதுகாப்பிற்கான அரசையும் அரசனையும் சங்கப் பாடல்கள் காட்டுகின்றன. வளமிக்க மருதநிலப் பகுதியின் தலைவனாக வேந்தன் கருதப்பட்டான். இதே போன்று குறிஞ்சி, முல்லை, நெய்தல் ஆகிய நிலப்பகுதிகளுக்கு அந்தந்தச் சமூகப் பொருளாதாரக் கட்டமைப்புக்கு ஏற்பத் தலைமை இருந்தன. இவ்வகை நிலப்பகுதிகளில் மருதமும் நெய்தலும் பொருளாதாரச் சமூக அமைப்பில் உயர்ந்த நிலையில் இருந்தமையால் அரசின் ஆதிக்கம் பிற நிலப்பகுதிகளைவிட உயர்வாக இருந்தது. குறிஞ்சிநிலத் தலைவனாகக் குறவன், முல்லைநிலத் தலைவனாக இடையன், மருதநிலத் தலைவனாக உழவர் (வேந்தன்), நெய்தல் நிலத் தலைவனாகப் பரதவன் இந்தக் கட்டமைப்பில் சங்க இலக்கியச் சமூகம் அமைந்திருந்தது.¹ அரசன் வலுப்பெற்றவனாக விளங்கியுள்ளான். இது தவிர வலிமையை வெளிப்படுத்த அண்டை அரசுகளுடன் போரிட்டதுடன் இராஜகூய வேள்விகளைச் செய்யவும் தலைப்பட்டான்.

தமிழகத்தில் பிரமதேயங்களும் நிலவுடைமைச் சமூகமும் உருவாகிய பொழுது அரசுகளின் வளர்ச்சியும் நிருவாக அமைப்புகளும் உருவாக்கப்பட்டன. நீதி நூல்களில் குறிப்பாகத் திருக்குறளில் அரசன், அமைச்சு, கற்றோர் அவை ஆகிய நிருவாக அமைப்புகள் குறித்த செய்திகள் உள்ளன.² திருப்பத்தூர் மாவட்டம் பொன்னமராவதிக்கு அருகில் கண்டுபிடிக்கப்பட்ட பூலாங்குறிச்சிக் கல்வெட்டில் அரசனுடைய நிருவாக அமைப்பில் பல அரசு அலுவலகங்கள், அலுவலர்கள், பெயர்கள் காணப்படுகின்றன. பொ.ஆ.மு மூன்றாம் நூற்றாண்டைச் சேர்ந்த அசோகரின் கல்வெட்டுகளில் சேர, சோழ, பாண்டிய மரபினர்³ குறித்த சான்றுகள் இருப்பினும் இவர்களுடைய அதிகாரப் பகிர்வு அல்லது ஆளுமைப் பண்புகள் குறித்த செய்திகள் அரிதாகவே கிடைக்கின்றன. இக்காலக்கட்டத்தில் தமிழகத்தில் கிடைக்கின்ற கல்வெட்டுகளும் இலக்கியத் தரவுகளும் காணப்படுகின்றன. எனவே தமிழகத்தில் பூலாங்குறிச்சிக் கல்வெட்டு தனித்த சிறப்பு மிக்க கல்வெட்டுச் சான்றாக அமைகின்றது. இதே போன்று தமிழகத்தின் வடபகுதியை ஆட்சி செய்த பல்லவர்கள் காலத்தில் அரசு கட்டமைப்பு வளரத் தொடங்கியது. நிலவுடைமை முழுவதும் தனது ஆளுகைக்குக் கீழ்க்கொண்டவனாக அரசன் விளங்கினான். இதன்மூலம் பல்லவ அரசர்கள் அவர்கள் ஆண்ட பகுதிகளில் பல பிரம்மதேயங்களை உருவாக்கினர். வைதீகத்துக்கு உட்பட்ட கோயில்களை உருவாக்கினர். அக்கோயில்களுக்கு நிலங்களைக் கொடையாக அளித்தனர். அரசருக்குக்கீழ் பல நிருவாக அமைப்புகள் உருவாக்கப்பட்டன. பல்லவர் செப்பேடுகளில் நிலங்களைக்

* முனைவர் பட்ட ஆய்வாளர், கடல்சார் வரலாறு & கடல்சார் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர் - 10

கொடையாக அளிக்கும்போது நிருவாக மட்டத்தில் அனைவரும் ஈடுபடுத்தப்பட்டனர். நாட்டார் என்ற உள்கட்டமைப்பின் மூலமாக நிவந்தங்கள் அளிக்கப்பட்டன. அது முதல் அரசின் வளர்ச்சி வளரத் தொடங்கியது.

இடைக்காலத்தில் சோழரின் ஆட்சியின் பொழுது அரசின் வளர்ச்சியும் நிருவாக அமைப்பும் மேலோங்கத் தொடங்கின. நிருவாக அமைப்பில் பல அலுவலர்கள் இருந்தமையைக் கல்வெட்டுகள் குறிப்பிடுகின்றன. இடைக்காலக் கல்வெட்டுகளில் அரசு, அரசு நிருவாக அமைப்புகள் குறித்த சான்றுகள் விரவிக் கிடக்கின்றன. ஆட்சி முறையில் அரசனைத் தலைமை நிருவாகியாகவும் அடுத்த நிலையில் அரசு அதிகாரிகளும் அலுவலர்களும் இடம்பெற்றிருந்தனர். இவர்களில் பெருந்தரம், சிறுதரம் போன்ற அதிகாரிகள் இருந்தனர். இவர்கள் படைப்பிரிவுகளில் உயர் அலுவலர்களாக இருந்தனர். பெருந்தரம், சிறுதரம் என்பவை தர மேம்பாட்டைக் குறிப்பனவாக அமைந்திருந்தன. படையின் மேல்நிலைப் படையில் இருந்தோர்கள் பெருந்தரம் எனவும் அதற்கு அடுத்த நிலையில் இருந்தவர்கள் சிறுந்தரத்துப் பெருந்தரம் எனவும் அழைக்கப்பட்டனர். இவர்களுக்குக் கீழ்ப் பணியாளர்களும் இருந்துள்ளனர். இவர்கள் பெருந்தரத்துப் பணிமக்கள், சிறுந்தரத்துப் பணிமக்கள் எனப்பட்டனர். அரசு அதிகாரிகள் அலுவலர்கள் அமைப்பை நான்கு பிரிவாகப் பிரிக்கலாம். அரசு அலுவலர்கள், நாட்டு அலுவலர்கள், கோயில் அலுவலர்கள், பிற அலுவலர்கள் என நான்கு வகையாகப் பிரிக்கலாம்.

இடைக்காலக்கல்வெட்டுகளில் அதிகாரி (அதிகாரிகள்), அதிகாரச்சியார் (பெண் அதிகாரிகள்), அதிகாரிகள், அரசு சுவந்திரம் (பாடி காவல் செலுத்தும் வரிகள்), ஆணத்தி (அரசு கட்டளையை நிறைவேற்றும் அலுவலர்), ஆணி (ஊர் நிர்வாகி), ஆளுங்கணத்தார் (பிராமண ஊர்களில் ஒரு நிர்வாகக் குழு), ஆளுவான் (ஊர் நிர்வாகி), இராசகரத்தார் (அரசாங்கத்தார்), உடன்கூட்டத்து அதிகாரிகள் (சோழ அதிகாரிகளின் இருபெரும் பிரிவுகளுள் ஒன்று), உடன்கூட்டம் (அவை), ஊர்க்கணக்கன் (ஊர்க்கணக்கை எழுதுபவன்), ஊர்த்தண்டல் (ஊரில் வரி வசூலிப்பவன்), ஊர்மேல் நிற்கும் கோ (ஊரை மேற்பார்வை செய்யும் அரசு அலுவலர்), ஊராளவர்கள் (ஊரை நிர்வகிக்கும் அரசு அலுவலர்கள்), ஏவிமுதல் (முற்பாண்டியர் அரசாங்கத்தில் ஓர் அலுவலர்), ஒட்டர் (ஒட்டு என்ற அரசாங்க வரிகளை வசூலிக்கும் அலுவலர்), ஓலை நாயகன் (அரசு ஆணைகளை எழுதும் அலுவலருக்குத் தலைவன்), ஓலை வாரியன் (ஓலை எழுதும் பணி புரிபவன்), ஓலை எழுத்து (அரசனின் வாய்மொழி ஆணைகளை எழுதுபவன்), ஓலை எழுதுவான் (அரசு ஆணையை ஓலையில் எழுதுவான்), கங்காணி (அரசு அலுவலர்), கடைக்கூட்டர்

(கண்காணி செய்வார் எனும் அரசு அலுவலர்), கணக்கர் (கணக்கு எழுதுபவர்), கணக்கப்பண்டாரம் (சுருவூலக் கணக்கர்), கர்மி (கீழ் அலுவலர்), கரணிக்கர் (அரசாங்கக் கணக்கர்), கரும்ம் ஆராய்ச்சி மேலெழுத்து (ஓர் அரசு அலுவலர்), கலிங்க வாரிய பெருமக்கள் (கலிங்குகளை (நீர்ப்பாசன மடைகளை) மேற்பார்வை செய்யும் வாரியம்), கழநிவாரியப் பெருமக்கள் (கழனி (நிலம்) வாரியத்தின் உறுப்பினர்கள்), காரணப்பேர் (கணக்கர்), கீழ்க்கணக்கு எழுதுவார் (உதவிக் கணக்கு எழுதுபவர்), குடிசாவல் நாயகன் (பாண்டி நாட்டில் ஓர் அரசு அலுவலர்), கோயிமை (அரசு அலுவலர்), கோயில் அதிகாரிகள் (சேர நாட்டில் அரசனுக்கு அடுத்த நிலையிலிருந்த உயர் அலுவலர்), கோன் (அரசு அலுவலரின் பட்டப் பெயர்), ஸ்ரீகாரியம் (அரசு சார்பாகக் கோயிலை நிர்வாகித்தல்), தண்டநாயகம் (படைத்தலைமை), தளவாய் (படைத்தலைவர்), தளியதிகாரர் (கோயில் அதிகாரிகள்), தளியதிகாரிகள் (சேர நாட்டுக் கோயில்களில் நிர்வாகம் செய்யும் அதிகாரிகள்), தளியாளவார் (கோயில் நிர்வாகம் செய்பவர்), திணைக்கணக்கன் (நிலக்கணக்கு எழுதும் உயர் அலுவலர்), திருமதிணாயகம் (சோழ அரசு அலுவலர்), திருமந்திர ஓலை (அரசன் உத்தரவுகளைக் கேட்டு எழுதும் அலுவலர்), திருமந்திர ஓலை நாயகம் (சோழ நாட்டில் ஓலை எழுதும் துறையில் தலைமை அலுவலர்), நகரக் கணக்கன் (ஆட்சி மன்றக் கணக்கு எழுதும் அலுவலர்), நகரக் கரணத்தான் (நகர் மன்றத்தின் கணக்கன்), நகரமாளவான் (நகரத்தை ஆளும் அரசு அலுவலன்), நங்கரும் ஆராய்கின்ற (அரசு காரியங்களை மேற்பார்வை செய்பவர்), நடுவிருக்கை (சோழ அரசாங்க முக்கிய அலுவலர்களில் ஒருவர்), நடுவுநிலை நன்கு நாயகன் (பாண்டிய அரசாங்கத்தில் ஓர் அலுவலர்), நாடு காப்பான் (நாடு என்னும் நிலப்பிரிவில் காவலை மேற்கொள்பவன்), நாடு வகை (நாடு அளவில் நில வருவாய் மதிப்பீடு செய்யும் அலுவலர்), நாயகப் போர் (தலைமைப் பதவி வகிப்பவர்), ப்ரதாநர் (தலைமை அலுவலர்), பட்டு (அரசு அலுவல் மேற்பார்வை செய்யும் படன் தில் செய்பவர்), படை வள்ளுவன் (படையில் செய்தி அறிவிப்பவன்), பண்டாரவாடைகாறர் (அரசின் வரி வசூலிப்பவர்), பண்டாரி (சுருவூலக் காப்பாளன்), பணிமக்கன் (சோழ அரசாங்கத்தில் ஒரு பதவி), பணியுடையவர் (அலுவலர்கள்), பண்ணுப்பால் எடுப்பார் (இலங்கையில் ஓர் அரசு அலுவலர்), பாப்பார் (அரசுத் தூதுப்பணி செய்த பிராமணர்), பிடாரம் (கோயில் காரியங்களைச் சோதனையிடும் அரசு அலுவலர்), பிடாரர் (பிடாரம் செய்கின்ற அலுவலரின் பட்டம்), பிரதாநிகள் (முதன்மை அரசு அலுவலர்), புரவலரித் திணைக்களத்தார் (அரசாங்க வரிக்கணக்குத் துறையினர்), புரவலரித் திணைக்கள நாயகம் (வருவாய்த்துறைத் தலைமை அலுவலர்), புள்ளிக்கணக்கு (விளைச்சலை மதிப்பிடும் கணக்கன்), பூட்சிபாட்டம் (சோழ அரசாங்கத்தில் புரவலரித்

திணைக்களத்தில் ஓர் அலுவலர் பெருந்தநம் (சோழ அரசாங்க உயர் அலுவலர்களின் வகை), பேரடைகள் (மூக்கிய அரசு உறுதியுறு), பேராளர் (அரசு வரி வசூலிப்பவர்), மண்டல முதலிகள் (மண்டலத்தின் தலைமை நிர்வாக அதிகாரிகள்), மந்திர ஓலை நாயகன் (திருமந்திர ஓலைத் துறையின் தலைமை அலுவலர்), மந்திர ஓலை (அரசனின் வாய்மொழிக் கட்டளையை நேரில் எழுதும் அலுவலர்), மஹாநாசகம் (மேற்பார்வையிடும் அரசு அலுவலர்), மாளிகை நாயகம் (சோழ அரசாங்கத்தில் ஒரு பதவி), முகவெட்டி (சோழர் ஆட்சியில் அரசு இலச்சினை (சின்னம்) பொறிப்பவன்), முதல் கணக்கர் (தலைமைக் கணக்கர்), முதரை மநுஷ்யர் (அரசு ஆணை தாங்கிய அலுவலர்), மூவேந்த (அரசு அலுவலர்களின் பட்டங்களில் ஒரு முன்னோட்டுக்கூறு), வண்ணக் கரணத்தார் (பொன் முதலிய நகைகளை மதிப்பிடும் கணக்கன்), வரிக்கூறு (வரி நிர்ணயிக்கும் முக்கிய அதிகாரிகள்), வரிப்பொத்தக கணக்கு (அரசு வரிப் பதிவேட்டிற்குப் பொறுப்பான கணக்கன்), வரிப்பொத்தக நாயகன் (வரிக்கணக்குப் பதிவேட்டுத் துறை மேல் அலுவலர்), வரிப்பொத்தகம் (அரசு வரிப் பதிவேடு அதற்குப் பொறுப்பான அலுவலர்), வரியிலார் (அரசின் வரி நிர்ணயிக்கும் அலுவலர்), வாய்க்கேட்பார் (அரசன் வாய் ஆணையைக் கேட்கும் அலுவலர்), வாய்கேடுவி (அரசன் வாய்மொழிகளைக் கூட இருந்து எழுதும் அலுவலர்), விச கணக்கு (செலவுக் கணக்கு எழுதுபவர்), விடேல்விருகு (பல்லவ அரசில் அலுவலருக்கு வழங்கப்பட்ட பட்டப்பெயர்களில் ஒரு முன்னோட்டுக்கூறு), விடை அதிகாரிகள் (சோழ அதிகாரிகள் பிரிவுகளுள் ஒன்று), ஸ்ரீகார்யம் ஆராய்வார் (சோழ அதிகாரிகள் பிரிவுகளுள் ஒன்று), ஸ்ரீகார்யம் ஆராய்வார் (அரசு சார்பாகக் கோயிலை மேற்பார்வை செய்பவர்), ஸாமந்தன் (அரசனுக்கு உட்பட்ட குறுநிலத் தலைவர், உயர் அலுவலர்), சேனை போவார் (கணக்கர்) போன்ற அரசு அதிகாரிகள், அலுவலர்களின் பெயர்கள் கல்வெட்டுகளில் காணப்படுகின்றன.

பராந்தக சோழன் (பொ.ஆ.907-953)

பராந்தகன் காலத்தைச் சார்ந்த இரு கல்வெட்டுகள் காணப்படுகின்றன. திருச்சிராப்பள்ளி மாவட்டம், வட்டம், உய்யக்கொண்டான் திருமலை, உஜ்ஜிவநாதசுவாமி கோயிலிலுள்ள இம்மன்னனின் 10 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "பெருந்தநம்" எனும் அலுவலர் பற்றிக் குறிப்பிடப்படுகின்றது. பெருந்தநம்⁴ என்பது சோழ அரசாங்கத்தில் இராணுவ அதிகாரி ஆவார். அவருக்குக் கீழ் பெருந்தரத்துச் சிறுதனம், சிறுதனத்துப் பெருந்தரம், சிறுதனம் என்ற கீழ்நிலை இராணுவ அதிகாரிகள் இருந்தனர். பெருந்தனத்து வலங்கை வேலைக்காரர் என்பது போன்ற இராணுவத்தின் தொடர்புடையவர்களாக இருந்தனர். மேலும் இம்மன்னனின் மற்றொரு கல்வெட்டு தஞ்சாவூர் மாவட்டம்,

கும்பகோணம் வட்டம் திருவிசலூர் சிவயோகநாத சுவாமி கோயிலிலுள்ள 27 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் கோன்⁵ எனும் அரசு அலுவலரின் பட்டப்பெயரைப் பற்றிக் குறிப்பிடுகின்றது. இவர் அரசு அதிகாரியாக இருந்துள்ளார்.

அரீஞ்சயன் (பொ.ஆ.953-957)

தென்னாற்காடு மாவட்டம், சிதம்பரம் வட்டம் காட்டுமன்னார்கோயில், அனந்தீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 2 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "ஸ்ரீகார்யம் ஆராய்வார்"⁶ எனும் பெயர் குறிப்பிடப்பட்டுள்ளது. ஸ்ரீகார்யம் ஆராய்வார் என்பவர் கோயிலை மேற்பார்வை செய்யும் அதிகாரி ஆவார். தஞ்சாவூர் மாவட்டம், கும்பகோணம் வட்டம், கும்பகோணம் நாகேஸ்வரர் கோயிலிலுள்ள இவர் காலக் கல்வெட்டில் "படைவள்ளுவன்"⁷ (பிற அலுவலர் பிரிவை சார்ந்தவன்) எனும் அலுவலர் பட்டத்தில் செய்தி அறிவிப்பதாக இருந்துள்ளதைப் பற்றிக் குறிப்பிடுகிறது.

உத்தமசோழன் (பொ.ஆ.973-985)

நாகப்பட்டினம் மாவட்டம், மாயவரம் வட்டம், கோனேரிராஜபுரம் உமாமகேஸ்வரர் கோயிலிலுள்ள உத்தமசோழன் 7 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் 'நங்கருமம் ஆராய்கின்ற'⁸ எனும் அதிகாரியின் பெயர் குறிப்பிடப்பட்டுள்ளது. இவர் அரசு அதிகாரியாகப் பணியாற்றியுள்ளார். அரசு காரியங்களை மேற்பார்வை செய்யும் அனைத்து அதிகாரங்களையும் இவர் பெற்றிருந்தார். இதே கல்வெட்டில் "ஆணத்தி"⁹ என்பவர் பிற அலுவலர் வகையில் உள்ளார். அரசனின் கட்டளையை நிறைவேற்றும் பணியை மேற்கொண்ட அலுவலராக இருந்தார். "வரிப்பொத்தகம்"¹⁰ எனும் அலுவலர் அரசு அலுவலர் பிரிவைச் சார்ந்தவர். அரசின் வரிப்பதிவேடுகளைக் கவனிக்கும் அலுவலராக இருந்துள்ளார். "முகவெட்டி"¹¹ என்பவர் பிற பணியாளர் பிரிவைச் சார்ந்தவர். சோழ அரசில் அரசு இலட்சினையை (சின்னங்கள்) பொறிக்கும் அலுவலர் ஆக இருந்துள்ளார். இவர் கீழ்நிலை அலுவலராவார். இம்மன்னனின் 16 ஆம் ஆட்சியாண்டைச் சார்ந்த சென்னை ஆவணக் காப்பகத்தில் உள்ள செப்பேட்டில் "நகரமான்வான்"¹² என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். நகரத்தை ஆளும் அரசு அலுவலராகக் குறிப்பிடப்பட்டுள்ளார். "கணக்கெழுதுவான்"¹³ என்பவர் பிற அலுவலர் பிரிவைச் சார்ந்தவர். அரசின் கணக்குகளை எழுதும் கணக்கன் ஆவார்.

முதலாம் இராசராஜன் (பொ.ஆ.985 - 1012)

இராசராஜன் காலத்திய 10¹⁴ கல்வெட்டுகளில் அலுவலர், அதிகாரிகள் பெயர் காணப்படுகின்றன. தஞ்சாவூர் மாவட்டம்,

திருத்துறைப்பூண்டி வட்டம், வேதாரண்யம், வேதாரண்யேஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜராஜனின் 15 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "பணிமகன்"¹⁴ என்பவர் கீழ்நிலை அலுவலர் ஆவார். சோழ அரசாங்கத்தில் ஒரு பதவியாகும். திருச்சிராப்பள்ளி மாவட்டம், வட்டம், திருநெடுங்கலம், நெடுங்கலநாத சுவாமி கோயிலிலுள்ள இம்மன்னனின் 8 ஆட்சியாண்டுக் கல்வெட்டில் "சீகரயம்"¹⁵ என்பவர் கோயில் அலுவலர் ஆவார். அரசின் சார்பாகக் கோயிலை நிர்வகிப்பவர் ஆவார். தென்னாற்காடு மாவட்டம், திருக்கோயிலூர் வட்டம், வீரட்டேஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 16 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "பண்டாரி"¹⁶ என்பவர் அரசு அதிகாரி ஆவார். அரசின் கருவூலக் காப்பாளர் ஆவார். இம்மன்னனின் 10 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "அதிகாரிச்சியார்"¹⁷ என்பவர் அரசு அதிகாரிப் பிரிவைச் சார்ந்த பெண் அதிகாரி ஆவார். சோழ அரசில் இவர்கள் பல பொறுப்புகளில் இடம்பெற்றிருந்தனர். கும்பகோணம் வட்டம், திருவலஞ்சுழி கபடீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 25 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "கர்ம்மி"¹⁸ என்பவர் கீழ்நிலை அலுவலராக இருந்துள்ளார். தென்னாற்காடு மாவட்டம், அரக்கோணம் வட்டம், காவேரிப்பாக்கம், வரதராஜப்பெருமாள் கோயிலிலுள்ள இம்மன்னனின் 25 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் ஊர்மேல் நிற்கும் கோ 19 என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். ஊரை மேற்பார்வை செய்யும் அரசு அலுவலர் ஆவார். ஆந்திர மாநிலம், சித்தூர் மாவட்டம், காலஹஸ்தி, காலஹஸ்தீஸ்வரர் கோயிலில் உள்ள இம்மன்னனின் 27 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "கங்காணி நாயகம்"²⁰ என்பவர் ஊர் அலுவலர் அமைப்பைச் சார்ந்தவர். இவர் அரசாங்கக் காரியங்களைக் கண்காணிப்பவராக இருந்துள்ளார். மேற்படி கோயிலிலுள்ள மற்றொரு கல்வெட்டில் "தண்டநாயகம்"²¹ என்பவர் பிற அலுவலர் பிரிவைச் சார்ந்தவர். சோழர் படைப்பிரிவின் தலைமையைக் குறிக்கும் சொல்லாகும். தஞ்சாவூர் இராஜராஜேஸ்வரம் கோயிலில் உள்ள இம்மன்னனின் 29 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "கீழ்க்கணக்கு எழுதுவார்"²² எனும் அலுவலர் பிற அலுவலர் பிரிவைச் சார்ந்தவர். அரசின் கணக்கெழுதுபவருக்கு உதவிக்கணக்கு எழுதுபவரைக் குறிப்பிடுகிறது. மேற்படி கோயிலில் உள்ள மற்றொரு கல்வெட்டில் "வாரிப்பொத்தக நாயகன்"²³ என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். வாரிக்கணக்குப் பதிவேட்டுத்துறையின் உயர் அலுவலர் ஆவார். மேலது கோயிலிலுள்ள இம்மன்னனின் மற்றொரு கல்வெட்டில் "நடுவீருக்கை"²⁴ என்பவர் பிற அலுவலர் பிரிவைச் சார்ந்தவர்.

வடஆற்காடு மாவட்டம், திருவண்ணாமலை வட்டம், திருவண்ணாமலை அருணாச்சலேஸ்வரர் கோயிலிலுள்ள

முதலாம் இராஜராஜனின் 29 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "பேரடைகள்"²⁵ என்பவர் பிற அலுவலர் பிரிவைச் சார்ந்தவர். முக்கிய அரசு ஊழியர் ஆவார்.

நடுவீருக்கை என்பது சோழ அரசாங்கத்தில் உள்ள முக்கிய அலுவலர்களில் ஒருவராவார். இராஜராஜனின் பெரிய லெய்டன் செப்பேட்டில் "மந்திரவோலை நாயகன்"²⁶ என்பவர் அரசு அதிகாரி. திருமந்திர ஓலைத்துறையின் தலைமை அலுவலர் ஆவார். (அரசனின் வாய்மொழி ஆணைகளைக் கேட்கும் எழுதும் அலுவலர் பிரிவு) இதன் தலைமை அலுவலர் ஆவார்.

முதலாம் இராஜேந்திரன் (பொ.ஆ.1012 - 1044)

தென்னாற்காடு மாவட்டம், விழுப்புரம் வட்டம், திருவாமுத்துர் அபிராமீஸ்வரர் கோயிலிலுள்ள முதலாம் இராஜேந்திர சோழனின் மூன்றாம் ஆட்சியாண்டுக் கல்வெட்டில் "கர்மி"²⁷ என்பவர் கீழ்நிலை அலுவலர் ஆவார். உடையார் பாளையம் வட்டம், கங்கைகொண்ட சோழபுரம், பிரகதீஸ்வரர் கோயிலிலுள்ள கல்வெட்டில் "பூட்சிபாட்டம்"²⁸ என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். சோழ அரசாங்கத்தில் புரவ்வரித் திணைக்களத்தில் உள்ள ஓர் அலுவலரைக் குறிப்பிடுகின்ற சொல்லாகும்.

முதலாம் இராஜாதிராஜன் (பொ.ஆ.1018-1054)

செங்கல்பட்டு மாவட்டம் காஞ்சிபுரம் ஏகாம்பரநாதர் கோயிலிலுள்ள முதலாம் இராஜாதிராஜனின் 27 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "திருமதினாயகம்"²⁹ என்பவர் கீழ்நிலை அலுவலர். சோழ அரசு அலுவலர் ஆவார்.

முதலாம் குலோத்துங்கன் (பொ.ஆ.1070-1120)

ஆந்திர மாநிலம், கோதாவரி மாவட்டம், இராமச்சந்திரபுரம் வட்டம், பீமீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 31 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "மாளிகை நாயகம்"³⁰ என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். சோழ அரசாங்கத்தில் ஒரு பதவியாகும். இம்மன்னனின் 45 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "பிரதாநிகன்"³¹ என்பவர் அரசு அதிகாரப் பிரிவைச் சார்ந்தவர். முதன்மையான அரசு அலுவலரைக் குறிக்கும்.

புதுக்கோட்டை மாவட்டம், திருமயம் வட்டம், இரும்பா நாட்டிலுள்ள அகஸ்தீஸ்வர கோயிலிலுள்ள முதலாம் குலோத்துங்கனின் 46 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "மண்டல முதலிகள்"³² என்பவர் நாட்டு நிருவாக அமைப்பைச் சார்ந்தவர். மண்டலத்தின் தலைமை நிர்வாக அதிகாரிகளாக இடம்பெற்றுள்ளனர்.

விக்கிரம சோழன் (பொ.ஆ.1118 - 1135)

தஞ்சாவூர் மாவட்டம், நாகப்பட்டினம் வட்டம், திருவாரூர் தியாகராஜசுவாமி கோயிலிலுள்ள இம்மன்னனின் 8 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "முதல் கணக்கு"³³ என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். தலைமைக் கணக்கரைக் குறிக்கும்.

தஞ்சாவூர் மாவட்டம், மாயூரம் வட்டம், திருவிடைக்கனி மணவாலீஸ்வரர் கோயிலிலுள்ள கோப்பரகேசரி வர்மரின் 7 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "புரவுவரித் திணைக்களத்தார்"³⁴ எனும் அதிகாரியின் பெயர் குறிப்பிடப்பட்டுள்ளது. இவர் அரசாங்க வரிக் கணக்குத் துறையைச் சேர்ந்த உறுப்பினர் ஆவார். தஞ்சாவூர் மாவட்டம், கும்பகோணம் வட்டம், திருவிடைமருதூர் மகாலிங்க சுவாமி கோயிலிலுள்ள கோப்பரகேசரியின் கல்வெட்டில் "ஓலை நாயகன்"³⁵ என்பவர் அரச ஆணைகளை எழுதும் அலுவலர்களுக்குத் தலைவர் ஆவார். திருச்செந்துரை மாவட்டம் & வட்டம் & ஊரிலுள்ள சந்திரசேகர கோயிலிலுள்ள

கோப்பரகேசரியின் 10 ஆம் ஆட்சியாண்டுக் கல்வெட்டில் "திணைக்கணக்கன்"³⁶ என்பவர் நாட்டு அலுவலர் பிரிவைச் சார்ந்தவர். நிலக்கணக்கு எழுதும் உயர் அலுவலர் ஆவார்.

இடைக்காலத்திய சோழர் காலக்கல்வெட்டுகளில் (பொ.ஆ. 9 ஆம் நூற்றாண்டு முதல் 13 ஆம் நூற்றாண்டு வரையிலான) அரச நிர்வாகத்தில் அரசு அதிகாரிகள் பிரிவு, கோயில் நிர்வாக அலுவலர் பிரிவு, நாட்டு அலுவலர் பிரிவு, பிற அலுவலர் பிரிவு ஆகியவை இருந்தன. இந்நிர்வாகப் பிரிவுகளின்கீழ் அதிகாரிகளும் அலுவலர்களும் இருந்தனர். இவ்வலுவலர்கள் அரசனின் நேரடி அதிகாரிகளாகவும் அலுவலர்களாகவும் காணப்பட்டனர். சோழர்கால நிர்வாகத்தில் நாடு, வளநாடு, ஊற்றம், ஊர்களை நிர்வகிப்பதற்குக் குழுக்கள் இருந்தன. இவ்வதிகாரிகளில் வாரிய அதிகாரிகளாகவும் அலுவலர்களாகவும் இருந்தனர். இக்கட்டுரை சோழர்கால அரசாங்கத்தில் இருந்த அரசு அதிகாரிகள், அலுவலர்களின் பணிகள் பற்றி வெளிக்கொணர்கிறது.

அடிக்குறிப்புகள்

1. பெ. மாதையன், சங்க கால இனக்குழுச் சமுதாயமும் அரசு உருவாக்கமும், ப.147.
2. திருக்குறள், பொருட்பால், அதிகாரம்
3. D.C.Sircar, *Inscriptions of Asoka*, p.41
4. *SHI*, Vol. III, No.98
5. *SHI*, Vol. XXIII, No.35
6. *SHI*, Vol. XIX, No.23
7. *SHI*, Vol. XIX, No.6
8. *SHI*, Vol. III, part - III, No.151
9. *SHI*, Vol. III, part - III, No.157
10. *SHI*, Vol. III, part - III, No.151
11. *SHI*, Vol. III, part - III, No.157
12. *SHI*, Vol. III, part - III, No.128/*Madras Museum plates*, Plate V.b. line 110
13. *SHI*, Vol. III, part - III, No.128/*Madras Museum plates*, Plate V.b. line 114
14. *SHI*, Vol. XVII, No.509
15. *SHI*, Vol. XIII, No.182
16. *SHI*, Vol. VII, No.858
17. *SHI*, Vol. VII, No.1017
18. *SHI*, Vol. VIII, No.234
19. *SHI*, Vol. XIII, No.312
20. *SHI*, Vol. XVII, No.388
21. *SHI*, Vol. XVII, No.323
22. *SHI*, Vol. II, part III, No.323
23. *SHI*, Vol. II, part III, No.323
24. *SHI*, Vol. II, part III, No.95
25. *SHI*, Vol. VIII, No.152
26. E. I, Vol-XXII, No.34,/*Laiden Plates*, Third Plate, First side, Line-51
27. *SHI*, Vol. VIII, No.745
28. *SHI*, Vol. IV, No.529
29. *SHI*, Vol. IV, No.867
30. *SHI*, Vol. IV, No.1024
31. *SHI*, Vol. IV, No.1285
32. *IPS* No.126
33. *SHI*, Vol. XVII, No.601
34. *SHI*, Vol. XIX, No.191
35. *SHI*, Vol. XIX, No.192
36. *SHI*, Vol. VIII, No.620

ஆற்காணர் வரலாறு

பா.அருண்ராஜ்*

ஆங்கிலேயர் ஆட்சிக்காலத்தில் கிழக்கிந்திய கம்பெனிக்கும் திப்பு சுல்தானுக்கும் இடையே ஏற்பட்ட ஒப்பந்தத்தின் அடிப்படையில் சேலம் மாவட்டம் திப்புவிடம் இருந்து பெறப்பட்ட பகுதிகளைக் கொண்டு "பாரமஹால் மற்றும் சேலம்" பொ.ஆ. 1792 ஆம் ஆண்டு உருவாக்கப்பட்டது. சில ஆண்டுகளுக்கு பிறகு கிருஷ்ணகிரியை தலைநகராகக் கொண்ட பாரமஹாலும், சேலத்தை நகராகக் கொண்ட தாலக்காடு மாவட்டங்கள் இரண்டாக பிரிந்தது. பொ.ஆ. 1801-ல் இரண்டும் ஒன்றிணைக்கப்பட்டது. பொ.ஆ. 1808-ல் சேலம் மாவட்டம் என பெயர் மாற்றம் செய்யப்பட்டு தலைநகரமும் தருமபுரியிலிருந்து சேலத்திற்கு மாற்றப்பட்டது. சேலத்திலிருந்து 1965-ல் தருமபுரியும், 1996-ல் நாமக்கல் மாவட்டமும் பிரிந்தது. தற்பொழுது சேலம் மாவட்டத்திற்கு வடக்கில் தருமபுரி, கிழக்கில் விழுப்புரம், தெற்கில் திருச்சிராப்பள்ளி, நாமக்கல், மேற்கில் ஈரோடு மாவட்டம் எல்லையாக அமைந்துள்ளது. தற்காலத்தில் நிர்வாகப் பிரிவுகளாக சேலம், மேட்டூர், சங்ககி, ஆத்தூர் வருவாய் கோட்டங்களாகவும், சேலம், ஆத்தூர், எடப்பாடி, மேட்டூர், ஓமலூர், கெங்கவல்லி, வாழப்பாடி, சங்ககிரி வட்டங்களாகவும், ஆத்தூர், எடப்பாடி, மேட்டூர், நரசிங்கபுரம் நகராட்சிகளாகவும் கொண்டுள்ளன. சேலம் மாவட்டத்தில் காவிரி, மணிமுத்தாறு, வசிஷ்டநதி மிக முக்கிய ஆறுகளாகும்.

சேலம் மாவட்டத்தில் உள்ள ஆற்காணர் இடைக்கால தமிழக வரலாற்றில் குறிப்பிடத்தக்க ஊராக விளங்கி வந்துள்ளன. இவற்றில் மகதை மண்டலத்தில் ஆற்றூர் (ஆத்தூர்) கூற்றத்தில் அமைந்த ஊரே ஆற்காணர். ஜடாவர்மன் திருபுவணசக்கரவர்த்தி சுந்தரபாண்டியனின் புதினைந்தாவது ஆட்சியாண்டு கல்வெட்டு¹ ஆற்காணர் மிலாடு நூதான மகதை மண்டலத்தில் ஜனநாத வளநாட்டில், ஆற்றூர்க் கூற்றத்தில் இரண்டு ஆறுகளுக்கும் இடையில் இருந்திருப்பது வேம்பாற்றாக்கு பெண்ணை ஆற்றுக்கு தெற்கும் என்று குறிப்பிட்டுள்ளது அறிய முடிகிறது.

சேலம் மாவட்டம் ஆத்தூர் வட்டத்தில் அமைந்த ஆற்காணர் என்பதற்கு பேராசிரியர் அருணாசலக் கவுண்டர் ஆரே அகழியான ஊர் என்று குறிப்பிடுகிறார்.² இங்கு கல்வெட்டில் குறிப்பிடப்படும் நிவா ஆற்றிலுள்ளதாக கல்வெட்டு குறிப்பிடுகிறது.³ இவ்வுரிலுள்ள ஈசுவரனை காமநாதர் என்றும் அம்பாளை பெரியம்மை பெரியநாயகி என்று அழைக்கின்றனர். திருகாமேஸ்வரமுடையார் கோயிலில் சோழர், பாண்டியர், விஜயநகர், குறுநில மன்னர்களான வாணகோவரையர், திம்மராயர், திருமலை

நாயக்கர், வீரபோக வசந்தராயர் போன்றோருடைய கல்வெட்டுகள் சுமார் 47 கல்வெட்டுகள் காணப்படுகின்றன. இக்கோயிலில் உள்ள கல்வெட்டுகளில் காணப்படுகின்ற ஆறுகள், மண்டலம், நாடுகள், கூற்றம், ஊர்கள், கோயில் பணியாளர்கள், பிராமணர்கள், நீர்பாசனம், வரி முறைகள், கோயில்களுக்கு கொண்டாடப்பட்ட செய்திகள், பெண்கள் நிலை ஆகிய சோழர், பாண்டியர், விஜயநகர் காலத்தில் ஆற்காணரின் வரலாறு, சமுதாயம், பொருளாதாரம், பண்பாட்டு கூறுகளை இக்கட்டுரை எடுத்துச் செல்கிறது.

வரலாற்றுப் பின்னணி

முதலாம் இராஜராஜன் (?), மூன்றாம் குலோத்துங்கன் (பொ.ஆ. 1206), மூன்றாம் இராஜராஜன் (பொ.ஆ. 1230), ஜடாவர்மன் சுந்தரபாண்டியன் (பொ.ஆ. 1289), குமார வீர நரசிம்மபுஜபால வசந்தராயர் (பொ.ஆ. 1509), கிருஷ்ணராயர் (பொ.ஆ. 1503), கிருஷ்ணதேவ மகாராயர் (பொ.ஆ. 1503-1524), விருப்பன்ன உடையார் மகன் வீர ஆரியன் உடையார் (பொ.ஆ. 1384), வீரகம்பண்ண உடையார் (பொ.ஆ. 1375), அச்சுத தேவ மகாராயர் (பொ.ஆ. 1539), கிருஷ்ணதேவ மகாராஜா (பொ.ஆ. 1519), அச்சுத தேவ மகாராயர் (பொ.ஆ. 1532) கொய்சாலை அரசர் இராமசுந்தரி தேவர் (பொ.ஆ. ?), நரசிங்கபுஜபாலதேவ மகாராஜா (பொ.ஆ. 1504), தர்மராயர் இம்மாடி நரச நாயக்கர் (பொ.ஆ. 1505), சாளுவ நரசிங்கராயர் (பொ.ஆ. 1444) போன்ற அரசர்களும் குறுநில மன்னர்களும் இடம் பெறுகின்றனர்.

நாடு, கூற்றம் மற்றும் ஊர்கள்

சோழர்கள் ஆட்சிக்காலத்தில் வளநாடு அமைப்பு ஏற்படுத்திய பொழுது இங்குள்ள நாடுகள் பெயர்கள் மாற்றம் ஏற்பட்டுள்ளதாக அறியமுடிகிறது. சோழர்களின் ஆட்சிக்காலத்தில் அதாவது மூன்றாம் குலோத்துங்கன் ஆட்சிக்காலத்தில் (பொ.ஆ. 1206) ஆற்காணர் மிலாடாகிய சனநாத வளநாடு, ஆற்றூர் கூற்றத்தில் இருந்திருக்கின்றது.⁴ மூன்றாம் இராஜராஜன் ஆட்சிக்காலத்தில் (பொ.ஆ. 1230) மகத மண்டலம் என்று பெயர் மாறுவியுள்ளது.⁵ பாண்டிய மன்னன் ஜடாவர்மன் சுந்தரபாண்டியன் (பொ.ஆ. 1289) காலத்தில் மலாடுடாகிய⁶ ஜனநாதவளநாடு என்று குறிப்பிடுகிறது. விஜயநகர் காலத்தில் மேற்குறிப்பிட மகதை மண்டலம்⁷ என்றும் மலாடு⁸ என்றும் அழைக்கப்பட்டுள்ளது.

சோழர், பாண்டியர், விஜயநகர் ஆகிய மூன்று காலகட்டங்களிலும் ஆற்றூர் (ஆத்தூர்) கூற்றமாகவே இருந்துள்ளன. ஆற்காணர், நத்தம், இலத்திபாடி,

* முனைவர் பட்ட ஆய்வாளர், கடல்சார் வரலாறு & கடல்சார் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர் - 10

குறுக்கைப்பாடி, தேவியர்குறிச்சி, தொழுவூர், கீழ் மகலூர், நாவலூர், மேல்கங்கைப்பாடி, வீரசோழநல்லூர் போன்ற ஊர்களும் ஆற்றூர் கூற்றத்தில் இருந்திருக்கின்றன.

கோயில் பணியாளர்கள்

கோயில் பணியாளர்களில் ஒரு வகை தேவகன்மியர்⁹ கங்காணி¹⁰ அரசு அலுவலர் அரசுப் பணிகளை மேற்பார்வை செய்பவர். தானத்தார்¹¹ என்போர் கோயில்களில் கருவூல அதிகாரியாக பணிபுரிபவர்.

வரி முறைகள்

ஒரு நாட்டின் பொருளாதார வளர்ச்சிக்கு மிக முக்கிய பங்கு வகிப்பது தொழில்களும் மக்கள் மீது விதிக்கப்படும் வரிகளே ஆகும். சங்க காலத்தில் வரிகள் உலகு என்ற வரி விதிக்கப்பட்டிருப்பதை சங்க இலக்கியங்கள் பகற்கின்றன. அதனை தொடர்ந்து அரசு உருவாக்கத்திற்கு ஏற்றவாரும், காலநிலைக்கு ஏற்றவாறு வரி முறைகள் மாற்றம் பெற்றுருக்கின்றன. இடைக்கால தமிழக வரலாற்றில் சோழர்கள் காலத்தில் வரி முறையில் பெரும்பான்மை வேளாண் தொழில் சார்ந்தே அமைந்திருந்தன. அடதேற்றம்¹² என்பதற்கு மொத்தமாக நிர்ணிக்கப்பெற்ற கூடுதல் வரியமுறையாகும்¹³ அதிகாரவர்த்தினை¹⁴ என்ற வரி அதிகாரிக்களுக்கு காணிக்கையாக வழங்கும் பணமாகும். ஆள்அமஞ்சி¹⁵ ஊரில் பணிபுரிபவர்களுக்கு இலவசமாக கொடுக்கும் காணிக்கை. கை விலை தானியம் என்பது வரியாக செலுத்தும் நெல் வரியாகும்¹⁶ எச்சோழர்¹⁷ நற்பசு என்ற வரியானது சோழர்கள் காலத்தில் வரிவசூல் செய்யப்பட்ட கால்நடைகள் மீது விதிக்கப்படும் வரியாகும்.¹⁸ நல்லெருமை என்னும் வரியானது எருமைகள் மீதான வரியாகும்.¹⁹ நல்லெருது வரியும் கால்நடைகள் மீது விதிக்கப்படும் வரியாகும்.²⁰ தலையாறிக்கம் என்ற வரியும் காவலுக்காக விதிக்கப்படும் வரிமுறைகளில் ஒன்றாகும்²¹ பொன்வரி²² சோழர், பாண்டியர் காலத்தில் அரசு பொன்னாக பெறும் வரியாகும். மடைக்கடைமை என்பது என்பதும் இதுவேயாகும்.

கொடைகள்

மூன்றாம் குலோத்துங்கன் காலத்தில் இலத்திப்பாடி என்ற கிராமத்தை பொன் வரி உள்ளிட்ட அனைத்து வரிகளையும் கொண்டு பூஜைக்கும், திருநாளுக்கும், திருப்பணிக்கும் இறையிலியாக இக்கோயிலுக்கு கோடை அளிக்கப்பட்டுள்ளது.²³ மூன்றாம் இராஜராஜன் ஆற்றூர் கூற்றத்தில் உள்ள நரைத்தலை நாவலூர் என்ற ஊரை கோயில் நாயனார்க்கும், பரிவார நாயன்மார்க்கும், பெரியநாச்சியார்க்கும் இரவு கால பூஜைக்கு 150 திருவிளக்கு எறிக்க பொன்வரிக்கு இறையிலிலுமாக கொடுத்துள்ளான்.²⁴ சுந்தர பாண்டியன் காலத்தில் பொன்பரப்பியான இராஜநாராயணநல்லூரை கொண்டு கோயில் தானத்தார்க்கும்,

குலசேகர ஆஷ்டையார்க்கும், நாச்சியார்க்கும் இறையிலிங்களை கொடுத்துள்ளான்.²⁵ வணிக நகரத்தார் செட்டிகள், இக்கோயிலுக்கு மாங்குழித்திருநாளுக்கும், மாசி திருநாளுக்கும், பரிவட்டம், திருமலைகாப்பு, திருப்பாவாடை, திருவினைக்குடை, திருவாலவட்டம், திருக்கொடிக்கும் ஆற்றூர் நாட்டில் தலைவாய் கிராமத்தை பொன்வரி உள்ளிட்ட அனைத்து வரிகளையும் இக்கோயிலுக்கு குடிநீங்கா இறையிலியாக கொடுத்துள்ளார்.²⁶ திம்மய நாயக்கர் மகன் துலுக்கண நாயக்கர் ஆறகனார் திருகாமிஸ்வரமுடையார் கோயிலுக்கு தேர் அமைத்து கொடுத்து மாசிமாசத்தில் திருக்கொடியேற்றவும், தேர் ஓடவும்²⁷ பாக்கம்பாடி கிராமத்தில் நன்செய், புன்செய்யிலிருந்து நல்பசு, நல்லெருமை, நாட்டுவினியோகம், மரவடை, மாவடை, குளவடை போன்ற வரிகளைக் கொண்டு மகாபூஜை திருப்பணிக்கு²⁸ கொடைகள் கொடுத்துள்ளார்.

சமூகப் பிரிவுகள்

தமிழகத்தில் இடைக்காலங்களில் அரசனே அனைத்து அதிகாரங்களையும் கொண்டவனாக இருந்தான். அடுத்த நிலையில் பிராமணர்கள், வணிகர்கள், வேளாளர் இருந்திருக்கின்றனர். இவர்களை தவிர தொழில்கள் அடிப்படையில் பிறகுடிகளும் சமூக கட்டமைப்பில் இருந்தனர். சமூகநிலை என்று நோக்குமிடத்து பிராமணமர்களே மேட்டுகுடி மக்களாவும், பல சலுகைகளை அரசாங்கத்திடமிருந்து பெற்றிருந்தனர். பிரம்மதேயநிலங்கள், சதுர்வேதிமங்கலங்கள், தேவதான நிலங்கள் போன்றவை வரியில்லா நிலங்களாக பெற்று வந்துள்ளனர். பிராமணர்கள் கோயில் பணியாளர்களாகவும், அர்ச்சகர்களாகவும் பணியாற்றியுள்ளனர். சிவன் கோயில்களில் பூஜை செய்யும் பிராமணர்களுக்கு சிவபிராமணர் என்று பெயர்.²⁹ திருமால் கோயில்களில் ஆகமவிதிப்படி இறைவழிபாடு செய்யும் வைணவ அர்ச்சகர்களுக்கு பட்டர்³⁰ என்று பெயர். பட்டர் என்ற பிராமணர் இங்கு வாழ்ந்திருந்தனர் என அறியமுடிகிறது. சில இடைக்காலத்திய கல்வெட்டுகளில் சிவபிராமணர்களும் இப்பட்டப் பெயர்களைப் பெற்றுள்ளனர். கைக்கோளர்கள் இருந்தற்கான சான்றுகள் நமக்கு கிடைக்கின்றன. கைகோளர்கள் போர் ஈடுபடும் மறவர் சமூகத்தை சேர்ந்தவராவர்³¹ பறையர்³² வணிகர்கள் வியாபாரிகளாகவும் நாட்டின் ஒற்றர்களாகவும் இருந்தனர். இவர்கள் கோயில்களுக்கு கொடைகள், தானங்கள் செய்தனர். வணிகர்களுக்கென்று ஐந்தாற்றுவர் என்ற கூட்டமைப்பு இருந்துள்ளது. அவற்றில் செட்டி³³ என்ற வணிகர்கள் உறுப்பினர்களாகவும் இருந்துள்ளனர். அவ்வணிகர்கள் இவ்வூர் கல்வெட்டுகளில் காணப்படுகின்றனர். நாட்டு நிர்வாகத்தில் முக்கிய பங்குவகித்தவர்கள் வேள்ளாளர்கள் கொங்கு மண்டலத்தில் வேளாண்மைக்கு வித்திட்டவர்கள் இவர்களே! இவர்கள் தொண்டைமண்டலத்தி் பூர்வீக குடிகளாக இருந்து பின்னர்

கொங்கு மண்டலத்திற்கு இடம்பெயர்ந்தவர்கள். வேளாற் வேளாண்மை தொழில்கள் மட்டுல்லாது பேர்காலங்களில் மரவர்களாகவும் இருந்திருக்கின்றனர். ஆறுகளுற் கல்வெட்டுகள் வேளாற்³⁴ என்று குறிப்பிடுவதிலிருந்து உறுதிபாடுகிறது. மேலும் இவர்கள் வேளாற் மரபில் வந்தவர்குறிய பட்ட பெயர் என்ற கருத்தும் நிலவுகிறது.

பெண்கள் நிலை

கல்வெட்டுகளில் பெண்கள் நிலை பற்றி குறிப்பிடும் பொழுது மேட்டுகுடி மக்களான அரையர், இளவரசியர், வணிக பெண்கள், பிராணப் பெண்களே இடம் பெறுவர். மேற்குறிப்பிட்ட இடைக்காலத்திய கல்வெட்டுகளில் பெண்கள் கோயில்களுக்கு நான்கொடைகளாக பொன், நொந்தாவிளக்கு போன்றவை வழங்கியிருக்கின்றனர். மிலாகிய ஜனநாத வளநாடான ஆற்றுற் கூற்றத்தில் உள்ள ஆறுகளுற் கரிவரதராஜபெருமாள் திருக்கற்றளிக்கு குறுநில மன்னரான இராசராசன் வாணகோவரையன் மனைவியார் புண்ணியவாட்டியார் என்பவர் விமானத் திருபணியை செய்திருக்கிறாள்.³⁵ சுந்தரபாண்டியன் கால கல்வெட்டில் ஒரு பெண் நிர்வாகியாக இருந்திருக்கிறாள். அவர் பணி செய்த காலத்தில் சில கோயில் நகைகளை பொய்க்கணக்கு காட்டி விற்று விட்டாள். அவள் திருப்பட்டதை கண்டுபிடித்து அவளை விசாரணை செய்து அப்பெண்ணுக்கு இருப்பதஞ்சாயிரம் சோழிய காச தண்டமாகப் பெற்றுள்ளனர். அவளுக்கு இருந்த கோயில் உரிமைகளையும், ரத்து செய்துள்ளனர். ஒரு பெண் நிர்வாகத்தில் பணிபுரிந்த செய்தி குறிப்பிடத்தக்கது.³⁶

நிர் பாசனம்

வேளாண் தொழிலுக்கு மிக முக்கிய பங்கு வகிப்பது நிர் மேலாண்மையாகும். சோழர்கள் காலத்தில் உத்திரமேரூரில் நிர் பாசம் பற்றிய கல்வெட்டில் இடம் பெறக்கூடிய வாய்க்கால், கழுக்கு மெற்காக செல்கிறது. வதி (வடிகால்) வடக்கு தெற்காக செல்லும் வடிகாளாகும் என்று பேராசிரியர் எ.சுப்பராயலு அவர்கள் குறிப்பிடுகிறார்³⁷ கண்ணாறு (வாய்காலையும் வடிகாலையும் இணைப்பது), துண்டம் (வயல் அல்லது காணி), ஊடறுத்து போற வாய்க்கால்³⁸ (கீழ்மூல்கி வாய்கால்) என்று கல்வெட்டுகளில் குறிப்பிடுகின்றன. இவைகள் தவிர நிலவியல் அமைப்பின் தன்மைக்கு ஏற்றவாறு ஆறு, ஏரி, குளம் போன்றவற்றிலும்

வேளாண்மைக்கு நிர் பாசனமாக பயன்படுத்தியுள்ளனர். ஆறுகளுற் கல்வெட்டுகளில் ஆற்று பாசனம், ஏரி பாசனம் இருந்துள்ளதை அறிய முடிகிறது. இங்கு நிர் பாசனத்திற்காக ஆறுகளையும் ஏரிகளையும் பயன்படுத்தியதை கோயில்களுக்கு வழங்கப்பட்ட இறையிலி நிலங்களை குறிப்பிடும் போதும் நான்கெல்லைகளை குறிப்பிடும் பொழுதும் இப்பகுதியில் இருந்த ஆறு, ஏரிகளைப்பற்றி அறிய முடிகிறது. முன்பு குறிப்பிட்டவாறு ஆறுகளுற் என்ற பெயர் ஆறே அகழியாக கொண்டமையால் இப்பெயர் வந்தது என்பதற்கு இங்குள்ள வடபெண்ணை ஆறாக கொள்ளலாம். இவைத்தவிர ஆற்றுற் கூற்றத்தில் குறிப்பிடப்படும் நிவா ஆறு தற்காலத்தில் வசிஷ்டாநதி என்ற பெயரில் அழைக்கப்படுகிறது.³⁹ கல்வெட்டுகள் குறிப்பிடும் ஆறுகளாவன வேம்பாறு⁴⁰ பெண்ணை⁴¹ பெண்ணை ஆற்று பற்றி கூறுமிடத்து தொண்டை மண்டலப்பகுதியில் நிவா என்ற ஆறு ஓடுவதால் வாணகோவரையர்கள் ஆறுகளுற் பகுதிக்கு இடம் பெயறும் பொழுது அங்குள்ள பெயரையே இங்கு வைத்து நிவா பெயர் வந்திருக்கலாம் எனக் கருதுகோளாக ஆய்வாளர்கள் முன்வைக்கின்றனர். மேற்குறிப்பிட்ட இரண்டு ஆறுகளில் வேம்பாறு மற்றும் பெண்ணை ஆற்றுற் கூற்றத்தில் இருந்திருக்கின்றன என்பது புலனாகிறது. இக்கோயில் கல்வெட்டுகளில் இரண்டு பெரிய ஏரியை காணமுடிகிறது. குலசேரன் பேரி ஏரி⁴² தொழுவர் பெரிய ஏரி⁴⁴ இந்த ஏரிகள் இரண்டும் ஆற்றுற் கூற்றத்தில் இருந்திருக்கின்றன. ஆறுகளுற் பகுதியின் பெரும்பான்மையாக நிலங்கள் இந்த ஏரிகள் மூலமாகவே வேளாண் பயிர் செய்துள்ளனர். மேற்குறிப்பிட்ட ஆறுகள், ஏரிகள் தவிர கிணறு, வாய்க்கால் போன்றவைகள் பாசனத்திற்கு பயன்படுத்தியுள்ளனர்.

ஆறுகளுற் கல்வெட்டுகளில் இடம் பெறக்கூடிய கல்வெட்டுகள் மூலமாக இடைக்காலத்திய சோழர், பாண்டியர், விஜயநகரர் கால வரலாற்றினையும், கோயில்களில் பணிசெய்த பணியார்களையும், நாடுகள் கூற்றம், ஊர், வரிமுறைகள், பெண்கள் நிலை, நிர் பாசன முறைகள் பற்றிய செய்திகளை அறிய முடிகிறது. மேற்குறிப்பிட்ட செய்திகள் மூலமாக ஆறுகளுற் இடைக்காலத்தில் சிறந்த நகரமாக திகழ்ந்திருக்கின்றன.

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பல்லவர் கால சுற்றுச் சூழல்

கோ.சோபனா*

சுற்றுச்சூழல் - சொற்பொருள் விளக்கம்

இன்று உலகமெங்கிலும் மனித நேயமிக்கவர்களால் பேரக்கறையோடு உச்சரிக்கப்படும் தொடர். 'சுற்றுச்சூழல் பாதுகாப்பு' என்பதாகும். இச்சுற்றுச்சூழல் என்பது மனிதனைச் சுற்றியுள்ள நிலம், நீர், காற்று, வானவெளி, கதிரவன், தாவரங்கள், விலங்குகள் முதலியவற்றையும் மனிதன் உருவாக்கும் ஒழுங்கமைப்புகளையும் அவனது வாழ்க்கை நிலை, கலாச்சாரம், தொழில்நுட்பம், சமூகப் பொருளாதாரக் கட்டமைப்பு, அரசியல், சுகாதார அமைப்பு போன்றவற்றையும் உள்ளடக்கியதாகும். மனிதனை வாழவைக்கும் தாவரங்களும், விலங்குகளும் உயிர்வாழ உதவும் நிலம், நீர், காற்று, வெப்பம் முதலிய அனைத்தும் சுற்றுச்சூழலின் அமைப்புகளேயாகும்.¹

காடுவெட்டி

கி.பி. எட்டாம் நூற்றாண்டினராகக் கருதப்படும் சுந்தரமூர்த்தி நாயனார் தேவாரம் திருத்தொண்டத்தொகைப் பதிகம் 7-ஆம் பாட்டில் 63 சிவனடியார்களில் ஒருவராக அய்யடிகள் கடாவர்கோன் நாயனார் என்பது கி.பி. 6-ஆம் நூற்றாண்டினராகிய இரண்டாம் சிம்மவர்ம பல்லவனையே

குறிப்பிடுவதாகும் என்று ஆராய்ச்சியாளர்கள் கூறுகின்றனர். இதே சிவனடியார் சுந்தரமூர்த்தி நாயனார் திருத்தொண்டத்தொகை ஒன்பதாம் பாட்டில் இன்னொரு பல்லவ அரசனாகிய கடாவர்கோனைக் கழற்சிங்கள் என்றும் கடல் சூழ்ந்த உலகெல்லாம் காப்பவன் என்றும் குறிப்பிடுகின்றார். இந்த கழற்சிங்க நாயனார் என்பவர் இரண்டாம் நரசிம்மவர்மன் அல்லது இராசசிம்ம பல்லவன் ஆவான் என்று கருதப்படுகிறது.²

வேளாண்மை

நெல் முக்கியப்பயிராக விளங்கியது. தானியங்கள், எண்ணெய் விதைகள், பருத்தி போன்றவை பயிராயின. காவிரிக்கரையிலும் வேகவதிக்கரையிலும் கழுகு (பாக்கு)த்தோட்டங்களிருந்தன. மாந்தோப்புகளும், வாழைத் தோட்டங்களும் இருந்தன. விவசாயிகளால் தென்னை, பனை முதலிய மரங்கள் பேணப்பட்டன. கிராமங்களில் தென்னைமரத் தோப்புகள் காணப்பட்டன. பிரமதேயக் கிராமங்களிலும், தேவதானக் கிராமங்களிலும் அரசரின் அனுமதி பெற்றுத் தென்னை பயிரிட வேண்டியிருந்தது.³

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றியியல் துறை, காயிதேமில்லத் அரசினர் மகளிர் கல்லூரி (தன்னாட்சி), சென்னை - 600 002.

வேளாண்மை நிலம்

நிலங்கள் அளந்து தரம் பிரிக்கப்பட்டன. 'பயல்' நிலங்களும் 'அடை' நிலங்களும் இருந்தன. 'பயல்' நிலங்களின் உற்பத்தியை உழவர்களும் நில உடைமையாளர்களும் சரிசமனாகப் பங்கிட்டு எடுத்தனர். 'அடை' நிலங்கள் அரசுக்குச் சொந்தமானவை. அந்நிலங்களில் குடியானவர்களுக்கு நேரடியாகப் பயிரிடும் உரிமை வழங்கப்பட்டிருந்தது. அவ்வுரிமை அடிக்கடி மாற்றப்பட்டிருந்தது ஒரு குறைபாடாகும்.⁴

தொழில்கள்

வேதியர் குலத்தினருக்குத் தொழில் செய்வதிலிருந்து விலக்குக் கிட்டியது. ஏனையோர் நூற்பு, நெசவு, மட்பாண்டம் செய்தல், கால்நடை வளர்த்தல், உலோக வேலைகள், தச்சு வேலைகள், எண்ணெய் ஆட்டுதல், புதனீர் எடுத்தல், பணம்பாது தயாரித்தல் போன்ற தொழில்களில் ஈடுபட்டிருந்தனர்.⁵

மருத்துவச் செலவுகள்

செங்கொடி என்பது மிகச் சிறந்த மருத்துவக் கொடி. இது பலவகை நோய்களையும், இரணங்களையும் போக்க வல்ல ஆற்றல் பெற்றது. கருசாங்கண்ணி என்பதும் சிறந்த பயன்தரும் செடியாகும். அது பல நோய்களை நீக்கவல்லது. குவளை மலர் பூசைக்கும் மருந்துகள் செய்வதற்கும் பயன்பட்டது. செங்குழநீர் மலர் இது பூசைக்கு உரியது. வேர் மருந்துக்கு உரியது. பல்லவர் காலத்துக் கடல் வாணிபம் கிழக்கிந்தியத் தீவுகளிலும் சீமம், சீனம், முதலிய நாடுகளிலும் பரவி இருந்தது. அதனால் சீனத்திற்கு உரிய மருக்கொழுந்து இங்கு கொணரப்பட்டு பயிரிடப்பட்டதாகும்.⁶

வேளாண்மைக்காக பயன்படுத்திய நீர்நிலைகள்

வேளாண்மைக்காக நீர் ஆதாரங்கள் ஏற்படுத்தும் செயற்பாடுகள் பல்லவர்காலத்தில் அதிகம் நிகழ்ந்துள்ளன. பாலாறு, செய்யாறு, வேகவதி, கோத்தலையாறு, அடையாறு, கூவம்; ஆகிய ஆறுகள் தொண்டை மண்டலத்தின் நீர் ஆதாரங்களாகும். இவற்றிலிருந்து கால்கள் பிரித்துப் புதிய ஏரி, குளம், தடாகங்களை ஏற்படுத்தி நீர் நிரப்பி வேளாண்மைக்குப் பயன்படுத்தினர்.

பல்லவர் காலம் நீர் நிலைகள்

கி.பி.550-ல் சமணத் துறவி வஜ்ரநந்திக்குப் பருத்திக்குன்றம் என்ற ஊரைப் பள்ளிச்சந்துமாக சிம்மவர்மன் கொடுத்த செய்தியிலேயே ஏந்தல்ஏரி, வேள் வடுகன் ஏரி ஆகியவை இருந்துள்ளதை அறிகின்றோம். நீலபாடிவதி, மூலைஏற்றம், முருக்கங்கேணி என்றவற்றால் வடிகால், ஏற்றம், கிணறு, ஆகியவற்றையும் அறிகின்றோம். வேறு சில நீர் ஆதாரங்களும் இவ்வுரில் இருந்துள்ளன.

பொதுவாக பல்லவர்கள் கல்வெட்டுகள், தடாகங்கள் மற்றும் ஏரிகளைப்பற்றிய குறிப்புகளை மிகுதியாகத் தருகின்றனர். மகேந்திரவாடியில் மகேந்திரதடாகம்⁷ இருந்ததையும் மாமண்டூரில் சித்திரமேகத் தடாகம்⁸ இருந்ததையும் அங்குள்ள முதலாம் மகேந்திரவர்மனின் கல்வெட்டுகள் கூறுகின்றன.

ஏரிகளும் தடாகங்களும்

முதலாம் பரமேஸ்வரனின் கூரம் செப்பேடு பாலாற்றையும் அதிலிருந்து பரமேஸ்வர தடாகத்திற்கு நீர் கொண்டு சென்ற பெரும்பிடுகு வாய்க்காலையும் குறிப்பிடுகின்றது.⁹

இதே பரமேஸ்வரவர்மனின் திருவதிக்கை கல்வெட்டு ஊருனி ஒன்றைக் குறிப்பிடுகின்றது.¹⁰

கசாக்குடிச் செப்பேடு திரையனேரியைக் குறிப்பிடுகிறது.¹¹ இரண்டாம் நந்திவர்மனின் செப்பேடு புல்லூரில், நெசலம்புண்டிஏரி, நெல்லிஏரி¹² ஆகியவற்றை குறிப்பிடுகிறது.

மேலும் குடிமல்லம் பகுதியில் வெள்ளேரி, தூம்பனேரி¹³ ஆகியவையும் இருந்தமையைக் குறிப்பிடப்படுகின்றன. கம்பவர்மன் காலத்தில் காட்டுத்தம்பூர் அருகில் கனகவல்லித் தடாகமும்¹⁴ தெள்ளாற்றெறிந்த நந்திவர்மன் காலத்தில் வந்தவாசிப் பகுதியில் மருதநாடு ஏரியும் குறிக்கப்படுகின்றன.¹⁵ இன்னும் பல ஏரிகள் பல்லவர் காலத்தில் இருந்தன.

உத்திரமேரூர் வயிரமேகத் தடாகம்

உத்திரமேரூரின் ஜீவ நாடியாக அமைந்தது 'வயிரமேகத் தடாகம்'¹⁶ எனும் பேரேரியாகும். பல்லவமன்னன் நந்திவர்மனுக்கு வயிரமேகன் என்னும் ஒரு சிறப்புப் பெயர் உண்டு. இப்பெயரால் அமைந்ததுவே வயிரமேகத் தடாகம் ஆகும். இவ்வேரியைப் பராமரிப்பதில் அக்காலத்தோர் கண்ணும் கருத்துமாக இருந்தனர். இவ்வேரியை ஆழப்படுத்தவும் ஏரிக்கரையை உயர்த்தவும் வழுப்படுத்தவும் பணிகள் மேற்கொள்ளப்பட்டன.¹⁷

காவிரிப்பாக்கம் ஏரி முக்கியமானது ஆகும். மூன்றாம் நந்திவர்மன் காலத்திலேயே அவ்வேரிக்கு பாலாற்றிலிருந்து நீர் கொண்டு வரப்பட்டது. உத்திரமேரூர் வயிரமேகத் தடாகத்தை ஆழப்படுத்தவும் சீர் செய்யவும் பலர் நிலங்களும் பொற்காசுகளும் அளித்து சிறக்கச் செய்தனர். ஏரி தோண்டுவதற்கும், கரை அட்டுவதற்கும் நிலம் தானமாக அளித்துள்ளனர். 'தானவேந்தன்' என்ற பெருமகள் ஏரியை பராமரிக்க இருபது கழஞ்சு பொற்காசுகள் கொடுத்தான். ஊர் சபையால் இவ்வுரில் பல பகுதிகளிலும் சேமிக்கப்பட்ட மாட்டுச் சாணமாகிய எருவை விற்று இப்பணத்தை ஏரி ஆழப்படுத்த கொடுத்துள்ளனர்.¹⁸

உதயசுந்திர மங்கல ளரி

இரண்டாம் நந்திவர்ம பல்லவ மல்லன் உதயசுந்திர மங்கலம் என்னும் பெயரில் 108 பிராமணர்களுக்கு பிரமதேயமாக நிலம் கொடுத்தான். இக்கிராமத்தின் எல்லைப் புறங்களில் இருந்த நீர் ஆதாரங்களையும் தடையின்றி அனுபவிக்க உரிமை அளித்தான் என்று உதயேந்திர செப்பேடு கூறுகிறது.

ஏரிப்பட்டி

சிறுதாரங்களில் உள்ள ஏரிகளை அடிக்கடி பழுதுபார்க்க வேண்டிய செலவுக்காகச் சில நிலங்கள் ஊரவையார் பார்வையில் விடப்பட்டிருந்தன. அவை ஏரிப்பட்டி எனப்படும். ஏரிப்பட்டியை மேற்பார்வையிட்டவர் ஏரிவாரியப் பெருமக்கள் எனப்பட்டனர்.

ஏரிவாரியம்

இது காரும் கூறிவந்த ஏரி, கிணறு, வாய்க்கால், மதகு இவற்றை மேற்பார்வையிட்டு, வேண்டிய திருத்தங்களை ஏரிவாரியப் பெருமக்கள் செய்துவந்தனர். பெரிய ஏரிகளில் சீர்த்திருத்தம் நடைபெறும்போது, ஏரிக்கரைகளைப் பண்படுத்தத் தோணிகள் பயன்படுத்தப்பட்டன. இத்திருத்தங்களை செய்ய ஊரவையாரிடமும் பணம் படைத்த பெருமக்கள் அடிக்கடி 'பொன்' முதலியவற்றை ஒப்புவித்தல் மரபு அவர்கள் அத்தொகையை வட்டிக்கு விட்டுப் பெருக்கி அதனை நல்வழியில் பயன்படுத்தி வந்தனர். நீர்ப்பாசன வசதிகளை ஊராரும் ஊன்றிக் கவனித்து வந்தனர். பலர் நிலங்களை தானம் செய்து, அவற்றின் வருவாயைக் கொண்டு நீர்ப்பாசன வசதிகளைத் திருத்தமுறச் செய்து வந்தனர். ஊர் வருமானத்தில் ஒரு பகுதியும் இப்பணிகளுக்கு பயன்படுத்தப்பட்டு வந்தது. போதாத இடங்களில் அரசாங்கமும் பொருள் உதவி செய்து வந்தது. இத்தகைய வியத்தகு முறைகளால் நீர்ப்பாசனம் குறைவின்றிப் பல்லவர் காலத்தில் நடைபெற்று வந்தது.²¹

பஞ்சங்கள்

மழை பெய்யாவிடில் பயிர் விளையாது. நாட்டில் பஞ்சம் ஏற்படுதல் இயற்கை. அத்துடன் ஓயாத பெரும் போர்களாலும் அரசியல் நிலைகுலைய நாட்டில் பஞ்சக் கொடுமை தலைவிரித்தாலும் இயல்பு. முதலாம் நரசிம்மவர்மன் ஆட்சி இறுதியில் அல்லது பரமேசுவரவர்மன் ஆட்சி இறுதியிலும் பிற்பட்ட பல்லவர் காலங்களிலும் அடிக்கடி பஞ்சம் உண்டானது. இராசசிம்மன் செய்த போர்களின் விளைவாலும் இராசசிம்மன் காலத்தில் கொடிய வறுமை உண்டானது.²²

மூன்றாம் நந்திவர்மன் தெள்ளாற்றில் தன் பகைவரான தமிழ் வேந்தரை முறியடித்தான். அக்காலத்தில் சோழர் சேனைத்தலைவராக இருந்தவர். 'கோட்புலி நாயனார்' ஆவார்.²³ இக்கோட்புலி நாயனார் போருக்குச் சென்றபிறகு நாட்டிற் பெரும் பஞ்சம் ஏற்பட்டது. இக்குறிப்பினால் தெள்ளாட்டில் பஞ்சம் உண்டானது என்பதை அறியலாம். இங்ஙனம் பல்லவர் ஆட்சியில் பல காலங்களில் பஞ்சங்கள் உண்டாயின என்பது தோற்றம்.²⁴

பஞ்சம் ஒழிப்பு வேலை

பெரும் போர்களில் ஈடுபட்டிருந்த பேரறிவும் பெரும் பக்தியும் கொண்ட பல்லவப் பேரரசர் சிறுதாரங்களில் முன்னெச்சரிக்கையாக அல்லது போர் நடந்துபிறகு பஞ்சவார வாரியம் ஏற்படுத்தி இருந்தனர் என்பது ஊசித்து உணர்த்தற்பாலது. ஒவ்வொரு சிறுதாரிலும் அறுவடையானவுடன் பஞ்ச ஒழிப்பிற்கென்று ஒரு பகுதி நெல் ஒதுக்கி வைக்கப்பட்டது. அதனை சேர்த்தல், மேற்பார்வையிடல், காத்தல், பஞ்ச காலத்தில் குடிக்குத் தந்து உதவல் முதலிய வேலைகளை செய்து வந்தவர் கூட்டமே பஞ்சவார வாரியம் எனப்பட்டது. குடிகள் கொடுத்த நெல் பஞ்சவாரம் (வாரம் - பங்கு) எனப் பெயர் பெற்றது. இது பற்றிய செய்தி மூன்றாம் நந்திவர்மன் காலத்துக் கல்வெட்டு ஒன்றில் "திருக்காட்டுப் பள்ளி பஞ்ச வாரம் ஆயிரக்காடி நெல்" என்னும் தொடரில் காணப்படுகிறது.

நாணயங்கள்

பல்லவர்கள் காசுகள் செம்பாலும், வெள்ளியாலும் பொன்னாலும் செய்யப்பட்டவை. அவற்றின் காலம் கி.பி 7 ஆம் நூற்றாண்டிலிருந்து கூறலாம். அவை பிற்காலப் பல்லவருடையது எனலாம். பெரும்பாலானக் காசுகள் நந்தி இலச்சினை பெற்றவை. சில இரண்டு பாய்மரக்கப்பல் இலச்சினை கொண்டவை. முன்னது பல்லவரது சைவசமயப் பற்றையும், கடல் வாணிபத்தையும் குறிப்பவை. காசின் மறுபுறம் சுவஸ்திகா, வேள்விக்குரிய விளக்கு, சங்கு, சக்கரம், வில், மீன், குடை, சைத்தியம், குதிரை, சிங்கம், முதலியன காசுகள் தோறும் வேறுபட்டுள்ளன.

நண்டு, ஆமை, கப்பல் முதலியன பொறிக்கப்பட்ட காசுகள் பல்லவரது கடல் வாணிபச் சிறப்பைக் குறிப்பன ஆகலாம் என்று அறிஞர் கருதுகின்றனர்.

படைகள்

பேரரசின் வலிமையின் அடிப்படை படையேயாகும். மன்னனைத் தலைவனாகக் கொண்ட ஐவகைப் படைகள் இருந்தன. யானை, குதிரை, தேர், காலாட், கடற்படையாகிய ஐவகைப்படை இருந்தது.

சிறந்த துறைமுக பட்டினமாகிய மாமல்லபுரத்தில் பழைய காலத்திலிருந்தே மேனாட்டுக் குதிரைகள் இறக்குமதி செய்யப்பட்டு வந்தனவ. இலக்கியம் கண்ட சான்று. வைகுந்தப் பெருமாள் கோவில் சிற்பங்கள் வாயிலாகப் போர்ப்பரிகள் பல இருந்தன என்பது தெளிவாகும். கடற்படையிலும் பல்லவர்கள் சிறந்து விளங்கினர். நரசிம்மவர்மன் தன் நண்பனான மானவர்மனுக்கு உதவிபுரிய தன் கடற்படையை ஈழத்திற்கு அனுப்பி வெற்றி பெற்றான்.³⁰ இராசசிம்மன் இலக்கத்தீவுகளை வென்றதாக குறிப்பு காணப்படுகிறது.³¹

வீரக்கற்கள்

பல்லவர் காலத்து வீரக்கற்கள் மீது தொல்காப்பியர் காலத்து பழக்கம் போலவே 'பெயரும் பீடம் எழுதி உருவமும் பொறித்தல் மரபு. ஆனால் இக்கற்கள் அனைத்தும் தந்திவர்மன் கால முதலே புறப்பட்டவை. என்ன? அவன் காலத்தில்தான் பல்லவன் பெருநாடு சீர்குலையத் தொடங்கியது. பல பக்கங்களிலும் எல்லைகள் சுருங்கத் தொடங்கியது. யாண்டும் போர்களுமே சிறு கலங்களும் நடந்தன. இக்கற்கள் வட, தென், ஆற்காடு, செங்கற்பட்டுக் கோட்டங்களில் கிடைக்கின்றன.

அடிக்குறிப்புகள்

1. சுற்றுச்சூழல் கல்வி, ப-1.
2. தமிழ்நாட்டு வரலாற்றில் இலக்கிய ஆதாரங்கள் கி.மு.200 - கி.பி.1300, ப-293.
3. தமிழக வரலாறும் பண்பாடும், ப-243.
4. மேலது, ப-242
5. *SHI Vol-II* P.351.
6. *Administration and Social Life under the Pallavas* P.P.151-153.
7. *Epigraphica Indica* IV, P-152.
8. ARE 1969-70/309.
9. பல்லவர் செப்பேடுகள் 30, கூரம், ப.60.
10. தெ.க.தொ., 8:33
11. பல்லவர் செப்பேடுகள் 30, காசக்குடி செப்பேடுகள், ப.167
12. புல்லுர் செப்பேடுகள், ப.193, 195.
13. செங்கை மாவட்ட வரலாற்று கருத்தராங்கு, ப.107.
14. தெ.க.தொ. I : 53
15. மயிலை சீனி, வேங்கடசாமி, நரசிம்மவர்மன், ப.244.
16. பல்லவர் செப்பேடுகள் 30, கூரம் செப்பேடுகள், 1999.
17. மேலது,

சில சமயங்களில் வீரக்கல் நடாமல் இறந்தவர் நினைவிற்கு அறிகுறியாகக் கோவில்களில் விளக்கேற்றல் முதலிய பணிகளுக்காக பொருள் அளித்தனும் வழக்கமாக இருந்தது. மாடுபிடிச் சண்டையில் விடைபோற்பட்ட³² இருவர் நினைவாக பாண அரசன் ஒருவன் பிடாரி கோவிலுக்குப் பணம் அளித்தான் என்று கல்வெட்டு ஒன்று கூறுகிறது. இது தந்திவர்மன் காலத்து செய்தியாகும்.³³

தொகுப்புரை

பல்லவர்கள் நிலங்களை மேம்படுத்தி பண்படுத்துவதின் மகத்துவத்தினை தென்னிந்தியாவில் அறிமுகப்படுத்தினர். காடுகளை வெட்டி விளைநிலங்களாக அமைத்தனர். நீர் நிலைகளை மேம்படுத்தினர். சுற்றுச் சூழலை மிகவும் மேம்படுத்தி பேணிபாதுகாத்தனர் என்பது மேற்கூறிய கல்வெட்டுக்கள் நமக்கு உணர்த்துகின்றன.

தற்போது மக்கள் தொகை அதிகரித்ததாலும், தொழிற்சாலை பெருக்கத்தினாலும் சுற்றுச் சூழல் அதிகமாக பாதிக்கப்படுகிறது. எனவே மரங்களை வளர்த்து சுற்றுச் சூழலை காப்போம்.

18. தெ.க.தொ 6 : 365.
19. உதயேந்திரப் செப்பேடுகள், ப.137.
20. *Epigraphica Indica* Vol - XI, P.225.
21. தமிழக வரலாற்று வரிசை - 5, பல்லவர் வரலாறு, ப.254.
22. மேலது, பக். 259-261
23. *Administration and Social Life under the Pallavas* P.P.304-305.
24. தமிழக வரலாற்று வரிசை - 5, பல்லவர் வரலாறு, ப.262.
25. *Administration and Social Life under the Pallavas* pp.119-120.
26. தமிழக வரலாற்று வரிசை - 5, பல்லவர் வரலாறு, ப.256.
27. மேலது, ப.258.
28. தமிழக வரலாறும் பண்பாடும், ப.236.
29. தமிழக வரலாற்று வரிசை, 5, பல்லவர் வரலாறு, ப.240.
30. *Ep Indica* Vol.XVIII P.113.
31. மேலது, ப.152.
32. தமிழக வரலாற்று வரிசை, 5, பல்லவர் வரலாறு, ப.264-265.
33. 283 of 1916.

திருந்தணி அருகே கணிதச் சொற்களும் ஊர்ப் பெயர்களும்

டி.ஜே. ஆனந்த பாபு*

தமிழகத்தில் அரசியல், சமுதாயம், பண்பாடு மற்றும் வேறு சில சிறப்புத் தலைப்புகளில் வரலாறுகள் எழுதப்பட்டுள்ளன. சில குறிப்பிட்ட இனக்குழுக்கள், சாதிக் குழுக்கள், குறித்தும் வரலாறு பதிப்பிக்கப்பட்டுள்ளது. தமிழரின் நிர்வாக முறைகள் மூவேந்தர்கள் ஆட்சி முறைகள் என்றும் தொகுக்கப்பட்ட வரலாறுகளும் அச்சேறி உள்ளன. குறிப்பிட்ட தனித் தனி ஆறுகள் மற்றும் அதன் கரையோர நாகரிகங்கள் குறித்தும் எழுதப்பட்டுள்ளன.

ஊரின் பெயரை அடிப்படையாகக் கொண்ட கள ஆய்வுடன் கூடிய ஆய்வுகள் வெளிவந்துள்ளன. கொங்கு மண்டலம் குறித்து தனித்து ஒரு நூலும் வெளிவந்துள்ளது. மதுரை மாவட்டம் என்று "சோமலெ" ஒரு நூலைத் தொகுத்துப் பதிப்பித்துள்ளார்.

தமிழ்நாட்டில் கம்மவார் வரலாறு, செளராஷ்டிரர், வரலாறு, வன்னியர் வரலாறு, நகரத்தார் வரலாறு, பள்ளையார் (வரலாறு) போன்ற குலமரபு அல்லது சாதிய அடையாளப்படுத்தலுடனும் நூல்கள் வெளிவந்து உள்ளன.

"பஹுளி முதல் வையை வரை" என்றும் கெடில நதிக்கரை நாகரிகம் என்றும் ஆய்வுநூல்கள் எழுதப்பட்டுள்ளன. தமிழில் மட்டும் இல்லாமல், வெள்ளையர் காலத்தில் வாழ்ந்த நம் தமிழ் அறிஞர்கள் பலர் தமிழர்களது அரசியல், பண்பாடு, சமுதாய வளர்ச்சி உள்ளிட்ட பல தலைப்புகளில் ஆங்கிலத்தில் நூல் எழுதி தமிழிலும் மொழிபெயர்க்கப்பட்டு உள்ளன.

பல்லவர் வரலாறு எழுதிய டாக்டர். மா.இராசமணிக்கனார் காஞ்சிபுரம் என்ற தலைப்பில் ஒரு தனிப்பகுதி (அத்தியாயம்) எழுதி உள்ளார். அறிஞர் கா.அப்பாதுரையார் விஜயநகர் என்ற தலைப்பில் ஒரு நூல் எழுதி உள்ளார்.

ஆய்வுப் புலம் பெருகப் பெருக ஏராளமான உள்தலைப்புகளில் ஆய்வுநூல்கள், ஆய்வுக்கட்டுரைகள், பதிப்பிக்கப்பட்டுள்ளன. பண்டைத் தமிழரின் வாழ்க்கைக் கூறுகளை நாம் அறிய இந்நூல்கள் பெரிதும் உதவுகின்றன. ஒரு சில நூல்களில் காணப்படும் கருத்துகளை ஏற்பதும் ஏற்காமல் புறந்தள்ளுவதும், ஆய்வாளர்களது சாரமான கருத்துக்களை பின்புலமாகக் கொண்டதாகும்.

இருப்பினும் தமிழகத்தின் ஊர்ப்பெயர்களை ஊர், ஆறு, குளம், கோட்டை என்ற பல உள் தலைப்புகளில் பிரித்து சொல்லின் செல்வர் டாக்டர் ரா.பி.சேதுப்பிள்ளை "தமிழகம் ஊரும் பேரும்" என்ற ஒரு சிறந்த தொகுப்பு நூல் ஒன்றை

எழுதி உள்ளார். என்பது தனி கவன ஈர்ப்பிற்கு உரியது ஆகும்.

தமிழறிஞர் ப.அருளி, முனைவர் கரு.நாகராஜன் உள்ளிட்ட சிலர் ஊர்ப்பெயர்களை, அதன் தொடர்புகளை கொண்ட கருத்துடன் தொகுத்து உள்ளனர்.

இவ்விதமாய் நீண்ட பின்னணியில் பல்வேறு தலைப்புகளில் ஊர்ப் பெயர்கள் ஆய்வில் இடம் பெற்று இருந்தாலும் கணிதத்துடன் தொடர்புடைய சொற்கள் அல்ல பெயர்கள் கொண்ட ஊர்கள் குறித்து மேற்கண்ட ஆய்வு நூல்களில் கருத்தோ ஆய்வே இடம் பெற்றதாகத் தெரியவில்லை. கபாடபுரத்தின் முதல் தமிழ்ச்சங்கம் முதல் பாண்டித்தூரை தேவர் நிறுவிய மதுரை நான்காம் சங்கம் வரை தமிழ்மொழியை வளப்படுத்தின. சிற்பங்கள் கல்வெட்டுகள், செப்பேடுகள், துணை கொண்டும், ஒரு சில சமஸ்கிருத நூல்கள் யுவாணசுவாங், பிளினி போன்ற அயல் நாட்டவர் குறிப்புகள், கிரேக்க, சீன வரலாறுகள் இலங்கையின் மகாவம்சம் போன்ற அனைத்திலும் இருந்தும் நமது பண்பாடு குறித்தும் கட்டிடக்கலை, வானவியல், கலை, சோதிக்கலை, நடனம், ஓவியம், உள்ளிட்ட கல்விகளும் ஒழுக்கம், புகழ், போர்முறை, அறம் போன்ற விவரங்களையும் அறிய முடிகிறது.

கடாரம் வெல்ல கடல் கடந்தவன் காலத்தில் ஆயுத அறிவு, கடல் அறிவு, கடல் காற்று அறிவு, தூரம், காலம், நேரம், வானசாத்திர அறிவு ஆகியவற்றின் துணை கொண்டே வெற்றி பெற்றிருப்பான். இங்கு குறிப்பிட்ட அனைத்திற்கும் கணித அறிவு தேவை என்பது முக்கியமானது. ஒவ்வொரு மன்னர்கள், அவர்களது வம்சா வழியினர் காலத்திய நீட்டல் அளவை. முகத்தல் அளவை, எடை அளவை. போன்றவைகளும் பண்டமாற்றோ அல்லது காசு, பொற்காசு, மிளகாய்ப்பணம் போன்ற பரிமாற்றக் கருவிகள் அனைத்திலும் கணித அறிவு மறைந்து கிடக்கிறது.

இவைகள் அனைத்திலும் கூட்டல், கழித்தல், பெருக்கல் நிச்சயம் இடம் பெற்றிருக்கும்,

கச்சி என்றும் கச்சி நெறி காரைக்காடு என்றும் இலக்கியங்களில் பதிவாகி, வரலாற்றில் காஞ்சிபுரம் என இடம் பெற்றுள்ள நகரில் நாளந்தா பல்கலைக்கழகத்திற்கு இணையாக கல்வி பயில வாய்ப்பு இருந்தது. "காஞ்சி" என்பது ஒருவகை மரம் என்று சொல்லப்பட்டாலும், "காஞ்சி" என்பது பதினெட்டு மொழி அறிந்தோர் அறிஞர்களாக உள்ள இடம் என்றும் பொருள் உள்ளது. "கடிகை" என்று கல்விச்சாலை இருந்துள்ளது. இங்கு குறிப்பிடப்படும் கடிகை என்பது தற்காலத்தில் சோளங்கபுரம் என அழைக்கப்படுகிறது.

* வரலாற்று ஆய்வாளர், மாநிலக் கல்லூரி, சென்னை - 5

தற்போதைய திருப்பதியில் பல்லவர் காலத்தில் வட மொழிக்காக சங்கம் இருந்துள்ளது. தற்போதைய காஞ்சிபுரம் மாவட்டம் வாய்நூர் கிராமத்தில் உள்ள கல்வெட்டு மூலம் இங்கு வடமொழி அறிஞர்களும், இலக்கணம் கற்றுத் தரும் பள்ளியும் இருந்துள்ளதாக அறிகிறோம்.

திருவண்ணாமலை கோவில் கட்ட உதவிய முழக்கோலே, தமிழகத்தின் கோவில் அளவுகளுக்கு உதவிய முழக்கோல் (அளவு சுத்தம்) என்று தெரிய வருகிறது. இதற்கும் உள் குறிப்புகள் இருக்கும் (இன்று உள்ள மில்லி மீட்டர், சென்டி மீட்டர் போல்)

உள் குறிப்புகள் என இங்கு குறிப்பிடுவது பின்னங்கள், வகுத்தல் என்பனவற்றுக்கும் ஈவு, மீதி என்பவற்றிற்கும் உதவும்.

இக்கணித அறிவின் தொடக்கம் நமக்கு தொல்காப்பியத்திலேயே கிடைக்கின்றது.

“ஒன்று முதல் ஆகப் புத்துணர்ந்து வருஉம்
எல்லாம் என்னும் சொல்லும் காலை”

(தொல்காப்பியம் எழுத்து 200:1-2)

தொல்காப்பியம் முதல் பல்வேறு எண்கள் குறித்து பரிபாடல், பெரும்பாணாற்றுப்படை, மணிமேகலை, நீலகேசி, உள்ளிட்ட சங்க இலக்கிய நூல்களிலும், திருவருட்பா உள்ளிட்ட அக்கால நூல்களிலும் தசம எண்கள் கிடைக்கின்றன. நாச்சியார் திருமொழியில் கூட்டலும் (1+4+3: பிரணவம்+ 4வேதம்+ ஆசார்யன்) திருப்பாவை மூலம் பெருக்கலும் (5x5 பஞ்சபூதம், ஐம்பொறி: 25 தத்துவம் பஞ்சக ஞானம் 5 பெற்று ஆழ்பொருள் உணர்தல்) கிடைக்கின்றன. இவை அன்றி சிவஞானபோதம் முதல் சிவஞான பாடியம் வரை உள்ள தத்துவ நூல்களில் ஒன்று முதல் கோடி வரை குறிப்பிட்டு அதன் அடுக்குகள் பிருந்தம், மாபிருந்தம், சங்கம், மாசங்கம் என்று கணக்கிட்டுச் செல்கின்றன. இதன் இறுதியில் “ஒன்று” என எழுதி எண்ணால் அதன் கீழ் ஒரு கோடு போட்டு (1/2: அரை, 1/4 கால், 1/16 வீசம் என்பது போல்) அக்கோட்டின் கீழே ஒன்று என எண்ணால் எழுதி, 19 சுழிகளைப் (பூஜ்ஜியம்) போட்டு அதை அரை. கால், வீசம் என்று உச்சரிப்பது போல் “பரமணு” என உச்சரிக்க வேண்டும் என்று சிவஞானபாடியம் கூறுகிறது.

காணி என்பது 1/80, முந்திரி என்பது 1/320, இம்மி என்பது 1/2150400, அணு என்பது 1/165580800, நாகவிந்தம் வெள்ளம், தேர்த்துகள் என்று பின்னம் பல்வேறு அளவுகளாக பல்வேறு அளவுகளாக பல்வேறு சொற்களாக தமிழகத்தில் புழங்கி உள்ளனர். இப்பின்னக் கணக்குகள் பல ஆயிரம் ஆண்டுக்கு முன்பு எண்களாக துவங்கி, சுமார் 2000 ஆண்டுக்காலத்தில் கி.பி.1500 வரை படிப்படியான

ஆய்வையும் வளர்ச்சியையும் எட்டி இருக்கும் என்று நம்பலாம்.

பல்லவர் கால குடைவரைக் கோவில்கள், மகாபலிபுரச் சிற்பங்கள், தஞ்சை பிரகதீஸ்வரர் கோவில், தாராபுரம் காஞ்சிபுரம், சிதம்பரம், மதுரை, ஏறல்லை என பல உணர்களில் உள்ள பெருந்தெய்வக் கோவில்களும் இராமேஸ்வரம் இராமநாதசுவாமி கோவிலின் உலகப்புகழ் பெற்ற பிரகாரமும் நமது கட்டிடக்கலை, சிற்பக்கலைக்கு மட்டும் சாட்சி அளிக்கவில்லை, நமது பண்டைய கணித வடிவியல் அறிவிற்கும் சாட்சி தருகின்றன. சிற்ப செந்நூல் முதல் அயம்பொன் உருக்கி வார்த்து செப்பு படிவமாகச் செய்யும் சிலைகளை, சிற்பக் கலையிலும் ஜியாமெட்ரி எனப்படும் கணித வடிவியல் அடங்கி உள்ளது. அக்காலத்தில் ஆசீவகர்கள் எனப்படுவோர் கணிதம், வானாசாத்திரத்தில் முன்னோடி கருத்துக்களைத் தெரிவித்துக் வாழ்ந்தது குறித்து அறிஞர் குணா.பேரா.நெடுஞ்செழியன், டாக்டர். விஜயலட்சுமி நூல்கள் குறிப்பிடுகின்றன.

கன்னியாகுமரியில் அமைந்துள்ள நம் காலத்திய காந்திமண்டபத்தின் உள்ளே (அக்டோபர் 2) காந்தி பிறந்தநாள் அன்று சூரிய ஒளி விழுவது போல அமைக்கப்பட்டுள்ளது. இது நவீனக் காலக் கட்டிடக்கலையும் கணித வடிவியலும், வான சாத்திர அறிவும் கொண்டது. ஆனால் பிற்காலப் பல்லவர் கி.பி. 800-900 காலத்தில் கட்டப்பட்ட திருத்தணி ஆறுமுக சுவாமி கோவிலில் ஆண்டு தோறும் பங்குனி மாதத்தில் இரு நாட்கள் சூரிய ஒளி பிரகார சுவர் கருங்கல் ஜன்னல் வழி நுழைந்து மூலவர் மீது படுகிறது.

இதே போன்று தமிழக எல்லை ஓரம் ஆந்திர எல்லைக்குட்பட்ட நாகலாபுரம் பெருமாள் கோவிலிலும், காலையில் மூலவர் சிரசிலும், பகல் உந்தி (வயிறு) பகுதியிலும், மாலை பாதத்திலும் சூரிய ஒளி படுகிறது. தமிழகத்தில் மட்டும் சுமார் 20க்கு மேற்பட்ட கோவில்களில் இவ்விதமாக ஒளி படுவது போல அமைக்கப்பட்டுள்ளது.

ஆதலால் மொழி, அறிவு, வளர்ச்சி, ஆய்வு என தமிழர்கள் சங்கம் வைத்தோ, மற்றும் கண்டோ, வாதம், அரங்கேற்றம் என பலவகையில் தமிழ் வளர்த்தது போல கணிதத்தின் அல்ஜிப்ரா, ஜியாமெட்ரி உள்ளிட்ட கணிதத்தின் பல்வேறு நுட்பங்களை போதிக்கவும், கற்றுத் தேர்ந்து கொள்ளவும் சங்கம் போன்ற பள்ளிகள் மற்றும் கல்விச் சாலைகள் இருந்திருக்க வேண்டும் என்பது புலனாகிறது.

மருத்துவத்திற்கு “ஆதுல சாலை” இருந்ததை காஞ்சிபுரம் மாவட்டம் திருமுகச்சுடல் கிராமத்தின் கோவில் மதில் சுவர் கல்வெட்டு கூறுகிறது. கணிதத்திற்காக தனிப்பள்ளி இருந்ததாக முன் கூறிய வரலாற்று நூல்களில் குறிப்புகள் இல்லை.

உத்தரவுகள், தானங்கள் போல, இக்கணித முறைகள் கல்வெட்டுகளில் இருப்பதாகத் தெரியவில்லை. தோல் பணைஓலை போன்றவற்றில் எழுதி வைத்திருந்தாலும் அவைகள் கால வௌ்ளத்தில் காணாமல் போயிருக்கலாம். நமது முன்னோர்கள் பயன்படுத்திய நகைகள் குறிப்பாக காதில் தொங்கும் பாம்படம், பல்லாங்குழி உள்ளிட்ட சில விளையாட்டுகள், கோவில்கள் போன்ற நடைமுறை போல ஆதாரங்கள் உள்ளன.

இருளில் மின்னல்போல ஆய்வில் சில தெரிய வந்துள்ளது.

புள்ளி என்பது ஒருமை பல புள்ளிகள் ஒன்றிணைந்தாலோ, ஒரு முனையுடன் வேறோர் முனையை இணைத்தாலோ அது கோடு எனப்படும்.

கன்னியாகுமரி மாவட்டத்தில் மட்டும் எண்பத்தி நான்கு ஊர்ப்பெயர்கள் மற்றும் கல்குளம் விளவங்கோடு தாலுகாவில் நாற்பத்தி எட்டு ஊர்ப்பெயர்கள் கோடு என்ற விசுவதியில் முடிகின்றன. அதங்கோடு (தொல்காப்பியர் கால அதங்கோட்டாசான் பிறந்த ஊர்-இன்று வள்ளுவன் கோடு, அண்டுகோடு, இடைகோடு, ஆகோடு, கடைக்கோடு, ஓலக்கோடு, சூரியக்கோடு என்பன சில. இதில் வள்ளுவன் இடை, கடை, சூரிய என்ற சொற்கள் நமது கவனத்தை ஈர்க்கின்றன. வள்ளுவரில் ஒரு பிரிவினர் ஆசுவகக் கணியார்களாக இருந்துள்ளனர்.

இதே போல முஞ்சிறை ஊராட்சிக்குட்பட்ட பகுதியில் சூரிய முக்கு என்று ஒரு இடம் உள்ளது. மேலும் இன்றைய கேரளம் (அன்றைய சேரர் நாட்டிலும்) மாநிலத்திலும் விளையாங்கோடு காசங்கோடு, கோழிக்கோடு, ஓலவக்கோடு, பாலக்கோடு போன்ற ஊர்ப்பெயர்கள் உள்ளன. இதில் பல குடி என்ற சொல் மருவி இருக்கலாம் என்பதை மறுப்பதற்கு இல்லை.

தெற்கு எல்லையான கன்னியாகுமரி பகுதிகளில் (நாஞ்சில் நாடு) சுதந்திரத்திற்குப் பின்னரே தமிழ்நாட்டுடன் சேர்க்கப்பட்டவை.

இதே போல வடக்கு எல்லையான திருத்தணி, பள்ளிப்பட்டு வட்டங்கள் வடக்கெல்லைப் போராட்டத்திற்குப் பின் (1960) ஆந்திர மாநிலத்தில் இருந்து தமிழ்நாட்டுடன் சேர்க்கப்பட்டவை.

"பள்ளி" என்ற சொல் சமண, பவுத்தப் பள்ளிகள் என்று அறிஞர்கள் பலர் எழுதி உள்ளனர். இங்கு கல்வி போதிக்கப்பட்டது என்பதை அறிஞர்கள் ஒத்துக் கொள்கின்றனர். கல்வெட்டுகளில் பள்ள, பள்ளி என வருவது குறித்தான டாக்டர் ஐராவதம் மகாதேவன் கருத்துக்கள் முனைவர் பத்மாவதி அவர்களால் விமர்சிக்கப்படும் உள்ளது. இருப்பினும் "பள்ளி" அக்காலத்தில் கல்வி தந்த இடம்

என்பதை மறுக்க முடியாது. துறவியர் மடமாக இருந்தாலும் உண்மை நிலை இதுவே.

திருத்தணி பள்ளிப்பட்டு வட்டங்களில் ஐங்கால பள்ளி, புச்சிரெட்டிப்பள்ளி, பாப்பிரெட்டி பள்ளி என பல ஊர்கள் உள்ளன. தமிழக எல்லை ஓரம் ஆந்திர எல்லைக்குள் வந்தன பள்ளி (வணக்கம் : வந்தனம்) உப்பர (மேல) பள்ளி, ராச பள்ளி, தம்புகானி (தம்பிரான் என்பதற்கு இணை) பள்ளி என முப்பத்து மூன்று கிராமங்கள் உள்ளன.

இதில் எல்லம்பள்ளி என்ற ஊர் திருத்தணி ஒன்றியத்தில் அடங்கியது. இப்பள்ளிகள் குடி, கோடு என மருவியது போல சில இருக்கக் கூடும், புலம் பெயர்ந்து வந்து நிலை நின்ற சமூகத்தாலும் இருக்கலாம் என்பதை மறுப்பதற்கு இல்லை.

திருத்தணி அடுத்த அரக்கோணம் (முன்பு அறுகோணம் எனப்பட்டது. தக்கோலம் (தலைக்கோணம்) கோணலம், பின்னவரம் பெருவளையம் (வட்டம்) சிறுவளையம் (வட்டம்) என மேற்கொண்ட ஊர்கள் விசுவதியில் பள்ளி என்றும் கணிதப் பெயர் கொண்டவைகளாகவும் உள்ளன. கோடுகளுக்கு அருகே சூரியமுக்கு உள்ளதைப் போல இங்கு சூரிய நகரம் என்ற கிராமம் உள்ளது. சிவஞான பாடிய கணக்குப்படி பத்மம், சமுத்திரம் என்பவைகளின் கணிதச் சொற்கள் இங்கும் கிருஷ்ண சமுத்திரம், ராம சமுத்திரம் என்று பல கிராமங்கள் உள்ளன.

திருத்தணி அருகே உள்ளது மத்தூர் இங்குள்ள மலையில் இருந்து கற்கள், பல்லவர், காலத்திலிருந்து விஜய நகரப்பேரரசு காலம் வரை சிற்பங்கள் கொண்டு செல்ல எடுத்து செல்லப்பட்டதாவும், திரவும் பசுவும் உரிச்சத்தம் ஒரு காலத்தில் கேட்டுக் கொண்டிருப்பது என்றும் கர்ண பரம்பரைச் செய்திகள் கூறுகின்றன. இவ்வுருக்கு சற்று தள்ளி உளிய நல்லூர் என்ற கிராமம் உள்ளது. அருகில் ஆயல என்ற கிராமம் உள்ளது. ஆயல எழுத்து என்பது கடந்த காலத்தில் சுங்கம் வசூலித்த புதிவு எழுத்து என்று பொருள் இங்கு வசூலிக்கப்பட்ட சுங்கம் எண் முறையில் எழுதப்பட்டு இருக்கலாம். மேலும் ஆய்வுகள் தேவைப்படுகின்றன.

சுலப சூத்திரங்கள், சிரௌத சூத்திரங்கள் போன்ற சமஸ்கிருத நூல்களின் வழியாக போதாராயனர், ஆபஸ்தம்பர், பாரசரன் போன்ற ரிஷிகளின் சூத்திரங்கள்) தமிழர்கள் கணிதமும், பின்னமும், தேற்றமும் அறிந்தனர் என ஒரு சாரார் கூறுவது பொருந்துவதாக இல்லை.

கன்னியாகுமரி மாவட்டம் தேங்காய்ப் பட்டினம் ஊரில் அகழ்வாராய்ச்சியில் கண்டறியப்பட்ட கோவிலில் அதங்கோட்டிலும், இவ்வுரிலும் வந்து கல்வி பயின்ற வெளிநாட்டவர் பெயர்கள் மற்றும் கல்வி குறித்த விவரங்கள் கல்வெட்டில் உள்ளதாக அதங்கோட்டு ஆசான்

வம்சாவழியைச் சேர்ந்த தமிழ் அறிஞர் கோவிந்தராஜ் ஆசான் தெரிவித்தார். (எம்.ஜி.ஆர். முதல்வராக இருந்த போது அமைச்சர் ராஜா முகமது மற்றும் கல்வித்துறை அதிகாரிகள் பண்டைய தமிழரின் கணக்கிடும் பலகை ஒன்றை இக்குடும்பத்திரிபுமிருந்து பெற்று சென்றுள்ளனர்.)

“கி.மு. 8 ஆம் நூற்றாண்டில் வாழ்ந்த பித்தகோரசு, தமிழகம் வந்து அரக்கோணத்தில் வந்து தான் முக்கோணத்தின் கரணத்தைக் கணக்கிடுகின்ற தேற்றத்தைக் கற்றறிந்தார். என ஆல்பட் பர்க் என்பவரும் (கணித நுட்பம் 7

கரம் அதிர்வு எண்) இசையை பித்தகோரசு அரக்கோணத்தில் கற்றார் என ரோம வரலாற்று ஆசிரியர் ஸ்ட்ராபோ என்பவரும் குறிப்பிடுகின்றனர்.” இக்கருத்தின் மூலம் திருத்தணி அருகே குறிப்பிடப்பட்ட ஊர்கள் கணிதப் பெயர்களுடன் தொடர்பு கொண்டவை என்பதை அடையாளப்படுத்துகின்றன.

வடக்கு எல்லையும் தெற்கு எல்லையும் இன்றும் தரும் ஊர்ப்பெயர்களுடும் பதிப்பிக்கப்படாத சுமார் ஒரு லட்சம் தமிழக கல்வெட்டுகளையும் இணைத்து ஆய்ந்தால் கணிதப் புதிர் போல பல உண்மைகள் வெளிவரலாம்.

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வரலாற்று பார்வையில் திருமணஞ்சேரி கோவில்

M.பிரகதாம்பாள்*

முன்னுரை

புதுக்கோட்டை மாவட்டம், ஆலங்குடி வட்டம், புதுக்கோட்டை - பட்டுக்கோட்டை சாலையில் கறம்பக்குடி அருகில் புதுக்கோட்டையிலிருந்து சுமார் 40 கிலோ மீட்டர் தூரத்தில் அஞ்ஞான விமோசன ஆறு என்று அழைக்கப்படும் அக்னி ஆற்றின் தென்கரையில் திருமணஞ்சேரி ஸ்ரீ சுகந்த பரிமளேஸ்வரர் திருக்கோவில் அமைந்துள்ளது. முற்காலத்தில் இவ்வூர் ‘கோவில்காடு’ என்று வழங்கி வந்தனர். பின்னர் அப்பெயர் மறைந்து திருமணஞ்சேரி என்ற பெயருடன் தற்போது விளங்கி வருகின்றது. திருமணஞ்சேரி என்பதற்கு காரணம் முதல் திருமணத்தை சுவாமியே முன் நின்று நடத்தி வைத்ததால் அன்று முதல் இவ்வூர் அவ்வாறு அழைக்கப்பட்டது.¹

இராஜராஜசோழன் காலத்தில் புதுக்கோட்டை நகரின் கிழக்குப்பகுதி திருமணஞ்சேரி, கோவிலூர், மழையூர், திருவிடையாப்பட்டி, அம்புக்கோவில் போன்ற பகுதிகள் ‘இராஜராஜ வளநாடு’ என்று அழைக்கப்பட்டது. கோவில் கட்டப்பட்ட காலம் 12-13 ஆம் நூற்றாண்டாக இருக்கலாம் என்று வரலாற்று ஆசிரியர்கள் குறிப்பிடுகின்றனர். புதுக்கோட்டை மாவட்டத்தில் பலகோவில்கள் சோழ சாளுக்கிய கலைபாணியில் கட்டப்பட்டன. அவ்வகையில் இவ்வாலயமும்

அமைந்துள்ளதாக அர்த்த மண்டப கல்வெட்டு குறிப்பிடுகிறது. கோவிலின் நுழைவாயில் கோபுரம் பாண்டியர் காலத்தில் திருப்பணி செய்யப்பட்டுள்ளதை கோபுரத்தின் மேற்பகுதியில் உள்ள மீன் சின்னமும், மகா மண்டப கல்வெட்டும் தெளிவு படுத்துகிறது.

புவியியல் அமைப்பு

திருமணஞ்சேரி புதுக்கோட்டையின் கிழக்குப் பகுதியில் அமைந்துள்ளன. இவ்வூரின் எல்லைப் பரப்பு சுமார் 265 ஏக்கர் நிலப்பரப்பை கொண்ட மருத நிலப்பகுதியாக விளங்குகின்றது. ஊரைச் சுற்றி பல கிராமங்கள் காணப்படுகின்றன. கிழக்குப்பகுதியில் காக்கைக்கோன் தெரு, மேற்குப் பகுதியில் முள்ளங்குறிச்சி, வடக்கு பகுதியில் கறம்பக்குடி, தெற்குப்பகுதியில் பட்டத்திக்காடு மற்றும் சவேரியார் பட்டினமும் தென் எல்லையாக கொண்டுள்ளது.²

தல வரலாறு

வரலாற்றில் விஷம் தீண்டிய ஆண் மகனை வயோதிகர் உருவில் இருந்த இறைவன் குளத்தின் நீரை கொடுத்து உயிர்ப்பித்ததால், இக்குளத்து நீருக்கும் விஷத்தை முறிக்கும் தன்மை உள்ளதாக செவிவழிச் செய்தி மூலம் அறியப்படுகிறது. மேலும் இக்கோவிலிருந்து சங்கு ஒலி

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, மாட்சிமை தங்கிய மாமன்னர் கல்லூரி (தன்னாட்சி), புதுக்கோட்டை.

கேட்கும் தூரம் வரை கிணறு வெட்டினாலும் கிணறு இடிந்துவிடும்' என்றும் கூறப்படுகின்றன. இதனை உண்மைப்படுத்தும் வகையில் கோவிலின் எல்லைக்குள் நிலையான கிணறுகளே இல்லை என்பது வரலாற்று ரீதியாக உணர முடிகிறது. தலத்தின் விருச்சமாக வன்னி மரமும், தீர்த்தமாக உரைகிணறும் இருந்தப் போதிலும் அவை மதுரைக்கு சாட்சி சொல்ல சென்றதினால் தற்போது கிணறும், தல விருச்சமும் இன்றி மூர்த்தியார் மட்டுமே உள்ளதாக இத்தலம் காணப்படுகிறது.

கோவிலின் விங்கம் சுயம்புலிங்கமாக காட்சியளிக்கிறது. தானாக தோன்றிய சுகந்த பரிமளேஸ்வரர்க்கு இரு அம்மன்கள் சன்னதிகள் காணப்படுகிறது. இவையும் கோவிலின் உள்பகுதியில் அமைந்துள்ள அம்மன் உள் அம்மன் என்றும், வெளிப்பகுதியில் அமைந்துள்ள அம்மன் வெளிஅம்மன் என்றும் கூறி இதற்கு என்று தனித்தனியே கோபுரங்கள் அமைத்து பூஜைகள் நடைபெற்று வருகின்றன. கிரண்டு அம்மனின் பெயர்கள் 'பெரியநாயகி' என்றே அழைக்கப்படுகின்றன. இதற்கு காரணம் பாண்டிய மன்னர் தலைமையில் அம்மன் சந்நிதி அமைக்க அம்மன் சிலை செய்யப்பட்டு பிரதிஷ்டை செய்ய எடுத்து வரும்போது அம்மனின் நான்கு கைகளுள் ஒரு கையானது சுவரில் மோதி உடைந்து விடுகிறது. விண்ணப்பட்ட (உடைந்த) விக்கிரகத்தை ஆக முறைப்படி பிரதிஷ்டை செய்து பூஜை செய்யக்கூடாது. ஆதலால் மீண்டும் வேறு ஒரு அம்மன் திருவுருவம் வடிவமைத்து உள்ளே செல்லும் போது அதன் கை சிதைந்தது. எனவே, கிரண்டு அம்மனின் விக்கிரகங்களை வெளியில் வைத்துவிட்டு அனைவரும் சென்று விட்டனர். அன்று கிரவே பாண்டிய மன்னனின் கனவில் பரிமளேஸ்வரர் தோன்றி விண்ணப்பட்ட கிரண்டு அம்மனின் சிலைகளைப் பிரதிஷ்டை செய்து பூஜை செய்ய வேண்டும் என்று கூறி கனவில் மறைந்தார். பின்னர் மன்னர் இரு அம்மனின் கைகளையும் செம்பு கம்பியால் கட்டி வழிப்பாடு செய்து வைத்தார்.³

கோவிலின் பெருமை

'சுயம்புலிங்கமாக' உருவான 'சுகந்த பரிமளேஸ்வரர்' சுகந்தம், பரிமளம் என்ற வாசனை தீர்வியம் நிரம்பிய பெருமான் என்று இவரை கூறுகின்றனர். வரலாற்றின் படி 'திருமணநாதர்' என்றே சுட்டப்படுகிறது. கோவிலில் காணப்படும் இரு அம்மன் சக்திகளும் அளவிட முடியாத புகழ் கொண்டதாக திகழ்கின்றது.⁴

காளமேகம்புலவரால் பாடப்பெற்ற தலம்

திருமணஞ்சேரியின் வட எல்லையாக விளங்கும் அஞ்ஞான விமோசனம் என்று கூறப்படும் அக்னி ஆற்றின் வழியாக காளமேக புலவர் கோவிலுக்கு சென்றபோது ஆற்றின் மணல் ஆடு தாங்க முடியாமல் உருக்கமாக பாடல் ஒன்றைப் பாடினர்.

திருமேனி நாதருடைய தரிசனம் காணவந்தது போதுமா!...
இந்த ஆற்று மணல் சுட்ட ஆடு என் மனம் ஆறுமா!..... -
தேறுமா!...

எனப்பாடினர். அச்சமயமே ஆற்றின் மணல் சிலுசிலு என்று பாதம் நனைய தண்ணீர் வர புலவர் பெருமான் மனம் மகிழ்ச்சியடைந்தார். இதனால் என்னோ!... திருமேனி நாதரின் அருள் என்று வியந்து பாராட்டி திருமணஞ்சேரி சென்று சுகந்த பரிமளேஸ்வரரை தரிசனம் செய்து மகிழ்ந்ததாக முன்னோர்கள் குறிப்பிடுகின்றனர். இத்தகைய சிறப்புகளை இவ்வாலயம் பெற்றுள்ளதாக விளக்குகிறது.⁵

தலச்சிறப்புகள்

கோவிலிலிருந்து ஒலிக்கும் சங்கு ஒலி கேட்கும் தூரத்திற்குள், உயிர்களை விஷம் தீண்டினால் மனித உடம்பில் விஷம் ஏறாது என்று இத்திருக்கோவிலின் தனிச்சிறப்பு. இக்கிராமத்தில் இன்றும் கோவிலின் எல்லைக்குள் இருப்பவர்களுக்கு விஷ ஜந்துக்கள் தீண்டினால் கோவிலின் எதிரே உள்ள திருக்குளத்திற்கு அருகாமையில் மஞ்சள் குளத்திற்கு சென்று கைகள் கிரண்டையும் சேர்த்து நீவிவிட்டு மூன்று முறை நீரை நம்பிக்கையுடன் உட்கொண்டால் விஷம் நீக்கி நல்லபடியாக குணமடைவார்கள் என்பது ஐதீகம்.

கோவிலில் மூர்த்தியான சுயம்பு பெருமான் மீது தினசரி சூரிய உதய ஒளி விழுகின்றது. இக்காட்சியானது சூரியன் சிவபெருமானை முதலில் வணங்கிவிட்டு தன் கடமையை தொபங்குவது போல் அமைந்துள்ளது. இவையே கோவிலின் சிறப்பு அம்சமாகும். மேலும் பழமைவாய்ந்த பலிபீடம் காணப்படுகின்றது. ஆலயத்தின் உள்ளே சுயம்பு நந்தி (தானாகத் தோன்றிய நந்தி) மிகவும் பழமையானது. நந்தியானவர் கோவிலின் வெளியில் அமர்ந்துள்ளதே இக்கோவிலின் தனிச்சிறப்பு என்பர்.⁶

கல்வெட்டுச் செய்திகள்

1907 ஆம் ஆண்டில் சமஸ்தான எல்லைக்குள் அமைந்துள்ள கோவில்களில் உள்ள 1200 கல்வெட்டுக்களை படியெடுக்கப்பட்டுள்ளன. அவற்றுள் 1130 கல்வெட்டுக்கள் பல ஆராய்ச்சியாளர்களால் படிக்கப்பட்டு பதிப்பாக்கப்பட்டுள்ளன. தமிழகத்தில் அதிகமாகக் கல்வெட்டுக்கள் காணப்படும் இடங்களுள் புதுக்கோட்டை சமஸ்தானமும் ஒன்றாகும். அவற்றில் இக்கோவிலில் மட்டும் 11 கல்வெட்டுக்கள் காணப்படுகின்றன. இக்கல்வெட்டுச் செய்திகளைக் கொண்டு கோவிலுக்கு மன்னர்கள் மற்றும் மக்கள் அளித்த நன்கொடைகள், திருப்பணிகள், வழிப்பாட்டு முறைகள் பற்றி சுட்டுகிறது.⁷

1198 ஆம் ஆண்டு குலோத்துங்க சோழன் காலத்து கல்வெட்டின் காலம் திருமணஞ்சேரி கோவில் தானத்தாரும், ஸ்ரீ மாஹேஸ்வரர்களுக்கு, பால பிள்ளையாருக்கு அமுது படிக்க பண்டாரத்தில் 500 காசுகள் வழங்கப்பட்டது பற்றி

குறிப்பிடுகிறது. மேலும் நந்தா விளக்கு எரிப்பதற்கும், பூஜைகள் செய்வதற்கும் ஒரு வேளைக்கு நான்கு நாழி அரிசியும் 2.5 செவிடு நெய்யும் செலவு செய்யப்பட வேண்டும் என்று குறிப்பிடுகிறது. மற்றும் கோவிலை பராமரிக்கும் பணியாளர்களுக்கு நிலங்கள், சம்பளமாக கொடுக்கப்பட்டுள்ளதை விளக்குகிறது. பாண்டிய மன்னர்கள், நாயக்க மன்னர்கள், பலர் திருப்பணிகள் மற்றும் தானதர்மங்கள் வழங்கியதைப் பற்றியும் விரிவாகக் கூறுகின்றன.

இத்திருக்கோவிலில் கருவறையை சுற்றி பல சுவாமிகள் சன்னதிகள் தனித்தனி விமானங்களுடன் சுற்று பிரகாரத்தில் அமைந்துள்ளன. அவைகள் நர்த்தன கணபதி, தட்சிணாமூர்த்தி, சுயம்பு விநாயகர், அர்த்தநாரீஸ்வரர், சுப்ரமணியர், பிரம்மா, துர்க்கை அம்மன், சண்டிகேஸ்வரர், பைரவர், மகாலட்சுமி, சூரியன், நவக்கிரகங்கள் படித்துறை விநாயகர் போன்ற சுவாமிகளுக்கு தனித்தனியே சன்னதிகள் கொண்டு விமானங்களுடன் காணப்படுகின்றன.⁹

மும்மூர்த்திகள்

பிரம்மா, விஷ்ணு, ருத்திரன் ஆகியோருக்கு தனி விக்கிரகங்கள் ஆலயத்தின் நுழைவாயிலில் அமைக்கப்பட்டுள்ளன.

கொடிக்கம்பம்

இக்கோவிலில் பழமை வாய்ந்த கொடிக்கம்பம் உள்ளது. திருவிழாவின் தொடக்க விழா நடைபெறுகிறது என்றால் முதல் நாள் கொடியேற்றப்படும். பின்னர் திருவிழா காலம் முடிந்த பிறகு கொடி இறக்க விழா நிகழ்கின்றன.⁹

கட்டிடக்கலையும் சிற்பக்கலையும்

கோவிலில் 'இராஜகோபுரம்' என்பது கிடையாது. கோவிலானது மணிக்கோவில் அமைப்பை ஒத்தது. இதற்கு திருமறைக் கோவில் என்ற பெயரும் உண்டு. சோழ சாளுக்கிய, பாண்டிய மன்னர்களின் கட்டிடக்கலையையும், சிற்பக்கலையையும் பிரதிபலிக்கும் வகையில் அமைந்து, காண்பவர்களின் கண்களை கவரும் வண்ணமும், அழகு மிழரும் வகையில் சிற்பங்கள் கோபுரங்களின் மேற்பகுதியில் காணப்படுகின்றன.¹⁰

பூஜைகளும் திருவிழாக்களும்

கோவிலில் ஐந்து கால பூஜைகள் நடைபெறுகின்றன. மாதாந்திர விழாவாக சித்திரை திருவிழா, வைகாசி பெருவிழா, ஆடிவிழா, நவக்கிரக விழா, சிவராத்திரி, பிரதோஷ விழாக்களும் மிக சிறப்பாக கொண்டாடப்பட்டு வருகின்றன.

முடிவுரை

இக்கோவில் தானாக தோன்றிய 'சுயம்பு ஆலயம்' என்பது குறிப்பிடத்தக்கது. கோவில் சோழ சாளுக்கிய கலை பாணியில் பாண்டியர்கள் கட்டிடக்கலையும் சேர்த்து கட்டப்பட்டுள்ளது. இவ்வூர் மக்களுக்கு விஷம் தீண்டாது மற்றும் தீர்த்தக்குளம் பழமையானதாக இருந்தாலும் இன்றைய அளவில் பயன்பாட்டில் இருக்கின்றது. இவ்வூர் காலத்தால் முற்பட்டதாக இருந்தாலும் பழமை மாறாது இவ்வூர் பொலிவுடன் காட்சியளிக்கிறது. மேலும் இத்தலத்தின் தலவிருச்சம் மற்றும் உரை கிணறு ஆகியவை சாட்சி சொல்ல மதுரைக்கு சென்றதினால் தற்போது இத்தலத்திற்கு தல விருச்சம், உரை கிணறு இல்லை என்பது குறிப்பிடத்தக்கது. மற்றும் முழுமை பெற்ற சைவத்திருத்தலமாக கோவில் விளங்குகின்றது.¹¹

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NARASIMHA CULT IN THE KAMPAHARESVARA TEMPLE AT TRIBHUVANAM-ASTUDY

R.Subramanian*

Tiribhuvanam is about 8km from Kumbakonam in Thanjavur District, Tamilnadu and is a well-known cultural art centre. There is a famous great Chola temple here known as the Kampaharesvarar. It is constructed by Kulothunga-III some 800 years back, modeled after the great temples at Thanjavur, Gangaikonda-Cholapuram and Darasuaram built by Raja Raja-I, Rajendra-I and Raja Raja-II. This temple at Tribhuvanam is massive, artistic, colourful and very attractive. Kulothunga-III waged three wars against the Pandiyas. After his victory in the third war, he performed a grand celebration at Madurai, the Pandiyan capital and assumed the title of Tribhuvana Viradevar and in commemoration of his great victory, a temple dedicated to Siva in the name of Tribhuvanaviresvarar was constructed at Tribhuvanam. It is now called Kampaharesvaram

based on a local legend that a certain Chola king got relieved of the evil effects of "Sani Bhagavan" after his flight from Thiruvudaimarudur to this place where he took shelter, and hence this locality was chosen for building the new temple. The temple complex faces east. There are two main gateways, two *parakaras* and two *gopurams*. The main shrine consist of square *garbhagraha*. The main deity is Lord Siva. (Kampaharesvarar) Kampa means fear. Haresvarar means once who destroyer. The subsidiary shrines for the Devi, Chandesvarar and Sarabhamurti are all housed on the north side of the first enclosure. Somany Vaishnava images, like Vishnu, episodes of Narasimha, Ramayana and Mahabharatha are existed in the temple. Particularly, the Narasimha episodes is housed on southern side of the first *prahara* in the Kampaharesvara temple at Tribhuvanam. It is one of the rare sculpture in the Siva temples.

GLIMPSES OF TIRUKKOYILUR

M. Raja**

Tirukkoyilur (Lat 11 - 30, N. Long 79-30 E) is situated on the southern bank of Thenpennai river in Thirukkoyilur Taluk of Villupuram District. Sangam literature assignable to 1st century B.C. refers to this place as "Thunja Mulavir Koval" and "Muran Migu Kovalur" i.e. Koval which is plunged with unending sound of the war drum and the place of many battles respectively. Thirugnana Sambandar, the famous saiva saint who lived during 7th century A.D. eulogises this place as "Valangol Pennai Vandula Vayalkal Sulnda Kovalur i.e. Kovalur which is surrounded by the paddy fields resounding with the hummings of bees and the river Pennai. These, passages clearly confirm the significance of this place. On the basis of these above references, it is clear

that the ancient name of this place was Koval or Kovalur. The present name Thirukkoyilur is a corrupted form of Thirukkavalur. The prefix Thiru appears to have been added during the Bhakti movement. The Thirukkoyilur which is under discussion was the capital of Malayaman Chieftain of the Sangam age. The mountain namely Mullur Malai is in the limit of his country. Malaiyaman Thirumudikkari was an illustrious ruler of this dynasty. He is called as 'Malayan' in the Sangam literature. Neduman Anji, king of Takadur who is said to have offered Avvaiyar, the celebrated poetess, the myrobalan fruit to ensure her longevity, had attacked Malayaman Thirumudikkari's capital Thirukkoyilur and destroyed it according to literature.

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SOCIO - ECONOMIC AND CULTURAL HISTORY OF KACHCHALESWARAR TEMPLE - A STUDY

N.Leelavathi*

The state of Tamil Nadu "is one of the greatest attractions to the magnificent of temples. It is a marked feature landscape in the important cities, towns and also the small obscure villages. In Tamil Nadu temples are considered to be hallowed centres. They are the great places of piety to all classes of persons. They are the centres from which divine blessings are bestowed to the deserving and hence they are said to promote justice throughout the land. It is also laid down that so long as these ancient institutions are duly maintained by the ruling race, there will be prosperity in the country and famine will not visit the land. These sacred shrines, by the splendor of their massive structure and the fine sculptures to be found therein, prompt the worshippers to lead a life of purity and devotion. The great temples of India are philanthropic as well

as economic and cultural institutions. It is promoted and economics and cultural enjoins obedience even to a foreign ruler who maintains secure these heritages of all the ages. In the year 1700, Thalavai Chettiyar was an expert in two languages was working as Dubash in the English East India Company at the Chennai Fort, was a staunch follower and devoted of Lord Siva. He used to visit and have the Dharshan of Sri Kachcheleswarar at Kanchipuram. At one time he could not worship the Lord at Kanchipuram because of heavy downpour. He felt very sorry for not completing an important religious task because of this. During that time the Lord Siva appeared in his dream and ordered him to have his Dharshan at Chennai itself by constructing a temple at Chennai.

A BRIEF STUDY ON THARAMANGALAM KAILASANTHAR TEMPLE - A STUDY

C.Srinivasan**

Tharamangalam is famous for its beautiful and historic Kailasanathar Temple. The Kailasanthar Temple also has a carving of Manmathan looking at Siva and Parvathi, where if you look from Manmathan's side both Siva and Parvathi are visible but if you look from Parvathi's side, Manmathan is not visible since he is supposed to be hiding from Siva's view. It is a Siva Temple, perhaps the most beautiful of its kind in Salem District. Parts of it existed as early as the tenth century; The entrance to the inner sanctum is through a portico supported by six sumptuously carved stone pillars. The scenes of tiger hunting by princes seated on horses and accompanied by footmen are depicted very realistically and with great sensitivity. Every year on February 21, and the subsequent three days, a great

solar and architectural wonder can be seen in the temple. During sunset, the rays of the sun travel down through the front Gopura at the temple's entrance gate and through a small hole in the and travels across the front plane to fall directly onto the stature of Siva. The movement of the sun beam can be witnessed as it progresses across the front of the temple, making the lingam appear to glow. Sri Kaarkisvarar temple, Sri Mariamman and Sri Selliamman Temple, Sri Subramaya Swamy Temple and Sri Iyyappan Temple are other major temple. The temple is right opposite the bus station. A high wall, at places embossed with stone carving (fish, tortoise etc..) creates an expectation that this temple is significant and the visit is not in vain.

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ART AND ARCHITECTURE OF SRI NARASIMHA SWAMY TEMPLE NAMAKKAL

R. Anuradha*

The Hindu culture has encouraged aesthetic independence to its temple builders, and its architects have sometimes exercised considerable flexibility in creative expression by adopting other perfect geometries and mathematical principles in *Mandir* construction to express the Hindu way of life. Since third century B.C., Buddhism flourished in south India, followed by Jainism in later part of the century there are many Stupas and Viharas found in

Kanchipuram and Kaveripoompattinam. Earlier Nagarjunakonda, Amaravathi and Vijayawada of Krishna river basin was the centre of Buddhist religious activity. There are a number of Buddhist and Jain shrines, caves and pallis. Similarly in Tamil country we come across a number of caves where Buddhist and Jain monks lived and practiced their religion. The caves of Kunnakudi, Pudukottai, Trichirapalli, Sirappali, Namakkal are such abodes called pallis.

DISTRIBUTIONAL PATTERN OF MEGALITHIC MONUMENTS IN DHARMAPURI DISTRICT

C. Murugesan**

Megalithic culture in Dharmapuri district has its own characteristic features which show some definite variation from rest of Tamil Nadu. New finding and excavation in Mayiladumpari (in Krishnagiri district) pushed up the date of the beginning of megalithic culture in the region; the anterior date may be fixed about 1500 BCE. Megalithic types are 1. Transcepted Cist Passage, 2. Dolmenoid Cist, and its variants a) Dolmenoid cist with multiple orthostat, b) Dolmenoid cist with four orthostat placed contraclockwise, with port-hole in the east or west, c) Dolmenoid cist with four orthostat kept contra-clockwise with U-shaped porthole on the top corner of the eastern orthostat; and d) Dolmenoid

cist with four orthostats arranged contra-clockwise. 3. Sarcophagus, 4. Menhir, 5. Stone Circle with its variants a) Cairn circle; b) Cairn circle with capstone; c) Burrow, and 6. Urn Burial. Irrespective of geographical physical variations Cairn Circle and its variant are major type of megalithic burial present in district. The foothills have presented some Cist, Dolmenoid cist and Menhir types. The rare and only one reported so far the Barrel type Cairn Circle is also present on a hilltop. Strictly speaking the barrel type may be grouped under the variant of Cairn circle; if do, it become the first case reported; finding of Cairn circle variant on the hilltop in Dharmapuri district.

HISTORY OF MANTHIRAGIRI VELAYUTHASAMY TEMPLE AT SENJERI HILLS

T. Indirani***

Tamilnadu is replete and reputed for its ancient temples. These innumerable ancient temples situated in villages and towns "are the centers of our civilization, culture and social activities. Temple is instrumental for the growth of religion. Another important feature of the temple is that the festivals relating to the temples are being celebrated throughout the year, Thus the Tamilians give much

importance to the temples. The temples in South India are the only ancient religious institutions that have retained their importance and popularity down through the ages. Manthiragiri Velayuthasamy temple is situated on the top of the Senjeri hills at a height of one hundred and fifty feet above the ground level and thousand three hundred and fifty feet above the sea level. Saint Arunagirinathar compose his famous

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Thirupugazh on the god of this temple. Senjeri Manthiragiri Velayuthasamy temple is a very famous and popular temple in Kongunadu. This temple belongs to the thirteenth century A.D. According to Cholanpurva pattayam this temple was constructed by Karikatchola. The inscriptional evidences mention

that it was constructed by Hoysala king Vira Ballala III. Under Hoysala period to present day, the renovation works are undertaken and the temple grew in its development of art and architecture. The poojas are performed to Lord Muruga four times a day. The festivals are celebrated in this temple in a grand manner.

ARCHITECTURAL HERITAGE IN THE NILGIRIS

M. Krishna Priya*

The Nilgiris biosphere which forms part of the Western Ghats has been listed as one of the twelve global hot spots of the world, in terms of its sheer bio-diversity. Similarly the entire district is full of structures of great architectural value and deserves similar protection. Greater public awareness, apart from listing of heritage buildings should be created. Certain areas should be listed as

heritage zones and proper boards put up giving interesting information about the place. For the discerning tourist Heritage walks can be planned as is done in European countries and properly trained guides should be employed for the purpose. In this vast country, the Nilgiris District stands out like a jewel whose architectural heritage should be preserved at all costs.

FRENCH TOWN PLANNING IN KARAIKAL

S. Balasubramanian**

"Pondicherry" is the French interpretations of the original name "Puducjeri" meaning "new settlement". Pondicherry and Karaikal are culturally and historically a part of Tamil Nadu. Culturally and geographically speaking Mahe and Yanam are the parts of Kerala and Andhra Pradesh respectively. Jouveau Dubreuil, a famous French historian who lived in Pondicherry points out that Karaikal is mentioned in a copper plate inscription preserved in

the Museum of Leyde University in Holland. The copper plate records the grant of certain privileges to a Buddhist monastery at Nagapattinam. Karaikal, is a district, lies between 10° 49' and 11° 01' northern latitude and between 79° 43' and 79° 52' eastern longitude covering an area of 13,515 hectares including 110 villages. It is situated 132 kilo meters further south of Pondicherry and 287 kilo meters south of Chennai. It is situated on a low coastal plain area that is largely agricultural.

LOTUS IN TAMIL CULTURE AND LITERATURE

P. Andal***

Lotus is the National Flower of India as well as to Vietnam. Among thousand flowers in the World lotus only influences many classical cultures across the world from the ancient Egypt to India and Far-East. Lotus was introduced as a meaningful flower in the Vedic period it was elevated to the level of symbol of worship in the Brahmanic, Buddhist and Jaina religions and used as eminent motif of decorations in Islam, Christianity and Sikh religion. From ancient people invested socio-cultural meanings up on lotus over the period. Lotus was

introduced as a meaningful used to explain thoughts and many aspects of God and Goddess, major and minor religions thoughts in India down the ages. By virtues of these sacred qualities. Lotus has gained a pride of places in literature, art, architecture, sculpture, philosophy, paintings, and mythology in India. Its rich thought and symbolism travelled to China, Japan, Burma, Sri Lanka, Cambodia, Java and Far-East Countries mainly because it is the only flower which possesses in itself the multiple layers of meanings. The role of Lotus in the promotion

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culture of Tamils. Lotus flower is known as *Padma*, *Kamala*, *Pandarika*, and *Pankaja* in Hindi. Tamil literatures refer *Lotus* as *Chenthamarai*, *Tamarai*, *Ambal*. Malayalam *Tamara*; Telugu *Tamara*, Kannada; *Tavare-gadde*. Spiritual meanings were attributed to God and Goddesses based on the parts of the flower such as the from, color, leaves, stem seeds, fruits, and are abundantly manifested in almost

all creation of man in the cultured life India, with space and time references. The role of Thamarai in the cultural life of the Tamils can be traced from Sangam period. Flora and fauna of Tamilagam has been a great source of inspiration to the Tamil poets and artists. Its color, beauty and softness have been compared to the various divine aspects of God and Goddess also compared to the beauty of various part of woman from head to toe.

TEMPLE ENDOWMENT OF SENJI NAYAKS IN TAMILNADU

M. Periyammal*

When the central power of the empire the Vijayanagara Nayaks ruling over the southura region from such places as Senji, Tanjavur and Madurai become independent. Another contribution of this period is the *Mandapas* supported by huge monolithic Columns containing over life sculpture representing not only gods and goddesses but also secular themes like hunter and huntress *Mandapas* of this class with marvelously sculptured pillars are found in the temples. Madurai, Tanjavur and Senji became in due to course by the first half of the 17th century A.D. independent and the Nayaks supplementary phase in politics and arts. It was virtually an over elaboration and continuance of the Vijayanagara tradition in art and architecture, as evidenced in granite craftsman ship of intricate character. In Tamil Nadu where virtually under Nayaks munificence and close patronage there was saturation point reached in the erection of main

temple in villages Vijayanagara rulers military dictator had mostly to the ostentation of the temple layout by *Massivegopuras*, *Prakars*, *Mandapas* etc, the Nayaks further elaborated the *Mandapas* reached full development as seen in Senji temples. The occasions for making grants by the royal ladies, chiefs, officials and other rich and poor individuals are also found in the inscriptional records. There are numerous references to grants made for the merit of the husband, mother, father, daughter and other relatives, for the merit and commemoration of the servants (*warriors*) who lost their life in the battle field during the eclipse days, for the welfare and prosperity of the family and king, village and country. The other occasions for making grants to temples by individuals was to expiate the sins committed by them, success combat for oneself, recovery from illness and others were also among the motives that indeed the people to start works of charity.

CONTRIBUTION OF SWAMI VIVEKANANDA TO HINDU RELIGION

T. Krishnamani**

Swami Vivekananda was keenly interested in the development of all aspects of national life. He was a "karma yogi" who believed in ceaseless constructive action. He drew the attention of his countrymen to the various ills from which it was suffering and gave a clarion call "Arise! Awake and stop Not Till the Goal is Reached" Swami Vivekananda has been hailed as "Awakener of Modern India "Nations Builder, Man Maker; synthesiser of science and religions. Synthesiser of the moral and material and synthesiser of intellect and physique. To him love for the

motherland was the first commandment and religion came next. In the book the master I saw him, Sister Nivedita wrote throughout those year in which I saw him almost daily the thought of India was to him like the air he breathed. True he was a worker at foundation. He never used the word 'nationality' nor proclaimed an era of "nations making", man making he said was his task. But he was a born lover and the queen of his adoration was his motherland". Swami Vivekananda in his famous address at the Parliament of Religions in 1893 at Chicago summed

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up his message and philosophy by saying that upon the banner of every religion will soon be written 'help and not fight' 'assimilation and not destruction, harmony and peace and not dissention' religion of the word are not

contradictory but they are various phases of our eternal religion. I accept all religion. Swami Vivekananda therefore, stressed for national reconstruction, all religion in India should work for social harmony and moral uplift of the people.

INSCRIPTIONS OF ILAYANGUDI

M.Ahamed Harris*

Inscriptions give the most important information to historical events. It was a primary source of the every historical work. Ilayangudi is oldest town in Tamil Nadu. Ilayangudi is a Muhammadan Centre. Early year Yallaers were lived in this town. It was important place in history, totally nine temples are situated in this town. Three temples are biggest in this town namely Sri Rajendra Chola Eswara Temple Sivan Temple, Mathana Vanu Gobala Perumal Temple Perumal Temple and Valmel Natantha Amman

Temple. Department of Archaeology in India published on Annual Report on Indian Epigraphy for 1949- 1950. This report mentions twenty Inscriptions in Ilayangudi these inscriptions are found in 1236 B.C. In fifteen inscriptions are located as "Rajendhira Solisvarar temple (or) Sivan temple", five Inscriptions are located at "Mathana Venu Gobala Perumal temple (or) Perumal temple' These *Inscription's nine* is letters are damaged and in completed to the matters. Eleven inscriptions are given to historical information.

HISTORY AND CULTURE OF TAMIL MUSLIMS AND MUSLIM SETTLEMENTS IN TAMIL NADU

M. Muhammed Abdulla Shabeerali**

This study is an attempt to analyse the history of the Muslims' settlement in different parts of Tamilnadu. There are about 3 to 4 million Tamil Muslims in India mostly in Tamil Nadu state and also in neighboring Kerala. A significant Tamil-speaking Muslim population numbering 1.8 million or more live in the Northern, Eastern provinces and Colombo in Sri Lanka and many other pockets across central, southwest provinces; however they are listed as a separate ethnic group in official statistics. There are around 500,000 in Malaysia and 20,000 in Singapore. Tamil Muslims are largely urban traders rather than farmers. There is a substantial diaspora of Tamil Muslims, particularly in South East Asia, which has seen their presence as early as the 13th century. In the late 20th century, the diaspora expanded to the North America and Western Europe. The Muslims living in Tamil Nadu are classified into many categories on the basis of their origin, language and the like. Majority of the Muslims of

Tamil Nadu are Tamil speaking and Urdu is the mother tongue of a section of the Muslims. The different segments in the Tamil Muslim society such as Rawthar, Labbai, Marakkayar and Deccanis are very important. A chain of Muslim trading settlements grew up along the east coast from Pulicatto Colochel in Kanniyakumari. Many of their richest settlements were located in the coastal towns of Thanjavur, Ramanathapuram and Thirunelveli districts. By the beginning of the eighteenth century towns such as Nagore, Kayalpatanam, Kilakkarai and Adirampatanam had become celebrated throughout the Indian Ocean Trading region for the wealth and profusion of their religious institutions. Arabu-Tamil was used by Arabs who came and settled in Tamil Nadu. The settled Arabs in Tamil Nadu learnt Tamil through Arabic script and wrote Tamil in Arabic script. It is believed that the origin of Arabu-Tamil is as old as contact of Arabs with Tamil Nadu.

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PITTU CHOKKANATHAR TEMPLE AT MADURAI - A STUDY

A.Arufnisha* & R.Revathi**

Temples are the main stay and backbone of the Hindu Religion. So many temples were constructed in Tamilnadu particularly Madurai is called as "Temple City". Many Shiva temples were built in Madurai¹. The Pittu Chokkanathar Temple is one of the important temple in Madurai. This temple still nearby river Vaigai in Madurai. Sixty four Thiruvilayadals which had been enacted by Lord Shiva. Out of the Sixty four Thiruvilayadals temples have been contains sixty and sixty one Thiruvilayadals. On sixty which is based on fox holy play and sixty one holy plays is floods started from Madurai vaigai river that is help to serve the Manickavasagar from bad situation. On having noticed the prayer of that old lady vanthi, Lord Shiva came there for helping her, in the task of raising the bank of the River Vaigai².

Manickavasagar did not have any

attachment to worldly possessions or position. He never assumed any superiority or inferiority complex. The riches helped on him were all distributed among the poor and the needy. He continued to live in solitude enjoying the silent communication with god Shiva. He was blessedly unaware of the happenings in the kingdom. That very night after the handing over ceremony of the horses, the newly arrived steels in the stables reverted themselves in to their original forms as foxes. They were happy to hid good bye to grass and stables. They did not like to behaviors. They wanted to feed on the old horses in the stables. They drank their blood. They moved freely in the city harming all creatures and humans. People in fear ran in all directions. The cries of the citizens in the midnight woke up the king from his sleep after the business triumph. He came to know the fact that all the horses turned out to be foxes and they returned to their forests nearby.

RETHINKING OF SAPTAMATRIKA CULT OF TAMIL NADU

M. Shankara Pandiyan***

The Saptamatrikas are generally found figured together in a group on the same panel and are quite a common sight in South Indian Villages and Siva Temples especially in Thiruchuttrimaligai as a Parivara devatas. When installed within the enclosure of a temple, they are seen often without a shrine built over them, and may receive such attention as the other Minor deities of that temple¹. These Matrikas were seven in numbers. They are also called as "Seven Mothers" or "Seven Divine Mothers". They are Brahmi, Maheswari, Kaumari, Vasihnavi, Varahi, Chamunda, Indrani. These with Mahalakshmi are sometimes counted as "Eight Mothers" or Astha Matrikas². They have only two hands. In a right hand they hold flower and right hand they place on thigh. They fold the right leg and they place the left leg. But they were not attached with Ganesa or Virabhadra.

Geographically, the Saptamatrikas are prevalent all over Tamil Nadu., even in the deep

south, an essential feature of pre-and consequently non-canonic origin.² Some of the Tamil Literature mentions about them an those are Silappadikaram and Kalingathuparani. Cilappatikaram in Valakkuraikatai 11-37 when Kannaki arrives at the threshold of the Pandya king's court to plead for her husband, the door keeper rushes in and announces the ushering storm in the following wards. "(May Lord! A Maid has come) She is not that youngest (Camunda) among the seven mothers (Saptamatrikas) (Aruvarkkilaiyananki). The comparison of Kannaki with Camunda⁴. One of the Saptamatrikas or one of the sin mothers. In Kalingaathuparani Verse has been dedicated to Saptamatas, the seven mothers whose vehicles are also praised. The following are the mounts thus described Swan for Brahmi, Bull for Maheswari, Peacock for Karumari, Elephant for Indrani, Buffalo for Varahi and Gobbin for Chamunda.

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கொங்குநாட்டுக் கோயில் திருச்செங்கோடு - அர்த்த நாதீஸ்வரர்

இராஜவர்மன்*

கொங்கு என்ற சொல்லுக்குத் தேன், இன்பம். மணம், மகிழ்ச்சி, பூந்தாதுகள் எனப் பல பொருள் உண்டு. இந்த பொருள்கள் எல்லாம் அதிக அளவில் நிறைந்து இருந்ததால் கொங்கு நாடு எனப் பெயர் பெற்று இருக்குமோ, 2 ஆம் நூற்றாண்டில் கங்கை வமிசத்தினர், இப்பகுதியை ஆண்ட போது கங்கை நாடாகி பின் அது மருவி கொங்கு நாயிற்று என்று கூறுவர். கொங்கணி வர்மாக்கள் ஆண்டதால் இப்பெயர் பெற்றது என்றும் சொல்வர். இக்கொங்கு, மூன்று பிரிவுகளாய் பிரிக்கப்பட்டது. அவை மீ கொங்கு (மீ - மேற்கு) தென்கொங்கு, வடகொங்காகும். கொங்கு நாட்டின் எல்லையைக் குறிக்கும் கொங்கு மண்டலம் "கிழக்கு - குளித்தலை, மேற்கு வெள்ளியங்கிரி வடக்கு தலைமைதெற்கு வைகாவுர், பழனி இந்நாட்டை ஆண்டவர்கள் அநேகம் பேர் அவர்கள் கங்கை வம்சத்தார், மராட்டியர், சோழர்கள், மைசூர் மகாராஜாக்கள் விஜய நகர அரசுகள், உடையார்கள் முகமதியர்கள் ஆவர்". 1977ல் தீப்பு சுல்தான் காலத்தில் இப்பகுதி ஆங்கில ஆட்சியின் கீழ் வந்தது. இக்கொங்கு நாடு புறநானூறு, அகநானூறு, குறுந்தொகை, நற்றிணை போன்ற பழம் பெரும் நூல்களில் இடம் பெற்றுள்ளது. கொங்கு நாட்டை சங்க புலவர்கள் பெருந்தலைச் சாத்தனார், பொன்முடியார், கருவுலர் பூதஞ்சாத்தனார் போன்றோர் பாடியுள்ளனர். இந்நாட்டைச் சேர்ந்த புலவர்கள் நன்னூலாசிரியர் பவணந்தி முனிவரும் உரையாசிரியர் அடியார்க்கு நல்லாரும் கொங்கு நாட்டைச் சார்ந்தவர்கள். "ஆலயந் தொழுவது சாலவும் நன்று" என்பது ஓளவையார்

வாக்கு. எள்ளுக்குள் எண்ணெய் போன்று பாலில் படுபெய் போன்று இறைவன் எங்கும் பரவி இருப்பினும் காட்சிக்கு மறைந்து விளங்குகிறான். கோயிலில்லா ஊரில் குடியிருக்க வேண்டாம் என்பது முதுமொழி. சோழநாடு, ஈழநாடு, பாண்டியநாடு, பழநாடு, மலைநாடு, கொங்குநாடு, நடுநாடு, தொண்டை நன்னாடு, துளுவநாடு, வட நாடு என வரிசைப்படுத்தப்பட்டுள்ள ஒன்பதுள் நடுநாயகமாய்க் கொங்கு நாடு விளங்குவது போல கொங்கில் பாடல்பெற்ற பழம்பதிகளான அவிநாசி, திருமுருகன் பூண்டி, திருநணா, கொடிமடச் செங்குன்னார் என்ற திருச்செங்கோடு வெஞ்சமாக்கூடல், திருபாண்டிக் கொடிமுடி, கருவுளானிமலை என்ற ஏழுனுள், திருச்செங்கோடு நடுநாயகமாய்த் திகழ்கிறது. இம்மலைக்கு நாகமலை இடமலை தூர்க்கை மலை என்ற பலபெயர்கள் வழங்குகின்றன. தேவாரத்திலும், பெரிய புராணத்திலும் கொடிமடச் செங்குன்னார் என்ற பெயரே ஆளப்படுகின்றது. இவ்வூரைப் பற்றி அருணாகிரிநாதர் பாடிய திருப்புகழ்ப் பாடல்கள் இருப்பத்தேழு. அவற்றில் இதற்குச் செங்கோடு, உரகசிகரி உரகவெற்பு, கட்செனி வெற்பு, காளகிரி, சர்ப்பகேந்திரம், செங்கேந்திரம், செங்குவடு, நாக்கரி, நாகமலை பனிமலை என்ற பெயர்களும் உண்டு. மேலே மாவீதியில் இருந்து பார்த்தால் நாகம் போல் இம்மலை நமக்கு காட்சி அளிக்கின்றது. திருப்பரங்குன்றம் போல் சிவனாரின் சிறந்த தலமாகவும், செங்கோட்ட வேலவர் என வழங்கும் அவர்த மகனாரின் குன்று தோறாடல்களில் ஒன்றாகவும் இம்மலை கருதப்படுகின்றது.

தஞ்சாவூர் வட்டார கல்வெட்டுகள் கூறும் நாட்டுப்புற தெய்வங்கள்

சீ.நீலாவதி**

சோழ மண்டலத்தின் மையப்பகுதிகளாக விளங்கிய பழைய தஞ்சாவூர் மாவட்டத்தில் இடைக்காலத்தில் (கி.பி. 9-14 நூற்றாண்டு வரை) ஏற்பட்ட சமூக பண்பாடு மாற்றங்கள் நிலவியல் அடிப்படையில் தோன்றியவையாகும். இப்பகுதியானது கிழக்கே வங்காள விரிகுடா, தெற்கே தென்வெள்ளாறு, மேற்கே கோட்டைக்கார, வடக்கே வடவெள்ளாறு ஆகியவற்றுக்கு இடைப்பட்ட பெரும் நிலப்பரப்புக்கு உட்பட்ட பகுதியாகும். இச்சோழ மண்டலத்தின் (2/4) நான்கில் இரண்டு பகுதிகளை மட்டும் உள்ளடக்கிய தஞ்சாவூர் மாவட்டத்தின் எல்லைப் பகுதிகளாக குறிப்பிடும்போது கொள்ளிடத்திற்கு தெற்கேயும், பாலக்கரைக்கு வடக்கேயும், சேரநாட்டிற்கு கிழக்கேயும், வங்காள விரிகுடாவிற்கு மேற்கேயும் உட்பட்ட நிலப்பரப்பை கொண்டுள்ளது. இம்மாவட்டம் இருபத்தோரு வளநாடுப்

பிரிவுகளையும், அறுபத்தைந்து நாட்டு பிரிவின் கீழ் 1894க்கு மேற்பட்ட ஊர்பெயர்களையும் பெற்று ஒரு வளமான சமவெளிப் பகுதிகளாக விளங்கியுள்ளது. கி.பி. 9 நூற்றாண்டு முதல் பல பேரரசுகள் ஆட்சி தொடங்கி முடிவறும் வரையில் தலைநகரமாகவும் தஞ்சாவூர் பகுதி இருந்துள்ளது. சங்க காலப் புலவர்கள் தங்களின் பெயர்களை குறிப்பிடும்போது இம்மாவட்ட ஊர்பெயர்களுடன் இணைத்துக் குறிப்பிடப் பெற்றுள்ளனர். அரிசிக்கிழார், ஆலத்தூர்க்கிழார், இடைக்குன்றார் கிழார், காவிரிப்பூம்பட்டினத்துக் களிக்கண்ணார், குடவாயில் கொல்லப்பக்கணார், நல்லாவூர்க் கிழார் என்று சிலரைக் குறிப்பிடலாம். இத்தகைய சிறப்புமிக்க தஞ்சாவூர் பகுதிகளில் 'நாட்டுப்புற சமயம்' மிகவும் சிறந்து விளங்கியுள்ளது. இதனைப் பற்றியே இக்கட்டுரையில் விளக்கப்படுகிறது. சிறு மரபுத் தெய்வங்களுக்கு ஒவ்வொரு

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ஊரிலும் கோயில்கள் இருந்திருக்கின்றன. இத்தகைய தெய்வங்களாக அப்பயனார், பிபாரி முதலிய தெய்வங்களுக்கு தஞ்சாவூர் பகுதிகளில் கோயில் அமைக்கப்பட்டு இதற்காக

தானங்கள் வழங்கப்பட்டுள்ளது. சில வேலைகளில் சிறுமரபுத் தெய்வங்களுக்குச் செப்புத் திருமேனிகள் செய்யப்பட்டு தானமாக கொடுக்கப்பட்டுள்ளது.

பழனி பெரியநாயகி அம்மன் கோவில் சிற்பங்கள் - ஓர் ஆய்வு

கி. யுவராணி*

தமிழ்நாட்டின் திண்டுக்கல் மாவட்டத்தில் உள்ள பழனியானது மேற்குத் தொடர்ச்சி மலையிலிருந்து கிழக்கு நோக்கி பிரிந்து நீண்டுள்ள மலைத் தொடர் ஆகும். 800 அடி முதல் 8000 அடி வரை உயரம் கொண்ட பழனி மலைத் தொடரில் நங்கூர்சி, சண்முகநதி, கெடவனாறு பாய்ந்தோடி வளம் கொழிக்கச் செய்கின்றன. பெருங்கற்காலத்திற்குச் சமகாலமாகக் கருதப்படும் சங்ககால இலக்கியங்களில் பழனியும், அதனை ஆண்ட அரசர்களை பற்றிய குறிப்புகளும் காணப்படுகின்றன. இவ்வுரின் பழம் பெயர் பொதினி என்றும் இப்பகுதியை சங்ககால பாண்டியர் முற்கால மற்றும் பிற்கால பாண்டியர் கொங்குச் சேரர், கொங்கு சோழர், விசயநகரர், மதுரை நாயக்கர், கிசலாமியர் மற்றும் ஆங்கிலேயர் ஆட்சி புரிந்தமைக்குண்டான ஆவணங்கள் கிடைத்துள்ளன. முருகனின் அறுபடை வீடுகளுள் ஒன்றான திரு ஆவினன்குடி அமைந்துள்ள பழனி நகரின் மையத்தில் பெரிய நாயகி அம்மன் என்ற பெயரில் ஒரு பழமையான கோவில் உள்ளது. இக்கோவிலின் சிற்பங்கள் பல கலை நுணுக்கத்துடன் நுண்ணிய வேலைப்பாட்டுடன் செதுக்கப்பட்டுள்ளது. மனிதன் ஓரிடத்தில் நிலையாக வாழத் தொடங்கியதும் கலைகளும் வளரத் தொடங்கின. அவ்வாறு

தான் இசை, ஓவியம், சிற்பம் என பல பரிணாமங்களில் கலை வளர்ந்தது. அவற்றில் சிற்பக்கலை ஒன்று தான் காலத்தை கடந்து நின்று அவனது புகழை பரப்பியது என்று கூறலாம். சாதாரண கற்களில் கலைஞனின் சிறுநிர் விளையாடியதால் அவை சிறந்த உருவங்களாக நின்று நமது மனதை பறிக்கின்றன. மாந்தர் அரசர் விலங்குகளின் சிற்பங்களை விட கடவுள் சிற்பங்கள் மக்களின் வழிபாட்டிற்கு உரிய சின்னங்களானதால் பாதுகாக்கப்பட்டு போற்றப்பட்டது. எனவே தான் கோவில்களில் தன்னுடைய கலைத் திறமையை காட்டி பல்வேறு நுண்ணிய சிற்பங்களை அமைத்தனர். மனிதனின் பண்பாட்டுச் சிறப்பை விளக்கும் அம்சங்களில் குறிப்பிடத்தக்கது. சிற்பக் கலையாகும் அதனால் தான் அரசர்களும் வள்ளல்களும் அவற்றிற்கு ஆக்கமும் ஊக்கமும் தந்து சிற்பக்கலையை ஊக்குவித்து வளர்த்தன. 16ம் நூற்றாண்டின் பல்வேறு கால கட்டங்களில் நாயக்க மன்னர்களால் புனரமைப்பு செய்யப்பட்ட “ஊர்க்கோவில்” “யானைக்கோவில்” எனப்படும் பெரியநாயகி அம்மன் கோவில் சிற்பங்கள் காண்போரை பரவசமடையச் செய்து தமிழர்களின் கலை மேன்மையை உலகுக்கு உணர்த்துவதாய் உள்ளது.

சைவம் வளர்த்த திருவலஞ்சுழி - ஓர் வரலாற்று ஆய்வு

M.மதிவாணன்**

தமிழ்நாட்டில் தஞ்சாவூர் மாவட்டத்தில் உள்ள திருவலஞ்சுழி ஈஸ்வரர் கோவில், சிறப்பு பெற்ற சைவ சமயக் கோயில் ஆகும். சோழர்காலத்தில் முதலாம் ஆதித்திய சோழன், முதலாம் ராஜராஜன், முதலாம் ராஜேந்திரன் போன்ற மன்னர்கள் காலத்தில் இக்கோயிலில் கட்டடக் கலை வளர்ச்சி உட்பட பல்வேறு வளர்ச்சிகள் ஏற்பட்டன. சோழர் காலத்தில்

இடக்கை, வலக்கை என இரு பெரும் பிரிவில் பல்வேறு ஜாதி மக்கள் வாழ்ந்து வந்ததை அறிய முடிகிறது. அக்காலத்தில் சைவ சமய வளர்ச்சிக்கு திருவலஞ்சுழி மற்றும் கிதனைச் சுற்றியுள்ள பல்வேறு கோயில்கள் முக்கிய பங்கு வகித்ததை அக்கால இலக்கியங்கள் மூலம் அறிய முடிகிறது. இவைவெல்லாம் ஆய்வுக்கு உட்பட்டதாகும்.

வாணியம்பாடி அழகு பெருமாள் கோயில் - ஓர் ஆய்வு

கோ. அரிகரன்***

வேலூர் மாவட்டம் வாணியம்பாடி நகரில் உள்ள சுமார் 1000 ஆண்டுகள் பழமை வாய்ந்த அழகு பெருமாள் கோயிலின் சிறப்புகள் பற்றியதாகும். இக்கோயிலில் 15க்கும் மேற்பட்ட கல்வெட்டுகள் காணப்படுகின்றன. அக்கல்வெட்டுகளில் இக்கோயில் சோழ, விஜயநகர அரசுகளால் புதுப்பிக்கப்பட்டதற்கான ஆதாரங்கள் உள்ளன.

இக்கோயிலில் சோழ, விஜயநகர அரசுகளால் புதுப்பிக்கப்பட்டதற்கான ஆதாரங்கள் உள்ளன. இக்கோயிலின் மதிற்சுவரில் இவ்வுரின் பெயரும் அதற்கான விளக்கமும் இடம் பெற்றுள்ளது இந்நகரின் சிறப்பு ஆகும். அதே போன்று பாலாற்றங்கரையில் அமைந்த இந்நகரின் மற்றொரு சிறப்பு என்னவெனில், கரையின் வலப்புறம்

* உதவிப் பேராசிரியை, வரலாற்றுத்துறை, அருள்மிகு பழனிபாண்டவர் கலை மற்றும் பண்பாட்டுக் கல்லூரி, பழனி - 624 601.

** ஆராய்ச்சி மற்றும் மேம்பாட்டு மையம், பாரதியார் பல்கலைக்கழகம், கோயம்புத்தூர்.

*** முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, சி. அப்துல் ஹக்கீம் கல்லூரி (இ), மேல்விஷ்ணு, வேலூர்.

கீழ்க்கில் அழகு பெருமாள் கோயிலும், இடப்பறம் மேற்கே விருந்தீஸ்வரர் கோயிலும் அமையப் பெற்றது தான். அழகு பெருமாள் கோயில் தல வரலாற்றை வைத்துப் பார்க்கும் பொழுது இங்கு பல நூற்றாண்டுகளாக வைணவகலாச்சாரம் சிறப்புற்று இருந்ததை அறியலாம். இங்கு அமைந்துள்ள அழகுபெருமாள் சுவாமி சன்னதி சிறப்பு வாய்ந்ததாகும். அதற்கு அருகாமையில் வடக்கே அமைந்துள்ள இலட்சுமி நாராயணசுவாமி ஆலயம் 108வது திவ்ய தேசத்தலமாக கருதப்படுகிறது. அழகு பெருமானுக்கு எதிரே சுந்தரவள்ளி

தாயருக்கென்று தனி சன்னதி அமைந்துள்ளது. தாயார் பத்மாசனம் நிலையில் காட்சியளிக்கிறார். தென்மேற்கே நாக கன்னிகைகளுக்கு தனி மண்டபமும் தீர்த்த கிணறும் அமைந்துள்ளது. இத்தகைய சிறப்பு கொண்ட கோயிலின் நிர்வாக வசதிக்கென்று தனிநிலங்கள் உள்ளன. பல்வேறு சிறப்பு அம்சங்களைக் கொண்ட இந்த ஆய்விற்கு முதல்நிலை ஆதாரங்களான கல்வெட்டுகளும் இரண்டாம் நிலை ஆதாரங்களான புத்தகங்களிலும் பயன்படுத்தப்பட்டுள்ளன.

வரலாற்றுப் பார்வையில் புதுக்கோட்டை திருக்கோகர்ணம் கோவில்

மா.சத்யா*

புதுக்கோட்டை நகரம் இடைக்காலம் முதல் வரலாற்றாய்வில் இடம் பெற்றுள்ளது. தொல்லியல் சார்ந்த பகுதிகள் புதுக்கோட்டையில் அதிக அளவு காணப்படுகிறது. கி.பி. 7 ஆம் நூற்றாண்டுக் குடைவரைகள், கி.பி. 8, 9 ஆம் நூற்றாண்டுக் கற்றளிகள், பிற்காலச் சோழர், பிற்காலப் பாண்டியர் கோயில்கள் நிறைந்த இம்மாவட்டத்தில் வரலாற்றுக் கருவூலமாக விளங்குகின்றன. புதுக்கோட்டை சம்ஸ்தானத்தில் காணப்படும் எண்ணற்ற கல்வெட்டுகளில் பல படியெடுக்கப்பட்டுள்ளன. எனினும் படியெடுக்கப்படாதவை ஆயிரக்கணக்கில் உள்ளன. இதில் புதிதாகக் கண்டுபிடிக்கப்பட வேண்டிய கல்வெட்டுகள் அதிகமாக காணப்படுகின்றன. இந்திரனால் சாபம் பெற்ற காமதேனுப்பசு கபில முனிவரின் உபதேசத்தால் தனது இரு காதுகளிலும் கங்கை நீரை நிரப்பிக் கொண்டு வந்து சிவபெருமானுக்கு அபிஷேகம் செய்து வந்து

முக்தியடைந்தால் இத்தலத்திற்கு கோகர்ணம் (கோ-பசு, கர்ணம்- காது) என்று பெயர் ஏற்பட்டது. ஆதிகாலத்தில் இத்தலம் கபில வனம் என்றும், மகிழ்மரத்தை தலவிருட்சமாகக் கொண்டுள்ளது. ஸ்ரீ கோகர்ணேஸ்வரர் குடைவரை கி.பி. 7ஆம் நூற்றாண்டில் தோற்றுவிக்கப்பட்டது. இங்குள்ள சிறந்த கல்வெட்டு பத்தாச்சாரியர் என்பவர் தலைமையில் இக்குடைவரை புதுப்பிக்கப்பட்டது என்று கூறுகிறது. இக்குடைவரையும் சப்தகன்னியரும் ஒரே காலம் என்று கருதப்படுகிறது. கிரந்தக் கல்வெட்டிற்கு அடுத்தபடியாக இங்கு காணப்படும் பழைய கல்வெட்டு கி.பி. 785 ஆம் ஆண்டைச் சேர்ந்த பாண்டியன் நெடுஞ்செடையன் காலத்தது ஆகும். இதன் மூலம் 1217 ஆண்டுகளுக்கு முன் திருக்கோகர்ணம் பகுதி பாண்டியர்களின் ஆட்சியில் அடங்கிருந்தது என்பதை அறியலாம். மேலும் பல்லவர்கள், முதலையர்களின் கல்வெட்டுகள் ஒன்று கூட இக்கோவிலில் காணப்படவில்லை என்பது குறிப்பிடத்தக்க அம்சமாகும்.

திருமணஞ்சேரி உத்வாகநாதர் கோயிலின் இராகு சிற்பம் - ஓர் சிறப்புப் பார்வை

தி.விஜயமாலா**

சோழநாட்டில் குறிப்பாக காவிரியின் வடகரை மற்றும் தென்கரை பகுதிகளில் தேவார பதிகங்களால் பாடப்பெற்றும் கலை மேன்மையுடன் கூடிய சைவ மற்றும் வைணவ கோயில்கள் நிறைந்த பகுதியாகும். சோழர்களின் கலைப் படைப்புகளாக திகழும் வடகரை தலங்களில் 25-வது தலமாக திருமணஞ்சேரி உத்வாகநாதர்தலம் அமைந்துள்ளது. இத்தலம் நாகைமாவட்டம் குத்தாலம் வட்டம் குத்தாலத்திலிருந்து வடக்கிழக்கில் சுமார் 6 கி. மீ தொலைவில் அமைந்துள்ளது. இத்தலத்தில் சிவபெருமான் உமாதேவியை திருமணம் செய்துக் கொண்ட தலமாகவும், ஆமை சிவபெருமானை வழிபட்டு ஆண் குழந்தையாக உருவம் பெற்ற தலமாகவும், இராகு விமோட்சம் பெற்ற தலமாகவும் காணப்படுகின்றது. இவ்வூரை மணவாளபுரம் என்றும் புலோக

கல்யாண வீடு என்றும் கீழை திருமணஞ்சேரி என்றும் கூறப்படுகின்றது. தற்போது திருமணஞ்சேரி என்று அழைக்கப்படுகின்றது. இக்கோயில் இலக்கிய சான்றாக திருஞானசம்பந்தர் பாடிய தேவாரபதிகங்களிலும், திருநாவுகரசர் பாடிய தேவார பதிகங்களிலும் 10 பாடல்களிலும், இத்தலம் மற்றும் கோயிலின் இறைவனை புகழ்ந்துப்பாடியுள்ளார். மேலும் இக்கோயிலின் வரலாற்றினை அறிவதற்கு சோழமன்னர் இராஜராஜ சோழன் (கி.பி 985- 1014) முதல் இராஜாதிராஜசோழன் (கி.பி 1163- 1216) வரை கல்வெட்டுகள் சான்றுகள் இடம் பெறுகின்றது. இக்கல்வெட்டுகளின் வரலாற்று நிகழ்வுகள் மட்டுமின்றி கோயிலுக்கு அளிக்கப்பட்ட கொடை பற்றிய செய்திகளும் கூறப்படுகின்றது.

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** முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

HISTORIOGRAPHY

ADDRESS OF THE SECTIONAL PRESIDENT

THE MADRAS SCHOOL OF ANCIENT INDIAN HISTORIANS

Shankar Goyal*

Introduction

In this Presidential Address I attempt to evaluate the history writing of the Madras school of ancient Indian historians. It has been inconceivable, in the time and space at my disposal, to deal with every major historian or his work, and, consequently, I have confined myself to a few of the most important ones, and to their most valuable writings on the subject {S. Krishnaswami Aiyangar (1871-1946), K. A. Nilakanta Sastri (1892-1975) and T. V. Mahalingam (1907-1983), whose pioneering efforts definitely provided the much needed and reliable chronological framework to study south Indian history. Some other historians and their works are mentioned in passing, but as the Madras school of ancient Indian historians has produced so many luminaries, such as, V.R.R. Dikshitar, K.K. Pillay, C.S. Srinivasachariar, T.N. Ramachandran, K.V. Raman and P. Shanmugam, to name only a few, this Presidential Address is not intended to investigate the whole field. I have also argued that now there is an immediate need to study the political history of south India from the holistic or integral point of view in which cultural and political aspects of life are treated as various aspects of an organic whole for the narrative part dominating in most of the recent works on political history treat it as if it has no relation with the socio-economic, religious and cultural changes.

S. Krishnaswami Aiyangar (1871-1946)

S. Krishnaswami Aiyangar was born on April 15, 1871, in the village of Sakkottai (Shajikot), the ancient Raghunathapura, a suburb of Kumbhakonam. He was graduated from the Central College, Bangalore, and was awarded a degree in Physics. Since he did not get a distinction in that subject, he devoted himself to postgraduate studies in Mathematics, while working in a school in Bangalore itself. But after he was transferred to a teacher's post first at Chikmagalur and then at Kolar, in the Mysore State, he had to give up the study of Mathematics for that of History and took

his M.A. degree in it in 1899. Just when he was about to become the Headmaster of a High School, his M.A. thesis on the *History of Mysore under the Wodeyars* was published in the *Madras Review* of May 1900, and this enabled him to become a Lecturer in History in the Central College. His interest in ancient Indian history was due to his contacts with V. Venkayya and E. Hultzsch, both epigraphists, and interested in south Indian history. Instigated by their example, Aiyangar wrote two papers on Chola ascendancy and Chola administration which received encomium from Hultzsch who also suggested him to give real scope to his intelligence in interpreting the historical value of inscriptions.

When the University of Madras created a chair of Indian History and Archaeology in 1914, Aiyangar was appointed to that post. He held this post till 1929. But in between, in 1919, he was appointed Reader in the University of Calcutta and delivered some lectures on the contribution of south India to Indian culture. The University of Calcutta also conferred on him an Honorary Doctorate.

On assumption of the new office at the University of Madras, Aiyangar chalked out three lines of work. Firstly, he used to deliver every year a series of advanced lectures to the students of the honours classes on chosen topics of Indian history. The first of the advanced lectures was concerned with Vijayanagar and in the subsequent years practically the whole of the Hindu period down to the foundation of Vijayanagar was dealt with in these lectures. Secondly, he supervised university research students. During his fifteen years of office he successfully guided the work of four research students allotted to him. The works of these students included the following : *Sources of Vijayanagar History* by A. Rangaswami Saraswati, *History of the Nayakas of Madura* by R. Sathianathaiyyar, *History of the Pallavas of Kanchi* by R. Gopalan, and *Hindu Administrative Institutions* by V. R. R. Dikshitar.¹

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Thirdly, Aiyangar was himself engaged in research work and published the results whenever ripe.

Aiyangar graced many posts of honour. He was elected a member of the Royal Asiatic Society in 1908 and was conferred a "Diwan Bahadur" title in 1928. He was the Secretary of the All-India Oriental Conference for a number of years and presided over its Session in Mysore in 1935. He presided over the first section of the Indian History Congress in Allahabad in 1938 and was its General President in 1940 in Lahore. But the most signal honour was the Campbell Gold Medal conferred on him by the Bombay Branch of the Royal Asiatic Society in 1940. He died in 1946 at the age of 76.²

Aiyangar has many works to his credit on a wide range of subjects. His *Ancient India and South Indian History and Culture* (Poona, 1941), his collected works, include most of his important papers on Indian history and culture from time to time. These papers are divided into two parts : papers on general Indian history upto 1300, both north and south, included in the first part which was published under the title *Ancient India* ; and the other papers of the same useful character, but mainly relating to a later period of south Indian history and also some miscellaneous papers bearing upon topics of Indian culture forming another part in continuation, under the caption *South Indian History and Culture*. His *Ancient India*, being the first volume of his collected works, incorporates his lectures on ancient India, on such topics as the imperial Guptas,³ the Huna problem in Indian history, the Vakatakas and their place in Indian history, the Vakataka-Gupta relations⁴ and the Gurjara empire in north India. He was of the opinion that king "Chandra" mentioned in the Meharauli iron pillar inscription was no other than Chandragupta I and, consequently, the first Gupta *Maharajadhiraja* was the paramount ruler of almost the whole of India. His views on the early history of the Vakatakas were vitiated by this basic presumption.⁵ With regard to his contribution to the history of north India, it may be stated that they incorporate all the latest researches upto 1941, the year of its publication.

Aiyangar's contributions to south Indian history and culture is tremendous. There is no field from the earliest times to the British period where his conclusions can be ignored even now. His *Some*

Contributions of South India to Indian Culture (Calcutta, 1923) contain at one place his main contributions to the study of south Indian culture. According to him, south Indian culture has a character of its own despite the interaction between the north and the south. He points out that south India today presents Brahmana orthodoxy in its Vedic form, its chief features being performance of ritualistic sacrifices and cultivation of learning and its propagation; that modern Hinduism is the result of ritualistic Brahmanism with the addition of theism which was originally northern but developed more fully in the south as the cult of *bhakti* ; that along with the notion of *bhakti* or devotion to a personal God is Tantrism {worship offered by means of mystical signs and formulae, Andhra, instead of Tamilnadu, was probably responsible for this; that in the spread of Indian culture and the expansion of Indian commerce, the former in the east and the latter both in the east and west, the share of the south was considerable; that in administration, particularly local administration, which was fully developed under the Cholas and also in central administration, the south shows a distinctive character though the general notions were the same both in the north and in the south and these ideas continued right upto the British days in the south; and that the south has preserved Indian religions and learning better than the north. The conservation of both was due to the empire of Vijayanagar, the supersession of which empire by the Muhammadans was a short parenthesis in the history of the general development of religion and culture in south India. In the north, they were subject to great pressure and unavoidable modifications by the impact of Islam which came with the Muhammadan invasions.⁶

The chronology which Aiyangar has fixed for Tamil literature and history has been more or less accepted. He believes that Sangam literature is of a pre-Pallava character and, as such, referable to the early centuries of the Christian era; and the literature, the typical representatives of which are the *Tevaram* and *Tiruvaymoli* of the saints of the Saivas and Vaishnavas, belongs to the age of the Pallavas and is assignable to the period 300 to 900 A.D.⁷ It was Aiyangar again who fixed the date of the Kalabhra interregnum in south Indian history from 300 A.D. onwards. The Kalabhras were active in south India upto 700 A.D. or so. They were intruders from the north

into the Tamil country and created an interregnum in Pandya rule. It is very likely that the Sangam order of society may have been destroyed by them.⁸ Again, the credit for giving a more logical account of the origin of the Pallavas goes to Aiyangar. Earlier they were equated with the foreign Pahlavas. But, according to him, they were a dynasty of officers of the Satavahanas, probably related to them and they conquered the Kanchi region. When the Satavahana dynasty broke up, they apparently set up independently and founded the new dynasty of the Pallavas, as distinct from the older chieftains, the Tondamans of the region. They promoted the religions, culture and language of the north, because they had imbibed them from the Satavahanas.⁹ As regards the Cholas, Aiyangar's account of them in his collected works is still comprehensible; nobody has given a better description of the working of their self-governing local bodies. Though later researches have disproved some of his identifications of places in the Bengal expedition of Rajendra Chola Gangaikonda, he was the first Indian historian to describe the maritime relations, friendly and otherwise, between the Cholas and the Sailendra empire in Malaya and Sumatra.

Aiyangar's *South India and Her Muhammadan Invaders* (Oxford, 1921) covers the period from the decline of the Cholas and the Hoysalas to the rise of Vijayanagar. In it he emphasised the heroic efforts of the Hoysalas and the Kakatiyas and their feudatory chieftains to save south India from the effects of the Muslim invasions. His contribution to the history of Vijayanagar is significant. He is known for the new methods that he introduced in interpreting the history of Vijayanagar. If R. Sewell reconstructed *A Forgotten Empire* (London, 1924) with the help of the Persian and Portuguese and archaeological sources and H. Krishna Sastri added to them inscriptional sources, Aiyangar collected casual references to Vijayanagar history in non-historical literature in Sanskrit, Telugu and Kannada. It is with these sources that he was able to understand the character and significance of the empire, about which he wrote eloquently at more than one place.¹⁰ Not only has he fixed the character and significance of this empire, he has contributed to many aspects of its history. He holds that the founders were the officers of the Hoysalas,¹¹ he has contributed to the unravelling of the confusion caused by four monarchs who succeeded one another, all of them

having almost similar names like Narasimha, Narasa and Vira Narasimha.¹² It is in this work that we find the best account of the glorious reign of Krishnadevaraya¹³ and also of the battle of Talikota or Rakshasi-Tangadi.¹⁴

It is not only to political history that Aiyangar devoted his research. In the work titled *The Evolution of Hindu Administrative Institutions in South India* (Sir William Meyer Lectures that he delivered in 1930) he concluded that the Hindu monarchy, though autocratic in an emergency, "satisfied the exacting demands even of a pure and complete democracy not only in form but more completely in spirit." His *History of Tirupati* (in two volumes, Madras, 1940, 1941) is a model of its class.¹⁵ It is an unprejudiced description of a shrine which at various stages came under the effect of the Jaina, Buddhist and Saiva cults before it became and continues to be the most notable Srivaishnava shrine equally popular with the rest of the Hindu community. In his Preface to the work Aiyangar wrote, "I have made use of all the sources of information with care that a work like this deserves and have adopted deliberately the method of letting the sources speak as far as they could, as in a controversial matter like this, it is much the best thing to set out the facts clearly and place them upon an indubitable footing, quite distinct from such inferences that one may have to deduce from these facts. ... The facts are there quite distinctly stated followed by such inferences I have been enabled to draw therefrom." Aiyangar studied Sanskrit language with great assiduity and care and attained a very high degree of proficiency in it. It is quite evident in his edited Sanskrit work, *Parama Samhita of the Pancharatra*, with his Introduction and a English translation of the text. His other Introduction to *Manimekhalai in Its Historical Setting*, the work for which he received the Great Silver Medal by the Institut Historique et Heraldique, reveals a thorough knowledge of the various systems of Hindu philosophy, not the scrappy knowledge which most people get by reading incorrect translations of the original texts.

While delivering his Presidential Address (Section I) to the Allahabad Session of the Indian History Congress (1938), Aiyangar expresses his views on Aryanization of India or Indianization of the Aryans. "To melt all these various people into one uniform would have been a feat impossible of achievement," he writes. It was a long process, therefore, from this to go on assimilating various

people that composed Indian society, and bringing them into the fold of a united Indian society, certainly not a united Aryan society in the narrower sense of the term. "The process must have been long and powerful", he says, "involving compromise of various kinds." The expansion of Aryans, according to him, was a process of Indianization, the Aryan Vedic organization expanded into the Indian caste system, an institution of gradual growth.

"History", according to Aiyangar, "should never serve the purpose of propaganda even for noble purpose." Elaborating his vision in his Presidential Address to the Lahore Session of the Indian History Congress (1940), he says, "We have no right whatever to make history subserve our purposes, however noble they may be in themselves and the value of a study of history is lost completely for good and for evil by the slightest interference with the recording of its actual course." For one example, he explains, teachers of history have been admonished to teach history leaving out of it altogether all that would tend to promote sectarian fanaticism. An effort of abolishing what would promote religious bitterness is certainly a good thing and the way to teach it is not to remove from history the acts of fanaticism and fanatical personalities who played their part in history. The plainest way of teaching the youth to put an end to religious bigotry in their convictions and character is not to tell the lie that people were never fanatics in history and as such never committed any heinous act of promoting religious bitterness. On the other hand, without obscuring truth, the people have to be convinced of the consequences of evils resulting from fanatical acts of rulers which need be projected rather than quietly glossed over. The historian is, therefore, advised not to perpetuate lies in his pronouncements. Aiyangar also enjoined the historians to bear in mind the principle laid down by Lord Morley that "We have no right to expect from the past anything but that past in all its completeness, which means that a history of the past is intended to tell us what that past was, nothing more, nothing less." Our knowledge of history may not be quite accurate and absolutely correct in all its details from the imperfection of the material and even of the minds that go to work upon it, he observes, but we are bound in honour, may be even in common honesty, to tell the tale of what actually happened as accurately as we can get at that. It is then that history becomes a study of value as a record of actual human

experience. Then only can it be made use of for studying progress in the past "to know what promoted real progress and what prevented it, thereby cultivating a critical judgement." That is the real teaching of history. We ought to recover from the past all that "we can possibly recover, and in true perspective. All narrowness in sentiment{ sectional or local, and other kinds of patriotism must be kept aside."¹⁶

Aiyangar thought that the European savants could not understand our literature fully. He asserted that a specific study like that of the Vedas showed that while the European researches of it had undoubtedly made the meaning of words clear, an equivalent claim could not be advanced with truth in respect of the understanding of the ideas, the allusions and all that made it literature.¹⁷

Aiyangar also thought that our studies had reached a stage when an extensive reconstruction of history seemed called for and could be undertaken with a chance of successful completion.¹⁸ The Indian History Congress set up a body with Aiyangar as the Chairman of the Coordinating Committee to develop a comprehensive scheme of writing Indian history.¹⁹

Apart from being a member of the Mysore Education Service, Aiyangar also actively participated in public activities, such as, founding learned societies or being associated with them or editing journals. One of the earliest institutions, with the founding of which he was actively associated, was the Mythic Society of Bangalore. He was its first Secretary, and after continuing in that position for some years, he worked as the Editor of its quarterly journal for five years. The best way to find out how active was he is to go through the various numbers of this journal. He delivered many lectures under its auspices, he presided over some, and when he was not doing either, he commented upon the lectures of others. His contributions in all these capacities are still worth perusal. The other journal with which he was involved was the *Indian Antiquary*. He was its Joint Editor for more than ten years along with Sir Richard Temple, S. M. Edwardes and E. A. W. Oldham. But it is as the Editor of the *Journal of Indian History* that he will be long remembered. Shafaat Ahmed Khan started it in 1921, but could not continue it after the third volume. Aiyangar took it up and struggled hard for five years and secured a recognised position for it, but its finances continued to cause anxiety. After a severe struggle each

time, he continued the work, notwithstanding the great financial loss which it involved. The only reward which he received was the recognition from scholars and the ungrudging cooperation of his colleagues in the editorial staff, C. S. Srinivasachariar and V.R.R. Dikshitar,²⁰ until at last, he was able to persuade the University of Kerala, Trivandrum, to take it over and relieve him of this responsibility.

The books and many articles of Aiyangar deeply influenced many historians of the country. G.S. Sardesai, for example, wrote, "When many years ago, I ploughed my lonely furrow trying to put into Marathi garb a connected story of India's past, I found myself entirely in the dark as regards any reliable data for the history of south India and the rich store of its past glory. ...My attention came to be drawn to the writings of this learned scholar and I must say that my whole view of the Maratha history was profoundly influenced by them. I then realised that we could not study the Marathas by themselves and neglect the pregnant issues offered by the indigenous Hindu civilization of peninsular India." Sardesai also admired Aiyangar's insistence that Indian scholars should help themselves in the field of history as in other spheres of national regeneration. For Indians alone can study and accurately interpret the records and materials of ancient past. Many earlier histories of a number of distinguished western scholars had become obsolete, if not entirely misleading. Sardesai, therefore, recapitulated that "Aiyangar's career had been an inspiring example to many... and deserved to be cherished as such examples of devotion to scholarship were few and far between." Some of his close friends have described the reasons for his influence. Shafaat Ahmed Khan, for example, stated, "Upon everything he has written are stamped thoroughness and solidity. He has also shown in his person a rare devotion to learning and a singular capacity for making and retaining friends." Another contemporary of Aiyangar in the Central College, Bangalore, commented that he was "never in the way and never out of the way." All who knew him agreed that "he was essentially reasonable and had the gift of a quite persuasiveness which seldom failed to bring converts to the reasonable view."²¹

K. A. Nilakanta Sastri (1892-1975)

Professor K. A. Nilakanta Sastri²² belonged to the Madras School founded by S. Krishnaswami Aiyangar and was in a way the academic successor

of the latter. He was born on Friday, August 12, 1892, in an economically modest but enlightened Telugu Niyogi Brahmana family of Tirunelveli, Tamilnadu, as the third and the last son of his parents. He was brought up in rural surroundings. He had his early education in George Secondary School, Kallidaikurichi, and in the Ambasamudram High School. His eldest brother A. Kuppaswami managed to get for him a Government Scholarship of the value of Rs. 14/- p.m. for his B.A. For M.A. he got the Thurso studentship which fetched about Rs. 20/- p.m. By sheer hard work he got not only a First Class in M.A. (1913) but also stood first in the Presidency.

After such a brilliant academic career, Nilakanta joined the Hindu College, Tirunelveli, as a Lecturer. He taught History there from 1913 to 1918. Then he served as Professor of History in the Benares Hindu University, from 1918 to 1920. In 1920 he joined Meenakshi College, Chidambaram, as Principal, and spent eight years in building up the college from an intermediate college of about 70 pupils in the beginning to the level of a university with 700 pupils on the rolls and magnificent new buildings and hostels at the end of 1928.

Nilakanta Sastri served as one of the most distinguished Professors of Ancient Indian History and Archaeology of Madras University from 1929 to 1947 when he retired on attaining superannuation at 55. But that was not the end of his academic career. He became Professor of Indology, Mysore University (1952-56) and Director, Institute of Traditional Culture (sponsored by the UNESCO), Madras (1957-71). For a year he was a Visiting Professor (1959) at the University of Chicago where he delivered a series of lectures on south Indian history.

Sastri graced numerous posts of honour. He was the General President of the Indian History Congress, Patna, in 1946 and the General President of the All-India Oriental Conference, Lucknow, in 1961. Also, he acted as Chairperson of many sessions of various seminars and conferences. He also served as the Honorary Member of l'Ecole Francaise d'Extreme Orient, Saigon, in Indo-China; the Royal Asiatic Society, Bombay, Ceylon and Malayan branches; the Hon. Fellow of the Royal Asiatic Society of Great Britain and Ireland; and the member of Central Advisory Board of Archaeology, New Delhi.

Even in his early years, K.A.N. Sastri was in the enlightened company of the cream of great scholars, like Professors Saranathan, Vaiyapuri Pillai, M. Raghava Iyengar and others. Dr. Rajendra Prasad was very friendly and kind to him even after becoming the President of India. Among his other academic friends and associates mention may be made of P. C. Bagchi, A.S. Altekar, R. C. Majumdar, N. P. Chakravarti, Tarachand, Bisheshwar Prasad, B.P. Saxena, H. C. Raychaudhuri, S. K. Chatterji and Nihar Ranjan Ray. Despite his being an orthodox Br̥hma'a he could inculcate good relations with Father Heras, a Christian scholar. Among his students who made a mark in the field of politics and administration are included R. Venkataraman, the ex-President of India, S. Kameshwar Rao, and R. Tirumalai, retired officers of the Indian Administrative Service. Among his students who made a mark in the field of history, prominent are C. Minakshi, K. Gopalachari and A. Appadurai.

Sastri was not only a man of letters but also an exceptionally successful and inspiring teacher. He was an eloquent speaker. He knew the *Arthasastra* by heart. He was very strong in Sanskrit, Tamil, Telugu and English. He also learnt Dutch and French to study south-east Asian history. He knew many subjects besides history, knew the history of many countries besides India, and knew many branches of history besides political and dynastic. His independent scholarly pursuits continued till his incapacitation due to failing sight and deaf ears. He expired in 1975.

Nilakanta Sastri produced a considerable amount of historical literature. His works may be classified into five categories²³ according to their form and content :

A. His major works whose dominant trait is political : (i) *The Pandyan Kingdom* (1929), (ii) *Studies in Cola History and Administration* (1932), (iii) *The Colas*, I and II (1935, 1937, in one volume in 1955), (iv) *The Tamil Kingdoms of South India* (1948), (v) *Sir William Meyer Lectures on History of Srivijaya* (1949), (vi) *History of India* (three parts, 1950, revised edn. *Advanced History of India* (1970), (vii) *A History of South India* (1955), (viii) *The Culture and History of the Tamils* (1964), and (ix) *India { a Historical Survey* (1966), (revised edn. *Life and Culture of the Indian People*, 1974).

B. Works on cultural and social history : (i) *Gleanings on Social Life from the Avadanas* (1945), (ii) *South Indian Influences in the Far East* (1949), (iii) *Dravidian Literatures* (1949), (iv) *Cultural Expansion of India* (1959), (v) *Development of Religion in South India* (1963), (vi) *Cultural Contacts between Aryans and Dravidians* (1967), and (vii) *Sangam Literature { Its Cults and Cultures* (1972).

C. Edited works : (i) F. Max Muller's *India { What Can It Teach Us ?* (1934), (ii) *Some Documents on the History of Cochin* (1939), (iii) *Foreign Notices of South India from Megasthenes to Huan* (1939), (iv) *Further Sources of Vijayanagar History*, 3 vols. (1946), (v) *Age of the Nandas and Mauryas* (1952), (vi) *A Comprehensive History of India* (Vol. II, 1957), (vii) *A Great Liberal: Speeches and Writings of Sir P. S. Sivaswami Aiyar* (1965), (viii) *India as Seen in the Br̥hat Samhita of Varahamihira*, and (ix) *B. C. Law Memorial Volume* (1946), Jt. Editor.

D. Works on methodology : (i) *Historical Method in Relation to Problems of South Indian History* (1941), (ii) *Lectures on Factors in Indian History* (1949), (iii) *Historical Method in Relation to Indian History* (1956), and (iv) *Sources of Indian History* (1961).

E. Some minor writings and stray historical articles : (i) *The Concept of a Secular State*, (ii) *Agastya*, (iii) *Alexander's Campaign against Porus*, (iv) *Nalanda*, (v) *Tirumala Naik, the Portuguese and the Dutch*, (vi) *Southern India, Arabia and Africa*, (vii) *South India*, and (viii) *South India and South-East Asia* { a collection of twenty-eight research articles. He also delivered some Presidential Addresses to the learned bodies.

The earliest work to come out from the pen of Sastri was *The Pandyan Kingdom*. It was an enlarged version of a series of lectures he delivered on this subject at the University of Madras in 1926. The Pandyas had at no stage any great influence on the main course of Indian history. Pandyan antiquities have also somehow failed to interest scholars. However, Sastri realized that a complete view of the story of south India cannot be obtained until the history of the Pandyas is fully worked out. Sastri himself began his work with the candid admission that his work makes no claim to be considered as "a full and satisfactory account of the Pandyan

kingdom." But, as Father Heras pointed out in his review of this work, "'Sastri was eminently successful in his enterprise" and by this book he "placed himself among the great professors and writers of the history of India."²⁴

Studies in Cola History and Administration may justly be called a spade work for his *magnum opus*, *The Colas*. The history of the Cholas easily falls into five divisions, viz. : (i) the pre-Christian period, (ii) the literature of the Sangam age, (iii) the interval between the end of the Sangam period and the rise of the line of Vijayalaya, (iv) the period of the Vijayalaya line, and (v) the age of the Chalukya-Chola line of Kulottunga I. While giving details about various rulers of the dynasty Sastri also deals with the central and local governments, taxation and finance, population and society, agriculture and land tenure, industry and trade, education and learning and lastly religion and literature under the Cholas. A curious feature of *The Colas* is that the Chola art does not find a place in it. Sastri considers the earlier phase of Indian history as its happier phase : "'The history of the Cola empire belongs, on the whole, to this earlier and happier phase of India's history."²⁵ In the opinion of A. L. Basham, "'Despite the troubled times and the seething national unrest and aspiration of the late nineteen-twenties and thirties, much solid work was done along the lines laid down by Bhandarkar. H. C. Ray's monumental *Dynastic History of Northern India* (2 vols., 1931-36), and K. A. Nilakanta Sastri's very detailed study *The Colas* (3 vols., 1935-37), are only two examples among many."²⁶

The Tamil Kingdoms of South India and *The Culture and History of the Tamils* of Sastri give an excellent review of the government, socio-economic conditions, religion, literature and fine arts of the Chera, Chola and Pandyan kingdoms. *History of Srivijaya* or the *Sumatran Kingdom of the Sailendras* was the theme of Sir William Meyer Lectures Sastri delivered at the University of Madras in 1946-47. *Sangam Literature { Its Cults and Cultures* is another scholarly work of Sastri in which he made a successful attempt to bring into prominence the sober and realistic picture of the political, social, religious, and economic life that prevailed in the ancient Tamil country, with the help of the early Tamil classics. He depicts a vast panorama of life of the

Sangam age. The language he employed here is rich, dignified and plainly direct.

K. A. N. Sastri's *The Colas*, *Foreign Notices of South India*, *Further Sources of Vijayanagar History* and *South Indian Influences in the Far East*, etc., were great pioneer works in their respective fields of study. They are also the models of historical writing in which original sources, most of them unearthed by Sastri himself, have been critically examined and fully utilized.

Sastri wrote quite a few text books of south Indian history which are primarily based on published sources and works of earlier authors in the field. Of these *A History of South India* (from prehistoric times to the fall of Vijayanagar) is more than an ordinary text book. In fact it is by far the best work on south Indian history. In this work Sastri presented in a compact form a comprehensive account of the history of the whole of south India treated as a single geographical entity.²⁷ In it he has incorporated the results of his own researches, and has also brought together material previously scattered in many separate studies and presented it as a coherent narrative. Here, political history naturally occupies a predominant place, but an account is also given of social life, commerce, religion, philosophy, literature and the plastic arts. These subjects are treated in the course of the historical narrative and also in four separate chapters at the end of the book. The history of the Vakatakas is given in chapter VI. Both in respect of chronology and history he has broadly followed the outline of A.S. Altekar. For example, he believed that Rudrasena I was helped by Bhavanaga in his internal troubles, that the conquests of Samudragupta did not affect the Vakatakas, that the Guptas contracted matrimonial alliance with the Vakatakas to strengthen the Gupta position "in execution of their plans against the Sakas", that Prabhavati gave considerable help to her father in the Saka war, and so on.²⁸ The history of the Chalukyas of Badami,²⁹ Pallavas and Pandyas³⁰ are given in chapter VIII.

All in all, in his *A History of South India* Sastri takes the reader along with him amidst falling kingdoms and clash of arms. However, his work is not only the chronicle of kings or the wars they waged; it also includes a depiction of material conditions, social institutions, philosophy and religion and art and literature. Here, Sastri not only builds up the broad outlines of the history of

peninsular India but has brought out the multicoloured and fascinating cultural life and cultural movements of the people of south India. His work reflects the true history of the life of the people and their cultural movements. Sastri's concept of history is so wide that it includes every aspect of the life of humanity. His scholarship and his intimate connection with the land and people give to his historical writings a distinct stamp of his own. This work established him as the foremost historian of south India. Commenting on this work B. K. Majumdar says, "'the entire political history of ancient India has been covered by the valuable works of Dr. H.C. Raychaudhuri and Dr. H. C. Ray except perhaps the history of south India in its entirety which has been only presented to the public by Professor K. A. Nilakanta Sastri in his *A History of South India*, published in 1955."³¹

Sastri edited two very significant volumes entitled *Age of the Nandas and Mauryas* and *A Comprehensive History of India* (Vol. II)³² sponsored respectively by the Indian History Congress and the Bharatiya Itihasa Parishad.³³ The first volume contains eleven chapters of which five are Sastri's contribution. Sastri's approach to the history of Asoka was traditional in nature and his treatment of Maurya polity was based on the acceptance of the *Arthashastra* "'as the authentic production of the Mauryan empire."³⁴ For him Maurya period was one of "'great endeavour and noble achievement."³⁵ "'Politically India became one, and the cultural unity in the midst of diversity that has always characterised her civilization became more marked than ever in this period."³⁶ "'India was in the van of human progress," Sastri declares, "'and one of her greatest emperors sent forth into the world the message of universal peace and love."³⁷ The second volume covers the history of the Mauryas and the Satavahanas (325 B.C. to 300 A.D.). In this work greater stress has been laid on cultural movements and social institutions.

Sastri also compiled and edited a few source books of south Indian history. Of these mention may be made of *Further Sources of Vijayanagar History*, 3 vols., *Some Documents on the History of Cochin* and *Foreign Notices of South India*. In the spirit of a genuine scholar Sastri has not only discovered and used new sources but has given them a systematic form for the benefit of future scholars in the field.

Now, we may discuss some of his minor works. His *Gleanings on Social Life from the Avadanas* is a collection of data on social life from two of the earliest known works of this class of the Buddhist literature { *Divyavadana* and *Avadanasataka* (c. 100-150 A.D.). In *South Indian Influences in the Far East* he has studied the art and social life at the early stage of Hindu colonization of the east with a view to estimating the role of southern India in their evolution. In his view influences from other parts of India which flowed into the area were weaker and less persistent than those from south India. His *Cultural Expansion of India*³⁸ is an attempt to find out Indian elements in the cultural make-up of other countries, particularly those of Eastern Europe, Near East, Middle East, Central Asia, China, Indo-China and Indonesia. His *Sangam Literature { Its Cults and Cultures* is an account of the earliest Tamil literature known to us. It comprises more than two thousand poems which help create a pen-picture of polity, society and economy. *Dravidian Literatures* is a small booklet of only forty-eight pages giving general readers a short but compact outline of the chronology and content of the literatures in the principal languages (Tamil, Telugu, Kannada, and Malayalam) of south India. *Development of Religion in South India* contains the series of seven lectures Sastri delivered at the University of Chicago in 1959. From the integration of cults and the beginning of Hinduism to the present-day reform and modernization forms the theme of discussion. *Cultural Contacts between Aryans and Dravidians* is a course of four lectures which he delivered at the University of Patna in 1964. He is of the view that the Aryan-Dravidian contacts were friendly. The view put forward by some scholars that the Dravidians were pushed out of northern India has, Sastri believes, no real basis.

Nilakanta Sastri's two Addresses, as Sectional President, 'Ancient India Section' and as General President, Indian History Congress, Calcutta, 1939 and Patna, 1946 respectively, provide an insight into his concept of history and political thinking. The Calcutta Address concentrating on 'the Conception of *Chakravartin*' is more a record of the attempts made by ancient Indian powers { the Mauryas and the Guptas in the north, and the Andhras, Pallavas and Cholas in the south to extend their political tentacles in India as also by the latter, particularly the Cholas, across the seas pursuing an active naval policy. This conception

of *Chakravartin* might have led to an all-India State, and in the Mauryan empire this condition was nearly attained but the intense love of social and local autonomy on the part of the people forbade the rise of a centralized administration. In his words, "the pattern of peace-time life in ancient India was that of a number of closely-knit autonomous groups each contributing to a fairly rich and harmonious culture, richer and more harmonious perhaps than ever before or since but maintained on somewhat slender means."³⁹

K. A. Nilakanta Sastri did not subscribe to any particular philosophy of history. He did not attempt to find out the forces behind the historical process or movement or identify the prime mover in history. He was also not concerned with such questions as: "What is the meaning of history?" "What fundamental laws govern historical development and change?" His view of history is quite simple. He regards history "as the entire record of men living in societies in their geographical and physical environment."⁴⁰ He sees the human race as a single society and looks at history in universal terms. In such a view India also becomes a part of universal history. "From the period of prehistory to the present age of atomic energy, India has been in close contact with almost every civilization of every age in the world. Well it may be said that India from time immemorial has been a part of universal history."⁴¹

In the nineteenth century, the main object of history was regarded as teaching of political events in their rigid chronological sequence. But Sastri had freed himself from this narrow perception. He believed that history is concerned not only with the political happenings, it is also concerned with the economic, social, cultural and religious aspects of life. Actually, his concept of history is so wide that it includes every aspect of the life of humanity. He does not negate the importance of chronology and political history but advocates the reconstruction of social and religious history also. "The stress on political history is not accidental or perverse and it does not proceed from a failure to realize the value or importance of social history. Any picture of social life, if it is to be of real significance, must have a firmly established framework of chronology to fit into. And this framework, which alone could support and hold together the reconstructions of social and religious history, cannot be built up except by fixing the details

of political history. This is true in some measure of the history of all countries and is especially so, of our own."⁴²

Sastri sees an intimate link between the past, present and future: "What we have been determines in a large measure what we are, and may well influence, if not decide, what we shall be."⁴³ He partly accepts Benedetto Croce's dictum that "All history is contemporary history." "It is in a sense true to say that the knowledge of the present is the key to the understanding of the past, that the knowledge of the past varies with the present, and insight into the past with the personality of the historian."⁴⁴

Sastri believes in the uniqueness of historical situations. "No two historical situations are alike. It is often said that history repeats itself. It would be much truer to say that history never repeats itself."⁴⁵ The concept which arises out of the idea that history repeats itself denies the very idea of progress. Even the repetition of progress is not progress. Sastri was thus a great believer in the idea of progress.

According to Sastri, "History is a scientific discipline in which the student should be ready to go wherever his evidence leads him; but the conclusions of history will be viewed and understood by each generation according to its own lights."⁴⁶ To Sastri, "The historian, like a scientist, has to have a mind which is free from pre-occupation, which is free from theories and is ready to take in all the bits of evidence, and appraise, each such bit at its proper worth."⁴⁷ Further, "in the writing of the history of one's own country the temptation, to select some facts and suppress others that go against your thesis, or in your judgement do not redound to our credit, is strong, but must be resisted." He also emphasized: "It is the task of the historians of India to delineate impartially the successive phases of the country's development through the ages and enable the reader to arrive at just appraisal of the good and the bad, the strength and the weakness, that marked it at every stage."⁴⁸ According to Sastri, in search of truth the students of history should be ready to go wherever his evidence leads him. In his works he always tried to follow this principle and maintained all along a high standard of professional honesty. He knew it well that in a conflict between pre-conceived idea and historical documents, usually the former prevails with disastrous results for

historical scholarship. He took care to avoid that danger and did not allow prevalent theories or formulations to influence his judgement.

Like other scholars he drew upon five categories of sources {literary evidence, archaeology, epigraphy, numismatics and accounts of foreign travellers. But he did not take his sources at face value. Rather, he verified the authenticity of his sources from different angles before using them in his history. He knew that the historian legitimately indulges in an act of creative imagination. But that is to be done within certain limits and in no case "the historian should allow the present to dominate the past and turn history into a handmaid of politics."⁴⁹ It is true that history is intrinsically far more complex than the more objective realms dealt with by the sciences. Still, the proper task of a historian, Sastri feels, is interpreting the past for the present not carrying the present into the past. Sastri himself tried to hold close to the texts and other categories of sources and interpreted them with impartiality and honesty.

In his Presidential Address to the Indian History Congress, Patna, in 1946, Sastri pointed out that the harm that results from one-sided history is immense, and when history is used as propaganda the consequences are likely to be deadly. He appreciates Kalhana, 'the Father of Indian history', for having the ideal of truth and impartiality : "That noble-minded one is alone worthy of praise whose word, like that of a judge, keeps free from love or hatred in relating the facts of the past."⁵⁰ According to Sastri, we can have no better standard for the historian.

However, Sastri believed that historical truth is always many-sided, and there is always scope for differences of interpretation of the evidence at hand. The scope for such differences is particularly wide in our period in which almost all the sources bear a certain bias and offer divergent accounts of the same set of events.⁵¹

Sastri was ever willing to change his opinion or altering his conclusion, if newly discovered dependable data warranted such a change. For example, when new evidences came from the Chola inscriptions he unhesitatingly countermanded his earlier conclusions.

In his writings Sastri followed a simple, clear and lucid style by avoiding highly ornamental and

complex sentences; his polished language and depth of feeling add charm and freshness to his writings. In the delineation of facts, Sastri had a rare combination of gifts { a mastery over all the varied and complicated sources and a balanced and accurate judgement. Therefore, whatever he wrote is always readable.

Though Sastri always maintained an all-India vision and approached Indian history from the standpoint of an Indian, his main contribution has naturally been to the history of south India. As V.A. Smith became the author of the first really complete history of India, to Sastri belongs the credit of writing a full-scale connected history of south India from prehistoric times to the fall of the Vijayanagar empire in the seventeenth century A.D. According to N. Subrahmanian, "K.A.N. Sastri's position as an Indologist is so central to the historiography of south India and especially Tamilnadu that it may be said that a greater part of the history of Tamilnadu has been settled by his efforts rather than anyone else's. Though S. K. Aiyangar was a pioneer and set the pace for Tamil historical studies, Sastri gave a nearly final shape to the picture."⁵² In the words of S. K. Mukhopadhyay, "Sastri contributed more than anybody else towards the reconstruction of south Indian history and culture. He has not only built up the chronology of some of the important dynasties of south India, but has also uncovered the cultural and social history of the people. His aim always had been to discover the rich cultural heritage of the south that lay hidden for a long time."⁵³

According to Sastri, it is essential that each historian should accept the ideal of truth and impartiality, and refrain from deliberate suppression and distortion. But his own attempt at objectivity was a lamentable failure. Firstly, Sastri was a great Hinduphil which had great influence on his judgement of events and persons in the second volume of his *A Comprehensive History of India*. He has laid emphasis on the superiority of Hinduism and Indian culture. He sometimes betrays anti-Islamic bias also. He aimed to promote a sense of pride in his Hindu past, recollecting the glories of India for fifteen centuries, viz., between the rise of the Mauryan empire and the fall of the Cholas. According to him, though in the organisation of free government, ancient India must rank below some other lands and far below ancient Greece, but the continued vigour of the village institutions of the

south mitigated for many centuries the evils of a weak central government. In all the other arts of civilized life south India was the peer of any other country. From the earliest times this part of India carried on and developed a maritime trade which linked her with the empires of Rome and of China. She gave Burma her earliest script and profoundly influenced the art and religion of distant Indo-China. Her social economy was securely built on the harmony of diverse groups, each free in its own sphere to pursue its proper methods and cherish its ideals. Its literature with its richness and power is the most precious treasure inherited from the past, vividly depicting the thoughts and lives of her saints, philosophers and kings, and providing moving and musical expression to the joys and sorrows of her people. He did not subscribe to the view held by many in the south that the people of the peninsula are the builders of the Indus civilization. He also rejected the view of some Tamilians, born out of narrow Tamil nationalism, that the people of the south are the original inhabitants of India. He was rather inclined to accept the view that the Dravidians, like the Aryans, came to India from outside, probably from central Asia and eastern mediterranean region. He also does not agree with the view that the Aryan penetration into the south was superficial and that it did not affect the life style of the people. On the contrary, he believes that Aryanisation of south India represented a happy blending of Aryan and Dravidian elements, a synthesis of two cultural traditions.

Though Sastri resents north-centred historical writing in modern India and argued that the south is not sufficiently represented in the works on Indian history, he has no bitter feeling against the north and never subscribed to the narrow regionalism of the south. He took care to avoid isolationism and chauvinism in his writings and had no sympathy for narrow Tamil nationalism.

Sastri had a very high opinion of the impact of Indian civilization in the countries of Asia and the world. He believes that there was a time "when Asia led the world in civilization and culture, and India led Asia."⁵⁴

Sastri sees the colonization of south-east Asia also "as just a continuation of the process by which the Deccan and south India were Aryanised and Hinduised by the inflow of northern influences."⁵⁵ He

had the insight of a social historian. He explains the social structure of the south in the days of the Cholas thus : "Caste was the basis of social organisation and each caste was more or less a hereditary occupational group with an active organisation for the regulation and protection of its economic and social interests; and the Indian society of those days is best conceived as a loose federation of strong self-regulating groups which shared a common background of social rights and obligations which made for mutual understanding and accommodation."⁵⁶ He is, however, silent on the problem of caste conflict or other social injustices like untouchability or unapproachability.

On the question of the Aryan penetration into the south, he observes : "The results of Aryan penetration into the south were more cultural than racial and the pre-Aryan inhabitants survived the 'conquest' in sufficient strength to retain their own language and many of their old habits and methods of life, with the consequence that the resulting culture was a real blend of the Aryan and Dravidian elements which shows several points of difference from the culture of the remaining parts of India which were more thoroughly Aryanised."⁵⁷

In the same vein he describes the mission of the Hindu colonists thus : "Just as the Greek colonists carried to their new home fire from the hearth of the home city, so the Hindu colonists carried with them an organised culture based on four easily identifiable elements viz., a conception of royalty, Sanskrit as the means of literary expression, a mythology drawn from the Veda, Epics and Puranas, and a sociology based on the observance of the Dharmasastras, particularly the laws of Manu."⁵⁸

Sastri gave a new perspective to Indian history by bringing the whole of south-east Asia within the orbit of the history of Indian culture. His vision has always been broad, as well as deep and penetrating, and did not leave a single known west Asian, Roman, Greek or any other source in order to explore the dimensions of India's contribution, as well as her debt, to world human thought and culture. His book *Cultural Expansion of India* is an attempt to find out Indian elements in the cultural make-up of other countries, particularly those of Eastern Europe, Near East, Middle East, Central Asia, China, Indo-China and Indonesia. Sastri attempted to prove the widespread Indian

influence in Asia and in different parts of the world. The term 'Greater India', which became widely current in historical circles at the time, was a sign of the growing national pride in the part India had played in the civilization of Asia while phrases such as "'Indian colonies in south-east Asia", occurring time and again in many contexts, were indicative of the reactions of the historians to the political situation. According to Sastri, though the colonies had no political connection with the mother country, the new states were Hindu in every respect. Sastri compares Indian imperialism with Roman imperialism and British imperialism thus: "'When an Indian empire was established, it made little difference to the lives of the people of its component parts, which went on as before. Yajnavalkya expressly states that when the conquest of a country was completed nothing in it was to be changed, and the king was to respect local customs and institutions as if they were those of his home country."⁵⁹ There should not be any consciousness of cultural superiority on the part of the conqueror and his followers over the conquered; and in a social milieu which exalted stability above change, the conqueror was strictly enjoined to maintain the status quo. Samudragupta's victorious march into the Deccan and Rajendra Chola's expansion to the Ganges are the most conspicuous examples of the sheer exhibition of *Parakrama* on the part of great rulers; they led to no permanent results; they were not meant to do so.

Sastri came from an orthodox Brahmana family, and his class prejudice and caste bias is evident from the following passage : "'There is practically no evidence of ugly social conflicts and jealousies such as those between the right-hand and left-hand castes, or between Brahmins and non-Brahmins of more recent times. The general impression derived is one of social harmony, removed alike from the placid content which knows no ambition and the blind and ruthless pursuit of class-interests."⁶⁰ Sastri is silent on the problems of caste conflict or other social injustices like untouchability in the days of the Cholas in south India. This bias in the attitude of Sastri only shows how difficult it is for a historian to cut himself off from his social moorings.

Sastri has cautioned historians against certain common errors usually committed in the interpretation of the past such as the error of discovering in history the lessons which we wish to draw, the error of discovering all great and good things in the past of

one's own country, taking sides in historical disputes and telling the tale almost exclusively from a particular point of view, and making statements full of inaccuracies and factual mistakes. Sastri does not think that it is good and useful for a historian "'to have preferences, leading ideas and superior conceptions."⁶¹

Sastri was the foremost historian of south India and one of the front rankers of modern India. He has contributed more than anybody else towards the reconstruction of south Indian history and culture. He not only built up the chronology of some of the important dynasties of south India, has also uncovered the cultural and social history of the people. His aim had always been to discover the rich cultural heritage of the south that lay hidden for a long time. In this self-imposed task he has been eminently successful. Well-equipped with history, archaeology, Sanskrit and languages of the south, he produced a large number of standard volumes on his subject. More than fifty years' study and research, combined methodology, a keen historical insight and, above all, the vast range of his specialized field, from the age of the Sangam to the Vijayanagar empire, combined to assure him a high place among the historians of modern India.

T.V. Mahalingam (1907-1983)

Professor T.V. Mahalingam, one of the most eminent historians of south India, started his career as a Lecturer in the Madurai College, Madurai, and later served the Raja's College, Pudukkottai. He joined the University of Madras in 1947 and was appointed as Professor of Ancient History and Archaeology in the Department of Indian History and served there in that capacity till 1959. In that year the Department of Indian History was bifurcated and the Department of Ancient History and Archaeology was formed and Mahalingam was appointed its Professor and Head, the post he held till his retirement in 1971.

Besides contributing more than a hundred papers on history, historiography, epigraphy, numismatics, archaeology, art, architecture, religion and philosophy, Mahalingam also published over a dozen research monographs. These include *Administration and Social Life under Vijayanagar* (1940), *Economic Life in the Vijayanagar Empire* (1942), *Banas in South Indian History* (1951), *South*

Indian Polity (1955, 1968), *Nagas in Indian History and Culture* (1965), *Nagesvarasvami Temple, Kumbakonam* (1967), *Early South Indian Palaeography* (1967), *Kancipuram in Early South Indian History* (1969), *Studies in South Indian Temple Complex* (1970), *Mackenzie Manuscripts*, in two vols. (1972, 1976), and *Inscriptions of the Pallavas* (1984). For his work on social and administrative history of Vijayanagar he was awarded D. Litt. degree of the University of Madras. Mahalingam also conducted extensive explorations and a number of excavations in Tamilnadu. He published the results of excavation of Tirukkampuliur and Alagarai (*Report on the Excavations in the Lower Kavery Valley*, University of Madras, 1970). These excavations were conducted by him during 1962-1964. The two sites are located in the Tiruchirappalli district, Tamilnadu. It contains the details of material culture and antiquities unearthed in the above two sites. The different pottery types and graffiti found from these excavations broadly confirmed the cultural sequence arrived at other excavations conducted in Tamilnadu.

Mahalingam was the Sectional President (II) of the Indian History Congress, the Session held at Jaipur (Rajasthan) in 1951. He was also the President of the Nagpur Session of the Numismatic Society of India in 1970 and presided over the Third Annual Congress of the Epigraphical Society of India at Udupi (Karnataka) in 1977. In recognition of his services to the cause of history the Government of India honoured him by bestowing *Padma Shri* in 1969.

Mahalingam acquired reputation as a historian of south India quite early. The writing of south Indian history is full of problems. In his paper "Problems of Historical Writing in India with Reference to the History of South India" published in the *Proceedings* of a Seminar held at the India International Centre, New Delhi, in 1963, Mahalingam discussed some of them in detail. Here, he pointed out that "So far as south India is concerned the geographical and travel accounts of Ptolemy the author of *Periplus* as also the historical and geographical writings of Livy, Pliny and other scholars of the Roman imperial age supply valuable information on our trade, situation of marts, etc. Fahien, Hieun Tsang and other Chinese travellers who had distant and vague peeps into our land have left some notes on what they observed and what they

heard and in so far as these get local confirmation are useful. In the medieval period Marco Polo was followed by a regular line of European travellers especially to the Vijayanagar empire whose testimony is quite valuable."⁶² But this foreign evidence is supplemented only a little by local literature which has left us no connected history of the country while numismatics which along with archaeology speaks a limited and cryptic language is usually a supplementary evidence and never a leading or primary evidence on south Indian history.⁶³ In this situation the most formidable and probably the most useful source of historical information for early and medieval south Indian history is epigraphy. From the days of Asoka to the days of dismembered Vijayanagar we get a plethora of lithic inscriptions and copper plate grants, but the collation of the material so gathered and the edition of the inscriptions (dynasty-wise or region-wise or arranged chronologically) or translations of these epigraphs have not been done in a systematic manner, though the subject needs almost immediate attention. Mahalingam, therefore, pleaded for an elaborate scheme for the complete and systematic edition of the innumerable epigraphs. He also emphasised the need for a detailed study of the records of the post-Vijayanagar period.

In this connection he drew special attention of the scholars to the manuscripts of the Mackenzie Collection. Of these manuscripts he catalogued 244 with their summaries in two volumes entitled *Mackenzie Manuscripts*, Vol. I (Tamil and Malayalam), and Vol. II (Telugu, Kannada and Marathi), and published them from the University of Madras, respectively in 1972 and 1976.

Colonel Colin Mackenzie came to India in 1783 and lived entirely in the Orient till his death in 1821. He was the first military engineer in Madras in the first two decades of the nineteenth century and later on the Surveyor-General of the East India Company at Calcutta. He collected during the period of his service in south India a good number of manuscripts in different languages of the region besides Sanskrit, Marathi and Arabic and arranged them with a view to preparing a history of south India from the early times to his own day. The manuscripts so collected by him are divisible into different groups, namely, local tracts (*kaifiats*), local history and biography, Puranic and legendary accounts

of places and men, Jaina literature, works of purely literary nature like plays, tales and poems and works relating to astrology and astronomy. Among the historical manuscripts in the collection, a few are of some value to the historian of south India and among them are the *Karnataka Rajakkal Savistaracaritam* (detailed history of the Karnataka kings) and *Kongudesarajakkal* (kings of the Kongu country). These historical manuscripts cover a wide period and relate to the history of south India from the early times though the information they give about the early dynasties is not very reliable, for much of it is gossip and loose tradition. But they are of some value to the history of south India in the eighteenth century.⁶⁴

The task of cataloguing the collection of these manuscripts was entrusted in 1930s to K. A. N. Sastri who along with N. Venkataramanayya used some of them pertaining to political history in *The Further Sources of Vijayanagar History* (3 Vols., Madras, 1946).

Of the records relating to political history, the accounts of the Palayagars are most useful for scholars interested in studying the nature of feudalism in south India. The *palayam* was similar to the *jagir* of the Mughals while the *kavali* lands were assigned to a few persons in a particular locality made responsible for the maintenance of law and order in the area, a purely police function. The accounts of the Palayagars provide valuable material for studying their interaction with the Nayaks as well as the East India Company.⁶⁵

The numerous *kaifiyats* or local registers, along with the *Attavanatantram* (an eighteenth-century administrative manual), constitute an invaluable source of the administrative history of the south from the sixteenth to the eighteenth century. The *kaifiyats* give an idea of the *ayagar* system which can be compared to and contrasted with the *jajmani* system.

The categories of land rights are discussed at several places, for instance in the *Attavanatantram* itself and when describing the agrarian set-up of the various districts. Villagers are said to be classified as cultivators, tax-payers through the labours of others and easy-goers (*khushbash*). Elsewhere there is reference to the renting of lands by contractors as apart from the fixed-rent lands.

The manuscripts relating to the social structure deal with the Kongu-Vellalas (agriculturists), Kurumbas (shepherds), Maravas (cultivators) and Kaikkolas (weavers) in some detail. The *Jatinul* also records the mythological origins of the various castes.⁶⁶

Mahalingam's *South Indian Polity* (Madras, 1968) is a comprehensive volume dealing with all aspects of polity, state, kingship, ministers, and other high officials and administration at different levels. It also deals with such interesting aspects of political life as emblems and royal *lanchhanas*. Mahalingam assumes a decentralised polity as fundamental to feudalism and identifies locally powerful warriors as feudatories paying tribute to the Pallavas as token of their vassalage.⁶⁷ Obviously, it was in this sense that in 1928 Beni Prasad described the Gupta empire as a "feudal-federal" organization.⁶⁸

In 1969 Mahalingam brought out his *Kancipuram in Early South Indian History* from Bombay. It discusses the history of Kanchipuram from its very beginning to the age of the later Pallava rulers of the tenth century. In its first chapter Mahalingam has delineated the early history of this city including its association with the Mauryas. Then, in the second chapter, is described the rise of the early Pallavas. Then, the history of the Pallava rulers is given in eleven chapters from Simhavarman to Aparajita. The last or the fourteenth chapter is devoted to the later Pallavas. The work is mainly concerned with the political aspect of the history of this dyansty.

T. V. Mahalingam's *Studies in the South Indian Temple Complex* was published from Dharwar in 1970. It contains three lectures delivered by him at the Kannada Research Institute in 1967. Its aim is to make a typological study of the structural unit of a temple and the axial and peristylar adjuncts in the temple complex in south India, especially in the Tamil country. In lecture I, Mahalingam shows how, after the very first ritual in the construction being conceived as the *garbhadhana*, the various parts of the structure are nomenclaturally equated with different limbs of the human body. It is followed by a discussion of references to building architecture in the Sangam literature. Early caves in Tamilnadu and Kerala, architectural terms in early Tamil literature, *vimana*, different kinds of *sikharas*, *vimana* above the cornice,

sandhara and *nirandhara* types of shrines, *vimanas* with more than one sanctum and influences on the shapes and types of *vimanas* are the other subjects covered by this lecture. In lecture II, Mahalingam deals with the structures aligned axially. The peristylar shrines including the *garbhagrha* and the adjuncts around it, viz. the Devi shrines, the shrines for the *parivara-devatas*, the Nayanars and Alvars, besides other deities and saints of local importance glorified and sanctified in legends and *Sthalapuranas* are the subject of lecture III. Thus, within the limitations of a short monograph, Mahalingam has tackled all these topics with admirable clarity. But, as he himself says, each of the topics dealt with by him demands elaborate study.

The other important work of Mahalingam on the Pallavas is entitled *Inscriptions of the Pallavas* (New Delhi, 1984). It is described by many as a source book throwing light on many aspects of the early and early medieval south Indian history, polity, society, and economy. It is a rather bulky volume. It was the second in the series to be published after K. V. Ramesh's *Inscriptions of the Western Gangas* (New Delhi, 1984) under the auspices of the ICHR. It contains 375 inscriptions found engraved on stone and copper plates. The volume brings together for the first time all the available Pallava inscriptions (known till 1976). Even though the Pallava dynasty in one form or the other ruled for nearly six centuries from the early fourth century to the end of the ninth century, there are not many inscriptions for the period upto 700 A.D. and so the bulk of the inscriptions belongs to the eighth and ninth centuries only. For about 300 inscriptions included in this volume both the texts and English abstracts are given and for the rest only the abstracts are provided.⁶⁹ Each inscription is provided with an Introduction as to the provenance, the references to earlier publications, language, script and the date. The text of the inscriptions given in this work are in Sanskrit, Prakrit, Tamil and early Kannada and are of considerable palaeographical and orthographical interest. Normally, the Pallava inscriptions refer only to the regnal years of the ruling king and so the addition of the equivalent date in Christian era has to be appreciated. The inscriptions are divided in six sections according to chronology; there are also two elaborate lists, topographical and king-wise, in the beginning to guide the reader. The Introduction carries a useful historiographical sketch and an outline of the Pallava history on the basis of the

inscriptions. There is also a discussion on the significance of the inscriptions for the administrative and cultural history. In Section VI are included all the hero-stone inscriptions discovered and published by the Tamilnadu State Department of Archaeology till then. Mahalingam is hesitant to consider them as those of the Pallavas of Kanchipuram on the ground that the texts of those inscriptions depict a somewhat different linguistic and palaeographic tradition and they are confined to one particular fringe area. But, according to Y. Subbarayalu, a careful reading of those records leaves one in no doubt that they refer to the Pallava rulers of the main line only and that they supply some new information otherwise not found elsewhere.⁷⁰

As Professor and Head of the Department of Ancient History and Archaeology, University of Madras, T.V. Mahalingam was actively associated with the Inscriptions Programme of the ICHR and prepared a series of ten volumes entitled *Topographical List of Inscriptions in the Tamil Nadu and Kerala States upto c. A.D. 1300*. Published from New Delhi between 1985 and 2000, obviously after his demise, it contains, on the whole, more than 15,000 inscriptions, lithic records as well as copper plates, listed and arranged according to the proforma mentioned in the Preface to the first volume. Each inscription gives its location, language, script, dynasty (king), approximate date and a brief summary of its contents. The significance of this series lies in the fact that it presents various facets of political, social, economic, religious and cultural life of the people in the districts of these regions covering all the villages in various *taluks* in the ancient and early medieval period of history. However, as the districts have been delimited recently the references given in these volumes should be taken as those of old division. But there is no doubt that the material can be fruitfully used for restructuring several unknown aspects of south Indian history and polity.

Another work executed but left unpublished was similar to the above. He, with B.R. Gopal (former Professor of History, Anantapur University, Anantapur), collected all the inscriptions of the Vijayanagar dynasty. They prepared summaries for all the inscriptions from all the four southern states and arranged them in topographical order. The type script was prepared but before it saw the publication,

Mahalingam passed away. But the work of Mahalingam and Gopal is recorded by Noboru Karashima, who also died recently in 2015, in his work *Towards a New Formation : South Indian Society under Vijayanagar Rule* (Oxford, 1992, p. 39, fn. 11). Later on, inscriptions belonging to Karnataka and Andhra Pradesh states were published by the Government of Karnataka.

As the Sectional President (II) of the Indian History Congress, Jaipur Session (1951), Mahalingam highlighted the achievements and also the drawbacks of the period between 711-1200 A.D. Here, he also referred to the impact of the Arab and other Muslim invasions on Indian society and the special tax *Turushkadanda* imposed by the Gahadavalas to meet foreign aggression. In the Deccan and south India the Muslims found conditions congenial for them, and friendly intercourse existed with the Muslim states of south-west Asia. Muslim saints like Nathadwali preached Islam in south India. He also refers to the growing influence of the *Agamas* in temple rituals and worship and the bringing of priests from the north for the organization of such worship. There was a vigorous theistic devotional movement. On the philosophical side of the Hindu revivalist movement, Kumarila led a crusade against Buddhism and succeeded in reviving respect for the authority of the Vedas. Mahalingam, while appreciating the move for the revaluation of the history and culture of our country by Indian scholars, as well suggests that the "ideal history writer is one who is always fair-minded in his treatment and conclusions. If we are able to attain this ideal that would be the greatest service that we can render to our country and to Indian history."

In his Presidential Address to the Nagpur Session of the Numismatic Society of India (1970)⁷¹ Mahalingam discussed the problems connected with the south Indian numismatics from Punch-marked coins onwards, including the Tamil-Brahmi, Kalabhra, Pallava, Pandyan and Chola coins. Here, he has also taken into consideration the discovery of a large number of Roman and other foreign coins from different places in south India which adds a new dimension to south Indian numismatics. Though a number of such Roman coins belonging to the Kushana and post-Kushana period have been found at different sites in north-west and north India also, on account of the

political and cultural exchange between the Kushana and the Roman empires including north Africa, their provenance in the south is of great importance. They seem to have been in circulation or at least in use in places which had Roman contacts during the period from about the first century B.C. to the second century A.D. Roman contacts with south India during this and the succeeding periods are also borne out by archaeological evidence, such as Roman pottery, amphorae jars, dyeing watt etc. Excavations at places like Arikamedu, Uraiyur, Kanchipuram and Vasavasamudram in the Tamil area and Brahmagiri and Chandravalli in Mysore have established beyond doubt the cultural and trade contacts between south India and the Roman empire in the early centuries of the Christian era. Hence, the find of Roman coins as also other indications of the Roman contact bear out the extent to which and the period during which Roman cultural traits found their way into the south Indian coastal and inland areas. According to Mahalingam, while considering the Roman coins in south India one is faced with problems like :

- (1) Were the Roman *dinarii* accepted as regular currency or only as bullion weights as Wheeler thinks?
- (2) Did they influence the local currency ?
- (3) Were the Punch-marked coins coeval with the Roman *dinarii*. If so, what was the relation between them ?

These are problems to which categorical answers may not be possible in our present state of knowledge. For an examination of such questions there is need for more reliable data about the coins with reference to their find spots, weights, legends, etc. and the provenance and nature of indigenous coins got from such places. But the questions like these emphasise the need for a proper study of the foreign coins in the country through the ages. The subject requires careful study. It may be of considerable interest that a few excavations in south India have yielded pottery of the Chinese origin. Also, a bilingual inscription in Tamil and Chinese has been found in China. In view of these facts Mahalingam observed, "I feel that there is great necessity for a comprehensive encyclopaedia on Indian numismatics providing detailed information on different types of coins, with particular reference to their denomination,

value, metrology, legends, symbols and iconographic motifs on them. This can serve as an easy and useful reference book for the rising numismatists. The task is however difficult, and therefore it cannot be undertaken by one single scholar.⁷²

In his Presidential Address to the Annual Session of the Epigraphical Society of India held at Udupi in 1977, Mahalingam emphasised the need of a close cooperation between historians, linguists and epigraphists. Epigraphy, which includes palaeography, he observed, has developed into a science by itself and one gets mastery over it with the necessary equipment, namely, in language and linguistics on the one side and the history on the other. With the growth of the corpus of epigraphical material there is growth in hair splitting discussion on its study and interpretation. Though epigraphy is an interesting subject by itself and one must acquire mastery over it for expanding one's knowledge of the history of our country, it is equally true that even for a proper understanding of the content of the inscriptions a fair knowledge of the history of the country is indispensable. It must be borne in mind that without a good grounding in our ancient lore and history, at least in outline, it is not easy to understand and interpret the inscriptions correctly. If one may say so, epigraphy is a means to an end and not an end in itself. The historian depends on the epigraphist for correct information and the epigraphist depends on the historian and linguist for proper interpretation. There is an acute need for cooperation among the three for the purposeful study of epigraphy. In this coordinated endeavour, Mahalingam asserts, the numismatist has also a share, for the legends on the coins have something to add to our knowledge of the palaeographical trends of a period.⁷³

General Remarks : Need of an Integral Approach to the Political History of South India

Any attempt to discuss the nature of political history is likely to involve the definition and scope of history itself. A discipline may be defined in two ways: first, by a statement of its subject-matter, and second, by a statement of its aims and objectives with regard to that subject-matter. There are, of course, other criteria that may be used, but for the scholarly and scientific purposes these seem to be the most necessary of the usual requirements. As shown by us elsewhere,⁷⁴ the

concept of integral or new political history maintains that political history is not merely the account of kings and important persons or of "heroes" who are supposed to have made history; instead, it is primarily a study of the political aspect of society. Since the basic instrument for controlling the operation of all factors in the society since long has been the state, it is in the sphere of political history that the clearest manifestation of the interplay of all the determinants and the consequent changes in society is visible. As soon as this basic fact is accepted, political history would appear to encompass a much wider field, related with everything associated with man. It would thus seem that integral or new political history is closely related with a number of disciplines and other branches of knowledge such as archaeology, anthropology, political science, sociology and economics.

As a result of the close relationship of new political history with other disciplines it must be realized that events and movements should be studied against the background of various factors operating in society {social, political, economic, religious, ideological etc. Now the main question before the students of Indian political history should be "why or how did it happen?" and not "what and when did it happen?" In other words, the task before historians of earlier generations of India was to describe the past as it was; now, the task before the present generation is to delve into the causes, factors and consequences of events {in brief, to search for a pattern in the variegated panorama of our political past.

Another aspect of new political history is that it has ceased to concern itself only with the elite class, viz., kings, nobles, priests, heroes etc., and has become the history of common people. But this broadening of historical canvas of the discipline does not mean that the importance of traditional type of political history has declined; instead, it is still the hard core of history. The state still remains the central point of historical investigation. Only, now the scope of politics is not confined to only kings and nobles; by becoming the history of the political life of society it has penetrated the vast masses of people. The rise and fall of dynasties, wars, chronology, battles of kings, their political relations, nature of the political organisation of their states, administration, causes of their success or failure in establishing a permanent imperial structure, impact

of religious policies on their political activities, these and similar problems continue and will continue to occupy the attention of historians. Though political biographies and estimate of kings have ceased to be the focal point of historical research, they are still an important part of it and will continue to be related with and throw light on the political life of a society. That is why now we must give equal importance to the political history of the traditional type as well as to the new political history.

The persistence of the traditional attitude to the writing of political history of ancient north India and the inroads which the new approach is gradually making into it is best illustrated by the history of the Maurya and Gupta periods and the age of Harsha in which now "how" and "why" questions are being raised and events of these periods are being increasingly studied against the factors and forces operating in society. For example, S.R. Goyal has looked upon the history of the imperial Guptas not from the traditional "what and when happened approach" but from the multidisciplinary standpoint in which main political developments and events are put in their proper context by an analysis of their determining influences {social, economic, religious, geographical, etc.} with the help of other branches of knowledge, of course without overlooking the need of reconsidering the "what and when happened" problems afresh, wherever necessary.⁷⁵ I have myself exemplified my viewpoint with special reference to the political history of Harsha and his times and have tried to show that by the adoption of the new methodology and approach it should be quite possible to write a new political history of Harsha and his age devoted not only to his deeds, conquests and dates (as we find in the books so far written on him and other rulers), but to the political life of his period by correlating political institutions, policies and events and the personality of the monarch himself with socio-economic, religious and cultural developments.⁷⁶ For other periods of Indian history this approach is still difficult to be pursued, mainly because of the paucity of data, but gradually the possibilities of treating the other periods and dynasties {specially the Satavahana, Kushana, Vakataka, Chalukya, Pallava and Chola} with this approach are increasing and one may hope that sooner or later, hopefully sooner, historians will be able to present an integral view of these dynastic periods based

on their multidisciplinary study. Anyway, that should be the aim of the new generation of political historians of ancient India in the twenty-first century.

The periods of south Indian history of which an integral picture of political history may be attempted include those of the Chalukyas of Vatapi, Pallavas, Cholas and the Vijayanagar empire. As shown in the preceding pages, some significant works dealing with their sources and various aspects of their history were published in the later half of the last century by S. Krishnaswami Aiyangar, K.A.N. Sastri and T.V. Mahalingam. Their contribution to the history of south India is well-known. But as they were engrossed in the "reconstruction" of political history and various aspects of cultural history, and rightly so, they did not find sufficient time to produce an integral view of political history. In his *A History of South India* (Oxford University Press, edn. 1966) Sastri presented in a compact form a comprehensive account of the history of the whole of south India from the prehistoric times to the fall of Vijayanagar treated as a single geographical entity. In it he has incorporated the results of his own researches and has also brought together material previously scattered in many separate studies and presented it as a coherent narrative. Here, political history naturally occupies a predominant place, though an account is also given of social life, commerce, religion, philosophy, literature and the plastic arts. However, these subjects are treated in four separate chapters at the end of the book. But highly illuminating and authoritative though their presentation is, it is not exactly in tune with the concept of integral view of history suggested above in which cultural and political aspects of life are treated as various aspects of the organic whole. Similar is the nature of his other works including *The Cholas* (Madras, edn. 1975). The history of the Cholas falls into five divisions, viz.: the pre-Christian period, the age of the literature of the Sangam, the interval between the end of the Sangam period and the rise of the line of Vijayalaya, the period of the Vijayalaya line, and the age of the Chalukya-Chola line of Kulottunga I. While giving details about various rulers of the dynasty Sastri also dealt with the central and local governments, taxation and finance, population and society, agriculture and land tenure, industry and trade, education and learning and lastly religion and literature under the Cholas. But nowhere did he study these aspects as various factors which influenced the course of their political history.

Similarly, as noted above, on the Pallavas an independent work entitled *Kancipuram in Early South Indian History* (Bombay, 1969) was published by Mahalingam. It discussed the history of Kanchipuram from its very beginning to the age of the Later Pallava rulers of the tenth century. In its first chapter Mahalingam has delineated the early history of this city including its association with the Mauryas. Then, in the second chapter, is described the rise of the early Pallavas. The history of the Pallava rulers is given in eleven chapters from Simhavarman to Aparajita. The last or the fourteenth chapter is devoted to the Later Pallavas. The work is mainly concerned with the political aspect of the history of this dynasty. But Mahalingam also followed the traditional approach of earlier historians who wrote monographs on the history of India during the last hundred years or so.

I may further illustrate the point with the help of the history of the Chalukyas of Vatapi. The Chalukya dynasty has been the subject of several independent works. R. S. Satyasraya has even discussed the origin of the dynasty in a separate monograph entitled *Origin of the Chalukyas* (Calcutta, 1937). The first full-length research monograph on the Chalukyas of Vatapi entitled *Political History of the Chalukyas of Badami* was produced by Durga Prasad Dikshit from New Delhi in 1980. But the monograph is written strictly on traditional lines though it brings at one place most of the material scattered in various journals and monographs. K.V. Ramesh, the author of another monograph on the subject entitled *Chalukyas of Vatapi* (Delhi, 1984), is under the impression that "The time is not yet ripe for writing a comprehensive chronological-cum-political history of the Chalukya dynasty of Vatapi or, for that matter, of any of the Indian ruling houses of the past", for he believes that "In spite of nearly one hundred years of sustained epigraphical collection and research, there are many gaps which can be filled up only by conjectural arguments and assumptions."⁷⁷ Nevertheless, he wrote the present work because he felt that "even a critical re-examination of the already available Chalukya records and a study of their newly discovered inscriptions considerably improve our knowledge of their history."⁷⁸ But this justification may be given for

writing a comprehensive chronological-cum-political history of many other dynasties. It seems that Ramesh is himself aware of such a possibility for he observes that "The information contained in the grant portions of the Chalukya records have been brought into greater use than in the previous histories of the family" though "no attempt has been made to study, in detail, their socio-economic implications."⁷⁹ Ramesh has not undertaken such a task "for reasons of lack of running information."⁸⁰

Now, there is no denying the fact that being the pioneering efforts, the works of Aiyangar, Sastri and Mahalingam, and also of Ramesh, provided the much needed and reliable chronological framework to study south Indian history. But having said this, the fact remains that the period in which all of them worked on south Indian history, many other historians of the country were producing their works from altogether new angles { Marxist and integral. Had Sastri, Mahalingam and Ramesh taken up the history of south India from the integral standpoint, with their remarkable knowledge of the subject and grasp of source-materials, their works would have become trend-setters for the succeeding generation of historians.

What is more lamentable is the fact that although the traditional approach still survives in the more recent works on political history of south India, it is without the interpretative skill of Aiyangar and Sastri and the serious research of Mahalingam. Many of the recent works, such as K.K. Pillay's *History of Tamil Nadu (Her People and Culture)* (in Tamil), (Madras, 1972), P.N. Chopra, T. K. Ravindran and N. Subramanian's *History of South India* (New Delhi, 1979) and K. Rajayyan's *Tamil Nadu (A Real History)* (Madurai, 2005), are not only cast in the same traditional mould but ceaselessly repeat what has been said earlier. The narrative part dominating in most of the recent works treats political history as if it has no relation to the socio-economic, religious and cultural changes. This reminds me of the remark made by R. Champakalakshmi that "History does not repeat itself, it is the historians who repeat one another."⁸¹ But it is quite possible that the task is not as hopeless as it seems to be if we are determined to work in that direction.⁸²

Notes & References

1. Dikshitar was also his colleague in the Department of Indian History and Archaeology. He later on brought out several other works including *The Mauryan Polity* (Madras, 1932), *The Gupta Polity* (Madras, 1952) and *The Purana Index*, 2 Vols. (Madras, 1951, 1952).
2. A reasonably good account of S. Krishnaswami Aiyangar's life and his contribution to south Indian history is given by G. S. Dikshit, in S. P. Sen (ed.), *Historians and Historiography in Modern India*, Calcutta, 1973, pp.60-68.
3. S. K. Aiyangar's *Studies in Gupta History* (Madras, 1928) concentrates on the dynastic history of the Guptas.
4. S. K. Aiyangar, *Ancient India and South Indian History and Culture*, Vol. I, pp. 91-92; idem, 'The Vakatakas and their Place in the History of India' in *ABORI*, V, pp. 31-54; idem, 'The Vakatakas in Gupta History', *QJMS*, XV, pp. 153-64.
5. Shankar Goyal, *175 Years of Vakataka History and Historiography*, Jodhpur, 2009, p. 5.
6. S.K.Aiyangar, *Some Contributions of South India to Indian Culture*, pp. x-xvi; Dikshit, *op.cit.*, p. 62.
7. *Ibid.*, pp. xvi-xvii; also see Shankar Goyal, 'The Nayanars and Alvars and their Contribution to the Bhakti Movement in South India', his Presidential Address to the Cultural History Section of the South Indian History Congress, published in the *Proceedings of the Twenty-ninth Annual Session of the South Indian History Congress*, Tirunelveli, 2009, pp. 370-79.
8. *Ancient India and South Indian History and Culture*, Vol. I, pp.464 ff.
9. *Ibid.*, pp. 498-500; also see Shankar Goyal, *Recent Historiography of Ancient India*, Jodhpur, 1997, p. 418. D. C. Sircar supports Aiyangar's theory in *The Classical Age*, in R. C. Majumdar, A. D. Pusalker and A. K. Majumdar (eds.), Bombay, 1962, Ch. XIII.
10. The Madras University continued this work and produced three more volumes entitled *Further Sources of Vijayanagar History* (Madras, 1946) edited by K.A. Nilakanta Sastri and N. Venkataramanayya.
11. *Vijayanagar Sixcentenary Commemoration Volume*, Dharwar, 1936, p. 10.
12. *Ancient India and South Indian History and Culture*, Vol. I, Ch. II.
13. *Ibid.*, Ch. III.
14. *Ibid.*, Ch. IV.
15. In one of his earlier works Aiyangar traced the early history of Vaishnavism in south India (Madras, 1920).
16. *PIHC*, Lahore Session, 1940, pp. 27 ff.
17. *Ibid.*, p. 26.
18. *Ibid.*
19. Aiyangar also contributed chapters to a similar scheme launched by the Bharatiya Vidya Bhavan, Bombay.
20. Cf. *JIH*, XX, April 1941, pp. i-vii.
21. Quoted by Dikshit, *op.cit.*, p. 67.
22. For an account of K.A.N. Sastri's life and works vide S.P. Gupta (ed.), *Aspects of India's History and Culture*, New Delhi, 1973.
23. S.K.Mukhopadhyay, *Evolution of Historiography in Modern India : 1900-1960*, Calcutta, 1981, pp. 105 ff.
24. *JBHS*, September 1929, p. 278.
25. K.A.N. Sastri, *The Colas*, p. 446.
26. A.L. Basham, in *Historians of India, Pakistan and Ceylon*, ed. C. H. Philips, London, 1961, pp. 285-86.
27. Shankar Goyal, *Recent Historiography of Ancient India*, p. 416.
28. *Ibid.*, p. 408.
29. Sastri also wrote two chapters on the Chalukyas of Badami and Vengi respectively for *The Early History of the Deccan* (London, 1960) ed. by Ghulam Yazdani.
30. In *A Comprehensive History of India*, edited by R.C. Majumdar and K. K. Dasgupta (1981), a chapter on the genealogy and chronology of the Pallavas has been written by S. K. Aiyangar and K. A. Nilakanta Sastri jointly and on the Pandyas and other dynasties by Sastri alone.
31. B.K. Majumdar, in *Historians and Historiography in Modern India*, ed. S. P. Sen, p. 102.
32. Its chapter on Maurya government, society and art was written by Sastri and P. C. Bagchi.
33. Cf. Shankar Goyal, *op. cit.*, p. 120.
34. K.A.N. Sastri (ed.), *Age of the Nandas and Mauryas*, p. 201.

35. *Ibid.*, p. 8.
36. *Ibid.*
37. *Ibid.*
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THE MOTHER LAND OF THE EUROPEAN MISSIONARIES IN TAMILNADU

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Introduction

Tamilnadu has a long history of receiving the foreigners and having exchange of culture and heritage from each other for the growth and welfare of the society. There have been many missionaries from different parts of the world in this part of India. This research paper aims to trace out the missionaries who came from the continent of Europe. Tracing out some of the names of the missionaries with the place of their origin, the time of their ministry and their activities and their impacts in Tamilnadu are the content of this paper. Even though there are some individuals popularly known, this paper aims at bringing out in a comprehensive and holistic way regardless of denominations as missionaries.

Europe

It is a continent with 50 countries with the population 742,452,000 population. It is part of Eurasia. It is second smallest continent by surface of 2% of earth surface and 6.8% of land area. Russia is a largest and most populous and Vatican is the smallest both in land and population. Third populous continent after Asia and Africa. Greece is the birth place of western Civilization. There are 28 member State in European Union, but 47 countries are in the Council of Europe like Turkey and Russia. Renaissance, Humanism Exploration, Art, Science and Culture of Europe has influenced Tamilnadu. In many ways the impact and influence of it is very much found in all walks of life.¹

Albania

St. Theresa of Kolkotta (1910 – 1997) visited Tamilnadu. Many times she has opened convents in places like Coimbatore², Pondicherry³ and Chennai etc. She hails from Albania, Skopje, Yugoslavia, Macedonia. The Mother Theresa sister's Congregation which was established by her in 1950 in Kolkata involved in caring of poor and destitute.⁴ She started sending sisters outside Kolkata after 1960's. In her name University was established by Chief Minister M.G Ramachandran during her lifetime itself. Chief Minister M.Karunanidhi celebrated the 100th anniversary of her birth in year in 2010. Life

history of Mother Theresa was proposed as text book in the high schools. Number of people and religions attended the recently held canonization ceremony in Vatican.

Great Brittan

Albert Caldwell (1814 – 1891), G.U.Pope (1826 – 1908) Bede Griffiths (1906 – 1993) were some of the famous missionaries from England. Bede Griffiths was born at Walton-on-Thames in Britan. He became Catholic in 1932 and became Benedictine novice 1932. He joined a Christian ashram in 1968 in Shantivanam near Trichy. It was begun in 1950 by two French priests. He was a writer, monk, mystic.⁵

France

Archbishop Louis Mathias SDB (1887 – 1965) was born in Paris, France. He was Archbishop of Madras – Mylapore from 1952 - 1965. He began the major Seminary in at Poondamalle and many more institutions. He formed the Catholic Bishops conference of India (CBCI) in 1950. Highest body of the Catholic Church in India. He was the first provincial of the Indian salesian province. Apostolic Visitor and papal legate to Ethiopia. He participated and contributed in the Vatican Council II in 1962 as he was travelling to Vatican for the fourth session but died on the way in September 1965.⁶ The First English school was started in Chennai, St. George Frot in the year 1642 by Fr. Ephraim de Nerve OFM.Cap., (+ 1695) and he comes from France.⁷ Hundred of the Capuchins who worked in Tamilnadu between 1632 – 1834 were all from France.⁸

Dutch

Bl. Devasahayam Pillai (1712 – 1752) of Kanyakumari district was converted by the Dutch lay Catholic Eustahius de Lannoy (Dutch Military officer).⁹ Not only priests were involved in the mission work but the lay people who came to India from Europe were in the duty of the religion.

Germany

Bartholomeus Ziegenbalg (1682 – 1719) was born in one of the houses of Pulsnitz in Germany. He

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landed in Tranquebar in 1706. Tranquebar was Danish trading town on the east coast of India. Frederick IV of Denmark and Norway supported his mission. He learned Portuguese language as it was the trade language of communication between the Europeans and Indians. He learnt Tamil and preached in Tamil. He worked in Chennai, Porayar etc., translated the Bible into Tamil. He promoted music in the liturgy.¹⁰ There was also missionary called Christi Frazil Schwarz (1726 – 1798) from Germany.

Italy

Fr. Robert De Nobile (1577-1656) was born in Rome, Italy in September. The method adopted by De Nobili for evangelization was in sharp contrast with the traditional method used by the contemporaries who concerned themselves largely with the spread of the western type of Christianity. Neither were they particularly attracted by the cultural heritage of India, nor did they make positive use of the local existing situation – caste, creed, colour and costume – as means for the proclamation of the Gospel of the Lord.¹¹ He learned Portuguese in Portugal and came to India as Portuguese was commonly followed in the mission under Paroado jurisdiction in the region of India.¹² He came to Fishery Coast in Tamilnadu April 1606. He worked among Parava Christians and in Madurai the cultural heart of Tamilnadu near the River Vaigai. He called Madurai as Athens of the East. He is cultured and indianized himself. He learned also from the experience of Fr. Matteo Ricci (1552 – 1610) who visited him but worked in China learning from the Confucian form. As he became Chinese Mandarin to win Chinese to Christianity, Nobile became Hindu Sanyasi to win Hindus to Christianity. So he gave importance to Brahmins. He distanced himself from the lifestyle of the West. He originally came from Noble family from Italy. He stripped himself of his nationality, Culture etc. With the help of a Telugu Brahmin Pandit, Sivadarma, De Nobili learned Sanskrit. He Christianized Pongal feast, Marriage, burial ceremonies. His own converts and Portuguese roman catholic opposed him. His General Minister of Society of Jesus prohibited him from baptizing in 1612 and this continued up to 1616. But Pope Gregory XV through the bull Romance Sedis Antistites approved his methods on 31st January 1623.¹³ In 1639 he was sent to Jaffna stayed there until 1648. He returned to Mylapore

in the same year and remained in humble hut. And joined the community of Jesuits and died on 16th January 1656. He was protagonist of inculturation. He had written in Tamil and Sanskrit also. He authored more than twenty works in Tamil. He is also father of Tamil prose.¹⁴

Fr. Connzanzo Beschi (1680 – 1747) philosopher and philologist. Italian by birth. He reached in 1711. Lovingly called as Viramamunivar Swami (the great champion devotee). He was born at Catiglione (venetian Republic) on 8th November 1680. He worked in Madurai mission. Tiruchirapalli, Avur, Ambalakad, Elakurichi, Kamanayakanpatti, Tirunelveli, Ramanathanpuram, Thanjavur, Konankuppam, Kumbakonam, Ayyampet, are his ministry places. Missionary of the pen. He worked in Thanjavur till 1738 and settled on the Coramandel Coast in 1740. Mughal Gneral Chada Sahib and the Nawab of Vellore helped him in his Mission. He was friendly with the rich and poor, the learned and unlettered. He composed famous epics like Thembavani, Thirukavalur Kalampagam, and Paramartha Guru Kadai. Built churches for the our lady of Periyannayagi. He promoted devotion to Mother Mary. He was the father of Tamil Grammar, compiler of dictionaries, and poet witty, humorous writer and prophet of dialogue. Some of his works are translated in different languages like English, French, German, and Italian etc. His Statue is majestically standing at Maria beach in the city of Chennai, by the government of Tamilnadu in 1968 speaks volume for his dedication and commitment.¹⁵

Poland

There are also missionaries from Wadowice, near the city of Krakow in Poland. Some of them have worked in Kotagiri, of Ooty district. St. Pope John Paul II (1920 – 1978 – 2005) is worth mentioning. Even though he came to Chennai the capital of the Chennai, the visit of him had great impact in Tamilnadu Church. He was the first Pope to visit Tamilnadu, even though Christianity in Tamilnadu is two thousand years old. He visited in the year 1986. He came to India as guest of the Government and catholic church as was told by the then President of India Mr. Giani Zail Singh.¹⁶ It was one of the 14 stops that he had during ten days of visit February 1 – 10, 1986. It was during his time some new dioceses

in Tamilnadu like Dindugal (2003), Dharmapuri (1997), and Sivagangai (1987) were created in Tamilnadu and some of the Bishops of Tamilnadu were appointed during his reign. He greeted during Easter and Christmas in Tamil language also.

Portugal

St. John De Britto (1647 -1693) is Portuguese of high rank in the society. He came to Tamilnadu. He had successful missionary activities among the higher caste Hindus. He was born on 1st March 1647. His father Dom Savador was Governor of Brazil. John de Britto learned Tamil and took the name Arulandar. He went among the peoples. He is apostle of Madurai. More than 10, 000 people were introduced to Christ by him. He worked in the kingdom of Thanjavur and Gingee. He was made superior of the Madurai mission in 1685. His mentor De Nobili his mentor lived in peace and Tranquility but had to suffer. He worked hard in Marava mission. From 1686 onwards Raja (king) of the Ramanad was also friendly with him. He was tempted with the offer of Archbishopric of Cranganore and also by Petro II from the Portugal Palace, as he went to Portugal but came back to Tamilnadu. Trichirapalli, Dindugal, Tanjore are some of the place where he worked. He converted not only downtrodden and untouchables but also higher castes as well. Keeping with the teaching of the Church he instructed the recent Convert Thadiya Thevar to keep only one wife and dismiss the other wives. This resulted in martyrdom on 4th February Ash Wednesday.¹⁷ On 31st January 1693 he was taken to Oriyur and beheaded on 4th February 1693. It was well celebrated by the King Don Pedro II, his mother and the whole palace with Thanksgiving mass. The miracles continued after his death at Oriyur and Church was built on the spot in 1734 even before his canonization. The sands of the said shore are red. He is patron of the diocese of Sivagangai.¹⁸ There were many Portuguese Franciscans before the arrival of St. Francis Xavier. In the year 1531 The Franciscan priest Friar from Portugal like Lourenco de Goes and the local Parava Christians sent news to the King John II and prepared the way for the arrival of Francis Xavier in 1542.¹⁹ In the year 1535 the 85 (eighty five) leaders of Parava community received Baptism through the Franciscan friars who were working under the direction of the diocese of Goa. General Michael Vaz

was the Vicar general of the Diocese of Goa during that time. All these Franciscans were from the Portugal Franciscan province.²⁰ It was Fr. Gonzale Fernandez a Jesuit father who was able to secure the permission in 1596 from the then ruler of Madurai Krishnappa Nayaka II for propagating the good news and to construct the churches in Madurai.²¹

Spain

St. Francis Xavier (1506 – 1552) from Navarre in Northern Spain came to Tamilnadu and worked as missionary. He was professor of philosophy in Paris, France and came to India as member of the Society of Jesus. He was solicited by the king of Portugal and pope Paul III and reached Goa, on 6th May 1542. He came to Tamilnadu and worked. In his letters there are many information about the Pandya kings of Tirunelveli and many information about Tamilnad. In 1536 he baptized thousands of People from Tamilnadu especially Fisher folks of Paravas, Kadayar, and Arasans etc in Manapad, Tuticorin, Punaikayal, Mylapore. He learned and spoke Tamil and spent more than four months in Tuticorin. He made use of palmyra leaflets to teach catechism and learnt by heart some prayers in Tamil. He was assisted by the lay people of the Portugal and local men. He went by foot different parts of Tamilnadu and through out India and also many Asian countries like Singapore, Malaysia, Indonesia, Japan, and died in China and his body is kept in Goa even today. During life time itself there were 60 thousand Christians in Tamilnadu in 36 churches he had established. His ministry was continued by the society of Jesus. He came back to Cape Comerin in 1548. In his brief span of ten years (1542 – 1552) he spend considerable months in Tamilnadu and visited few times.²²

Conclusion

From the above mentioned countries Albania, Germany, Italy, Poland, Spain, Portugal, England, France and Austria came many Europeans.. Some of the countries like France, Italy, Portugal and Spain had given hundreds of missionaries to India but only a few are mentioned. Even the cemeteries of the dead missionaries are not persevered. Many of them made India their homeland shared not only their faith but also their whole life expecting nothing other than the Glory of God and welfare of all without even going back to the country of their origin.

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KUDIARASU - SOURCE OF PROPAGANDA OF 'PERIYAR'S RATIONALISM

T. Lysammal*

'Periyar' the great intellectual giant, started a number of journals both in Tamil and English to disseminate his thoughts and ideas. He contributed voluminous writings in his rationalist journals like Kudi Arasu. It was the most powerful weapon of 'Periyar's Self-Respect Movement and was a Tamil rationalist weekly published from Erode since May 2, 1925 and it lasted upto July 30, 1949. He published it because on those days the weeklies and newspapers were managed by the upper class and they had no interest and concern for the welfare of the backward and downtrodden.

Moreover, 'Periyar's' achievement at Vaikom was blacked out by all the newspapers except Navasakti published by Thiru. V. Kalyana Sundaranar, a Tamil scholar.¹ The objectives of Kudi

Arasu were to create a creedless and casteless new society, to develop each class, to instil and arouse self-respect and to propagate rationalism.² The foremost aim of Kudi Arasu was to liberate knowledge from bondage and to wipe out the disgrace of the Tamilians.³ The most important policy of Kudi Arasu was to protect and secure the welfare and interests of the masses and labourers by constitutional methods.⁴ It also declared that there should not be any difference in thoughts, deeds, and wealth; on the other hand there should be fraternity and equality and this was the zenith of human civilisation.⁵ Just like Spark to Lenin and Harijan to Gandhiji, Kudi Arasu was to 'Periyar'. A galaxy of great Tamil rationalist scholars like Sami Kaivalyam, Sami Chidambaranar, S. Gurusami, revolutionary Poet

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Bharati Dasan, C.N. Annadurai, N.S. Krishnan, the actor, and M. Singaravelar, the first Communist of South India enriched Kudi Arasu with their ideas.⁶

Kudi Arasu was like a bulldozer which cleared the jungle of superstitions with 'Periyar's' articles. Gradually, the revolutionary ideas of Kudi Arasu electrified the Tamilians.⁷ He carried on a relentless crusade against the religious humbugs, rites and traditions through this organ. Through it, he condemned God, religion, soul, karma and rebirth and declared that they were mere superstitions.⁸ In the name of fate, people were cheated by others and of course, it became an obstacle for their development.⁹ To 'Periyar', soul, karma, and fate were the weapons of Brahminism, the Congress and the concept of Nationalism and Swaraj.¹⁰ As regards casteism, Kudi Arasu remarked that it was mainly responsible for the disunity, enmity and division of the people.¹¹

He wrote an article on Secrecy of Hindi and Treason to Tamil in 1926 under the penname of Chithraputiran. He explained the disadvantages of having Hindi and the reasons why it should be abolished? He opposed tooth and nail, the imposition of Hindi upon the people and warned that domination over the Tamilians would lead to the destruction of Tamil culture.¹² Moreover, through Kudi Arasu, he declare his support for. English language to achieve real independence.¹³ He gave up his caste suffix 'Naicker' from December 25, 1927 and published his name as E.V. Ramasami in Kudi Arasu. He also remarked that the Brahmins placed obstacles in the way of Self-Respect Movement.¹⁴ His ideas about Gandhiji began to be published in Kudi Arasu from 1927 to 1931.¹⁵ In 1930's it also condemned Gandhiji's Khaddar and Charka as symbols of barbarism.¹⁶

The details of the Self-Respect Conferences were highlighted in Kudi Arasu. It highlighted the tyranny of the high castes in the field of education.¹⁷ It instructed the people to give up religion and lead a life of self-respect. It appealed to the people not to follow the Vedas, Puranas, and Sastras which taught discrimination and not to accept vamashrama.¹⁸ 'Periyar' was accused of treason and fined for his publication about Bagat Singh,¹⁹ 'Why the Became an Atheist?'. 'Periyar' translated and published the articles of Lenin, Socrates, Karl Marx and the life of

Voltaire in Kudi Arasu. Rationalist articles of Ingersoll, Charles Bradlah and Joseph Mecabe were translated and published in Kudi Arasu. He published articles about 'Family Planning',²⁰ 'Buddhism' 'Self-Respect',²¹ 'Need for Education'²² 'Samadharma'²³ and 'Religion and Samadharma'²⁴ in Kudi Arasu.

Moreover, he published articles on 'Marxism', 'Bolshevik Revolution', 'Self-Respect Movement', 'Self-Respect Marriage', 'Social Reform', 'Untouchability' Condition of Russia', and 'Russian Women'. During his foreign tours, 'Periyar' wrote letters from Ceylon, Cairo, Egypt and Colombo to be published in Kudi Arasu. His speeches on Hindu-Muslim unity and anti-Hindi agitations were also published in it.²⁵ In 1933, he published articles on 'Communism' in it. He defined communism "as a principle which laid down that all people of the world are brothers, all wealth and pleasures of the world belong to all and they had equal share". To him, 'Communism did not oppose religious doctrines because its leaders gave much importance to the principles of love and universal brotherhood.'²⁶

Since July 20, 1933 he began to attack religions and spread revolutionary ideas. So, attempts were made to ban Kudi Arasu, which hurt the feelings of the Christian Community.²⁷ In addition to this, Kudi Arasu dated October 24, 1933 published an article under the headline 'Why the Present Administration Should Go?' For that he was convicted for that along with his sister S.R. Kannammal for six months and fined rupees three hundred.²⁸ Kudi Arasu was banned temporarily from November 1933 to August 1934. In between, 'Periyar' published Puratchi from 26 November 1933 and Pahuttharivu from 14 April 1934 to spread his ideas. Later, Kudi Arasu was restored and its publication lasted for fifteen years.²⁹ He published the reformed Tamil letters for the first time in Kudi Arasu.³⁰ He also appealed to the public through Kudi Arasu to destroy villages on the ground that they were perpetuating casteism.³¹

When 'Periyar' published articles on family planning in Kudi Arasu, he faced severe opposition from the public on the ground that it was against God, Vedas and Nature.³² He published articles on feminism, and about rights and liberation of women. He appealed for women's emancipation and declared that it could not be achieved with the help of men

alone but women must take up the care of their own liberation. They should not be just like decorative dolls but they must pay special attention to their education for development. His articles like 'Why Woman became a Slave?', 'Chastity', 'Adultery', 'Cruelty of Widowhood', 'Need for Remarriage', 'Right to Divorce' and 'Importance of Property Right' were revolutionary. Kudi Arasu raised its voice against social atrocities. It deplored the social disabilities of the low castes in its columns and lamented their inability to secure access to wells, ponds, and temples. It underscored the role of the high castes in creating discrimination in society as found in Vedas, Puranas, and Sastras.³³ In short, Kudi Arasu became the sanctuary of the socially depressed people. 'Periyar' now began to talk about the creation of DravidaNadu to remove poverty, exploitation and disgrace.³⁴

'Periyar' published a number of blasphemous articles against the Church, the Pope, Priests, Nuns and Confession. For writing against Christianity Kudi Arasu was banned. With the help of Kudi Arasu, he made the public to think rationally and removed their ignorance and superstitions.³⁵ Through it, the Self-Respect Movement became popular not only in India but in other countries like Malaysia also.³⁵

Kudi Arasu the mirror of that time, reflected the facts as they were. It condemned the imaginary gods, caste, religion, puranic foul plays, blind faith, and superstitious beings and laid stress on truth, morality, honesty, honour and self-respect. This dynamic weekly laid the foundation for a welfare state, blue print for new life and the dawn of reason. When the feeling, of nationalism and Brahmin domination were at their peak and the non-Brahmins were at the lowest level of living, Kudi Arasu provided the much needed respite. For the first time, it attacked the fortress of Brahminism, gave a new interpretation to religion, awakened the people and inculcated a sense of self-respect in them and gave a new lease of life to the Dravidians. Because of his writings in Kudi Arasu, orthodox traditions collapsed; socialism began to spread and the flames of anti-Brahminism began to rage. Kudi Arasu not only deplored the social disabilities but also stressed the need for the removal of untouchability so that the non-Brahmins and progress. Moreover, it made the people to analyse and examine the matters of life and not to believe anything blindly. In short, Kudi Arasu was the nursery of his rationalistic thoughts and 'Periyar' could indeed use it as a powerful weapon to cause social revolution.

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THE DANISH EAST INDIA COMPANY FROM ESTABLISHMENT TO THE EPILOGUE (1616 – 1729) - A HISTORICAL PERSPECTIVE

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Introduction

The founding of the first Danish East India Company was based chiefly on hopes and ambitions that had been aroused by the enormous revenues produced by the initial ventures of the British and Dutch companies. At the same time, there was a desire upon the part of the Danish monarch to play a dominant role in contemporary world trade, a desire ordering services will be really good option that was apparently not always wholeheartedly endorsed by the Danish merchants of the period. In fact, the Danish trading venture proved to be without large or durable profits. The company itself lasted for only 34 years, and, throughout its existence, the company brought only seven cargoes of Asiatic goods to Copenhagen.

This article narrates the developments from the founding of the Company in 1616 to its dissolution in 1650, and with the period from 1650 to the founding of the second Danish company, in 1670. This interval offers a multitude of events to illuminate the nature of the Danish adventurers' interaction with distant India. It focusses particularly on the events surrounding the founding of the Danish colony on the Coromandel Coast of India, Tranquebar, in 1620, and on the Danish privateering activity in the Bay of Bengal, for three decades, starting around 1640. Subsequently, it dwells somewhat on the different natures of the Danish, British and Dutch companies, and on the reasons for their success or failure.

Prelude to the Danish Colonial Period in Asia (1616 - 1620)

In the year 1600, Queen Elizabeth I of England took a decision that in the long term would change the structure of world commerce. Responding to the developing needs of British overseas trade, she issued a charter for the creation of what was to become the British East India Company (hereafter the EIC). With the corresponding merger, in 1602, of the Dutch *voor-compagnieën* into the Dutch United East India Company (hereafter the VOC), the groundwork was laid for an expansion of European trade interests into the Asian hemisphere, an expansion that would have a significant effect on both hemispheres.

During the first decades of their existence, both companies made profits that by contemporary European standards (and, one might add, by modern-day standards, too) were enormous. For instance, the Seventh Voyage of the EIC, in 1611-1615, garnered a profit of 214 percent on an original investment of £15634.¹ These levels of profit could hardly help but enflame the desires of others. One person whose interest was aroused was King Christian IV, monarch of the dual kingdom of Denmark-Norway.

Christian IV and the Founding of the Company

In 1615, two Dutch merchants, Jan de Willem of Amsterdam and Herman Rosenkrantz of Rotterdam, brought before King Christian IV a proposal for the foundation of a Danish trading company that might compete with the EIC and VOC;

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and in the process enrich both king and shareholders. The king was very receptive to the proposal, not least (one would assume) from a desire to mark the role of Denmark-Norway as a major player in contemporary European trade and politics.

On March 17th, 1616, Christian IV issued a charter², giving the Danish East India Company a monopoly on trade between Denmark and Asia for a period of 12 years. The company structure was a partnership modelled on the Dutch company, and, in fact, several of the Articles of the company charter were translated directly from the Dutch. Proportional shares in the company capital might be purchased by anyone, though a minimum share price of 150 rixdollars was established. Several years were to pass, however, before the necessary initial capital had been gathered³. It would seem that there was a lack of confidence in the prospects of the company, among potential Danish investors. It was not until 1618 that sufficient funds had been collected to finance an expedition. Apparently, the original intention of the expedition planners had been that the destination of the first venture would be the Coromandel Coast of India, a region suggested by one of the company's advisors, Roelant Crappé⁴, a Dutchman formerly in the service of the VOC in Asia. About this time, however, another Dutchman named Marselis de Boschouwer 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 the time making inroads into his domain. In November 1617, Boschouwer was given audience with the king, a meeting that resulted in a "Treaty of Aid and Trade" between Denmark and the "Emperor", signed in March 1618.⁵ The plans were hastily redrawn, the destination of the expedition now being Ceylon.

Whether or not Boschouwer was acting in good faith, or he was just a skillful confidence man, is open to discussion. There is certainly a lot of evidence to suggest that he deliberately exaggerated his own importance on Ceylon, as well as that of the "Emperor" (in reality the *rajah*, king, of Kandy).

The first expedition and the colonization of Tranquebar

Long before the expeditionary fleet was ready to sail, the ship *Øresund* was outfitted and ready. It

was decided that she be sent ahead to scout out the region, and on August 18, 1618, she sailed for the East Indies under the command of Roelant Crappé. Later the same year, on November 29, the main expeditionary fleet, consisting of 4 Danish ships and 1 Dutch escort, sailed from the roadstead of Copenhagen. In command was 24-year-old Ove Gjedde, later to become grand admiral of the Royal Danish Navy. The journey east was not without excitement; on February 19, 1619, the expedition encountered three French ships off Cape Verde. Taking them for pirates (this may or may not have been the case), 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.⁶ Thus reinforced, the fleet continued around Africa, arriving at Ceylon in May 1620. In the intervening time, *Øresund* had arrived at Ceylon. After negotiations with *Rajah* Senarat of Kandy (the "Emperor"), Crappé began to harass portuguese shipping in the area. The portuguese, however, offered strong resistance, and sank *Øresund* and captured Crappé. Upon his transfer to the portuguese trading post at Negapatnam, Crappé was turned over to the *nenayak* of Tanjore (or Tanjavur), the local potentate under whose jurisdiction Negapatnam was. While this was taking place, Ove Gjedde had arrived at Ceylon, negotiating with *rajah* Senarat for the right to construct a fortress at Trincomalee on the east coast of the island. Construction of the fortress was begun, but little ever came of it.

Boschouwer had died on the long and arduous trip from Europe (high death rates were common on East India ventures of the time), immediately before the arrival at Ceylon. It was thus not possible to hold him responsible for his more-or-less exaggerated description of the "Emperor's" power and his own authority.⁷

With the unsatisfactory developments on Ceylon, Gjedde now decided to sail to the Coromandel coast, and in October 1620 he arrived at the court of the *nenayak* of Tanjore. By November 20, 1620, a treaty had been concluded between the *nenayak* and the King of Denmark, by which the Danes were given permission to erect a fortress at the village of Tranquebar (or Tarangambadi).⁸ Gjedde briefly returned to Ceylon, where the work on fortifying Trincomalee was languishing. Ceylon

did not show any great promise as a trading site, so he decided to abandon any further efforts at establishing a presence on the island. In 1622, Gjedde returned to Denmark, leaving Tranquebar in the hands of Roelant Crappé. The first couple of years seem to have been hard ones for the Danes at Tranquebar; Dutch company documents⁹ indicate that the Danes had to sell off some of their artillery pieces. The fledgling colony's trading efforts seem also to have been hampered by shipwrecks (a misfortunate tendency that continues to plague the Danish efforts in India for many years).

A trading venture, for good or bad (1620 - 1640)

During 1621, the Danes began what was to be their main occupation in Tranquebar for years to come; the ship *København* was sent from Tranquebar to Tenasserim (or Mergui) on the west coast of Thailand, whence a load of malayan pepper was freighted to Tranquebar. Later, in 1624, a route to and from Macassar (in present-day Indonesia) was established, tending mostly to the trade in cloves. With these two routes, the Danes, over the course of the following decades, became part of the intra-Asian network of trade, the so-called *country trade*, a role that was to prove of great significance to the colony.¹⁰

After 1625, the Danes ceased trading for themselves on the Tranquebar-Tenasserim route; instead, portuguese goods were carried, and the Danish ships thus functioned as neutral third parties in the comprehensive trading network that crisscrossed the Bay of Bengal. This procedure was also adopted on the trade route to Macassar.¹¹ In 1625, a factory was also established at Masulipatnam, the most important emporium in the region, and lesser trading offices were established at Pipli and Balasore. Despite all this activity, the colony was in poor financial straits. In 1627, only three ships were left to the Danes, and in the same year Roelant Crappé was unable to pay the agreed-upon tribute to the *nayak*. During 1628 and 1629, Crappé negotiated with the VOC, proposing to hand over Tranquebar to the Dutch company, but the VOC was not amenable to the proposal. An agreement was made, however, for Dutch support in the garrisoning of the fort.¹²

In 1636, it was Crappé's turn to go home to Denmark, leaving the government of the colony to

the Dutchman Barent Pessart, an "intelligent, but most unreliable man"¹³ who had formerly been a private merchant (*vrijburger*), licensed by the VOC to trade within Asia. Pessart rapidly made a mess of the colony accounts, and made several high-risk deals. By 1638, Pessart's personal debts in Masulipatnam alone amounted to 35800 pagodas, at an interest of 2.5 to 3 percent per month, and Pessart and his family were being held hostage for payment of the debts of the Danes.¹⁴ Meanwhile, in Copenhagen, the ailing financial state of the company led to an effort, in 1638, by the major stockholders to persuade the king to dissolve the company, a proposal that was rebuffed by Christian IV.¹⁵ In 1639, two ships sailed from Denmark for Tranquebar, *Christianshavn* and *Solen*. These were to be the last ships from Denmark for the next 29 years. *Solen* arrived at Tranquebar in 1640, but *Christianshavn* suffered a prolonged and unwilling detention at the Canary Islands,¹⁶ and did not arrive before 1643. Aboard *Christianshavn* was Willem Leyel, designated the new leader of the colony by the company directors in Copenhagen. Immediately subsequent to her arrival in 1640, *Solen* seized a ship belonging to Mir Muhammad Sayyid Ardestani, a wealthy merchant of Golconda¹⁷, and Pessart and his family were released in exchange for its return.¹⁸

"No ship for Tranquebar" (1640 - 1669)

In September 1643, after many tribulations, Willem Leyel finally arrived in India. Pessart, who must have felt the place getting too hot for him, denied Leyel access to Dansborg, the fortress at Tranquebar, shutting the gates and refusing to hand over his books. It was only when Leyel began to besiege the citadel (with aid from the native community leaders of Tranquebar), that Pessart's people allowed the gates to be opened. Pessart himself had fled in a portuguese ship, taking with him the fort's best guns, the money, and the books.¹⁹ Leyel's efforts to reestablish the credit-rating of the Danes (and pay off the debts incurred under Pessart) in the region were hampered by the lack of the books. The disordered state of affairs with regard to trade with Golconda continued, and Leyel was forced to declare war. After a blockade of Masulipatnam and privateering ventures leading to the capture of golcondian ships, the parties agreed to a peaceful

settlement.²⁰ Golconda was not, however, the only regional power that fell afoul of Danish privateers. Around 1640, some Danish ships had stranded on the coast near Pipili in the Bengal. The local authorities (subjects of the Mogul empire) refused to help the Danes, and confiscated the ships' cargoes. From the point of view of the Danes, this was interpreted as common robbery, and was to be the start of three decades of privateering warfare by the Danes against Bengal shipping. Consequent to the Danish privateering, the other European companies experienced certain diplomatic difficulties with the Mogul empire, inasmuch as the latter decided to lump all "Christians" together and made the Dutch and British responsible for the Danish attacks.²¹

Leyel was not, however, to be in charge of the colony for very long; in 1648, a number of his officers led a successful mutiny against him. Their grievance was apparently dissatisfaction with the peace treaty Leyel had signed with the Moguls, a treaty that effectively put a stop to their lucrative privateering activities. The leader of the mutiny was the former head of the factory in Macassar, Poul Hansen Korsør; he had Leyel imprisoned, and confiscated his treasury. After a while Leyel was released, returning home to Denmark. Poul Hansen Korsør resumed privateering, and did not seem particularly discerning, as far as the precise nationality of the prizes taken. Thus, several ships were "assumed" to be hostile ships from Bengal, albeit they were of obviously neutral nationality.²² In the same year as the mutiny, in 1648, King Christian IV died, and Frederik III became king of Denmark. The Danish East India Company was at the time more or less bankrupt, and there was no sign of a resumption of contact with Tranquebar in the immediate future. The wars in Europe during King Christian's time, and the ongoing warfare with Sweden, meant that the Crown had better things to do with its ships than to send them on year-long journeys to Asia. In 1650, the king, at the behest of the major shareholders, dissolved the company. Some attempts were made to sell Tranquebar to the Elector of Brandenburg, but payment was not made as agreed, so the deal fell through.²³ Simultaneously with this, Poul Hansen Korsør seems to have made attempts at turning over Tranquebar to the Dutch, in return for a guarantee that the fort would be restored

to the King of Denmark at a later point in time.²⁴ In the years after the arrival of the last ship from Denmark, *Christianshavn*, the number of Danes in the colony shrank. Conditions in India were unhealthy for Europeans, and some desertions seem to have taken place. In order to bolster the dwindling Danish force, Portuguese and Portuguese-Indian natives were hired to help garrison the fort, and they soon made up the majority of the colony's military strength.

At the time of Poul Hansen Korsør's death, in 1655, the colony's Danish population was very small, and the man chosen to succeed him was a commoner, chief gunner Eskild Andersen Kongsbakke, a man of commoner stock from Halland (in present-day Sweden). The choice of the baseborn and almost illiterate Kongsbakke, across all contemporary class barriers, was to prove a wise one, however. Shortly afterwards, Kongsbakke became the last surviving Dane in Tranquebar.

The *Nayak* of Tanjore had, by this time, had enough of the continued failure of the Danes to provide tribute. In 1655, he sent an armed force towards Tranquebar. With a defence carefully orchestrated by Kongsbakke and supported by the local natives, the colony managed to withstand the siege. After a while, the siege was lifted, although no peace was made. Over the following years, Tranquebar was several times besieged, but the fort continued to hold out. In 1660, Kongsbakke let a wall be built around the town of Tranquebar, the easier to protect it.²⁵ In the years under Kongsbakke, the privateering activities in the Bay of Bengal proceeded apace. Ships from Bengal continued to be seized as prizes and their cargoes sold. The money was wisely invested by the canny Kongsbakke, in repairing the fort, Dansborg, and in amassing a rather large treasury (19000 pagodas in 1658).²⁶

Apparently, Kongsbakke's loyalty to Denmark was somewhat more heartfelt than that of his predecessor, possibly because he was the sole remaining Dane. At any rate, he initially sent several reports back to Denmark, by ships of other European nations, although only one actually arrived in Copenhagen (in 1656). Some time later, however, he managed to send more regular reports (1662-1665). In Copenhagen, these (very optimistic) reports were

regarded with some skepticism. Tranquebar was besieged again, this time for nine months, but at last Kongsbakke managed to negotiate a settlement with the *nayak*. Once again, the colony had survived. It was painfully evident to Kongsbakke, though, that it could not continue doing so indefinitely. Thus, in 1668, he sent an emissary to Copenhagen - Geert van Hagen, a Dutch sergeant from the Dutch colony at Negapatnam. His verbal account, and Kongsbakkes written report, made the difference: later that year, the Danish government sent the frigate *Færø* to India, commanded by Capt. Sivardt Adelaer and carrying a group of soldiers under Henrik Eggers.

The ship arrived at Trankebar in May 1669, and for Tranquebar, 29 years of isolation were at an end. Eskild Andersen Kongsbakke received the King's notice of his formal appointment as colony leader, in cooperation with Adelaer and Eggers.²⁷

The fate of Eskild Andersen Kongsbakke, and the second Danish East India Company (1670 - 1729)

In 1670, trade with Tranquebar had been resumed, and the economic prospects of Denmark in Asia seemed to be in for a boom period. A decision was made to found a new company, which received a royal charter for a period of 40 years, on November 20, 1670. The Danish expedition on the *Færø* had also carried an emissary to the *nayak* of Tanjore, and the peace that Kongsbakke had agreed upon was ratified in the form of a new decree, expanding the Danish colony with three more villages in the environs of Trankebar. New trade routes to Bantam and the Sunda Islands were set up, and in 1673 a delegation was sent to Bengal to negotiate an end to the ongoing state of war, concluding a peace treaty the following year.

In Tranquebar, Eskild Andersen Kongsbakke, who had done so much for the colony, was gradually pushed aside. Henrik Eggers and his officers had little use for the poorly-educated Kongsbakke, and his marriage to a native woman was a further stumbling-block. Kongsbakke finally died, in 1674, and was buried in Tranquebar (the precise whereabouts of his grave are no longer known).²⁸ The second company enjoyed a reasonable success, and in connection with the favourable conditions for overseas trade following the peace at Rijswijk in 1698, Christian V extended the company's charter for another 40 years. The Great Northern War,

unfortunately, caused serious losses to the company, and by the time peace was made in 1720, the company's economy was ailing. In 1726, Frederik IV chose to refuse a request for aid, and the shareholders had to dissolve the second company in April 1729.²⁹

Conclusion

When considering Tranquebar and the first Danish East India Company, one must be aware of a few important facts. First and foremost, that the first Danish company never was a business comparable in size to the British or Dutch companies. When Sanjay Subrahmanyam compares the Danish company of 1636 to a private portuguese mercantile enterprise, he has an excellent point.³¹ At no time was the first Danish company able to dominate or monopolize trade in a region, the way that the portuguese, the Dutch and the British did. Too, the administration of company interests in Asia can, even in the most favourable interpretation, best be described as governed by chance. The many shipwrecks plaguing the Danes, the continuing strife with the *nayak* of Tanjore and with the Moguls, and also the leadership struggles, first with Løvel and Pessart, and later with the mutiny - all these contributed to a disorderly and uncoordinated decision-making process in the colony. Also, it should not be forgotten that the fairly small capital of the Danish company, compared to the huge sums invested in the other companies, must have presented a very real limiting factor. As Ole Feldbæk points out, the continued existence of Tranquebar is probably largely due to the Danish colony's status as a direct possession of the Danish monarch. Added to this is the fact that the Danish presence in the region, after all, was of little significance. Throughout the period 1618-1639, only 18 ships sailed from Copenhagen to Asia, and only 7 ships returned, in 1622-1637, mostly carrying cloves, pepper and cotton yarn.³¹

Compare these 18 ships with the embarkations for Asia in approximately the same period, from England (105 ships sailed from London, from 1621 to 1640) and the Netherlands (299 ships, from 1621 to 1640),³² and the insignificance of the Danish company is underlined. Thus, the Danes neither presented a military or mercantile threat to the other European companies operating in Asia.

While the initial events surrounding the arrival of the first Danish expedition did entail some clashes with portuguese ships, the portuguese power in the region was greatly diminished by the time of the long period of Tranquebar's isolation, when the colony might reasonably be considered to have been weakened and vulnerable, rendering the initial difficulties with the portuguese irrelevant. As concerns the British and Dutch, these seem to have lacked the will to evict the Danes from the region - presumably because the Danes were no real threat. At no time in the existence of the first company did it show reliable profit, and the company's debts accumulated steadily until its dissolution.

The intra-Asiatic trade, the so-called *country trade*, in which the company took part, trading pepper and cloves and freighting portuguese goods to and from Tenasserim and Macassar, was a different matter. That the Danes acted as neutral third parties in local trading, and took part in the regional trading structure on a par with local merchants, was doubtless of great importance to the continued viability, such as it was, of the Danish colony.

To modern readers, the privateering wars with Golconda and the Mogul Empire are without a doubt the oddest part of Tranquebar's history. That this diminutive Danish fortress (with only one Dane left, at the end) could pursue an effective and profitable privateering "business" in the Bay of Bengal may be taken as a sign of these Indian countries' lack of expertise in naval warfare, when compared with a European nation. One should, in this context, remember that prior to the European advent, the Indian Ocean was effectively free of naval warfare. The Mogul Empire's attempts to make the other European companies responsible for the piratical Danes bears witness to the Moguls' own lack of ability to remedy the problem.

In the final analysis, the Danish company is parenthetical to the history of Asian-European interaction. The most significant aspect of this historical parenthesis is to be found in the very durability of an unsupported European colony, in the face of local hostility, mutiny, disease and 29 years of isolation. This was a fascinating and impressive achievement.

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HISTORY OF INDIGENOUS AND WESTERN MEDICINE IN COLONIAL TAMIL NADU

S. Swaminathan*

The study discusses the evolution of medicine systems in Tamil Nadu from ancient times to the advent of British colonial epochs. The article deals at first, indigenous medicine system of Siddha, concept of pathogenesis, diagnostic methodology Siddha materia medica, and present status of Siddha medicine in treatment. Secondly, it describes the royal patronage for indigenous medicine, medicine in Tamil manuscripts, and hospitals in ancient Tamil Nadu. Thirdly, it traces medical mission of the Missionaries and their asylums to patients. Finally, the article describes colonial needs to establish the medical department, research section of the Public Health Department, research on tropical diseases and vaccination of colonial Tamil Nadu.

Siddha System of Medicine

An ancient system of medicine prevalent in Tamil Nadu,¹ South India. The word Siddha comes from the Tamil word for perfection. Those who attained an intellectual level of perfection were called Siddhars. Siddha drugs arrest the degeneration of cells in the body. The Siddha system advocates control of breathing and diet. Meditation and yoga are part of the system. The first Tamil Siddha text is the Thirumandhiram written by Thirumoolar dating probably to around 6th or 7th century Christian Era or Current Era (C.E).²

Definition of Siddha Medicine

The word "Siddha" denotes "(Tamil: Siddhi)" which means achievement in life arts such as philosophy, yoga, wisdom, alchemy, medicine and

above all the art of longevity.³ Siddhars can also be called as spiritual scientists of Tamil Nadu who explored and explained the reality of nature and its relationship to man by their yogic awareness and experimental findings. They postulated the concept of spiritualism for self-improvement, and the practices initiated by them came to be known as the Siddha System of Medicine.⁴ Siddha System of Medicine has been in existence and is being practiced for the past 2000 years⁵; however the printed Siddha literatures are available from the 18th century onwards and before that they were documented on palm leaves by different authors.⁶

Siddha System of Medicine Basic Concepts

According to Siddha System of Medicine, the human body is composed of 96 factors (Tamil: Thathuvus) which include physical, physiological, psychological and intellectual aspects. There are 72,000 blood vessels and 1300 nerves and the total number of diseases is 4,444. Besides these, there are 10 main arteries (Tamil: Naadi), 10 vital pranas (Tamil: Vayu) and 10 natural functions (Tamil: Vegangal). All of these are said to play important roles in the different functions of the body.⁷

Concept of pathogenesis

It is assumed that when the normal equilibrium of three humors (vatham, pitham and kabham) is disturbed, disease is caused. The factors assumed to affect this equilibrium are environment, climatic conditions, diet, physical activities, and stress. Under normal conditions, the ratios between

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these three humors are 4:2:1, respectively. According to the Siddha System of Medicine, diet and life style play a major role not only in health but also in curing diseases. This concept of the siddha medicine is termed as pathya and apathya, which is essentially a list of do's and don'ts.⁸

Diagnostic Methodology

The siddha diagnostic methodology is based on the clinical examination of the physician and these diagnostic tools not only help for diagnosis but also to learn the prognosis of the restoration of health. Siddha physicians base their diagnosis on three humors (Tamil: Mukkuttram) and eight vital tests (Tamil: Ennvagai Thervu).⁹ The identification of causative factors is diagnosed through the examination of the following eight vital tests;

- Pulse reading, (Tamil: Naadi - Vatha, Pitha and Kabha)
- Urine examination, (Tamil: Neer kuri & Neikuri)
- Examination of faeces, (Tamil: Malam)
- Examination of eyes, (Tamil: Kangal)
- Study of voice, (Tamil: Mozhi - Kural)
- Color of body, (Tamil: Niram)
- Examination of the tongue (Tamil: Naa) and
- Status of the sensation of human body (Tamil: Sparism).

Among these, urine examination (Tamil: Neerkuri) is the major diagnostic method.¹⁰ The color of the urine, smell, density, quantity and froth are noted in almost all systems of diagnosis and Neikkuri is a method, in which the surface tension and the pattern of gingelly oil (Tamil: Nallennai) spreading on the surface of the urine also provide valuable information in diagnosing the diseases.¹¹ In addition, pulse examination is also the most prominent diagnostic procedure in Siddha System of Medicine. In other words, it performs the job of present day inventions like the stethoscope and sphygmomanometers.¹² The pulse examination is done for females on the left hand and for males on the right hand.¹³

Siddha Materia Medica: Secrecy

Siddha is largely therapeutic in nature and comprises of alchemy, philosophy, yoga, mantra and

astrology.^{14 15} Since time immemorial, in the siddha system of medicine, the heritage of the family practice of south India, is a special, scientific, significant, most respectable and of high order one. In Tamil literature, the word marunthu (drug) itself means or denotes scented root or leaf. The Siddha System of Medicine is mainly concerned with the development of drugs, which have high potencies and long lives for their use in the future. It also aims to activate the generation of cells and to maintain the longevity.¹⁶ Drugs of Siddha System of Medicine are used separately or in combination for maintaining this normal ratio. The combined drugs are classified into two categories: enemy (Tamil: satru) and friend (Tamil: mitru). The modern equivalent terms are compatible (potentiating the action of one drug by another) and incompatible (one drug antagonizes another and reduces the therapeutic action).¹⁷ The materials used by the siddhas as drugs could be classified into herbal (Tamil: Mooligai/Thavaram), inorganic substances (Tamil: Dhathu) and animal products (Tamil: Jeevavaguppu), which are characterized by means of taste (Tamil: Suvai), quality (Tamil: Gunam), potency (Tamil: Veeryam), post-digestive taste (Tamil: Pirivu), and specific action (Tamil: Prabhavam), while Ayurveda recognizes all the drugs only by quality as the main character.¹⁸

Ethical guidelines for Siddha System of Medicine Treatment

Descriptive ethical guidelines are found in the classic siddha literature, "Theriyar Yamaga Venba" by the great Siddhar Theraiyar ;¹⁹

- *The best days in a week to start treatment* are Sundays and Mondays while, Wednesday and Saturday are not considered as good days and Friday and Thursday and Tuesdays are considered as better days.
- *The best month for treatment* April 14 – June 15 (Tamil months: Sithirai and Vaikasi) are considered as the best month for treatment as, the waste toxins of the body tend to get removed automatically during that period. June 16 – August – 15 (Tamil months: Aani and Aadi) are considered to be the period of 2nd preference. The months from August 16 – April 13 (Tamil months: Aavani to Panguni) are of the 3rd quality and unfit for treatment, since the waste toxins

remain in the body, and any medicines consumed during that period, does not exhibit full efficacy.

Present status of Siddha System of Medicine in treatment

It is believed that the Siddha System of Medicine is capable of treating all types of diseases in particular it is effective in treating chronic cases of liver, anaemia, prostate enlargement, piles and peptic ulcer.²⁰ It is also effective in treating skin diseases²¹ and arthritis.²² Recently Siddha has been proved by scientific research and by involving viral load assays and CD4+/CD8+ ratios tests, that it is more potent in the management of HIV/AIDS²³ which reduces its highly debilitating conditions.²⁴ It has also been observed to cure HIV/AIDS positive and sexually transmitted diseases (STD). Other diseases such as cancer (Tamil: Putrunoi) and diabetes (Tamil: Neerazhivu noi) can also be treated with Siddha drugs²⁵ and this has been demonstrated scientifically too.²⁶

Royal Patronage for Indigenous Medicine

During the period of the Pallavas, the Cholas and others, i.e., mediaeval period, many records and archaeological evidences mention the existence of hospitals and medical schools and also various other materials necessary to medicine. The temples maintained the hospitals and schools during the period of Vikrama Chola. A medical school was maintained at Thiruvavaduthurai in Thanjavur district. The inscriptions of mediaeval period belonging to the imperial Cholas, the Pandyas, the Vijayanagar and the Maratha rulers contain detailed

accounts about the establishment of rural dispensaries as well as well equipped hospitals in various parts of the country. The hospitals were known as *Atura Salai* and the physicians as *Martuttuvar* or *Vaidyar*, and the surgeon as *Salliyakkiriyai Ceyvan*. The government paid the doctors in cash and kind itself. Tax-free land was also assigned to them for their services and the grant was known as *Vaidyakkani*. Hospitals were also attached to the residential colleges run by the temples. The temples and maths ran the hospitals, and also offered courses in medical education. Animal husbandry and veterinary science were also studied. The Tamils made tremendous progress in the field of public health and hygiene. Female nurses were appointed in the hospitals even as early as 12th century A.D. Salary and income of the medical men were very attractive when compared to modern scales. The physician was paid more than Rs 2000/- per month in addition to annual payment by gold.²⁷ After the period of Vijayanagar Emperor, Tamil Nadu was divided into several states ruled by different chiefs. They also patronized medicine on their own lines. Raja Sarafji of Tanjore (1778-1832) collected the best of Siddha, Ayurveda and Unani recipes, put them into test, standardized them and brought them into print. Later the Raja of Ramanad patronized Siddha system, and he brought out a valuable text book on Siddha medicine by name *Vaidya Sara Sangraham*. Thus, the Rajas, Jamindars, Heads of Mutts, Temple trustees, charitable institutions and land lords of different periods preserved the Tamil medical system which continues in practice even today.²⁸

Hospitals in Ancient Tamil Nadu²⁹

Sl.No	Name of Hospital	Place	Clan/ Patronage	Time	Name of the King	Sources/Inscription
1	Chakkravalakakottam	Pukar (Kaveripoom Pattinam)	-	Post- Sangam	-	Manimekalai 17:75-76
2	Aravi	Pukar (Kaveripoom Pattinam)	-	Post- Sangam	-	Manimekalai 17:18-21
3	Sundra Chola Vinnagara Aathula Salai	Pandaravadai (Tanjavur)	Cholas Epoch	B.C. 1015	Princess Azhvar Sri Paranthakan Kunthavai Prattiyar	A.R.S.I.E. 1924. p.16 A.R.E. No. 249/1923
4	Elavasa Maruthuva Illam	Thiruvialur (Kumbakonam)	Cholas Epoch	B.C. 1016	Rajendran -I	S.I.I. Vol.XXII, XXIII No. 350, 351
5	Elavasa Maruthuva Illam	Vempathur	Cholas Epoch	B.C. 1012- 1044	Rajendran -I (Sri Kundavai Prattiyar)	A.R.E. 36/1898
5	Elavasa Maruthuva uthvitan kootiya vituthi	Thanjavur District	Cholas Epoch	B.C. 1054	Rajendran -II	T.N.S.D.A 39/1976- 77

6	Veera Cholan Aathular Salai	Thirumukudai (Chengalpatt District)	Cholas Epoch	B.C. 1067	Veera Rajendran-I	E.I. XX, No. 38 A.R.E. 182/1915
7	Thirupugalur Aathular Salai	Thirupugalur (Thanjavur District)	Cholas Epoch	B.C. 1120	Prakesarivarman alias Vikkiram Cholathevar	T.N.S.D.A 23/1928, A.R.E. No. 97/1927- 28
8	Thanvanthiri Aarokkiya Salai	Srirangam (Trichy)	Hoysalas Period	1257 B.C.	Pirathaba Chakravarthi Veera Ramanatha Thevar	E.IXXXIV, No. 12
9	Elavasa Maruthuva Mayam (Thiruthoda Thokaiyan Thirumadam)	Thanjavur District	Cholas Epoch	1246- 1276 B.C.	Rajendra Chola - III	A.R.E. No. 192/1929
10	Thiru Anu Marunthu thevar Muthal nilai Maruthuva Mayam	Thirunthu Thevan Kudi Thanjavur District	Cholas Epoch	-	-	S.R. Balasubramanian, <i>Later Cholas</i> p. 140

Welcome Institute for the History of Medicine Catalogue

A medical work including details about the preparation of medicaments such as acalypha, indica, cinnabar, the preparation of mercury with sulphur, etc., and different diseases such as windy humour, flatulence from indigestion, etc.; in certain cases, the names of the persons who invented the medicines are given.

1. *Cutamaniullamutaiyan*: an astronomical work by Tiru-k-kotti Nambi of twelfth century A.D. It gives details about the various positions of the planets and their effect on human beings such as disease, disadvantages, prospects of having children, etc.; the first leaf contains an astrological diagram which is however difficult to understand.
2. *Agastiyar meycchurukkam*: invoking the blessing of God Muruga, the younger son of Lord Siva,

the text refers to the 51 spiritual wisdoms narrated by Agastiyar on Tamil grammar, medicine, astrology, astronomy and on the unity of the divine being.

3. *Titsai* (initiation): details ways of religious initiation and purification of disciples by a guru; (ii) *Siddhar mul* (The book of Saints): an anthology of mystic treatises on medicine, yoga, and astrology composed by Siddhas. The literature of Siddha's.
4. The five-lettered Saivite mantra repeated several times, and the importance of worshipping Umai (Lord Siva's consort) and of almsgiving is stressed in the first section which contains 30 verses; the second part gives a detailed account of some medical preparations which constitute a cure for snake bite; the third part describes various aspects of astrology.³⁰

Some Notable Indigenous medicinal Institutions in colonial Tamil Nadu

S.No	PATRON	INSTITUTION	PLACE	YEAR
1	Pandit D. Gopalachari	first started the Madras Ayurvedic Laboratory and then founded the pharmacy the 'Ayurvedasramam' ³²	Madras	1898
2	Pandit D. Gopalachari as the chief Physician	Kanyaka Parameswari Charities Trust started a free Ayurvedic dispensary ³³	Madras	1898
3	Pandit D. Gopalachari became its first Principal.	Kanyaka Parameswari Devasthanam Charities to start an Ayurvedic College. A college was thus established	Madras	1901
4	Pandit D. Gopalachari	Chennapuri Ayurveda Pracharini Sabha	Madras	1905
5	P.S. Varier	<i>Arya vaidya sala</i>	Kottakal	1902

6	Krishnaswami Iyer	Venkataramana Dispensary and Ayurvedic College	Madras	1905
7	Rao Sahib Calavala Cunnan Chetty	Ayurvedic hospital	Triplicane	
8	Calavala Cunnan Chetty and Madras Sherif Rao Sahib K. Ramanujam Chetty	Ayurvedic hospital	Nungambakkam	1917
9	--	Prassanna Venkateshwara Vaidyasala	Srirangam	--
10	--	Ayurvedic hospitals	Nellore	--
11	--	Rameswaram temple trust board	Rameswaram	--

Western Medicine in India

The British arrived in India at the beginning of the 1600s. Missionaries promoted European medical ideas and learned from local practitioners. Shipping medical supplies from Britain was expensive and difficult, so local medical practices continued. Ayurveda was a cheap and practical health-care system for the local population. However, most British officials and physicians thought traditional systems of medicine would die out because Western medicine was superior.³³

Christian Missionary Societies

Medicine was an area in which Christian Missionary Societies were particularly active. As early as in 1830s, the LMS in southern Tamil Country had taken up medical work in the belief that it could "open a wide and effectual door into the hearts and minds of the natives," if only because medical aid was "one of the very few forms of help which the Hindu is at liberty to receive."³⁴ This evangelizing strategy later gave rise to zenana missions-the Church of England Zenana Missionary Society began in 1880 and they sincerely attempted to bring health and education to the secluded women 's quarters of native households.³⁵ For western medicine, the zenana became a battlefield, increasingly implicated in resistance about health and hygiene needed urgently to be defeated-not just for the benefit of the women themselves but also for the health of their children and husbands.³⁶

During the attack of plague and epidemic the Missionaries showed the ways for immunity towards the diseases. They carefully offered the instructions and showed interest in keeping their missionary stations, houses and surroundings clean.³⁷ The Natives were immensely benefited, a general awareness was created with regard to hygiene and

sanitation. The missionaries tirelessly worked during the time of plagues and famines risking their lives. The Colonial Government of the Madras recognised the services of the missionaries.³⁸ When the deadly trinity of small-box, cholera and plague threatened the very existence of the people in Nineteenth Century, the Christian Medical Missionaries shouldering the responsibility undertook the remedial measures, trained on the western lines using the western method and medicine.

The Missionaries contributed immensely in the field of medical services to the downtrodden people. Their services were invaluable in times plague, pestilences and famine in Tamil Country. Both men and women missionaries happily shared their duties in rendering medical services. The two fields, following the tradition of missionaries, where Christians still wield their dominance are in the field of education and medicine. Medical work was recognised as an important way to serve the nations from the early days of the mission. Missionary literature valorised the 'ministry of healing' and there were mythologies circulated about missionary physicians and their working in the tradition based Indian Society.

Malarial fever was one of the leading causes of deaths in India. The situation worsened in the early 19th century. One of the contributing factors was the establishment of the railways and irrigation network by the British Government of India without keeping in view the efficient drainage system for flood and rainwater. This created many fresh water reservoirs for the propagation of mosquitoes. Due to heavy death, economic loss and risk to lives of British offices, a lot of research was done for malarial control. In the 1840s, attention was paid to proper drainage and chemoprophylaxis was started with Quinine.³⁹ Given the nature of Government's policy

it is important to know how it responded to certain widely prevalent communicable diseases.

Medical Education

The University of Madras started in 1857 claimed exclusive rights to give medical degrees and diplomas.⁴⁰ In 1938 Dr. A. L. Mudaliar, a doyen in the field of Medical education became the first Indian Principal of the Medical College. Under his able leadership medical education developed by leaps and bound. Departments like pathology physiology, ophthalmology, gynaecology, urology, cardiology, pharmacology and microbiology. For rendering active medical aid to the suffering masses, two more medical colleges, Stanley Medical College Madras (1938) and Christian Medical College, Vellore (1942) were opened. With them medical education made great strides in the right direction.

Establishment of Medical Department in Provincial State

The first hospital in India was the Madras General Hospital in 1679 but it was under the control of the central Government until 1919. The Montgomery-Chelmsford Constitutional Reforms of 1919 led to the transfer of public health, sanitation and vital statistics to the provinces. This was the first step in the decentralization of health administration in India. In 1920-21, Municipality and Local Board Acts were passed containing legal provisions for the advancement of public health in provinces. In 1939, the Madras Public Health Act was passed, which was the first of its kind in India. This made possible for the Madras administration to experiment with certain tactics to combat disease. A series of Legislative measures was introduced which shows clear evidence of the provincial Government's influences on health care between wars: the most important of these were the Madras Medical Registration Act 1914, the Madras Prevention of Adulteration Act 1918, the Madras Nurses and Midwives Act 1926, and the Madras Public Health Act 1939. Unfavourable economic conditions, such as the depression of 1929-32, contributed to the Madras Government's decision to rely increasingly on private medical practitioners, alternatively called the Independent Medical Profession, to provide health care to the mass of the population.⁴¹

There was first of all the problem of convincing the medical profession of the value of the substitutes. As one of the editorials of the Indian Medical Gazette in 1941 commented; "the demand of pure quinine originated with the medical professionals and it was found difficult to change their choice of drug".⁴² This was one of the major restrictions on evolving the best possible policy to combat malaria.

The need to integrate the malaria control and eradication program with the rest of the health care system was felt only much later, and from the mid 1970's, effort were made to remedy this. However, it took a lot longer for the Government to recognize and give greater importance to the role of socio economic factors in improving the overall level of health among the population. Ross was the pioneer of discovery of medicine for malaria.

Research on Tropical Diseases and Vaccination

The intense competition between European colonial powers in seeking cures for the major tropical diseases that hindered the further colonization and exploitation of the tropics led to the emergence of tropical medicine as a distinct scientific specialty around the turn of the century, first in Britain. European doctors were posted to the four corners of the world to service the imperial outposts that seemed markets, trade, and raw materials for the imperial economies. A school of tropical Medicine was needed to increase the quantity and quality of colonial Medical Officers as an integral part of late nineteenth-century British imperialism, the strengthening of political control, and attempts at more systematic exploitation. However, tropical medicine became a legitimate metropolitan scientific specialty and not merely a satellite activity instrumental to general public health in the colonies. Two important events took place in 1893. Haffkine was sent by Pasteur to India to try out his remedy for cholera by vaccination.⁴³ It was an instant success. The municipalities of Calcutta and Madras in invited him to visited their cities and introduce his system.⁴⁴ Protests were not as vociferous as originally feared. Soon a Pasteur Institute for southern India was being contemplated.

Conclusion

Indigenous Siddha compiled from the naturally available plants and herbs. It brings permanent cure for the suffering by penetrating deep into the cells or organ causing ill health. It is not tested on animals for its effect and action. Since it is all natural, it does not bring huge amounts of harm to the human kind. When it comes to the plant extracts, every opposite action has a plant to reverse the intensity. Its existence dates back to centuries ago. Has cure to almost every disease invariably. Has no side effect on the sufferer after the course of medicine is over. Has no side effect on the sufferer after the course of medicine is over. Siddhars had a firm faith in the "Deathless" physical body being in tune with the spiritual immortal "Soul" and significantly one of the definitions of siddha medicine is the conquest of death: "that which ensures preventive against mortality". This statement is attributed to Thirumoolar; a revered siddha whose treatise called '*Thirumanthiram*' has 3000 stanzas

and is regarded as a classic text on the basic philosophy of siddha medicine.⁴⁵

British Medicinal systems deals Medical Research for Medicine and find remedies for disease. David Arnold in his book *Colonizing the Body: State Medicine and Epidemic Disease in Nineteenth Century India* has dealt with three major epidemic diseases – Smallpox, Cholera and Plague which had debated the different part of India during 19th Century and traced the principal stages of emerging public health policy. V.R. Muraleedharan's doctoral work on 'Development Health Care System in the Madras Presidency, 1919 – 1939', shows clearly how different views about the practical usefulness of new medical knowledge among the various authorities in the bureaucracy could influence the formulation and implementation of policy measures. C.Thiruvengadam in his Ph.D. thesis 'History of Public Health in Tamil Nadu During 1919 – 1947 A study' stated that the British Government during this period was primarily safeguarding their own people and soldiers.

Notes & References

1. In India, we had two distinct cultures one is vedic and the other one is tantric. The sages of south India, who practiced tantrism contributed and established a medical system to serve the humanity in general and their own society in particular. Those sages were called as siddhars and the medical system used by them is called as SSM. Though the creation of this system is ascribed to lord Siva, the creator of the universe, the sage Agasthiyar is considered as a father figure of siddha medical system. He is also considered to be the father figure of the Tamil language and culture. SSM has been closely identified with Tamil civilization too. Perhaps, it is the foremost of all other medical systems in the world. Its origin dates back to BC 10,000 to BC 4,000 and it is the most ancient indigenous system of medicines of Indian origin practiced exclusively in Tamil Nadu and in some parts of the neighboring states.
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HISTORICAL WRITINGS ON SUBALTERN IDENTITY

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In recent times the scholars and historians have produced a number of historical works on society, history and culture 'from bottomline' which have dispersed terms, methods, and bits of theory used in subaltern studies. For the first time in 1993 edition, *The New Shorter Oxford English Dictionary* included 'history' as context for defining subaltern. The word subaltern has long past. In the late medieval English, it applied to vassals and peasants. By 1700, it denoted lower ranks in the military, suggesting peasant origins. By 1800, the subaltern

authors concentrated on the military on the military exploits and campaigns in India and America. G.R.Greig wrote the biographies of Robert Clive, Warren Hastings and Thomas Munro. The First World War paved the way for the publication of the subaltern life in memoirs and diaries. After the Russian Revolution Antonio Gramsci (1891-1937) began to weave ideas about subaltern identity into theories of class struggle. Gramsci saw the Bolshevik Revolution as a "revolution against capital".¹ For a while, Gramsci was not influential in the English

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reading world. Raymond Williams promoted the theory of Gramsci well after the translation of *The Modern Prince* (1957) and *Prison Notebooks* (1966).² By 1982, Gramsci ideas were wide circulation.³ Gramsci was communist activist. The copies of Gramsci's work, *Prison Notebooks* were smuggled to Moscow.

Historical studies deployed some of Gramsci's ideas in subaltern identity and perspective.⁴ By late 1970s, there was the declining process of state centred historical research while flourishing trend of writing social history 'from below'. E.P. Thompson's 1963 book, *The Making of the English Working Class*⁵ led to the growing number of 'bottom up' studies in the domain of history.⁶ By 1979 women's history was popular enough in US.⁷ In 1982, Eric Wolf published what can be called the first global history from below.⁸ In South Asia, the history of subaltern groups was flourishing, though they were not called that then.⁹ In the 1970s, two new journals about South Asian peasants emerged in UK and US.¹⁰ Hundreds of titles on rural history had appeared.¹¹ In 1976, Eric Stokes announced the 'return of the peasant' to colonial history.¹² Guides to sources promoted more local research.¹³

Insurgency and Rebellion attracted special attention in subaltern studies. Idioms like protest and uprising are glorified in subaltern studies. New histories of rebellion were produced. The Centenary of 1857 Sepoy Mutiny accelerated new histories of rebellion. The scholars were inspired by the Rebel Heroes whose anti-British rising was reproduced in historical works and in many popular media.¹⁴ In Tamil Nadu the rebels like Puli Tevar, Khan Sahib, Kattabomman and the participants in the 1806 Vellore Mutiny are celebrated.¹⁵ Romantic heroism attached to old rebel histories. By 1960s and 1970s, the scholars like N.G. Ranga and L. Natarajan pioneered the studies of insurrection which even created fear in the Indian Home Ministry.¹⁶

The elements of intellectual history revolving insurrection goes back to the 1920s when early Indian studies of Indian rebels sought to recuperate insurgent mentalities.¹⁷ Indigenous Indian theories of peasant revolt had emerged in the 1930s, among communists and in Kisan Sabha.¹⁸ But the study on insurrection emerged in the academic field in 1960s.¹⁹

In 1970s, the upward trend in research on popular insurgency accelerated.²⁰

When the founders of the Subaltern Studies first met in England at the end of 1970s, they were surrounded by decades of research on history from below and on insurgency in colonial India. Sumith Sarkar used it to write a new kind of national history text with popular movements at centre stage. His book, *Modern India, 1885-1947* was landmark work.²¹ Following the appearance of Anil Seal's *The Emergence of Indian Nationalism: Competition and Collaboration in the Late Nineteenth Century*,²² many works produced about the politics of Indian Nationalism at the local, regional and national levels.²³ The Cambridge Scholars had opened the historical study of political institutions in South Asia by exploring the agency of individuals, formation of cliques, and power of specific class interests inside political parties and factions.²⁴ American historians castigated Cambridge inattention to Indian culture at a time when a 'cultural school' of Indian History was developing around Bernard S. Cohn at the University of Chicago.²⁵

Subaltern Studies reinvented subalternity. In 1982, the term 'subaltern' had little meaning in South Asian Studies. Guha opened Subaltern Studies by declaring that the project's ambition is 'to rectify the elitist bias in a field dominated by elitism-colonist elitism and bourgeois elitism'. Under a competent leadership of Ranjit Guha, a talented team of twenty-three scholars including Guha himself have produced between 1982 and 1999, a nine volume work entitled, *Subaltern Studies: Writings on South Asian History and Society*. The Tenth Volume has been edited by Gautam Bhandra, Gyan Prakash and Susie Tharu, the Eleventh Volume by Partha Chatterjee and Pradeep Jeganathan and the Twelfth Volume by Sahil Mayaram, M.S.S. Pandian and Ajay Sharma.²⁶ In the last three decades, the Subaltern scholars have produced historical which immensely contributed to the enrichment of historical writings on South Asia.

In the 1990s, historical works on subaltern studies became a hot topic in academic circles on several continents. One of the major contributions of these historical works on subaltern Identity was their attempt to invert the traditional superordinate-subordinate relationship in the world of academic imperialism.²⁷

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HISTORIOGRAPHY OF ABORIGINALS - PROBLEMS AND PERSPECTIVES

V. Mallikarjuna Reddy*

"The past should be understood on its own terms rather than according to 'modern' paradigms and assumptions" Prof Phil Withington.

"The facts of history do not exist for any historian till he creates them" Caral Baker.

History (from Greek *ἱστορία* - *historia*), meaning "inquiry, knowledge acquired by investigation"¹ is an umbrella term that relates to past events as well as the discovery, collection, organization, and presentation of information about these events. History can also refer to the academic discipline which uses a narrative to examine and analyse a sequence of past events, and objectively determine the patterns of cause and effect that determine them.² Historians sometimes debate the nature of history and its usefulness by discussing the study of the discipline as an end in itself and as a way of providing "perspective" on the problems of the present.³ Hence it is clear that history is the study of the past or study of the past events or the study of what happened in the past.

It is a discipline of principles and methods of writing history. In reconstructing a past event, historians decide and discuss certain themes such as economic history, political history, military history, social history and cultural history. They evaluate historical sources, the evidences available, circumstances which they consider important and which effects were produced by what causes. Collingwood has rightly observed that "Historical thinking is that activity of imagination by which we endeavour to provide this innate idea with detailed content. And by this we do by using the present as the evidence of its own past. Every present has a past of its own and any imaginative reconstruction of the past aims at reconstructing of the past of this present. Every new generation must rewrite history of its own way".⁴ It is not out of context to say that in Indian Historiography a revolutionary change occurred due to D.D.Kosambi's effect. His Historical materialism based on Dialectical materialism of Karl

Marx changed the very face of Historical writings in India. Kosambi can be considered the patriarch of the Marxist school of Indian Historiography.⁵ However, Historical writing is ever a contentious business.

India is a country which steadily developed through the ages and maintained a long cultural, social and economic continuity. Every period of his history has left something to the present day.

In this paper an attempt is made to assess the problems and perspectives in applying the history of aboriginals as a tool in interpreting the socio, cultural and economic history, or otherwise known as "interpretative History", which means the application of aboriginals history or natives to historical studies and analysis.

For a modern researcher it is the largest repository where not only the origin of tribes but also the political, social, economical and cultural life of aborgins of the country in general and Tamilnadu in particular. In Taminadu there are thirty six identified tribes living far away from the so called developed culture or civilisation.

The identified aboriginal groups or natives are Adiyam, Aranadan, Eravallam, Irular, Kadar, Kammara, Kanikaran, KaniyanorKanyan, Kattunayakan, KochuVelan, Konda Kapus, Kondareddis, Koraga, Kota, Kudiya, Melakudi, Kurumans, Kurichchan, Kurumbas, Mahaallasar, MalaiVedan, Malak Kuravan, Malasar, Malayali, Malayekandi, Mannan, Muduga, (Muduvaan), Muthuvan, Palleyan, Palliyan, Palliyar, Paniyan, sholaga, Toda, and Uraly.

The approved primitive tribal group(PTG)in Tamilnadu are Kattu Naickans or Kattunayans, Kotas, Kurumbas, Irulas, Pandiyans, Todas. Among six primitive tribal groups, Todas, Paniyans, Kurumbas and Kotas are exclusively only in Nilgiri district of Tamilnadu- Irulas and Kattunaickans are spread throughout Tamilnadu including Nilgiri district.

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The Concept of Culture

The definition given for the term culture, in the Random House Dictionary of the English Language is, the quality in a person or society that arises from an interest in and acquaintance with what is generally regarded as excellence in arts, letters, manners and scholarly pursuits. It further elaborated the definition that, a particular form or stage of civilization and in sociological term, the sum of total of ways of living built up by a group of human beings and transmitted from one generation to another.

One of the best early definition was given by popular anthropologist, E.B Taylor who described culture as "that complex whole which include knowledge ,belief, art, morals ,law custom and any other capabilities and habits acquired by man as a member of society".

A short and useful delineation of the concept is ; culture is man –made part of the environment. It is to be implicit here that man's life is lived in a natural habitat and a social environment .It also implies that ,as rightly pointed out by Melville Herskovits, culture is more than biological phenomenon. Culture includes all the elements in man's mature endowment that he has acquired from his group by conscious learning or by a conditioning process-techniques of various kinds social and other institutions, beliefs and patterned modes of conduct'.

In the study of man and his works, it is necessary to distinguish culture from its companion term society.

A culture is the way of life of a people; while a society is an organised interacting aggregate of individual who follow a given way of life. In still simpler terms, a society is composed of people; the way they behave is their culture.

Here it is required by recognizing that the natural and cultural elements in man's total setting are to be differentiated. Now here it is better to understand the terms habitat, culture and environment.

Culture to refer to that part of the setting that includes the material objects of human manufacture, techniques, social orientations, points of view and sanctioned ends, which are immediate conditioning factors underlying behaviour.

Environment, in its full dictionary significance – the aggregate of all the external conditions and influences affecting the life and development of an organism- in this case ,man in his natural and cultural setting.

If we examine the cultural or social history nowhere we find the mention of the native culture or the cultural systems that were in existence in a given period and in a given area or region. Indian culture and society had its foundation in the systems laid down and practiced by the natives or adivasis or aboriginals. Anthropologists, of course did survey applying either physical anthropology or social anthropological principles. However we historians shall take up a study of the language spoken by the natives,their cultural systems, social systems and their traditions.If we can record and interpret them, the hidden facts of Indian cultural and social systems will see the light which in turn enrich our heritage and culture. However one must bear in mind while researching the life and contribution of natives to the process of Indian history and culture confusion must be avoided while understanding their language and traditions. Historians should be free from bias and come out from other influences. Then only they can do justice and bring out hidden treasures of our primitive history.

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HISTORY OF MADRAS HIGH COURT (1862 – 1962) WITH REFERENCE TO THE JUDICIAL INSTITUTIONS IN THE MADRAS PRESIDENCY

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The Madras High Court has contributed a very illustrious chapter to the history of Indian High Court and has been responsible for the confidence which people have in the court. The Legislature, the Executive and the Judiciary are three basic organs of the state. It has a vital role in the functioning of the state and more so, in a democracy based on rule of law. Since times immemorial, law and judiciary have played a vital role in Indian Polity. It also acts as a guardian of our constitution, by preventing abuse of power, unfair procedure, unconditional action and even inaction. This paper highlights the History of Madras High Court with reference to the Judicial institutions in the Madras Presidency.

The History of judiciary institutions in Madras was started in the year 1600, even before Madras was born. Queen Elizabeth granted a Charter on December, 31, 1600 to the London East India Company. The Charter gave the power to the Governor and company to make reasonable laws, impose penalties by imprisonment or fine.¹

In 1639 Francis Day sailed to the south and obtained a grant from Damerla Venkatappa, the Nayak of Poonamalle under Emperor Venkata III for the construction of a settlement and a fort in or around Madraspatnam also called Channaraja Patnam. He found the place full of sand and mud with no scenic beauty, yet with good anchorage for ships. There a small fort, erected in 1640, was enlarged subsequently and was called Fort St George. The English obtained confirmation of their right to Madras from the Rajah of Chandragiri.² The Emperor of Vijayanagar and the Sultan of Golkonda in return for the payment of annual rent, Through its rapid growth from a settlement of traders and sea men to a city of Tamils and Telugus, Madras overshadowed the cities of Kanchi, Vellore, and Arcot. In 1653 Fort St. George was made a separate Presidency. In 1654 it was the headquarters of the English on the Coromandel Coast.³

The Fort with its European and British servants of the Company within it was called the White Town, but the village as MadrasPatnam as Madras originally was the Black Town. The Company was allowed by the Rajah to mint money and govern Madraspatnam. The court started functioning in Madras very soon after the founding of the settlement and it was called as the Choultry Court. It tried petty cases – civil or criminal. The Charter of Charles II dated 3rd April, 1661 specifically authorized the Agent or Governor and Council to judge all person living under their power, both civil and criminal matters, according to the laws of England, and to executed judgment. As a consequence the Choultry Court was recognized by increasing the number of judges by the then governor of Madras, Streynsham Master. He directed the Justices to sit in court every Tuesday and Friday to dispense justice. But soon the Choultry Court was found insufficient to meet the rapidly rising needs of Madras. Therefore Streynsham Master made a wise decision to established the first Court of Judicature which came into existence in 1678.⁴

In 1687 the company constituted another court called the Mayor's Court. On 22nd July 1687, the first legally qualified person appeared in Madras. He was a lawyer named Sir John Biggs, who had been employed in England as Recorder of Plymouth. He entered upon his duties as judge advocate in Madras by holding the Quarter Sessions.⁵ During the period from 1686 to 1726 the Mayor's Court as well as Choultry Court functioned at Madras.

In 1729 the Sheriff's Court was created. The Sheriff was empowered to sit as a small cause judge and decide without appeal on his decisions on all matters not exceeding the values of five pagodas. The new Sheriff's Court had a short life. The Court of Directors were vexed with the experiment, and so, on 21st July, 1729 the Sheriff's Court was abolished.⁶

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With the establishment of the Court of the Recorder at Madras on 1st November, 1798, a new age dawned in the judicial administration. On the very next day, a scientific definition of the Town of Madras was given. But the Court of the Recorder at Madras was a short lived. It was abolished in 1800 but it was a very important experiment in the centralization of justice.⁷

The first great court of Madras (a Supreme Court of Judicature) was established at Fort St. George on 26th December, 1801. The new Supreme Court was to be a court of the Recorder, and it was made to consist of one principal Judge who shall be called chief justice of the Supreme Court of Judicature. The establishment of Supreme Court at Madras had set the judicial system of the Town on firm foundations.⁸

During the Government of Lord Clive the administration in the Presidency of Madras was reformed on the model of the system obtaining in Bengal.⁹ In 1802, the new system was introduced through the Regulations. The Supreme Court at Madras and the Adalat system of administration of justice built up the judicial pattern for the future.. The reputation of the Supreme Court grew, because of the succession of truly able Chief Justices, who presided over it.¹⁰

The East India Company received a serious jolt in its political career in India in 1857. The events of that year sealed its fate, and, led to the assumption of direct rule by the Government of England. By the Act for establishing High Courts of Judicature in India passed on the 6th August, 1861, the Queen of England was empowered by Letters Patent to erect and establish a High court of Judicature at Madras. The establishment of such High Court in the presidency of Madras, it was enacted that the Supreme Court at Madras and the Court of Sudder Adawlut and Foujdary Adawlut should be abolished. The High Court of Judicature at Madras came into existence on 15th August, 1862 in a building which later became the Collectorate of Madras. It is now known as Singaravelar Maaligai.¹¹

With the implementation of several reforms, the graded system in civil justice consisted of

- i) Panchayat (Village Munsif)
- ii) District panchayat (District Munsif)
- iii) Zilla Courts and
- iv) Saddar Adalat.

The parallel set up in criminal justice consisted of

- i) Assistant Magistrate
- ii) District Magistrate
- iii) Criminal Court
- iv) Court of Circuit and
- v) Foujdary Adawlut.

The English sought to govern the Indians with Indian law and Englishmen with English law, but the Hindu code was found vague. The English men received privileged treatment. In addition there functioned two systems, one organized by the Company and the other by the Crown.¹²

The High Court Act, 1865 empowered the Governor General in Council to alter the local limits of Jurisdiction of the High Courts. The High Court of Judicature at Madras was to continue to be a Court of Record. After nearly 30 years, in 1892 the High Court got shifted to its present location where a temple once existed. The temple was destroyed in a mysterious fire. The destruction of the temple of God paved the way for the construction of the temple of justice. The next important measure was the passing of the High Court Act, 1911 which fixes the maximum limit for the number of Judges of the High Court to twenty. Minor changes were introduced by the Government of India Act, 1915. The high Court became the symbol of serenity, unity and power.¹³

The establishment of the High Court at Madras synchronized with the great age in law. The Supreme Court and the Saddar Courts had to administer justice at a time when laws were uncertain or unascertained, and law reports were rare. Standard works on Indian law were not in existence, and the laws had to be searched out and garnered from oriental manuscripts or Arabic text. But judges of the High Court did not have to suffer from such a disability. Their main task became the art of interpreting the statute law, which came up before them in codified forms. The official law reports,

supplemented by numerous unofficial ones, gave them considerable assistance, though perhaps, with the passing of years, it might be said that the presence of too many law reports has been disadvantageous to the grasp and exposition of fundamental principles.¹⁴

The Government of India Act, 1935, proved the next land mark. Section 220 of that Act dealt with the constitution of the Court, and substantially re-enacted the clauses of the Act of 1915. It provided that "every Judge of a High Court shall be appointed by His Majesty by Warrant under the Royal Sign Manual and shall hold office until he attain the age of sixty years". His Excellency the Governor, under the Government of India Act, delegated the power of swearing in Puisne Judges to the Chief Justice. It was fortunate for the High Court of Madras that able Chief Justices were appointed, in succession, to guide its destinies.¹⁵

List of Chief Justices of Madras High Court from the inception and the period of their service

Sir Clley Harman Scotland (1862 – 1871)

Sir Walter Morgan (1871 – 1879)

Sir Charles Arthur Turner (1879 – 1885)

Sir Arthyr John Hammond Collins, Q. C. (1885 -1899)

Sir Charles Arnold White (1899 – 1914)

Sir John Edward Power Wallis, P. C. (1914 – 1921)

Sir Walter George Salis Schwabe, K. C. (1921-1924)

Sir Murray Coutts Trotter (1924 -1929)

Sir Horage Owen Compton Beasley (1929-1937)

Sir Alfred Henry Lionel Leach (1937-1947)

Sir Frederick William Gentle (1947 – 1948)

Dr. Pakala Venkata Rajamannar (1948-1961)

Justice Subramanya Ramachandra Iyer (1961-1964)¹⁶

Judicial administration at Madras was put to a severe test during the Second World War, particularly, during the time when the Japanese fleet was sighted in the Bay of Bengal, and the city of Madras was seized with panic (1942). During the event known as the ' Evacuation of Madras' in 1942, the offices of the High Court had to move out of the

High Court Buildings, with all their records and arrangements had to be made for the sittings of the Courts outside the Buildings. During this period, the High Court functioned in the buildings of a Convent in Theagarayanagar. But, after a short time, the High Court reassembled in the High Court Buildings, and the various offices returned to the accustomed edifice with their records.

On the eve of Independence, Sir Frederick Gentle took over the rein of office from Sir Lionel Leach. But, he resigned the office in the very next year. This enable Justice P.V. Rajamannar, to become the first Indian Chief Justice of the High Court of Madras. Till that event, Indians had the distinction only of acting as a Chief Justice. During the long tenure of office of chief justice Dr. Rajamannar, which lasted till 1961, many events have happened which have a direct bearing on the history of the Madras High Court. The separation of the Judiciary from Executive, the formation of linguistic states and the consequent creation of the High Courts of Andhra, Kerala and Mysore, the former two of which could well be said to owe at least parent of their structure and traditions to this parent High Court.¹⁷

After India gained independence and the adoption of the Constitution on January 26, 1950, the Federal Court was superseded by the Supreme court of India. By India Act VII of 1950, the seal of the High Court was replaced by a new one bearing the device and impression of the Asoka capital within the exergue or label surrounding the same, with the inscription of "The Seal of the High Court at Madras" and "Satyameva Jayate" in Devanagari Script¹⁸

The State of Madras was bifurcated in 1953 under the Andhra State Act and a separate High Court of Andhra was established with jurisdiction over thirteen districts, the High Court of Andhra was formed on 5th July, 1954, which resulted in the strength of the Judges of the Madras High Court getting reduced to 12 by the Notification of the Government of India, dated 3rd July, 1954.¹⁹

The State Re-organization Act, 1956, further reduced the number of districts under the Appellate Jurisdiction of the Madras High Court. Though by and large, the territorial jurisdiction of the High Court was only shrinking after independence, there was

also one expansion, namely, to the Union Territory of Pondicherry in October 1954, an agreement was signed between India and France for the de facto transfer of French Territories, including Pondicherry, to India. A treaty of Cession was signed in May, 1956. It was ratified by the French parliament in 1962. On 16.8.1962, both countries exchanged instrument of ratification. Consequently, de jure transferred to get effected and Pondicherry and the enclaves of Karaikal, Mahe and Yanam became the Union Territory of Pondicherry from 01.07.1963. in the meantime, by virtue of the Pondicherry (Administration) Act, 1962, the jurisdiction of the High Court got extended to Pondicherry with effect from 06.11.1962.²⁰

A historical fact which may also be viewed as a beautiful coincidence, is that within the very area of the present High Court building and enclosures,

the old Temple of Chennakesvara appears to have stood till about 1762, when the Company made an equivalent grant of land south of China Bazaar, and Chennaimalleswara Temples were erected there. The edifice of justice thus rests on consecrated ground. (vide Madras Tercentenary Commemoration Volume pp.359-362: records in C.S. Nos. 183\25, 140\30,H.C)²¹

The High Court of Madras acts as a Court of record. In this respect, it enjoys as much powers as Supreme Court at Delhi does. Judiciary is indisputably the bulwark for bringing to the society, the aspirations as guaranteed in our Constitution, which Chartered High Court, on its part, has done well, to effectively safeguard people's rights in today ever changing and fast paced world. The High Court of Madras will continue to expound and fashion the law for the present and future to meet the ends of justice and uphold the canons of the Constitution.

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NAWAB C.ABDULHAKEEM -AN IDEAL SECULARIST

C. Mohamed Faheem*

In this research article an attempt has been made to highlight the role of Nawab C. Abdul Hakeem in nation building. Nawab C. Abdul Hakeem was a multifaceted personality. He was a business magnate, an educationist, a philanthropist and a nationalist. He was broad minded and secular. He was born in 1863 in Kilvisharam of Vellore District previously North Arcot District and died in 1938. Nawab C. Abdul Hakeem was simple, humble, patient, honest and straightforward. He liked to help others. His helping tendency never saw the boundary of religion, caste or one's native place.

The secularism is the base for all kinds of development of a nation, without which progress is meaningless. The exclusion of religious consideration from civil and public affairs is secularism. Religion is one's concern which has nothing to do with it. Each state should bestow liberty to its citizen and free the people of their choice. In a country like India where there are so many religions, secularism is essential in all affairs. The separation of state by religion is not enough. All citizens must be treated equally irrespective of their religious faith.

The British followed the policy of divide and rule and sowed the seed of division among Indians in the name of religion. During the pre-British era, the Indians and their faith was something as personal as one's attire. The British followed a policy that divided the Indians into religious groups. The Indians were made to feel that are separated from their counter parts as far as religion is concerned. They, on the instigation of the British, gave preference to their religion than to the nation. Consequently when Indians began their struggle against the English, they had to be brought under one banner. Attempts were being made to bring all Indians together by strengthening the true spirit of secularism. Nawab C. Abdul Hakeem plays a prominent role in this regard.

Kumararaja Muthiah Chettiyar of Chettinad, a Legislator said **"His charity knew no distinction of caste or race and he gave as much to other institutions as to Muslim institutions. Though we**

may miss his presence hereafter, we will always remember him as a great philanthropist".¹ He would not even ask the name of the person whom he was helping. There were poor and destitute women from different religions who received financial help from him every month. Many poor approached him with request for money to take their sick relatives to hospital at Ranipet or Vellore. He whole heartedly bore all the expenses without discriminating on any ground, the caste, creed or religion of the wretched.²

Neither Nawab C. Abdul Hakeem belongs to a rich family nor did his father leave him any legacy. He started his life as an employee in his uncle's firm, who was paid a monthly salary like other employees in the concern. Of course the employer was his paternal uncle yet, he liked him much and trained him, with the ethics of the trade. After a few years he started his own business. He was a diligent worker slowly but steadily, gained strong footing as a successful leather merchant. He used to keep himself engaged in work with his employees like one among them forgetting him that he was their master and attended the job.

He established a big business firm. In that he had seventy-four skilled employees. His secularism could be gauged by the fact that among the seventy-four employees in his concern, there were only four Muslims³, two were his close relatives and one a bar-at-law who spent all his time in politics.

The Harijan Welfare Department decided to establish an Elementary School to Harijan colony of Melvisharam. There was no place to accommodate the school. So the Harijans approached Nawab C. Abdul Hakeem for the building. He gladly agreed to provide the same. The school building still stands testimony to this day serving the generations of Harijan community.

Nawab C. Abdul Hakeem studied at Arcot. Then there was no school at his home town to get secular education. He recalled the benefit that had accrued to him from that even though it was for a short period. He wanted to help his alma mater. Accordingly he donated Rs. 20,000/- for the

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construction of new blocks. There is a small town, east to Walajahpet named Kaveripakkam. In the early decades of the 20th century, there was a Government school in this town. Students from the neighbouring villages were studying in this school. A small group of people from Kaveripakkam approached Nawab C. Abdul Hakeem for help. He readily agreed and contributed to the school to renovate a new wing.⁴ There were hundreds of students studying in both the schools and less number of Muslim students in it. Yet, Nawab C. Abdul Hakeem did not think in terms of his community. He helped these schools for the welfare of the student community rather than his own community.

Ranipet is five-miles away from Melvisharam. The Arcot American Mission rendered excellent service in and around the town of Ranipet. The Girl's school was established in the town by the missionary sisters. It accommodated poor children. They were provided free boarding and education. The school was known as Little Flower Convent which earned for itself name and fame. It developed soon. Classrooms were being added to provide space for the new students. When Nawab C. Abdul Hakeem came to know about the school and its services, he came forward and donated a huge amount. It was his secular view though it was a Christian School run by the missionary sisters to impart education to the poor children living around Ranipet.

To add to his credit another school in Chennai is C. Abdul Hakeem Hindu Muslim Higher Secondary School, situated in Angappa Naikan Sreet, Chennai. The school has its own history. It was previously managed by a Hindu Lady. Due to financial crisis she found it difficult to run the school. The correspondent of the school was Mr. Raja Paliyandi Mudaliar. The latter approached Nawab C. Abdul Hakeem for the financial help to save the school, the latter came forward and asked his son to vacate his spacious house situated in the same Street. The school was shifted to that house, and was registered in the above name. The people of the locality were very much impressed by this noble deed of Nawab C. Abdul Hakeem. They changed the name of the school as "Abdul Hakeem Hindu Muslim High School". The institution is still functioning and hundreds of students are able to get their education even today.

As a pious Muslim he also extended help for the construction of several mosques. Similarly, he extended the financial help for the renovation of several temples. He donated an elephant to the Arunachala Temple of Tiruvannamalai.⁵

In his business firm Nawab C. Abdul Hakeem had several employees. Being a shrewd person, he assigned the right job to each of his employees. Some of the relatives were his permanent employees. Most of the employees were non-Muslims. His policy was to provide chances to his employees to earn more income. He wanted his employees and relatives should be economically sound. Whenever he sent leather to foreign firms, it was sent under the name of the concern employee. The profit which he earned from that transaction would be given to the employee under whose name the material was sent. He followed this method to help Muhammad Ibrahim. There was another cousin of Nawab C. Abdul Hakeem employed in his firm, by name Abdul Khalique. The former followed the same policy to help him more than once.

There were many Harijans who were employed by Nawab C. Abdul Hakeem in his concern.⁶ One among them was Mukund, a supervisor. Though he was a Harijan, he was an expert in leather business. The former trusted him very much. When Mukund, came to know of the method which his employer adopted to help his company's staff, he too approached the owner with a request to send leather to London under his name. Nawab C. Abdul Hakeem agreed and sent a leather consignment to London under Mukund's name.⁷ As usual the transaction made to help Mukund, fetched him Two Lakh Rupees.⁸ In those days it was a huge amount to possess. With that amount Mukund arranged the wedding of his two daughters with respectable grooms belonged to his community.⁹

The Hindu High School, Madras which was founded and managed by the Hindu society is located in a spacious ground in the national high way. The school was in need of class rooms and pucca compound wall. The management of the school approached the philanthropist Nawab C. Abdul Hakeem for financial help. He donated a large amount and built the present school building. Being a true secularist, he did not bother whether the school was belonging to the Hindus. Similarly another Girls' high

School was managed by the Hindu community. When they find it difficult to run the school, the Management of the National Girls' School, Mylapore, Madras, met Nawab C. Abdul Hakeem and requested him to provide funds for the renovation of old building. He contributed an amount for the building. He also built a Women's Hostel in Madras. At Vellore he built a Womens' Club.

Nawab C. Abdul Hakeem donated thousands to many institutions. Some of them are: The Aligarh Muslim University, Aligarh, The Delhi National University, Delhi, The National College, Cuttack, The Sanskrit College, Sholingur, The Travancore University, Travancore, The Andhra University¹⁰, besides these he contributed to the religious institutions such as Madrasa-e-Baqiath-us-Salehat, Vellore, Jamia Darrus Salam, Omerabad, Madrasa-e-Niswan, Vaniyambadi.

To sum up Dr. Natesan writes:

*"Nawab Sahib ideas and ideologies, activities and aspirations were always centred on national unity with a spirit of secularism. While working for the cause of national unity, he tried to bring all under one banner, namely secularism The Nawab had openly and plainly applied to the public to raise above their petty difference arising out of caste or religion or social status... He treated the Hindus, Muslims, Christians, Brahmins, Harijans and the Jains on the same footings and thereby promoted secularism. In fact he was one among the very few who built national unity and integrity by cementing it with secularism."*¹¹

A couple of examples could be mentioned in this regard. It is worthy to note that even the government machinery failed to settle the problem which arose among labourers at Gudiyattam but Nawab C. Abdul Hakeem succeeded. The elders of the place could not find a proper solution to the said problems. Gudiyattam which is fifty kilometers from Melvisharam has a mixed population of Hindus and

Muslims. Even in the past, the position was the same. Majority of the people were labourers. It is rare that the labourers discriminate on the basis of religion or caste. So was the case in Gudiyattam. Accidentally there arose a dispute among labourers. No attempt could succeed in bringing peace. The elders of the town and the police tried to settle the matter but their efforts went in vein. Nawab C. Abdul Hakeem rose to the situation and decided to intervene to put an end to all the disputes and called the warring parties. After a long but through discussion he brought the warring factions into terms and agreed to abandon their enmity. In this way he succeeded in bringing peace in the town.¹²

Kilakarai is a town in south of Tamil Nadu. The Hindus and Muslims of the town had been living like brothers for a long time. Unfortunately communal riots took place in the town.¹³ Neither of the two warring factions were ready to listen and see reason when the amnesty became festering, they approached Nawab C. Abdul Hakeem. He listened patiently and could easily understand the main reason for the discord. He took the initiative and called both the parties and held discussions with them. He made them understand the crux of the problem. The dangerous situation was thus controlled by Nawab C. Abdul Hakeem. The matter was settled to the satisfaction of both the parties.

He wanted that peaceful atmosphere should be prevailed in Tamil Nadu. The people should not fight each other in the name religion. According to him the religion of all the people is the same but their way of worship is different. He was of the opinion that India is a secular country; it is not belonging to any particular religion. So people should live together as brothers, and he expect that everyone should respect all religions and nobody had the right to interfere in the religious affairs. He was a true nationalist, a great philanthropist, an educationist and above all he was a great human being.

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BHAKTHI SAINTS'S STRUGGLE FOR SOCIAL RECOGNITION IN TAMIL COUNTRY- A NOTION ON SUBALTERNITY

A. Subha*

History as a subject of study and research, has been cutting across its traditional boundaries and sources. It has become more vibrant, lively and response to the new theories, ideas and realities.¹ The Subaltern Studies emerged against the pre-independence colonial back-drop. The analysis of the Subaltern Studies is an improvement on the elitist mode of exploring and explaining history in a unique way. This mode of exploring history is also known as 'history from below' or 'history from the bottom-up'. It aims at constructing the paradigm of subaltern consciousness which is manifesting in different forms, at different places and at different times. Peter Gran argues that in India 'Subaltern Studies' is read against liberalism, Marxism and 'religious fascism', where as in US, its 'principal novelty' is its ability to represent India by being read into ideologies of difference and otherness.²

A survey of modern Indian historical writings during the last one hundred and fifty years would reveal three dominant trends in Indian historiography representing three major Schools of Thought: (i) Imperialist, (ii) Nationalist and (iii) Marxist historiography.³ Some of these trends became more pronounced and widely articulated in the colonial Period. As a confront to these schools of thought, there emerged in the post-colonial period, a new school of thought called the 'Subaltern Studies'. The main goal of Subaltern Studies was to develop a critique of, and an alternative to the standard nationalist and 'neo-imperialist' history of modern India.⁴ Methodologically the challenge to the

Subaltern historians was to recover the voice of the subaltern people.

Subaltern Studies began its impressive career in England at the end of 1970s, when conversations on subaltern themes among a small of English and Indian historians led a proposal to launch a new journal in India. Oxford University press in New Delhi agreed to publish three volumes of essays called Subaltern Studies. These appeared annually from 1982 and their success stimulated three more volumes in the next five years, all are edited by Ranajit Guha, an Indian Historian. When he retired as editor in 1989, Ranajit Guha and eight collaborators had written thirty-four of forty-seven essays in six Subaltern Studies volumes, as well as fifteen related books.⁵

The term "subaltern" is a German word meaning "inferior rank" or "of secondary importance". In historiography the term, 'subaltern' is used in Post-Colonial Theory to narrate the voice of the marginalised groups and the bottom-line people. It is the purest narration of the voiceless, suppressed, oppressed and depressed people. In this sense the word was coined by Antonio Gramsci, an Italian Communist Thinker and Writer (1891-1931). He developed this concept and gave articulation to it in his work, *Prison Note Books*, written between 1929 and 1936, as well as in an article entitled, "Notes on Italian History"⁶

Edward Said has said: "Subaltern Studies represents a crossing of boundaries, a smuggling of

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ideas across lines, a stirring up of intellectual and always, political complacency.” David Cannadine has described it as “Gettysburg History”- of the people, by the people and for the people.⁸ B.Surendra Rao views it as an attempt to meet the demand for ‘de-elitisation’ of history and write the history of the historyless.⁹

Sumit Sarkar employs the term ‘subaltern’ for tribal and low caste agricultural labourers and share croppers, land holding peasants and labour in plantations, mines and industries. They belonged to the category of the voiceless people. Gramsci believed that the revolutionary movement should start with the everyday life of the working masses. His integrative interpretation and vision of the mass movement led to the emergence of the “Subaltern Studies”. This phrase was carried on by Ranjit Guha and his group members and applied to the Indian situation against the background of colonial rule, while reconstructing the history of Modern India with particular reference to India’s struggle for independence.

The major aims of Subaltern Studies are (i) Rejection of elitist historiography (ii) Narrative of the lower, submerged, subterranean and subordinate classes and (ii) New Research and Re-examination of Subalternist histories. The subaltern studies emphasize the need of reviewing the reciprocity inherently prevalent in the relationship between structure and superstructure of a society. The subalternists probe the domain of people’s politics and in the process reveal critically the dominant domain of the political parties which while adhering to the constitutional and institutional processes and practices of the bourgeois state wished to establish the same in the colonial countries, and for that purpose they used the ignorant and simple masses as a pressure agency against the imperialists.

The chief concern of the subaltern studies venture is thus to appreciate the people’s consciousness and their action. A proper analysis of this consciousness and its due recognition by the historians would rightly present and project the subalterns as the maker of the history they live out.

Ranjit Guha and his group clearly convey the idea that the subaltern studies are the ones that espouse the cause of the macroscopic majority sections of the society. These studies seek to give

prominence to problems, the struggles and sufferings of the faceless and the voiceless million people that battle against the innumerable problems they face everyday in their life situations.

The subaltern activities are characterized by a strong sense of protest and a righteous indignation of the exploited and the marginalized, directed against the castes and classes that are economically powerful, politically influential and socially high placed. The subaltern studies also clearly reflects the new awareness and a sort of impatience that the people at the bottom line.

By authoring a parallel historiography of the people, the subalternists responded to a genuine need for a new methodology, epistemology and paradigm a need felt not only in India but world wide. Borrowing from Gramsci the concept of “subaltern” and drawing on the prevailing western ideas about the historiography of mass culture, ‘Subaltern Studies’ tried to provide new interpretations and methodologies for writing Indian working- class history.¹⁰

Patronage to Brahmanas

In the Sangam Age, there was a society which based on occupation. There was no caste based society. The social activities of the people depended upon the five divisions of the land., namely, *kurinchi*, *mullai*, *marudam*, *neidthal* and *palai*.. The physiographical features highly influenced the social set up of the people. During the Pallava rule which followed the later Sangam Age, notions of the caste system and untouchability had taken deeper root in Tamil Country. The Pallava Kings who traced their descent from a Brahmana of the Bharadvaja gotra, naturally patronized the brahmanas and Vedic Hinduism as propounded by them. One of the Pallava Kings, Parameswara Varman (AD 670-700) openly espoused the cause of the varnasrama system of society and enacted laws to preserve the caturvarna system,¹¹ which implies the division of society into superior *savarna* castes and inferior *avarna* castes which were untouchable to the former. Moreover, it was the Pallavas who brought a number of Brahmana families into Tamil country from places like Magadha in the north, granted them tax-free lands and settled them in separate villages called *caturvedi mangalam*.¹²

Practice, and Move against Untouchability

The brahmanas who were settled in the *caturvedi mangalam*, were well versed in Sanskrit scriptures such as *Brahmanas*, *Dharmasutras* and *Dharmasastras*, and ruthlessly applied their injunction to the society in which they lived. The newly settled brahmanas finding that there was no well demarcated *ksatriya* and *vaisya* varnas or castes duly initiated into Vedic *mantras* and reciting them with sacred thread over their shoulders, simply designated all the non-Brahmanas as sudras. Those who were practising certain menial jobs which were a taboo for brahmana priests, according to the *Dharmasastras*, were treated as *candalas* or untouchables. For example, the Ezhavas who were toddy-tappers were prohibited from toddy-tapping from the palmyra trees situated in *caturvedi mangalams* inhabited by brahmanas.¹³ There was an influence of the *Dharmasastras* on brahmanas, for according to *Manu Dharmasastra* and *Yajnavalkya Smriti*, the consumption of liquor is one among the five great crimes of *pancamahapatakas*.¹⁴ According to the *Dharmasutras* even a sudra became a *patita* (outcaste) by consuming liquor.¹⁵ The Ezhavas whose sole profession was toddy-tapping were therefore not allowed into the brahmana settlements called *caturvedi mangalams*. The Ezhavas and Tiyas of Kerala, the Sanars of Tamil Country, the Idigas of Andhra Pradesh and the Pasir of Madhya Pradesh were un-touchables to the caste Hindus only because of the taboo against liquor prescribed in the *Dharmasastras*.

The Pallava period witnessed the heyday of the Bhakti Movement in Tamil Country which was manifested in the form of Saivism and Vaisnavism. The Leaders of the Movement known as Nayanmars (Saivites) and Alvars (Vaisnavites) have left behind them thousands of thrilling devotional songs, in which there was a glimpse of the social conditions prevailing during that period. Their catholic attitude prompted them to condemn outright the rigid caste system and untouchability which they found around them. For example Appar or Tirunavukkarasar (seventh century AD) who is said to have converted the Pallava king Mahendravarman from Jainism to Saivism declares in one of his songs that he would worship a sincere devotee of Siva as a veritable God

even if he happened to be a pulaiya infested with leprosy and who revels in skinning the cow and eating its flesh.¹⁶ From this song, it is known that pulaiyas were engaged in killing and skinning cows which was indeed a taboo to an orthodox Hindu especially a Saivite. Further they were guilty of eating its meat, which is a prohibited food for all Hindus, inasmuch as the cow is regarded as *gomata* (mother cow) sacred to the Hindus and the bull as the vehicle of Lord Siva. The *Apastamba Dharmasutra* and *Satapatha Brahmana* vehemently condemn beef-eating, especially the flesh of a cow.¹⁷ Those who ate beef were characterized as *antyajas* (last in society or lowest born) by the *Veda-Vyasa Smriti* and other scriptures. It was clear that the aversion against beef-eating had percolated deeply into Tamil society during the Pallava period. But in Saivism even the low born untouchables were freely admitted during the Pallava period. Appar declares, that even the lowest born will be raised to the position of the highest born if only he chanted holy name of Siva.¹⁸

Sambandar (seventh century AD), one of the three great *Tevaram* hymnists took along with him a pana by name Tiruneelakanta Yalppanar so that he could play on his *yal* (a kind of lyre) whenever a song was sung by Sambandar. Panas were considered untouchables during this period. Therefore when he took his disciple into the house of an orthodox devotee called Tirunilanakkar, there was some hesitation on the part of the host to admit him into the house especially near the sacrificial mound. But Sambandar insisted that his disciple should be admitted. It is said that when the pana went near the sacrificial mound the fire began to glow from right to left (an auspicious sign) rather than from left to right as usual.¹⁹ This incident reveals that God was pleased to have an untouchable near the sacrificial fire. In another episode Yalppanar who was initially refused entry into the Meenakshi Amman Temple at Madurai, was later on admitted when Lord Loganatha, the temple God, appeared in the dream of the temple priest and ordered him to admit the pana devotee into the sanctum sanctorum. So also at Tiruvavur he was admitted into the temple by God who opened for him the northern gate, which was closed by the priests.²⁰ These stories whether true or not revealed the fact that pulaiyas and panas were untouchables who were denied admission into the temples.

Manikavasakar, an illustrious saint of this period, calls himself a pulaiya with a head infested with creeping worms and who was shortening his life by uttering numberless lies.²¹ In another poem he calls himself a pulaiya blessed by Lord Siva while lying outside the temple walls and wailing.²² He sings of the greatness of the Lord Siva who rescued him from the whirlpool of caste (*kula*) and subcaste (*gotra*).²³ From all these utterances it was clear that the pulaiyas were considered impure outcastes who were not allowed into the temples.

Of the sixty-three Nayanmars whose statues are being erected in all Siva temples, many belonged to the lowest untouchable castes. Enati Nayanar of Sanar (toddy-tapper) caste, Kannappa, Niiyanar of Vettuvur (hunter) caste, Atipattar of Nulayar (fisherman) caste, anayar and Tirumular of Idayar (shepherd) caste, Kaliyar from the cekkar (oil-pressers) caste, Tirukurippu Tontar from Ekali caste, (washerman) and Nandanar from Pulaiya or Paraiya (drumbeaters) caste are all worshipped in Siva temples. Of these Nayanmars the most famous was Kannappar²⁴ a hunter who applied his own eyes to the bleeding eyes of Lord Siva's *vigraha* (idol) and Nandanar²⁵ who was admitted into the Nataraja temple of Chidambaram due to the mercy of God. In another case Siva appeared in the form of a paraiya with a hide on the back, in a *yagasalai* (sacrificial mound) which made all the brahmanas run away while Somasi Nayanar²⁶ recognized him, offered *havis* (ghee) to God in the form of a paraiya and got his blessings. Thus the early Saivite tradition reveals the utter absence of the caste feeling and notions of untouchability at least among the devotees of God.

The early Vaisnavite Alvars were not a whit behind the early Saivite Nayanmars in their broad attitude towards caste and untouchability. In fact many of the Alvars hailed from the sudra or even untouchable castes. Nammalvar, the most celebrated among them, was a sudra, Tiruppanalvar a pana outcaste and Tirumangai Atvar a tribal chief. Later commentators have declared that Lord Vishnu purposely manifested himself in low castes such as Alvars, in order to humble the pride of high castes

and to demonstrate the truth that caste is not a barrier for the attainment of salvation.²⁷ In support of their view they point out how Vishnu manifested Himself as Krishna in the Idaiya, a Sudra caste and as²⁸ *varaha* (pig) a low despised animal.

Forerunners of Temple Entry

Tondaradippodi Alvar exhorts the brahmanas to worship a devotee even if he belongs to a degraded caste and warns them that if they insulted such devotees, then they would become pulaiyas, or untouchables the moment they do so.²⁹ Nammalvar declares that a devotee is to be worshipped, even if he is a candala among candalas and born in a caste much lower than the four higher castes.³⁰ When Tiruppanaalvar was not allowed entry into the temple of Lord Ranganatha of Srirangam, God is said to have appeared in the dream of Lokaciaranka Munivar, a brahmana sage, and ordered him to take the Alvar into the temple by carrying him on his shoulders. Thereafter the Alvar came to be called Munivahana or rider of a sage.³¹ Thus, temple entry was allowed to the subaltern untouchables by the Vaisnavites long before the advent of the Temple-entry Movement of modern times. Tirumalaisai Alvar, though the son of a *rishi* or seer, was brought up in the family of a low caste piramban called Tiruvalan. Even then he was adored with great respect by Perumpuliur Adigal³² who belonged to a high caste.³³ Tirummigai Alvar though a robber by birth became one of the celebrated Alvars, because of his sincere faith and devotion to Lord Vishnu.³⁴

Thus, during the early medieval period of the Pallava rule, untouchability had come to stay in Tamil society and was practised towards the pulaiyas who were not normally allowed into the temples but were allowed only on the intercession of God. Though untouchability was condemned in unequivocal terms by Alvars and Nayanmars, the phenomenon of untouchability came to be practised in Tamil society during the Pallava rule in the Tamil country. The Alvars and Nayanmars struggled for the social acceptance of the untouchables who were treated as subaltern, subterranean and submerged people. They were highly marginalized and the caste system was very rigid for a while.

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SWAMI SAHAJANANDHA AND HIS SERVICES TO TAMIL SOCIETY - A REVIEW

S. Perumalsamy*

Introduction

Swami Sahajanandha was one of those leaders who lived and worked among the depressed classes of North Tamil Nadu. He lived a sacred life of an ascetic but his activities were not restricted only to religious reformation. He was active in the temple entry agitation of the Harijans, in the struggles against untouchability, Kisan struggles, etc. The major field of his activity was educational service to the unprivileged. He was the founder of the Nandanar Educational Society of South Arcot District. His life included a broad spectrum of social practice from religion to politics and from education to social agitations.

Early Life

Swami Sahajanandha was born on 27th January 1890 in an Adi Dravida family in the West Pudukkottai Village on North Arcot District as the son of Annamalai and Alemelu. He was born in a family of three sisters and a brother. His childhood name was Munuswami¹. It is said that he had religious inclination from his early childhood. Although he was born into the caste of untouchables, he discarded the non-vegetarian food, followed vegetarianism and led the simple life of a saint. In those days boys from the oppressed castes had the least opportunity for education and the upper caste teachers used to discriminate the boys from the depressed class. But Munuswami was able to attract the attention and appreciation of his teachers by his honest thirst for knowledge and simple way of life. Munuswami used to be the first among the students. After completing his primary education in West Pudukkottai, he was sent to Arcot Mission School in Tindivanam. Here too Munuswami was highly appreciated by his teachers. In the Tindivanam School he was renamed as Sihamony² and the Missionaries wanted to have Sihamony converted into a Christian. But the boy did not accept the proposal. When the authorities of the School understood that it was impossible to convert him into Christianity, they expelled him from the School. Compelled to discontinue his education, Sihamony returned to his parents who were working as coolies

in the Kolar Gold Mines³. It seems that Sihamony regularly attended religious and Puranic Discourses which used to be held in Kolar. He showed an equal interest in reading books on religious themes.

By 1905, Sihamony's parents came back to their native village, to work for a landlord by name Suba Naidu. But this time Sihamony started paying consistent interest in Vaishnavism. People of the village marked his longing for the ideals of God and called him by the name "Village" i.e. Mad after God⁴. There was one Neela Mega Swami, an ascetic who lived near the village of Sihamony and who heard about the religious inclination of the young man⁵. Soon Neela Mega Swami became the inspiration for Sihamony and he devoted his entire life to the service of God. Sihamony declared to his parents about his decision to lead an ascetic way of life.

The period 1905 to 1910 covered Sihamony's various meetings and discussions with some learned people and intensive seeking to guide his people in life and religious education. In 1906, he went to Kanchipuram and stayed with Dhakkana Swami, who lived the life of a family man but was reputed for his religious knowledge⁶. In 1907 Sihamony was accorded by Dhakkana Swami and his consorts, the religious status of an Ascetic. The same year he reached Madras to meet K. Vadivel Chettiar who directed the young man to Swami Siva Prakasam who lived in Vyasarpadi. The latter was an enlightened religious teacher of his time and many reputed scholars, including foreigners, had the opportunity of being the students of Swami Sivaprakasam⁷. Sihamony became one of the disciples of Swami Sivaprakasam. It was there with the blessing of Swami Siva Prakasam, Sihamony was renamed as Sahajanandha⁸. In the Ashram of Swami Sivaprakasam, Sahajanandha has his education in philosophy and logic under a learned teacher called Sri Murugesu Mudaliar⁹. Sahajanandha roamed over various places, wherever knowledge was available to him. He visited V.Q. Chidambaram Pillai, to learn Tirukkural and Thiru V.Kalyan Sundara Mudaliar to learn Tamil Grammar. He went to Thiruvaramangam to learn Sanskrit from Bhayankaram Seenivasachari.

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His Interest in Tamil

By this time Swami Sahajanandha was well versed in traditional Tamil and Indian thought, literature, religion and philosophy. In 1910 he reached Chidambaram to start his independent life of social activities devoted to the emancipation of the Subaltern People. Although Swami Sahajanandha centered his activities in Chidambaram, often he was invited by various organisations all over Tamil Nadu to deliver lectures on selected themes. He was a regular guest of "Karanthi Tamil Sangam" of Thanjavur, of "Anandha Ashram" and "Sadhu Maha Sangam" of Madaras.

In Chidambaram otherwise called Thillai, Sri. Paranjothi Adigal, a native scholar, helped Sahajanandha in his early activities. Sahajanandha started a News Bulletin by name Paranjothi and wrote articles regularly on highly relevant topics¹⁰. "Untouchability has no Sastric sanction", The Temples belong to the Harijans. The protection of Agricultural Workers and the duty of the Government were some of the articles published by him in Paranjothi. The literary and Socio-reformist activities of Swami Sahajanandha were soon noticed by the business elite of Nattukkottai who were famous for their patronization of Tamil talent. They wanted to recognize the literary talent of Swami Sahajanandha by sending him to some foreign countries where the Tamils lived, to deliver lectures on Tamil Literature and religion. During the years of 1914 to 1918, Swami Sahajanandha visited Malaya, Singapore, Burma and Ceylon.

Swami Sahajanandha had the rare ability of composing poems according to the classical Tamil Grammar. The contemporary Tamil literary world recognized him as one of the twenty able Pulavars of the time. One episode from his life would testify to his poetic talent. Swami Sahajanandha wanted to construct a Mutt in memory of the famous Nandanar in Chidambaram. Swami selected a plot on the banks of Omakulam in the public land to build the Mutt. The District Collector who sympathized with the cause, gave a letter of recommendation to the Thasildar so that the latter would allow Swami Sahajanandha to use the public land for the purpose¹¹. Another brilliant piece of Tamil Poetry of hundred songs in the form of an Elegy was composed

by Swami Sahajanandha on the death V.O.Chidambaram Pillai¹² once his teacher of Thirukkural.

Swami Sahajanandha at Thillai

Swami Sahajanandha made Thillai as the centre of his activities. Once he went to the pond of Omakulam on the banks of which the great Nandanar was put into fire for having a holy dip in Omakulam. Swami Sahajanandha called the people of subaltern depressed class who lived around for a Mass Holy Dip in the Omakulam Pond as it was done by Nandanar.¹³ To his great surprise, the subaltern depressed people hesitated and ultimately refused to come forward for a Holy Dip because they anticipated the condemnation of the upper caste people of Chidambaram. This episode deeply hurt Swami Sahajanandha and he understood that without real emancipation of the subaltern depressed class in their economic and educational life it was impossible to make them feel equal with others. This was one of the reasons why most of the activities of Swami Sahajanandha were devoted to educate his people.

Naturally all the efforts of Swami Sahajanandha were discouraged and disturbed by the upper castes. They pressurized him to stop his enlightening activities among the subaltern depressed class. Once on his way back from the next village in a bullock cart some people tried to assault Swami Sahajanandha. However, Swami Sahajanandha was not alone in his efforts. Many Leaders of the then Justice Party and of Indian National Congress supported Swami Sahajanandha and his work among the subaltern depressed class. The British Officials, including police officials gave support and protection to Swami Sahajanandha whenever it was necessary. Swami Sahajanandha developed good friendship with Sir Muthiah Chettiar. The Chettiar appointed Swami Sahajanandha as a Senate Member of Annamalai University. Swami Sahajanandha took part in the activities of Chidambaram City Board, District Administrative Board District Academic Council and other bodies of academic and civil administration of the area. He was an active participant in the State Conferences of the Association of Tamil Nadu Depressed Class.

Sahajanandha's Role in Politics

Though Swami Sahajanandha was least interested in politics, he felt the necessity of getting elected to the state legislative assembly to represent the grievances of subaltern depressed class. From 1926 to 1932, and again from 1936 for thirteen years he functioned as a member of the Tamil Nadu state Assembly¹⁴. He insisted on a separate ministry to deal with the welfare of Harijans. The government accepted his proposal and formed the Harijan welfare department. As "The Ambedkar of the South" his contribution to the liberation struggle of the subaltern depressed class is invaluable.

Swami Sahajanandha as a Social Reformer

The set of activities he undertook for the educational upliftment of the Harijans is the most important. He aptly selected South Arcot district where the Harijans were not only densely populated but also remained highly backward in education¹⁵. In the year 1891, the British Government made Primary Education compulsory to the children of subaltern depressed classes. The government granted scholarships stipend and other forms of support to the boys during the training period¹⁶. Though the British Government was ready to offer reduction to the Children of the subaltern class, the upper class bureaucrats put all kinds of hurdles to educate their children. But due to the steps taken by the British government in 1910, there was improvement in the educational situation of the children of the depressed class¹⁷.

Swami Sahajanandha's plan of Nandanar Institution had four aims. First, to build up a temple in the place where Nandanar was burnt to death; Second to establish an educational Institution basically for the children from the depressed class; third, to organize a Mutt to preach the moral ideas of spiritual purification, and vegetarianism etc; Fourth to construct a Dharmasala to feed the poor people of depressed class. In 1910 as a first step of his grand plan, he laid the foundation of Nandanar Mutt¹⁸. In the Mutt he started a primary school for the students of the depressed class. Due to the efforts taken by him and by Marimuthu the first Headmaster of the school, parents sent their children to the school¹⁹.

In 1916 the Nandanar Educational Society was inaugurated by Swami Sahajanandha. The Society had its branches in eight villages²⁰. It propagated

the right and privileges extended by the Government to the students of the Depressed class. In this School, apart from the public education according to the school programme, there were professional courses offered in trades like weaving carpentry etc. as well as religious education. In 1927, the Nandanar Primary School was upgraded into a Middle School in a convenient territory of 25 acres of land. At present the Nandanar Educational Trust is the biggest of its type for depressed class throughout India²¹.

It was the conviction of Swami Sahajanandha that religious emancipation of the people of the oppressed castes was the way to attain social status. Thus the Nandanar Mutt preached Religious Mannerism and Vegetarianism among the depressed class. He campaigned against the usage of alcohol by the Harijan workers. Swami Sahajanandha held the view that religion belonged above all to the people of oppressed communities. There were special Nandanar festivals conducted every year in Chidambaram. The banks of Omakula Pond, where once Nandanar sacrificed himself to his cause was identified for the festival celebrations. The children of Nandanar Mutt and Educational Society were taught to pronounce Gayattiri Manthra and a big procession of Nandanar Devotees was conducted every year. On the banks of Omakulam Pond, a Temple was built to Lord Sivalokanatha. Brahmin priests were appointed to perform the daily temple service. Songs of Thevaram and Thiruvagasam were chanted every day in the Temple.

Swami Sahajanandha did a lot to eradicate untouchability in South Arcot District. He worked for the religious, political and social emancipation of the depressed class. He appealed to the government to distribute free land plots to them from the government land²². He was the person who forwarded the idea of forming the Tamil Nadu Adi Dravida Housing Board Corporation. He persuaded the Harijan Welfare Department of the Tamil Nadu Government to supply drinking water to the colonies of depressed class of South Arcot District. He organized the Adi Dravida Landless Peasants to apply to the government for land pattas.²³

Swami Sahajanandha was of the view that the social system of untouchability was conditioned by the Hindu concept of impurity and he showed that the categories of pure and impure were applicable

not only to depressed class but also to everybody. Swami Sahajanandha argued that if only the religiously initiated had a right to enter into a temple not all the Brahmins were in possession of that right²⁴. On the other hand he showed that caste distinction had nothing to do with religion. He quoted how the Grace of Lord Krishna was available to Droupathy of Sri Rama to Vibishina and of Lord Siva to Kannappar even when the latter were impure. Swami Sahajanandha mentioned the idea that nobody was born an untouchable²⁵. It was his deeds which distinguish him as good and bad, high and low. Viswamitra by his intensive Tapas, uplifted himself to the rank of a Brahmin. On the other hand, Triisanngu became a Channadalla by his own deeds.

Swami Sahajanandha took active participation in the struggle of depressed class for temple Entry. In association with TSS Rajan the then labour welfare minister, Swami Sahajanandha proposed two amendments to the Hindu Temple Act which legitimized the Temple entry of Harijans. It happened in 1947. This act has its immediate effects. The temples of Srivilliputhur, Srirangam, Tiruvaroor and Kanchipuram were opened for depressed class. On the 2nd of June 1947 alone 148 Temples including that of Tirupathy Venkateswara, were opened for worship by the Harijans. Swami Sahajanandha entered into the Chidambaram Temple, accompanied by a mass of depressed class²⁶.

Almost all the members of depressed class engaged in agricultural works live in poor living conditions. They were landless and sold their labour power for cheap daily wages and had no legal protection from the atrocities of feudal lords. Swami Sahajanandha understood that it was necessary to support the subaltern depressed class economically in order to eradicate the cruelty of untouchability. During his tenure in the Tamil Nadu State Assembly, he pleaded to the government issue land pattas to the toiling people from the depressed class. He persuaded the government to distribute free agricultural instruments and cattle to the working people²⁷. He supported the struggle for land to the Tillers which was conducted by peasant organizations²⁸.

Swami Sahajanandha claimed that special privileges must be sanctioned to students hailing from the agricultural families in admission to agricultural universities. He fought for proportional representation to the depressed class in the District Boards. He pleaded for some kind of Proportional Representation for the depressed class in all kinds of Jobs in the Civil Judicial and Police Department. He compelled the Universities as well to have adequate number of depressed class in their senate and Syndicate. It is unjust to limit Swami Sahajanandha's activities to his caste only. He paid special attention to his brothers-by caste, because they were socially and economically oppressed. Special mention must be made of his contribution to the development of Siddha Medicine to the upliftment of Vanniya Community, as well as his concern for the impoverished family of VO Chidambaram Pillai²⁹.

The people of Vanniyar community were mostly populated in the South Arcot District. But the community was only next to the depressed class in their economic and social backness. The colonial rulers included the entire community of Vanniyars in the Criminal List. Swami Sahajanandha fought against this practice of criminalization of an entire community and urged the government to include them in the list of most backward community³⁰. V.O.Chidambaram Pillai was the teacher and inspirer of Swami Sahajanandha. After the demise of V.O.Chidambaram Pillai, Swami Sahajanandha came to know about the suffering of his family. Hence he pleaded to the government to allot a house and Rs.100 per month to the families of the freedom fighters³¹.

Conclusion

Swami Sahajanandha's activities were multifarious. But they had a single goal of service to the subaltern depressed class. In his personal life, he practiced a traditional ascetic way of life but he relentlessly fought against the worst system of Indian tradition system. He wanted the depressed class to be socially, economically and spiritually emancipated. However, he concentrated his activities mainly on the educational enhancement of the depressed class. The present Nandanar Educational Institution with its many branches, is one of the biggest of its type. It is a living monument to the services of Swami Sahajanandha³².

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ANCESTORS OF NAWAB MUHAMMAD ALI WALLAJAH (NAWAB OF CARNATIC) - A BRIEF HISTORICAL STUDY

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The article gives an introduction to the Kingdom of Carnatic followed by the study of ancestors of Nawab Muhammad Ali Wallajah. The Kingdom of Carnatic is also called as the Carnatic-Payanghat (the dominion of the Nawab of Arcot extended from Guntur Circars to Cape Comorin in the South)¹. The sub (a collection of Districts; Province, one of the large division of the Mughal Empire, such

as Bengal, the Carnatic etc.) of Arcot belongs to Payanghat, which in former days was ruled by Hindu rajas. Their capital was Jinji (Chenji) which is then known as Nusrat-gadh by Muhammad Ali Walajah. His A.D.1687 Mughal Emperor Aurangzeb captured Golconda and in A.D.1692 he appointed Zulfikar Khan as the Nawab of Carnatic, placed under the subordination to the Subedar of Deccan, they

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later became independent. Arcot is the Capital city of Carnatic². Arcot is a word from the language of the Hindus. So long as the army lived in tents and did not attempt to change the nature of the forest, there was no definite name except the name of the camp of the army of Zulfikar Khan. When buildings were erected and several roads were opened, the Hindus called it Arcot because of the combination of river and forest. They joined the two words which in their languages give the meaning of river and forest³.

The Nawabs of Carnatic traces their lineage from the second Caliph of Islam Hazrath Umar. Carnatic was brought under the control of the Colonial administration in A.D.1801, annexed by the British in A.D.1825 and the Nawabs of Carnatic lost their title of Nawab in A.D. 1855. The Dynasty continued to be known as Princes of Arcot. The Prince still holds the unique position in Indian politics of being the only member of a royal family who is recognised as a Prince, his rank being that of a Cabinet Minister of a State. By the Treaty of A.D.1801 with the British 'the whole of civil and military Government of Carnatic was transferred forever to the English East India Company. The Nawab and his heirs were to preserve the title and dignity and to receive 1/5 of the net revenues of the Country'. When Nawab Gulam Muhammad Ghouse Khan died in A.D.1855 without an issue, the East India Company Government decided to abolish the title of Nawab. At that time Lord Dalhousie (A.D.1848- A.D.1856), was Governor-General of India and he stated that the regular succession in Carnatic up to A.D.1855 was 'by grace of over lordship'; it was to be terminated in A.D.1855 by the application of the Doctrine of Lapse. In A.D.1867 the claimant to the position of Nawab was contested by Azeem Jah. He was followed by seven Princes till the present Prince Nawab Muhammad Abdul Ali, the 8th Prince of Arcot since A.D.1993. He was then the Sheriff of Chennai (then Madras) for two terms, from 1984 to 1985 and from A.D.1988 to A.D.1989. He is recognised as the first noble man in the Muslim community of South India. He enjoys the rank equivalent to that of State Cabinet Minister. Moreover he was officially recognised by the President of India as the Prince of Arcot⁴.

The lineage of Nawab Muhammad Ali Wallajah, the Nawab of Carnatic from A.D. 1749 to A.D. 1795 (he is titled as Sultanu'l-Hind Wallajah). His father Nawab Anwarud-Din Khan's (the ruler of Carnatic from 1744

to 1749 A.D.) lineage goes back to Hazrath Umar, the second Caliph of Islam, was born in a distinguished Quraysh family of the Aadiya clan of Mecca, who ruled Arabia from A.D. 634 to A.D 644⁵. Then the gradual migration of his ancestors from place to place till their final arrival in Gopamaw (a town in the Tehsil of Hardoi in the United Provinces and present day the state of Uttar Pradesh, in India). The services of his father in the court of Mughal Emperor Aurangazeb, the father's death, his promotion, his arrival in the Deccan in the company of Nawab Asaf Jah to put down the rebels and finally Nawab Muhammad Ali's appointment to the Nizamat (administrator) of Carnatic.

When Prophet Muhammad (PBUH) migrated from Mecca to Medina (the twin holy cities in Saudi Arabia) in A.D.622 by divine command, Hazrat Umar accompanied the Prophet and left the city of Mecca and took his residence at the holy city of Medina⁶. After the days of the Prophet and at the close of first Khilafat (the government under Arab rule), the robe of honour of second succession fell on his shoulders. After the expiry of eleven years of Khilafat, the succession to the Khilafat was left to be settled by the Council of faithful. His descendants for six generations lived in the same place. The younger son, Muhammad took his residence in the country of Persia. The latter's descendants rose by degrees to the high positions of Sultans at Balkh (place lies in the valley of Loghd and has been a noted centre of Muslim learning in medieval times). After the extinction of their rule they reached to India and linked to the chain of great nobles. During the days of Tughlaq Sultans (they ruled India from A.D. 1320 to A.D. 1412 and the dynasty was founded by Ghazi Malik) and they happened to come to Deccan, established their rule at Kandesh (the territory in South asserted independence during medieval age, which comprised the two lower valleys of the Tapti river and was separated from Gujarat only by a belt of Forest) and became famous as they Faruqiya Sultans. Later they laid the foundation of the city of Burhanpur (the capital town of Burhanpur was founded on the banks of the Tapti river, near the ancient hill fort of Asirgarh, in the year A.D.1400 by Malik Raja Faruqi named after the famous Muslim saint Burhanud - din of Daulatabad). After the decline of their prosperity; the chain of their dignified descendants became indistinct. But one of them came with Nawab Anwarud-Din Khan Bahadur at a time when the said Nawab was appointed

by the court of the Delhi Emperor to go with Nawab Asaf Jah Nizamul Mulk to the Deccan having received the honour of service under him; he disclosed the chain of his descent. From here the seventh successor Abdullah Awsat out of necessity, had to start with his camel litter from that holy place and descend in to the town of Bukhara (one of the two important cities of Transoxiana country, to the north of Badakshan and Balkh)⁷.

When the Umayyad Dynasty ascended the throne in AD.661, Abdulla Awsat the din of rebellion did not find strength to continue his stay in the above mentioned holy place, he carried the boat of his tribe and family to Bukhara. With the increase of friendship with the ruler of that place and he established firmly his livelihood. His descendants till the ninth generation, viz., Abdulla Asghar, Maswood, Muhammad Subhan, Fakrud-din Akbar, Shahabud-din Yusuf, Muhammad Ahmad, Shuaib and Fakrud-din Asghar lived within the four corners of quadrilateral town.

At a time when the flame of oppression of Chengiz Khan (the mighty warrior, who first asserted the independence of the Mangols from Chinese rule and founded the power of Mongol confederacy of clans. He died in A.D.1775). His descendants in the country of Persia, Fakrud- din Asghar, who is of the sixteenth generation from the beginning of the Islam and of the tenth from the number which had its stay at Bukhara, could not endure it and came to India .The Emperor of Delhi appointed him as Khazi (the Judge appointed in towns during Delhi Sultanate and in the Mughal period) of the town of Badaun (the head quarters of the District and Tehsil of U.P. now situated in Rohilkhand and Kumaon Railway station on the road from Bareilly to Muttra).

The son of Fakrud-din Asghar, one of the descendant of Abdulla Awsat 'Ali' by name, married from one of the families of the Nobles, the resident of the town of Kanauj, and after the demise of his aged father, he left Badaun and came to Kanauj (an ancient city in the Farukhabad District of U.P.). His descendants for seven generations, viz., Ali, Alaud-din Akbar, Muhammad, Alaud-din Asghar, Naimullah, Ibrahim Asghar and Muhammad Lar, lived their one after another carried out their wishes of their respective fathers.

Muhammad Lar, who comes in the list of ancestors of the Nawab as the twenty- third from the beginning of the of Islam and seventh from the number who had their residence as Kanauj, was delicately nurtured by his parents who gave him the pet name 'Lar' which, in the Hindi language mean 'Darling'.

Between the Sultans of Delhi and the Nizams (the ruler or administrator) of Oudh, as found in the histories of the Sultans of India and in the history of Ferishta (his full name was Muhammad Kasim Ferishta, was a Persian by birth and shia by creed, spent the great portion of his life at the court of Ibrahim Adil Shah II of Bijapur from A.D.1580 to A.D. 1625) and other writers, there were great enmity and hatred, instead of submission and concord. Their armies created great disturbance .This state of affairs occasioned unlimited confusion in the town of Kanauj, in view it's being situated on the border land of this two contending parties. As it was impossible for him to stay there, he chose Gopamau, one of the distant Qasbas (large village or small town well inhabited) which was free from the mischief and their reach of the army and was best fitted the residence of Nobles and the respectable men. Their he went and lived with his family and engaged himself in the completion of his studies and cultivating refined manners. So much so, his descendants, who have been living successive generations, in that place, mentioned his name with great pride, till today.

After him Abdul Kadir, his successor became the head of his family, after his death, his son Abdul 'Hayy' succeeded. He got the title of Sheikh Makhdum (the venerable Master). He was a disciple of His Holiness Sheik Nizamud-din of Amethi (an important city in U.P.). Muhammad Munawar, his successor added lustre to his family by the glory of his character. He was a pious and austere that he became known as shaykhul Mashayikh (the chief of chiefs). After him Muhammad Anwar became the head of family⁸.

When Muhammad Anwarud-Din Khan Bahadur came of age, he reached Shahjahanabad (a city was founded by Mughal Emperor Shah Jahan in A.D.1638 and named after him. It extends for nearly two miles and a quarter along the right bank of the Jamuna river), with the object of acquiring knowledge. His excellence became known in the city, with the favour of Emperor Shah Jahan, he got in to

service and became the most distinguished and esteemed of all public servants. He was interested with the management of 'Tasbihkhana' (a prayer hall where praises of Allah are chanted) and was granted excellent Jagirs (land grants under the medieval rulers). Thus day by day his position and status became increased at the great court.

According to Khafi Khan (the Medieval Indian Historian) accounts, when great confusion had started in the management of mighty government of Shah Jahan and this led to the civil war (1657-1658) between the two sons of latter, i.e., Dara Shuko and Muhammad Aurangzeb. Nawab Anwarud-Din Khan went to Gopamaw owing to the confused state of affairs in the kingdom. When Aurangzeb ascended the royal throne in A.D. 1658, he made his appearance to the summon of the Sultan in order to obtain the favour. The Emperor granted him his previous Jagirs and post along with his additional Jagirs and appointments. He was granted a title Shaykh Aqdas (the holy master). With his tried feet once again on the ladder, he reached the summit of distinction. As his talent made him inclined to exhibit itself in the management of the realm, his skilful management of the affairs made him a favourite of Sultan. His attaining eminence with the increase of Mansab (post, dignity or office) and with the title of 'Bahadur'.

Nawab Muhammad Ali Wallajaha's father Nawab Sirajud - Daulah Muhammad Jan-i-Jahan Anwarud- din Khan Bahadur is of the twenty- ninth generation from the beginning of Islam. His birth took place in army quarters; he got the surname 'Lashkari'. He had five sons and seven daughters. The eldest son Badrul-Islam with the title Badrul-Islam Khan Bahadur Afrasiyab Jang occupied the post of Naib - Wazir in the court of Delhi in the place of his exalted father. The second son Mahfouz with the title of Muhammad Mahfouz Khan Bahadur Shahamat Jang. The third son is Hazrat-i-A'la, the ruler of the mighty kingdom Carnatic. He is Muhammad Ali by name, with the titles- Nawab Wallajah, Amirul- Hind Umdatul- Mulk- Asafud - Dawla, Muhammad Ali Anwarud - din Khan Bahadur Zafar- Jang Sipah- Salar, Sahibu's Sayf Wal- Qalam Mudabbir-i-Umari 'Alam Farzand-i-aziz-az-jan, which he got from the exalted Padshah (emperor, monarch, king), Sultan of the provinces of Hindustan, Abul- Muzaffar Jalalud- Din Shah 'Alam Padshah Ghazi

and another title Biradarbi -Jan-barabar, he got from the great King George of England. He was recognized by the two Padshahs (kings) as the ruler of the Carnatic. The fourth son Abdul Wahhab with the title of Shukohu'l Mulk Nasirud-daulah 'Abdul Wahhab Khan Bahadur Nusrat Jang was born to another wife who also bore the Nawab two daughters. The fifth son Muhammad Najibullah with the title of Muhammad Najibullah Khan Bahadur was the only child of another wife. There was a seventh daughter by another wife¹⁰

Before the appointment of Nawab Sirajud- Daulah Anwarud-din Khan Bahadur to the Nizamat (the office of a Nazim) of the Suba (a collection of Districts or one of the large divisions of Mughal Empire) Arcot. Nawab Asaf Jah Nizamul Mulk (the Nawab of Deccan) formed a council of four diwans (ministers or chief officers of a State) - 1. Sayyid Lashkar Khan, 2. Sayyid Sharif Khan, 3. Shah Nawaz Khan and 4. Nawab Sirajud- Dowlah Anwarud-Din Khan Bahadur and directed them to select a man possessing the qualification for the Nizamat of Arcot. Finally the name of the latter was selected and sent to Nawab Asaf Jah. In turn he appointed him as the Nizamat of Arcot and said we have selected you, the gem of intelligence from the string of our favourites and bestowed him the Khilat (a dress of honour presented by the ruling authority to the inferior as a mark of honour, a complete Khilat include arms, horses and elephants) and exalted him with the authority over the Nizamat of Arcot¹¹.

Nawab Muhammad Ali was born in the town of Shahjahabad (a city was founded by Mughal Emperor Shah Jahan in A.D.1638 and named after him. It extends for nearly two miles and a quarter along the right bank of the Jamuna river) in A.D.1723.His father named him Gulam-e-Anbiya (the slave of the Prophets). His noble mother named him as Muhammad Ali in accordance with her belief in the Shia sect of Jafariyah and of the twelve Imams. In the fourth year he went to Gopamaw in the company of his mother. Muhammad Shah Padashah to accompany Asaf Jah, the Wazir designate of the Suba of Deccan, where he was made the Nazim of Chicacole and other (neighbouring) towns. He was brought up under the care of his father. In his fourteenth year, he was married to Khadija Begum, (her title was Nawab Begum) princess of Safawiya

Sultans of Iran. Marriage was celebrated in great pomp and splendour. He had five sons and five daughters from the Nawab Begum¹².

Without mentioning Nawab Muhammad Ali Wallajah's services to society, I feel the article is incomplete and for readers, here few glimpses were given. He spread a common table with dainties for the enjoyment of his relations and travellers from Carnatic to Gopamaw, the native home of his ancestors. Every year he despatched two ships *Safinatu'llah* and *Safinat'urraul* laden with presents and money for the maintenance of the stalls for water-supply and sari's and for the award of Nadhr (gift or present from an inferior to a superior) to the noble and the pious residing at Mecca the Exalted, Medina, the illuminated, Najaf the Eminent, Karbala the High, and Mashhad the Glorious. He renewed in his name, from the Sultan of Rum, the hereditary rights to sweep and light the Holy places in Mecca and Medina. He sent from these country stone implements like mill-stones, mortars, pestles etc., said to be rare in Arabia. By sending these things for the comfort of the people of Arabia. The Sultan of Rum conferred on him favours to such an extent that they embroidered their head-dresses with the exalted name of 'Wallajah Sultanu'l- Hind' and surnamed him 'Sultanu'l - Hind'. In the course of sermons delivered from the pulpit of their mosques,

they mentioned his name next to that of the Sultan of Rum and prayed for their long rule¹³.

The Second Carnatic War (A.D.1749 - A.D.1754) led to the defeat and assassination of his father Nawab Anwarud-din at the Battle of Ambur in A.D.1749, followed by the appointment of Muhammad Ali as the Nawab of Carnatic under the subordination of Nizam of Deccan¹⁴. By the Treaty of Pondicherry in 1763, the French acknowledged Muhammad Ali as the Nawab of Carnatic¹⁵. In 1765 he was confirmed as the Nawab of Carnatic by a *Farman* (order) from the Mughal Emperor Shah Alam II of Delhi and given the title of 'Wallajah'¹⁶.

The article is written after the through study of primary and the secondary sources. Nawab Muhammad Ali Wallajah's ancestor goes back to Hazrat Umar, the second Caliph of Islam, born in a distinguished Quraysh family of Aadiya clan of Mecca, in Arabia (then Saudi Arabia). His descendants gradually migrated from place to place and finally reached to Gopamaw in Uttar Pradesh (U.P.) in India. From there his father Nawab Anwarud-Din accompanied Asaf Ja Nizamul Mulk, the Wazir designate of the Suba of Deccan to Deccan, where he was appointed as Nizam of Chicacole before his elevation as the Nawab of Carnatic.

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SAIVA SIDDHANTA PERUMANDRAM – A HISTORICAL STUDY

R. Saravanan* & R. Ravi Kumar**

On seeing the activities of Brahma Samaj and Arya Samaj, the founders of Saiva Siddhanta Samajam wanted to do the same to the extent possible in the name of Saivism. Thus the association named as Samajam remian from 1905 to 1982, it was later on change as Perumandram.

“Thus Sri La Sri Gnaniar Swamigal the head of the Holy Mutt at Thiruppapuliur and Swami Vedachalam later known as Mariaimalai Adigal took up the sacred duty in this field. Thus on 7th July 1905 at Thiruppapuliur under inspiring guidance of Ganiar Swamigal Saiva Siddhanta Maha Samajam was started. Thiru Maraimalai Adigal took a leading part in the organization of this institution. Mention should also be made of the valuable contribution made by Thiru. J. M. Nallaswami Pillai and Thiru. Vi. Ka. Kalyanasundara Mudaliar and others. Seven years later, the Samajam started the publication of a Tamil monthly on Saiva religion and philosophy. It is not worthy that this journal has rendered valuable service of propagation Saiva philosophy far and wide among the Tamils including foreign countries such as Ceylon, Malaysia, Burma, and South Africa etc. The activities of the Samajam consist of arranging for monthly meetings and symposiums in and around Madras city and in various centers of the State, conducting examination on Saiva philosophy and conferring diplomas and publishing standard works Saiva religion mostly at cost price. In its sixtieth year, the Samajam took up the task of starting quarterly journal in English “Saiva Siddhanta” so that the Saiva philosophy may be better understood not only by foreigners but also our own brotheren who though their mother tongue is Tamil, might have forgotten the noble heritage of Saiva works in Tamil. Rao Saheb N. Murugesu Mudaliar as the first editor of the journal rendered signal service in shaping the journal at the outset. His successor Thiru. Dr. Devasenapathi of Madras University is sparing no pains to ensure its popularity far and wide.¹

The fifth session of the Saiva Siddhanta Maha Samajam held on 26th, 27th and 28th December 1910 had clearly set forth the object and lines of work and formulated rules and regulations. “The new Standing

Committee met twice in Madras to consert measures for the working out the objects of the Samaja. The objects are all very good and they aim at answering the most pressing needs of our country. A few extracts from the rules will not seem out of place here.

Rule 2 (a) All Saiva Siddhantins are eligible to become members and (b) All sympathizers, are eligible to become members, but shall have no power to vote.

Rule (3) This Samaja shall have for its main object the furtherance the cause of Saiva Siddhanta religion and Philosophy and that it shall accomplish it by the following means:-

- (a) The holding of a Conference once a year in different parts of India.
- (b) The arranging of course of lectures in different parts of this Presidency.
- (c) The establishing of Saiva Siddhanta Sabhas throughout the length and breadth of the Presidency.
- (d) The publishing of books, tracts and journals in the different vernaculars, and translations from Sanskrit works especially the Divyagamas, into Vernaculars and English, and translation of Vernacular standard works into English, and translation of Vernacular standard works into English, and other Vernaculars, etc.
- (e) The forming of a Library including the Divyagamas.
- (f) The introduction of moral and religious teachings in schools already existing and established by the Samaja direct and through different Sabhas.
- (g) The imparting of moral and religious instructions to the less favoured classes of our community.
- (h) The securing of the assistance and co-operation of Maths and Temple authorities, in furtherance of the object of the Samaja and the assisting in the improvement of such institutions.

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Rule (10) The minimum subscription shall be one Rupee a year".²

Samajam was established in 1905³. From 1905 to 1910, Pandit Nagai Vedachalam (later on known as MaraiMalai Adigal) published his own magazine GANASAGARAM, as official organ of the Samajam. As he relinquished all his responsibilities of the Sangam, a need for separate journal exclusively for the Samajam was felt and thus Siddhanta was started in 1912. The newly started magazine in 1912 which ran till 1920. From 1920 to 1927 no issue of Siddhanta was published. It was revived 1928 and the editorial ship of M. Balasubramaniya Mudaliyar.

The revival of the magazine Siddhanta 1928 coincided with the vigorous growth of Self Respect Movement⁴ in Tamilnadu. So the majority of the writings in Siddhanta during that period under the editorship of Balasubramaniya Mudaliyar were in the nature of refutation of the Movement's objectives and the teachings.

The first Saivism class was held in 1944 during the summer for a fortnight. The total number of the students (55 Males and 17 Females) was 72⁵. During that period free provision for boarding and lodging were provided for the students.

Many lectures were delivered at the annual conferences many a time in English. For instance C.S. Swaminatha Muthaliyar delivered inaugural lectures 'Essence of Religion' in English on 25.04. 1929. Tamil versions of the inaugural lectures delivered were given in subsequent issues of the magazine.

A perusal of the inaugural addresses delivered at the time of annual gatherings would reveal the Samajam was not only really concerned with the spread of Saivism among the people but also social reforms⁶.

"These are factors that go to make a nation great. But you don't seem to realize your work, because you have not looked back at the inspiring past. You do not see that you have been hurled down from the high pedestal which you once occupied. You do not feel that ignorance with all its concomitant evils reigns supreme around you. You do not see that the material condition of your race is far from satisfactory. You do not feel for a moment that you unintentionally treat a

section of your brethren worse than brutes while in your turn you are treated in no way better. It is seven years since this system of Conference was started and what are the results achieved by you? Year after year you meet in some important centre and disperse after delivering a series of learned lectures which are incomprehensible to the masses. I do not deny that there is some stir in the direction of our religion and our mother tongue. It is solely due to the self sacrificing labours of ardent patriots like my brother Mr. Nallaswami Pillai and a few others. With this stir are we in a position to sit quiet with folded hands comforting ourselves that we have done our duty. You have not attained any practical results; you have not approached the masses. It will not be enough if you alone go to Heaven, but as in the case of Sait Sundaramurti and the eldest of the Pandavas you should try to take others also or send them in advance".⁷

"For imparting instruction to our children we should take care not to throw shackles which have been woven around us. If you appeal to the History of our ancients you will see that between man and man there was no distinction, and if there was any difference at all, it was on the score of the kind of soil occupied or to social position. We had no Paraiya and Pallas in those happy times, and every human being was touchable".⁸

Saiva Siddhanta books published by Perumandram are not mere reprints of the already published ones but they are definitive editions i.e comparisons of the printed ones made with the text of the manuscripts in palm leaves, differences are pointed out, copious notes appended which are of explicatory nature. Lot of scholarship had labour and gone into the publications – that is distinctive mark of them. Differences did arise among the members which led some times members to the severe relationship of with the Samajam. Those who served the Perumandram were great scholars who made imprints in the field of Saivism.⁹

The Perumandram has had glorious contributions by so many eminent scholars and intellectuals. A few of them are mentioned here below Maramalai Adigal (the father of purist movement in Tamil, wrote books both English and Tamil, Literary criticism, knew other languages such as Sanskrit etc);

Thiru. Vi. Ka (well known Tamil Scholar, Freedom fighter, published two dailies Navasakthi, and Desapakthan, orator, wrote so many books, labour leader); K. Subramaniya Pillai (a Professor of law, author of Saiva Siddhanta Philosophy both in English and Tamil); N.M.Venkatasamy Nadar (commentator of Tamil classics, an historian of Cholas history); Sri La Sri Ganiyar Swamigal (head of the Veer Saiva Mutt at Gadaulur, highly proficient in Tamil, Telugu, English, and great orator on religious subjects); C.K. Subramaniya Muddaliar (wrote fourteen volume commentary on Sekkilar Periya Puranam, a lawyer by profession); M.Bala Subramaniyam Mudalier (a lawyer by profession, editor and publisher Saiva Siddhanta classical texts); S. Sachidanantha Pillai (district education officer, much sought after public orator on Saiva Siddhanta); Avvai. Doraisamy Pillai (Professor in Annamalai University, voluminous commentator on Tamil classics such as Manimekalai and on complete works of St.Ramalingar and other Savite classics); Rao

Saheb Nal Murugesha Muthalier (Deputy Secretary in Tamilnadu government, his English works such as the Relevance Saiva Siddhanta, English translation Sangarpa Niraarana etc); Kirubanantha Varriyar (widely known Saivite scholar, author, speaker etc); Vaiyapuri Pillai (well known scholar, author etc); Vellai Varanar (Professor of Annamalai University, historian of Saiva Siddhanta works); Ka. Po. Rathinam (a scholar of repute of Srilanga, author etc); Swami Vibulanda Adigal (author of Yal Nool – a monumental work on Tamil Music, Editor of the Ramakrishna Mutt's Brabudtha Bharatha, etc); M.Arunai Vadivel Mudalier (authority of Saiva Siddhanta and author of Saiva Siddhanta works).¹⁰

Saiva Siddhanta Perumandrum of 110 years old offers a rich field for study of Tamil nationalism based on Tamil bhakthi literature (Tamil Saivite bhakthi literature of Panneru Thirumuraigal and Paneeru Sasthirangal) and another dimension of Non Brahmin Movement Self Respect Movement, Justice, and Dravida Kalagam.

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BREAKING THE MYTH AND RECONSTRUCTING THE EARLY HISTORY OF ARUNTHATHIYARS IN TAMIL NADU

K. Bharathidasan*

Introduction

As far as the evolution of industry in India concern, tanning the hides and manufacturing the leather goods was one of the oldest industries of India, than agriculture.¹ For many centuries the Indian people had used leather bags not only for irrigation but also for saving the drinking water as well as other liquid

such as oil, medicine and etc., those leather bags where completely made of cow or bull's hides, the same used for the irrigation purpose was called *Kavalai* or *Pari* in Tamil Nadu.² Thus, manufacturing leather bags and other leather goods such as sandals, belts, mattresses and screens and repairing them was the primary work of the village Arunthathiyars.³ For instance, during

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the Vijayanagar Rule, even the Brahmins were saved their drinking water in the leather bags made by village *Chakkiliyan*.⁴

Arunthathiyars⁵ are one of the three predominant dalit communities in Tamil Nadu, primarily contribute more labour for agrarian economy and historically leather artisans engaged with tanning leather and manufacturing leather goods as their counterparts *Madigas* in Andhra Pradesh, Telangana and Karnataka, *Chamars* in Uttar Pradesh and Madhya Pradesh and *Chambars* and *Mahars* in Maharashtra.⁶

Further, the Arunthathiyars are not homogeneous people/community, rather, a heterogeneous in nature which commonly known in multiple common nomenclatures such as: *Chakkiliyan*, *Madiga*, *Madhari*, *Pagadai*, *Adi-Andhra* and *Toti* in Tamil Nadu. According to the Census 2001, roughly their population is around sixteen lakhs (16,00,000) which is fourteen (14%) percentages of the total dalit population in Tamil Nadu and notably the only dalit community which scattered throughout the state.⁷

Further, the Arunthathiyars are multilingual in nature; they speak Telugu, Kannada orally and read, write and speak in Tamil. Particularly, Arunthathiyars of all the districts in Tamil Nadu speak Telugu, Arunthathiyars of Coimbatore (far west) and Udumpey speak Kannada and Arunthathiyars of Tiruvannamalai, Viluppuram and part of Salem speak Tamil. Thus, the “multilingual” in nature has not only become a great barrier to the Arunthathiyars but also further it created a myth that “*Arunthathiyars are the migrants of either Andhra Pradesh or Karnataka*”, (Non-Tamils) historically. Moreover, this myth has been variedly perceived not only among the Tamil speaking communities but also the Telugu and Kannada speaking communities and even the foreigners.

Further, this myth, has been engendering and fuelling a myriad forms of exclusion, discrimination and humiliation based on language other than caste inequalities to the Arunthathiyars not only with the hands of the upper castes but also fellow Dalit communities; *Parayars* and *Pallars* who socially, politically and economically as equal as the caste Hindus of Tamil Nadu. For instance, the atrocities over Arunthathiyars by *Parayars* and *Pallars* have

been dramatically soaring after 2010 particularly, after the implementation of the 3% Special reservation for Arunthathiyars in contemporary Tamil Nadu.⁸

Thus, this paper is trying to break that myth and reconstruct the early history of Arunthathiyars in Tamil Nadu by critically analysing and answering the following question with the help of Tamil literary sources and archaeological evidences; how did the myth constructed? When? By whom? And how did it further brought to multiple spheres of Tamil Nadu?

The Root of the Myth

According to Dirks, “caste is completely a colonial production of knowledge; which has been the rudimentary factor for all sorts of issues based on caste not only colonial rule, in India but also till date”.⁹ Dark’s complex hypothesis is also working in the case of Arunthathiyars, particularly in terms of constructing their origin; migration theory. It is very evident that this “myth”, is purely a “colonial construction”, has its own root from the early twentieth century colonial rule.

The Census of 1891 seems to be the first colonial evidence which constructed the *Chakkili* (Arunthathiyars) as leather workers of Tamil speaking districts with multilingual culture.¹⁰ Thus, the Census with suspicion describes that there is a possibility for migration either from Telugu speaking districts of Andhra or Kannada speaking districts of Karnataka since the Arunthathiyars are speaking both Telugu and Kannada. In 1902, further, this suspicion was strengthened and strongly constructed by Edgar Thurston (Census Officer) that Arunthathiyars were the migrants of Andhra and Karnataka since they speak Telugu and Kannada. Going one step further than the multilingual nature he established that nowhere in the literature, history or in the inscriptions of Tamil Country the term *Chakkiliyar* was mentioned, thus, it is very clear that Arunthathiyars are non-Tamils.

Further, this ‘colonial construction’ had brought into different levels and different period in history without any critique. Particularly during the 1990s, the Centenary celebration of Dr. B.R. Ambedkar, made the non-Dalit researchers/writers to do anthropological history on Arunthathiyars in Tamil Nadu. Those works not only strongly constructed the myth in history and political spheres but also inculcated in the minds of all, even many educated Arunthathiyars.

For instance, Mark, constructs that Arunthathiyars are the migrants of Andhra Pradesh under the reign of King Krishnadevaraya (1509-1529) during the sixteenth century.¹¹ Further, S. Venkatesan seconding the earlier construction of Arunthathiyars going one steps beyond that Arunthathiyars brought to Tamil Nadu by the Nayaka rulers as one of the troops/ wings of their military.¹² The same (myth) has been further brought into different spheres by fellow Dalit writers, researchers and politicians that Arunthathiyars are migrated to Tamil Nadu during the Nayaka rule that is the reason till Arunthathiyars contribute one of the numerically dominant castes in Madurai city. Already there is an antagonism on Arunthathiyars in terms caste, thus the myth further fuelled the *Parayaras* and *Pallars* against Arunthathiyars particularly after 2009 that the 3% Special Reservation for Arunthathiyars in Tamil Nadu.¹³

The available literature on Arunthathiyars written by scholars, social scientists and historians from both India and foreign countries hardly attempts to critique this myth. Whereas there are umpteen numbers of references on Arunthathiyars in both the Tamil literature and Archaeological evidences such as; inscriptions and copper plates. Thus, the researcher is trying to break this myth by critically analysing the Tamil literary sources in one hand and the Archaeological evidences on the other.

Arunthathiyars in Tamil Literature

As we have seen earlier, historically Arunthathiyars are the leather artisans of Tamil Nadu, who tanned the leather and manufactured leather goods. If, one critically approaches the early Tamil Literature with the sense that Arunthathiyars as leather artisans and tanners of Tamil Nadu, of course there are wonders because there are umpteen numbers of references on leather and leather tanners. For instance, sandal (செருப்பு) had been referred as; *thoduthol*, *adaiyal*, *adiputhaiyaranam*, *seruppu* and *mithiyal*. Arunthathiyars have referred as; *paramban*, *semman* and *paanar*.

Song 368 of the *Akanaanooru* (அகநானூறு) refers that the people of kurinji (குறிஞ்சி) land had wearing the culture of sandal;

*“thoduthol kaanavan sooduru viyanpulam”*¹⁴

(தொடுதோல் கானவன் சூடுறு வியன்புலம்)

Further, the process of tanning particularly fleshing and un-hairing had referred in *Pathittruppatthu* (பதிற்றுப்பத்து) as follows;

*“pulliyiralaith tholaa nuthirnth theethugalainth thenjiya thigazhvidu paandil”*¹⁵

“புள்ளியிரலைத் தோலா நுதிர்ந்துத் தீதுகளைந் தெஞ்சிய திகழ்விடு பாண்டில்”

In *Paripaadal*, (பரிபாடல்), Song; 21, lines from 3-7 also refers the process of tanning and while describing about lord *Muruga*, the author remarks that, he (*Muruga*) wore sandal which covered his full feet (like modern day shoes).¹⁶ Similarly, *Aasaarakovai* (ஆசாரக்கோவை) narrates in detail that, in those days people will not use others sandal (செருப்பு) in any case and also they never wear sandal in front of the elderly people.¹⁷

Arunthathiyars in Tamil Inscriptions

Dislike the above literature, archaeological evidences particularly inscriptions refer the names of Arunthathiyars directly such as; *Shakkili*, *Pagadai* and *Madhari*.¹⁸

The Rishabeshwarar Temple Inscription of Sengam, Tiruvannamalai district refers the early lives of Arunthathiyars in Tamil Nadu during Eleventh or Twelfth Century. The term “*sekkili*” refers Arunthathiyars along with other caste groups such as; *Panar*, *Parai Muthaligal* and *Irular*;

“நியாயத்தாரும் பன்னிரண்டு பணிமக்களுமுள்ளிட்ட பெரும் வேடரும் பாணரும் பறைமுதலிகளும் செக்கிலியரும் இருளரும் முள்ளிட்ட அனைத்து சாதிகளும்...”¹⁹

Similarly, the Tiruvannamali Inscription of 1202 B.C. also refers Arunthathiyars as leather workers of Tamil Nadu and they produced sandal of cow hides;

“பசு விடுகையாலும் ஐந்தலை மணியிடுகையாலும்.... சக்கிலிக்கு தெரிசனம் காட்டி தோலாலே செய்த திருவடி நிலைக்கு....”²⁰

Further, another Inscription of Tiruvannamalai, dated B.C. 1030 also confirms the history of Arunthathiyars during early Eleventh century in Tiruvannamalai;

“வடக்கில் நாலடியில் கிழைவாவையில் கீழ்வரம்புக்கு வடக்கும்.... நாலடியர்வட வரம்புக்கு சக்கிலியன் குண்டிலுக்கும்....”²¹

There many such inscriptions which refer the early history of Arunthathiyars in Tamil Nadu. Apart from inscriptions there are few copper plate inscriptions which further narrates the early history of Arunthathiyars in Tamil Nadu.

The Kaalingaraayan Dam Copper Plate Inscription of B.C. 1374 refers the large settlements of Arunthathiyars and also they included some more caste are exempted from paying tax in Kongu Region (Western Parts of Tamil Nadu);

“கொசவன், குறவன், மறவன், வலையன், பறையன், சக்கிலியன் இவர்களுக்கு வரியில்லாமல் விடுவிக்க பட்டக்காற்றுக்கு....”²²

Similarly, the Penur Dam Copper Plate Inscription of B.C. 1446 refers not only Arunthathiyars were one among the ninety castes of Kongu region during the early fifteenth century Tamil Nadu but also the relationship between Gounders and Arunthathiyars;

“ஒன்னப்ப கவுண்டர் கோனியம்மன் கோவிலுக்கு மாதிரிகளை கூட்டிக் கொண்டு போயி மாதாரிகள் கயியெழுத்து விபறம் பெற்ற பகடை”²³

Conclusion

Generally, literary sources and archaeological evidences are not highly considered by historians in history writing. This is due to the teachings of methodology in history. The universities of India and Tamil Nadu are teaching historiography and histories which completely relied on Archival sources. Thus, those inculcated teachings, pushes students towards doing research based on archival sources. Hardly researches are encouraged by doing oral literature, literature and archeological evidences. Whereas, literary

sources like historical novels, stories, short stories and other literary works, and the archaeological evidences such as; inscriptions, copper plate inscriptions, manuscripts and etc., play a pivotal role in history writing particularly in terms of writing history of a community or caste whose history have been hardly engaged by historians and social scientists. Thus, in this case, it is very evidently that both the Tamil literary sources and archeological evidences break the century old myth and reconstruct the early history of Arunthathiyars.

Finally, the primary aim of this reconstruction of the early history of Arunthathiyars in Tamil Nadu is not to identify Arunthathiyars as Tamils or native of Tamil Nadu, rather to break the age old myth which constructed and in practice exactly for more than hundred years. One could wonder even though there are spaces to do such histories why historians not merely engage in those sorts? As student in history, how one could allow constructing a community which has more numerical strength throughout the state, which, the numerical strength is not, happened among other non-Tamil communities of Tamil Nadu as “migrant” even though the literary sources and archaeological evidences prove their lives in this land for more than 1000 years? How could be community which has its history for 1000 years in a particular territory would be emigrant only because of their multiple linguistic natures? Why this multiple linguistic in nature is not applicable to other communities even among Dalit communities particularly, *Parayars* of Northern Tamil Nadu, who speak, read and write Telugu, likewise, most part of *Parayars* in tirunelveli district not only read, write and speak but also they have dual citizenship (two Family card, two Voter IDs and etc) are one is in Mumbai and the other is in Tamil Nadu. These all the questions I am leaving for future research on Arunthathiyars.

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THE EARLY HISTORY OF NATURAL SCIENCE AND ITS DEVELOPMENT IN MADRAS PRESIDENCY, 1768-1793 : A STUDY

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Introduction

This research paper intends to understand the relationship between colonialism and 'the utilization of nature and natural resources of its peripheries. Prior to colonial government was declaring monopoly on the natural resources of the colony from 1850 onwards, most of the government sponsored endeavors of the colonial scientists consisted of botanists and naturalists helped themselves to become specialists who made career out of their studies of natural history of India. The patronage of the Company and the Crown to these specialists of flora and fauna was also to do with understanding India and its natural resources. Company and Crown sponsored institutional mechanisms and facilities were closely connected with the larger agenda of the colonial government. One can confidently argue that botanists and naturalists have played a significant role during plantation economy and agricultural economy of the colonial rule in India. Systematic Botany, Economic Botany

and commercialization of agriculture resulted out of the invaluable contribution made by these specialists.

By the time Europeans entering into India, they were well trained men in the knowledge of science. Therefore, their interest on understanding the Indian Flora was not surprising. They have started botanical explorations and research with the assistance of the company in the areas under its control: Madras and Bengal. Botanical explorations by the botanists of the company were to serve prime colonial and imperial objective i.e. botanical knowledge of the colony would assist the colonizer not only to help expand their horizon of knowledge on the new landscape and but also development of botanical gardens where plant species imported from west and identified within the local context. Economic understanding of the economic value of the plant species further encouraged the company extend assistance to experts. That was the reason for appointment of botanist and establishment of

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botanical gardens in India especially last three decade of the 18th century.

The company's naturalists and botanists were concentrating on the cultivation and plantation of edible plants. British were master of the trade with east, when these edible plants played a vital role in Europe markets. As a result they purchased spot of land or ground for the plantation of economically valuable and edible plants. They prepared dry plants, drawings, description, and herbarium only for their identification. Their knowledge of science automatically helps to promote the Natural History in India.

The First Company's Naturalist

Johan Gerhard Koenig (128-1785) was a Baltic German Botanist and Physician. He was a Pupil of Carl Linnaeus of Upsala, who laid the foundation of modern botanical nomenclature. He was in Tharangambadi (Tranquebar) with the Danish trade mission from 1768 to until his death (1785). Koenig was an enthusiastic collector of Natural Science products. He was not only made a serious study of Flora of Madras coast but also sent dry plants to Sir Joseph Banks and his teacher Linnaeus. The Danish missionaries had assembled the Madras botanist under the name of Tranquebar mission and also organized a botanical society, known as "*the United Brothers*".¹ This society was started in 1775 by the effort of Koenig.

The society collected the plants, prepared herbarium specimens and exchanged them with others and also sent dried plants to Europe for the identification. He had found a lot of new plant species in Tranquebar. In 1776 he was appointed as a Naturalist by the Nabob of Arcot. Later on he joined the East India Company in 1778, as a first company's naturalist and botanist.² He was entrusted with the task of introducing new economical plants into India from the Malacca and Siam. In 1779, the Company sent him to Siam and the Straits of Malacca to search for economic plants such as cardamom and gamboges for cultivation in India. He undertook many field trips with Roxburgh, the two of them continuing research into Economic Botany. At the same time he travelled alone under the auspices of East India Company to countries east of the Indian Ocean; his easternmost landing was at Chantaburi in Southern Thailand, most of the time he spent along the Western coast of the Malayan Peninsula with many months staying in the area of Phuket, peninsular Thailand.³

He also acquired known knowledge of the Eastern coast of Deccan and Ceylon. Most of the Koenig's collections were bound in 21 large volumes at the British Museum. Koenig had a central role in the development of Natural Science in India. He introduced Linnaeus's binomial nomenclature system into India.

Koenig's manuscripts and herbarium were seen in the archives of the Linnaean society in London even today.⁴ It is generally accepted that modern botany in India started with Koenig's researches. A number of his plant descriptions were published in the *Mantissa plantarum altera* (1771) of Linnaeus; the *Supplementum plantarum* (1781) of the younger Linnaeus; and in A. G. Retzius's *Observationes botanicae* (1779-91). These works played significant role in the knowledge of Botany.

Father of Ophiology

Patrick Russell (1726-1805) was a Scottish Surgeon and Naturalist. He has arrived (Vizagapatam) India in 1781. He has interest in the plants of the Madras Coast of Coromandel. He has maintained a friendly relationship with Koenig and Roxburgh. He was appointed as a "Naturalist and Botanist" after the death of Johan Gerhard Koenig.⁵ In 1785 onwards he was the second company's Botanist and Naturalist. He has some special interest in the collection of Serpents and Fish.⁶ He has done more works related to the Fish and Snakes. As well as he continued to seek Bank's support in persuading the company to publish Koenig's drawings, and later on he suggested a book on the complete flora of India.

He sent the dried plants with some specimens of Natural History and a Box of Manuscript papers and many small parcels of seeds addressed to Sir Joseph Banks through the ships.⁷ He established a Botanical Cabinet for a collection of plants for promoting the science in his settlement.⁸ Annually he prepared information on his research on natural history and sent to Sir Joseph Banks. This information was efficiently used by the Medical Board and Board of Trade.

He has collected more and more new specimens from the Coast of Coromandel. But he had keen interest on serpents or snakes of this country. His identification of snakes and study of their characteristics culminated in the publication in Britain, between 1796 and 1809, which was the first detailed documentation of Indian snakes.

His two-volume, five-part (two parts were published posthumously) work was entitled "*An Account of Indian Serpents Collected on the Coast of Coromandel*".⁹

All the drawings for the account of Indian serpents were drawn by him. He has also attempted to classify the snakes using the nature of scales but his quest was to find an easy way to separate the venomous snakes from the non-venomous. He conducted experiments on dogs and chicken and described the symptoms. He also conducted experiments and claimed remedies for snakebite including a pill from Tanjore which was very popular and found that it did not work. He was also called back to Britain in 1791 a huge collection of snakeskin, which he presented to the Natural History Museum, London. Russell had also been collecting 900 herbarium specimens while he was residing on the coast of Coromandel.¹⁰

He was also the pioneer of Zoology in India as well as he was called as a "Father of Ophiology".¹¹ The word Ophiology is derived from Latin word. "Ophis" means Snake, "Logos" means knowledge in Greek. It is deals with the scientific study of Snakes. He has left his work from 1789; because of he got one new project work from the British East India Company which was related to the Knowledge of Natural Science.

Father of Indian Botany

William Roxburgh was a Scottish based surgeon and botanist. He studied medicine at Edinburgh University. Since 1776 he had been working in India. In 1776, he was appointed as army surgeon at Nagore by British East India Company.¹² He had interest on the plants of India, so he was joined with the "*United Brothers*" in 1776. He had studied on the Flora of the Coast of Coromandel, Madras with the help of Koenig. 1781 he was an in charge of a botanic garden at Samalkot.¹³

William Roxburgh has chosen this place for the experimental station in the Madras Presidency where he planted some economically valuables plants like Black Pepper, Pepper vine, Sappan wood, Cardamom, Flax, Teak, Nerium indigo plants, sago palm and bread fruit were grown by his effort.¹⁴

He was appointed as a Company's botanist in 1789 succeeded to Patrick Russell. He was prepared

drawing and description of the plants of coast of Coromandel; with observation as well as some related articles about natural history such those things were sent through the ships to Sir Joseph Banks who was President of Royal Society, London.¹⁵

The society has played a vital role to promote the knowledge of natural history in India along with the world. Roxburgh's drawings played a key role in the botanical research. Later on only the three hundred of his drawings, descriptions and observation were selected by Sir Joseph Banks and published it as *The Plants of Coast of Coromandel* at the company expense.¹⁶ It consists of three volumes and each volume has hundred drawings, description and observations. He had taken more efforts to improve the science of natural history compared to other Company's botanist. Roxburgh was the first botanist to adopt the Linnaean system of binomial nomenclature in relation to the plants of India. Therefore he was rightly called as a Father of Indian Botany.

Conclusion

Company's Naturalists had contributed to the development of Natural History in Colonial India. They had focus on establishing a botanical gardens and botany education in India. That time they were paid a lot of notable attention to introduce and cultivate the commercial and economical plants. They were prepared descriptions and herbarium through the collection of native plants a published several works which mostly cover the plants of the Coromandel. It is a great importance to Indian knowledge of Natural History. In last three decades of 18th century has paved to the knowledge of botany and zoology and Science education in India. The important thing is Madras Presidency had a center of botanical exploration for the last 250 years. Madras Presidency was the pioneer in the study of Indian Botany. Johan Gerhard Koenig, Patrick Russell and William Roxburgh were collected umpteen numbers of plants from the madras presidency. Those plants were carefully examined and prepared herbariums, list of plants part, observations, descriptions, and drawings. Later on Sir Joseph Bank compiled their papers and published some works with the help of East India Company. Hence, the natural history was introduced by the company in Madras. Later only it was spread out by the Company throughout India.

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AN AURA OF SECULARISM: A SHORT STUDY WITH REFERENCE TO AMIR KHUSROW'S POETIC WORKS

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Hazrath Amir Khusrow better known as the "Father of Qawwali" was born in 1253 A.D. in Patiyala, India. His paternal ancestors belonged to the nomadic tribe of Hazaras from Transoxiana, who crossed the river Indus and migrated to India in the thirteenth century.¹ Khusro's father served the Sultan of Delhi, Shamsuddin Il-tutmish, in a high position, and Amir Khusro was educated in Theology, Persian and the Quran.^{2,3} From his mother who was of Hindustani origin and from his maternal grandfather he acquired both, an intimacy with the local languages as well as a rooting in the immediate cultural ambience.⁴ When his father died Khusro was only eight he came under the care of his maternal grandfather.⁵

Amir Khusro was writing poetry from a tender age. His genius thrived and sustained itself with the support of his industrious temperament and indeed the fortune of getting generous patrons in nobles, princes and kings.⁶ He emerged as one of the most original poets of India, innovating new metaphors and similes. To him the sun, for instance, would be the galloping deer, streams of fire, darts in the sky, washing agent for water and earth, and so on. With his second

collection of verses, *Wast-ul-Hayat*, Amir Khusro's name spread from house to house, wide and far and he came to be known in Persia as well. The famous poet of Persia, Sa'di sent him compliments.⁸ It was with his long, unique poem, *Qiran-us-Sa'dain*, written with ceaseless labour of six months, at the age of thirty six, that Khusro became the poet-laureate of King Kaiqobad at Delhi. This poem also got named as *Mathnavi dar Sifat-I-Delhi* because it is embellished with rich and poetic descriptions of Delhi that was the Garden of Eden for Khusro. The poem is soaked in his love for Delhi; he also writes on the mutual love between Hindus and Muslims there. In *Nuh Sipihr* (1318), Khusro's fascination with India's birds and animals, flowers and trees, its languages and people finds an impassioned expression. It was indeed due to his Sufi orientation, acquired mainly from his spiritual mentor, Nizamuddin Auliya, that he chooses to appreciate some aspects of Hindu religion and customs in *Nuh Sipihr*. In fact, through an anecdote in *Hasht-Bihisht*, he preaches religious toleration by narrating a dialogue between a Muslim Haji going to Mecca and a Brahmin pilgrim going to Somnath.⁹ Amir Khusro's poetry offers a

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powerful metaphor for secular thinking and living. He wrote poetry in Persian as well as what he called Hindvi, a combination of local Bhojpuri and Persian, which later evolved into Hindi and Urdu.¹⁰ He composed songs and riddles in the more common spoken dialect of the time, called "Dehlavi Hindi" though he himself did not take these seriously they appealed greatly to the common people.^{11,12} Jawaharlal Nehru, the first Prime minister of Independent India in his book, "Discovery of India" (1961) has written "Khusro's enduring fame in India rests on the riddles, quibbles and songs written by him".¹³ Khusro's contribution to the Hindi language and Hindi poetry is even acknowledged by the Hindi critics of today. The language he used later developed into Hindustani. Many of his poems are even today used in Hindustani Classical as bandishes and as ghazals by Ghazal singers. His deep and growing attachment with Nizamuddin Auliya, took him away from more worldly ambitions and he turned more and more to spiritual seeking and ecstasy. When Nizamuddin Auliya passed away Khusro tore his clothes and blackened his face and went to his master's grave.¹⁴ In a few months' time, in 1325 A.D., Khusro too passed away and was buried near that grave as desired by the master.¹⁵ These graves are a place of pilgrimage for both Hindus and Muslims to the present day.

Works of Amir Khusrau

Bag va Bahar The Garden and the Spring Completed 1217/1802.

Asiqa Lover Completed 715/1315-16.

Asiqa is the love story between, Alauddin Khalji's son, Kazir Khan and a Rajput princess.

Kaza in al-futu The Treasuries of Conquests (The History of Ala) Completed 711/1311-12.

Kaza in al-futu is a prose account of the victories of Ala al-Din Kalji

Mifta al-futu The Key to Conquests Completed 690/1291.

Mifta al-futu is a "masnavi on the four victories of Jalal al-Din Firoz Kalji".

Nuh Sipihr The Nine Heavens Completed 718/1318. Nuh Sipihr is a masnavi on Sul In an Qub al-Din Mubarak and his court and an excellent source for the study of medieval India with its many descriptions of Indian culture, customs, languages, and festivals.

Qiran al-sa dayn The Meeting of the Two Favored by Heaven Completed 688/1289.

Qiran al - sa dayn is a "masnavi on the meeting between Sul an Mu izz al-Din Kai-Qubad and his father Nasir al-Din Bugra Kan in 688/1289 on the banks of the Sarju in Oudh."¹⁶

The famous Sufi saint Hazrat Nizamuddin Auliya was his spiritual mentor. Amir Khusro is often acknowledged for creating Khayal of north Indian classical music known as Hindustani.¹⁷ He modified raga Dhrupad and added Persian tunes and beats to it. He created Qawali on the likes of bhajans. The poems he wrote were in Persian and a combination of Bhojpuri and Persian, which he called as Hindvi.

These poems later were developed into Hindi and Urdu. Probably Khayal originated from Qawalis that he created on the lines of Bhajans. He wrote poetry in Persian as well as what he called Hindvi a combination of local Bhojpuri and Persian, which later evolved into Hindi and Urdu. Many of his poems are even today used in Hindustani classical as bandishes and as Ghazals by Ghazal singers. Khusro was a royal poet under Sultan Alauddin. Alauddin due to his righteous nature and for the moral wellness his empire banned all the intoxicants from his kingdom. Khusro contributed in Sultans chastisement movement. He took the responsibility of discipleship. Under his watch he accepted all kinds of people who were rich or poor, high in social status or low, nobles or beggars, educated or uneducated, fortunate or unfortunate, city people or rustics, soldiers or priests, murids, etc. Khusro helped people, equally, to live a clean life and abstain themselves from morally harmful habits. When people did commit any sin, then they could approach Khusro and confess. Khusro helped them to get back on the right track and renewed their discipleship.¹⁸ He started the new regime for daily prayers and everybody started following it. Whether it was a man or woman or young child, everyone started gathering together to offer daily prayers. This even included the late morning prayers. Even the high end of the society people with money and status started attending these prayers.¹⁹ This lot included royal secretaries, clerks, sepoys, slaves, etc. Because of Khusro praying sessions or barakah, people started concentrating on the pious things and got involved in tasawwuf or mysticism of life. Some of them even

turned to renunciation or *tark* and got involved in devoutness. Even towards the end of Sultan Aladdin's sovereignty nobody in his kingdom gave into the practice of drinking liquor or gambling or taking to any indecent ways of living. Everybody lived in complete harmony and followed the goodness taught by the religion. The effects of teachings of Khusro was so strong and widespread that it is said that even the shop keeper stopped lying, cheating and underweighing to make more profits. He even entertained the scholars from all walks of life and discussed mysticism with them. These discussions were mainly based on books on mysticism from those times like: *Fawa'id-ul-Fuwad*, *Qut-ul-Uloom*, *Kashif-ul-Mahjub*, *Awarif-ul-Marif* and *Malfuzat of Hazrat Nizamuddin Auliya*.²⁰ People started to self-educate themselves after being in the company of Khusro, on topics like self-control and renunciation. Most of the people took to spiritual style of life and followed the rules and regulation of that life very strictly. He also catered to the cause of peaceful co-existence of Hindu-Muslim in the society.²¹ He helped the cause by writing in Hindavi language, which appealed the most to young children and elderly people. He was proud of the fact that he belonged to a Hindustani nation as in one of his books called *Ghurra-ul-Kamal* he said that he had written some of his books in Hindvi language because he is a Hindustani Turk and it is a tribute to his connection with Hindustan. He was also proud of his fluency in Hindavi language.

Khusro was a prolific classical poet associated with the royal courts of more than seven rulers of the Delhi Sultanate. He is still popular in much of North India and Subcontinent, because of many playful riddles, songs and legends attributed to him. Through his enormous literary output and the legendary folk personality, Khusro represents one of the first (recorded) Indian personages with a true multi-cultural or pluralistic identity.

He wrote in both Persian and Hindustani. He also spoke Arabic and Sanskrit. His poetry is still sung today at Sufi shrines throughout Subcontinent and India.²²

Amir Khusro was the author of a *Khamasa* which emulated that of the earlier poet of Persian Epics Nezami Ganjavi. His work was considered to be one of the great classics of Persian poetry during the Timurid period in Transoxiana.

Amir Khusro and the origins of the Sitar and the Tabla Amir Khusro is credited with fashioning the tabla as a split version of the traditional Indian drum, the *pakhawaj*. Popular lore also credits him with inventing the sitar, the Indian grand lute, but it is possible that the Amir Khusro associated with the sitar lived in the 18th century (he is said to be a descendant of the son-in-law of Tansen, the celebrated classical singer in the court of the Mughal Emperor Akbar).

Amir Khusro's varied style and splendid rhetorical ability led to a great few contributions in the development of Persian poetry in India as well as unmatched depictions of the Indo-Muslim culture in medieval times. He maintained an immense talent for philology and his knowledge of Arabic, Persian, Turkish, and Hindi, allowed him to produce "exotic puns, wordplays, and stunning literary tricks". The ease with which he wrote and his versatility of style is displayed in that he not only helped in developing the *gazel*, until then little used in India, but also in developing the historical epic as a new genre of poetry. While he was not a historian, his poems "provide the fullest single expression extent of medieval Indo-Muslim civilization" and reveal "the religious, ethical, cultural and aesthetic ideas of courtly, educated and wealthy Indian Muslims of the 8th/14th and 9th/15th centuries".²³ Certain traditions also cite Amir Khusro as having made original contributions to music in India and others count him as a saint.

Hazrath Amir Khusro was an Indian musician, scholar and poet of Persian descent. He was an iconic figure in the cultural history of the Indian subcontinent. A Sufi mystic and a spiritual disciple of Nizamuddin Auliya of Delhi, Amir Khusro was not only a notable poet but also a prolific and seminal musician. He wrote poetry primarily in Persian, but also in Hindavi.

Notes & References

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முல்லைப் பெரியார் அணையின் முன்னோடி முத்திருளப்பயிள்ளை

க.சரவணன்*

முன்னுரை

இந்தியாவில் இந்துக்களின் புனித நகரங்களில் ஒன்றான இராமேசுவரம் தீவிலை உள்ளடக்கியது தற்போதைய இராமநாதபுரம் மாவட்டமாகும். அத்தகைய இராமநாதபுரம் பகுதியில் கி.பி.17 மற்றும் 18-ஆம் நூற்றாண்டில் தன்னாட்சி அரசர்களாகவும் மதுரை நாயக்க அரசர் முத்துகிருஷ்ணப்ப நாயக்கரால் 72 பாளையக்காரர்களுக்கு தலைவராகவும் நியமனம் செய்யப்பட்டவர்கள் சேதுபதி மன்னர்கள் ஆவர்¹. இத்தகைய சேதுபதி மன்னர்களிடம் பிரதானிகளாக இராமலிங்கம் பிள்ளை, தாமோதரன் பிள்ளை, பிச்சை பிள்ளை, வேலையுதம் பிள்ளை, முத்தையா பிள்ளை, சங்கரம்பிள்ளை

மற்றும் முத்திருளப்பர் முதலானோர் பணியாற்றினர்². கிபி 1763-1772 மற்றும் 1782-1795 வரை ஆட்சி செய்த முத்துராமலிங்க விஜயரெகுநாத சேதுபதியின் பிரதானியான முத்திருளப்பயிள்ளையே பிரதானிகளுள் மிகச்சிறந்த நிர்வாகி ஆவார்³. பிரதானி முத்திருளப்பயிள்ளை சேதுநாட்டில் நிர்வாக மாற்றம் மற்றும் பொருளாதாரச் சீர்திருத்தங்களைக் கொண்டு வந்தார். சேதுநாடு செழிப்புற மேற்குத்தொடர்ச்சி மலையில் உற்பத்தியாகும் பெரியாறு நீரை மேற்கிலிருந்து கிழக்கு நோக்கி திருப்பிவிடும் திட்டத்திற்கு முத்திருளப்பயிள்ளை முன்னோடியாய் இருந்தார்⁴.

* முனைவர் பட்ட ஆய்வாளர், R.D. அரசு கலைக்கல்லூரி, சிவகங்கை.

சேதுபதிகள்

கிராமநாதபுரம் பகுதியை கி.பி.1601 முதல் 1795 வரை தன்னாட்சி அரசர்களாக ஆட்சி செய்த மறவர் இனத்தை சேர்ந்த செம்பியநாட்டு மறவர்களே சேதுபதி அரசர்களாய் ஆட்சி செய்தவர்கள் ஆவர்⁵. கிராமேசுவரம் கோயிலுக்கு செல்லும் பயணிகளுக்கு பாதுகாப்பு அளிக்கவும் வலிமையுள்ள ஒரு தலைவனை சேதுபாதையில் மதுரை நாயக்க மன்னன் முத்துகிருஷ்ணப்பன் (1601-1609) முதலாம் சடைக்கத்தேவன் என்ற உடையான் ரகுநாதசேதுபதி என்பவரை நியமித்தார்⁶. அவர் வழி வந்த அரசர்களே சேதுபதிகள் என்றழைக்கப்பட்டனர்.

பிரதானிகள்

சேதுபதிமன்னர்களுள் ஒருவரான திருவுடையாத்தேவர் என்ற முத்துவிஜய ரகுநாத சேதுபதி (1710-1725) இவரது ஆட்சிக்காலத்தில் கிராம கணக்கு எழுதுபவர்களில் வல்லவர்களான வேளாளரை மதுரையிலிருந்து அழைத்து வந்து கிராமநாதபுரம் பகுதியில் குடியேறச் செய்தார்⁷. இந்த வேளாளர்களே சேதுபதி அரசர்களிடம் பின்னாளில் பிரதானிகளாக செயல்பட்டவர்கள் ஆவர்⁸.

முத்திருளப்ப பிள்ளை

கிராமநாதபுரம் பகுதியில் உள்ள கடலாடிக்கு அருகில் கருங்குளம் என்ற ஊரில் சுந்தரபாண்டியப்பிள்ளை என்பவரின் மகனாய் பிறந்தவர் முத்திருளப்பிள்ளை⁹. திருவுடையாத்தேவர் என்ற விஜயரகுநாதசேதுபதி காலத்தில் நாடு எட்டு நிலவருவாய் கோட்பங்களாய் இருந்ததை மாற்றி சமஸ்தானத்தை 96 மாகாணங்களாய் பிரித்தார். 96 மாகாணங்களும் 17 தாலுகாக்களுள் அடங்கும் விதமாகவும் ஒவ்வொரு தாலுகாக்களுக்கும் ஒரு மேற்பார்வையாளர் நியமனம் செய்யப்பட்டு அவர் மூலம் நிர்வகிக்கப்பட்டது¹⁰. நிலங்களை அளக்கச்செய்து தரம் பிரிக்கச் செய்தார்¹¹. நிலத்தின் தரத்தின் அடிப்படையில் நிலங்களுக்கு வரியும், மேல்வரியும் விதிக்கப்பட்டன.¹² ஒவ்வொரு மாகாணங்களுக்கும் ஒரு மணியக்காரர்¹³ பொறுப்பாக்கப்பட்டார். மணியக்காரர்களுக்கு உதவியாக கிராம முன்சீபுகளும், கிராம முன்சீபுகளுக்கு உதவியாக தண்டல்காரர் அல்லது காவல்காரர் எனும் கீழ்நிலை அலுவலர் உண்டு. நாட்டுக்கணக்கு, நாட்டுஅம்பலம் முதலிய கிராம அதிகாரிகளின் பதவிகள் இவரால் ஒழிக்கப்பட்டன¹⁴. இவர் தாம் மகமைநிதி, ஜாமிமகமைநிதி என்று இரு நிதியங்களை ஏற்படுத்தினார். தாம் மகமைநிதி என்பது இராஜ இராஜேஸ்வரி அம்மன் கோயில், வேதபாடசாலைகள், பள்ளிகள் மற்றும் ஏழை, எளியோர், ஊனமுற்றோர், அனாதைகள், நாட்டுவைத்தியர்கள் ஆகியோர்க்கு இந்தித் உதவிற்கு¹⁵. ஜாமி

மகமைநிதியானது கோயில்கள், சத்திரங்கள், மடங்கள் போன்றவற்றிற்கும், அன்னதானத்திற்கும், தண்ணீர் பந்தலுக்கும் மற்றும் புலவர்களுக்கும் நெல் வழங்கப்பட்டது. இவர் காலத்தில் வாழ்ந்த புலவர்களான சக்கரைப்புலவர், வயிரவநாதக்கவிராயர், மாசிலாமணிப்புலவர், கமுதிசுமாரூப் புலவர் போன்றோருக்கும் இந்நிதியிலிருந்து உதவி செய்யப்பட்டன¹⁶.

முல்லையப்பையார் அணையின் முன்னோடித்திட்டம்

முத்திருப்பிள்ளை வறட்சி மிகுந்த சேதுநாட்டை வளமிக்கதாக மாற்ற திட்டமிட்டார். அதற்காக மேற்குத் தொடர்ச்சி மலையில் உற்பத்தியாகும் பெரியாறு நீரானது மேற்கு நோக்கி ஓடி அரபிக்கடலில் வீணாய் கலக்கிறது. அந்நீரை கிழக்கில் திருப்பி வைக்கையுடன் இணைத்து மதுரை, கிராமநாதபுரம் பகுதியை வளமடையச் செய்ய திட்டம் ஒன்றை வரைந்து சேதுபதிமன்னரிடம் கொடுத்தார்¹⁷. பின்னர் முத்திருப்பிள்ளை தலைமையில் 12 பேர் அடங்கிய குழு மேற்குத் தொடர்ச்சிமலைக்குச் சென்று தங்கி காடுகளை அழித்து அணைகட்டும் இடத்தை தேர்வு செய்து மதிப்பீடு தயார் செய்தது¹⁸.

முத்திருளப்ப பிள்ளைக்கு ஆங்கிலேயரிடம் இருந்த செல்வாக்கின் காரணமாக ஆங்கில ஆட்சியாளரின் பரிசீலனைக்கு இத்திட்டம் 1789ல் கொண்டு செல்லப்பட்டது. ஆனால் போதிய நிதி வசதி இல்லாததால் இத்திட்டம் அப்பொழுது கைவிடப்பட்டது¹⁹. பின்னர் 1807ல் மதுரை கலெக்டர் ஜார்ஸ் பேரிஸ் மேற்கு தொடர்ச்சி மலைக்கு சென்று பெரியாறு அணை கட்ட திட்டமிட்டுள்ள இடத்தை பார்வையிட்டு ஆய்வு செய்ய மாவட்ட பொறியாளர் ஜேம்ஸ் காட்டுவெல்லுக்கு உத்தரவிட்டார். 1808ல் காட்டுவெல் நடைமுறைக்கு ஒத்துவராத திட்டம் என அறிக்கை தந்தார்²⁰. 1837ல் கர்னல்பேபர் சின்ன முல்லையாறு தண்ணீரை மண் அணை மூலம் திருப்பும் பணியில் ஈடுபட்ட போது வேலையாட்களுக்கு காய்ச்சல் ஏற்பட்டதால் பணி நடக்கவில்லை²¹. 1867ல் மேஜர் ஹைவ்ஸ் என்பவர் தண்ணீரை கிழக்கே திருப்புவது தான் முக்கிய நோக்கம் என்று 17.50 லட்சம் ரூபாய் மதிப்பிலான அறிக்கை சமர்ப்பித்துள்ளார். பெரியாற்றின் குறுக்கே மண் அணை அமைத்து அந்த ஆற்றின் நீரை கிழக்கு பக்கமாகத் திருப்புவதற்கான வரைவுத் திட்டம் ஒன்றை சுமித் என்ற ஆங்கிலேயர் தயார் செய்தார். இத்திட்டத்திற்கு தலைமைப் பொறியாளர் வாக்கர் எதிர்ப்பு தெரிவித்ததாலும், 1876ல் சென்னை மாகாணம் கடுமையான பஞ்சத்தால் பாதிக்கப்பட்டதாலும் இத்திட்டம் மேலும் காலதாமதம் ஆனது. இறுதியாக 1882ல் இந்த திட்டம் ஆங்கிலேய அரசால் ஏற்றுக்

கொள்ளப்பட்டு மேஜர் ஜான் பென்னிக்குக்கிடம் அதற்கான பொறுப்பு ஒப்படைக்கப்பட்டது. அதற்காக அவர் 1884ல் தயாரித்து சமர்ப்பித்த செலவுத் திட்டமும் உயர் அதிகாரிகளின் ஒப்புதலைப் பெற்றது²². 1887 செப்டம்பர் மாதத்தில் அணை கட்டும் பணி துவங்கப்பட்டது²³. ஆங்கிலேய பொறியாளர் கர்னல் பென்னிக்குத் தலைமையில் பிரிட்டிஷ் இராணுவத்தின் கட்டுமானத்துறை இந்த அணை கட்டும் பணியை மேற்கொண்டது. அடர்ந்த காடு, விஷப்பூச்சிகள், காட்டு யானைகள், காட்டு மிருகங்கள், கடும் மழை, தீவிர உருவாகும் காட்டாறு போன்றவைகளையும் பொருட்படுத்தாமல் மூன்றாண்டுகள் பல்வேறு கஷ்டத்துடன் அணை பாதி கட்டப்பட்டிருந்த நிலையில் தொடர்ந்து பெய்த மழையினால் உருவான அணை வெள்ளத்தில் அடித்துச் செல்லப்பட்டது. அதன்பின்பு ஆங்கில அரசு இத்திட்டத்திற்கு பணம் ஒதுக்கீடு செய்ய மறுத்த நிலையில் பென்னிக்குக்

இங்கிலாந்திற்கு திரும்பிச் சென்று தன் குடும்ப சொத்துக்கள் அனைத்தையும் விற்று சொந்தமாகவே முல்லைப்பெரியாறு அணையை கட்டி முடித்தார்²⁴. முத்திருளப்பிள்ளை முன்னோடியாக இருந்து வித்திட்ட முல்லைப் பெரியார் அணைத்திட்டம் கர்னல் பென்னிக்குக்கால் கட்டி முடிக்கப்பட்டது.

முடிவுரை

18ம் நூற்றாண்டில் வறட்சி மிகுந்த இராமநாதபுரம் பகுதியை வளமிக்கதாக மாற்ற சேதுபதியின் பிரதானி முத்திருளப்ப பிள்ளை முயற்சியால் உருவான முல்லைப்பெரியார் அணைக்கான திட்டம் கர்னல் பென்னிக்குக்கால் வெற்றிகரமாக கட்டி முடிக்கப்பட்டது. இந்த அணையால் இன்று தேனி, திண்டுக்கல், மதுரை, சிவகங்கை மற்றும் இராமநாதபுரம் மாவட்டங்கள் வளம் பெறுகின்றன என்பதை இக்கட்டுரையின் வாயிலாக தெரியப்படுத்துள்ளேன்.

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வரலாற்று பார்வையில் நாட்டுக்கோட்டை நகரத்தார்கள்

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முன்னுரை

தமிழகத்தில் உள்ள மக்களில் நகரத்தார் ஒரு வகை சமூகத்தினர் ஆவர். சமூகத்தினர் செட்டியார் என்று அழைக்கப்படும் வணிகர் ஆவர். இந்த சமுதாயத்தினர் புதுக்கோட்டை மாவட்டத்தில் திருமயம் வட்டத்திலும் சிவகங்கை மாவட்டத்தில் பெரும்பாலான ஊர்களிலும் வாழ்ந்து வருகின்றனர். இச்சமூகத்தினரின் வரலாறு, பண்பாட்டும், பழக்கவழக்கங்களும் உள்ளதை கல்வெட்டுக்களிலும், இலக்கியங்களிலும், நாட்டுபுற வழக்காறுகள் ஆகியவை கூறப்படுகிறது.

கல்வெட்டுக்கள் காட்டும் வணிககுழு

வணிகம் மனித வாழ்க்கை பாதையில் நினைவுக்கு எட்டாத காலம் முதல் மனிதர்களோடு தொடர்புடைய ஒரு பரிமாற்ற பண்பாடாகும். சங்க காலத்தில் வணிகம் பண்டமாற்று முறையிலேயே நடந்து வந்தது. கடல் பகுதி உமணர்கள் பரதவர்கள் மீனையும் உப்பையும் கொடுத்து அதற்குப் பதில் நெல்லை பெற்றதாக சங்க இலக்கியங்களில் குறிப்பு உள்ளன. இவ்வாறு பண்டமாற்று முறையில் நடந்த வணிகமானது படி நிலை வளர்ச்சியில் தமிழகத்தில் வணிகம் குழு முறையில் பல வணிக குழுக்களாக செயல்பட்டன.¹

புதுக்கோட்டை பகுதியில் நகரத்தார்கள்

நாட்டுக்கோட்டை நகரத்தார்கள் திருமயம் வட்டத்தில் பொன்னமராவதி, வேகுப்பட்டி, கொப்பனாபட்டி, குழிபிறை, பனையப்பட்டி, நச்சாந்துப்பட்டி, விராச்சிலை, P.அழகாபுரி, கோனாபட்டு, கடியாபட்டி, அரிமளம் ஆகிய பகுதியில் வாழ்ந்து வருகின்றனர்.

1. நானாதேசிகள் சுந்தர சோழபுரம் தேசியுடன்த பட்டனம் என்று கூறுகிறது.
2. அரிவியூர் நகரத்தார்கள் : அரிவியூர் நகரத்தார்கள் என்பவர்கள் அரிவியூர் செட்டியார் என்று அழைக்கப்படுகிறார்கள். இவர்கள் பிரான்மலைக்கு கிழக்கே பொன்னமராவதி பகுதியில் சுமார் 25 ஊர்களில் உள்ளனர்.²

நகரத்தார் வகைகள்

நாட்டுக்கோட்டை செட்டியார், அறிகுறி செட்டியார், வல்லநாட்டு செட்டியர்கள், விரலூர் செட்டியார்கள், நம்புறி செட்டியார்கள் என்று பல வகை நகரத்தார்கள் உள்ளனர் என்று கல்வெட்டு தெரிவிக்கிறது.

நாட்டுக்கோட்டை நகரத்தார்

நாட்டுக்கோட்டை நகரத்தார்கள் திருப்பதார் வட்டம், காரைக்குடி வட்டம், சிவகங்கை வட்டம் தேவகோட்டை அருப்புக்கோட்டை போன்ற பகுதியில் வாழ்ந்து வருகின்றனர். இவர்கள் வாழ்கின்ற பகுதியே செட்டிநாடு என்று அழைக்கப்படுகிறது. இவர்கள் வியாபார நிமிர்த்தம் காரணமாக கி.பி.18 ஆம் நூற்றாண்டில் பர்மா, மலேசியா, சிங்கப்பூர், இந்தோனேசியா பகுதிகளுக்கு சென்று அங்கு வியாபாரம் செய்வதோ தமிழர்களது கலாச்சாரம், பண்பாட்டையும் வளர்த்ததுடன் சைவ சமயத்தையும் வெளிநாடுகளுக்கு எடுத்து சென்றார்கள். இவர்கள் சோழநாட்டின் காவிரியும்பட்டினம் இவர்களின் பூர்வீகம் ஆகும். பின்னர் சில காரணங்களால் பாண்டிய நாட்டிற்கு வந்து சேர்ந்தனர். பின் மன்னர் அளித்த காரைக்குடி, மற்றும் புதுக்கோட்டை நகரங்களை சுற்றி 96 கிராமங்களில் குடியேறினர்.³

நகரத்தார் பூர்வீக வரலாறு

ஆயிரத்து ஐநூறு ஆண்டுகளுக்கு முற்பட்ட ஒரு சமூகம் நகரத்தார் சமூகம் ஆகும். காலத்திற்கு ஏற்ற புதிய பரிமாணமும், எந்தக் கழலிலும் தமது சமூகம் வளர்ந்து பெருமை காத்த இவர்களது பரிணாம வளர்ச்சியும் போற்றதலுக்குரியது ஆகும். இந்த மக்கள் கலியுகம் பிறந்து 204ம் வருடத்தில் காஞ்சி மரநகரம் குறும்பர்கள் வசம் இருந்த போது அங்கு குடியேறி இருக்கிறார்கள். அதன் பிறகு சோழநாட்டிற்கு வந்து அங்கிருந்து பாண்டிய நாட்டிற்கு வந்து குடியேறினர்.⁴

நகரத்தார்களின் பண்பாடு

நகரத்தார்களின் பண்பாடானது தனிசிறப்பு வாய்ந்ததாகும். இவர்கள் திருவாதிரை பதுமை, கார்த்திகை பதுமை ஆகிய விழாக்களை கொண்டாடினர். மேலும் திருமண முறையை பொறுத்தவரை குதிரையேறி திருமணம் செய்தல் பெண்ணுக்கு சீதனம் கொடுத்தல் என்ற முறையானது வழக்கத்தில் இருந்த வருகிறது. மேலும் திருமணத்தை பொறுத்தவரை பெண் வீட்டில் திருமணம் செய்யவும் வழக்கத்தை கடைப்பிடித்து வருகின்றனர்.⁵

நகரத்தார்கள் எந்த ஒரு செயலை செய்ய துவங்குவதற்கு முன்னர் சிவபூசை செய்து துவங்கினர். ஆரம்ப காலத்தில் ஆண்கள் தலையை மறித்து கொள்ளும் பழக்கம் உடையவர்கள், நகரத்தார்கள் வீடுகளில் உள்ள புகைப்படங்களில் தலையை மறித்து கொண்டும் வேட்டையை பிராமணரைப் போல் பஞ்சகொகுவ வைத்து கட்டி கொள்ளும் பழக்கத்தை கொண்டிருந்தவர்களாகவும் உள்ளன. நகரத்தாரை பொறுத்தவரையில் இளக்குமுவினரிடம்

* முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்வியல் துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்

அவர்களின் உறவு முறைப்பெயர்கள் தனித்த அமைப்புடன் காணப்படுகின்றன. இவர்களின் முறைப்பெயர்கள் மரியாதை கலந்த நிலையில் காணப்பெறுகின்றன. தன்னை விட வயதில் குறைந்தவர்களையும் மரியாதையுடன் அழைக்கும் பாங்கு இவர்களின் முறைப்பெயர்களில் காணலாகிறது.⁹

நகரத்தார் திருப்பணிகள்

நாட்டுக்கோட்டை நகரத்தார் என அழைக்கப்படும் செட்டியார்கள் திருப்பணி செய்வதில் தங்களை முழுமனதுடன் ஈடுபடுத்தி கொண்டனர். கோயில் கோபுரங்களில் திருப்பணி செய்தல், சுற்று சுவர் அமைத்தல் குளங்களை வெட்டி சீர்செய்தல், திருவிழாவிற்கான வாகனங்களை அமைத்து கொடுத்தல் போன்ற முக்கியமான பணிகளை செய்து வந்தனர். சிதம்பரம் கோயிலில் பல திருப்பணிகளை செய்துள்ளனர்.

நகரத்தார் அறப்பணி

நகரத்தார்கள் தாங்கள் ஈட்டும் வருவாயில் ஒரு பகுதியை தரும காரியங்களுக்கு செலவு செய்யும் வழக்கமுடையவர்களாக இருந்தனர். இவர்கள் கோயில் கட்டுதல், ஊரணி வெட்டுதல், பசுமடம் கட்டுதல், தண்ணீர் பந்தல் வைத்தல், நந்தவனம் அமைத்தல், சுமைதாங்கி கற்களை அமைத்தல் போன்ற நந்தருமங்களை செய்துள்ளனர் என்பதை இந்நகரத்தார் வாழும் பகுதியிலுள்ள கோயில், பசுமடங்கள் ஊரணிகள் நந்தவனங்கள் ஆகியவை எடுத்துக்காட்டாய் அமைகின்றது. இது இவர்களது தர்ம சிந்தனை மனோபாவத்திற்கு அடையாளங்கள் ஆகும்.

கல்வெட்டுச் செய்திகள்

1. கல்வாயினாட்டு அரசநாராயணப் பெருக்தெருவான சுந்தரபாண்டியபுரத்து நாயனார் இறையிலி காராண்கிழமையாக்குடுத்த.
2. குதராசபய எகாவளநாட்டு சோழபாண்டியபுரத்திரத்தொம் விலைவுணாம் பண்ணி குடுத்த பரிசாவது.
3. இந்நாட்டில் சோழபாண்டியபுரத்து நகரத்தார் இந்நாட்டிற்கு காராண்கிழமையாக விற்ற இறைங்குளத்துக்கும் புதுக்குளத்துக்கும் இவையிற்றுக்கு வரும் அச்சுவரி கடமை பொன்வரி எச்சொறு கூற்றரிசி வெட்டிமுட்டாவளர் பஞ்சபிலி சந்துவிக்கிரமப்பெறு வாசல்வினியொகம் நாட்டுவியோகம் நசுகரவிநியோகம்.

4. எங்களுற்பாடிகாவல் கல்வாயில் நாட்டுக்குல சோழபுரத்து நகரம் எல்லைக்குள்
5. எவு நம்மிலொ (ரு)வர் களவ காண்கடவதல்ல
6. (மு) .. இடை காலம் நலிவுவிடாமல்
7. மரி ... ப்பொமாகவும் இடை நின்றகாலங்களில் நகர
8. சல்நாட்டு குலசெகபுரத்து ஒக்கருடையான் வணிகராமர் தன்மாமைகயில் இந்த மகாமண்டபம்
9. எழுபடை சமைந்து குறைந்திருப்பணியாய் கிடந்தபடியாலொ மெற்படி சிவந்தெழுந்தார் இராயரும் மெ.
- 10.ற்படி கிராமதெவர் ஆசிரியங்காத்தாரும் மெற்படி ஊர் கழனிவாசலுடையான் திருக் கொளக்குடியான்.
11. டார் திருக்கொளக்குடியாண்டாரான செழியதரையரும் ஆக இந்த மண்டபம் நிறைவெற்றுவிக்கை
12. ஷந்தொறுங்குடுப்பதான நெல்லு
13. கல்வாசல்
14. நாட்டுகுலசெகபுரத்து இளையாத்தக்குடி நகரத்தாற்கும் மெற்படி ஊர் கழனிவாசலுடையான்
15. செழிதரையர் ஆவுடையாற்கும் கூடலூர்நாட்டுசெல்வலூர் உடையார் திருப்புமீசுமுடைய நாயநார்
16. திருக்கோயிலில் ஸ்ரீபண்டாராத்தாரும் செல்வலூர் ஊராக அமைந்த ஊரவரும் பிமாணம் பண்ணிக்
17. குடுத்தபடி இக்கோயிலுக்கு நாயகரும் சுப்பிரமணியரும் நகரத்தார் ஏறியயருளப்பண்ணி இந்த நாய
18. கற்கு நாச்சியாரை ஆவுடையார் ஏறியருளப்பண்ணுகையில் இந்நாயனார் பூசை திருநாளுக்கு இல்லை.⁹

முடிவுரை

நாட்டுக்கோட்டை நகரத்தார்களின் வீடுகள் இன்றும் பல இடங்களில் சுற்றுலாத்தலமாக இருந்து வருகின்றன. அவர்கள் புதுக்கோட்டையில் வணிகம் குறைந்து காணப்பட்டாலும், அயல்நாடுகளில் வணிகம் சிறப்பாக செயல்பட்டு வருகிறது. இதனால் நல்ல முறையில் முன்னேற்றம் அடைகின்றன. நாட்டுக்கோட்டை நகரத்தார்களின் வாழ்க்கை முறையைப் பற்றி கூறுவது இவ்வாய்வின் நோக்கம் ஆகும்.

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CINEMA: A TOOL FOR THE PROPAGATION OF IDEOLOGY IN TAMILNADU

G.M. Sunder Singh*

Cinema became the part and parcel of the life of Tamils. It has taken a central place in the life and culture of the Tamil society. The number of film goes in India is highest in Tamilnadu. It is a part of hospitality to treat guests by taking them to film. In fact people in Tamilnadu identify addresses and places using cinema theatres as their reference point. In the state of Tamilnadu cinema is everything. In the streets of bigger cities we can see the gigantic glittering billboards that advertise the latest films as well as small posters that are pasted on walls with fan clubs name. The digital banner culture of today has made it very easy to print the photos of youth leaders who sponsor the clubs to identify themselves with their film stars. During festival times both the

private and public television channels telecast programs by the cinema stars. People in Tamilnadu are addicted to almost every cinema product or cinema stars activity independently of any biological or sociological discrimination. The stars and super stars cinema image is one of the many ways in which the Tamilnadu cinema industry attempts to asserts its industrial status. Politics and cinema have been inseparable in Tamilnadu. The Tamil political field has seen the entry of more and more movie stars stepping into Tamil political field. The Tamil cinema favoured mostly the social themes that were rooted in tamil language and culture. The DMK used cinema as a tool for the propogation of its ideology.

A REVIEW OF DINDIGUL FORTRESS

R. Mahendran**

The history of Dindigul is centered on the fort over the small rock hill and fort. Dindigul region was the border of the three prominent kingdoms of South India, the Pandyas, Cheras and Cholas. The Chera king Dharmabalan is believed to have built the temples of Abirami and Padmagirinathar. The

ancient Tamil book, Silappathikaram records the city as the northern border of the Pandya kingdom whose capital was Madurai. Historian Strabo mentions about the city in his 20 A.D. work and Pliny, the great historian of the time described about the Pandya king in his works.

RELIGION AND PHILOSOPHY OF RAMALINGAM ADIGALAR DURING 19TH CENTURY – A STUDY

M. Muthu***

The present study deals with religion and philosophy of RamlingaAdigalar. St. Ramalingam indicated that he was preoccupied in his task of revival of Indian Spiritual Values. All his philosophical developments one in line with ancient Tamil culture, which proclaims that the whole world is man's clime and all human beings are kin and he was self-educated

man and later on in his life he become a very good teacher. who taught many people. He learned all the sources of Tamil culture, Philosophy and Religion. Through his own effort more than everything, he learned from and opened upon his own authentic experience.

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K. KAMARAJ AND HIS GREAT CONTRIBUTIONS

D.Rani*

Kumaraswamy Kamaraj Nadar played a major role in the political history of Tamil Nadu State. He made immense contribution in terms of political, economic and social sectors. All which paved way for the development of the state in various means. The present study deals with the reform activities in connection with the real King maker of the State, K. Kamaraj Nadar during the late 20th century. On July 15, 1903, in a tiny town of Virdunagar, Tamil Nadu, K. Kamaraj Nadar was born. His parents Kumaraswamy

Nadar and Sivakami Ammal named him Kumaraswamy Kamaraj Nadar. Kamaraj's father, Kumaraswamy Nadar, who belonged to a family of traders, was a coconut merchant who sold and trade coconuts for a living. Their family was not rich and Kamaraj, right from his childhood led a simple and a humble life. Kamaraj's mother Sivakami lovely for her little son and called him "Raja" affectionately, but he was popularly known to the public as Kamaraj. This study gives in detail about his contribution.

வரலாறு காட்டும் மிழலைக் கூற்றம்

S.நீலாவதி** & R.விஜயலட்சுமி***

தமிழகத்துக் கல்வெட்டுகளை ஆராய்மிடத்து சில கல்வெட்டுக்களில் மிழலை நாடு என்ற சொற்றொடரையும், வேறு சிலவற்றில் மிழலைக் கூற்றத்து என்ற சொற்றொடரையும் பார்க்கிறோம். மிழலை நாடு, மிழலைக் கூற்றம் என்பவை ஒரே நிலப்பரப்பா? அல்லது இரு வேறுபட்ட நிலப்பரப்புகளா என்பதை அறிந்து கொள்வதோடு அவற்றின் அமைவிடத்தைத் தெரிந்து கொள்வதே இக்கட்டுரையில் நோக்கம். தமிழ்த்திருநாடு பழங்காலத்தில் சேர, சோழ, பாண்டிய நாடு என மூப்பெரும் பிரிவுகளாகப் பிரிந்திருந்த போதிலும் அவை தம்முள் உட்பிரிவுகளை உடையதாக விளங்கியதை சங்க காலத்துத் தொகை நூல்களில் குடநாடு,

குட்டநாடு, ஒல்லையூர் நாடு என்று கூறப்பட்டுள்ள நாடுகளின் பெயர்களைக் கொண்டு உய்த்துணரலாம். நாட்டை உட்பிரிவுகளை உடையதாக ஆக்கி ஆளும் முறை, வளர்ச்சி பெற்ற பிற்காலச் சோழர்கள் காலத்தில், நிர்வாக வசதியின் பொருட்டும் ஆட்சி மேம்பாடு கருதியும் அவர்களது ஆட்சிக்கு உட்பட்ட பகுதியை பல மண்டலங்களாகவும், மண்டலங்களைப் பல வளநாடுகளாகவும், வளநாடுகளைப் பல கூற்றங்களாகவும் பிரிக்கப்பெற்றந்தன. அவ்வாறு பிரிக்கப்பட்ட மண்டலங்களும் வளநாடுகளும் அரசனது பெயரைக் கொண்டும், கூற்றங்களும் உள் நாடுகளும் அந்தந்த தலைக்கிராமத்தின் பெயரைக் கொண்டும் அழைக்கப்பட்டன.

தமிழக வரலாற்று வரைவியல்

கு.சீனிவாசன்****

பத்தொன்பது, இருபதாம் நூற்றாண்டு அளவில் ஏற்பட்ட அறிவியல் முன்னேற்றத்தின் விளைவாக வரலாற்று நிகழ்வுகள் ஆழமாகவும் தெளிவாகவும் எழுதப்பட்டு வருகின்றன. நமது பழந்தமிழகத்தின் வரலாற்றை அரிய சங்கக்கால இலக்கியங்களும், தொல்பொருள் ஆதாரங்களும் தக்க ஆதாரங்களாக பயன்படுகின்றன. கி.மு. 300 முதல் கி.பி. 300 வரையிலான சங்கக்காலத்தை

அறிவதற்கு தொல்காப்பியமும், எட்டுத்தொகை, பத்துப்பாட்டு, புதினன்கீழ்க்கணக்கு நூல்கள், சிலப்பதிகாரம், மணிமேகலை போன்றவைகள் சங்கக்கால மக்களின் சமூக, பொருளாதார, சமய வாழ்க்கையையும் குறிஞ்சி, முல்லை, மருதம், நெய்தல் என்ற நால்வகை திணைபாடுகளையும் அவர்கள் மேற்கொண்ட நில அடிப்படையிலான வாழ்க்கை முறையையும் பற்றி கூறுகின்றன.

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கவிக்குயில் (சரோஜினிதேவி)

M. கோமதி*

பாரதநாட்டிலே

துன்பநீக்குஞ் சுதந்திரப்போரிகை

சாற்றிவந்தனை! மாதரசே! எங்கள்

சாதிசெய்ததவப்பயன் வாழிநீ!

என்று வாழ்த்திய புதுமை பெண்; பாரதியின் உள்ளத்தே உதித்த பெண்; அவர் எண்ணம் போல் வாழ்த்து காட்டிய ஒரு பெண்; தன் இனிமை கவிதைகளால் அனைவர்களின் இதயத்தில் இடம் பிடித்த கவியரசி; தன் தாய்நாடு அன்னியரின் ஆட்சிபிடியின் சிக்குண்டு தவிப்பதைக் கண்டாள். தியாகிகளும் தொண்டர்களும் நாட்டின் விடுதலைக்காக போராடுவதைக் கண்டார். மாநிலத்தை மக்களிடம் வேண்டுவது சுதந்திரம் என்று கூறினார்.

தற்கால தமிழரின் தலைமகனாம் கலைமாமணி கிரா. நாகசாமி

க. பாரதி தமிழ்முல்லை*

உலக நாடுகளில் மகத்தான மக்களாட்சி கருத்தினை தாங்கி ஓங்கி நிற்கும் நாடுகளின் வரிசையில் சிறப்பாய் தன் இடத்தை தக்கவைத்துள்ள நாடு இந்தியா. பழம்பெரும் பாரம்பரியத்தையும் பல்வேறு கலாச்சார, இன, மொழி மற்றும் மதங்களை கடந்து ஒற்றுமையுடன் மிளிரும் மண்ணுலக சுவர்க்கமாக திகழ்கிறது. இச்சிறந்த இந்தியாவின் பெருமையை உலக நாடுகள் போற்றும் வகையில் மிகப்பெரிய பங்கு தமிழகத்திற்கு உண்டு என்பதில் மாற்று கருத்தே இல்லை. தரணி போற்றும் தமிழக கலாச்சாரம் மற்றும் பண்பாட்டினை அறிந்திட தொல்லியல் ஆய்வுகள் முக்கிய பங்கு வகிக்கின்றன. பல்வேறு கள ஆய்வுகளில் தமிழ் கலாச்சாரத்தினை வெளிக்கொணர்ந்த அறிஞர்களில் திரு கிரா. நாகசாமி அவர்களின் பங்கு மகத்தானது. தமிழக தொல்லியல் துறையின் தலை சிறந்த மனிதர் கிராமசந்திர நாகசாமி 1930 ஆகஸ்டு 10ல் பிறந்தார். இவர் தனது இளங்கலை மற்றும் முதுகலை பட்டங்களை சமஸ்கிருதத்தில் சென்னைப் பல்கலைக்கழகத்தில் பயின்றார். பூனா பல்கலைக்கழகத்தில் தனது முனைவர் பட்டத்தினை தொல்லியல் துறையில் முடித்துள்ளார். தமிழ்நாடு அரசு அருங்காட்சியகத்தில் (1959 - 1963) காப்பாட்சியராக பணியாற்றினார். காஞ்சிபுரம் பல்கலைக்கழகத்தில் 1996 பிப்ரவரி முதல் 1996 செப்டம்பர் வரையில் துணைவேந்தராக பணியாற்றினார். தமிழ்நாடு தொல்லியல் துறையின் சிறப்பு துணைநிலை அலுவலராக (1963 - 1965) பணியாற்றினார்.

சரோஜினி நாயுடு அவர்கள் ஒரு புகழ் பெற்ற கவிஞர். பிரபலமான சுதந்திரப் போராட்டவீரர் அவரது காலத்தில் சிறந்த பேச்சாளர்களில் ஒருவராவார். இவரை பாரதிகோகிலா என்றும் இந்தியாவின் ஹெட்டிங் கேல் என்றும் எல்லோராலும் அழைக்கப்படுகிறார். சரோஜினி நாயுடு அவர்கள் இந்திய தேசிய காங்கிரசின் முதல் பெண் தலைவராகவும் இந்தியாவின் உத்திரப்பிரதேசம் மாநிலத்தில் முதல் பெண் ஆளுநராகவும் தேர்ந்தெடுக்கப்பட்டார். அவருடைய பிறந்த நாளே மகளிர் தினமாக இந்தியா முழுவதும் கொண்டாடப்படுகிறது. இவர் இந்திய அரசியல் அமைப்பை உருவாக்கியவர்களில் ஒருவராக திகழ்கிறார்.

தமிழக அரசின் தொல்லியல் துறையின் முதல் இயக்குனராக 1966 முதல் 1988 வரையிலான கிருபத்தி ரெண்டு ஆண்டுகள் சேவை புரிந்தார். லண்டன் சிலை வழக்கு திரு கிரா. நாகசாமி அவர்களின் பணிகளிலேயே சிறப்பானதொரு பணியாகும். 12ம் நூற்றாண்டில் சோழர்கால நடராஜர் செப்புசிலை தஞ்சையில் நிறுவப்பட்டது. 1976ல் இச்சிலை கடத்தப்பட்டு கனடாவில் உள்ள எண்ணை அதிபரால் வாங்கப்பட்டது. 1982ல் ஸ்காட்லாந்து காவலர்களால் லண்டனில் கைப்பற்றப்பட்டது. 1986ல் இந்தியா இச்சிலையை மீட்டுத்தரவேண்டி லண்டன் உயர்நீதி மன்றத்தில் வழக்கு தொடர்ந்தது. முனைவர் கிரா. நாகசாமி அவர்கள் இவ்வழக்கிற்கு தேவையான கல்வெட்டு மற்றும் இலக்கிய ஆதாரங்களையும், சமஸ்கிருதம் மற்றும் தமிழ் எழுத்து பொறிப்பு பிரதிகளையும் சமர்ப்பித்தார். அதுமட்டுமின்றி "Master Pieces of South Indian Bronzes" என்ற இவரின் நூல் இந்தியாவின் தேசிய அருங்காட்சியகம் வெளியிட்டது. இப்புத்தகத்தில் அடங்கிய செய்திகளும் வழக்கிற்கு பெரிய ஆதாரமாக அமைந்தது. அதன் பின்னர் இந்தியா, இவ்வழக்கில் வெற்றி பெற்றது. இவ்வெற்றி திரு. கிரா. நாகசாமி அவர்களாலே சாத்தியமாயிற்று. நம் நாட்டிலிருந்து மற்றொரு நாட்டிற்கு கடத்தப்பட்ட சிலை பின்னர் அந்நாட்டில் வழக்கு தொடர்ந்து அதில் வெற்றிபெற்று சிலையை திருப்பி கொணரப்பட்டது இதுவே முதல் முறையாகும்.

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கோவிலூர் மந்திரபுரீஸ்வரர் கோயில் கட்டடக்கலை - ஓர் ஆய்வு

ப.ரஞ்சனி*

கோயில்களில் தேவாரப் பாடல்பெற்ற சிவாலயங்களுக்குத் தனிச்சிறப்பு உண்டு. அத்தகைய சிவாலயங்கள் சோழநாட்டுக் காவிரித் தென்கரையிலும், வடகரையிலும் அமைந்துள்ளது. காவிரியின் தென் கரையில் 107-வது சைவத் திருத்தலமாக கோவிலூர் மந்திரபுரீஸ்வரர் திருக்கோவில் விளங்குகிறது. இத்தலம் கோவிலூர் என்றும், திருவுசாத்தானம் என்றும் அழைக்கப்படுகிறது. இக்கோவில் திருவாரூர் மாவட்டம் திருத்துறைப்பூண்டி வட்டம் முத்துப்பேட்டைக்கு ஒரு கிலோ மீட்டர் தொலைவில் அமைந்துள்ளது. பண்டைய காலத்தில் நமது நாட்டுக் கோயில் கட்டடங்கள் மரத்தினால் அமைக்கப்பட்டன. அதன் பிறகு செங்கல், சுண்ணாம்பு, மரம் முதலிய பொருள்களால் கட்டடங்கள் அமைக்கப்பட்டன. அதற்கு பின்னர் பெரிய பாறைகளைக் குடைந்து குகைக் கோயில்கள் அமைக்கப்பட்டன. கடைசியாகத் தனித்தனிக் கருங்கற்களைக் கொண்டு கற்றளிகள் அமைக்கப்பட்டன. கருங்கற்களை ஒன்றின்மேல் ஒன்று ஆக அடுக்கிக் கட்டப்படுவது கற்றளி எனப்படும். மண்ணால் கட்டப்பட்ட கோவில்களுக்கு மண்டளி எனப்படும் சிதம்பரத்தில் ஊர்த்துவ தாண்டவ மூர்த்தி ஆலயம் முற்காலத்தில் மரத்தினால் அமைக்கப்பட்டு இருந்தது.

பிற்காலத்தில் கருங்கல்லினால் கட்டப்பட்டது. மரக்கட்டடங்கள் வெயிலினாலும், மழையினாலும் தாக்குண்டு விரைவில் பழுதுபட்டு அழிந்து விடும் தன்மையான முக்கியமாக மேல்பகுதியாகிய விமானம் விரைவில் பழுதடைந்தது. ஆகவே அவை பழுதுபடாதபடி அவற்றின் காலத்து வழக்கம், செப்பு தகடு வேய்ந்த கூரை விரைவில் பழுதடையாது. முற்காலத்தில் சிதம்பரம், கோயிலின் கூரையில் சில அரசர்கள் செப்பு தகடுகளையும் பொற்தகடுகளையும் வேய்ந்தார்கள் என்று கூறப்படுகின்றனர். சங்க காலத்தில் கட்டப்பட்ட கோயில்களில் செங்கற்கட்டடங்களையும் மரவிட்டங்களையும் கொண்டு அமைக்கப்பட்டு, சுவர்மேல் சுண்ணாம்பு பூசப்பட்டிருந்தன. இத்தகைய செங்கற் கட்டடக் கோயில்களை அவ்வப்போது செப்பனிடாமற்போனால் அவை சிதைந்து அழிந்து விடும் கி.பி.5-ஆம் நூற்றாண்டான குப்தர் காலத்துப் பித்தர்கான் என்ற இடத்தில் கட்டப்பட்ட செங்கல் கட்டுமானக்கோயில். கோயில்களில் தொன்மையானதாக அமைந்திருந்தது. கடியலூர் உருத்திரங்கண்ணனார் என்னும் சங்கப் புலவர், இடிந்து சிதைந்துபோன செங்கற் கட்டடக் கோயில் ஒன்றைக் கூறுகிறார்.

திருக்குற்றாலம் சித்திரசபையின் ஓவியங்கள்

சா. நல்லதாய்*

ஆடல்கலையில் வல்லவர் நடராஜர். அவருடைய நடனம் உலக பிரசித்திப் பெற்றவை. அவை திருவலங்காடு, சிதம்பரம், மதுரை, திருநெல்வேலி மற்றும் குற்றாலம் ஆகிய இடங்களில் அமைந்துள்ளன. அவற்றுள் குற்றாலத்தில் சித்திரசபை அமைந்துள்ளது. இங்கு அமையப் பெற்றுள்ள ஓவியங்கள் சிறப்பு வாய்ந்தவை, உலகப் புகழ் பெற்றவை. இவ்ஓவியங்களின் சிறப்புகள் இவ்வாய்வுக் கட்டுரையில் விவரிக்கப்படுகின்றன. திருநெல்வேலி மாவட்டம் திருக்குற்றாலம் என்னும் ஊரில் அமைந்துள்ளது. இச்சபை சித்திரசபை என்று அழைக்கப்படுகிறது. ஆடல் கலையில் வல்லவரான இறைவன் நடராஜர் திருநடனம் புரியும் ஐந்து சபைகளில் ஒன்று சித்திரசபை. இங்கு நடராஜர் ஓவியவடிவில் காட்சியளிக்கிறார். குற்றாலத்தில் எழில் மிகுந்த அருவிக்கருகில் அமைந்துள்ள திருக்குற்றாலநாதர் கோவில் அமைந்துள்ளது. அதன் வடபகுதித் தேர்நிலைக்கு அருகில் இச்சித்திரசபை இடம்

பெற்றுள்ளது. அங்கு காணப்படும் ஓவியங்கள் அனைத்தும் புராணக் கதைகளை எடுத்துக்காட்டாகவும் திகழ்பவை. இதன் மேற்கூரை முழுவதும் அழகிய செப்புத்தகட்டால் வேயப்பட்டு அதன் உட்பகுதி முழுவதும் அழகிய மூலிகை வர்ணத்தால் ஓவியம் தீட்டப்பட்டுள்ளன. இதர நான்கு சபைகளிலும் நடராஜர் விக்கிரமாகக் காட்சியளிக்கிறார். "இங்கு ஓவிய வடிவில் காட்சித் தருகிறார். மரத்தாலான அற்புத வேலைபாட்டுடன் அமைந்துள்ள சித்திரசபையில் சிவபெருமானின் அறுபத்து நான்கு திருவிளையாடல்களையும் வண்ணஓவியமாகத் தீட்டப்பட்டுள்ளது. தென்காசியில் அமைந்துள்ள காசிவிசுவநாத திருக்கோவிலைக் கட்டிய பராக்ரீம பாண்டிய மன்னர் இச்சித்திர சபையைக் கட்டியுள்ளார் என்று கூறப்படுகிறது". "சுவாமிக்கு பல மூலிகைகள் கலந்து காய்ச்சிய தைலத்தால் தீனம் அபிஷேகம் செய்கின்றனர். சித்திரசபைக்கு முன்பாக நீராழி மண்டபத்துடன் கூடிய தெப்பக்குளம் உள்ளது".

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, ஆந்தலவ நாச்சியார் அரசுமகளிர் கல்லூரி, தஞ்சாவூர்.

** முதுகலை வரலாறு, மனோன்மணிபுலம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி.

THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS

POLITICAL AND ADMINISTRATIVE HISTORY

1. **C. PRIYA LAKSHMI**, Ph.D., Research Scholar, Department of History, Government Arts College (Men), Krishnagiri.
I.SELVASEELAN, Associate Professor, Department of History, Government Arts College (Men), Krishnagiri.
Reclassification and Reconstitution of Special Village Panchayats in Tamilnadu (2004-2006) - An Analysis
2. **N.KAVI EZHIL**, Assistant Professor, Department of History, Arignar Anna Government Arts College, Villupuram.
Role of Indian Queens in the Freedom Struggle
3. **P.THENMOZHI**, Assistant Professor, PG & Research Department of History, Vellalar College for Women (Autonomous), Erode.
Indian Rebellion of 1857
4. **M.PRABU**, Assistant Professor, Department of History, Kandasamy Kandar College, Namakkal.
Freedom Movement (1857-1947)
5. **E.SELVAMANI**, Ph.D. Research Scholar, PG & Research Department of History, Government Arts College (Men), Krishnagiri.
Political Activities of Justice Party in Tamilnadu
6. **O.MUHAMMED AMEEN**, IInd year MA History, Department of History, Pondicherry University.
Madhuri Sultanate
7. **ஈ. ஆறுமுகம்**, முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, திராவிடன் பல்கலைக்கழகம், குப்பம்.
இனிவரும் உலகம் பற்றி பெரியார்
8. **கு. ஆனந்தராஜ்**, எம்.ஃபில் ஆய்வாளர், பச்சையப்பன் கல்லூரி, சென்னை - 30
முதல் இந்திய சுதந்திரப் போருக்கான காரணம் பற்றி ஓர் - ஆய்வு
9. **M.T. MOHAMMED ASHIB**, M.A. History Second Year, Department of History, Pondicherry University, Pondicherry.
Identifying the Maritime Activities of Coromandel Muslims: The Political Background Linked with the Coromandel Muslim Trade (1300 – 1800)
10. **ஏ. அருண் குமார்**, முதுகலை இரண்டாமாண்டு வரலாறு, பெரியார் அரசுக் கலைக் கல்லூரி, கடலூர் - 607 001.
நரேந்திர மோடியின் ஆப்பிரிக்கப் பயணமும் இந்திய-ஆப்பிரிக்க உறவும் - ஓர் வரலாற்று ஆய்வு
11. **ரா.சிவசங்கரி**, எம்.ஃபில் பட்ட ஆய்வாளர், காயிதே மில்லத் அரகினர் மகளிர் கல்லூரி (தன்னாட்சி), சென்னை - 600 002.
சமூகப் பொருளாதார அரசியல் பின்னண்ணியில் தமிழ் வரலாற்றுப் பார்வை
12. **சி. சுதா**, 39B, Puthur, Padalayarkulam Post, Nanguneri Taluk, Tirunelveli.
வேலு நாச்சியார்

13. **R. அந்தமுதி**, முதுகலை முதலாமாண்டு, அரசிணர் மகளிர் கலைக் கல்லூரி, சேலம் - 8.
P. ரம்பா, முதுகலை முதலாமாண்டு, அரசிணர் மகளிர் கலைக் கல்லூரி, சேலம் - 8
இராஜாஜியின் வாழ்க்கை வரலாறு - ஓர் ஆய்வு
14. **ரா. கமலி**, முதுகலை முதலாமாண்டு, அரசிணர் மகளிர் கலைக் கல்லூரி, சேலம் - 8.
ந. சமியாவதி, முதுகலை முதலாமாண்டு, அரசிணர் மகளிர் கலைக் கல்லூரி, சேலம் - 8
தமிழக சுதந்திர போராட்ட வீரர் தோழர் ப.ஜீவானந்தம் ஓர் ஆய்வு
15. **V. கவிதா**, முதுகலை முதலாமாண்டு, அரசிணர் மகளிர் கலைக் கல்லூரி, சேலம் - 8.
T. தாமரைச்செல்வி, முதுகலை முதலாமாண்டு, அரசிணர் மகளிர் கலைக் கல்லூரி, சேலம் - 8.
திருச்செங்கோடு காந்தி ஆசிரமம் - ஓர் ஆய்வு
16. **கோ. சங்கர்**, முதுகலை இரண்டாமாண்டு, உலகநாத நாராயணசாமி அரங்க கலைக் கல்லூரி (தன்னாட்சி) பொன்னேரி.
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தமிழகத்தில் கொத்தடிமை முறை - ஓர் ஆய்வு

SOCIAL AND ECONOMIC HISTORY

17. **P.THARUMAN**, Associate Professor, Department of History, VOC College, Thoothukudi.
A Study on Historical and Tourist Places in Tamilnadu
18. **V.BALACHANDAR**, Assistant Professor, Department of History, St.Joseph's College, Cuddalore.
Religion Conditions of Pondicherry 1736-61 At a Glance
19. **R.GANGA**, Assistant Professor, PG & Research Department of History, Government Arts College.
Social and Cultural Contributions of Nanadesi Guild of Dharmapuri District.
20. **S.RENUKADEVI**, Assistant Professor, Department of History, Sri. G.V.G. Visalakshi College for Women, Udumalpet.
The Growth and Development of Telecommunication in India with Special reference to Bharat Sanchar Nigam Limited.
21. **P. JASMINE IDA SUMITH**, Assistant Professor, Department of History, M.S. University, Tirunelveli.
Economic Background of Travancore - A Study
22. **P.KAVITHA**, Guest Lecturer, Department of History, Sri Saradha College for Women, Salem.
Problems and Prospects of women's Rights in India - A Study
23. **M.PARANTHAMAN**, Guest Lecturer, Department of History, Government Arts College, Thiruvannamalai.
Origing of Sati in Tamilnadu
24. **JAYASREE DOLVI**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.
B.SHEELA, Assistant Professor, Department of History, Annamalai University, Annamalai Nagar.
Kinship of Nicobarese on the basis of Tuhet
25. **D.DATHI**, Research Scholar, I.C.K.S. Kaviyavattom, University of Kerala.
Contribution of the Duthie's to women upliftment in South Travancore Through Zenana Mission

26. **K.BALARAM**, Ph.D. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli.
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